

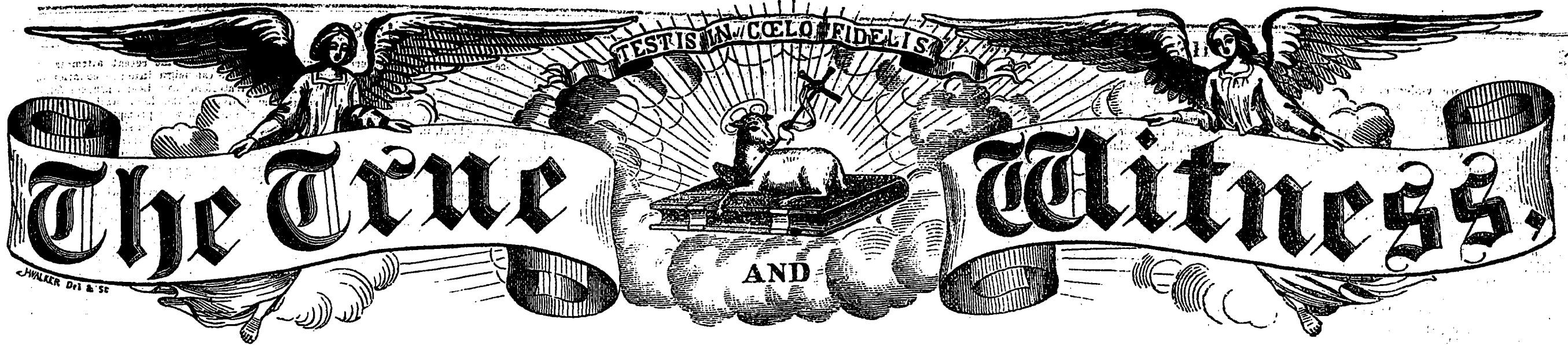
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# CATHOLIC CHRONICLE.

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No. 6.

## LORENZO; OR, THE EMPIRE OF RELIGION.

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

Translated from the French by a Lady of Philadelphie.  
CHAPTER XI.

Matilda and Lady Walsingham hesitated a moment between the joy which the conversion of Arthur inspired, and the painful intelligence of his captivity; but faith was victorious over nature, and a passing grief yielded to the hopes of immortal happiness. At length the generous marchioness observed to Henry: "I have daily begged of God to dispose of our life according to his good pleasure, but not to refuse the grace of salvation to him whom he has given me as a partner; he has now heard my prayer, and may I also..." Here she was interrupted by her tears.

"Let us go and pray for him," said Lorenzo with some emotion: "if we weep, our tears will not be without some consolation; we will imagine that Arthur is with us."

Henry pressed his hand: "Ah, you, dear Henry," added Lorenzo, "you know and feel what happiness there is in the expectation of our being all united in heaven!" In returning from the chapel, all seemed to be calm and resigned to the state of things, except myself, who was troubled and agitated. Yes, I must acknowledge, to my confusion, that the conversion of the marquis displeased me, and I viewed still more unfavorably his espousal of the queen's interests, of whom he had always spoken to me in terms of great dissatisfaction, on account of the protection which she extended to her Catholic subjects. I could never have expected so sudden and so thorough a revolution in his political and religious opinions. I asked Mr. Billingham if, at the departure of the marquis, he had any knowledge of his intentions. "Yes," said he, "the morning of the day on which he received the letter which determined him to leave, I was alone in my room in prayer, when suddenly Lord Arthur entered, closed the door, and fell at my feet. 'I am one of yours,' he said with emotion; 'I am a Catholic, and ready to seal my faith with my blood. This I will disclose to you alone. I know Sidney, his irresolution and prejudice. He must be left free. My example would not have upon him the effect which might be expected. But circumstances do not permit delay. I have come to ask of you, peace, admission into the true Church, and then, fortified by the arms of grace and faith, there will be no longer any dangers to fear.' I wished him to rise; but he remained upon his knees, pronounced his abjuration, and afterwards made a general confession with admirable candor and humility."

"As we separated, I embraced him, shedding tears of joy and gratitude for this unexpected and signal blessing of heaven. He showed me the queen's note, and told me the contents of lord Maitland's letter, which he had destroyed. He further said that he would fly to the aid of her majesty, and live and die a true Christian.—He left, after making me promise to say nothing of what had passed, until after his departure; he then joined you, and soon bade adieu to Remember Hill."

Mr. Billingham's relation made a strong impression upon me. Henry and I resolved to set out for Edinburgh, determined to see, once more, our generous friend, were it at the peril of our lives. "For me," said Lorenzo, "I shall not be able to accompany you." My presence would but retard you, and still further expose you; I must remain here. "O Arthur, O my much loved brother! are we for ever separated on earth, and shall I not see you but in eternity? But, I am too happy with this last hope. Eternity is all! Go, my friends, your presence will sustain and console him; and he may be a benefit to Sidney."

I blushed. The marquis' words before his departure, had forcibly struck me. "He shall at least see," I exclaimed, "that it is not necessary to be a Catholic, in order to love our friends, and expose ourselves for them." A slight smile appeared on Lorenzo's lips. "No, without doubt," interposed Henry, "pagans have given such examples. But, to pardon an enemy, to sacrifice happiness, liberty, more a thousand times than life, to save him!"

Lorenzo blushed in his turn. Henry sighed deeply, and pressed his hand with an expression which told all the recollections which filled his mind. Lady Walsingham courageously resigned herself to her husband's perilous journey. The marchioness of Rosline praised our design, but did not acquit us with her intentions. My parting with Lorenzo was extremely afflicting.—He fortified and edified me by his saintly resignation; and I carried with me the remembrance of his virtues, and the most exalted idea of a religion which inspires so many generous actions.

We reached Edinburgh, after having been delayed a day longer on our journey, by an accident which happened to our carriage. We proceeded immediately to the governor of the prison, and asked to see the marquis of Rosline.—"It seems," said he, "that people are very much interested in him; it is but a few hours since a young woman asked and obtained the same favor; she is still with him."

Surprised, we proceeded with our note of admittance, and were instantly conducted to Arthur's apartment. He was sitting near a little table, on which was a light, together with an opened book; his head was resting on his hands. He did not observe us, and continued in the same attitude. A woman was on her knees, reading or praying in a low voice. She arose, approached us, and our surprise equalled our joy in recognising Matilda. The marquis started from his reverie, at our exclamation—"Great God," said he, "to what do you expose yourselves for me?"

Matilda was overjoyed. "Again united, and in the same faith," said she, taking the hands of her husband and brother; "what more have I to desire upon earth? We can all die, and die without regret."

A melancholy smile strayed over the marquis' lips. He was very pale. He had been wounded in the arm and breast, and was weakened by the loss of blood; but full of courage and resignation. He inquired concerning his brother, of Henry's family, and of the duchess of Salisbury, his mother. This lady, whom I had never seen, resided at Rosline castle, where was also Edmund, Arthur's son, of whom she had taken charge, when Matilda came to Remember Hill.

"I hope," added the marquis, "that Caroline will not delay informing the duchess that I have embraced her religion; and that I die doubly her son, since eternity will more probably unite us."

"Is there then no means of saving you?" I asked.

"I have not thought of that," he replied; "in what could it serve the queen? she has no longer any party. Some scattered friends could not reinstate her upon the throne; the powers of earth abandon her. To shed our blood for her was our last hope. If I survive my wounds, it will be to ascend the scaffold, which, dyed with the blood of Catholics, and of the faithful subjects of Mary, shall become a throne of glory, and the first step, I trust, to Him who awaits us in heaven. I am tranquil," added he, pressing my hand; "and my happiness is so much the more solid, as founded on eternal hopes, it cannot be disturbed by human vicissitudes. One only wish still is unsatisfied." He paused, and cast upon me an affectionate and expressive glance.

My eyes were fixed upon him, scarcely able to recognise the marquis of Rosline, so quick, so impetuous, so vindictive and proud, in this captive, wounded, and resigned person; so uncomplaining, and looking forward with so much calmness and grandeur of soul to a painful and ignominious end, which seemed destitute of every aid and consolation. The bare idea of a public execution made me shudder. He spoke of it as a pledge of his happiness. Ah! if Lorenzo had already penetrated me with respect and esteem for his religion, Arthur rapidly accomplished the work of grace. In vain my heart sought after false pretences, new subtleties to resist still longer. Celestial light illuminated, dazzled me, and dissipated the clouds of error in which I was enveloped.

We obtained permission to pass, daily, several hours with Arthur. Matilda wished not to leave him. "I will be your nurse, your servant, all that you want," said she, "but I shall not abandon you. Is not the arrest pronounced against you, the same for me? Am I not the inseparable companion of your life? and if the dearer part of me is in chains, shall I not bear them also? What God has united shall not be divided. I will follow you every where, even unto death. When your persecutors will disperse your friends, whose sex or courage may render them objects of suspicion, they will disdain to remove a woman, who asks no other favor than that of dying with you."

"Cease, my too dear Matilda," resumed the marquis, with emotion, "return with your brother, and only come with him to visit me; your presence here causes me too keen a pang. I have need of all my strength, and I ought to renounce the attachments of nature." He stopped a moment, leaned his head upon his hand, and continued with ardor, "pardon me, oh! my friends—pardon me, Matilda, the pain which my passionate temper has caused you. Pray all of you for me: He who has enlightened me, desires not that I should be for ever lost; this is why he sends me the occasion of expiating the sins of my life. I relinquish you all and every thing, with joy, for his love. Preserve yourself, my dear Matilda, for your child. Repair my neglect; instruct him in the Catholic faith; let him, at some future day, know that his father was called by multiplied graces to the church of Christ; and that he shed his blood for it and his rightful sovereign."

Arthur, weakened by his emotions, became very pale. He made us a sign to remove Matilda, who, bathed in tears, was on her knees beside him. Henry took her in his arms, and bore her to an adjoining room, entreating her not to aid in shaking her husband's courage, now so necessary to him. She yielded with docility to her brother's advice; and, after Arthur had recovered, we left him, and took lodgings in a hotel, very near the prison.

We were not permitted to see him the next day; and it was not until the evening of the following day that this favor was granted. We learned that the reason of this refusal was, that they were going to send to him preachers of the English reformed church, in the design of bringing him back to Protestantism; but he had suffered so much throughout the day, the jailer told us, that this project could not be executed.

"He is not a man, but an angel," continued the jailer, while conducting us through the windings of the prison; "he suffers martyrdom, day and night; his arm has been broken, and the surgeon dressed it so unskillfully, that it was necessary to do it over again this morning; and yet he never complains. Last night I heard him moan painfully in his disturbed sleep. I went to him; and finding him in a state which called for prompt aid, I offered to go for the physician. It was then midnight. He refused to let me, saying that it would be time enough the next day, and he kindly apologized for waking me. Then, seeing that I persisted in remaining with him, 'since,' said he, 'you are so good, would it be abusing your kindness to ask you to read me a chapter of that book,' pointing to a small volume which lay upon the table, near his bed. I took it up; it was the Sufferings of Jesus Christ. Although I am not a Catholic, yet, the reading of this book made a great impression upon me, and appeared very much to console my prisoner; who feelingly acknowledged his gratitude to me. This morning the surgeon came. Far from making him any reproach, he rather sought excuses for his awkwardness, and thanked him for his attentions, with a mildness and affability which have characterised him since his abode here."

Whilst the jailer spoke, I was buried in my reflections. I recalled to mind the natural impetuosity of the marquis. I remembered, in a violent fever which he had when I travelled with him, the impatience he manifested at the least delay in the fulfillment of his desires; the kind of obstinacy which I had ever remarked in his character. I imagined the indignation and anger into which a treatment like the present would have thrown him, had he experienced it then.—All these reflections brought me insensibly to the comparison of the reformed religion with that of the Catholic; and I could not but perceive how great is the liberty which the former leaves to the passions, and how efficiently the latter exercises its empire over the affections and movements of the heart.

We found Arthur tranquil, and even gay, notwithstanding the languid expression which extreme and long suffering had left upon his face. He consoled us for not having seen him the previous evening. "We must expect," said he, "to be separated soon or late. I could wish you to be present," he added, addressing me, "during the visit of the ministers; but, if it is necessary, God will have it so, despite the opposition of men; if it enters not into the designs of his providence, I ought not to wish it."

Whilst he was yet speaking, the two persons in question arrived. The jailer made us enter quickly into a room, whence, through the door, which was glazed, we could easily observe what passed in Arthur's apartment. Richard (this was the name of the jailer) stood near the door, after having presented seats to the strangers;—these, without pity for the condition of the marquis, conversed for an hour and a half, overwhelming him with reproaches and invectives; attacking his religion with a warmth and vehemence which made them overstep the bounds of common sense.

The marquis of B... occasionally smiled, and with few words overthrew their false reasoning; they had recourse to menaces, making known the strength of their party. Arthur manifested more of compassion for their errors than fear of their threats; and convinced them that, attached unalterably to the truth, he coveted nothing more than the persecutions which he might suffer it. Confounded and furious, they left him. We returned. "Are you both Catholics?" asked Richard, as soon as they were gone. "Yes, both," I replied quickly, "and this lady also." I shall never forget Arthur's expression on hearing this.

I was still regarding him with a thoughtful air, when I observed him become pale and insensible. The jailer supposed this weakness a natural result of the fatigue he had endured. We, alone, knew the strong emotion my words had caused him. Restored to consciousness, the marquis warmly pressed my hand. It was late, and as we were about to leave him, I fell upon my

knees and asked his blessing, which he gave me and Matilda and Henry also. The latter, alas! was never more to see him in this world; and, as he had a presentiment of it, he could not resolve to leave him, and urgently requested leave to pass the night with him. This was not granted.

"Adieu," said the marquis; "if we are not to see each other again, our separation will not be long. Heaven, in mercy, has to-day given us a moment of pure and unalloyed happiness. For me, I desire nothing in this world. I have lived long enough, since I have the well-founded hope that all whom I love will be restored to me in heaven. O! Sidney," he continued, "the more you inquire into the Catholic religion, the more clearly will you recognise its truth and divinity. It is now all my happiness, all my consolation." Henry embraced him. "Farewell, my friend, my brother," said Arthur to him. "Watch over yourself, and pray for me!" We left, too much affected to speak, and very uneasy at the condition of the marquis.

In conducting us back, Richard abruptly said, "Let what God wills, happen; but I renounce my religion to embrace yours. It shall not be said that I saw all these angels around me, without being benefited."

I could not help smiling at this expression. "You are happy, Richard," said Henry;—"your charity towards the prisoners has, without doubt, drawn upon you this grace. I think, however, that considering the circumstances, it would be well to keep it secret, in order that you may still be useful to those whom God entrusts to your care." Henry engaged to procure a priest, who should instruct him secretly; and who would, at the same time, afford Arthur the aid and consolation of his ministry.

All was thus projected; but, God had otherwise disposed. He is often pleased to try those whom he loves. Blessed forever be the inscrutable decrees of his providence.

CHAPTER XII.

Henry, being of a delicate constitution, and worn out by sorrow, and disquietude, was attacked the same night by a violent fever, which brought him to the point of death. I was overwhelmed at this new distress. Henry, notwithstanding his illness, consoled and comforted me with wonderful resignation. "It is a new trial," said he: "let us receive it from the paternal hand which sends it. I feel that I must resign the painful happiness of accompanying my brother to his last moments: it is a great sacrifice; we will offer it with the rest. I am not worthy of this mournful satisfaction, neither am I worthy to precede him into the celestial regions; but, we are all, Sidney, in the hands of God, and I abandon myself entirely to him."

I went alone to Arthur. Matilda remained with her brother. "I shall see my husband later," said she, "the moment Henry's health permits us to go together." I admired in silence the fortitude of the marchioness. Her whole soul was, without doubt, near the marquis, but he had desired her not to come without Henry, and she conformed to his wishes with perfect submission. I found Arthur still suffering extremely. The surgeon was dressing his arm. No moan escaped him, although the pain was excessive.—The surgeon, at leaving, recommended him to be kept perfectly quiet. I could not, however, conceal from him the reason of my being alone, for he read in my expression this new affliction.

"We are the children of God," said he, "the troubles which he sends are proofs of his love. We should endeavor to purify ourselves in tribulation, as gold in the crucible. He who sends it, gives strength to triumph over it." I apprised him of Richard's conversion, for which he praised God. We spoke also unreservedly of mine. I afterwards read to him "The sufferings of Christ," until seeing him in a light sleep, I prayed with much faith and interior peace. I left him to return to Henry, whose illness caused us great uneasiness.

We had written twice to Lady Walsingham, giving her the particulars of our stay at Edinburgh. Henry, in his last, had enclosed a note for Mr. Billingham, inquiring if he knew not some ecclesiastic to whom we might entrust ourselves, and who would be willing to expose himself to the danger of an interview with Arthur; this was a great risk in the present critical state of religious affairs.

Mr. Billingham immediately formed the generous resolution of coming herself to join us; and he arrived the second day of Lord Walsingham's illness.

His presence was invaluable to us in our distress. He proceeded, first of all, to Arthur, who was much affected on seeing him. He was better, and out of bed. He was about to cast himself at the feet of Mr. Billingham, who, preventing him, pressed him to his breast. We shed tears of joy and gratitude for so unexpected a blessing from heaven.

On quitting Arthur, we went to Henry, who shared the joy caused by the arrival of our renovated friend. The next day, as Henry was

more easy, he entreated us all to repair to Arthur. We yielded to his wishes, leaving him to the care of a son of Richard, whom we had engaged to relieve Henry's servant. We found the marquis rather better. I made my abjuration in the prison, together with Richard, to Mr. Billingham. Arthur was present. Afterwards this worthy ecclesiastic heard our confessions in an adjoining room, and told us to prepare for holy communion the following day.

The succeeding morning, we repaired at break of day to the marquis. Mr. Billingham there offered the divine sacrifice; he had brought from Remember-Hill all that was necessary for this purpose. He administered communion to Arthur, Matilda, Richard, and myself. The fervor and entire recollection of the marquis edified and consoled me. We were at the height of happiness. On our return, we gave Henry the particulars of this delightful morning. Henry was frequently delirious, and his condition greatly alarmed us. Mr. Billingham wrote regularly to Caroline or Matilda, and spoke of our attentions to Arthur, which prevented her from suspecting her husband's illness, who until then, had maintained the correspondence. We generally passed three hours of the morning at prayer; afterwards returned to Henry; then, about six o'clock in the evening, again went, at Arthur's request, to pray with him. Mr. Billingham said the rosary, to which we responded. We generally passed three hours of the morning at prayer; afterwards returned to Henry; then, about six o'clock in the evening, again went, at Arthur's request, to pray with him. Mr. Billingham said the rosary, to which we responded. We generally passed three hours of the morning at prayer; afterwards returned to Henry; then, about six o'clock in the evening, again went, at Arthur's request, to pray with him.

Arthur's strength was now returning; his nights were better; he was able to leave the bed, and even walk in his room. Our conversation was only of religion or the queen. The marquis' desire to die in so just a cause was alike lively and sincere. We still esteemed ourselves happy in the midst of our misfortunes. And from the frightful perspective opening before us, we flew, on rapid wing, above this present life, and contemplated a felicity which reanimated our courage. Alas! there was a heart-rending sacrifice soon to be required of us; but divine goodness gave us strength to prepare for it.

Scotland seemed peaceable. Mary was absent; the number and influence of the partisans of the regent held those of the queen in silence. The ministers, however, began to trouble the Catholics. Lord —, the relative and friend of the marquis of Rosline, made an attempt to rescue the prisoners. He obtained some advantages, which renewed hostilities. Sentence of death was declared against all guilty of rebellion and of attempts on the liberties of the nation; it was thus they designated the defenders of the queen.

Arthur was on the fatal list. Mr. Billingham charged himself with the announcement of it to him. Henry had been delirious, for two days, without a lucid interval. The anguish which rent our hearts was spared him. I was witness of the interview between Mr. Billingham and the marquis. The former, having entered the prison, gave the marquis his blessing, as usual.—"Then, with a calm yet sad air, 'My son,'" said he, "the end of your sufferings is not far distant. Redouble your courage; there is but a step to advance, and heaven is yours."

Arthur took his hand and kissed it. Then without changing color, he said: "My sentence is pronounced." Mr. Billingham made no answer. My tears and sobs replied for him.—"Why so much weakness, my dear Sidney?" said he, with an angelic smile. "Is not my fate enviable? What death more sweet, more consoling and precious could be granted me? Man, according to the ordinary course of nature, is surprised by death when he least expects it.—The languors of sickness, the insensible decay of the powers of mind and body, anticipate, and lead to his last hour, often without being received as warnings to prepare for that awful moment, which will decide his fate for eternity. To me, privileged, filled with so many graces, is given the unspeakable favor of foreseeing the exact moment when I shall quit this perishable world. My health is much improved. The strength and vigor of youth permit me, on this subject, to concentrate all my thoughts, to bring to it every care and necessary disposition. Full of faith and hope, sustained by Him who redeemed me with his blood, happy to give my life a thousand times to Him, I behold with joy the eternity opening to which my soul aspires. A moment, which will be quick as lightning, shall burst the barrier of death, which shuts me out from eternal life. Without alarm or dread, I hope, with grace from above, to cast myself into the arms of him who awaits me with words of peace and love."

Celestial joy irradiated the marquis' face.—The devotion of his sentiments, the unction, and fervor with which he expressed them, caused for a moment in my soul, the same transport which animated his. But soon horror of this separa-

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tion returned with more violence, to overwhelm and dismay me. Matilda, leaning on the bed, with hands clasped and her eyes fastened on Arthur, preserved a deep and mournful silence. Her soul had already interiorly made, with profound grief, yet entire resignation, its sacrifice of all this world's happiness.

The marquis sympathized with us. "You suffer more than I," said he; "yet I, in my turn, feel all your sorrows." We could not reply. Mr. Billingham spoke of our friends at Remembrance Hill. Arthur employed the remainder of the day in prayer and writing. He addressed a letter to the duchess of Salisbury, his mother. He wrote also to his sister, to Henry, and a note to Lorenzo, containing these few words:

"My Beloved Matilda—I owe every thing to you, after God! my happiness, my faith, my consolation in my present condition. If I knew you less, I would exhort you to fortitude; but my heart, enlightened from above, already enjoys the happiness which shall replenish yours, in thinking that you shall have (if, as I hope, God will be merciful to me) in heaven, and happy for eternity. "Your best friend and brother,

"ARTHUR OF ROSLINE."

He afterwards wrote a most affectionate and touching farewell to Matilda; and advice for his son Edmund, when he should be of an age to read it. Then, passing with Mr. Billingham to an adjoining room, he put in order all that might have disquieted his conscience. He then rejoined us, perfectly composed. We obtained leave from our kind jailer to pass this last night with Arthur. We were satisfied with regard to Lord Walsingham. Richard's two sons attended him, though with his servant; and they had told us, should Henry's reason return, we would be immediately informed of it. Mr. Billingham seeing Arthur much fatigued, begged him to take a little repose, promising to awake him at daylight, in order to say the prayers for the dying, and to make the preparation for death; this he desired. The marquis yielded to his entreaties, to which we had joined ours. He soon fell into a sweet and peaceful sleep, which convinced us that the tranquility he manifested, was not only apparent, but real. Mr. Billingham and Matilda continued to pray whilst he slept. I was not in a condition to imitate them. I fixed my eyes upon my friend—upon him whom I loved as a father—and I felt a rending grief, which my efforts to conceal only aggravated the more. I repeated to myself a thousand times, that in a few hours he would be torn from me forever! My troubled glance rested on a crucifix placed on Arthur's bed; a secret voice said to me—"that my Saviour, dying upon an infamous wood, had sacrificed all for me; that He asked of me my friend, and that he only required him for our mutual good; and that I ought to resign him." This thought, and the feeling of love and resignation which it produced, sensibly affected me. My heart swelled with grief and gratitude; my tears flowed gently; I fell upon my knees and prayed with fervor; submitting with resignation to the fate which menaced. The marquis slept until four o'clock; he awoke, himself, and smiling, complained mildly that they had not waked him sooner. We gathered round him; and I conjured him to grant us a moment's conversation, before commencing our prayers. He pressed my hand.

"When you see Lord Seymour," said he, "remember me to him. Let him preserve the recollection of our friendship! I shall ask his salvation of God, at that great moment, when, I trust, nothing will be refused me. Say to Henry that I have frequently thought of him. Console my dear Matilda; and comfort each other in thinking of heaven, and of the happiness experienced in dying for the faith." He walked a moment with a thoughtful air; then returning to us, "Let us pray," said he, "we can converse after."

Mr. Billingham would not permit the marquis to kneel. He seated himself on the edge of his bed, and prayed about an hour and a half; after which, he celebrated mass. We all communicated. Arthur remained absorbed in the possession of his God, until Mr. Billingham, fearing that he might become too weak, entreated him to take some refreshment. Richard placed upon the table, tea, wine, and fruit; it was Friday, nevertheless, he offered broth to the marquis, who refused it, although his state of health would have allowed him to take it. He drank a cup of tea, and some wine, and ate some biscuits, making us partake with him. A calm cheerfulness shone upon his countenance, and his naturally lofty and proud expression was tempered by a heavenly mildness.

"Sidney," said he, "it is not men who have placed us in these circumstances. It is God, through his grace and mercy! Promise me never to admit resentment or revenge into your heart. The true Catholic pardons and loves his enemies. The desire of their conversion is his only revenge. I would suffer a thousand deaths, could I save them for eternity."

As he concluded these words, Richard re-entered with a person whom we did not know;—and presenting him to the marquis, said: "This is Lord Macdonald, who, for the same cause, shares your captivity, and awaits, also, the same fate."

Lord Macdonald appeared to be about forty years of age; his step was proud; his expression gloomy and haughty. His countenance brightened at sight of us. He seized the marquis' hand. "We shall perish for the one cause," said he, "but, may the just anger of heaven attend our persecutors and their posterity."

"I do not wish that," mildly interposed Arthur; "rather may their eyes be opened to the truth; and, may they obtain the grace of eternal salvation! But, let us leave them," he continued, "and think of ourselves. O! my friend, and brave companion in arms, have you maturely weighed the importance of the moment we are approaching? You are a Protestant, my lord, are you assured that your religion is infallible? Think well what will result from it; not a life of fifty or sixty years of happiness or misery, but an eternity of either!" Lord Macdonald gazed upon the marquis, with an incredulous and surprised expression.

"Ate you not, then, of my religion?"

"No, I am no longer a Protestant. I have studied, fathomed my doubts and difficulties, and have preferred to the religion which gives birth to them without removing them, that in which there are none, but in which all repose, on a firm and infallible basis. But, my esteemed friend, what matters it what I am? the moments are few; think seriously; ponder well on the price of your soul, and the nature of eternity. Without entering into discussions, which time will not permit, suppose that we doubt, in general, of all religions; that we incline not to any in particular; is not one which all the others agree in acknowledging capable of conducting us to the haven of salvation, more sure than those which have not this distinctive character and inestimable privilege? Divest yourself of all prejudice and human respect; these phantoms should fly before the touch of death, which scatters shadows, and leaves truth naked. Ask, in sincerity, and uprightness of soul, to know the truth, and the acceptable manner of serving the supreme and awful Judge, who cites us to his tribunal;—and I am confident, my lord, that He will not reject your prayer."

Lord Macdonald remained, for a moment, silent; then, "You strangely disturb me," said he; "I have often had doubts of my religion, but the desire of dying in the faith of my parents has always triumphed over such reflections. It appears to me impossible that a God infinitely good should condemn me for having adhered to the faith in which he caused me to be born."

"Because you were born in error, is this a reason that you should die in it?" replied Arthur. "Penetrate yet further into the tomb, and it will not be long before you find Catholic ancestors. Ah! my lord, if God whose designs are impenetrable, and whose mercies absolutely free, has allowed our parents to die in error, will you refuse him the power of enlightening and saving us? There is but one way—one religion which leads to salvation: there is but one pastor—one shepherd; and, but one door to enter into heaven. Out of the Church there is no salvation. I conjure you, O! my beloved friend, reflect, and tremble at not being in this only road. It is a disinterested friend who entreats you. My soul, disengaged from all prejudice and passion, and about to rush into the arms of him who calls it, is intimately convinced of having a long time wandered along the borders of the same precipice, where I now find you. I tremble, and would give a thousand lives to make known to you the truth which shines upon me. But He, alone, who disposes of hearts, can enlighten you; He holds in his hands our present and future destinies. He anticipates, He solicits you; and no one has ever been condemned who rejected not the grace which was offered him."

Lord Macdonald, with a thoughtful air, regarded all who surrounded him. He asked who I was? "He is my ward," replied Arthur;—"and this lady is my wife." "You are happy," said Lord Macdonald, with a bitter smile; "that miserable Richard has not allowed me to see any body." My looks asked Richard why he had acted thus? He understood me. "For me, my lord," said he, abruptly addressing me, "I am not an angel. I know not yet how to return good for evil. I have received from this prisoner only contempt and injuries. Every thing displeased and irritated him. He expected, no doubt, to be treated here as a prince. What would he have done, had he been wounded and badly taken care of, as was at first the marquis of Rosline? I have not received an order to admit those who demanded to see him; they had not the tickets of admission. It is true that Lady Matilda, also, was unprovided with it, but she implored this favor with such mildness and earnestness, that touched besides by the virtues of the prisoner whom she solicited to see, I at once conducted her to him; after which, for greater security, I sent her to the governor of the prisoner for a written permission."

Arthur smiled sadly: "Misfortune sours, and often changes the character," said he. "I would not have you to believe that I have always had this empire over myself, for such is not the case. I have but too much violence and passion with which to reproach myself; and it is time, in embracing a religion which prescribes the most tender charity, and the practice of every virtue, that I should commence to reform my life."

"You suppose that I don't know you," replied Richard; "do you not remember James Mixton who was in your service about two years? he is my nephew; you dismissed him unjustly, and were inflexible; even after you had discovered his innocence. At present he lives in the bosom of a happy family; a flourishing trade procures him an honest competency. To whom is he indebted for this? To you, my lord."

"I have only fulfilled my duty," said Arthur, "and the wrong which preceded has not been effaced from my memory. That injustice still weighs upon my heart; and to prove it to you, see here a note which I have written for him.—The difficulty of procuring his address, has alone prevented me from sending it." He took from his pocket-book a letter, which he gave to Richard, who showed it to me. It was thus conceived:

"If you still remember Arthur of Rosline, believe that he wishes not to take away, in quitting this world, either your honor, or remorse for the injury he inflicted upon you. Will you charitably forget his wrongs, and receive, in memory of him, the sum of two hundred pounds sterling, which shall be immediately remitted you by the Marchioness of Rosline, in order to increase your business? I die a Catholic, faithful to God and the queen."

"ARTHUR OF ROSLINE."

The marquis requested Matilda to perform his promise on her return to Rosline castle. He afterwards related to us, that a short time after his marriage, he had taken Mixton into his service; and that once, when he was absent, Catholic prayers had been taught to a child whom a relative had, in dying, confided to him, and who resided in his castle. He added, that discovering it on his return, he was thrown into a violent rage, suspected Mixton, and ordered him immediately to quit his service. He afterwards learned from Matilda that she alone was guilty of it. He would not, however, recall what was done,

glad to seize upon this pretext to have none but domestics of the reformed religion. Mixton was then gone, and the marquis, generous in the midst of his injustice, had given him a thousand pounds to establish himself as he should judge proper.

"Alas!" continued Lord Arthur, "Matilda knows to what extent I was irritated against her, when I formed the least suspicion that she thought of instilling her religious principles into the mind of my child. May my death, with its circumstances, expiate my sins."

He then conversed some moments with Lord Macdonald about the friends of the queen. Mr. Billingham, seeing him much fatigued, suggested to him again to take a little repose. He lay down without hesitation; but, we saw clearly that this was to put an end to a conversation which diverted him from the great object of all his thoughts; for he slept not, but prayed with the most profound recollection.

(To be continued.)

REV. DR. CAHILL

IRELAND AND THE CHURCH ESTABLISHMENT.

(From the Dublin Catholic Telegraph.)

The modern history of Christian mankind has recorded no such fact, or system of facts, as the records of the British Protestant Church Establishment. I have no intention in this article to discuss either the moral practices or the doctrines of this society: my object is to renew, if I may so speak, public attention on the extravagance, the folly, the tyranny, and the injustice associated with this institution. If it professed to be what it really is—namely, an ecclesiastical plunder, an imposition on those who differ from the national church, men would regard this deceit as a mere penal law, and would endure its infliction as a grinding political grievance. But when this swindle is put forward as a part of the Gospel, as a consecration of Christianity, as the ordinance of God, it presents itself to the mind, in the compound crime of injustice and hypocrisy. It is a libel on God to introduce His name in connexion with this palpable robbery of the poor: and it is a grievous penalty on the feelings of men to be compelled to pay in the name of the Lord, an impost conceived and exacted in the spirit of malice and infidelity.

This system could have never been maintained in these countries during such a lengthened period, if a fierce religious opposition had not been encouraged and kept up in raging vigor during the times that are past: and it is true to say that neither the plunder nor the injustice, nor the hypocrisy have in the aggregate inflicted such a pernicious amount of evil, as the political rancour, the social hatred, and the religious fury of this deadly scheme of national antagonism. Every thing perfidious in principle, base in practice: every thing degrading in creed, false in profession, treacherous in design, has been ascribed to the Catholicity of all nations; and the Protestant rising generations have been so taught from their infancy, so indoctrinated in their maturer years, that any sacrifice in labor and money would be cheerfully borne, sooner than permit contact with popish society, and have the cheat of this religious conspiracy detected. The English people, otherwise so honest, so generous, have been made the principle dupes in this flagrant combination and ecclesiastical fraud: and hence the learning, the influence, the wealth of this church establishment have been employed, and strained, and taxed to the last point of their power, to keep the English nation in an unceasing delirium of horror, hatred, and fear of the morality, the faith, and the very persons of Catholics at home and abroad.

It is only by the close study of these facts, and by a correct knowledge of all the circumstances that one can comprehend the almost incredible statement—namely, that upwards of five million pounds sterling have been annually collected in England and Ireland, for the suppression of Catholicity in Europe and elsewhere. As long as Catholicity could speak and publish the crimes of the state Church, so long would the brand of plunder and apostasy be affixed to the establishment: and hence the English Bible societies were supplied with these enormous funds, were backed by the learning and power of the state, and were dispatched through all the neighbouring Catholic countries, to deny our creed, to belie our character, to raise a cry of horror against our very name, and to efface our profession. But while foreign kingdoms were exposed to this malicious and infidel crusade, it was in Ireland that the principal assault was made. Ireland is the fortress of the faith, which has never been taken, and which has never surrendered, during the long conflict of upwards of three hundred years. The battles she fought may be read on the tombs of the illustrious dead scattered everywhere through the Island of Saints; the terrors she has sustained can be traced in the crumbled walls of her ancient churches; and hence the submission, the conquest of Ireland has been the favourite scheme of all the enemies of our faith, from the first year of the English Apostasy to the present hour.—In this protracted warfare, unequalled in modern times for the display of national virtue, political probity, and martyr-courage, Ireland presents the historical prodigy of poverty overcoming riches, weakness conquering strength, and a nation in chains setting at defiance tyrant power. Within one hundred years England and Scotland yielded to the enemy, betrayed the fidelity of their fathers, and sold their ancient Church for English gold, while Ireland presented her bosom to the sword and her throat to the knife, and won victory for her creed and her name, in spite of the seductions of the minister, the bribe of the perjurer, and the terrors of the executioner.

What a commentary on the character of this Church Establishment is supplied by the fact that in every scheme she has undertaken for the suppression of Catholicity she has utterly and totally failed.—She has failed not only in her conspiracy to change the creed of other peoples, but she has failed to retain her own congregation. In her own metropolis, the seat and centre of her power, a smaller number of her citizens attend her worship than those of other denominations. With all her money, her benches in her Church are empty, her pulpits is shunned, her gospel is despised. With all her learning the Methodists surpass her, the Independents are more eloquent, the Infidel Conventicles are more consistent. Foreigners hate her, her own subjects despise her. A Church without a creed, a ministry without a profession, she stands at this moment before all mankind a living example of the malediction which attends apostasy. On spiritual grounds it is clear that everything must wither over which the frown of Heaven is darkened; and on temporal principles no set of men, no nation can be influenced for any long time to profess, for the advantage of others, a palpable public swindle, to worship for the aggrandisement of others an admitted lie. What a lesson has England received in all these premises! After millions, and tens of millions, and hundreds of millions, and thousands of millions of pounds sterling being expended in this scheme of falsehood, malice, and hypocrisy, her failure is now recorded in every Catholic country in Europe; while her most disastrous failure in India is a thrilling confirmation of the inherent vice of the entire system of her gospel and her ecclesiastical regime.

Her fatal policy on this point, the bigotry of her past cabinets, and the insane insolence of her Bible Societies have banished her in horror from every city and town in Catholic Europe; while the folly of her rule in India, and the incredible Superstition of her Military Officers in the East, have precipitated a revolution, which has cost her rivers of blood and millions of money. With her prestige lowered at home

abroad, with her armies decimated, her power exhausted, and her flag in report can be felt, she now begs for the gates of several foreign palaces to be admitted to the friendship of the very Sovereign whom her Ambassadors have so lately insulted. She is now the slave, the sycophant, in place of being the director of the neighbouring states; and she now lives in comparative submission, supported by the alliance of the very Power which so lately she set at defiance or despised. If any untoward or fatal results from her past conduct should ever happen to England, the future historian must own that she has lost ground on the continent by the reckless policy of bigoted cabinets, and that she has become weak at home from the injustice, the tyranny, and infidelity of her Church Establishment. The cabinet and the pulpit, the ambassadors and the bishops, revolution abroad and infidelity at home will hereafter be recorded as the elements in the decline of England.

Ireland has heard with delight that England does not intend in future to proselytise by force and by bribery the people of India: and Ireland has learned with joy that the followers of Juggernaut will be in future exempt from paying tithes to the Protestant Church of Hindostan. This decidedly is a step in the right direction. It makes a commencement in India of a practice which should have long since been adopted at home: it separates so far the Church from the state, and disencumbers the English Gospel from the charge of force, patronage, bribery, and fraud. This is good news for Ireland: and we hope that the favour extended to the disciples of Juggernaut will not be withheld from the followers of Christ: and that the time is fast approaching when we shall be exempted from paying a tax towards the support of men who malign our creed, belie our character, and persecute our race. Ireland is already grateful for the kindness and the patronage, and the toleration already granted to our poor Catholic soldiers and their children in India: and we shall feel redoubled acknowledgment and lasting gratitude if the government will release our conscience from the Church Establishment grievance, and put us on a level in this regard with the worshippers of Juggernaut. Ireland is certainly grateful for all government favors already received: but the time has come all over Europe when injustice in any shape will not be borne in silence: and when redress must be conceded to the indignant voice of public popular complaint. Remonstrance, complaint, and public exposure are now more than at any past period of our history powerful weapons in redressing popular grievances. Potentates cannot now sit in the company of kings, or take a part in royal councils, for the amelioration of other states, if they are themselves tyrants at home; they cannot claim religious toleration abroad if they are persecuting bigots at home. And there can be no doubt that in the present age of improved civilization and of rapid international communication, bigotry and persecution must ever yield before the scorn of the surrounding nations and the indignation of public reproach. August 12, 1858. D. W. C.

IRISH INTELLIGENCE.

The visit to Ireland of His Eminence the Cardinal Archbishop of Westminster, naturally occupies a large share of public attention. A glance at the report in another page will show that His Eminence has been accorded a welcome of which Emperors and Kings might justly be proud, and which is gratifying in the highest degree to His Eminence, inasmuch, as it distinctly marks the devoted attachment of the people of Ireland towards the Holy See. In the person of His Eminence, not only as a Prince of the Church, but as the illustrious head of the hierarchy of England, the people of Ireland also recognise a champion of whom Catholic Europe is proud. The Fraternity Societies in Ireland are aglow at the warmth of His Eminence's reception, and the English press would, if possible, ignore it altogether. But the fact is palpable, that the visit of the Cardinal has aroused the most enthusiastic feelings of the Irish people, who have demonstrated in the strongest possible manner their love and affection for the Holy Catholic Church, and for that distinguished Prelate, who is just now the special object of their admiration. —Weekly Register.

Lord Palmerston has granted a site for a Catholic chapel at Clifton, county Sligo, and subscribed £40 for its erection. —Freeman.

We are informed by a correspondent that Guy Lloyd Esq. Croghan, has called on all his tenantry to take leases of their holdings for twenty-one years. Such a procedure, strikingly at variance with the 'mopping out' being practised by a great number of the landlords of the country, reflects the greatest credit on Mr. Lloyd as a Christian and a landlord. We heartily wish that others would follow the example so nobly set them, and afford to the tenantry in a Christian feeling the protection which is denied them by British legislation.

DESTRUCTIVE FIRE IN BELFAST.—On Saturday morning, about half-past six o'clock, a fire of a very destructive nature occurred in Smithfield. The large cabinet and upholstery concern of Mr. David Ruddell has been completely destroyed. St. Mary's Roman Catholic Chapel, which adjoined Mr. Ruddell's premises, has also suffered, but not to a serious extent. Mr. Ruddell estimates the value of the property destroyed at £4,000, and his insurance in two offices—namely, the West of England and the Equitable, amount only to £1,000. All the books and property in his office have also been burnt. The injury done to the chapel will be fully covered by insurance with the Atlas Office. It did not transpire how the fire originated. The house property destroyed belonged to Mrs. Maguire, of Chapel-lane, who was Mr. Ruddell's landlady, and it is to some extent covered by insurance. —Belfast Mercury.

A terrific thunderstorm occurred a few days ago at Killeen, near Armagh. Among several strange phenomena witnessed during its continuance was the following:—"There arose a whirlblast which lifted into the air nine cocks of hay, which were borne up until they appeared as specks somewhat the size of small birds, and at last vanished completely out of sight. There were 17 haycocks in the same place, and of the nine removed nothing has since been heard."

Mr. Spurgeon's visit to Belfast has set its local press by the ears, one portion of it taking exception to his preaching on the ground of its extravagance, while the other praises him as a model divine. Under these circumstances it may not be out of place to afford the public an opportunity of judging which side has the best of the argument. The following is an extract from his last sermon:—"I do hate the Antinomian doctrine, which says you can be saved while you live in sin. Christ never will save any of his people in their sins, but he will save them from their sins. I understand you have very little of that doctrine among you here. But you have got people here, members of your Church, poor worldlings, mean and pitiful wretches in God's sight, who live not as heirs of Heaven, but in dishonesty and unrighteousness—merchants, too, perhaps, who call in their servants and say—'John have you sanded the sugar?'—'Yes.' 'John have you put chicory into the coffee?'—'Yes.' 'Have you watered the rum?'—'Yes.' 'Have you damped the tobacco?'—'Yes.' 'Very well, come into prayers.' Plenty among you, I'll be bound, whose yardsticks are not such that you would like the inspectors to see them. Your church would like the inspectors to see them. Your church is like Noah's ark, clean and unclean crowded into it. Your fruits you must judge of you. Practical piety is what we want in these days. I heard a man once talking of saving faith. I did not know his idea of the matter until I saw him, when, putting his collection on the plate, feeling by the edge whether the piece was a treppenny or a fourpenny. That was his idea of saving faith."

Some recent attempts to carry out the campaign into the counties of Tipperary and Waterford have been unsuccessful. Through the activity of the local authorities, the meeting at Carrick-on-Suir was promptly suppressed, and the cutting of the crops with sickles proceeding without interruption. The ringleader of the riots one Collins, is still at large, but a reward has been offered for his apprehension, and the police are on his trail. The Clonmel Chronicle says:—"This spirit of disaffection among the harvest laborers is, we learn from our Ballingarry correspondent, sought to be raised in the neighborhood of Lanespark, where cradle-sives have been extensively in use. Wednesday evening last two threatening notices were found by the steward of the Irish Land Company, Mr. Nicholson, posted on trees. Those notices warned the steward from getting corn out by sickles; and threatened a speedy and violent death to those who should engage in such work. Information having been conveyed to the local constabulary, an investigation was held before Mr. John Langley, J.P., Knocknaree, but no clue was had as to the writer of the threatening documents. The police have been kept in constant patrol on the Land Company Estates, and no violence has since been attempted. It is strange that the laboring classes do not see the utter inutility of such senseless outbreaks. One would imagine that the example set in Kilkenny ought to have had a salutary effect upon them. The authorities are on the alert in every quarter, and on the slightest appearance of disaffection they are prompt in preventing the spread of those disgraceful attempts to check the advance of agricultural progress."

STATS OF KILKENNY.—The Kilkenny Moderator of Saturday says:—"It affords us the greatest gratification to be able to state to-day that perfect order and tranquillity appears to be everywhere restored in our county. Reaping machine and corn mowing are in operation in every direction, without disturbance of any kind. Guards of policemen are placed on the former, as a precautionary measure."

THE POTATO CROP IN IRELAND.—The Tuam Herald has the following statement. A few paragraphs of a similar import have appeared within the last few days in the northern journals, but they have not attracted any attention, as the general belief is that the great bulk of the crop is perfectly safe, and that for cheapness and quality it will have no parallel since the year 1844:—"Within the last ten days we regret to be obliged to state that the fatal plague-spot has fallen almost universally upon the leaves of the potato crop. There is scarcely a field within several miles of this town untouched. Up to the present time the stalk is safe, and while the stalks continue untouched our experience hitherto has taught us to know that the root suffers, comparatively speaking, little or no injury."

SEEKING HIS PROPERTY.—The Earl of Essex has been seeking his property in this locality during the week. He draws some £6,000 from it, but we are, we believe, safe in saying that none of the family were here since the days of the first earl, the favorite and the victim of Elizabeth.—Death People.

Colonel Brown, C.B. has resigned the Commissionership of the Dublin Metropolitan Police. He is to be succeeded by Colonel Henry A. Lake (of Kars), C.B. unattached, Aide-camp to the Queen.

DOXNOR.—Sunday being what is commonly called 'walking Sunday,' over 20,000 persons visited the scene of the celebrated fair. A few tents were erected in the vicinity of "the green" for the sale of refreshments. The crowd was most orderly, and the police arrangements prevented any confusion arising to the ordinary carriage thoroughfare.

Of late a considerable trade is done in the exportation of geese from Belfast to England and Scotland. Flocks of 200 to 300 each are daily shipped from Belfast, the wonder being where the dealers succeed in picking them up. It appears the geese are eagerly bought by the English and Scotch farmers for the purpose of feeding them on stubble and grass lands until about Christmas, when they are sure to draw double and treble their original price in this country. —Belfast Mercury.

In the year 1851 there were upwards of 4,500 paupers in the workhouse of this city; now there are only 500, most of whom are invalids. This is a fact which at least shows an immense decrease of pauperism; but if the great barriers to agricultural improvement and national prosperity were removed, Ireland would soon be the happiest country on the face of the earth.—Kilkenny Journal.

The list of military promotions in the Gazette of Tuesday contains the name of Lieutenant Luke O'Connor, who has just been promoted to a captaincy of the 23rd Regiment. It is a remarkable fact that Captain O'Connor, who is still a young man, entered the army during the Crimean war as a private soldier, and such was the military skill and bravery displayed by him during the war that he in a very short time obtained rapid promotion. He was, we believe, promoted to the rank of Ensign on the field, and shortly after made Lieutenant. In addition to the high rank, Captain O'Connor's bravery has placed him in the service; he also has had conferred on him medals by Her Majesty and testimonials of equal value by Napoleon the 3rd, and the King of Sardinia. This is a fact to be pondered by Sir Robert Carden, Lord Mayor of London, whose insolent and unbecoming remarks at the Mansion House on the Irish people we noticed last week.—Weekly Register.

STATE OF IRELAND.—The Celt, instead of being driven out, is spreading his roots deeper and wider in the soil. There has not been, as had been anticipated, an influx either of Saxon money or Protestant Bibles into Ireland. On the contrary, the Catholic merchant and grazier have showed out the Protestant nobleman and squire, and the Pontificate of Pius IX. is now toasted in baronial halls that used to resound with drunken shouts to the "glorious and immortal memory." Ireland of 1858 is indeed a contrast to the Ireland of thirty years ago. She was then enslaved—trodden down by a ferocious faction—a reproach to humanity and a shame to the empire. Her extraordinary rise and progress are now proclaimed even by her bitterest enemy, the truculent Times. In the same article which pours out the foulest calumnies upon the Irish Priesthood and people, the transcendent improvement of emancipated Ireland is admitted. Irishmen used to be considered incapable of working out any enterprise to a successful issue.—The very clever Scotch laughed at their pretensions to any knowledge of the principles of banking, and even less-conceited John Bull pooh-poohed the notion of speculating in Irish railways; but it turns out that while Scotch banks are a gigantic bubble and English railways are unapparently going to ruin, through gross mismanagement, the Irish banks and railways withstand the severest monetary crises and commercial shocks, and yield good dividends upon investments. In agricultural pursuits too, the progress of Ireland is almost marvellous. Science has everywhere displaced the rude system of other days, and what is equally important at least, the laborer is considered worthy of his hire. To drunkenness, dissipation, and extravagance have succeeded sobriety, thrift, and frugality; and all that is wanting to effect the complete regeneration of that country, is the removal of that huge abuse, the Protestant ecclesiastical establishment, which has been the source of most of the evils that have befallen her, and still prevents that social harmony and blissful concord which Lord Bglintown so warmly advocated the other day, in his eloquent address to the citizens of Londonderry. Already we behold the near fulfilment of the prediction in Moore's beautiful lines:—"The nations are fallen but thou still art young, Thy sun is but rising as o'er her east; And though slavery's gloom o'er thy morning hath hung, The full noon of freedom shall blaze round thee yet." —Weekly Register.







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The True Witness.

MONTREAL, FRIDAY, SEPT. 17, 1858.

ADDRESS OF THE PROVINCIAL SYNOD OF TUAM ON THE IRISH NATIONAL SYSTEM OF EDUCATION.—Nothing could have been more opportune for the friends of "Freedom of Education," than the appearance at the present juncture of the important and conclusive document whose title we have prefixed to this article, and some extracts from which we subjoin. Important and conclusive we call it; important because it relates to a subject—an assimilation of our Upper Canadian School system to the Irish National system—which has of late been somewhat warmly discussed amongst us; and conclusive, because therein that system is finally and emphatically condemned, as utterly unsuited to the necessities of a Catholic population. What need have we of further enquiries as to the Irish National School system? It has been weighed in the balance and found wanting; by Archbishop and Bishops it has been irrevocably condemned, in so far as it contemplates a "common" or "mixed" system of schools for Catholics and Protestants; and having been thus fairly tried, and unequivocally condemned, we do trust that we shall hear no more of its importation into Canada. What will not suit the Catholics of Ireland, will surely never be tolerated by the Catholics of this country; who, whatever some may think to the contrary, have in no wise abandoned the faith of their fathers, or lost their attachment to that Church for which those fathers bravely suffered many centuries of cruel persecution, of spoliation, exile and death.

Particularly would we direct our readers' attention to the concluding words of their Lordships' Address; wherein they distinctly lay down the rule that no mixed system of education—no matter how modified, or by what precautions surrounded—will ever give satisfaction to Catholics. On this point it is well that we be clearly understood by friends and by foes; by those of our Protestant fellow-citizens who profess themselves favorably disposed towards us and our claims; as well as by those who make no secret of their hostility to "Freedom of Education," and of their design to uphold the monstrous and loathsome fabric of "State-Schoolism." As an indispensable feature of any system to which we will give in our adhesion, we insist upon the total separation in school, of our children from those of our Non-Catholic fellow-citizens; and we will recognise no one as our friend, to no one will we give our support, who does not, at all hazards, maintain the "separate," as distinguished from the "common" or "mixed" system of education. On this point there must be no ambiguity of language, no talk even of concession or compromise. No matter what terms may be offered, or what prospects of modifications in the existing school laws may be held out to tempt us to give our support to the candidate for Parliamentary or Ministerial honors—unless those terms and modifications provide for the complete separation of Catholic and Non-Catholic schools, we reject them with disdain; and look upon him who propounds them either as an open foe or as a traitor. Therefore it is right that we should insist first, and above all things, on a clear and explicit declaration of his opinions upon this all important point, from every candidate who comes before us to request our votes.

It will be seen then, that no adaptation of the Irish National School system to Upper Canada, could possibly give satisfaction to the Catholic minority. If in Ireland, where the Catholics are in the majority, that system works so badly as to have elicited from the Irish Hierarchy a formal condemnation, a fortiori must it prove inadequate to the wants of the Catholics of Upper Canada, where the Protestants are in such overwhelming force. This simple fact is conclusive; and we commend it, together with the subjoined extract from the Address above referred to, to the attentive consideration of those who are simple enough to deem that in an assimilation of our Upper Canadian school system to that of Ireland, it is to be found the solution of the great problem of the day. His Grace the Archbishop of Tuam and his illustrious colleagues thus address the world:

Of the undisguised hostility of Protestant governments to pure Catholic education, there is abundant evidence in all the projects for educating the youth

of Ireland even in the least noxious, from the time of the foundation of the charter schools to the present day. Our business is with those that exist at the present moment; some of which have been merely tolerated without any formal approval, and watched with jealousy; and others so undisciplined in their obvious tendency to evil that they have been visited with the condemnation of the Church. Of the former kind is the National system, a denomination of such large and equivocal meaning, comprehending schools of such various complexions, that one cannot know or define it, except by that negative character of excluding all precise or dogmatic religious instruction during ordinary school hours; and then allowing all the varieties of doctrine that ever disgraced Christianity to nestle under its shade. Its dangers in its original state may be fully inferred from this fact, that after a protracted term for consideration, the Holy See impressed on the Catholic Bishops the advantage of having the property of the schools vested in themselves or in the Parish Priests, and advised them to labour to obtain a better state of things from the government; and it further commended to the Bishops of Ireland to take this important subject into their consideration in their Provincial Synods. But, far from obtaining any of the improvements required by the Holy Father, in the security of the property, or mitigation of the other evils and dangers to which he pointed, the system has become since so patently fraught with danger, and its agents so confident in the powers they derive from the Board, as to set at nought the authority of the Catholic Bishops and Clergy; which, at the earlier and more precarious stage of its existence, they so assiduously courted for its support. The incidents that illustrate this extraordinary change, and warn against the evils of so vague and so unfixed a system, are too many to be here enumerated. Suffice it to observe, that they have led to the formidable dangers that have been already felt in the establishment of the Queen's Colleges and Model Schools—the congenial offshoots of the same system of National education. Had these Model Schools been founded by any other agency different from the National Board, then these evils should not be directly imputed to it, as an aggravation of the religious difference of which the system is productive. But when we find that the Model Schools are as much the creatures of that body, as the smallest rural National School in the kingdom, nay, still more, being exclusively under their control and management—we are at a loss to conceive that any confidence can be placed in a body which so avowedly and so wickedly sets the authority of the Catholic Clergy and their Bishops at defiance. We are at a still greater loss to know what avail are its Catholic members in checking the evils of the system, when they are, it appears, either unwilling or unable to resist such unallowable encroachments on the right of the Episcopacy to guard the religion of the youth entrusted to their care.

In our anxiety to satisfy the thirst for knowledge, which, next to their devotion to the Faith, was ever the distinguished characteristic of the Irish people, we have been silent until these more recent attempts of the Commissioners of Education, and the report of Commissioners of Enquiry into the Queen's Colleges, leave no longer room to doubt that there is, in influential quarters, an earnest disposition to carry on, or extend further, a system of mixed education entirely divorced from any precise ideas of the Christian religion, in opposition to the Catholic authorities. This is not a vague surmise. The project of such an extension is this clearly laid down in the report of the Commissioners of Enquiry into the Queen's Colleges. "But in addition to any changes that may be made in the existing system of intermediate schools, we feel called on to express our opinion that the advantages for obtaining a high education both in the Queen's Colleges and in Trinity College can only be realized for the great mass of the middle classes by the much wider extension of the means of intermediate education, which it is almost universally stated, have been enormously diminished by the operation of the schools under the National Board; in which although no classical instruction is given, yet the English education afforded is so superior as to have drawn off the scholars who have hitherto been the main support of the lower classical schools." We will not stop here to inquire into the assumed superiority of the English education of the National system, or to canvass its supposed influence in drawing the scholars from the classical schools. But there is one position deserving your attention and ours, which is, the recommendation to found intermediate classical schools, similar in principle to the National and Model Schools and the Queen's Colleges, placed as those others, not only under similar but under Government commissioners; in which all religious instruction of a peculiar nature would be interdicted and proscribed, yet so richly endowed and so alluring by their pecuniary premiums, as to draw our youth—even the youth destined for the Priesthood, if permitted, from our Diocesan seminaries, and from the remnant of classical schools, still sufficient to supply them, to mingle at the earliest, the most susceptible and perilous period of their lives, with young men of easy creeds and looser morals; and to come out with their intellectual and moral constitution so spoiled, as to be totally unfitted to become proper teachers of the Divine purity of the Catholic Faith, or to practice its exalted morality. This is a state of things so revolting to contemplate, that we have no hesitation in declaring that we shall never suffer our young candidates for the Priesthood ever to be infected by an education so contaminating. And not only as regards our young Levites but the entire of our youth, we will resist, by all means in our power, such a sweeping system of unallowable instruction, and labour to save our flocks from its further noxious influence. You will, we are sure, lead us every co-operation in carrying out this resolve, especially when you reflect that we have discussed this question of the National system and its mischievous consequences, in obedience to the Holy See. We are alarmed at the evil fruits of its development in the model schools and the Queen's Colleges, and at the probable worse fruits of its further development in the contemplated intermediate classical schools. But above all, we recommend to your zeal and solicitude the passage of the Report of the Commissioners of Enquiry into the Queen's Colleges, which more than insinuates that the Bishops, and His Holiness in condemning the Colleges, were misled by their own fears, for which there was not any solid foundation. Whether you are to believe this insidious report that represents the Colleges as harmless and safe, or trust and "obey your Prelates who watch as to render an account of your souls." "Judge ye." We are fully sensible of the terrible sufferings inflicted by men dead to the feelings of humanity as well as of justice and religion, on several of our flocks for their steadfastness in refusing to send their children to dangerous schools. But if your fathers evinced such heroic fortitude, with the sword impending over them, what are we not to hope from you in far more favourable circumstances, strong in the conviction of the victories already won over intolerance by a peaceful use of those legitimate and constitutional weapons which even the laws of your country put into your hands. If you wield those weapons as becomes good Christians, good citizens, and faithful subjects, with firmness, wisdom, and moderation, you must obtain not only the justice of not being forced from your dwellings for not sacrificing the faith of your children, but you will even share in the public funds that are granted for education, to which you are entitled by your numbers, by your contributions in taxes to the Exchequer, and by your fidelity in co-operation in every way to the defence of the state and the sustenance of all its burdens. We now further solemnly declare that no system short of an unequivocal separate education for our flocks shall ever satisfy us; and in order to succeed in obtaining it without delay, we request again of our beloved people to use all con-

stitutional means in pressing their rightful claims, in every form of petition and remonstrance, on the government and legislature; not shall we be wanting in leading every aid in our power to them and their clergy in the furtherance of this complete liberty of education, so essential to the full discharge of our episcopal duties, and to the complete freedom of the Catholic Church. † John, Archbishop of Tuam. † George J. P. Browne, Bishop of Elphin. † Thomas Feeny, Bishop of Killala. † John Derry, Bishop of Clonfert. † Patrick Durcan, Bishop of Achonry. † Patrick Fallon, Bishop of Kilmacduagh. † John Macevilly, Bishop of Galway. † Lawrence Gillooly, Coadjutor Bishop of Elphin. † Thos. Machale, D. D., Secretary. St. Jarlath's Tuam, Aug. 16th, 1858.

The *Minerve* of the 9th instant presents a formidable Bill of indictment against the TRUE WITNESS. In justice to ourselves we will enumerate, and reply to the several counts.

(1.) We have been unjust towards the Ministry because we argued that their opposition to "Representation by Population" could not be very serious; since it is notorious that if Mr. Cameron had succeeded in his contest for Toronto, he would have taken office with Mr. Cartier as Attorney General for Canada West; and it is equally notorious that he, Mr. Cameron, claimed the suffrages of the electors of Toronto, through the columns of the *Colonist*, because he was the staunch and uncompromising advocate of "Representation based on Population." To this charge we need only reply that, if the present Ministry are willing to make the equality of Representation an open question in their Cabinet, if they were prepared to accept as their colleagues one, whose chief claim to a seat in Parliament was founded upon his firm resolve to upset that equality—they, the Ministry, are not very likely to prove stubborn defenders of the rights of Lower Canada, when the defence of those rights would in all probability lead to a break up of the Cabinet from internal dissensions.

(2.) We did not intend to insinuate that it was from dislike for Sir Edmund Head that the Irish Catholics of Montreal abstained from calling on him, when on his way to Quebec; but since we have been so unfortunate as to be misunderstood by the *Minerve*, we take this opportunity of stating plainly and distinctly, that it was from personal feelings towards Sir Edmund Head—that it was from aversion to the man, an aversion founded on the patronage and encouragement that he has constantly given to Orangeism in Canada,—that the great body of Irish Catholics abstained from visiting him, or paying him any marks of respect. By officially receiving the Orange Societies at his residence, and by replying in his official capacity to their Addresses, Sir Edmund Head was guilty of a gross, of an unpardonable crime against decency, morality and religion; of an offence which if it had been at once, as it should have been, reported to the proper authorities, would have procured his dismissal from a post which he is unworthy to hold, and wherein he does but bring disgrace upon the office of Representative of our Sovereign. Had a Lord Lieutenant of Ireland been guilty of similar conduct, it would have been made the subject of indignant comments in the House of Lords, and in the House of Commons by men of all parties. Not one would have been found vile enough to defend such a breach of propriety; and why should we in Canada tamely put up with official insolence, which would not be brooked for one moment on the part of an official in Ireland? Is it because we are really, as Sir Edmund Head politely insinuates, "an inferior race?" and because we have not the spirit and manliness to resent a gross and wanton insult!—an insult to every man in whose veins flows one drop of Irish blood—an insult to every man who recognises in the Catholic Church, his Spiritual Mother.

What would the *Minerve*, say, how would the compatriots of the *Minerve* act, under analogous circumstances? If, for instance, Lower Canada since the conquest had been treated as Ireland had been treated since the conquest of that country by the Anglo-Dutch under the Prince of Orange—if the Catholic faith had been proscribed in Lower Canada, and its ministers exiled, persecuted, and worried to death—if to commemorate these misfortunes a secret oath-bound society had been instituted, which annually on the 13th September celebrated the defeat of the French under Montcalm, with party processions, and insulting demonstrations, in which the nationality and the religion of French Canadians were consigned to perdition—if these demonstrations were almost invariably attended with outrages upon the persons and property of French Canadian Catholics, and if the openly avowed object of those who took part therein was to assert "Anglo-Saxon Ascendancy"—how we ask, would French Canadians feel towards a Governor General who should openly countenance and encourage such secret societies, by receiving their members at his official residence, and graciously replying in his official capacity, to their Addresses? If there was a spark of honor or manly feeling still burning in their bosoms, they would resent the cowardly insult of the impertinent official as the Irish Catholics of Canada have resented it; and they would show by their conduct towards him, that the public officer who condescends to become a political partizan, has, no matter what his

position; for ever forfeited all claims to the respect and confidence of Her Majesty's subjects.

We do not insinuate then, but we openly, and with an intimate acquaintance with the facts of the case—assert that, in so far as the Irish Catholics of Montreal are concerned, their non-attendance at Sir Edmund Head's levee was intentional; and that whilst they carefully abstained, out of respect to his office, from offering any insult to the Governor, they as carefully and deliberately refrained from any marks of honor to the man.—The office we are bound as Catholics—and as Catholics, good subjects—to respect; but we know of no law of God or man that requires us to prostrate ourselves before the feet of him who has grossly insulted us; or to refrain from manifesting in a quiet and constitutional manner the feelings which we entertain towards one whose whole official career has been marked by an insolence towards us, for which it would be difficult to find a parallel in the Colonial annals of the British Empire. Towards such a man there is but one attitude which Irish Catholics can with a proper regard to what is due to themselves, assume; and that attitude was, we are happy to say, assumed by them. Had they either hooted the Governor, or given any welcome to the man, they would have disgraced themselves; they therefore purposely maintained a dignified silence, thereby showing that, if they knew what was due to the Governor General, they were not unmindful of what was due to themselves—as Irishmen and as Catholics, whom the Governor General had insulted by openly countenancing the inveterate enemies of their nationality and their religion.

3. We have never asserted that an alliance with the "Clear Grits" was preferable to an alliance with Orangemen. On the contrary we have always asserted that an alliance with either was incompatible with our honor and our interests as Catholics. It is true, however, that of the two, we consider the Orangemen the more dangerous, because of that perfect organisation, which is the sole feature that distinguishes the "Dear Brothers" of Attorney Gen. Macdonald, from the undisciplined rabble that howl in concert with Mr. George Brown.

4. The *Minerve* to the contrary notwithstanding, we assert that it is the duty of electors, when a new man, one who has no political antecedents to recommend him, presents himself before them for their suffrages, to make themselves acquainted with that man's general character; and to ascertain whether he be honest, upright in his dealings, and faithful in the discharge of the duties of private life. More especially is this incumbent upon the electors of Canada; where the great difficulty is to find, not talented men, but honest men—men who will not take a bribe, and sell their votes for a mess of government pottage. Now we contend that the chances are that the man who is dishonest in one relation of life, will be dishonest in all, and that the bad citizen will never make a good member of Parliament. Will the *Minerve* venture to deny this?

5. Of the originators of the disturbances at some of the preliminary meetings of the friends of the rival candidates, personally we know nothing, and we, therefore, affirm nothing. The friends of M. Dorion attribute those disturbances to the friends of M. Beaudry; Mr. Beaudry's friends assert that the other party were the aggressors; and we, therefore, see no reasons whatever for attaching more credit to the statements of one side, than to those of the other.

6. Lastly we would remark that as M. Dorion during the last session not only voted against the Orange Incorporation Bill—for which some Ministerial "Kawtholic backs" had the almost incredible baseness to vote—but voted also against the motion for "Representation by Population." Judging M. Dorion, therefore, by his political antecedents during the past session, he was well entitled to a far better support than that which the *True Witness* was able to give him.

Having thus replied, one by one, to all the *Minerve's* charges against us, will our cotemporary explain to us how it is that, whilst professing to be a champion of religion and morality, the defender of the cause of order and good principles—"les bons principes"—it has undertaken to defend the infamous tampering with oaths, and the blasphemous invocations of God's Holy Name, of which its Ministerial patrons were guilty, what time they went hopping about—as the *Toronto Colonist* has it—from one office to another like a set of Circus performers, and at every hop taking a solemn oath on the Holy Evangelists? That such a zealous defender of the cause of religion and morality, that such an ardent professor of good principles—"les bons principes"—as the *Minerve* gives itself out to be, should permit such a scandalous outrage upon religion and morality, by men in high official positions, to pass uncondemned, has excited no small astonishment and given occasion to sundry Sons of Belial to wag their heads ominously; and, if the *Minerve* were really an exponent of Catholic morality, would compel us as gentlemen to blush with shame for our Church. It is indeed sad to see how Ministerial patronage, and Government emoluments do tend to blunt the recipients'

moral perceptions; and how indulgent they make him to the frauds of the dispensers of official good things!

To those who differ from us in our estimate of the propriety of allying ourselves with Mr. George Brown, or of allowing our names to be in any manner coupled with his, we would respectfully suggest the following queries:—

- 1. Previous to the first of January of the present year, had Mr. George Brown by his antecedents merited the respect and confidence of Irish Catholics?
2. Since the same date, has Mr. George Brown done or said anything—expressed any sorrow for his past, or given any pledge for his future—that should induce us to put any confidence in the man, or to contract any kind of an alliance with him?
3. Has he not, on the contrary, continually declared his determination to maintain the "mixed" or "common" system of education in the schools of Upper Canada?—and are we not, as Catholics, bound to oppose every man, no matter what his pretensions, who will not pledge himself unequivocally, and irrevocably, to support the "Separate" system, as an indispensable condition of any school system for which we will submit to be taxed?
4. Is not, in short, Mr. George Brown the same in his hostility to the "separate" or "denominational" system as he was some six months ago? and are we not the same in faith, and in our political principles?

5. If he is still the same, and we are still the same, how is it possible that there can be any better reasons for placing confidence in him, or for giving him our support to-day, than there were at any other period of the man's political career?

We shall be told that Mr. George Brown is squeezable; that we should be able to wring from him, being in office, concessions that we shall never obtain from his political opponents; and that for our support, he is willing to pay any price at which we may be pleased to estimate our services. There may be, and is no doubt, some truth in this. Political exigencies, the necessity of conciliating us, and of disarming our hostility, would doubtless have compelled Mr. G. Brown to have said, and even done many things as a Minister, which he would never have dreamt of saying or doing in opposition. He would not indeed, even had he been allowed to remain in office, have brought forward any measure for the immediate relief of those grievances under which the Catholic minority of Lower Canada have long groaned; but neither would he have made any attack upon the "separate" school system as at present existing. He would have temporised; his object would have been to gain time; and whilst holding out to Catholics a prospect—but a prospect only—of a speedy redress of their grievances, he would have been very careful not to say or do anything which might provoke the suspicions or hostility of the ultra-Protestant, or anti-Catholic party whose champion he has hitherto been. We should have had fair words from him perhaps, but at best little more.—We might have had, perhaps, some *logus* enquiry, or promise of a *logus* enquiry, into the working of the Irish Hierarchy—with a view to its adoption here; and so we should have been like poor Dame Quickly, still "fubbed off, and fubbed off, and fubbed off from this day to that, it would have been a shame to think on;" but for any real substantial redress of our wrongs, we should have got almost as little from Mr. Brown as from M. Cartier.

When Mr. Brown comes forward publicly—in Parliament, at public meeting, or on the hustings—and there and then openly declares that he has abandoned for ever all design of attempting to impose upon his Catholic fellow-citizens a system of "common" or "mixed" education to which they are conscientiously opposed—when he openly and unequivocally declares himself the friend of "Freedom of Education"—when he recognises the right of the parent to educate his children as he pleases, to select their teachers and their school companions—when he takes his stand as the champion of the "separate" or "denominational" school system—then, but not before, shall we be prepared to listen with a favorable ear to propositions of peace; then, but not before, will we sheathe the sword, and extend to George Brown our political support. But the first advances must come from him. He has throughout been the aggressor; he it is, who has most prominently exerted himself to impose upon our necks the degrading yoke of "State Schoolism," and to rob the parent of his heaven-derived right over the education of his children. We, on the contrary, have been ever on the defensive. We have never claimed to force upon our fellow-citizens of any denomination, a system of education to which they were averse; we have never attempted to interfere betwixt the Protestant parent and his child; or to dictate to the former, how, by whom, and in whose company the latter should be educated. We are willing that in all these things Protestants should do as to them seemeth good in their eyes, without let or hindrance.



dérance from us; and we ask this only—but we will accept no less—that we also, Catholics, be left free and unmolested to educate our children as we please, without being directly or indirectly, compelled to pay for the education of the children of our Protestant neighbors. So self-evidently just are all our demands, that no one has as yet attempted to meet them with argument, or to assign any better reason than the mere will of a brute majority why they should not be at once conceded. In this opposition to our rights, we do not say as Catholics, but as parents, no one has so distinguished himself as has Mr. George Brown; and it is, therefore, but just and reasonable that the first overtures should proceed from him; and that he who is the offender should first sue for pardon from those whom he has offended. When he shall have publicly expressed his contrition for his past, and shall have given some symptoms, at least, of his good intentions for the future, then, but not before, will it be time to talk of receiving our former enemy into favor; then but not before, can we Catholics, without forfeiting all claims to be respected by our enemies, without sacrificing our principles, and with due regard to our honor, allow our names to be associated with that of Mr. George Brown.

Respect for the dignitaries of the Catholic Church is not, at all events, one of the weaknesses with which the Ministerial press, and the champions of order and good principles—"bons principes"—can be accused. When it suits their turn, they show as little regard for a Bishop as for a chimney sweep; and to advance their mercenary objects, scruple not to drag by name our venerated Prelates before the public, thus making them parties to the paltry struggle now raging betwixt the "Ins" and the "Outs." In the *Canadien* of the 5th inst., for instance, the editor cautions his readers against "clear-gritism," which lides its claws, and has of late so well assumed a saintly aspect—*s'est fait si bon petit saint*—that Mgr. de Charbonnell has allowed himself to be moved thereby.

Every right minded person must, we are sure, agree with us in condemning this wanton assault upon a Prelate, as unworthy of a gentleman, or a Catholic. Fortunately however these attacks upon Mgr. de Charbonnell are self destructive, and can do him no injury. The "Outs"—as for instance the Ottawa correspondent of the *Montreal Herald*—represent the Bishop of Toronto as having taken an active part in favor of Mr. Cameron; the *Canadien*—an organ of the "Ins"—more than insinuates that His Lordship favored the "Clear Grits;" whilst the Catholic knows that both these statements are equally false, equally destitute of foundation; and that during the late electioneering contest, Mgr. de Charbonnell never for one instant abandoned his high position of dignified neutrality; never gave the slightest cause for suspecting that he viewed either of the candidates with an eye of favor.

It is not then our object to vindicate His Lordship the Bishop of Toronto from the calumnious attacks of the *Herald's* Ottawa correspondent, or the cowardly innuendoes of the *Canadien* of Quebec; but merely to express our condemnation of a practice unfortunately too common amongst a certain class of political "hacks," who seem to think that all means are lawful to them to employ in their partisan warfare. One day we see placards stuck about our public places, in which the Bishop of Montreal is represented by some sneaking fellow, as canvassing from the pulpit in behalf of one of the rival candidates; another day, a French journalist, who makes great professions of his attachment to the cause of order—meaning thereby to that set of political principles which are likely to eventuate in a Government situation—brings impertinent accusations of Clear-Grit proclivities against the Bishop of Toronto; meantime, Protestants look on, and enjoy the fun, which, it must be confessed, is not of a kind to prepossess them with a very favorable idea, either of our Bishops or of our laity; the former of whom are thereby exhibited in the light of political intriguers; and the latter, as miserable place-hunters, and sycophants perpetually fawning upon the dispensers of Ministerial patronage.

It is time that this were put a stop to; and that the political "hacks" on both sides—whether they ply their dirty trade in the interest of the "Ins" or of the "Outs"—be given plainly to understand that it is as unmanly, as ungenerous, to introduce without authority, the name of a Bishop or Priest into their party squabbles, as it would be to drag the name of a lady before the public in the same unseemly connection. We, laymen, should fight our battles amongst ourselves, and should not seek to compel our Prelates to descend into the impure arena.

CATHOLIC PROGRESS IN SCOTLAND.—Marvellous and encouraging as has been the progress of Catholicity of late years in the United States, it is as nothing compared with that which the same holy cause has made in Presbyterian Scotland during the last quarter of a century. In the United States, the ranks of Catholicity have been copiously recruited by a constant stream of

European emigration; whilst in Scotland the accessions to the Church have for the most part been made amongst the native population. In neither country has the Church been indebted either to State support, or to popular favor, for her glorious triumphs; and yet see what mighty works she—aided only by her Divine Spouse—has of late years accomplished! We copy from a Report lately published upon "Sectarian Aggressions in Scotland:"—

Table with 2 columns: Year (1829, 1857) and various categories (Catholic Priests, Chapels, Nunneries, Monasteries).

These figures speak more eloquently than any words that we could possibly employ; and certainly bear out our remarks as to the inefficacy of State opposition, or popular clamor, to prevent the spread of the truth, when its professors are but zealous in the good work. Why then should we in Canada fear either the "Clear Grits" or the "Rouges"? What can they do against us, if we are but true to ourselves, and to our principles? The "Rouges" cannot be actuated by a more bitter hostility against the Church, than are the sour visaged Presbyterians of Scotland. In view of, and to oppose the alarming spread of Popery, the General Assembly have organized a "Protestant Association;" whilst the fair daughters of the Conventicle have with a noble emulation, constituted themselves into an "Auxiliary Ladies' Association"—all for the confusion of the "Man of Sin," and for overthrowing the "Seat of the Beast." Well! and what have their pany efforts resulted in? In this—that Popery within the last quarter of a century has more than doubled in numbers, influence, and power. Why then should we fear a different result from the hostility of the "Rouges" in this country? There can be but one reason; and that is, that we lack the zeal, the stubborn honesty, the noble self-reliance, and disinterestedness of the Catholics of Scotland; and because our Catholic laity, instead of seeking first and before all things, the kingdom of God and His justice, are ever abjectly cringing before "Jack-in-Office;" and are far more intent upon obtaining Government situations for themselves, than upon the interests of the Church. If ever those interests suffer, it will not be because of the malice or power of our enemies, but because of our own servility; but because we are too much given to "place-begging," and fawning upon every pitiful upstart who by a long course of chicanery, and dirty intrigues may have managed to obtain the disposal of a little Government patronage! Catholicity prospers, and does gloriously in Scotland, because, thank God, there are there few, or no Catholic officials or place-holders; if it is in a less vigorous condition in Canada, it is because we are unfortunately cursed with too many of those gentry; and because there never yet was, and to the end of time never will be, a Catholic official who was not a more dangerous enemy to the Catholic Church, than the most rabid "Clear Grit," or "Rouge" that ever d—d the Pope over a pot of beer. Read the history of Europe, and you shall see, that it has always been by the hands of Catholic statesmen and Legislators, that the most deadly blows against the honor, independence, and welfare of the Church have been dealt. It was to Catholic officials that the Church was indebted for the laws which in the last century deprived her of her freedom of action on the Continent of Europe; and if ever laws hostile to the interests of the Church be passed in Canada, it will be by your "Katholic hacks"—your hypocrites of "good principles," to whom unfortunately we have been so simple as to entrust the defence of her rights; and to whom we are already indebted for the Legislative recognition of the principle, false in theology, "that it is desirable to abolish all semblance even of connection betwixt Church and State."—Vide Clergy Reserves' Act.

"The more priests, the more crime," is the favorite aphorism of our erudite cotemporary, the *Montreal Witness*; facts, however, would seem to point to a remarkable, and inevitable connection betwixt evangelicalism and prostitution; between Low-Church principles and illegitimate births. At all events the rule—"the more Protestantism, the more bastardy" holds true in England.

E. G.—The very evangelical, and very Low-Church, government Bishop of Carlisle has just indited a somewhat remarkable letter to his clergy; wherein he congratulates them upon the fact that Puseyism had received no encouragement amongst them; and that Romish practices and doctrines of a Romish tendency were altogether unknown in his Diocese amongst clergy or people. Protestantism was triumphant in the district, and High-Church principles altogether at a discount. Of course under such circumstances, we should expect to find the Diocese of Carlisle, a model Diocese for chastity and temperance. Alas! alas! for the assumptions of the *Montreal Witness*!

For the Bishop poor man, having just worked himself into a state of exceeding gladness because of the "soundness" of his flock, was nevertheless obliged within a very few lines, to declare himself sorry—yea very sorry—because of two little blemishes upon the face of that fair Protestant prospect over which he was calling his friends and neighbors to rejoice with him.—The fact is, that, as the good Bishop had to admit, the people of his Diocese, the evangelical sheep over whom his pastoral care extended, were without exception the most intemperate and the most unchaste muttons in England; and he pointed out the fact that, whilst in Lancashire, with its manufacturing population, the illegitimate birth were only six per cent, in his Diocese, where Low Church or evangelical principles ruled in undisturbed ascendancy, where no Puseyite intoned the service, or provoked to confession, where the Romish priest was altogether unknown, the illegitimate births were as high as TEN per cent. Alas! for the theories of the *Witness*; alas! that statistics should persist in giving the lie, in such an unpleasant manner, to all his glorifications in behalf of the Holy Protestant Faith!

This evening seven of our brave Sisters of the Grey Nunnery will start for Red River, from whence it is intended that three of them should proceed to the station of *L'Isle a la Crosse*, distant about four hundred leagues to the North West. An establishment of the Grey Nuns has since 1844 been in existence at Red River founded by Mgr. Provencher; and it is now intended to increase its force, in order to enable the Sisters to give a greater extension to their works of charity and education. The population is composed in part of Europeans, but consists chiefly of half-breeds, amongst whom it will be the glory of our Sisters of Charity to diffuse the blessings of a true Christian civilization. They carry with them the ardent prayers of all who honor heroism, and love God.

"NOUVELLE CUISINIÈRE CANADIENNE." Louis Perrault, St. Vincent Street, Montreal. The housewife's handbook, with no end of instructions for preparing savory dishes. No household should be without a copy of the work, which has already reached its third edition. Mr. Foster has been returned for Shefford by a majority of about 246 over his opponent Mr. Drummond. DIOCESE OF TORONTO. Toronto, September 13, 1858. Sir—An Ordination was held yesterday by His Lordship Bishop De Charbonnell, in his domestic chapel, when Michael M. O'Shea received successively Tonsure, Minor Orders, and Subdiaconate; the Rev. John P. Kennedy was promoted to Subdiaconate. The former gentleman came last year from England, and is now an inmate of St. Michael's Palace; the latter is attached to the College conducted by the Basilian Fathers. Both gentlemen promise well. The Ecclesiastical Retreat mentioned in my last communication, took place, according to announcement, in St. Michael's College. The exercises were conducted by Rev. Father Lynch, C. M., Superior of the Preparatory Seminary of Our Lady of Angels, in the Diocese of Buffalo. It was attended by thirty-five Clergymen, of whom five belonged to neighboring Dioceses. Judging from the general satisfaction it has given, I may say that it has been productive of abundant fruits. The attendance of the Clergy has been more numerous than on any former occasion. His Lordship, as usual, presided over all the exercises, enforcing by example strict observance of the rules of the Retreat. The rapid increase of the Clergy in Upper Canada, is an object of gratification to every Catholic heart, for which sincere thanks should be returned to God. In the Diocese of Toronto alone there is already a more numerous Clergy than when Bishop De Charbonnell was called to preside over the immense territory which is now divided into the three Dioceses of Hamilton, London, and Toronto. As might have been expected, the number of churches, schools, educational or benevolent institutions, has increased in the same proportion. Another happy result Upper Canada is reaping from the above wonderful progress of Catholicity, is the gradual disappearance of bigotry, fanaticism, and ignorance among those separated from the Church. To say that the whole of the Western section of the Province has become enlightened, liberal, and Christianised, would be deemed an exaggeration. But that the public mind is undergoing a beneficial change, is a fact which will be admitted by all sensible and liberal men. Even the tone of the press formerly most inimical to the Church, is considerably altered. With, perhaps, the sole exception of the *Christian Guardian*, that rabid organ of a fanatical and ignorant sect, our *Dailies* and *Weeklies* in Toronto present columns which a Catholic eye may gaze upon without being offended. Truly, Mr. Editor, this is the age of light and progress. That its onward course may not be thwarted by any sudden or unforeseen accident, is the wish of every friend of order and peace. When I speak of a return to more liberal principles, I do not wish to be understood of a general conversion in Western Canada. Exceptions, as might be expected, there are among our separated brethren. The following is an instance:—About a year ago, a Catholic young lady was married in this city by a Catholic Priest to a Protestant gentleman. The usual promises were made by the Protestant party; the most positive and solemn assurances were given—that the faith of the Catholic young lady should not be tampered with; that the children should be all brought up in the Catholic faith. Vain hope!—illusory promises! They have all been most shamefully violated; even the promises made on the word of a gentleman have been scandalously set aside. Permission has been refused by the perjured husband to allow the first child, born lately, to be baptized by a Catholic Clergyman. Daily the unfortunate Catholic wife is subjected by her Protestant husband to the most oppressive and vexatious annoyances. Minister, and Ministers' wives, are daily set upon her, like so many blood-hounds, to force her to abandon the Church of ages, and make a profession of the belief in the new-fangled creed of John Wesley. The above is not an isolated instance of persecution for religion's sake, on the part of a Protestant husband. Hundreds of the kind have come to my knowledge, and confirmed me in my belief, that a solemn promise on the word of honor of a Protestant gentleman is something, to say the least, very suspicious. Woe to the credulous and unsuspecting Catholic girl, who, on such unsafe guarantees, risks her future happiness, and, perhaps, eternal salvation! With the experience I have of Protestant liberality,

and Protestant faith, I don't hesitate to say, that mixed marriages are a curse to society; and especially to the confiding Catholic party who relies on the word of men who, whilst they have constantly on their lips the name of liberty, harbor in their bosom the most consummate hypocrisy, deceit, hatred and animosity against whomsoever chooses to differ from them. This, Mr. Editor, is my sincere conviction and experience of Protestant love of liberty and fair play. Religious and civil liberty, according to the Protestant sense of the word, means "liberty for themselves, oppression for others." What is true of individuals, applies with double force to nations. There never was a Protestant nation but persecuted. For nearly two centuries Protestant England has shed the blood of her Catholic subjects. Protestant Sweden, at this hour of the nineteenth century, proscribes her Catholic subjects, and expels them from her territory. Let Protestants talk till doomsday of freedom, religious and civil; their deeds belie their words. Liberty is their motto; oppression and tyranny their practice. Fools will give them credit for their fair words; the wise ones will laugh them to scorn. Such is, Mr. Editor, my opinion of Protestant liberality. May I ask yours? Hoping it may be in your power to tell the public, at some future day, what you think of this, my belief, I remain yours, TORONTO.

COMMON SCHOOLS IN CANADA WEST—SUPERINTENDENTS AND TEACHERS.

To the Editor of the True Witness. Thornhill, 13th Sept., 1858. Sir—As the Ryersonian school system of Western Canada is alternately "lauded to the skies"—at one time by the Clear Grit faction; and now by the Orange bullies of the Toronto press—it becomes the duty of every Catholic parent to be watchful, and make known "his experience" of the dangers to which the children of the faithful are exposed by attending these hot-beds of vice and depravity; in order that the vile monster may be exhibited in its naked deformity to an infatuated public. That the Common School system of Western Canada is chiefly acceptable to the fanatical portion of our Protestant fellow-countrymen—on account of its anti-Catholic tendencies, and the opportunities it affords them of showing the hatred they bear to our Church, with now and then a chance of sowing the seed of infidelity in the minds of the Catholic youth I am aware; of this I have been long convinced, and have even heard it acknowledged by respectable (but candid) Protestants. What is to be expected in schools under the supervision of a Deputy Grand Chapter of the Orange fraternity, who considers that "the Municipal Council of Markham would be doing a great injustice to the public they represent, were they to grant anything more than toleration! to separate schools?"—What does he know of the practice of that divine precept which teaches us to do unto others as we would that men should do unto us? He is a parson, and can answer for himself. As for the teachers under the superintendence of his Reverence, we ought not to expect too much; yet, notwithstanding his avowed uncharitableness towards us, I doubt whether he would endorse the following sentiment uttered by a common school teacher, in receipt of public money. In conversation with others, this model school teacher said:—"The only place for the devil was hell; and that was where all Catholics ought to go, as that was the only place they were fit for." Such is the type of a class of gentry who are to train the youth of Canada West. There is another class of model teachers, whose more mature age, and clerical exterior, cause them to have more control over themselves; fellows of the Aminidab Sleek school—who make it a point to leave controversial books in the way of their scholars, that they may be seen by them. A child seeing a book on "the master's desk," with the "title" of it before him, read it; and when he returned home from school remarked to his mother that he read, "that Mary was not the Mother of God," on the cover of a book on the master's desk; and of course an explanation followed. But, Sir, I ask it is fair—is it not the very extreme of all that is unjust and tyrannical to compel us to send our children to such places, and thus in an indirect way, to tamper with what is dearer than all, their religious faith. For what other purpose could the teacher have had this book laid on his desk for months to be seen by every scholar who approached him? Therefore I sincerely—as a Catholic parent—appeal to my co-religionists throughout Canada West, to keep a constant watch upon these gentry; and whenever they depart from the strict line of duty, to hold them up to public gaze, in order that our grievances may be more generally known, and the proper remedy secured. Let our motto be—"No peace with Ryersonian State-Schoolism."

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County of Portneuf.—The Hon. J. F. Thibault has been re-elected for this constituency by a large majority. We Transcript understand that the 100th regiment is now under orders for Malta, and unless war comes to a speedy close in India, in all probability, the east will be the destined field for their first brush with an enemy. The regiment is full, and is one of the finest in the British army. The regiment, we learn, has received new clothing, accoutrements, and fire arms.—The drill is rapidly progressing, and the men will soon be ready for the field. They have also a fine band, and a service of plate for the officers' mess, of the most beautiful description. EMIGRANT REPORT.—There was printed by order of the House of Assembly, a short time ago, the "Report of the Chief Emigrant Agent for Canada for the year 1857," which contains much interesting matter not yet made public through the Press. The following is an abstract:—*Montreal Gazette*.

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At the Parish Church, on the 13th inst., by the Rev. J. J. Connolly, Mr. John Iroone, to Miss Mary, daughter of the late Alexander McQuillan, all of this city.

In this city, on the 11th inst., James Becket, aged 58 years, brother of John C. Becket, Printer. Mr. Becket was a native of Kilwinning, Ayrshire, Scotland.

Such is the type of a class of gentry who are to train the youth of Canada West. There is another class of model teachers, whose more mature age, and clerical exterior, cause them to have more control over themselves; fellows of the Aminidab Sleek school—who make it a point to leave controversial books in the way of their scholars, that they may be seen by them. A child seeing a book on "the master's desk," with the "title" of it before him, read it; and when he returned home from school remarked to his mother that he read, "that Mary was not the Mother of God," on the cover of a book on the master's desk; and of course an explanation followed. But, Sir, I ask it is fair—is it not the very extreme of all that is unjust and tyrannical to compel us to send our children to



FOREIGN INTELLIGENCE.

FRANCE.

The news of the bombardment of Jeddah, which was received in Paris, not from the Mediterranean, but from London, has produced a great and somewhat strange impression. The untoward event of the battle of Navarino is already in everybody's mouth as the fittest comparison. The Pays (government paper) says:— "Now this is a serious affair, and we have some reason to feel astonished at it. In fact, it seems to us that it was understood between the governments of England and France, that the crime of Jeddah demanded an energetic retribution, but that it should be inflicted by both governments conjointly and simultaneously. The action was to be a common one; but, as usual, England had the means of retribution on her, because she had the means of the assassins of Jeddah. The punishment of the assassins of Jeddah would have been neither less energetic, nor less salutary, if it had been inflicted by, and in the name of the two allied nations.

The Constitutionnel contains another article on the resistance of Great Britain against the cutting of the isthmus of Suez, for which the time considering the impression made in France by the news from Jeddah, as expressed by the Pays, is so well chosen, that one may almost see a purpose in it.

Some difficulties, says the Patrie, have arisen between France and Switzerland on the subject of the settlement of the frontiers. The French and Swiss Commissioners have not been able to come to an understanding on the subject, and the Federal Council has proposed to the French government the nomination of an arbitrator.

The most interesting and important piece of French news is the remarkable speech which has been delivered by the Count de Persigny, late Ambassador to England, on the occasion of the opening of the session of the Council General of the Department of the Loire, of which he is President. The Count is well known to be an advocate of the English Alliance; and a perusal of his speech must prove that his friendship towards England was sincere and ardent. The Count sensibly remarks that—"What is true is that there is no interest, no serious question at issue between the two Governments that the simplest exercise of common sense cannot satisfactorily solve, and that thus it only rests with us to maintain an alliance so advantageous for the two peoples." The Emperor has returned from what our Paris correspondent justly terms his triumphant progress through Brittany, and one of his recent visitors at St. Cloud has been no less a personage than the ex-Premier—an act of politeness, doubtless, intended by Lord Palmerston, and of considerable concession towards the fallen and disgraced Minister on the part of the French Emperor.—Weekly Register.

THE EMPEROR AT RENNES.—The Emperor made the following speech at the grand banquet given to him at Rennes:—

"Gentlemen—I have visited Brittany as much from a sense of duty as from sympathy with its inhabitants. It was my duty to become acquainted with a part of France which I had not yet visited; and it was gratifying to my feelings to find myself in the midst of the Breton people, who are, before all, monarchical, Catholic, and martial. The departments of the west have frequently been represented as being animated with sentiments differing from those of the rest of the nation. The warm acclamations which have welcomed the Empress and myself throughout the whole of my journey contradict such an assertion. If France is not completely homogeneous in her nature she is unanimous in her feelings. She desires a government sufficiently stable to remove all chance of fresh political convulsion; sufficiently enlightened to favour real progress and the development of the human mind; sufficiently equitable to welcome the assistance of all right-minded men, whatever may have been their previous political opinions; sufficiently conscientious to declare that it strongly protects the Catholic religion while at the same time accepts freedom of worship; in short, a government strong enough from its internal union to be respected as it ought to be in the councils of Europe. It is because I have everywhere seen the people flock towards me and encourage me by their demonstrations. Be assured, gentlemen, that the remembrance of our journey into Brittany will remain deeply engraven on the heart of the Empress and on mine. We shall never forget the affecting solicitude which has been shown for the Prince Imperial both in towns and in the country, the people everywhere regarding our son as the pledge of their future welfare. I thank you, gentlemen, for having organised this meeting, which has given me an opportunity of expressing my ideas, and I conclude by giving a toast to Brittany, which is here so honorably represented. In order that its agriculture may soon develop itself, its means of communication be completed, its ports be improved, its manufacturers and commerce prosper, and that science and the arts may flourish in it, my support shall not be found wanting; but, while hastening its progress in the path of civilisation, may it preserve intact the noble sentiments which have distinguished it for so many centuries. May it preserve that simplicity of manners, that proverbial frankness, that idleness to sworn faith, that perseverance in duty, and that submission to the will of God, which watches over the humble domestic hearth, as well as over the high destinies of empires. Such, gentlemen, are my wishes, and be you the worthy interpreters of them."

The concluding words of the Emperor were followed by a burst of acclamation.

The Presse, which used to be a warm advocate of the English alliance, is indignant at having been accused, by certain London papers, of having changed its views upon that subject, and of doing all in its power to stir up the embers of ancient antagonism between the two nations. It denies that it is inimical to England, and professes its admiration of the British nation's strong and virile qualities, of its power of labour, the boldness of its conceptions, its vigorous initiative, and of the liberty of its institutions. It desires the sincere and effective alliance of France and England, on condition that it should be on a footing of equality and of reciprocal concessions, and that it should not be like the famous alliance of the man and the horse, with France playing the part of the horse. The Presse then enumerates its recent grounds of complaint against England. It says:— "She found us good to take Sebastopol. (unassisted of course, for by this time various French journalists have perfectly persuaded themselves that the entire glory of the Crimean campaign is to be ascribed to their arms); she then greatly appreciated the services of our fleets and armies; but, peace signed, by what concession did she recognise this co-operation? She deserted our alliance for that of Austria; she sacrificed to her new friend the union of the Principality, which she had herself demanded; she opposed, at Constantinople, the cutting of the isthmus of Suez, required in the interest of the whole world; in profound peace she takes possession of the island of Perim, in order to find herself in a position to command the Red Sea when the day shall arrive on which she can no longer prevent its being opened. She had as Ambassador at Constantinople a declared enemy of France, haughty, whimsical, passionate, combining in supreme perfection all the faults of the English character, crowned by an avowed hatred of our country. While the blood of our soldiers flowed at Inkermann to save the English army, Lord Stratford, at Constantinople, worked against us, and now, after an absence of some months, he is sent back to Turkey to continue the same manœuvre. Honestly speaking, is that the conduct of an ally or of an enemy? . . . If England thinks she has need of the alliance, let her change her tone and conduct; the time has passed when Lord Melbourne could threaten, in open Parliament, to sweep our fleets from the Mediterranean. Since then, France has risen and

England has descended. Other relations and other conduct are required."

The Univers contains the following observations on the influence of the Clergy in France:—

"There is no body in France either so respected, so united, so enlightened, or if we except the army, so numerous as the incomparable body of the Clergy. By the people, whence they issue, the Clergy effect gigantic works; they have everywhere built churches, convents, hospitals, and schools, and fed, impoverished as they are, more than half the poor of the country. They preach, they write, and they teach; and it is the nation itself, and not an act of usurpation, which, after a long and violent struggle, has given them a place in public instruction. All the influence possessed by this body has been acquired through public opinion. Some political men do not remark this; they confine their attention to certain journals and academicians, and do not reflect that the actual state of the Catholic religion is a certain sign that public opinion, in harmony with events, has shaken off the Yoke of Voltaireism. The speech pronounced by the Emperor at Rennes gives these politicians a proper lesson, and loudly points out to them where lies the future welfare of France and of the world."

The Revue des Deux Mondes makes the following strong reflections on the tribe of pamphleteers which has sprung up lately in Paris:— "We cannot express sufficient contempt for those pamphleteers who speculate on old prejudices, and who choose the very moment when the two governments so solemnly protest in favour of the alliance to deceive public opinion in the two countries, to excite reciprocal mistrust, and to inspire doubts in the sincerity of the great acts of which we have just been witnesses. The proceedings of the authors of the pamphlets to which we allude are as revolting as their calculations are disgraceful. They transform pretended conversations at St. Helena into a sort of political Koran; they profane the name of their prophet by attributing to him all kinds of absurd and apocryphal divagations, on the faith of domestics who passed themselves off to the world as his posthumous secretaries. They seek to stupefy France by an absurd glorification of herself, which would lead us, if we were to tolerate it, to the infatuation which has led the Turks and the Chinese to persuade themselves that they are the first people in the world. Under favour of these gasconades they preach to France a sort of Islamism against England. The government has many singular and compromising friends. For want of sufficient liberty of the press, men of business, so prompt to take alarm, foreigners who are ignorant of the origin of these wretched inspirations, regard these shameful pamphlets in a serious light. The latter would not issue from their obscurity, and would not even give the government a trouble of a disavowal, were the currents of serious opinion left with open confidence to their natural movement."

It is said that a vessel is about to be built at Cherbourg to be called Vaisseau-bellier (battering-ram), a sort of man-of-war, of which the first idea belongs to the Emperor, and which is intended to act by its mass and its speed; and an expectation is expressed that the introduction of this new element into naval warfare will completely change its character.

SWITZERLAND.

A correspondent writes as follows:—"You are aware that under the late government of the canton of Fribourg, styling itself liberal (of course with other people's money), the female convents of the canton were forbidden to receive any novices, with the intention of suppressing these institutions without making the effort that was produced by the sudden and complete suppression of the religious communities in Argovia. This plan would certainly have had a deadly effect upon these pious houses, where prayers are offered for the sinner and for their very persecutors, and where virtue has sought an inviolable asylum in order to escape the temptations of the world. But happily a protecting providence set to nought the dark designs of a vile coalition, and restored to the people of Fribourg its former beloved leaders. Mr. Charles and his followers have regained their ascendancy in the leading assembly of the canton, and the Bishop of Fribourg, who had been exiled from his Diocese by an incompetent authority, made again his triumphant entry into the town where Father Gerard has been before him, the father and instructor of the children and the glory of his country. Under the restored Conservative (or Catholic) Government, the acts of its predecessor were naturally annulled, and the three convents in the town of Fribourg, and those at Estavager and Romont have now already received numerous novices and are in a very promising situation. I cannot refrain on this occasion, from quoting the words of a contemporary, who said:—'The prayers and good works of the convents are the conductors which often prevent the lightning of God's wrath from falling upon those that do not pray.' Some of the leading journals of Switzerland have, like the amiable Times, vented their gall on Catholicism in this country, and taken particular offence at the 'obstinacy' of the Bishop of St. Gall, who dared to resist the secular authority when it tried to take the administration of ecclesiastical property into its hands, beginning by selling part of the estates and employing the proceeds to the augmentation of the salaries of public teachers; this bears, of course, no resemblance to the shoemaker that stole the leather to make shoes for the poor. Now imagine a venerable Prelate, with scanty, silvery locks, crowning a countenance radiating with mildness and inspiring love and respect to young and old, Catholic and Protestant. I say, imagine this faithful shepherd of his flock being charged with obstinacy! Why, you might as well call the Bishop of Oxford a St. John and charge him with loving his flock better than himself! But the reverend Prelate has had amidst his troubles also some consolation, and a very gratifying one was the presentation, last week, of an address from the Chapter of Regensburg, in Zurich, to testify their devotion, whilst highly admiring and commending his honourable conduct on the above named occasion."

AUSTRIA.

It is expected at Vienna that an amnesty will be granted in celebration of the birth of a son to the Emperor.

The Cologne Gazette says:—During the late military manœuvres at the Camp of Neunkirchen, near Vienna, an incident took place, the motives of which have not yet been cleared up. The Hungarian Regiment Don Miguel fired ball cartridges at a German Regiment drawn up in front of it, killing three men and seriously wounding eight others.

A private letter of the 14th ult. gives some explanation of this affair:—It appears that in an order of the day lately published, General Degenfeld praised the good conduct of a regiment of infantry of Bohemia at the expense of another regiment composed of Italians and Hungarians. The latter are said to have been much enraged at this circumstance, and did not hesitate to revenge what they call an insult offered to their corps and to their nationality. For want of balls, they loaded their muskets with stones; the result was, as stated, that several men of the other regiment were killed and a greater number severely wounded.

ITALY.

A Turin letter of August 18th, quoted by the Correspondence Bullier, professing to speak from a "certain and most official source" says that the King of Naples, at the Council of Ministers held to consider the case of the Cagliari, is reported, with what truth it would be difficult to say—to have delivered the following speech:—

"We must give way to England in every thing that flatters the pride and egotism of that nation.—This is all that her government requires. As to every thing else, the English government will assist us in resisting pretensions which might be our destruction. The Anglo-French alliance, such as it exists at present, is a great see-saw machine, and is

our security.—An intimate understanding between France and England would be fatal to us, but I shall not be afraid of that till I see England disarm her fleets, or France decree the demolition of Ocherbourg. On the other hand, a war between France and England would be chaos; we cannot wish to see it; and I cannot believe it possible in the time of Alexander the reformer, and almost the disciple of Gobden (this sentence delivered with a smile).—Such are my views. I wish you to act accordingly, and then I am convinced that we shall have nothing to fear either from the 'Mysteries of Paris,' or the 'Vecchie e Nuove Speranze d'Italia.'"

The last sentence alludes to the titles of recent works by C. Babo and N. Tommaso.

Independents of Turin of the 1st says:—"Some journals have cast a doubt on the probability of a reconciliation between Naples on the one hand, and France and England on the other. As regards England, we persist in believing that an arrangement has taken place."

The arch-conspirator Mazzini is at his old trade again—that of raising funds from his dupes in order to bring about another insurrectionary movement in Italy, from which, of course, he will take care to be absent. As a contemporary remarks, hard fighting he leaves to his disciples—it is sufficient that he directs their movements from a place of safety, and distribute the money which his too credulous dupes entrust to him, as he thinks fit. "It being the duty," he says, "and interest of all to take care that our action triumphs, we want means. We are engaged at this moment in collecting them. Our brethren of other nations ought to assist us in this. In subscribing to our insurrectional fund they will subscribe to the success of the battle for all." The fellow should be punished for obtaining money under false pretences."

TURKEY.

The Times's correspondent writes:—"I understand that the Turkish Government has complained to the English Ambassador at Constantinople of the bombardment of Jeddah, at a moment when it was known that Ismael Pasha was on his way thither with full powers to punish the guilty. This complaint was to be expected, and will generally be considered well founded. The English Government should lose no time in justifying its conduct, if it can. I also hear that the Divan has addressed a circular to the governors of all the provinces of the Empire, desiring them to make known to the Mahomedans that the report spread of the approaching destruction of Mecca by the Western Powers is totally unfounded. This mischievous rumor has, it appears, obtained wide credence in the East, and, as may be supposed, tends greatly to keep alive the flame of fanaticism that has lately burst forth."

INDIA AND CHINA.

CONCLUSION OF A TREATY OF PEACE WITH CHINA.—The Monitor of the 22nd contains the following important despatch from the French ambassador at St. Petersburg:—

"St. Petersburg, Aug. 20.

"The French Ambassador to the Minister of Foreign Affairs.

"A courier who left Peking on the 27th of June, overland, has brought the news to Prince Gortschakoff that a treaty has been concluded between China and Russia identical in its general basis with those concluded between China and the other Powers. The ports are open, the free exercise of the Christian religion allowed, the establishment of consuls admitted, as also the sending (l'envoi) of diplomatic agents to Peking, if necessary, (en cas de besoin)."

"France and England have, moreover, obtained considerable pecuniary indemnity."

"DUC DE MONTREBELLO, (French Ambassador at St. Petersburg.)"

A HOT WEATHER CAMPAIGN IN INDIA.—The following is an extract from a letter dated Banda, June 27, from an officer of a cavalry regiment attached to the division of General Whitlock, forming a part of the Central India Army:—"I wrote to R— the end of last month, and told him we expected to march, and so we did on June 2nd, but not towards Calpee, but to a place called Terroan, about 50 miles from hence, where the Rajah had collected a very large body of men and refused to disband them.—The first day we were in tents we had six men brought to hospital insensible from the heat, and one of them died that evening; he was a fine strong man, quite well in the morning and in my troop.—So, as we marched at 12 o'clock that night, I buried him at 11 o'clock in a hastily dug grave under a tree; the others, with men of the other regiments to the number of 27, were sent back to Banda that night, and this is the way Englishmen are being sown all about the country, for there is scarcely a camp ground of any column or regiment at this season that is not marked by mounds of earth under detached trees. The 43rd have lost more than 40 men and three officers since they left Bangalore without hearing a shot fired, but the horses panic, the lance flag waves, and the steel sparkles in the sun, and the bands play as cheerfully as ever, as the regiments file on their ground in the morning, though they are all getting considerably smaller than they were. I wonder the infantry get on at all, but numbers of them fall out, and a long string of doolies follows the columns, headed by exhausted men. We had no fight after all; when we got near the rebels all bolted, leaving a very large treasure and more than 30 guns. The Rajah came in and gave himself up, and will be tried for his life. We found his palace in good order, and I went into the treasure-vaults and saw bags containing 320,000 rupees and 280,000 in gold. His jewels are estimated at £200,000. We halted several days there, and came back slowly with 120 carts laden with treasure, and, as they are sure to condemn the owner, it will be a good haul for the Government. Fancy our joy when yesterday a thunderstorm was followed by heavy rain. The ground is moist this morning, and the blasting hot winds are, we hope, gone for this year. Our tents are open again, which is a great comfort, as a nearly dark tent, which you cannot see out of, heated to 100, is not a pleasant place from 6 a.m. to 6 p.m., and outside the air has been so hot that we put our handkerchiefs to our faces and run if we want to go from tent to tent. We have received some mess stores, which we were very glad of, as all our wine, beer, &c., was finished long ago. Generally most of our things are coming to grief. I am glad to say those in authority have had the sense to let us wear white linen jackets, instead of our cloth ones, which were unbearable. What a contrast these bare brown plains, with the dust whirling over them in clouds, are to England, which just now must be looking very beautiful. I begin to think India a delusion and a snare, and tropical luxuriance all imagination, as I have been 18 months in the country, and, except at Ceylon, could not have gathered a nosegay of wild flowers. The peep I have had of the hills was certainly fine."

A despatch from Malta, dated the 29th August, says Sir Hope Grant left Lucknow on the 20th July, to relieve Maun Singh.

The Rajpoot rebels, after plundering Tonk, had fled towards Chamboul, pursued by Colonel H. Roberts.

The following despatch was received at the India House:—

"The fugitive rebels from Gwalior, after making a demonstration against Bondou on the 19th July, attempted to cross over to Bandou, but failed; and on the 13th were menacing Beebore and Bughore. The Nizam had prepared to move out on the 1st Aug., for the purpose of co-operating with Holmes' column, which was last heard of at Bondou. The rebels are in considerable force, their number being estimated at 4,000 or 5,000 fighting men, with 5 guns. The leaders are Tonka, Topee, Yedil and others. A small force, under Major Burns, from Ahmedabad, had been pushed forward to Tinouen, with instructions to march on Kheirwarra, if necessary."

The Times confesses some surprise at the news from China, but sees no reason for serious doubts of

its authenticity. The Times satirically remarks that Manchester must mourn in 'black cloth and ashes,' for she will find herself a gainer by the inquiry, her representatives denounced. It will be a most embarrassing thing to have prosperity forced upon her against all her principles. Every bale of thick calico that departs for Shanghai will be a weight upon her conscience; every ship freighted with cotton goods for the China seas should carry her colours half-mast high, and be unloaded with a protest of deep remorse of the Manchester Chamber of Commerce."

THE TREATY WITH CHINA.—The next mail will in all probability settle the question as to the authenticity of the intelligence, as circumstantially put forward the other day by the Monitor, relative to the reported treaty with China, and its general provisions. We see no reason whatever to doubt this statement in the organ of the French Government notwithstanding that the news reached Paris via St. Petersburg and, travelling by some mysterious means across the north of Asia, had the start of the China Mail and the electric telegraph. Moreover, these tidings of our diplomatic success have been accepted here as substantially true, although they have failed to produce any sensible effect either on the public securities or the markets for Chinese produce. When the actual amount of the concessions exacted by Lord Elgin, and of the promised indemnity, are known, the effect will, of course be different.

In contemplating the fine opening presented to our future trade with China as the result of this war, we cannot forbear congratulating ourselves that we have, from the outbreak of hostilities, maintained the necessity for a resort to force as the only means of placing our commercial relations with China on a proper footing. This opinion was not hazarded; it was founded on a knowledge of the Chinese, added to a careful consideration of the history of our trade connection with that people, from the treaty of Nankin to the affair of the lorcha. Whether that event would, in any other country or with any other people, have rendered a resort to hostilities on our part justifiable, may well be doubted; but there is no doubt whatever that it furnished a fitting opportunity for striking the blow so long and so vainly deferred, and that, in the events which have followed, the British Government has had the support and sympathy of all the Maritime Powers. The gold discoveries in British Columbia, taken in connection with the opening of the trade with China, present a prospect of immense commercial activity. The intercourse between the new colony and China must be rapid and extensive. The latter country may be expected to contribute that supply of labour which poured into California until the American Government saw fit to interdict it. As British Columbia and Vancouver rise in wealth, importance and stability, the trade with China, as a matter of course, increase with the rapid growth of those colonies. Here will be employment for a fleet of merchantmen, with dates from the gold findings on the Frazer and Thompson Rivers, and the close of the Chinese war. Of the valuable results of this war no power is better convinced than that power which has watched its progress with unabated interest—we mean Russia. If we are rightly informed, her telegraphic system will shortly connect Peking with St. Petersburg, and she possesses a splendid river on the confines of China, furnished with harbours in abundance for her future trade. In short, the opening of the ports of China is an event which may affect the commerce of the civilized world to an extent which is morally impossible accurately to shadow forth or predict."

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By various petty annoyances hindered from spreading its salutary influence amongst the working classes. On the other hand, the secret societies had extended their ramifications throughout the country with the obvious design of one day entangling the whole of France within their toils. The Church, notwithstanding the important positions it had regained since the restoration of religion by Napoleon I., had as yet but partially succeeded in eradicating the spirit of impiety diffused amongst the masses by the French revolution, and in restoring the dominion of order and subordination amongst a populace so long led astray by the deceitful promises of liberty, equality, and fraternité. French society thus stood tottering upon the bank of self-destruction, from which it was momentarily saved by the sword of Cavaignac and the heroic devotion of Archbishop Affre, during the sanguinary days of June, 1848.—France then needed a master mind capable of curbing the audacity of the demagogues and of forcing back the destructive torrent of political prey within its normal channel. That master mind France found in the person of one whom John Bull then through his organ, the Times denominated a fool, afterwards a tyrant—but whom he is now compelled to admire as the greatest of living monarchs—Napoleon III. There is something so extraordinary in the history of this remarkable man something so providential in each incident of his chequered career that we cannot resist giving way to the conviction, that he has been exalted by Providence to lend force and stability to the interests of public order in Europe, by subduing the fury of revolution and curbing the haughty insolence of England in her dealings with the Continent. At the same time we frankly admit that we are far from regarding him as a St. Louis, or his regime as the model of a good government. Still, taking into account the periodical devastations of Red Republicanism in France, and the intensity of the fearful passions that but slumber in the heart of the French nation, we believe him to be the homme de circonstance—the man best fitted for the crisis, and best calculated to repress the anti-Christian democracy that has so long aggravated the moral disorders of our Gallic neighbors. These few remarks suggested by the festivities of Cherbourg, are made for the purpose of putting our readers on their guard against the invidious fabrications regarding Napoleon III., and his Government so frequently trumped up by his political enemies, and so industriously put into circulation both by "our own correspondents" on the Continent and in "our leaders" at home. The Emperor of the French has the misfortune of numbering amongst his adversaries some of the most distinguished statesmen and writers of France, and even one or two of those who are the most able and uncompromising defenders of the Church; but his most inveterate enemies are the unscrupulous tools and adepts of Mazzini and Orsini. Hitherto, in spite of the writings of the former, and in defiance of the bombs and daggers of the latter, he has held the imperial sceptre with a firm hand through seven eventful years, nor can we detect on the political horizon any ominous cloud that would foreshadow his approaching downfall. We think he has nothing to fear except the dagger of the lurking assassin, whose blows, if not warded off by the Providence that has hitherto watched over his fortunes, might bring about a social desolation unparalleled even in days of Robespierre. We are, however, convinced that he has not yet fulfilled his destiny, and that he will be further spared to complete the services required at his hands. After raising France to a preponderating position in the councils of Europe, he has given the Church ample pledges of the sincerity of its attachment to religion; and on every occasion he has comforted himself towards Pius IX. as it behoved the eldest born of the Church to act towards the noble warriors of France enjoy all the consolations religion can afford, and its brave mariners ride the ocean under the protection of the Stella maris; to whose invisible influence the first of the French Marshals was not ashamed to attribute the taking of Sebastopol.

The Conference of Pere Ventura, preached during

the Lent of 1857 at the Tuilleries, and published the other day at Paris, serve to show, with what frankness a humble Monk could devote to his imperial auditor the complex duties of a Christian King.—We are not sufficiently prepossessed in Louis Napoleon's favour to imagine that he has done all the good and prevented all the evil in his power. No man is perfect; and we believe that no small share of the imperfection common to man may be found blended up in his character. Still he has accomplished a great deal—may more than could have been reasonably anticipated. In consideration of this we, Catholics, taking a deep interest in everything that concerns our brethren throughout Christendom, are grateful for the past and confident for the future.—We, therefore, cordially coincide with the Univers on this head, sincerely persuaded that the imperial dynasty of France, judged by its deserts for the past and by its promises for the future, merits a loyal confidence and co-operation, which, without being slavish, may serve to afford it the vigour and consolidation it so much requires, and render it beneficial to the interests of religion and the cause of humanity.—Irish Sun.

JOURNAL OF A DEFEATED CANDIDATE.—Thursday.—Received the nomination for an office in the city councils. Surprised and indignant, remonstrated with committees. Was told that must place myself in the hands of my friends.—Eventually did so.

Friday.—Immense posters on a brick pile opposite my house; my name in two feet letters. Great disgust on part of my wife and family, who believe that every officer of the city government must, according to law, be indicted and tried at the end of his term. Friends meeting me in the street, say that there is a rumor about town that I am up for office, which rumor ought to be publicly contradicted. Other friends offer ironical congratulations, and leave me in doubt whether the office is unfit for me, or if for the office. Old gentleman says he won't believe it; for he knew my father, and he was a very respectable man.

Saturday.—Man on stoop of my house, with a big stick and terrier. Broad-shouldered, stovely person, with a sanguinary eye. Came to advise me to beware of a class of ruffians that go round, election times, extorting money from candidates. Offers his service to attend the polls. Customary he says to pay in advance. I refer him to my committee. He whistles to his dog. Engage him at five dollars, cash down. We part with expressions of mutual esteem. Going in, find six men smoking in my parlor.—Delegates from a target excursion. Customary, they say, for candidates to give prizes on these occasions. Refer them to my committee. Captain very polite; tells me he will give time to think about it, and will come on Sunday with the whole gang; to let me see what a fine-looking set of fellows they are. Result, ten dollars for a prize.

Sunday.—Excited person calls for a subscription for a banner. Refer him to my committee. Threatens personal violence and swears awfully. Subscribe for banner. Man comes with a wooden leg; wants a new one. Three more bannermen. Clergyman for a subscription to a deserving charity. Seventeen men to tend polls. More cripples. Delegation want their fire-engines painted. Man without arms, to pass bills. Women for subscription for coffin. Children all crying up stairs. My wife in hysterics. General terror and confusion. Midnight.—Torchlight procession; kettle drums; serenade; make a speech; rotten egg hits me in the eye; general fight; spammers, brickbats, clubs, banners, torches and fists.

Monday.—Walk up defeated. Tell all my friends that I don't care for myself, but feel sorry for the city. My wife goes home to her mother; the children are sent where they cannot be under my influence. No home, no friends, no wife, and no money.

MATRIMONIAL DISPENSATIONS.—The question is sometimes asked by Catholics, "Is it not better to marry a cousin than to marry a Protestant?" We answer that it is still better to do neither the one nor the other. Both are evils and it is hard to tell which is the greater of the two. It is not a valid argument in marrying cousins, that under certain circumstances it is less dangerous to the faith and morals of the parents and children than it would be to marry Protestants. Both are wrong, because both are prohibited by the Church of God, whose voice we are solemnly commanded to hear, under the penalty of being reckoned with heathens and publicans. For a good Catholic, this is quite enough. He is safe in hearing the Church and complying with her laws. Can he flatter himself into the belief that he will be blessed by God in his marriage when he enters into it by trampling upon the laws of God's holy Church? We think not. True, he may have obtained a dispensation; but, though it removes the prohibition, and renders the marriage lawful, it does not always diminish, and it seldom removes the danger which is consequent upon such unions. Such dispensations are generally granted by the Church with great reluctance, they are sometimes wrung by moral compulsion from the Bishop who grants them, not because he approves such marriages, but simply to prevent greater evils. It is far safer and far better to follow, with a simple and upright heart, the laws of the Church, and not, by seeking dispensations, to endeavor to bend the Church to your own unmodified and ill-governed will. Dispensations should be asked only under circumstances of great importance and urgency, and even then they should be asked with meekness and a determination to abide by the decision of the Church whether favorable or unfavorable. This is the true Catholic spirit, and we would be delighted to see more of it among Catholics.—Louisville Guardian.

THE ATLANTIC TELEGRAPH CABLE.—The casual conducting wire is a strand, made up of seven wires of the purest copper, of the gauge known in the trade as No. 22. The strand itself is about the sixteenth of an inch in diameter, and is formed of one straightly drawn wire, with six others twisted round it; this was accomplished by the central wire being dragged from a drum, through a hole in a horizontal table, while the table itself revolved rapidly under the impulse of steam, carrying near its circumference six reels or drums, each armed with copper wire. Every drum revolved upon its own horizontal axis, and so delivered its wire as it turned. This twisted form of conducting wire was first adopted for the rope laid across the St. Lawrence in 1856, and was employed with a view to the reduction to the lowest possible amount of the chance of continuity being destroyed in the circuit. It is improbable, in the highest degree, that a fracture could be accidentally produced at precisely the same spot in more than one of the wires of this twisted strand. All the seven wires might be broken at different parts of the strand, even some hundreds of times, and yet its capacity for the transmission of the electric current not be destroyed or reduced in any inconvenient degree. The copper used in the formation of these wires is assayed from time to time during the manufacture, to insure absolute homogeneity and purity.—The strand itself, when subject to strain, will stretch twenty per cent. of its length without giving way, and, indeed, without having its electricity-conducting power much modified or impaired.

That was a strikingly intelligent person who called upon a sign-painter to have a Sunday School procession banner painted, and said: "We're going to have a terrier time with our Fourth of July Sunday School celebration, and our folks want a banner." "Well," naturally enough responded the painter, "you ought to have one. What do you want to have painted on it?" "Wal, I dun't know; I ort to hev a text o' scripter painted onto it for a motto, hadn't we?" "Yes; that's a very good idea; what shall it be?" "Wal, I thought this would be about as good as any: 'Be sure you're right, then go ahead!'—Proverb."



An enlargement of the British Museum is proposed. Each department is full to bursting, and many of the choicest treasures are lost to the public for lack of space.

REFERENCE FOR ROYALTY IN SPAIN.—M. Forcade, a man of consideration among the French literati, has just returned from a journey through Spain to the Atlantic.

AN AXE TO GRIND—ORIGIN OF THE TERM.—"When I was a little boy," says Dr. Franklin, "I remember one cold winter morning I was accosted by a smiling man with an axe on his shoulder."

HOW CORTEZ CONQUERED WRATH.—When very angry, there was a vein which swelled in his forehead, and another in his throat; but, however enraged, his words were always mild and decorous.

THE CRIBOLINETH.—The lessees of dancing saloons of Belgium complain bitterly of the falling off in their receipts, occasioned by the extra space now occupied by cribolines.

ALPHABET OF PROVERBS.—A grain of prudence is worth a pound of craft.—Boasters are cousins to liars.—Confession of a fault makes half amends.

A STAPLE ARTICLE.—We would call the attention of our friends to the following:—

HAVERHILL, Mass., Feb. 7, 1857. Dear Sir—Permit me the pleasure of stating to you the gratification I have in vinding, and the universal favor, Hoofland's German Bitters meet with.

TO DR. C. M. JACKSON.—These Bitters can be had of any druggist or dealer in medicines, in the United States, Canada, West India, or South America, at 75 cents per bottle.

GALWAY LINE OF STEAMSHIPS.

THE British and Irish Steam-Packet Company's First-Class Powerful Steamer, LADY EGLINTON, WILLIAM BISHOP, COMMANDER, Will sail on her second voyage from QUEBEC on 16th OCTOBER.

RATES OF PASSAGE: Cabin, \$50 to \$60, according to accommodation. To Galway, Dub-Steerage, \$28 (lin, or Liverpool. Fare to Glasgow, \$2 additional in the Cabin, and \$1 in the Steerage.

WANTED IMMEDIATELY, A SCHOOL TEACHER, who understands Teaching Arithmetic, English Grammar, and Book-Keeping, for District No. 3, St. COLUMBAN, C.E.

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

THIS INSTITUTION, situated in a healthy and agreeable locality, is now OPEN for the admission of BOARDERS and DAY-SCHOOLARS. The Course of Education embraces every useful and ornamental branch suitable for young Ladies.

CHAMBLY COLLEGE. THE SCHOLASTIC TERM for the Students of CHAMBLY COLLEGE, will COMMENCE on TUESDAY, SEPTEMBER 7th, 1858.

CONGREGATION CONVENT, SHERBROOKE. THE Ladies of the CONGREGATION CONVENT, at SHERBROOKE, C. E., will RE-OPEN their CLASSES on the FIRST of SEPTEMBER next.

CHAMBLY MODEL SCHOOL. THE COURSE OF INSTRUCTION will include a Complete CLASSICAL and COMMERCIAL EDUCATION; Mathematics in a Collegiate Course.

ENGLISH EDUCATION. Mr. KEEGAN wishes to inform the Citizens of Montreal that his EVENING SCHOOL (under the Patronage of the Rev. Mr. O'Brien) is NOW OPEN in the Male School-house at ST. ANNE'S CHURCH, GRIFFINTOWN, for Young Men and Mechanics.

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

PATRICK DOYLE, AGENT BROWN'S REVIEW, AND "THE METROPOLITAN," TORONTO.

MONTREAL EYE AND EAR HOSPITAL, or DR. HOWARD, Oculist and Aurist, 132 CRAIG STREET, AND 39 FORTIFICATION LANE.

ROBERT PATTON, 229 Notre Dame Street, BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same.

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

TO THE INDEPENDENT ELECTORS OF THE DIVISION OF ALMA.

GENTLEMEN—AS you will soon be called upon to exercise the Elective Franchise, in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support.

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

My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist.

PROSPECTUS. Board and tuition for the scholastic year. \$100 Paper, pens, books, &c., &c. 10 Music lessons and use of Piano. 40 Drawing and Painting. 24 Italian. 24 (All payable quarterly, in advance.)

ACADEMY OF THE SACRED HEART, SAULT AU RECOLLET, NEAR MONTREAL, CANADA EAST. THIS Institution embraces in its plan of education every means requisite for forming young persons to virtue and to the knowledge of those branches of science becoming their sex.

COLLEGE OF REGIOPOLIS, KINGSTON, C.W.; Under the immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston. THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized.

JUST RECEIVED FROM PARIS By the Subscribers, SEVERAL CASES, containing a large assortment of PRAYER BEADS, SILVER and BRASS MEDALS, HOLY WATER FONTS, CATHOLIC PICTURES, &c., &c.

CATHOLIC MUSIC. The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong 4to., 300 pages, \$2 00 The Catholic Harp, an excellent collection of Masses, Hymns, &c., half bound 33 cents.

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

TO THE FREE AND INDEPENDENT ELECTORS OF THE ELECTORAL DIVISION OF ALMA.

GENTLEMEN—Having been solicited by a great many of you to solicit the suffrages of the Electors of the flourishing Electoral Division of Alma, I consider that to decline would be a lack of patriotism on my part, and that it is my duty to try and make myself useful to my countrymen; I therefore demand your suffrages with that confidence which arises from the intimate acquaintance I have of the patriotism which animates a great many among you—confidence which is enhanced by the circumstance that my interests are identical with yours; for besides being a proprietor in the country, I am possessed likewise of extensive property situated at the City in the Wards interested in the contest engaged.

I do not come forward as a party man, but as a man entirely independent. I am altogether free. I do not want to solicit any favor from Government, and have nothing to expect from any administration whatsoever. I might abstain presently from expounding political principles, as they are known to the majority of you, nevertheless I feel bound to set forth my views on the most important measures.

Being a farmer myself, I shall do all in my power for the improvement and encouragement of agriculture which is the source of the prosperity of this country. Trade is in a prosperous condition. Owing to the works executed in the Gulf and Lake St. Peter, and those projected at Hochelaga, it cannot fail to attract all the product of the West: such a great cause of prosperity will obtain my attention.

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THE GREATEST MEDICAL DISCOVERY OF THE AGE.

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

From the worst Scrofula down to the common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor). He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston. Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face.

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

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

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

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.) WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.



