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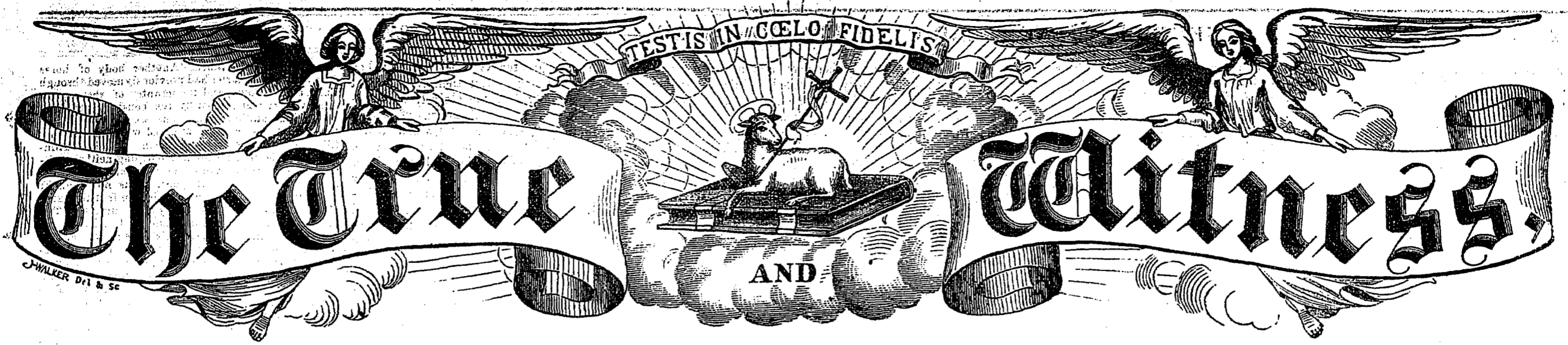
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CATHOLIC CHRONICLE.

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THE CONSECRATION OF WESTMINSTER ABBEY.

(From Tales and Legends. Published by D. & J. Sturtevant & Co., New York and Montreal.)

The evening of a gloomy autumn day was closing in amid the mists of a northern climate, and the feeble rays of a setting sun, which made their way through the masses of dark and heavy clouds that were piled on the western horizon, shone over a scene as wild and desolate as any which the imagination could depict. A broad river rolled through the low flat land that lay on either side, and which as far as the eye could reach presented nothing but the dreary aspect of an uncultivated waste. Towards the east, however, the long lines of marsh were broken by a considerable number of houses clustered together on the river-bank. The misty atmosphere hung over this spot in a heavier cloud; whilst some dark objects on the water, which seemed to be vessels of a larger kind than those used in the inland navigation of the stream, indicated the neighborhood of a town of some importance. Even further to the west there might be noticed some rude huts scattered about on the water's edge; but their presence scarcely had the power to dissipate the dreariness of the landscape, which impressed the beholder with feelings of no ordinary kind; the wide stream in many places overflowed its marshy boundaries, and breaking into other channels, formed islands in its course; and on one of these, of larger dimensions than the others, appeared several buildings, some newly erected, and others of a heavy and antique character, which were falling into ruins, and overgrown by the thorny thickets that covered the ground and gave the spot its popular name of Thorney Island. For, indeed, it is no new settlement of the far-west which we are here describing; the wide sluggish river, tangled with weeds and rolling on through that bleak and desolate waste, is neither the Mississippi nor the Missouri—it is our own busy Thames; and those clustered houses to the east are all that the seventh century can show us of the boundaries of London.

Into one of the miserable huts already mentioned as scattered about beyond the limits of the town, we must now invite our readers to enter. It is the dwelling of Seward the fisherman, and he is even now in the act of preparing to set out on an expedition up the stream; though the hour is late, and the grey and lowering sky gives promise of a stormy night. He is standing on the clay-floor of his rude kitchen, gathering some large nets over his shoulders, and, as it seems, deaf to the remonstrances, urged, however, in no gentle tone, of a woman, whom, by the freedom of her tongue, we may take to be his wife.

"Heard you ever such folly?" she exclaimed, as though appealing for support in a defeated argument to some third party; though in truth her husband was the only other occupant of the apartment—"to go up stream at such an hour as this, with the wind-clouds heaping up like feathers, and not a fish moving in the channel, as he knows, or might know; for he has been after them the live-long day, with nothing to show for his labor but two starveling eels. And then to talk of a woman's stubbornness; I trow, if they be stubborn, they learnt it from their lords;" and the good dame threw her hands into the air as though she had finished with the subject.

If she counted, however, on gaining any thing by her apparent abandonment of the offensive, and trusted that the self-love inherent in human nature would move Seward to have a last word in the debate, she was mistaken; for the fisherman was an East Saxon, and had the proverbial plegm of his race. He went on at his work with the nets without suffering himself to be disturbed by the tempting opportunity of a retort; and shouldering his burden, at length moved towards the door.

"A wild evening truly," he said as he opened it, and looked out on the fast-gathering darkness; "three hours hence, good dame, you may bid Eadbald show a light on the shore below, for I fancy the moon will do little to-night to help us homeward; and if by that time the fish will not rise in the Thorney Creek, I shall not try the higher stream."

"The Thorney Creek!" almost screamed his wife, while something of terror mingled with the shrewish sharpness of her tone. "Now, is it not enough that thou shouldst set wind and darkness at defiance, without tempting the fiends and goblins of yonder haunted spot? The Thorney Creek! where none but fools would fish by day; and thou speakest of a three-hours' fishing in it at such a time as this, when thou knowest well Mellitus himself were a bold man if he dared put his foot there after sunset!"

"Wife," said Seward, who evidently winced a little at the mention of the goblins, "thou speakest without thought, as is the manner of thy sex. The fiends had Thorney Island for their own a while since, and well they might, so long as the accursed temples of the heathens were

the only buildings on its soil; but thou knowest very well that the holy Mellitus hath redeemed it from the enemy, and that even to-morrow the goodly minster he hath raised will be hallowed to the blessed Peter, under whose favor," and he crossed himself devoutly, "I shall fear neither fiend nor wizard; the rather that this night's fishing is for the table of his own guests; for King Sebert is to dine with all his train within the abbey, and the two starveling eels thou speakest of are all the fish as yet provided for the banquet."

"Well, go thy way, and see what comes of it," replied his wife; "and if thou gettest not something more than eels for thy labor, my name is not Ebba. Eadbald shall show the light; and I trow thou wilt be over-glad to see it, if the fiends have not carried thee to Friesland first, as they did to Swegn the fowler and a score of others."

"Swegn was a heathen, and it were no great wonder that the fiends had power over their worshipper," returned Seward; "but thou and I, good Ebba, have received the baptism of faith, and to such the spirits are subject, as Mellitus hath often taught; and their wiles can injure none who defend themselves with the cross of Christ. Therefore lay aside thy fears, and remember that Eadbald brings the light, as I have bid thee;" and so saying, the fisherman left the hut and closed the door behind him.

Notwithstanding the boldness of his speech, it must be owned that Ebba's words had not been without their effect; for Thorney Island had indeed a bad reputation to those days, and Seward, however prepared to do battle with the fiends, was certainly not one to deny their existence. The night, too, did not promise to be such as would dispel any supernatural fears which had been excited; the river mist wrapt every thing in a gloomy haze; and the wind, as it came sweeping over the dreary and desolate marsh, sighed among the reeds that grew by the water's edge with the sound of a spirit in pain. Seward unfastened his little boat from the shore, and pushed into the channel; but his heart failed him when he was about to turn its head towards the Thorney Creek.

"I will try the southern bank first," he muttered; "it will be time enough to give a last cast in the creek if the fish will not rise yonder;" and so saying, he pulled over to the further bank of the river, and commenced his work.

But the fish did not rise; the hours went by slowly and heavily, and still each cast of his net gave the same discouraging result, and Seward began to doubt whether it had not been wiser for once to have stayed at home by his blazing fire than to have wasted his time to so little purpose. He felt ashamed at the thought of returning home and acknowledging to Ebba that after all he had never gone near the Thorney Island; and so, gathering up his resolution, he prepared to get in his nets, and try his luck at the dreaded spot before making his way back for the night. Even where he then was, he could see through the murky folds of mist the dark masses of the old ruins, and the outline of the newer buildings, which rose exactly opposite to the place where his little boat was moored.

Those ruins, the object of so much fear to the Saxon Christians, were all that remained of the great temple of Apollo, which formerly occupied the site. Long since abandoned and falling into decay, as they were, the terrible rumors that were associated with the place, and the tales of spectres and fiends that were said to haunt the scenes of the old pagan worship, were so numerous and so generally believed, that the island had been given up by common consent to the possession of its demon-masters. And the thorns that overgrew it with such luxuriance had given it the popular name which describes something of its savage desolation; for it was, in the language of the monkish historian, "a terrible and awful place." King Sebert, however, who conjointly with Mellitus, the companion of St. Augustine, and the first Bishop of London, had introduced the Christian faith among the East Saxons, and who had already raised a church in honor of St. Paul on the site of the temple of Diana, had resolved in like manner to beat the enemy of paganism on his own ground, by the consecration of a Christian altar in the "terrible place;" and the minster and the monastery of St. Peter's abbey were already completed, and awaited their solemn dedication on the very day following that on which our story opens. But the hallowing had not yet taken place; and the Christian associations were yet too fresh to chase away the superstitious dread which the place inspired among all the fishermen of the Thames.

Nevertheless Seward, as we have said, was preparing manfully to encounter all the terrors of the haunted spot, rather than go home empty-handed and own himself in the wrong; when, as he was in the act of unmooring his boat, that he might cross to the northern shore, a sound came from the bank near which he had been lying, as

of a voice calling his name. He listened, and it came again, "Seward! Seward!" There was no mistake. Instead, therefore, of leaving this side of the river, he pulled closer in, endeavoring to make out whence the voice could have proceeded. Nor was his eye long before it discovered something like a human form standing on the bank, beckoning to him with its hands, as though bidding him approach.

"Who calls there?" said Seward; "and what do you seek at this hour of night?"

"Fear nothing," answered the voice; "and it was one of wonderful power, for it came over the water as clearly as though the speaker were by his side; "I do but seek a passage to the further shore; and if you are ready to give it, your trouble shall be well rewarded."

"That will I," answered Seward without hesitation; saying to himself, as he endeavored to get within reach of the stranger, "it will be no ill luck to pass the Thorney Creek in company; and if he pays well, the silver will silence my good Ebba's tongue as well as though I brought her river-salmon;" and with these words he pulled his boat beneath the bank where his intended passenger was standing. "Have a care of the weeds, good friend," he cried; "they are over-slippy, and thou mightest well miss thy footing;" but before the words had left his lips, the stranger was in the boat, and seated on one of its benches, passing over the obstacles that lay in his way with a marvellous lightness and firmness of step.

"He is used to the river, that is certain," said Seward to himself, whose admiration of his guest's agility had set him quite at ease. "Where will your nobleness land?" he asked; "doubtless you have missed the ferry and will be for the path to the city, which is lower down the stream."

"I have not missed the ferry," answered the stranger; "and you will land me in Thorney Island, where you will wait awhile for my return; it will repay your trouble, though the hour is a little late."

"It is one of the king's followers, I make no doubt," muttered Seward. "He is preparing for to-morrow's ceremony; though it is strange he came from the southern bank;" and he began to scan his passenger with a curious eye.

The faint light from a clouded moon enabled him discern no more than that he was of a noble and majestic bearing; that his venerable beard floated far upon his breast, and that his person was wrapped in a thick mantle, which prevented any part of his dress from being seen. Seward would gladly have questioned him, and engaged him in conversation; but an involuntary feeling of respect held him in silence, and a few strokes of the oar brought him within a boat's length of the shores of Thorney Island.

"The tide must have changed within the hour," he said, as he ran the skiff along the bank; "for we have come over faster than the water-fowl. Is your nobleness bent on landing?" he added, perceiving the stranger rising from his seat. "Thorney Island is but a weird place after nightfall."

"I have business here," replied the stranger. "Thou, good Seward, wilt await me on this spot; and fear nothing, for the spirit of darkness have had their day, and there are better times in store for Thorney Island;" and so, with the same firm and rapid step, he passed over the benches, and was standing on the shore before Seward could raise a hand to help him.

He watched his figure till it was lost among the thickets; and then, pushing out from the shore, he endeavored to wile away the time and keep off unpleasant thoughts by fresh casts of his nets—all as fruitless, however, as those he had made before. He looked round him, and strained his eye, if happily he could catch sight of his late companion; but no one was to be seen. The moon, as it broke with fitful gleams from behind the thick masses of drifting clouds, fell on the pillars of the ruined temple, which rose close by the water's edge. Within them the darkness seemed blacker than elsewhere, and the very shadow cast upon the river had a gloom and mystery of its own.

"Now, by Woden!" growled Seward between terror and impatience, "I will give him but five minutes more for his business, and will find my way back without him; the fish are sleeping or bewitched, so in with the nets!" Thus saying, he stooped over the edge to commence the work of hauling them in.

As he did so, the reflection of a brilliant light struck his eye; it must be Eadbald's signal; no, that could hardly be, unless he were strangely out in his reckoning. The light came from the island, and from the minster window—he could discern the very outline of the heavy mullions, and the great round arch above them; what could it mean? But his speculations on the matter were soon lost in a wonder which swallowed up even the emotion of supernatural fear which mingled with his surprise. Even as he gazed in the direction of the minster, the small ray of light he had at first perceived burst into a vast

and sudden illumination of the entire building; from every window and opening there streamed forth a light more brilliant far than day; and yet with a yellow golden hue, as though cast from a multitude of torches. The very mist which hung about the marshy ground caught the reflection of that wonderful light, and was transformed by it into a cloudy glory that floated about the walls, so that they scarcely seemed to touch or to belong to the earth, and gave the whole scene the effect of some enchanted or celestial vision.

Nor was it long before another of the astonished fisherman's senses was equally engaged with that of sight; for as he sat gazing in mute bewilderment on the incomprehensible scene, the sound of distant singing broke upon his ear, at first faint and indistinct, but swelling into louder harmony, and that of so exquisite and extraordinary a character that he scarce knew what to think. "Holy Peter!" he exclaimed, "what if my wife's words be true, and the fiends have carried me to Friesland? for well I wot this is little like Thorney Island, which was ever a dark and dreary place, and where one heard no sound but that of the screech-owl. But then," he added, "neither would the goblins of the accursed pagans sing like that; for it is the self-same measure wherewith the Roman monks so wonderfully wrought on the ears of Ethelbert; I have heard it from Mellitus' own lips."

He listened again, and it even seemed as though he could catch the very words they sang; there was a pause and break in the melody, and the sound as of a single voice, loud, clear, and sonorous, like that of his passenger from the opposite shore, as it intoned the words, "*In nomine Patris, et Filii, et Spiritus Sanctus.*" "Amen," added Seward; "those were Christian words; and as I am a Christian man, I will see what this singing and torch-bearing may mean. The boat will stay where she is, safe enough; and my strange passenger is doubtless busy with the rest of them, and will not be back before me;" and with these words he jumped ashore, and making his way through the thicket to the walls of the brightly-illuminated minster, contrived to climb to one of the windows, from whence he could look down on the whole scene within.

A great ecclesiastical ceremony is doubtless a splendid spectacle; and when it is performed by night, and the golden vestments and jewelled mitres flash in the brightness of a thousand tapers, and the clouds of incense float away into the dim heights of the darkened roof, and all the light is centred about the altar, there is something yet grander and more mystic in its beauty. And yet all this was little to the magnificence that fell on the eye of the astonished Seward. Were they indeed priests, those venerable figures, whose heads were encircled with aureoles of glory, that dazzled him as he gazed? And the choir—robed indeed, yet not with linen garments, like the singing-boys of Sebert's church, but, as it seemed, in ethereal vestments made and fashioned out of light—it was as if airy wings moved about their shoulders; and the music, which poured from their lips in such full rich tones, told him that he listened to no earthly strain; heaven seemed moving below him, and its harmonies were floating in the air; and Seward felt that the wonderful choristers could be none other than a company of angels. They were winding in procession round the church, the censers casting forth their sweet and balmy clouds of perfume, and the lights they carried gleaming through the vast nave like stars. He watched them as they came, and the line of vested priests that followed, each with the glory round his brow, and last of all, a figure more venerable and majestic than them all, clothed in the pontifical robes, with a mitre of light upon his head, who seemed performing the solemn ceremony of the Hallowing or Consecration; and Seward's heart stood still, as he recognised in those majestic features, and in the long beard that rested on his breast, the stranger he had ferried over the river but a short half-hour before. They paused before the door, and at different stations, whilst making the circuit of the church, and each time the walls were signed with the sign of the Cross, affixed there in blazing characters of light; and still the wonderful chant rose and fell at intervals, with words which, whilst he knew nothing of their meaning, clave to the memory of the listener with extraordinary distinctness. How long he gazed and listened he never knew; the ceremony was long, and had many changes; but his eye never felt tired of watching those figures, as they went to and fro with such a sweet order in all their movements; there was such a joy and grace in the bowings of their heads, and the very foldings of their hands; they did not look weary or unwilling; as Seward felt he often was when he had been long standing at a church function; but their service seemed all of love, and their singing was so full of gladness, that he thought they could have sung for ever; nay, what is more, if they had, he would have been well content to listen.

But an untoward accident put a sudden end to his enjoyment of the wonderful spectacle; for wholly wrapt in its entrancing beauty, he ceased to look to his footing, and one of the stones on which he was resting, insecurely enough, giving way, he fell with a heavy crash to the ground; and looking about him, half stunned and wholly bewildered, he perceived that the lights in the minster were extinguished, and the music silenced. The ceremony seemed to be at an end; and now the only thing was to make the best of his way back to the boat, if, indeed, it were still there, and he were not, as he half doubted, bewitched, or spell-bound, or spirited away to some distant sphere. No; it was Thorney Island sure enough; there was the river gleaming in the light, now full and clear, of the September moon; and there were the dark heathen ruins black and drear as ever, and there, safe among the sedges on the shore, was his own flat-bottomed and clumsy boat; and Seward, as he looked about him on one familiar object after another, thought that, dull and sad as Thorney Isle had ever seemed, it had never looked so sad as now, when his eyes were still full of pictures of the heavenly worshipping. It was as though he had fallen down from the very courts of the Seraphim into a world of "beggarly elements;" and though he would have been puzzled to express it, he felt like Endymion, after his midnight soaring on the eagle's pinions:—"the first touch of the earth went nigh to kill."

"It was surely a goodly vision," he thought; "but the bishop—he would give the best fish in the river to know his name; and if it were not he I ferried over this very night, may I never trust eyesight again, nor use it either. There was the very same ring in his voice too, as when he called my name, 'Seward! Seward!'—and how should he have known it, were he not something more than a common man, or even a king's noble, as I guessed in my dulness?"

"Seward! Seward!" sounded the same voice at that moment; and the startled fisherman hastily turned, and fell on his knees as he beheld the subject of his meditation standing on the shore before him. It seemed to him that he was not alone; a golden cloud floated about his feet; and, in the midst of its curling folds, he thought he could discern the beautiful faces, and the wings and aerial robes, of the angel choir; but all was misty and indistinct. "Holy Peter!" he exclaimed, and at the words the saintly visitant seemed to smile.

"Even so, good Seward!" he replied; "thou hast named me aright. Even now hath it been given to thine eyes, and thine alone, to see the hallowing of the first temple that shall bear that name in England; Heaven itself hath come down within its walls this night, and other hallowing must it never have from mortal hands. Wherefore do thou go to Mellitus, and tell him all things that thou hast seen, bidding him forbear to bring the words and rites of Holy Church where now they are not needed; and for thyself, fear not henceforth, either thou or thy comrades, to approach this spot; for the power of the Evil One is gone for ever; and Thorney Island from this hour is become the patrimony of Peter."

"Alas!" exclaimed the bewildered fisherman, "I am surely dreaming; or if I be in truth awake, and carry such a tale to Mellitus and the king, they will treat it as an ill-timed jest, and it may be my ears will pay the forfeit. What token shall I give them that should have power to stay them in their doings, or make them credit the word of a wretched fisherman when he tells them he is the messenger of an apostle?"

"O man of little faith!" was the reply; "still, as in old time, is the cry for signs and tokens.—Bid Mellitus look upon the minster walls, and he will see the evidence of thy words; and if thou needest proof thyself that these things are real, and no sleeping phantasy, cast thy net on the right side of thy boat, and it shall be given thee; and know that neither thou nor thy posterity shall ever want for such so long as you fish not on the Lord's Day, and offer the tenth of all your gains to the church thou hast this night seen hallowing by the ministry of angels."

Then as Seward still gazed upon the vision, he saw how it was lifted from the earth. The light golden cloud still encircled it, and bore it gently towards the heavens. The bright faces of the angels gleamed like stars about the figure of the apostle, and once more the harmonies burst forth from their lips, and filled the island with echoes of the same glorious music which had rung through the vaulted minster; "Let God arise, and let His enemies be scattered; and let them that hate Him flee before Him. Glorious things are spoken of thee, thou city of God.—Alleluia! Alleluia! There shall be sung in three songs of joy. Alleluia!" And as the vision floated higher and higher above his head, the Alleluia sounded fainter, and the golden cloud grew dim before his eyes. He passed his hand over them, as though to test his senses; and when he looked again, the dark island and broad

rolling river were lonely and desolate as before. It was long past midnight when Ebba caught the sound of her husband's foot on the path outside the cabin. Her terror at his prolonged absence had been excessive; and when Eadball had returned with the news that the beacon-light had burnt itself out on the headland, and had produced no answering sound or signal from the boat, her worst fears of the Thorney goblins were confirmed. She hurriedly threw open the door, therefore, at the first sound of his footsteps, and catching a brand from the fire, eagerly held it out to see whether indeed it could be he as she scarcely dared to hope. It was indeed Seward, who entered bending under the weight of the nets that hung from his shoulders, and, as it seemed, were well filled with fish.

Her anxiety for his safety set at rest by the first glance, which assured her of his identity, the instinct of scolding instantly returned. "A fine fishing truly!" she began, "to keep folk watching and burning of lights till daybreak; and, as I warrant me, with nought to pay their trouble save a broken net. What hast thou there, that thou bearest thyself that gait?"

"Salmon," answered Seward, as he cast his nets upon the cabin floor; and displaying before her, a sight such as, it may be supposed, had rarely been seen since the miraculous draught of Galilee, he selected from amongst the finny tribe one fish differing in kind, and of wondrous size. "Salmon; and it is the first caught in these waters, though, man and boy, I have fished in them forty years, and my father before me. Eels, and flounders, and sturgeons, and many other large and noble fish, have we sent to the royal table; but never until this night hath the salmon's fin been seen in Thames. It is surely Peter's own fish."

"And did you net it in the Thorney waters?" persisted his wife, whose delight at a capture so rare struggled with reluctance to yield her point, and an evident dread lest there should be witchery lurking in the salmon's scales. "Now, Our Lady grant you came of it as befits Christian man to do! for else it were worse than folly to set it before Mellitus. One sign from the holy man, good Seward, and if your fish be a goblin token, as I trow, there will be little left to dine on."

"O woman!" exclaimed Seward impatiently, "will you never have done with your witch tales and fooleries? You were used to boast that there was none could judge of fish like you; take this salmon in your hand, and see if it be not real, while I tell you who it was that sent it to my nets."

And as Ebba examined with professional accuracy the fins and gullet, of his prize, he told her in a few words the marvellous story of the night.

We must leave our readers to judge whether the power of his narrative or the beauty of the salmon had most effect in bringing conviction to the mind of Ebba. At any rate, her scruples at accepting the token so supernaturally given were overcome, and it was arranged that Seward should present himself before the bishop so soon as his train should arrive at Thorney on the following morning, in order to deliver the message with which he had been charged.

II.

It was truly a splendid sight that displayed itself within the walls and cloisters of the newly-erected abbey when the royal cortege of King Sebert, together with the whole body of ecclesiastics who were to take part in the ceremony of the day, assembled in their appointed ranks and order before entering the minster, whose doors were still fast closed. The fierce and half-savage bearing of the king's followers contrasted strangely with the aspect of the foreign ecclesiastics—missioners, all of them, from the refined and civilised south, sent to the barbarous shores of an island which Pope Gregory had described as being "in the corner of the world;" that they might turn it to the faith by a renunciation of all things. They were mostly Romans by birth; and many a one was destined to leave his name in the calendar of the infant English Church among her apostles and her saints. Not a little of the magnificence of ecclesiastical pomp attended these Roman missioners; and such as it was, it at any rate struck the rude crowd assembled to behold it with feelings of awe and veneration; nay, the very look of those tonsured monks—the expression of their countenances telling at once of saintliness and of a higher civilisation—commanded the homage of their wild East Saxon converts; and many a knee bent low with unaffected reverence to receive the blessing from the hand of Mellitus.

The procession was ready to advance, and the order to throw open the doors had already been given, when a movement was seen to disturb the crowd, and Seward, the fisherman, pushing his way through the attendants, in spite of their best efforts to keep him back, cast himself at the bishop's feet in the very line of march. Many were the blows and hard names he had to endure in the execution of this manoeuvre; but he met them with that sturdiness of indifference which was wont so often to excite the impatient of the fiery men of Kent against their more phlegmatic neighbors the East Saxons. Spite of cuffs and kicks, and many a rough hand on his collar, Seward gained his point; but he would scarcely have held his position but for the kindly indulgence of Mellitus himself, who interfered in his behalf as some of the attendants in the king's train were endeavoring to drag him out of sight.

"Nay, I pray you, let the poor man speak," he said; "it is Seward the fisherman, an honest fellow, and a faithful son of the Holy Church, though he has chosen a strange time for his petition. Speak, Seward," he added, "and say if there is aught in which I can befriend thee; though, in sooth, thou must say it briefly if thou wouldst not hinder the hallowing of St. Peter's Minster."

"Even for that I come," replied the fisherman. "St. Peter's Minster hath been already hallow'd, and needeth not prayers or site of thine." "Thou art over bold," said the bishop sternly, "and knowest not how to speak aright of holy things, when thou sayest that yonder minster, built on the very soil of paganism, needeth not Christian hallowing. Rite or words of ours indeed it needeth not; yet we trust that, by our poor ministry, the word of an Incarnate God will come down to do the work, and that His Blessed Spirit will not disdain to dwell therein, at our unworthy bidding." Therefore, if thou hast no better or weightier matter whereof to speak, see that thou disturb this holy ceremony no further by thy ill-timed foolery."

"Holy bishop," persisted Seward, "I am no jester, and have not wit enough to be a fool, did I desire it.

"Come but, to say that which mine eyes have seen and my ears heard, and which the tongue of Blessed Peter hath itself declared to me and bidden me proclaim to your holiness and to the king's majesty. Yonder minster hath been hallow'd, and by the Saint's own hands; and he bids you forbear to add words of Holy Church to that which is already made fast and sure in heaven. Even last night did I behold the sight and hear the psalmody which, if it besemeth me to say so, passeth the singing of your holiness's choir; and that I was not dreaming, I having a token in the salmon which I caught at the Blessed Peter's bidding."

"Salmon in the Thames! Nay, if the holy fisherman gave thee such a token," exclaimed Sebert, who had joined the group that stood round Mellitus listening to the curious interruption of the day's proceedings, "I for one will be slack to credit his word; for never have these waters yet given such fish to my table. What think you, reverend father, of the man's tidings? is he dreaming still? or hath there indeed been given some sign of heavenly favor on the minster we are offering to God?"

"I scarce know what to think," said Mellitus;—"Seward is not a dreamer, nor a seer of marvels.—Hast thou no surer token?" he added, turning to the fisherman, "than the salmon in thy nets?"

"Holy father," replied Seward, "some such token surely awaits your holiness in the minster, though I know not of what manner it may be; only that he whom I saw last night bade me carry you these words, and tell you that the sign of their truth was on the minster-walls."

"Let us proceed thither," said Mellitus; "the things of God's glory are oftentimes hid from the wise and prudent and revealed unto little ones, and it may be we are even now listening to a messenger of heaven in the person of this fisherman;" and so saying, he himself led the way to the minster-door.

It was opened as he drew near; and ere any foot was put upon its threshold, the bishop and his companions were sensible of an extraordinary and heavenly odor that issued from the interior of the edifice and filled them with wonder and curiosity.—Whence did it proceed? for as yet there had been no holy rite that they knew of performed within its walls, and no censer had swung its sweet cloud of fragrance around the yet (as they thought) unconsecrated altar. But it was not incense, but rather the strange and balmy odor of the sacred chrism which filled the place; and Mellitus advancing alone, and with a feeling of more than usual reverence into the church, approached the crosses on the walls which had been prepared for the ceremony of consecration. All doubts were removed at once; he beheld the pavement inscribed with the letters of both alphabets, the walls in thrice six places bedewed with the oil of sanctification, the remains of twelve wax-lights adhering to twelve crosses, and every part still moist with the recent aspirations.

"Thanks be to God for his great mercy!" ejaculated Mellitus; no hand of ours shall touch these consecrated walls. Then kneeling before the altar, he added: Confirm O Lord that which Thou hast wrought, and let not Thy name depart from Thy holy house, from this time forth even for ever! This altar," he continued, "hath been hallowed for the Adorable Sacrifice, and we will offer it in thanksgiving to God this day; for other blessing than that of its Apostle is not needed by the holy minister of St. Peter."

The ceremony was therefore never performed, and the mass sung by Mellitus was the only rite that celebrated the opening of the minster church. King Sebert, moreover added to the rights of the new abbey that of the tenth of all the fish caught in the Thames within certain assigned limits,—a right which is to be found existing in the muniments of the abbey down to the latest date. Nor was it until three centuries later, and after the minster of Thorney Island had suffered many sacrileges from the hands of the Danes, that the new church erected by the Confessor received consecration just before its founder's death: its erection was also undertaken, and completed by the direct command of its glorious patron; for we read that St. Peter appeared in vision to the monk Wulsine as he slept, and declared his will to him, bidding him bear the same to the king.

"There is a place of mine," he said, "in the western part of London, which I love, and which I formerly consecrated with my own hands, honored with my presence, and made illustrious by my miracles: its name is Thorney; and having for the people's sins been given over to the barbarians, from rich it became poor, from stately low, and from honour it hath been made to be despised. This let the king, giving command, restore, and make it a dwelling of monks; let him magnificently build it, and amply endow it; it shall be no less the house of God and the gate of heaven."

The obedience of St. Edward to this command is well known; and the church so built by him was finished and consecrated just in time to receive his relics and to be made his shrine.

(From the Dublin Tablet.)

The Legislative Union between England and Ireland is an existing fact, which must of necessity be taken into account by everyone who assumes to form or utter opinions concerning the future of the Catholics of the empire. Either side may dislike the connection, or long for its termination. All must admit that it was established by violence and fraud, while no proposition has ever been more strenuously denied than that the people of Ireland have ever given it that free subsequent consent which could alone make it binding upon them. Still *de facto* it exists, and as a mere matter of fact the two countries are parts of one empire. This is not merely an abstract truth or a historical incident. It is not a dead fact, but a most living reality. For fifty-seven years it has been in active operation; it is operating at this moment, and, while it lasts, it will continue to be fruitful of the gravest consequences, whether for good or evil.

It can only be dissolved by force or by consent. To obtain the consent of the empire to the repeal of the Union by peaceable and legal means was the object to which the last years of the great O'Connell were devoted, and since his death the enterprise has been abandoned. It was attempted to dissolve the Union by force in 1848, and the attempt failed; but that the majority of the people of Ireland have abandoned either the wish or the hope for a future struggle for the same end is more than we can affirm. What we can affirm is, that no sane man believes in the possibility of a successful struggle at the present moment, and that we have never heard any one profess to name the time within which he thought it likely that a combination of circumstances would occur such as would afford any reasonable chance. On the other hand, it is impossible to contradict any one who may avow his opinion that at some time or other such disaffection as exists in Ireland may increase and be intensified—that the police force may join in an insurrectionary movement (it is from the *Evening Packet* that we borrow the idea)—that the Irish portion of the army may refuse to act against it, and that some foreign power may lend a formidable help. It would be absurd to deny that England may at some time or other be involved in a disastrous war, that her armies may

be overthrown, that her fleets may be destroyed, that her shores may be invaded, and that, in such a case, it would be possible for the majority of the Irish people, if they liked it, to take advantage of her weakness, and to engage in a civil war in their own country for the establishment of a separate kingdom, under a native or foreign prince, or of a republic, or of general anarchy, if that should offer more attractions. It is in vain to point out that all this is very speculative, for there is no power which can prevent any body of men from risking their own, their neighbor's, and their country's fortune on a speculation however hazardous, if they be so minded. All we say is, that in the face of two such uncertainties, as whether the opportunities above described will ever occur, or within how many years, or hundreds of years, they are likely to occur, we see little use in discussing what use the Irish people would choose to make of them if they did occur. The question with which we are concerned, and for which we would fain challenge general attention, is, what is to be done in the mean time, how are we to deal with the circumstances in which we are actually placed, and what use are we to make of the means actually at our disposal. Our own opinion is positive. As the Union exists *de facto*, and as England and Ireland, willingly or unwillingly, rightly or wrongly, do at this moment constitute two parts of one empire, we think that Ireland would do well to insist upon all the rights which the compact secures to her, and to use all the exertions of which she is capable to further her own interests, and procure redress of her own grievances. We believe our own exertions are quite capable of insuring all this if we avail ourselves intelligently of the regular and well-known weapons recognised by the Constitution, which may be a very bad one or a very good one, but which is, at least, sufficient for this purpose. But what by no means satisfies us, is the fact that while Ireland is nominally an integral portion of the empire, with equal rights and equal claims to every other portion, she has her full share of the burthens and disadvantages of the Union without her fair portion of its benefits. What by no means satisfies us, is, that while Ireland is nominally an integral portion of the empire, she is virtually a subject province, farmed out by the Government to select portions and select classes of the Protestant and Catholic population, not for the good of Ireland, nor for the profit of the empire, but for the profit of successive Ministries, and the selfish ambition of their servants and supporters. This is the existing state of things, and the question is, is it better that it should continue or not? We think not. At the same time, we admit freely that we cannot expect those to concur with us who are willing to wait any length of time for a chance of subverting the Constitution—who have staked all their hopes upon a revolution—who would regard an union between England and Ireland, on fair terms, honestly observed, as the greatest of misfortunes—and who are willing to point out grievances and to demand redress only in the hope that the wrong may not be righted, and that the refusal of fair claims may increase the disaffection of the people. Such politicians, if they would be consistent, must necessarily dread the success of every legal effort for redress, and rejoice in the perpetuation of every injustice. For them it is essential that the sense of wrong should be kept alive in the minds of the people by a denial of their rights, for they must well know that to bring about a revolution a strong case is necessary, and that the people must smart keenly before they will run the risks and make the sacrifices which a desperate struggle for independence of necessity involves. We think this a deplorable error, ruinous to Ireland and injurious to religion, but we are far from denying that it is an intelligible view, or that it may be honestly adhered to. For great ends great sacrifices may be worthily incurred, and those who think that the religion or the nationality of the Catholic people of Ireland would be lost if Ireland were to be neither a subject province (as it is at present), nor a separate kingdom or republic (as they faintly would see it), but an integral portion of the empire, with equal rights, both in theory and practice, with every other portion, are justified in doing anything to stay so great an evil. But this is not our opinion. We utterly disbelieve that either the religion or the nationality of Ireland would be endangered. We believe that in both there is a strength and a vitality which insures not only their continuance, but their progressive influence. Instead of the Irish and Catholic element being Anglicised or Protestantised, we expect the English and the Protestant element to become more Irish and Catholic.

Nay, we believe that the religion and nationality of Ireland have been preserved through so many centuries, and strengthened, purified, and intensified by so much suffering and adversity for this very end. We do not believe that the Almighty has allowed a nation to undergo such cruel sufferings in the temporal order, while He has visited them with such surpassing gifts and graces in the spiritual order, without having a great and worthy work for them to do, which will vindicate His ways to man visibly and convincingly, and afford a lasting triumph to Infinite Wisdom and Infinite Justice. We conceive that in this mighty empire, which, in its power surpasses ancient Rome, and which equals it in its rebellion against God, its self-idolatry, its materialism, and its immorality the Catholic people, and especially the people of Ireland, are what the early Christians were in the Roman empire—a power destined, after ages of trial and persecution, to subdue their oppressors, and, by their victory, to insure, not their own triumph, but the triumph of the Cross—not their own glorification, but the glory of the Church—not the indulgence of their own hatred and revenge, but the sublime ends of Divine charity and mercy. We have heard invitations to the Irish people to rally under the green flag; but whatever may be the practical meaning of the exhortation (which we never heard explained), we do not believe that any victory will be gained over England under the green flag. But there is another banner under which the Irish people have long marched—the banner of the Cross.

They will gain greater victories under it than under any other flag. Let them raise against England the standard of the Holy Rood as defenders of Catholic rights, champions of Catholic principles, propagandists of Catholic truth. Let them conquer the hard hearts, root out the old prejudices, and subdue the stubborn will of England, and they will have gained a greater victory than if Nena Sahib were crowned Emperor of India and Louis Bonaparte enthroned in Dublin. We do not, therefore, desire that Ireland should be isolated, but that she should be victorious. It is not independence but pre-eminence that we believe to be her destiny. Our imperialism consists in our desire that Ireland should assume and exercise empire. The cause of Ireland and the cause of Catholicity are so inseparably connected that she cannot forsake the one without betraying the other—she cannot promote either without advancing both.

In the language of the Bishops of Piedmont, "Divine Providence, which rules all things here below, has placed our country under such political conditions that we are called upon to exercise a portion of sovereignty by the election of those who in part decide upon our destinies. We are bound to recognise the designs of Providence in this political situation, and to discharge the duties which result from it."

It is impossible to pretend that the Catholics of Ireland have complied with this precept. They are called upon to exercise a portion of sovereignty over Ireland and Great Britain by the election of those who, in part, decide upon the destinies of both. To "discharge the duties which result from this political situation" they should send to Parliament men who will assert the civil and religious rights of Catholics, men who will defend the Church, men who will expose and oppose the machinations of the enemies of Christianity and of society; not men who will postpone the interests both of Catholicity and Ireland to the pleasure of the Minister, or the bidding of the Treasury.

We are told that the British empire is tottering to its fall; that it is feeble, effete, and in its agony. We believe this to be perfect rubbish. The British empire never was so mighty or so formidable as at the present moment. We think that there is every likelihood of its strength its wealth, and its influence being indefinitely increased. It will fall, but, like the Roman empire which it resembles, it will not fall before, in the height of its prosperity, and in the fulness of its power, it has bent its proud neck beneath the yoke of Christ, and before those mighty stores of material and intellectual grandeur which it has accumulated for the service of the Devil and its own self-worship have been acknowledged to belong to the Almighty Being against whom England has so long rebelled.

Then will come the epoch of decadence, when another and a true principle is substituted for the false principle, in slavery to which, and at the expense of such misspent labour and such fruitless toil, by the misery of so many millions of men, and the sacrifice of so many millions of souls, the worldly greatness of England has been built up. The spell will have been broken and the enchantment dissolved. But if Ireland desires the overthrow of the vast fabric of British supremacy (and to the people of England such overthrow, instead of being a curse, would prove a blessing), let her labour to convert England to the true faith. If another Augustine were to be sent amongst us he might repeat to us the words addressed to the Britons by his great prototype:—"Know that if you will not assist in pointing out to the Saxons the way of life, they, by the just judgment of God, will prove to you the ministers of death." The Saxons have proved ministers of death to Ireland in many ways, both of death to the body and death to the soul; the true way for Ireland both to avenge and to defend herself, is to point out to the Saxons the way of life. The two greatest facts in the world at this moment are the Catholic Church and the British empire. It is the glorious prerogative of Ireland, and it is the highest mission that any nation ever yet received, to have been specially selected by the former to achieve the conquest of the latter.

IRISH INTELLIGENCE.

The correspondence between his Grace the Archbishop of Cashel and the Irish Poor Law Commissioners discloses a strange attempt on the part of these Government functionaries to set aside Episcopal authority in his Grace's diocese, and to usurp for themselves a species of spiritual jurisdiction. The Commissioners attempt to shelter their misconduct, or that of their officer, under the plea of carrying out the letter of the Act of Parliament in offering the Thuries Chaplaincy successively to each of the Clergymen residing in the town. But his Grace shows that this was done in defiance of his spiritual authority, as the Poor Law Inspector well knew, and admitted he knew, when he made the offer, that the Archbishop had withdrawn spiritual jurisdiction, so far as the workhouse was concerned, from all those Clergymen, save the Rev. Mr. Slattery, the proper Chaplain. It is, however, only a specimen of the treatment our Bishops and Clergy may expect to receive from Whig officials whenever these latter shall feel themselves in a position to let their real sentiments appear.—*Tablet*.

The Most Rev. Dr. Cullen, Archbishop of Dublin, has received 1,000*l.* from his Holiness the Pope, and 600 from the Cardinal Prefect of Propaganda, to be applied to the relief of the sufferers in India from the Sepoy mutiny.

THE CHANCELLOR AND THE ORANGEMEN.—The Christ Church (Bellast) Protestant Association, headed by the Rev. Dr. Drew, have adopted a series of resolutions menacing Chancellor Brady with "attainder and loss of fortune, liberty, and life," as the just penalty of the unhappy letter addressed to the Marquis of Londonderry.

WAR AGAINST THE PRIESTS.—A military foray was made early this week by a portion of the British army now garrisoning this metropolis against the peaceable town of Ballinrobe, in the county of Mayo. The object of this extraordinary incursion, unprecedented since the days of Stratford and Cromwell, was the arrest of the Patriot Priest of Ballinrobe, the Rev. Peter Conway, against whom an *ex-officio* information had just been filed by her Majesty's Catholic Attorney-General for Ireland. In the graphic narratives of the expedition, which are supplied by our morning contemporaries, we are told of the hurried departure of a considerable force of dragoons at seven a.m. on Monday, by special train from the Broadstone terminus, and their arrival at Athenry, from whence a rapid force march brought them the

same day to Ballinrobe. Another body of horse from a different quarter had previously moved through Tuam to the town, and the infantry of the expeditionary force was formed by the constabulary from the various stations—garrisons we should say—in the county. We are not informed what force of artillery accompanied the expedition: and as Ballinrobe is a quiet market town, possessing neither military encampment, nor bastions, nor even earthworks, except the mud hovels of its poor, it was not thought necessary to wait for a siege train. In fact the expedition was to be one of secrecy and surprise. The great examples of Sebastopol and Delhi had not been lost on the sagacious Irish executive, and it was most judiciously resolved to give the Ballinrobians no time to throw up fortifications, or to levy an army for their defence. Indeed the promptitude with which the expedition was carried out might be an example even to our Indian generals, and we trust Lord Canning may learn a lesson in energy from Lord Carlisle. Horse, foot, and dragoons were concentrated on the devoted town, and Ballinrobe capitulated without striking a blow. We have not exactly learned what terms of surrender were offered and accepted, but we believe the military commander, whose name the newspaper reporters have maliciously consigned to oblivion, thus meanly attempting to defraud him of the fame which posterity would justly award to the leader of so great an exploit, did not refuse quarter to either the male or female inhabitants of the town. Indeed he was only too glad to accept comfortable quarters and entertainment for himself and his wearied troops at the hands of the vanquished but hospitable enemy. Doubtless, also, he followed the example set by General Wilson after the capture of Delhi, when he proposed the health of Queen Victoria in the royal palace of the Moguls.—The captor of Ballinrobe did not, we believe, select the dwelling of his chief enemy as the scene of his convivial exploits, but had he done so, we happen to know that its absent, but hospitable proprietor, had left orders that he should receive an Irish welcome. Whether the health of the Catholic Attorney-General was toasted on the occasion, as the author of the expedition, we entertain grave doubts; and if any wishes were expressed in his regard, we imagine they were little favorable either to his spiritual or temporal welfare. The capture of the town was not followed by a prolonged occupation, as the victorious troops quitted it early next morning, and returned to winter quarters in Dublin. But this by no means detracts from the glory of the exploit, as they retired entirely of their own accord, and were not molested in their retreat. In only one respect was the expedition a failure, as no prisoners were secured. The Rev. Mr. Conway had received from various quarters timely notice of the proceedings which were being taken against him, and with great good sense and good feeling had resolved to leave the Government no opportunity to outrage the feelings of the Catholic people, or to promote a dangerous breach of the peace. It is not necessary to tell our readers that there is no town in Leinster, Munster, or Connaught in which an attempt to arrest a Catholic Priest, guilty of no crime but devoted zeal for his religious and country, would not be likely to prove most dangerous to the public peace. In fact, we know of no readier way to provoke an uncontrollable popular outburst; and it is hardly too much to say that the Whig Ministry, for the vilest party purposes, have not hesitated to run the risk of creating a civil war in the country. The Irish Catholics are a long-suffering race; but there is one thing they are not prepared to endure—viz., insult to their religion and outrage to its sacred ministers. No sooner was the rumor of the Rev. Mr. Conway's danger heard than it spread like wildfire through the county, and when the troops and constabulary commenced to move, rapid expresses were sent from Clonmorris and the other stations, many of them upwards of twenty miles off, and all the messengers met in Ballinrobe, while the troops were still many miles off. It was evident that the peasantry of the county—we may say of the province—would have risen *en masse* to prevent the arrest of their patriot Priest, and had his capture been effected, it is very probable that we should now be relating either the massacre of the people or the destruction both of soldiers and police. The Rev. Mr. Conway has earned the thanks and gratitude of the whole community by the most wise and creditable course which he pursued under circumstances of grievous provocation. We congratulate him most heartily on the honorable position he occupies before all parties in the country, and we wish him, what we have no doubt he will obtain, a signal triumph over his malignant enemies. The next step in the proceedings will be taken this day, when the Court of Queen's Bench will be called on to decide the question of venue, and to select the county where this battle between Whiggery and independence—between honesty and corruption—must be fought a *Toutrance*.—*Dublin Tablet*, Nov. 21*st*.

PROSECUTION OF FATHER RYAN.—The troops of dragoons sent down by the Attorney-General in search of Father Conway, finding on their arrival at Ballinrobe that the Reverend gentleman had started for Dublin, proceeded at once to Westport, accompanied by a special messenger, in order to have the service of the subpoena to appear served on Father Ryan. The latter, on being informed that an officer of the court was desirous of seeing him, presented himself, and stated that he was the person for whom the writ was intended, and was accordingly served therewith. His time for appearing has not yet expired.—*Daily Express*.

The *Mayo Telegraph*, in an excellent article on this "revival of the penal laws" in Ireland, says:—"Let there be no mistake about the nature of this business. The prosecution of the two humble curates of the Archdiocese of Tuam has a meaning and a significance far below the surface. The blow is aimed at his Grace the Illustrious Archbishop of the West, and through him at the Irish Church. Politics has nothing to do with the matter. Fathers Conway and Ryan are merely selected as a first experiment. If the people calmly bear the insult, their Bishops and Archbishops will be the next to be dragged up to appease the brutal bigotry of England and the rabid fury of Irish Orangemen. That is the view to take of the matter; and that is the light in which it is seen."

The *Tuam Herald* says:—"The real issue to be tried in the Queen's Bench in the coming trial of the Rev. Messrs Conway and Ryan is not whether they have been guilty of 'spiritual intimidation,' but whether or not the policy of pledge-breaking is to ride rough-shod over the policy of pledge-keeping. This we conceive to be the true issue now raised and to be tried in the coming prosecution. In this as in all other matters appertaining to the ethics of the franchise, the Whigs as well as the Tories are overshooting the mark. It is vain for them to seek to cripple the power of the Catholic priesthood. In despite of Whigs or Tories their influence will make itself felt at the hustings. Prosecute and persecute as the government may, whilst electors possess such a commodity as a conscience, the Catholic priesthood will feel their bounden duty to 'intimidate' them, and thereby prevent them from giving their votes to pledge-breakers, or to those who have no object in catering parliament but to barter away the rights of the people for their own selfish purposes."

The *Meath People* has the following:—"It has not contented our Catholic Attorney-General to proceed in the ordinary way against the priests of the church to which he professes to belong. He must show his zeal by the adoption of a most unusual course in their regard. This is a *nut for those to crack, who declaim so much on the advantage of having Catholics in office.*

SALISBURY DISTURBANCE IN LURGAN.—We have been able to glean the following particulars of this unfortunate affair, which is, unhappily, the result of a misunderstanding between the employers and employed. We have ascertained that a meeting was held at Bhanes Hill by the weavers in the neighborhood of Lurgan, to protest against the introduction of powerloom weaving, which they regarded as inju-

rious to their interests. On this occasion, it is stated, there were 2,000 or 3,000 persons present, and they came to the resolution to oppose, in every way in their power, the introduction of the power-loom. It seemed that the factory of Mr. Malcolm, of Lurgan, was particularly selected as the chief point for attack on the new machinery. On Friday evening, after the meeting at Shane's Hill, the mob assembled, and prepared themselves for an attack on this concern. They made a rush at the establishment, and it was only by the immediate interference of the police that the destruction of the entire building was averted. The rioters not only broke all the glass in Mr. Malcolm's concern, but they also attacked his dwelling-house. The small police force in Lurgan was, of course, unequal to cope with the formidable body of rioters. They did all in their power to preserve Mr. Malcolm's machinery and dwelling-house from the attack of an infuriated mob. The excitement became intense. There were threatening crowds about the factory and the dwelling-house, and, in this extremity, the police were ordered to load their firearms. Expostulation being found useless, the order to fire upon the crowd was given. The precise amount of injury that was inflicted has not yet been ascertained, but it is known that one person was dangerously shot in the head, and that several persons have been wounded. The news of the riot was conveyed to Belfast by telegraph, and Sub-Inspector Mullan, with twenty police, left Belfast for Lurgan by special train at half-past nine. We understand that a police force from Armagh and Portadown also made dispositions to concentrate in the same locality; but on the return of the special train on Friday night we learned that the rioters had dispersed, and that tranquillity had been restored.—Northern Whig.

THE STREET-PREACHERS OF BELFAST.—Quite un- daunted by previous consequences, and with the vast majority of the public opposed to their proceedings, the disciples of the Rev. Mr. Hanna have made another attempt to defy opinion, very nearly, however, at the cost of another of those riots which have been the opprobrium of Belfast for some months past. The Mercury says:—"The Rev. Mr. White, Wesleyan minister, preached, yesterday, in the open air, at the quay, to an attentive auditory. Mr. Mater also preached in several parts of the town, but especially on the very boundary of the late fighting-ground, in Albert-street, within hearing of the Pound-street boys." This was about 1 o'clock in the afternoon, and it required the exertions of the constabulary to save him from an attack and prevent the repetition of the disgraceful scenes which the community at large had occasion lately to deplore in this town. The entire of the disposable constabulary force in Belfast was kept under arms during the day, and in the vicinity of Albert-escarpment the appearance presented was fully as menacing as during the worst period of the September riots. County Inspector Williams, with Sub-inspectors Bindon, Newland, Taylor, and other officers, posted their forces in this locality, and many of their men were obliged to stay from divine service, while the majority were dinnerness till a late hour. Mr. Mater, who was some time ago deprived of his license to preach by the General Assembly, showed a good deal of boldness in taking his stand at the head of Stanley-street, which is one of the localities that have gained an unenviable notoriety in the late riots; and had it not been for the imposing array of police present, and for their exertions in turning back the people of the Pound district, there cannot be a question that a riot would have taken place. Strong patrols were told off early in the day by Mr. Williams to patrol Shankhill, the Falls, and other roads; and we are happy to add tranquillity was maintained. Mr. Lindsay, Chief Constable of the Local Police, was present with some of his men in the course of the day. Mr. Hunt, R. M., was also present."

TENANT RIGHT.—We believe that measures are about to be taken to convene early in January, a meeting of the Liberals of Longford in favour of Tenant Right. Recent evictions in this county, and the number of notices to quit, served within the last three months—impudently demand exposure, and demonstrate the necessity for a determined Tenant Right movement. The Everard case in England, and the evictions in the Highlands of Scotland on the Sutherland estates, have created considerable excitement in the sister kingdoms. These cases will, doubtless, be brought before parliament early in the session—and our Irish representatives should be, in time, instructed to bring the much more grievous wrongs of the tenantry of Ireland under the consideration of the legislature. We know of cases in Longford and Leitrim, compared with which, for oppression, cruelty, and injustice, the English and Scotch cases sink into absolute insignificance. These instances of an inhuman and iniquitous system should also be extended to English and Scotch tenants and be denied to the still more wronged and oppressed tenantry of Ireland.—Midland Counties Gazette.

RUN FOR GOLD.—Limerick, Nov. 16.—There was a great run on the Provincial and National Banks today, but it was well and promptly met by both, and before two o'clock the panic had almost subsided, confidence being apparently restored. The supply of gold on view at each bank was immense. I understand deposits to the amount of 14,000£ were drawn out of the savings bank. In some instances redemptions were made by parties in the Provincial Bank.—Correspondent of Saunders News Letter.

As winter approaches we regret to receive further accounts of tenant evictions, while we hear nothing of any effort to rouse the country from its apathy, or to save the tenant cause from decay. Parliament meets unexpectedly early, and the recess is abruptly cut short. The Indian war has occupied our attention during the autumn, and for the winter we are to enjoy the novel excitement of a great state trial in the case of the Whigs versus the Irish Clergy. Doubtless, in their way both these great affairs are worthy our best attention, and we are well convinced that, as Government, or rather the Whig party, have chosen this time to commit a deliberate outrage on the Clergy and people of Ireland, the prosecution of Father Conway, begun as it has been in a spirit equally vindictive and insolent, will mark an era in Irish Catholic politics. That prosecution is a blow aimed at the Catholic Church through one of its most zealous and devoted servants, for though the ostensible accusation is for a merely political offence—if, indeed, "spiritual intimidation" can be understood in so restricted a sense—there can be no doubt it is the public influence of the Clergy, and the political status of the Irish Church, which are really struck at. It will be altered times in Ireland when such a blow can be struck with impunity, and we feel tolerably confident that this prosecution will end in utter and ignominious failure. Meanwhile, however, the Government will be in a position to evade the claims of the Irish tenantry, and the horrors of peasant extermination will go on unimpeded and almost unnoticed.

Our columns last week recorded a remarkable instance of the practical working of the landlord code in Ireland. The case of Richard Manning is probably as gross an instance of tenant hardship as any that has recently come before the public, but it is only a specimen of what is at this moment occurring in too many districts throughout the country. The Minister News warns us of evictions on a large scale about to take place at Caberconish, in the county of Limerick, on the property of a Mr. Wilson, by whom it is stated notices of eviction have been served on a great many tenants, numbering about fifty souls.—Our contemporary says:—"If we have heard correctly, as we are convinced, a collective sum, by way of fine or bonus, of £500 has been offered the landlord by the tenants for permission to work on," from which we gather that it is not as defaulting tenants these poor people are to be driven from their homes at the commencement of winter.—Tablet.

On the 21st ult. a widow woman named Mary Kelly, for many years in the steward's house at Ballinacorney, the property of Francis R. Toone, Esq., died after completing her 114th year. She was in full possession of all her faculties until a short time previous to her death. A PROTESTANT PARSON.—A Correspondent writes: "At an inquest held on Tuesday, the 17th inst., at the New quay, in the county of Clare, before P. M. Cullinan, Esq., coroner, and a respectable jury, touching the death of Mary McNally, who drowned herself in the arm of the sea running from Aughinish Point to Curronee, on the previous day, her daughter Mary, 22 years of age, after describing her mother in which her mother accomplished her object, gave the following evidence to prove insanity:—"That her father died about fourteen years ago, leaving her mother a widow with seven orphan children, to struggle with them; that she brought them up decently through all the horrors of the famine years; that she and her husband held, for over twenty years, a small spot of land, about four acres, from the Scott family; that three years ago the property was sold, and that her mother held the land for one year from the purchaser, and paid a year's rent; that two years ago, the Rev. Mr. Jackson, the Protestant clergyman of the parish, outbid her, and a man named Salmon, aged seventy years, who had held an equal quantity of the same land; and that they were both turned out of the possession of the land, which was given to Mr. Jackson; that, immediately after, her mother showed symptoms of insanity, and threatened to drown herself; that on two or three occasions, while in the fits, she armed herself with a stick, threw down the wall of her former farm, turned her cattle in, and shouted out she would hold her land against Jackson or any other man; that on last Sunday, her family observed her very unhappy, and on Monday, about ten o'clock, a.m., when she saw her family all out about their various occupations, she ran down and threw herself into the rapid stream, and was drowned. She stated she was sure, it was the deprivation of this spot of land that so unsettled her mother's mind, as to lead to the fatal act."—Nation.

GREAT BRITAIN. A royal proclamation summons Parliament to re-assemble on the 3rd of December. The "divers weighty and urgent reasons" which have caused this step have not been stated, but they are generally assumed to include the necessity of an Indian loan, and of further additions to the military force of the empire, as well as of an indemnity to the bank for having broken its charter on the invitation of the Minister.—Tablet.

The reports from the great centres of manufacturing industry in the North are gloomy. Many of the mills and factories are running on short time and half time, and some have stopped altogether. The distress in consequence is general and deep, and unless things take a favorable turn, of which known facts hold out little prospect, a very gloomy winter is before the country.

THE INDIAN NEWS.—The intelligence received by government from India is very serious. Of course there always exists a great tendency to exaggerate upon both sides of the question, whether the news be good or bad; but, from the long faces of ministers, the silence of their supporters, the frequent and tedious cabinet councils, the bustle at the Horse Guards and the order for all officers whose regimental headquarters are in India to join their respective corps without delay, we may safely infer that the present mail has brought intelligence which will completely bear out our words that "fall is not yet over." There is no other news in town except on India.—Even the panic is forgotten in the grave aspect which Indian affairs have so unexpectedly assumed. Intelligent public opinion believes that the worst is not yet, and that a monetary crisis in India will very shortly add to the difficulties of the government. It is reported that our credit is exhausted—that, from the hoarding of the natives, money is fast disappearing from circulation, and that, if large remittances from England do not quickly arrive, such a dead lock will occur as will paralyse every operation, military or civil. It is curious and noteworthy to remark the silence of the ministerial journals upon all these points of surpassing interest to the public.—Daily Express.

EVANGELICAL SWINDLING.—In the London Bankruptcy Court, on Monday, was held a dividend meeting under the estate of the notorious Leopold Redpath. It will be remembered that the frauds committed by this man reached the enormous amount of about £230,000, of which £231,000 was derived from the creation of fraudulent stock, and £15,000 from the issue of fraudulent dividend warrants. It transpired that the Great Northern Railway Company have satisfied the claims of all the other creditors of the estate, and now seek to prove against it to the amount of upwards of £200,000. Mr. Commissioner Goulburn said he did not see clearly how the company could turn this money, obtained by fraud, into a debt, and took time to consider the point. The sum at present realised by the official assignee under the estate is about £30,000.

The Rev. John Prendergast, Catholic Pastor of Haddington, has written an able letter in reply to the gross and libellous attacks of a provincial newspaper on the Irish Catholics in Scotland. The article in question had made particular reference to the Irish population of Haddingtonshire and other rural counties in the South of Scotland; and the virulence of the writer's hatred to their religion had led him to speak of these inoffensive and useful immigrants as "a brutish, semi-barbarous class of serfs, an incubus and curse on the surrounding civilised community." The civilisation of the said community was last year exemplified by the wrecking and burning of the chapel and schoolhouse of Kalso, and the comparative impunity of the perpetrators of that outrage.—Mr. Prendergast powerfully contrasts the moral status of the poor labouring Irish with that of the native Scotch in the same grade; and he asserts for the former, under the least favourable circumstances, the possession of "modesty and chastity, through the teaching and graces of the Catholic Church." All that I have ever heard and known in Scotland on this subject goes to confirm, in the strongest manner this opinion of the Rev. writer. The calumniator, however, has not spared his own countrymen. He expresses his agreement with the opinion of one Dr. Begg, a politico-religious agitator and Free-Church Minister of Edinburgh, who recently declared publicly that "there is no more degraded population to be found than in the agricultural districts of Scotland." A fine commentary truly on the practical working of Calvinism, which has had full sway in those districts for two centuries past! If such are the agriculturists, what must be the colliers and manufacturers? And if the natives are so bad, why such anger against the poor Catholic Irish? The head and front of their offending is (says the provincial journalist) "that, owing to the influx of Irish, we learn, two Popish chapels are forthwith to be erected in the county of Haddington." Well may Mr. Prendergast inquire, "if any of the eight or ten Protestant sects of the county can, without let or hindrance, or animadversion from other people, if they have but the means, build where and when they please a place of worship, why not Catholics have the same privilege—Catholics, who belong to the oldest and largest Christian body in the world, and who contribute more than their share to defend and uphold the interests and glory of the Empire?"—Correspondent of the Weekly Register.

HOLY PROTESTANT FAITH.—A lecture was delivered on the other evening in the parish of Marylebone, by the Reverend Edward Bagart, F.L.S., on the following subject:—"The Doctrine of the Trinity the great obstacle to the Conversion of the Heathen."—Times.

Dr. Hussenbert writes to the Literary Gazette to correct a statement that, in the revised translation of the Scriptures, about to be undertaken by Dr. Newman, it would be his especial business to bring it as near as possible to the authorised version:—"I am anxious to assure you on the best authority that Dr. Newman has no commission or intention to make the Protestant version a standard."

Another attempt to launch the Leviathan steamer was made on Thursday. The four hydraulic presses were brought to bear on the ship with full force, which, failing to start her, all hands present went to work on the capstans and land-purchases to heave her off by the chains laid out to the city mooring chains, secured on the opposite side of the river, when about two o'clock the fore mooring-chain gave way, and put an end to the operations. The chain was the one which gave way before. About 600 men were engaged. The secretary of the company stated that no further effort would be made to launch the ship until the 2nd of December, as it will take that time to replace the broken mooring-chain. The Record has discovered that the reason why the great ship stuck, and why the Catholic labourers who launched her were killed, is, that the name Leviathan is profane. It is, "with all deep theologians, a scriptural synonym for the devil;" and, therefore, the ship had no sooner received it, "than Providence puts a hook in its nose, and forbids it to proceed any further on its way." The Saturday Review remarks:—"In plain words, the Record informs its readers that God was so angry with the directors of the Great Eastern for changing its name to the Leviathan, that He killed one of their workmen, and wounded four others, besides inflicting great expense upon the directors themselves."

MONSTER SHIP.—The New York Times says that already a larger ship than the Leviathan has been projected in England—a ship to which the monster, will, herself, appear as a minnow. And strange to say although it is proposed to make her 9,000 tons larger than the Leviathan, she is to sail faster and draw less water. An engineer of Liverpool, named Clark, has come forward with propositions for building an iron screw and paddle steamship, by way of testing a principle, greatly superior of the Leviathan. His experiment is to be tried on a scale of startling magnitude, and he has already exhibited his models, which are attracting the attention of scientific men in England. He proposes to build a ship 1,000 feet in length, 70 feet beam, and only 30 feet deep to keel, making her perfectly flat-bottomed, and her sides nearly square. In size she would be 30,000 tons, and yet so slight would be her draught of water that she could easily enter New York harbor by way of Sandy Hook. It is stated that Mr. Clark's proposals have received encouraging consideration from the English Government, and if the first voyage of the Leviathan should prove successful, there will, doubtless, be an attempt made at once to build another monster ship according to his plans. Our wooden ships will, of course, for many years, be used for the conveyance of common freight; and it is by no means universally concealed that the experiment of large ships will be found successful. Many of the best judges in both countries, maintain that the small ships will always have a marked advantage,—that the large vessels hitherto employed in competition with them have failed, and that there is no reason to fear the revolution in commerce which has been predicted. At all events, the experiment is likely now to receive a thorough and decisive trial.

CHURCH AND STATE IN SCOTLAND.—We observe with regret that the Bishop of London, when in Scotland, attended Service at the Presbyterian Conventicle, New Kilpatrick. What will the Scottish Prelates say to this? Surely, if they would come out boldly and bravely with something more than an emasculated "declaration," and entertain some other desire than to be as like as possible to "Anglican Bishops," something might be effected. Unattached to the state, uncalled upon necessarily to curse and swear at the dreadful Pope, and capable of flinging overboard the Thirty-nine Articles, we are surprised to learn that so much talk, and so many plans, and with such few results. An unestablished Church in England, with an improved Office Book, on the model and in the spirit of the Prayer-book, might work wonders. Why should the Scottish Church appear so feeble and accomplish so little? We reply, simply, that a spirit of compromise and an aping of the worst features of Anglicanism are doing this.—Union (Anglican Journal).

We (Weekly Register) have this week received particular accounts of a transaction which illustrates the liberality of the sons of John Knox. The Catholic Church at Kelso having, as we all remember, been wrecked by a Protestant mob, an advertisement was published inviting contracts for rebuilding it.—The successful offer was that of Mr. Black, a resident in the town, and a Presbyterian communicant. As from the Rev. Dr. Bonar, his minister, a letter of re-monstrance; to which he replied that he was a sincere Protestant, and that in taking a contract to build a Catholic chapel he no more identified himself with its worship than a mercer who sold silks which might be bought for vestments and altar-hangings.—Next Sunday (we beg Dr. Bonar's pardon for not writing Sabbath, but we have a weakness in favour of the English language, and want our readers to understand us), Mr. Black publicly presented himself to receive what is called in Scotland his "token,"—the ticket of admission to the Presbyterian communion. It was refused in the face of the whole congregation, and the cause of the refusal publicly announced. Mr. Black, therefore, is now excommunicated for working at the restoration of a Catholic Church. Who can doubt that Dr. Bonar wants only the will, not the power, to imitate the example of his brother-ministers in Norway, who a few weeks ago succeeded in throwing out of the Norwegian Parliament the Bill by which it was proposed, in a very slight degree, to mitigate the existing persecution of Catholics? For our part, we say once more, thank God for the British Constitution.

The Morning Advertiser gives the following intelligence of the "Church market."—"The supply of Church livings for sale continues good, and there is a brisk demand for them, notwithstanding the state of monetary affairs. The monthly Clerical organ contains the particulars of about 40 advowsons and next presentations for sale, the annual value of which varies from £130 to upwards of £1,000 per annum; and many of them possess the attraction of being held by aged incumbents, "with the prospect of very early possession." Inquiries are also made for such livings by those who are desirous of purchasing, and for which liberal terms are offered for corresponding advantages. Among those lately brought into the market, the names of which are announced, are the following:—The next presentation to the rectory of Odell, Bedfordshire, of the annual value of £400; the incumbent in his 70th year. The next presentation to the vicarage of Audlem, Cheshire, of the annual value of £670; the incumbent aged 60. The consolidated advowson of Great and Little Wratting, Suffolk, with two parsonage houses and grounds, 96 acres of globe land, and the title rent charge of £615 per annum; incumbent aged 70."

The numerous murders of late have furnished themes for many disquisitions on the inefficiency of the detective police force in England.

WITCHCRAFT IN ENGLAND.—A short time ago two glass bottles, filled with a purple fluid, and also containing a hard substance, were discovered by some workmen who were lowering the road at Holy Wood, Stockport. That they had been deposited there for some time was evident from the circumstance that long grass was growing over the spot, although there was only a depth of six inches of soil. On analysis, the liquid was discovered to consist of dragon's blood and urine, the hard substance being a number of brass pins. It appears that mixtures of this descrip-

tion are furnished by fortune-tellers to their dupes for the purpose of bewitching their unfaithful lovers. Some distance from the place where these bottles were found a canvas rag, filled with brass pins, was also dug up. The pins are presumed to penetrate the heart of the individual bewitched. These discoveries have caused considerable excitement in Edgley; and the Stockport Advertiser, from whose report we have gleaned these particulars, gives various instances of the superstitious belief in witchcraft which prevails in the neighborhood. One man imagines himself to have been bewitched by his mother, and fancies that the bottle might be the spell by which he was bound, and that he would be released by its discovery. On being asked how he knew that he was bewitched, he replied that his mother had told him so, and he constantly felt in a state of nervous prostration and depression of spirits, together with a sensation of failing respiration and approaching death. He had however consulted a fortune-teller and obtained from her a charm whereby he could at any time break the spell. On being pressed as to the nature of this charm, and questioned why he had not adopted it, he stated that he had commenced with it but had not persevered, and hence its failure. It was as follows:—"He must stand over the fire, sprinkling salt upon it, and say, 'Salt, salt, I put thee into the fire. May the person who bewitched me neither eat drink nor sleep, until this spell is broken.'" This must be done three mornings in succession, and be repeated three times on each occasion. Another instance is that of a professional fortune-teller and planet-ruler. This woman declares that, could the parties be detected who deposited the bottles in the earth, the evil influences devolving upon the bewitched parties would recoil upon themselves. She however protested against the immediate destruction of the bottles by throwing away the liquid into the cesspool, on the ground of the injury that would be sustained by the land on which the manure might ultimately be spread; nor must it be shed in the garden or vegetation would be impaired; and the only way was to break the phial over a running stream, whereby the pernicious fluid would mingle with purer current, and be imperceptibly but irrevocably wasted; the bottle being also put into the water. A third instance of the existing belief in witchcraft is that of a woman who asserts that her sister was once bewitched. The spell, she asserts, could not be broken by ordinary means, as the agency was buried in the bed of the river Mersey, underneath the Wellington Bridge arch. Under the auspices of a "wise woman," however, the young woman was called upon to stand in a particular spot, at a given time, while an incantation was pronounced. "Several spirits passed before her one of which remained in front of her for some time." To this spirit the planet addressed herself, and it soon disappeared, together with the young woman's ailment and foreboding.—Manchester Guardian.

PROTESTANT MARRIAGES.—Mr. James Fenton Wells aged twenty-seven, residing with his mother, a lady of property, at 15 Osborne terrace, Clapham-road, was summoned by the officers of the parish of Lambeth, calling upon him to show cause why he should not be ordered to maintain his wife Marion, at present an inmate of the infirmary of the parish. The proceedings were of considerable interest. It appeared that in March 1855, the before mentioned young lady, whose maiden name was Marian Maxwell, was married at Kennington Church to Mr. John Blair Wells, an elder brother of the defendant, who was by profession an architect, and the parties lived together for some time, but Mrs. Wells, after her first confinement, became so severely afflicted that it was found necessary to place her in Bethlem Hospital. She remained there for a twelvemonth, when the authorities of the hospital wrote to her securities requiring that she should be removed. Her husband refused to attend to the request, and the present defendant, then went to the hospital and removed her to his mother's house. She expressed a wish to see her husband and child, and an appointment was made by her husband to meet him in the city, when he stated that she had no claim upon him, for that he had been married in 1851 to another lady, and consequently his marriage with her was illegal, and she was at perfect liberty to marry his brother, who was very fond of her. Believing this representation, and at the persuasion of the brother she married him at the registrar's office at Lambeth. Upon this an investigation was set on foot by their friends, and it was discovered that Mrs. Wells had been legally married to her first husband, but that he had since that time married to a person named Ann Good. A warrant had been granted against the first husband, John Blair Wells, but he had managed to evade the vigilance of the officer. Under these circumstances the present proceedings were taken by the parish authorities. The wife, an exceedingly good looking woman, of lady-like manners, and only nineteen years of age, was called as a witness, and said it was only under the belief that the representations of her husband were correct that she had been induced to marry the defendant. The defendant also stated that he was only upon the assurance of his brother that he had been previously married that he married Mrs. Wells. The certificate of the registrar was produced in which the defendant was described as a widower, and his intended wife as Marion Maxwell, aged twenty. It was also stated that the mother of the lady had given her consent, and that there was no other impediment to the marriage. The magistrate said the defendant had been guilty of making false representations to the registrar, and the case must be remanded for further inquiries. The defendant was added to bail.

Upon this disgusting case, so truly characteristic of English "middle class" respectability and Protestant morality, the Nation has the following severe but just remarks:—"Considerate Blair! Devoted Fenton! Where shall we find, in the annals of all time such a proof of genuine brotherly love? The goods were second-hand goods somewhat the worse for wear, but to oblige a brother, Fenton would take them off Blair's hands and at cost price. A sacrifice which every British tradesman will appreciate! Incredible as it will seem to every Irishwoman, wretched Mrs. Wells heard her husband say all this and say it quietly,—she did not tear out his eyes,—she did not curse him,—she took his advice. On the 21st of August last she was married to Fenton Wells, her husband's brother. But upon this occasion there was no parson; nor white favours; nor wedding cards; nor bride cake; the District Registrar ratified the unhallowed contract. In the mean time Blair Wells was not idle. Having discarded his lawful wife, he got married to a Miss Anne Good; then, and not before, (as he had falsely said) committing the crime of bigamy, Fenton too after a while got tired of his new connexion; deserted her; and then she had to seek shelter in the Lambeth Infirmary. Now, what do our readers think of this horrible history, the facts of which have come to light before a London Police Court? The actors in this hideous drama do not belong to the lower classes; they are not denizens of Seven Dials or Whitechapel; they inhabit a genteel, and indeed a pious neighborhood, favorable to Calvinism, and not forgetful of Consols. They do not belong, either, to that corrupt and selfish aristocracy at which even model British journalism occasionally insists on having a fling. They are members, in fact, of that wonderful middle class of England, from which the Times selects its demigods; for which it writes its leaders, and its City articles, and its marvellous stories of Naples, and the immorality of Spain; which it pets, and caresses, and flatters most fulsomely, finding its account in the unbounded confidence and support it receives in return. And now we see what these paragons of English excellence are. These are the people whose "mission" it is to carry Christian civilisation to the ends of the earth! These are the chosen of the Most High, the favorites of Heaven! From them the Hindoo is to learn mercy, the Ohisaman justice, the Turk chastity! 'Out upon

the mockery, the lie, the blasphemy! If the fire that destroyed the Cities of the Plain does not come upon their land, it is because a weightier war awaits them. "It shall be more tolerable in that day for Sodom."—Nation.

UNITED STATES.

The United States Congress was to have reassembled at Washington, on Monday last.

SUNDAY SICKNESS.—There is a remarkable and mysterious kind of malady that prevails extensively in every community. It is a Sunday, or seventh-day epidemic, not named or described in the books of the medical faculty. Its peculiarity consists in the fact that it is an intermittent or hebdomadal disorder, which keeps the patient away from church on Sunday, though he is always well enough to attend to his business on Monday morning. Though a contagious disease, we never knew it to kill any one—and it is an extraordinary fact, that while it lasts, the patient has a first rate appetite, and actually eats and sleeps better than usual.—Catholic Herald.

THE HEATHEN ARE AT THE DOOR.—The Albany Transcript says:—"Rev. Dr. Magoon last Sabbath stated that he was applied to recently for the use of his pulpit in behalf of foreign missions, but that he had felt called upon to decline its use for that purpose for the present. He said he found that there was quite as much need for contributions nearer home just at this time; and when this need was relieved, he would be happy to attend to the cases of those whom it was evident are also in need. The Doctor is deserving of credit for his decision. We must sometimes attend to our own wants—especially when they are pressing—and no one can object to such a course. As quoted John Randolph said,—'The heathen are at our door.'"

NIGGERS' AIN'T HUMAN.—John Randolph, a South Carolinian, represented the county of Aichison in the Bogus Convention of Kansas and some allusion being made to slavery as involving "a traffic in human flesh," Mr. Randolph deliver himself as follows:—"What does the gentleman mean by talking about traffic in human flesh? Does he think that niggers are human; that they are flesh and blood like ourselves? Why, if John Randolph believed that niggers were men, no matter in however slight a degree, this convention would not find John Randolph on this floor of that hall advocating slavery. No! if he thought that niggers were human flesh and blood, possessed of human feelings, affections and thoughts having an immortal soul, John Randolph would be an abolitionist. What, buy and sell our own flesh and blood! No! no! he believed no such sickly stuff as that; and for gentlemen affecting to hold that slavery was abstractedly right, and put themselves forward as advocates of southern rights, to talk about the traffic in human flesh and blood was simply balderdash. He didn't believe niggers to be human any more than a horse or a dog. If he did he should advocate their right to freedom." Monstrous as Randolph's views are, they are more consistent and indeed more honorable to him than are the views of those who acknowledge negroes to be human beings, with immortal souls "like as themselves," and yet favor the traffic in them the same as in beasts of the field.

RETIREMENT IN BENEVOLENCE.—We learn from the New York Evangelist that the religious and benevolent societies already feel in reduction of their receipts the effect of hard times. Those of the American Home Missionary Societies for September were only \$2,410.79, against \$8,308.09 during the corresponding month last year. In the six months ending October 1st, the receipts of the American Tract Society were \$11,090.63 less than for the same period last year. The theological seminaries and other literary and religious institutions also suffer in a similar manner. An appeal issued by the Commissioners of Auburn Seminary says that unless more assistance is given, many of its young men, students must leave the institutions and resort to some other pursuit for a simple livelihood; and the same stringent state of things exists in the Union Seminary of New York city. This is not strange, for the people who have heretofore given most liberally toward such undertakings are those most heavily involved in the financial distress.

A CASE IN POINT.—Can a government in any case interfere with those of its subjects who claim the right of selecting their own religion? With the experience of history before them, many intelligent persons would give a decided negative to the question, and treat us to the usual amount of clap-trap about the rights of conscience and religious toleration. On different occasions within the last three or four centuries, the civil government has, in various ways, claimed and exercised the right of prescribing to its subjects the limits beyond which religious innovation should not be pushed. This was done in the case of the Abbigens, Lollards, and other heretics. The verdict of English history, however, has long since condemned such acts as violations of the laws of God and man, and it is more than many would attempt to call in question, the justice of that decision. In this country, especially, where religious liberty is the birthright of every citizen, though, in some instances, rather an uncertain heritage, few would venture to risk their literary character and moral sanity by espousing a cause that has been historically black-balled. Though a Church is occasionally attacked, and God's minister not unfrequently insulted in the public streets, still the position is maintained by all, that religion should be as free as the air we breathe, and that neither government nor individual has anything to do in reference to any Church or religious association whatever. There are some things, which, as purely speculative matters, look exceedingly well, but which, when reduced to stern realities, present some very awkward difficulties; such is Negro Emancipation, such is Mainliquor-Jarvis, such Fanny Wrightism, such Bloomerism, and such (alas, that we must say it, for it is no pleasure for us to disturb the bewitching reveries of good-natured people) is religious anythingarianism. This question of non-interference on the part of a government with the religion of its citizens has received a practical solution in this country; and whatever may be the issue of the difficulty pending between the present Administration and the Church of the Latter Day Saints, a serious popular fallacy will be crushed, and the fact will be established, that cases will arise from time to time, in which a government owes it to itself and those whose interests it protects, to put down with a strong arm any rogue or fanatic who, under the plea of doing God's will, outrages public decency, or bids defiance to the laws. To coerce consciences is as little in accordance with our nature as it is with the feelings of the most latitudinarian Protestants. We would wish to see all Protestants and infidels for their own sake, converts to the Church; for we believe as long as they continue what they are, they are out of the way of salvation; but we would denounce, as strongly as any one, any attempt to force them into the Church against their reason and conscience. If they come from conviction, we bid them welcome; if they prefer to stay outside, we would have no one harass or annoy, much less persecute them, whatever be their private belief; provided we find nothing in their conduct likely to disturb the peace or order of society; nor is this our own private opinion, put forward merely for effect, it is the conviction of every Catholic—a conviction produced by the teaching of the Church, and in strict accordance with her whole history. This Mormon difficulty will not be without its advantage to the public generally, though the wretched dupes, at whose cost we learn a useful lesson, may soon find that Uncle Sam is as little disposed as any of the calumniated rulers of the Dark Ages, to allow a set of filthy fanatics to select their own chiefs, their own laws, and their own abominable usages, in one of the finest spots within its own dominions.—Pittsburgh Courier.

THE TRUE WITNESS

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MONTREAL, FRIDAY, DEC. 11, 1857.

THE IRISH CATHOLIC VOTERS' GUIDE.

RESOLUTIONS OF THE ST. PATRICK'S SOCIETY.

Passed Unanimously, November 22nd, 1857.

Resolved.—That all secret political societies are dangerous to the state and the well-being of society; and the Montreal St. Patrick's Society, as lovers of civil and religious liberty, enter their protest against, and express their abhorrence of, all such secret political societies, no matter what name they may assume.

Resolved.—That as the spread of Orangeism in Canada is a fact boasted of publicly by its members, we feel it our bounden duty to make use of all the constitutional means in our power to protect ourselves against its pernicious influence. Therefore, we pledge ourselves collectively and individually to withhold our support from any government that will countenance said society; and moreover, at the hustings not to give a vote to any man that will not pledge himself to the same course.

Resolved.—That this Society considers the state of the Catholic minority in Upper Canada to be a most unjust one with regard to state schoolism, and that we refuse our support to any government or to any individual at the hustings that will not procure or pledge themselves to grant the same privileges to the Catholic minority in Upper Canada that are possessed by the Protestant minority in Lower Canada.

Resolved.—That we will use all the constitutional means in our power to induce every lover of civil and religious liberty throughout Canada to unite with us in carrying out the objects of the foregoing resolutions; and for that purpose a sub-committee of five be now appointed to take the necessary steps to accomplish this end, and report progress at the next regular meeting, and the committee be recommended to put themselves in correspondence with the editors of all such papers as are in a position to give them the necessary assistance and advice.

Resolved.—That at the next regular meeting the Society shall appoint a committee of five, with a chairman, that shall be called the Standing Sub-Committee of the St. Patrick's Society, and shall be a Standing Committee for the remainder of the year, the duty of which Committee shall be to act in relation to the proceedings of this meeting.

RESOLUTIONS OF THE CATHOLIC INSTITUTES OF UPPER CANADA.

Resolved.—That the Catholic Institute of Toronto pledges itself to oppose, by all constitutional means, the re-election of the present Ministry, and of any of their supporters, at the next session of the Provincial Parliament, full justice is not done to the Catholics of Western Canada with regard to the free working of their separate schools; and that this Institute invokes the sympathy and assistance of their fellow-Catholics in Eastern Canada to promote their object.

By referring to the above documents, the Irish Catholic voter will have but little difficulty in ascertaining what line of policy he is in honor bound to pursue towards the different candidates by whom during the present contest, his vote may be solicited. It is only necessary to remark that the "next Session" alluded to in the second of the above important documents, has passed—and that "full justice" has not been done to the Catholics of Western Canada with regard to their Schools.

NEWS OF THE WEEK.

Our latest dates from Great Britain are to the 25th ult., up to which day no fresh mail had arrived from India. The monetary prospects were brightening, and it is supposed that the worst of the financial storm that has brought ruin to so many establishments, is over. From the Continent of Europe, the political news is unimportant.

THE CITY ELECTION.—Monday next, the 14th inst., has been appointed by the Sheriff as the day for the nomination of the City candidates: and Monday following, the 21st inst., as the day for the polling.

On the Ministerial side, we have as candidates, Messrs. Cartier, Rose, and Starnes. Of the last named gentleman, we can only say that we regret that his connection with the Ministry has put it out of the power of any Irish Catholic, who is determined to remain faithful to the "Resolutions," of the St. Patrick's Society, and of the Catholic Institutes of Upper Canada to give to him that support, which his conduct whilst Chief Magistrate of this City would otherwise have entitled him to ask and to receive at our hands. Mr. Rose, in like manner, needs but little notice from us. He is a member of a Ministry which has plainly enough declared its intention not to give the Catholic minority of Upper Canada the slightest relief from the odious bondage of "State-Schoolism" under which our coreligionists in that section of the Province have long groaned; and is therefore not entitled to the support of any friend of civil and religious liberty. Indeed the very reasons assigned for

his presence in the Ministry are conclusive as to the little esteem in which the Irish Catholics of Upper Canada are held; for whilst we are told that, as a member of the Cabinet, he is the official representative of the Anglo-Saxon, or Protestant element, in Lower Canada, it is not so much as hinted that there should be any Ministerial representative of the Upper Canadian Irish Catholic element. The Anglo-Saxons deem themselves in short, the "superior race," and have no delicacy about declaring what is their opinion of the claims of mere Papishers and Irishry.

But of M. Cartier, and his "Address" to the Electors of Montreal, we must be permitted to say a word or two. He therein tells us that:—

"The knowledge you have of my political principles, and of my past career, both as a Member of the Legislative Assembly, and as a Minister of the Crown, render it, I think, unnecessary for me to pass them in review at this moment."

Yes, indeed! M. Cartier's "past career," both as a Legislator and as a Responsible Minister, is well known to us; and since his modesty prevents his more particularly alluding to it, we will endeavor to do him justice by reminding our readers of some, the most important, incidents of that "past career;" in order that Catholics and Irishmen may judge how far he is deserving of their confidence for the future.

As a Legislator, M. Cartier voted for, and exerted himself to the utmost to procure the adoption by our Legislature of, Mr. Drummond's infamous amendments to the "Religious Corporations' Bill" of 1856. These amendments, which M. Cartier so zealously supported, asserted in substance that our Catholic Bishops, Clergy, and Religious generally, were such a set of greedy designing scoundrels that it was necessary to check their malpractices by special Act of Parliament. Now certainly, of two things one.—Either such anti-clerical legislation was necessary, and deserving of the support of Catholics—or it was not. If it was, then are our Bishops, Priests, and Nuns, upon whom it attempted to stamp the brand of indelible infamy, little better than knaves: if it was not, then are M. Cartier, and his colleagues who all voted for its adoption, unworthy of the confidence or support of any Catholic elector. The man who votes for M. Cartier, in fact, declares that, in his opinion, Mr. Drummond's infamous amendments—"traitres," we think, the *Journal de Quebec* described them, before he knew that they were supported by M. Cauchon—were called for by the rapacity and dishonest practices of the Catholic clergy of Canada. From this dilemma there is no possible escape; and if we respect and venerate our Clergy, we will do our best to prove to the world that the man who has wantonly and deliberately insulted them, does not possess our esteem and confidence.

Again, M. Cartier, as a Member of the Legislative Assembly, has, throughout his "past career," steadily opposed every effort to do justice to the Catholics of Upper Canada on the School question; and if we remember rightly, has exposed himself, because of his dishonest and anti-Catholic conduct, to the severest censures of the highest ecclesiastical authorities.—So much for M. Cartier's "past career" as a Legislator.

Lastly—for we have not time to pass in review all that "past career" to which the Ministerial candidate so fondly refers, M. Cartier, as a "Minister of the Crown," was a member, and therefore responsible for the acts, of the Cabinet which recommended the Governor-General to offer a wanton and deliberate insult to the Catholics of Canada generally, and to Irish Catholics in particular, by receiving in his official capacity and as Representative of Her Majesty, a deputation from a secret political society; whose processions even, were but a few years ago prohibited in Canada, and whose members at the present day are, under the Imperial regime, excluded from any office of honor, trust, or emolument in Ireland.

Here then we have enumerated some of the leading political incidents of M. Cartier's "past career." Are these incidents, would we ask of our Catholic readers, such as to inspire them with confidence in the man, or to induce them a second time to entrust their dearest interests, and the honor of their spiritual Mother, in his hands? What shall we say to such a one when he solicits our votes?—

"Shall we bend low, and in a bondsman's key,
 With bated breath, and whispering humbleness,
 Say this?"
 "Fair Sir, you spat on me on Wednesday last,
 You spurn'd me such a day; and for these courtesies,
 We'll give you our support."

Thus at least is the answer which it is expected by some that we are to return; but we trust, but we believe, that these will be disappointed. True—"sufferance is the badge of all our tribe;" according to our very amiable, and very polite Governor, we, in Lower Canada, are "an inferior race;" and we have so long and so patiently submitted to official insolence of all kinds, that it is not suspected that we have manhood, or pluck enough in us, to assert our rights; or to array ourselves in opposition to "Jack-in-Office." It is time that this state of things were brought to an end, and the sooner the better; it is high time for us to show those who have used us as tools, that we have a will of our own, and that we will no

longer consent to be dragged through the mire behind the wheels of the Ministerial chariot, in order to grace the triumph of the sordid place-hunter; it is the time, and it is also the occasion, for us to convince our Protestant fellow-citizens, that the Catholic who, to pander to their prejudices against the Church, insults her Ministers, and legislates for her Clergy and Religious, as if the latter were knaves and swindlers, does not possess the respect and confidence of the Catholic laity.

Speaking of Mr. McGee's candidature which it is determined to oppose, the *Montreal Herald* of Monday last contains the following paragraph:—

"We have no sympathy with the objects which he (Mr. McGee) is brought out to serve, and shall always oppose pretensions founded in any degree whatever upon national or religious distinctions. We are however at a loss to see the vast amount of impudence which some perceive in the exercise of their discretion, by persons possessed of the same rights as ourselves, and accountable to no one for the exercise of them."

Whilst giving full credit to the *Montreal Herald* for its liberality towards the Irish, to whom it, in marked contrast with the rest of the city press, allows the right of selecting their own representative in Parliament, we cannot but regret that it was not more explicit in its definition of the objects with which it has "no sympathy." "Pretensions founded upon national or religious distinctions," is but a very vague phrase; and if hard pressed, we fancy that its author would be much puzzled to define his own meaning.

We know of but two objects which the Irish Catholic electors of Montreal have in view, different from those of any other portion of our community. These are:—

1. To establish the principle, that it is unjust and impolitic on the part of the Government to give any official sanction or encouragement to any secret politico-religious society. This principle, which is recognised by the British Imperial Government should we contend be adopted in Canada; and we contend that it is in the highest degree, impolitic, unjust, and insulting towards Her Majesty's numerous and loyal Catholic subjects in this Province, for Her Majesty's Representative to give official sanction and encouragement to a Society whose avowed object is hostility to the former; whose whole career in Ireland has been attended with acts of violence and brutality at which humanity shudders—[e.g., the massacre of Dolly's Brae]; and which in its official Report publicly brands its Catholic fellow-citizens as guilty of the "most objectionable species of idolatry," and the Catholic Clergy as "wolves in sheep's clothing"—vide Report of the Proceedings of the Twenty-seventh Grand Annual Session of the Right Worshipful the Grand Lodge of the Loyal Orange Institution of British America—p. p. 45-49—passim.

The second "object" which we have in view is to carry out the principle:—

"That it is unjust to compel any man to pay for the support either of a school or of a church to which he is conscientiously opposed; that is, which he cannot attend himself, or allow his children to attend, without violence to his religious convictions."

Now we put it to the *Montreal Herald*, we put it to every honest, liberal, and intelligent man, is there in either of the above mentioned objects, anything calculated to give offence?—anything which can be construed into a design on the part of Irish Catholics to encroach upon the rights of their Protestant fellow-citizens?—The *Montreal Herald* says it "has no sympathy" with these objects; and we must therefore conclude that it holds, and is prepared to maintain the position, that it is just and politic for the Government of a mixed community like ours to give that official sanction to an exclusive secret politico-religious Society which would be refused to it in the land where the said Society originated; and that it is just to compel a Catholic to pay for the support of a school to which he is conscientiously opposed, and to which he cannot send his children without disregarding the precepts of his Church, and doing violence to his religious convictions. If these are the actual sentiments of the *Montreal Herald*, they do no credit either to its intelligence or morality, and we cannot pretend that we have any very ardent desire to enlist its sympathies upon our side.

The *New Era* of yesterday announces the conclusion of terms of alliance betwixt the supporters of Messrs. Dorion and Holton, and the friends of Mr. McGee. Thus the candidates for the honor of representing the commercial capital of Canada in Parliament, upon the Independent ticket, are—Dorion, Holton, and McGee. Mr. Holton's honest opposition to Orangeism is well known; he has voted against incorporating the Orangemen already, and is prepared to do so again; and we have no doubt but that he, and his colleague, M. Dorion, a gentleman whose honesty has forced even from his political opponents, a tribute of respect, will in Parliament faithfully redeem their pledges to their supporters. We do not ask, we do not expect them to sacrifice the rights of any portion of our mixed community; but we do expect, and we have every reason to believe, that they will exert themselves to

procure for the Irish Catholic minority of Upper Canada, the same privileges which are enjoyed by the Protestant minority in the Lower Province. Here, in Lower Canada, no Protestant is compelled to pay in any shape for the support of Popery; and just as he is very properly exempt from the obligation of paying tithes, so do we insist that every Catholic in Upper Canada should be released from the burden of supporting schools to which he is honestly, and upon religious principles, strongly opposed. This is all we ask, and with less than this we will never be content.

In another column will be found Mr. McGee's able address to the Electors of Montreal. As the champion of "Freedom of Education" and the opponent of "State-Schoolism" he deserves the hearty support of every true Catholic.

"IS THE ATTORNEY-GENERAL FOR CANADA WEST AN ORANGEMAN?"—This question we have heard asked more than once during the last week; and as very different answers have been returned thereunto, it is perhaps as well to make our readers aware of the fact, that the Hon. John A. Macdonald, Attorney-General for Canada West, and Premier of the present Ministry is an Orangeman, and an active member of the Society. We make this statement on the best possible authority—that of the "Report of the Grand Lodge of the Loyal Orange Institution of British North America," in which at page thirty-one we read as follows:—

"The members of the Legislature who have been initiated from time to time into our Order, are George Crawford, M.P. for Brockville; William F. Powell, M.P. for Carleton; Francis H. Burton, M.P. for Durham; Edward Larwill, M.P. for Kent; the Hon. John A. Macdonald, Attorney-General for Canada West, M.P. for Kingston."

And again, to show that our Canadian Premier is an active member of a Society whose sole object is the persecution of Catholics and the establishment of Protestant Ascendancy, we read, at page thirty-two of the same "Report"—that, amongst the members of the Legislature none were more anxious to press the Bill for Incorporating the Orange societies of Canada, and thereby giving them official sanction:—

"Than the honorable and learned member who had charge of it, (Mr. Cameron) and the learned member for Kingston (Mr. Macdonald) whose advocacy as the head of the legal profession, and the Leader of the Government in the House, would have had a powerful influence and effect, as well out of doors, as within the walls of Parliament."

We particularly invite our Catholic readers' attention to the above paragraph from the "Orange Report" and would ask of them seriously to consider how far they can, in honor and in conscience, give their aid to retain at the head of the Ministry one, who "as Leader of the Government" avails himself of his high official position to further, not the general interests of the community, but those of an infamous secret politico-religious Society, the sworn foe of our holy religion, and the unrelenting opponent of civil and religious liberty for Irish Catholics. Whilst upon this point we would more especially refer our readers to the second of the "Resolutions" unanimously agreed to by the St. Patrick's Society of Montreal, and to which for the honor of the Irish name, and of our common religion, every Irish Catholic voter will, we hope, faithfully adhere at the coming Election. That a "Government," whose head is himself an Orangeman, and who uses all his Parliamentary and Ministerial influence to procure the official recognition of Orangeism, does "countenance" the Orange Society, there can be no question; and to every such Government we have solemnly and irrevocably pledged ourselves, "collectively and individually" to refuse our support. May God give us grace to remain faithful to our solemn pledges, and in all things to acquit ourselves like honest men.

FACTS VER. THEORIES.—Just as old maids and bachelors delight to pester parents, and fathers of families, with long homilies as to the proper method of bringing up children, and ruling a household, so does the *Montreal Witness* undertake to enlighten Papists as to the policy, and designs of their Church in Canada. These include, we are told in that talented exponent of the wisdom of the conventicle, "the putting down by force of Protestantism; the setting up of the Inquisition; the censorship of the press; the extinction of liberty, first religious and then civil. It is of no avail," adds our erudite contemporary, "that she denies all this;" it is of no consequence that he cannot point to one single act on her part indicating the existence of any such designs amongst either priests or laity. The man who does the "righteous indignation" for the *Witness* will have it to be so; and his dictum, unsupported by a shadow of proof, is to be accepted without discussion, as conclusive to the existence on the part of the Catholics of Canada of a design to put down Protestantism by force, to establish the Inquisition, to gag the *Globe* and the *Montreal Witness*, and to do all manner of wicked and tyrannical things against the "Holy Protestant Faith."

Be it so; to argue with a fool or a knave is but to waste time and breath. But if the theories of the *Montreal Witness*, as to the essential and ineradicable persecuting tendencies of

Popery are to be received as evidence against us, and accepted as a valid argument for withholding from us the enjoyment of our natural rights—what shall we say to the following facts, which we clip from the same number of our contemporary as that in which appears his tirade against Romanism, and its aggressive and intolerant spirit?—

"LIBERTY IN SWEDEN.—During one of the discussions in the Swedish Diet on the royal propositions relative to religious liberty, M. de Kock, the Chancellor of Justice, said that, if the proposition were not voted, the tribunal would be compelled to pass sentence on seven Swedish women, accused of the crime of having, three years ago, quitted the Evangelical Church and embraced the Roman Catholic faith. They would, added the Minister, be necessarily condemned to exile. This argument, however, as is proved by the result, had no influence on the decision of the State."

Now, Sweden is a thoroughly Protestant State, in which more fully perhaps than under any other Government in Europe have the principles of the glorious Reformation been carried out to their legitimate consequences. Sweden is, in fact, in so far as the "civil and religious liberty" of the people are concerned, what England was under the Princes of the House of Tudor, and what Great Britain would be to-day but for Catholic Ireland; to whom, under God, and not at all to the liberality of Protestants, the Catholics of the Empire are indebted for the relaxation, and almost total repeal of the old Protestant penal laws. In Sweden, however, Protestantism has always been rampant; and unrebucked by the presence of Popery, and unchecked in its career by any lingering attachment to Catholicity amongst the people, Protestantism has there been allowed to develop itself fully and freely—and what is the actual result?

This—that for the mere act of joining the Catholic Church, in obedience to the dictates of their conscience, without even any insinuation that they have been guilty of sedition, or disaffection towards the State, seven poor feeble women are now undergoing the punishment of felons; and that a truly Protestant State, in the middle of the XIX century, with all its boasted enlightenment, and progress in civilisation, refuses after mature deliberation to modify its cruel laws, and proves itself insensible to the voice of reason and of justice. This too, be it remarked, is the act of the great body of the Protestant people and Protestant clergy, and not of the Crown or aristocracy. The latter, as the above cited paragraph shows, were anxious to modify the sanguinary Protestant code; but the former would entertain no such proposition. In vain were all appeals to them for mercy; in vain the representations of the Minister of Justice, who must have felt acutely the ignominious attitude of his country and countrymen in the eyes of Europe. These arguments—to quote again from the paragraph in the *Montreal Witness* "as is proved by the result," had no influence on the decision of the State.

Such are the invariable, inevitable results of "Protestant Ascendancy;" and upon these incontestible facts, rather than upon the unsupported theories of the *Montreal Witness*, do we base our opposition to the establishment of that "Ascendancy" in Canada, and our hostility to the spread of Protestant principles.

Whatever may be the failings of the *Montreal Witness* in respect of truth, honesty, or intelligence, it cannot be denied that its editor has a remarkably "good conceit of himself." The modest gentleman in fact who conducts that journal, thinks it to be so "important that the *Witness*, with its carefully compiled information respecting the schemes of Popery in Canada, should be in the hands of every member of both Houses of the new Legislature," that he is sending round the hat for a collection in order to defray the expenses of so "important" an undertaking. He also, if the public will only pay for it, will undertake to "furnish the *Witness* on account of its religious and instructive matter to every Prison, Asylum and Hospital in Canada." Of course, if there be in any of these, as there should be in all well regulated Public Institutions, any orders against the circulation of controversial tracts, they will be suspended in favor of the No-Popery effusions of such an eminent light of the conventicle as Mr. Titus Oates of Montreal.

There is no easier way of making a display of courage than that of offering a challenge whose terms it is previously well known, cannot be accepted by those to whom it is addressed. Of this truth the Rev. Mr. Carden of Quebec seems to be well aware; and hence his idle bravado in the Quebec *Mercury* over date of the 1st inst.

The reverend challenger ought surely from his knowledge of the world to be aware that a priest of the Catholic Church can not condescend to a controversy in a Protestant meeting house with a Protestant Minister; and he should also have learned by this time that no Catholic layman would accept a challenge on the terms proposed in his letter to the Quebec *Mercury*. "Every cock can crow on its own dunghill," says the proverb; and we have no doubt but that the Rev. Mr. Carden, on his own tub, in his own meeting house, and as reported by himself, would appear before the public to great advantage as a Protestant champion.

There is a custom—if rumor lies not—much

resorted to by Protestant controversialists in quest of notoriety, and one which we recommend to the Rev. Mr. Carden as worthy of his serious consideration. It is this: he should get a "man of straw," a bogus Catholic, to enter the lists against him; one who, for a "consideration," will consent to be knocked down, overthrown in argument, and utterly discomfited, at his opponent's pleasure. Such a person Mr. Carden can find, no doubt, if not in his congregation, at all events amongst some of the back slums of the City; and thus be able to obtain that which he evidently is hankering after, the reputation of being a sound and brilliant defender of the faith, as it was once committed by Parliament to the Anglican Establishment.

The reverend champion tells us in his challenge that his object is to explain to some of his own people "the very essential difference between some of the doctrines of the Church of England and that of Rome;" and he further adds that he "was the more anxious to do this, because more than one individual had informed him that they had doubts concerning some of the doctrines of the Protestant faith;" and because he "was aware that two persons with whom he was acquainted had lately joined the Roman Catholic Church. Hence his "controversial class-meetings," at which he says—we hope falsely—that "very many Roman Catholics" attend; hence too his challenge to the Catholic Clergy and laity to a controversial display in the school room attached to Trinity Church, or the "Temperance Hall," St. Francis Street.

Mr. Carden's ambition is we admit highly laudable, and it is a pity that he should be balked, or checked in his career of usefulness for want of an antagonist. Now what we would propose is this—Will be in print distinctly state—what are the doctrines of the Church of England and wherein these differ from those of the Roman Catholic Church—and define also what he means by "the doctrines of the Protestant faith." If he will do this, we have no objection with God's blessing to break a lance with him. Only this would we premise.

1. That that which he adduces as the doctrine of the Church of England, in particular, shall be some doctrine which is universally held and taught by all the members and ministers of the Anglican communion, but which is not held by the Roman Catholic Church.

2. That those doctrines which he proposes as "doctrines of the Protestant faith," be doctrines held and taught by all Protestants—that is by all persons professing Christianity, and who are not members of the Roman Catholic Church, or connected with any of the Oriental communions; and which doctrines are not held and taught, either in the Roman Catholic Church, or by non-Christians.

Upon these conditions we have the right to insist; for it is obvious that doctrines which are held in common by Anglicans and Catholics are not exclusively the property of the former; and that doctrines which are not held in common by all Protestants, or which the latter hold in common either with Catholics, or with any portion of the Non-Christian world, are not properly speaking "doctrines of the Protestant faith."

In fine, if the Rev. Mr. Carden wants to fight, if like Paddy at the fair he is "unsay for want of a bating;" let him produce his thesis, and we will do our best to accommodate him with that of which he is in search.

We would, however, remind the Rev. Mr. Carden, that he has already tried the "challenge dodge," and found it a failure. On the 8th of August, 1856, he published a challenge in the Quebec Gazette, to any Catholic priest or layman, in which he undertook to prove that the doctrine of the "Immaculate Conception" of the Blessed Virgin was contrary to reason and common sense. That challenge the TRUE WITNESS at once accepted; but we need hardly add that, though since then nearly eighteen months have elapsed, we have not heard from the Rev. Mr. Carden, whose courage very quickly oozed out of his fingers' ends, and who was only too glad to back, or rather sneak out, of a controversy which he had himself provoked. So we fancy will be the case in the present instance.

In answer to a paragraph in the Globe in which Mr. Brown taxes the members of the Ministry with having refused or neglected to support the Orange Incorporation Bill, the Colonist asserts that no member of the Ministry has ever been applied to upon the subject; whilst the "Report" of the Orange Association positively affirms that the Attorney General for Canada West, has shown himself most anxious to press the passing of that measure. Upon the principle that of contraries one must be untrue, either the assertion of the Colonist, or that of the Orange "Report," must needs be a gross falsehood. We are inclined to think that the "Report" is the more worthy of credit; and that the Colonist whose occupation seems to be to tell fibs for the good of the Ministry, is merely quibbling upon words. There can be no doubt that the members of the late Ministry did support the Orange Bill; and there can be as little doubt that the present Ministry, which in so far as Upper Canada is concerned, is composed of the same men, will pursue a similar line of policy.

Mister George Brown, now servilely courting the votes of the Orangemen in Canada, was, as the Colonist reminds them, but a short time ago one of the warmest denouncers of Orangeism in the Province. The following quotations from back numbers of the Globe contrast oddly enough with the present political professions of the very honorable, very consistent, and staunchly Protestant editor of the same journal in December 1857:—

Writing in the Globe, on the 14th April, 1847, Mr. Brown characterised the Orangemen of Upper Canada as a malignant, baneful faction. Here are the terms in which his hostility was couched:—

"Can it be possible that Lord Elgin is consulting this man [Mr. Ogle R. Gowan] and not his responsible advisers, as to the filling up of his Cabinet? It is probably an intimation to Lord Elgin that all the Orangemen will, in that event, oppose his Government. And is the Canadian Government sunk so low, that it must lean for existence on a faction which it has always been the policy of a British Whig Ministry to discourage and suppress? If it was only justice to the peaceable and well-disposed of Ireland, that Orange Associations and processions should be suppressed, because they were a chosen means of stirring up strife, and producing breaches of the peace: can the duty be less in Canada? Have these baneful societies lost any of their malignity by being wafted to this side of the Atlantic? Take off Sir Allan MacNab's vote, and others who will go with him, with the change on the Leeds representation, and the majority is at an end. No, no, this will not do. If you are to keep the Ministry together, Sir Allan must swallow Ogle R. Gowan, although he may make wry faces at such a dose, and Ogle R. Gowan must tell his Orangemen to be contented with Sir Allan, for otherwise he who expects to mount into office on their backs will never reach the place of ambition. Their days as a party are, however, numbered. Bounded at the very farthest by the duration of the present Parliament, this miserable combination, which lives and reigns by subverting the rights of the people, may smother their quarrels for a short time from a sense of common danger, but they cannot retain their ill-acquired power. Every day the country acquires more political knowledge, and they will utterly cast from their confidence the race of venal and selfish politicians, who never look beyond the advancement of their own interest, and who will sell their country any day for a mess of pottage."

BROWN DEMANDS THE SUPPRESSION OF ORANGE SOCIETIES.

(From a Letter by Brown to Isaac Buchanan.) The Government is now strong; let them act boldly and fearlessly, for the benefit of the whole people.—ABOVE ALL OTHER ACTS, LET THEM DEVISE SOME MEANS TO PUT DOWN ORANGEISM.

BROWN DENOUNCES LORD CLARENDON FOR HOLDING ANY CORRESPONDENCE WITH THE ORANGEMEN. From the Globe, Jan. 18th, 1850.

The latest papers bring long extracts from a publication by the Orangemen, intended to implicate the Lord Lieutenant as having given them countenance in the Spring of 1848, and having afterwards broken faith with them by the dismissal of Lord Roden from the magistracy. Although the publication is one-sided it carries strong internal evidence that the Government had actually opened up an indirect communication with the Dublin Orangemen.

It must be matter of regret that Government should ever be under the necessity of carrying on negotiations with associations whose existence maintains invidious distinctions, in civil matters, among subjects of different religious persuasions. Negotiations with a power which has no legal existence, is always dangerous as a precedent, acknowledging an imperium in imperio, and weakening the bonds of legal authority. But the time when this negotiation commenced was immediately after the French Revolution in Feb., 1848, which was followed by the falling of Governments in every direction. Ireland was convulsed before that even, and it was natural for Lord Clarendon to expect it would be more so afterwards. He was bound to look for aid wherever he could find it on the principle of salus populi, suprema lex. The publication bears strong testimony that he had no intention of employing Orangemen in any other capacity than in concert with other loyal subjects. He asked the Orangemen of Belfast if they had any objections to act with loyal Roman Catholics, but they denied that there were any such. The same reply was given from another quarter.

BROWN ON THE "WICKEDNESS" OF ORANGE ORGANIZATIONS.

(From the Globe, July 29, 1848.) With deep regret we observe, by an article from the Kingston Whig, that the Irish Minister of the (Free) Presbyterian Church in that city has given his countenance and aid to an open violation of the law of the country, by preaching to bands of Orangemen, who set the authorities of that city at defiance, by parading in the streets, after being warned to desist from doing so. If the Church Courts do not take this erring brother to task, they will not do their duty, and must suffer in public estimation.

The praiseworthy forbearance exhibited by the Roman Catholic population, and the contempt of all classes of the community, except the Orangemen themselves, would very soon set these processions forever to rest. It is by opposition and martyrdom alone that they can ever become formidable. It is distressing to think that while all is peace and harmony, and while everything runs in the direction of equal rights and privileges being enjoyed without regard to national or religious distinctions, there still exist in the Province men who would fan the dying embers of strife and animosity. We observed in a contemporary paper that a person has left Belleville FOR THE PURPOSE OF ORGANIZING ALL THE ORANGEMEN OF BRITISH AMERICA IN ONE BODY. CAN ANYTHING BE CONCEIVED MORE WICKED THAN SUCH CONDUCT? They require no protection, but what the law of the country will readily afford them, and no other conclusion can be drawn but that the new organization is intended as a means of annoying, and perhaps of oppressing those who differ from them.

Perhaps, after all, we do Mr. Brown injustice in taxing him with inconsistency in his conduct towards Orangemen. When he abused them, Orangeism was in its infancy, weak and without influence. To-day it has arrived at its full stature, and has become a power in the State; and therefore Mr. Brown courts it. In this there is nothing inconsistent; for it is the constant policy of men of his stamp, to bully the weak, and to crouch and cringe before the strong; the most sneaking and abject of cowards towards those who are able and prepared to resist them, they are invariably the loudest of swaggerers in the presence of the helpless and meek. "Hit him hard, he's got no friends," is, and has been, the one fixed principle of Mr. Brown's entire public career, from which he has never swerved.

In order to avoid all misapprehension as to our motives in cautioning our readers in our issue of the 6th ult. against paying any monies on our account to Mr. P. H. McCawley, we would observe that it was not because we had any reasons to attribute to him, either whilst acting as our agent, or subsequently, any dishonest or improper conduct.

The following extracts are from the published addresses of Candidates for Parliamentary honours to the Constituencies of Upper Canada. It will be seen that the Ministerialists are all pledged to refuse justice to Catholics. Mr. Gowan says:—

"To Scriptural education I say YEA. I do not advocate the inculcation of sectarian creeds in our Common Schools; but the BIBLE, the inheritance of all Christian men, should be the basis of all Christian instruction. It is the gift of him that made all, and who rules all—it was given for our "instruction in learning," and should be in the library of every school, and in the hands of every scholar."

Mr. Boulton states:— "I am a warm advocate of our Common School system, and believing that much practical benefit may be derived under it by our youth, in its present form, I shall resist any attempt to interfere with its present sphere of usefulness."

Mr. Carling, the ministerial candidate in the City of London, tells the Electors:—

"I am opposed to any further extension of the Sectarian clause in the Common School Act. The present National system I believe to have conferred such advantages upon the youth of the Province, that I am prepared to sustain it, and maintain its harmonious working."

Mr. Talbot, the ministerial candidate in East Middlesex, for his part assures the people of that county that he is an opponent of Separate Schools.

Mr. Duggan writes:— To preserve to this country the National School System of Upper Canada, which has been gradually brought to its present state of efficiency by the unwearied exertions of our able superintendent, shall be the object of my best endeavors.

And last, but not least, we have the Inspector General's opinion:—

The aid granted by the Legislature to our Common Schools, which are working well under the admirable management of the Township Trustees, and which should not be interfered with has gradually increased from £50,000 to £90,000 a-year, and I may express a hope that the limit has not yet been reached, as I know no object on which the public aid can be dispensed more worthy of the care of Government, than the moral and religious training of our youth.

And yet this same Mr. Cayley voted for the principle "that it is desirable to abolish all semblance even of connection betwixt Church and State." Now if this be the case what, in the name of all that is absurd, has the State to do with the "moral and religious training of our youth?"

To the Editor of the True Witness. Montreal, Dec. 9, 1857.

DEAR SIR—Some people on both sides may be anxious to know why it is our duty to oppose the Ministry at the coming election. It may be well then to show "the head and front of their offending."

I. The Hon. JOHN MACDONALD and the Hon. Mr. CAYLEY are formally thanked in a printed Orange Report which I have recently seen, and are gratefully mentioned as BROTHERS WHO MAY BE DEPENDED UPON IN OBTAINING A CHARTER NEXT SESSION FOR THE ORDER.

II. Mr. GEORGE CARTIER, the Lower Canadian head of the Government, was publicly denounced from the pulpit by the Bishop of Toronto for voting against the just demands of the Catholics of Upper Canada, in regard to separate schools.

III. Mr. CARTIER, and his colleagues in office, voted for the infamous Religious Incorporations' Act, which branded priests as death-bed robbers and plotters.

IV. The same Mr. George Cartier is still a member of the semi-Orange Cabinet, which numbers the sworn brethren above mentioned amongst its chiefs.

V. Messrs. Cartier, and Starnes are supported by all the Orangemen in the city; a convincing proof that they are utterly unworthy the support of any Catholic.

VI. The Orange Gazette, the Orange Transcript, the Orange Advertiser, and the Liberal (1st) Pilot, are all abusing Mr. McGee, and supporting the Orange Ministry, two of whose members are pledged to charter the Orange Society, a stretch of audacity on their part which no one ever dared to attempt even during the Reign of Terror in Orange-cursed Ireland.

Let no liberal-minded man, no lover of fair play, or of even-handed justice, whether Protestant or Catholic, give one of these Ministerial candidates a vote; they are all in the same boat, and must be swamped together.

I am, Mr. Editor, yours, &c., A LIBERAL ELECTOR.

The first number of the Quebec Vindictor is before us. It promises to oppose "State-Schoolism" and Orangeism; an object in which we hope that it may be successful, but which can only be obtained by unremitting constitutional opposition to every Ministry which opposes itself to our demands. It is impossible to serve God and Mammon; it is impossible to be a "Government hack" or to run in harness with J. A. McDonald and Cartier, and, at the same time, to be an honest independent Catholic.

In the case of the explosion, and consequent loss of life on the Messrs. Paige's premises, the Coroner's Jury, after a protracted enquiry, returned the following verdict:—

We the undersigned Jurors, sworn on behalf of Our Sovereign Lady the Queen, to enquire into the causes touching the death of Patrick Handrihan and Joseph Deegan, who were killed on the twentieth day of November last past,

Find as follows:— That the said Patrick Handrihan and Joseph Deegan, deceased, came to their death by the explosion of a steam boiler, there and then being on the premises of Bard Plumer Paige & Co., founders and machine makers, situated in the St. Ann's Suburbs, in the City of Montreal; and the Jurors further find that the said explosion was caused by a deficiency or want of water in the said boiler at the time of the explosion in question, and being attributable to the neglect, or want of knowledge of the danger likely to accrue therefrom, on the part of Felix McCormick, the engine-driver, being then and there in charge of the said boiler and engine.

The Jurors find also from the evidence adduced, that the boiler in question was in a dilapidated and dangerous condition for some time previous to the explosion. They also find that Bard Plumer Paige & Co., are highly censurable, for permitting said boiler to be used, and for having neglected to cause it to be carefully examined by a competent person since it was first constructed, as they must have had, or ought to have had, a personal knowledge of the insufficiency of said boiler to fulfil the purposes for which it was intended, thereby placing in peril their own lives, as well as the lives of those persons in their employment.

Montreal, fourth day of December, 1857.

REMITTANCES RECEIVED.

- Durham, M. Brady, 9s 4d; St. Columban, B. Sexton, 5s; Adolphustown, R. Davenport, 10s; Nicolet, Rev. C. O. Caron, £1 5s; St. Laurent, P. King, 12s 6d; Newark, New Jersey, U.S., Rev. B. J. McQuaid, 12s 6d; St. John's, C.E., D. O'Brien, 15s; Compton, Rev. J. Daly, 10s; Iberville, W. McNulty, 12s 6d; Mount St. Patrick, T. P. French, 10s; Norton Creek, T. Gorman, 12s 6d; North Lancaster, L. O'Neill, 10s; Longueuil, F. H. McKenny, 5s; St. Jerome, J. Clary, 6s 3d; Fond du Lac, Rev. L. Daal, £1 5s; St. Sylvester, P. Scallon, 12s 6d; Bowmansville, A. O'Loughlin, 6s 3d; Plattsburgh, U.S., Rev. A. M. Garin, 10s; Guelph, P. Spence, 6s 3d; Thurso, M. Douglar, 5s. Per J. Ford, Prescott—J. McCarthy, £1. Per J. Doyle, Aymer—J. Foran, 12s 6d; W. Dermody, 12s 6d; G. Maguire, 12s 6d; D. Mooney, 12s 6d; M. O'Keefe, 12s 6d; J. Doyle, 12s 6d; Onslow, J. Beehan, 10s. Per J. Doran, Perth—J. McKinnon, 12s 6d. Per Rev. J. Hughes, Chelsea—Self, 10s; E. Farrell, 10s. Per M. O'Leary, Quebec—T. J. Murphy, 15s; T. McElroy, 15s; J. Shanley, 7s 6d; J. Lilly, 15s; P. Kennedy, 15s; P. O'Connor, £1 5s; St. Nicholas, Rev. Mr. Baillargeon, 12s 6d; St. Foy, J. French, 12s 6d; Beaumont, Rev. Mr. Campeau, 12s 6d; St. George, T. McIntyre, 12s 6d; M. Noonan, 12s 6d. Per J. Farrell, Kingston—D. Driscoll, 5s; P. Henry, 12s 6d; D. F. Mahony, 12s 6d; T. Nicholson, 10s. Per D. O'Shea, Cherry Valley—H. Goodwin, 5s. Per J. Furlong, Wellington—T. Kenny, 5s; P. Lamon, 5s.

TO THE PARLIAMENTARY ELECTORS OF THE CITY OF MONTREAL.

GENTLEMEN,— The dissolution of Parliament has devolved upon you the choice of three representatives from this city. It is matter of notoriety that I have received the nomination of a portion of the constituency, and that the requisition embodying their wishes is the most numerous signed document of that description which has yet appeared in the canvass. The circumstances attending this nomination would seem to demand, on my part, a departure from the usual summary style of election addresses; and I must presume on your interest in the issue for your patient attention to a rather lengthy statement.

When I removed into this Province gentlemen, after visiting it at all points, several years in succession, I came as an unauthorized British subject, who could not reconcile it with his sense of duty to become an adopted citizen of the United States, in the present temper of the American democracy. I own that I came to that conclusion slowly and reluctantly, since the name of Republic had a captivating charm for my imagination. But as I could not be a citizen on sufferance, petted one day and proscribed the next, I came among you to reclaim my Birthright, and to resume all the duties attaching to that condition.

I was previously no stranger to the inhabitants of Canada of Irish birth or descent. Fifteen years of such literary service as it was in my power to render my fellow-emigrants, had familiarized my name and opinions to most of them. Those of Montreal have not regarded me, even for one hour as a stranger amongst them. And, if their right to nominate any man to represent them in Parliament be admitted—if their numbers in the City justify their present assertion of that right—if they decided to pitch upon myself as the person so to do—I cannot see why they should be censured for their selection, or why I should be thought to have offended, if after several years of voluntary abdication of civil rights, rather than purchase political position at the sacrifice of ancient nationality, I now accept their nomination as the best proof of being restored to the enjoyment of perfect equality on the soil of Canada.

Gentlemen, I know that I labor under a serious disadvantage in not being better known to the majority of my fellow-citizens. At the same time, I would respectfully suggest for their consideration whether personal acquaintance or length of residence are higher guarantees for steadfastness to principle, than a course of consistent devotion to my fellow-emigrants, and their unanimous endorsement already supplies? Is the man who proves true to his race, under every change and every adversity, less likely to prove worthy of a wider confidence, than the devotee of party, whose faith is in intrigue and whose expectation is in office?

Newness to the city is alleged as my main deficiency; yet those who declare they know nothing whatever of me, are the most confident declinators of my future intentions. Their confidence is equal to their want of knowledge, and their injustice proportionate to both. I declare myself no sectionalist, and no bigot, while they clamorously insist that I am both. I am resolved, however, to reverse the judgment of all the honest men among them if I live, and I now appeal to every lover of fair play in the city, against special pleading, who absurdly make, of the very absence of evidence, a groundwork of condemnation.

To pass from the personal to the public topics proper to this Address: I have most anxiously sought to learn in what the best interests of this country consist, and how far intelligent legislation may promote and protect them. We are a composite people, and must practise mutual conciliation; we are a growing people, and need the more of legislative care; we are a Northern people, and our most profitable employments must be found in manufacturing and commercial pursuits; we are a Colonial people, and our local interests must be carefully guarded against the imperious necessities of international negotiation; we are inextricably wound up with the commerce of the Americans, and will need all our vigilance, all our energy and all our unity, if we are to get our fair share of the common profits. I hold, as to our policy of trade, that these propositions are irrefutable:—

I. That the Lake Trade—the tonnage of which on the American side much exceeds their entire sea-going tonnage—may be divided between the Saint Lawrence route on the one hand, and all the other Northern routes on the other.

II. That our Gulf Fisheries may be made, by judicious encouragement, to supply a valuable article of very large consumption, in the Western (U.S.) markets.

III. That the Shipbuilding interests of the Province may be greatly benefited by proper legislations in relation to the fisheries, as well as by a thorough overhaul of the regulations which now govern both the Lake Trade and "the Coasting Trade."

IV. That a real reciprocity of advantages was not, in many most important particulars, secured by the Reciprocity Treaty, and that speedy legislation towards the equalization of the tariffs of Canada and the United States is imperatively called for.

To these four propositions, which refer mainly to the American trade, let me add two others, on which my mind is equally clear—*viz*—

I. That ad valorem duties on imports should be more generally substituted for specific duties.

II. That the whole subject of Emigration should be taken into the serious consideration of the next Parliament, with a view to the establishment of an improved and more complete system than at present obtains.

As for party politics, gentlemen, I am prepared at the hustings, or at any other suitable time and place, to state the principles which will govern my conduct. But I must here declare in advance, that one of my objects in going in Parliament will be to oppose, on every occasion, the recognition by law of every secret association, organized for political or sectarian purposes. One such society (not of Canadian origin) is known to have attained a formidable degree of strength throughout the Upper Province, and has late-

ly attempted even here to demonstrate its force by a most offensive commemoration of a civil war, in which the ancestors of various classes of our population were arrayed on opposite sides. This secret society has become a vast political machine, menacing the freedom of election, thrusting its agents and apologists into Parliament, overawing successive Ministries, dictating the composition of Cabinets, and coercing the representative of the Sovereign, into an official recognition of its essentially illegal demonstrations. It has also retarded the settlement of the country by exciting religious animosities, and by giving us abroad a character for turbulence which every lover of Canada must deplore.

The existing Ministry, I am sorry to be compelled to say, are acting, in a great degree, under the dictation of the Orange confederacy. The new Prime Minister has been officially gazetted by the Grand Lodge as a *habitué* of their clove, a legal adviser of their courses, and a warm advocate of the Incorporation by Act of Parliament. I shall, therefore, if elected, place myself in opposition to this Ministry, and by all justifiable means endeavor to abridge the tenure of office, which the Orange brotherhood, for their own sinister purposes, have graciously granted them.

In making this direct issue with Orangeism, I beg most explicitly to add, that I never did, and never shall confound that conspiracy with the principles of any denomination of Christians. I do not believe that the Protestants of this country will place their freedom of action and opinion in pawn with those brokers of bogtrot, and I am equally certain that it is the common interest of us all to live in peace and good neighborhood, irrespective of all religious distinctions.

On the subject of Education we have no cause of complaint in this part of the Province. In Upper Canada it is otherwise. The Roman Catholics there entertain, what I believe to be, unanswerable objections to the existing Common School System. They are a minority—and there is the greater need we should support them, in the maintenance of their just demands. The principle by which I would test all legislation on this subject, is that the same rights and privileges be granted to the Catholic minority of Upper Canada, as are now enjoyed by the Protestant minority in Lower Canada. When this equality is once established by law, let such legislation be declared a finality; and the Parliament of Canada will find time to attend to other interests less conflicting and less controversial but hardly less important. I have no desire, I beg you to believe me, gentlemen, to see the great council of the country turned into a *conciabulum* of wrangling zealots, in whose unnatural strife the very existence of society must be endangered. Quite the reverse is my hope for the future of British North America.

The Canadian Constitution, as it is, must be upheld, since all the reforms and ameliorations required can be obtained under it, from a responsible Executive, acted on by a liberal, tolerant, and powerful representation of the People.

With my heartfelt thanks to those of your number whose names are affixed to the requisition I have had the honor to receive, and the invitation contained in which I hereby gratefully accept,

I beg leave to subscribe myself, Gentlemen, Your obedient humble servant,

THOMAS D'ARCY MCGEE.

Montreal, December 7, 1857.

EXTENSIVE ROBBERY at GIBB & CO'S GREAT ST. JAMES STREET.—Yesterday forenoon a warrant, signed by Mr. Courso, was placed in the hands of Head Constable M'Bride and Detective O'Leary, with directions to proceed to the store of Gibb & Co., Great St. James Street, and execute it, the person against whom it was issued being a storeman in that establishment, named George Hunter. The officers, on arriving at the premises, at once secured Hunter, and then began a search in a lower part of the house, where Hunter had accommodation assigned him, and found in his bed-room, concealed in trunks, property of his employers, chiefly soft goods, which amounted in value to about £400. Hunter acknowledged that the property discovered belonged to the firm. He was taken in the custody of Head Constable M'Bride and O'Leary to the Police Station, where he awaits his examination this (Thursday) morning.—Montreal Herald.

BATHING.—The "Persian Balm" is a most delightful accompaniment in bathing. No person using it once will willingly be without it. Pour a few drops of the Balm upon a sponge or towel, and rub the body previous to applying the water. The water assumes a most delicious feeling, becoming richly perfumed. It removes from the body all offensive odor, purifies the skin from all blemishes, and gives a healthy tone to the whole system.

Birth. At Quebec, on the 3rd instant, Mrs. Daniel Carey, of a son.

Died. In this city, on the 5th instant, at the age of 58, Catherine Mullins, a native of County Tyrone, Ireland, wife of Mr. Christopher M'Connell, 26 St. Maurice Street.

IF MR. THOMAS DUGGAN, of Mapleton, near St. Thomas, in the London district, Canada West, will put himself in communication with this office, he will hear of something to his advantage. Upper Canada papers are respectfully requested to copy. Montreal, Dec. 10, 1857.

From the Clergy. Rev. J. G. Stearns writes: I consider it the best remedy I ever knew for Dyspepsia.

The late Rev. Dr. Granger repeatedly expressed his belief that he owed his life to the timely use of Perry Davis's Pain Killer. During his recent visit to the Missions in Barnum, he had a severe attack of the cholera, and was immediately relieved by its use.

Rev. A. Webster, Editor of the Christian Era, writes: "I have used your Pain Killer for many years, in my family, with much satisfaction." Rev. J. Phillips, formerly of the Orissa Mission, India, writes: "My wife is using your celebrated Pain Killer for a rheumatic affection from which she has suffered for years, and with better effect than any other of the various remedies she has tried; I am using it for dyspepsia and kidney complaints, with good success." Sold by medicine dealers.

A LUXURY FOR HOME.

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Chamooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled. No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this great "Home Luxury."

S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LANPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

FOUND, in Notre Dame Street, Montreal, in September last, a PORTFOLIO, containing some MONEY. Apply at this Office.

FOREIGN INTELLIGENCE.

FRANCE.

The Conference of Paris, for the regulation of the question of the Principalities, will probably be fixed for the middle of January. The reports of the Commission upon the wishes of the Divans is not expected before five or six weeks. An Imperial decree convokes the Legislative Assembly for the 28th of November. It is supposed it will be merely for the formality prescribed by the Constitution, and that, after the sittings dedicated to the verifications of power, the Elective Chamber will be adjourned until the end of December or the beginning of January. M. Abbateucci, Minister of Justice, died on Wednesday evening, after a painful illness, which for several days had taken away all hope of his recovery. The Emperor loses, in this respected statesman, one of his most devoted friends. Born in Corsica, in 1791, M. Abbateucci has filled several honourable offices in the Governments, and was created Minister of Justice in 1852. His end was that of the amiable Christian.

The touching ceremony of giving flowers to persons on the anniversary of their Patron Saint is kept up with great enthusiasm at Paris. The Festival of St. Eugene has filled the three flower-markets with the choicest productions of the greenhouse and garden. At Compiegne, the finest taste and most costly sums were brought into requisition in the composition of bouquets for presents to the Empress. The baby Eugene gave three violets to his mother, the flower and the number given bearing a rich signification. I believe I did not tell you of the discovery that the revolutionists had formed a plot to carry off the child, who used to be taken out for his daily drives without escort. Since the discovery, he is always escorted by a detachment of Cent Gardes. He is always simply but very elegantly dressed, like other Parisian children, with a round hat and a white or blue feather placed gracefully upon it, and continues to be a very noble, healthy-looking child indeed. While sympathising with your three great misfortunes, and hoping, as you have passed over the third, which superstition says is sure to succeed the two first, that your worst is over, I must communicate some of the *on dit*s of Paris, which, if realised, may lessen your need of steamships and sea-cables, and "Big Ben" can be refunded, and all will be right again. A very serious project is about to be submitted to the examination of a special committee—it is that of a M. de Gamond, to unite England and France by an under-sea tunnel. If a favorable opinion should be formed of the plans and inventions, negotiations will be immediately begun in order to realise the great enterprise. The tunnel is to run from Boulogne to Folkestone, and is to resemble the Thames Tunnel as to the entry by steps. The expected infiltrations are to be provided against by vast tubes issuing on the two coasts, having a sufficient inclination to render every accident impossible. The tunnel would be composed of three railroads; apparatus also to be provided for the electric telegraph. The expenses, calculated on a large scale, would not surpass one hundred and fifty millions of francs—that is £6,000,000 sterling. The project is considered by men experienced in such undertakings to be quite practicable. Indeed, it is very probable that the consent of M. de Gamond's opposite neighbours will throw more real obstacles in the way than the raging sea or the pathless sands; for if Lord Palmerston has a mortal dread of a water-passage in the piercing the Isthmus of Suez, which would give England facility of approach to where she so greatly needs to be—in India—why should he not see greater danger, under some future occurrences, in so easy a mode of transit being made from a country from which, within fifty years, every Englishman considered himself so happy in being divided by water? M. Lesseps has lately been with the Emperor of Austria about his great scheme. It is generally considered that England will be obliged to yield her consent at last.—*Correspondent of Weekly Register.*

We quote the following remarks from the *Press*:—"The English victory at Delhi, at which we rejoice with all our hearts, was accompanied by some acts of excessive severity. These acts are to be regretted; but let us beware of exaggeration: and above all, let us avoid that ridicule which must ever attach to a display of indignation in cold blood. We love clemency, we admire generosity, and we are not of those who think that to strengthen the foundation of any power whatever it can be a good thing to bathe them in blood. This, in our view, is but an elementary teaching of morality, or, of what is the same thing, policy enlightened by experience. But, although these doctrines cannot be too often called to the mind of parties who forget and Governments which violate them, can it in conscience be said that they are rigorously applicable in India after the frightful tragedy which has been playing there for the last four months? Is it possible, is it just, to institute a comparison, as certain journals have done, between the Sepoys and the English soldiers—between Nana Sahib and General Havelock? The Sepoys surprised and cut the throats of defenceless English—men, women, children—without allowing them time to escape to the mountain and the jungle, there to trust to the tender mercies of tigers and hyenas. The English showed no mercy to soundfellow who had ripped up, cut in pieces, burnt, and violated their wives and children. There is, it appears to us, a very considerable difference between the two cases; and therefore the *Spectator* very sensibly remarks 'when we think of the savage acts committed by the Hindus, and the horrible situation in which the English troops were placed during upwards of four months, one can neither wonder at their exasperation nor judge their conduct harshly.' Foreign Catholic papers announce that Mme. Rachel, the well-known tragedienne, was received into the Catholic Church at Paris on the 18th ult. A Protestant was lately received into the Church at Lemberg, under circumstances which evidently indicate that it was a special Providence that watched over the happy convert, and led him to the possession of the truth. At Gran, in Hungary, M. Leopold Gross, one of the chief surgeons in the Austrian army, was solemnly admitted into the Church by the Cardinal Prince Primate of that city.—*Limerick Reporter.*

BELGIUM.

In May last Catholic Belgium was in possession of a constitution, which by the admirers of Parliamentary government was prized as a model. The Catholic majority of the nation was represented by a Catholic majority in the Legislature. A Catholic Ministry held office with the support of the Chambers

and the confidence of the Sovereign. A wise and beneficent measure, removing unjust restrictions on the liberty of the subject in the disposal of his property, was proposed by the Ministry and supported by the Chambers. But the anti-Catholic party—the infidel and revolutionary, and democratic faction—working by the Freemason lodges and the Socialistic clubs, roused the rabble of the large towns to street riots, in which disgraceful excesses were committed. The King addressed a letter to his Ministers advising the postponement of the Bill in consequence of the excitement of which it had been made the pretext, and adjourned the Chambers. This concession to the revolutionary ringleaders and the rabble divided and disheartened the Catholic party, while it filled the enemies of society with hope and joy. Every means was used to keep the unconstitutional excitement at fever heat, and the maxim was openly proclaimed, if legality fails, force must be resorted to. The Catholic party paralysed, and dissatisfied both with the King and with the Minister, remained passive; the municipal elections in October showed the results in the decided triumph of the Liberals; many of the Catholics abstained from voting, many of their candidates abandoned the contest. The Ministers resigned in a manner which demonstrated their unwillingness to guide the Catholic party. They have been replaced by a Cabinet of ultra-Liberals, under the notorious Rogier, whose first act was to dissolve the Chamber of Representatives. Such is the fruit of timid counsels, and of the disunion among Catholics. The first impression was that the Catholic party ought to retire for a time and leave the field to their infidel opponents, trusting to the dissensions certain to break out among the victors, and to the general disgust which they are certain to inspire. But this suicidal course has been abandoned, and we learn that on the 14th instant the leaders of the Catholic party met in conclave, and resolved that the elections demanded all their attention and all their efforts. The struggle is decisive, and the Catholics of Belgium know what is at stake. They understand their own position, and have resolved everywhere to form committees and to bring forward candidates. They may rest assured that that is the only course for them to pursue. They must meet their enemies openly; they must resist them boldly; they must not be discouraged by a first defeat. The present success of the Revolutionists is due to the indecision and timidity of the Catholic leaders. But if the Catholics, who are now in opposition, remain in a compact phalanx they will not have to wait long for their chance.

The extreme faction which is now in power has nothing but dangers and difficulties before it. The Ministers will either break with the anarchists who support them, or, if they attempt to satisfy their wishes, ruin themselves with the country.—*Tablet.*

The result of the elections in Piedmont is not yet fully known; but the exertions of the Catholic party and the warnings of the Bishops have not been lost. Of 269 deputies we know about 100, of whom the Catholics form a large minority. Even if the outstanding returns should prove less favorable than we expect, the presence of a large Catholic independent party in the Legislature is of incalculable importance.—*Tablet.*

ITALY.

Rome.—The Sardinian charge d'affaires at the Holy See, the Marquis Migliorini, has been recalled. According to the *Augsburg Gazette*, the reason is wholly foreign to the Ecclesiastical questions pending between the Pope and the Sardinian government. On the other hand, we believe that the recall is closely connected with these questions.—*Tablet.*

RUSSIA.

The Russian journals are unanimous, as they are persevering, in assuring the world not only of Russia's pacific policy, but of the improbability of the peace of Europe being disturbed again for a long time. The *Invalide* thinks that England and France have at the present quite enough to engage their attention without seeking to raise fresh misunderstandings, and "Russia requires quiet to complete her railways, to fortify her harbours against the new projectiles that have been invented by modern science, and to reform her fleet and her army." It seems that Russia is also paying attention to some matters of a more decidedly peaceful character. The *Gazette du Senat*, of St. Petersburg, publishes a ukase, by which foreigners are henceforth exempt from the two taxes which they have hitherto paid in the two capitals of the empire for the benefit of the municipality—viz., a duty of one per cent, which has been charged on the declared capital of those in business, and a tax of 200 roubles a year levied on non-commercial men residing in Russia for each house or property they may possess in either city. A reduction of the enormous civil establishment of Russia is also said to be in contemplation. Moreover, it is asserted, on the authority of a German journal, that the Emperor Alexander is firmly resolved on the abolition of serfdom, and it is thought that the 18th December, the *feite* day of the Emperor Nicholas, has been fixed on for the publication of the ukase, because his late Majesty, when on his deathbed, recommended it to his son.

SWITZERLAND.

The *Univers* communicates four facts from Switzerland, which illustrate the character of foreign liberalism, and which show the uniformity of the tactics everywhere pursued against the Catholic Church in violation of the rights of Catholics. The "Liberal" Government of Argau has published a decree forbidding the celebration of the "Month of Mary," and has ordered the suppression of the Society of the "Holy Childhood of Jesus." The "Liberal" Government of Lucerne has published a decree forbidding the parishes to confide poorhouses and orphanages to the care of Sisters of Charity without its previous permission, ordering all the parishes in which the Sisters are established to apply for leave to keep them, and reserving to itself the right of withdrawing, at any moment, the permission to discharge this duty of charity. The "Liberal" Government of Ticino has inflicted fines on the parishes which ventured to give an official reception to the Archbishop during his late visitation. The "Liberal" Governments in the diocese of Bale have imposed on the Bishop a *seminary* of which he cannot name the Rectors or Professors without their previous consent. Out of the seven cantons of the diocese four are Protestant.—*Tablet.*

INDIA.

We are now told that after the fall of Delhi, and with the relief of Lucknow, there will come a pause until the large army upon its way to India shall be landed and concentrated, when Sir Colin Campbell is to enter Oude and the North-Western Provinces, and sweep the last remains of resistance from his path. It may be so, and that any effectual opposition will be made to the overwhelming force which he will shortly have at his disposal is out of the question; but in the meantime we see no indications of a pause. The issue of the struggle is no longer doubtful, but our isolated points there is still danger, which the capture of Delhi has increased rather than diminished. Large bodies of armed mutineers, numbering many thousands, are still in the field. The Europeans are divided into small groups, occupying widely distant posts, each of which has to be defended by its own garrison. The concentration of a Sepoy force of overpowering strength upon one of these isolated posts might yet give rise to a tragedy as horrible as the catastrophe of Cawnpore. Before the meeting of Parliament another mail will have arrived, after which the public attention will be fastened on the Indian debate. On many points it will be possible for the Ministry to baffle investigation by the allegation that the safety of the State precludes them from explaining for the present, but with regard to the cruelties alleged to have been practised by the British soldiery we trust that there will be a full and satisfactory discussion. We shall rejoice for the honor of Christianity, as well as for the future welfare

of India, if it should prove that the private letters which have been received have not been faithful records, and that the inhuman ravings of the *Times* have had no effect beyond rousing against that unprincipled journal the indignation of mankind. It seems certain that at Delhi the woman and children have been spared; that the Sepoys who resisted to the last should receive no quarter; that as stern necessity, but the treatment of the male inhabitants of Delhi is still involved in doubt. Ministerial responsibility has now become so obsolete a tradition that we can feel but little confidence that either Parliament or the country will do their duty by insisting on sifting to the bottom the causes of the mutiny, and requiring from the Cabinet a statement of the plan on which they propose to govern India in future. On this will depend the question, whether the blood and treasure which have been expended in crushing the Sepoys have been wasted, or whether truth and justice, which are the only solid basis of empire, shall preside over the destinies of that afflicted land.—*Tablet.*

An amusing occurrence that took place a few weeks ago at Burdwan may interest your readers. When the disturbances throughout India were at their height, and when each one kept a watchful eye upon his own personal safety, and the safety of his property, the rich Rajah of Burdwan (ever solicitous for the security of his immense wealth and princely estates) petitioned government to send up troops to guard his extensive lands. Soldiers, however, were not to be had; but in their stead fifty hardy sons of Neptune were immediately despatched to Burdwan. The arrival of British sailors in Burdwan was speedily known throughout the country, and as you may easily imagine, caused immense excitement, and crowds of Mahometans and Hindoos of all castes came to see their bronzed and weather-beaten protectors. As for the tars, they were not long in discovering that the discipline they were subjected to on *terra firma* was not by any means as severe as what they had been accustomed to receive at the hands of certain growling captives; the consequence was that Jack became jolly, treated his copper-colored friends to the Liverpool Horrapie, failed in his attempt at the "Highland Flieg," but eminently succeeded in making the Hindoos regard him as the most outlandish and clamorous of Vishnu's children. Nor even did the great Rajah of Burdwan think otherwise. He had witnessed all—had found out to his horror that Jack had a fatal liking for his costly wines, and, although he had been anxious to enjoy the company of British soldiers for two or three months, promising each of them six shillings a-day, in addition to food and raiment, he lost no time in beseeching government to remove from his presence these dreadful defenders of his estates.

The Rajah's petition was at once granted, and our tars, having received from their host a month's pay for having occupied themselves for three whole days in terrifying the poor Rajah and his men, returned again to Calcutta, quite content with their conduct at Burdwan, but somewhat low in spirits when pondering upon the words of the song, "We shall never see the like again."

There is a report in Calcutta that Canning is to be recalled, and that Lord Elgin is to be appointed Governor-General in his stead. Whether there is any truth in this report or not I cannot undertake to say. If Lord Elgin, however, is really appointed Canning's successor, there is no Catholic throughout the length and breadth of Britain, or throughout the fertile lands of India, who should not, or would not, rejoice in his appointment to so distinguished a post.

Whenever I reflect upon Lord Elgin's speech at the great Wallace meeting in Stirling, the words he uttered on that occasion before 10,000 Scotchmen, respecting Ireland and the firm adherence of the Irish to the old faith, are ever uppermost in my mind. He ascribed Ireland's misery to English persecution, and (if I remember right) passed an eulogium upon the Irish nation for its unshaken firmness to the Catholic faith.

Of a truth the many years Elgin spent in America had a beneficent effect upon the mind of the Scottish lord. As you are, doubtless, anxious to know what the feeling in India is respecting the Indian government, I may mention that an almost universal desire prevails here for the establishment of the Queen's Government. John Company is heartily detested by all, if we except those alone who have government appointments. The conduct of the civilians here in general is also greatly to be reprobated. We will suppose a youngster arriving in India, fresh from college. A few weeks residence in Calcutta suffice to initiate him in Anglo-Indian ideas. Perchance he meets at a friend's house some military man—perhaps a major who has served in the Kaffir war, or a colonel whose prowess has been tried at Soborn, Punjab, and Chilianwallah. However, all this avail the veterans nothing. The civil servant, though scarce out of his teens, has been taught to regard the military man as his inferior; and, though the son of Mars equalled in courage the Bruce of Bannockburn, or brave young Massey of the *Redan*, the civil servant will still regard him as an inferior being. Again, if a civil servant met by chance, say an architect or engineer, and engaged in conversation with the same, of a certainty the latter (no matter whether he be worth laces of ruffles) would be rude, indeed, should they ever allow themselves to forget the honour conferred upon them: but if, wonderful to relate, John Company's servant should condescend to enter the house of that same architect or engineer, and joining with them in testing the quality of some newly-imported champagne or sparkling moselle, our business men would certainly be guilty of the greatest *impropriete* if they do not engrave in letters of gold upon the walls of their houses the name of the civil servant who had so lowered himself as to visit them, the day on which this interesting personage had entered their residence, and the exact time he had remained therein.

But this *hauweur* is not confined to civilians. A Protestant friend of mine told me a short time since that the Rev. Mr. M. of the Free Church, could never condescend to enter his residence, but contented himself with sending in his card, although he often perceived my friend (a wine merchant) sitting at his desk. This my friend could not brook, forthwith pronounced his Minister "no follower of Christ," caught the worthy man on one occasion repenting the "card-calling," informed him that St. Paul used no cards when visiting, and requested the son of Calvin not to try the "card experiment" again. The well-paid Minister ran over the Bible in vain for an excuse, took the hint the merchant had given him, and never afterwards made his appearance at my friend's house with either Bible or card in hand.

In my last letter I spoke of the Hindoo converts to Protestantism, of whom so much noise is made in England. They are here termed by their fellow countrymen "rice converts," as their Hindoo friends assert that it is for food and money they call themselves Christians. Indeed the only difference I can distinguish between Hindoo converts to Protestantism and Irish ones of the same stamp consists in this, the one become Protestant for the sake of soup and clothes, and the other for the sake of rice and rupees.—*Cor. of Tablet.*

The following has been communicated to the *Pennath Observer*:—"By recent letters received from Brigadier Havelock's force, it appears that on the arrival of the detachment of the 78th Highlanders at that place of skulls, Cawnpore, after the massacre of our countrymen, women, and children, they by some means or other found the remains of one of General Wheeler's daughters. The sight was horrible, and aroused them to that pitch, that, gathering around, they removed the hair from the poor girl's head, a portion of which was carefully selected and equally divided amongst themselves; and on each man receiving his carefully served out portion, they all quietly and very patiently applied themselves to the tedious task of counting out the number of hairs contained in each individual's lot; and when this task was accomplished, they one all swore most solemnly by Heaven and the God that made them,

that for as many hairs as they held in their fingers so many of the cruel and treacherous mutineers should die by their hands, inasmuch that they will no doubt, most religiously keep."

The *Bombay Catholic Examiner*, received by the last mail, reports the death of Fr. Agas, a "by cruel deaths." From Lucknow, Fr. Adeodatus, nearly eighty years of age, of which he had spent fifty as a Missionary in these provinces, escaped with another Priest, his assistant, to Cawnpore, where they both, and two other Secular Priests—Irishmen—received the crown of martyrdom. At Delhi, Fr. Zacharias, the Catholic Chaplain, also suffered. The Catholic Chaplain at Mhow narrowly escaped. We fear that as order is gradually restored, we must expect to hear more of such losses—losses to India though, doubtless, gain to the devoted sufferers.

CHINA.

The story circulated by some of the London journals, to the effect that Lord Elgin, being disgusted with his mission, was about to return to this country is not supported by the news from China. Lord Elgin returned from Calcutta to Hongkong on the 20th September, and it was there rumored that his lordship intended to visit Shanghai; but at the date of the last advices (September 25th) it was not known what course of policy was to be pursued in adjusting matters between England and China. *Pekin Gazette* to the 9th of August have been received, but they contain no further mention of the Canton question. An old Chinaman at Hongkong has pronounced what he conceives to be the fitting or probable method of settling all differences. He says that "the Chinese are very glad that Mr. Elgin (Lord Elgin) has come, for Mr. Elgin is a very good man; he is no likee war. He writes chit (i. e. a letter) to Commissioner Yeh (or, as they pronounce it, Yeh). Yeh writes chit to Mr. Elgin—write all same two or three times. Mr. Elgin say, 'You give 1,000 dols.' Yeh say 900 dols; By-and-bye Yeh give 950 dols; soldier man all go home; Chinaman go back to Canton."

DO NOT TAMPER WITH HOLY THINGS.—How just the retribution which falls on those who meddle with and distort, even for what they suppose a justifiable end, that which, emanating from Almighty God himself, involves sacrifice to alter or pervert, will be found exemplified in the following letter. Protestant missionaries, fearing that the untaught ignorant idolaters of India would be misled by the simple Word of God, if taught to them as it is written, have thought it advisable to alter the Holy Scriptures in the Bengalee translation, so as to render plain and clear the interpretation they think fit to give to certain texts. Through their unholy fraud has God defeated them. He has in truth put down the proud ones in the conceit of their hearts. And the poor Indian, turning with terror from a religion in which he can find neither unity nor even simple truth, clings with the entire faith of his regenerated heart to that Church which is its pillar and groundwork.—*Translated for the Dublin Telegraph from the Armonia.*

LETTER FROM A LOMBARDESE MISSIONARY IN INDIA.—KESENAPORE, JULY 27, 1857.—Here, as everywhere, the Divine hand guides all things. As I told you some time since, we opened a school for boys; there were then but six, but now there are thirty. A few days ago a girls' school was opened, and we have already ten pupils. This happy sowing in the spring-time promises an abundant harvest. Observe that all these children belong to Protestant parents. When we came here, so many calumnies had been disseminated against Catholicity, that Catholics were considered as being another species of idolaters; but it soon came to be felt that our holy faith was not the monster it was represented to be; and many Protestant parents came of their own accord, to place their children under our care, and to be instructed in our holy religion. As Catholicity gained ground, Protestantism lost it. For those who knew English, and who came to me, saying the Bible says this and that, I opened the English Protestant Bible, and placing it side by side with their Bengalee Protestant Bible, made them note the difference purposely made to mislead them in innumerable texts. For example, the English Bible gives the words of our Lord Jesus Christ at his last supper, "This is My body, this is my blood," whereas the rendering in the Bengalee Bible is, "This is the image of My body, this is the image of My blood." Those who could read this difference themselves, appeared confused and astonished, asking could it be an error in printing. They would then inquire from their Protestant teachers the solution, saying, "Why do your Bibles differ from each other?" and these latter are forced to allow that there are many such errors. Thus it is that Catholicity ever true to itself and the Holy Scriptures, daily gains ground in public opinion.

The servility or "stunkism" of those Catholics, who, whilst ever howling and whining about their wrongs and persecutions, have not the pluck to right themselves by the bold but constitutional exercise of their political rights—is well hit off by the *Dublin Tablet*, in following severe but well merited castigation it inflicts upon the "Government hacks."

We are told that the slaves of the Scythians once on a time set up for themselves, and defied the power of their masters; but, as it happened, signally without success. The Scythians knew their men, and instead of going forth to battle with bows and arrows, or what other weapons of war they had, they grasped the hunting whips with which they managed their horses, and made a rapid rush upon the thick battalions of the revolted slaves. When these latter saw the well-known instrument of correction they turned their backs upon their masters, and had recourse to the usual refuge on such occasions a loud howling and a rapid run. There was little or no blood shed on the occasion, and the Scythians had their slaves as usual tame, patient, and submissive. It was worse than useless to treat them as men, and the sight of the whip, with the harsh voice of command, brought the mutiny to an end. A slave, is a slave, and is superfluous, if not unprofitable, to treat him as if he had the instincts or the sense of a man. The rule of the world's morals is to take people as you find them, and the old Scythians acted upon it, and found it answer.

It is a very humiliating confession to make, but it is not the less a true one. The Government of England, with the applause of all, treats the Catholic portion of the Queen's subjects precisely as the Scythians treated their slaves. It is the standing policy of the State, whether we are rebellious or not. We are not thought worthy of a civil answer when we ask a question, or of the ordinary decencies of political propriety. The right hand of our masters grasps the whip, and upon the slightest murmur, down it comes with a stinging smartness, which makes the blood tingle in our veins. We bear it magnificently, with a patience quite unparalleled; the only relief we permit ourselves is a loud wail whenever we are not really hurt. But if at any time the whip does not the flesh and draw blood, we are then silent, absolutely silent, so potent is the charm; we suffer with the courage of the Martyrs, only not quite in the same cause. We howl only when we are not sensibly hurt, when the skin is uncut, and when the whip does not accelerate the motion of our languid blood. Having no sensation of pain, we have the more time to cry; but, if we are touched to the quick, the pain is so acute that we cannot afford to waste our energies in howling and crying.

The Government, like the old Scythians, knows our weak points, and deals with us accordingly. If we show symptoms of independence, it uplifts the whip, and the incipient rebellion is quieted. If we remonstrate, we are kicked as well as whipped. The treatment answers, and there is, therefore, no

reason why the Government should change it. We are not content with as if we were men; but simply as if we were slaves; without conscience, honour, or property. The Government can even lie to us with impunity, because it looks upon us as an ill-bred nurse-does upon the children she tends. All this does not kindle in us the slightest spark of right feeling. The maladministration of the Crimean and Patriotic funds begs no horror among us; we accept it, and what is more to the purpose, we are ready to suffer a similar wrong in the distribution of the Indian Fund. This is a matter which concerns souls, on the issues of which depend Heaven or Hell, and we are perfectly tranquil, as if nothing was going on amiss. It was not so in the matter of the Oatka Bill, which was uncomfortable for aspiring barristers and candidates for the House of Commons. We then screamed, and kicked, and made our voice heard throughout the three kingdoms; but if the Government kidnaps the souls for which Christ died, we have nothing to say; we hold our tongues when thousands of Catholic children are consigned annually, by the deliberate malice of the Government, to the pains of everlasting fire.

SANCTIMONIOUS DECISION.—Somebody has sent us the *American and Foreign Christian Union Magazine* for December. It contains a dunning leader, a lying little article on Ireland, a Report from Dr. Blair on his labors at the Evangelical Alliance, and several letters from colporteurs in different countries. We have neither time nor space to devote to the analysis of the last heap of trash, but a few words on Dr. Blair may not be amiss. The Dr. states that the object of the late Evangelical conference was—"the manifestation of the essential unity of evangelical Protestants who hold the great system of doctrines which the Reformers of the sixteenth century maintained, and for the maintenance of which, and protestation against the opposite errors, they obtained the name of Protestants. This Unity, says the Dr., 'is well set forth in the nine articles of the 'Doctrinal Basis' or Creed, which was adopted at the outset.' Now, the Doctor knows, as well as we do, that not one of the Nine Doctrinal Articles adopted by the London Conference of the Alliance was held in common by the Reformers of the sixteenth century; and that the absence of this 'essential unity' was the cause, not only of their quarrels, but the main origin of the late Berlin gathering. Besides, there is not one article of the nine which, if discussed in a Vestry Session of any Protestant Congregation in New York, would be adopted without dissent. Then, again, the aforesaid nine were cut and dried before the Berlin meeting; and we have the authority of our Protestant exchanges for saying that no free exchange of views on matters of doctrine was permitted from its opening to its close. Was this an evidence of the 'essential unity of evangelical Protestants?' How could they differ if they were united? The Dr., knowing in his heart that he is humbugging his readers, goes on to state, that 'no man who has seen the action of the three last of these great meetings, can with truth assert that there is nothing practical in their proceedings—far otherwise has been the case,' and we forget his phraseology, while anticipating the proof of his assertion. But the Dr. has no proof to offer—and there we leave him. *New York Tablet.*

THE MEN WHO DO NEW YORK LEGISLATION.—The following are given by the *Tribune* as literal copies of official papers from the hand of the Alderman of the Sixteenth Ward:—
New York Sept 1st 1857.
The Police officer will please let the Beirer Thomas Smith Have the Body of Sophia Smith to Remove her to his House No 246—Nenth Avenue Now Lying Drowned at the foot 21 Streete Dock and Nofaty the Coraner of the Plac you Have Removed her for the inquest and you will Confer A favor on Your friend.
Yours truly
Peter Fullmer
Alderman 16th ward

N B you will accopy the Body to No 246—9th Av and Retain Supteveton over her yous P. F.—
New York Nov. 1st 1857
This Certificate I have this Day Granted permission to Mrs Wordenkie & Hopper permission to have their Bay Horse killed as he has the Glanders A Disease Dangerous to Horses and Should Not Be Permitted to Live their fore he Shal be kild According to Law.
Peter Fullmer
Ald 16th ward
This is one of the luminaries of the New York present Common Council, and a candidate for re-election.

THE POPULAR CREED.

Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
If a man's down, give him a thrust!—
Trample the beggar into the dust!
Presumptuous poverty's quite appalling—
Knock him over, kick him for falling!
If a man's up, oh lift him higher!
Your soul's for sale, and he's a buyer!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
I know a poor but worthy youth,
Whose hopes are built on a maiden's truth,
But the maiden will break her vow with ease—
A hollow heart and an empty head,
A soul well trained in villainy's school,
And cash, sweet cash—he knoweth the rule:
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
I know a bold and honest man,
Who strives to live on the Christian plan;
But poor he is, and poor will be,
A scorned and hated thing is he;
At home he meeteth a starving wife,
Abroad he leadeth a leper's life:
They struggle against a fearful odds,
Who will not bow to the people's gods!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
So get ye wealth, no matter how!
No questions asked of the rich, I trow!
Steal by night, and steal by day,
(Doing it all in a legal way),
Join the church, and never forsake her.
Learn to cant and insult your Maker;
Be hypocrite, liar, knave and fool,
But don't be poor—remember the rule:
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
—*Phil. Catholic Herald.*

WHAT IS LAGER BEER?—In an article styled "Garb ling," in Hunt's Magazine for the present month, the following articles are enumerated which Lager Beer is adulterated: Gentian, flag-root, maywort, wormwood, quassin, catechu, heat, broom, the common garden box, pounded oyster shells, egg shells, chalk, marble dust, whitening, sugar, molasses, beans, liquorice, carraway seeds, aspic, ginger, pepper, mustard, grains of paradise, salt, cocculus indicus, (poison), opium tobacco, anabane, hemlock, oil of vitriol, sulphate of copper, capers, alum, strychnine, snake wood, angustura bark, and the St. Ignatius bean. There is a compound worse than the witches' broth in Macbeth.

MADONNA IN THE DOCK. At the last Water-ford Sessions, the following curious case was heard before the Assistant Barrister:—

Barriester:—“Take down that woman's cloak.” Mr. Jackson:—“She's ashamed, your worship.” Barriester:—“What is she ashamed of?”

Mr. Jackson:—“Casey has made up matters with her, your worship, and they're to be married.” (laughter throughout the court.)

Mr. Jackson: (to prosecutor, who was still in the lower part of the dock)—“Come up here, and speak to his worship.” (laughter)

The bashful bridegroom in embryo would not come forward, and Mr. Jackson (who acted both as Mentor and Go-between to the nearly “happy” pair) then sent him round; and having ascended the table, and placed him in the witness's chair, the following dialogue ensued:—

Barriester (to the prosecutor)—“Am I to sentence this woman?” Casey:—“Ah, no, your worship; free her.” (laughter.) Barriester:—“Do you wish to marry her,” (laughter.)

Casey:—“I do, sir. Oh, forgive her, your worship, as I do” (continued laughter.) Barriester:—“Have you got your £6?”

Casey:—“Oh, I'll get it, sir,—she wouldn't do it only for bad advisers; and I'd entrust her with a hundred pounds without counting it (great laughter.) She only wanted me to marry her,” (laughter.)

Barriester (to prisoner)—“How long are you in jail?” Casey:—“She's a week, your worship; let her go now, sir, and we'll be married to-morrow,” (roars of laughter.)

Barriester:—“You are to be imprisoned one week at hard labor.” The old man's countenance changed—he was scarcely able to rise from the chair—and on passing the dock he looked unutterable things, and said—“Biddy, darling, don't fret, it's only a week.”

“Absence makes the heart grow fonder.” The court was in a roar of laughter.

DOCTOR HOOFLAND'S CELEBRATED GERMAN BITTERS, PREPARED BY DR. C. M. JACKSON, PHILADELPHIA, PA., WILL EFFECTUALLY CURE LIVER COMPLAINT, DYSPEPSIA, JAUNDICE, Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

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

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have Removed to No. 50 M'Gill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING for the FALL and WINTER TRADE, consisting of—CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, and VESTINGS, of English, French, and German Manufacture; all of which they will dispose of at the lowest rates for CASH.

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

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS. MONTREAL No. 78, NOTRE DAME STREET, (BRANCH DEPOT FROM NEW YORK.)

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

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz.: VERY RICH ALTAR CANDLESTICKS, (ALL GILT) of various patterns; Splendid Parochial “Chapelles” in Morocco boxes containing each a Chalice, a Set of Cruets, and a Ciborium, all fire-gilt, with lock and key. THE USUAL ASSORTMENT of Holy Water Vases, Sanctuary Lamps, Chalices, Ciboriums, &c., &c. READY-MADE VESTMENTS, of various colors, always on hand. MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Linens, Fringes, &c. MASS WINES; WAX CANDLES, PATENT SPERM CANDLES, &c., &c. J. C. ROBILLARD, Montreal: No. 78, Notre Dame Street; New York: No. 79, Fulton Street.



THE CHARITABLE RELIEF COMMITTEE of the St. PATRICK'S SOCIETY will meet every THURSDAY from 7 to 9 o'clock in the St. PATRICK'S HALL, Place D'Armes, for the purpose of affording relief to all worthy applicants for the same. August 6.

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

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

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

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GROCERIES, &c., &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel, Bottled Brandy and Wines, Lemon Syrup, Ginger, do, Raspberry Vinegar, and all other articles of the Best Quality, and at the Lowest Prices. JOHN PHELAN, Dalhousie Square. Montreal, January 21, 1857.

ENGLISH EDUCATION. Mr. KEEGAN begs to inform the citizens of Montreal that he has OPENED an EVENING SCHOOL (under the Patronage of the Rev. Mr. O'BRIEN) in the Male School-house at ST. ANNE'S CHURCH, GRIFFINTOWN, for young men and Mechanics; where they will receive instruction in any of the various branches of English Education, for five nights each week. Hours of attendance—from 7 to 9 1/2 o'clock, p.m. Terms very moderate. Apply to ANDREW KEEGAN, Teacher, St. Anne's Male School, Griffintown.

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

THIS Institution, situated in a healthy and agreeable location, and favored by the patronage of His Lordship the Bishop of London, will be opened on the first Monday of September, 1857. In its plan of Literary and Scientific Studies, it will combine every advantage that can be derived from an intelligent and conscientious instruction in the various branches of learning becoming their sex. Facility will be offered for the acquisition of those Ornamental Arts and Sciences, which are considered requisite in a finished education; while propriety of Department, Personal Neatness, and the principles of Morality will form subjects of particular assiduity. The Health of the Pupils will also be an object of peculiar vigilance, and in case of sickness, they will be treated with maternal solicitude. The knowledge of Religion and of its duties will receive that attention which its importance demands, and hence will form the basis of every class and department. Differences of religious tenets will not be an obstacle to the admission of Pupils, provided they are willing to conform to the general Regulations of the Institute.

TERMS PER ANNUM. Board and Tuition, including the French per quarter, in advance, \$25 00. Day Scholars, 6 00. Book and Stationery, (if furnished by the Institute,) 2 50. Washing, (for Boarders, when done in the Institute,) 5 00. Use of Library, (if desired,) 0 50. Physicians' Fees (medicines charged at Apothecaries' rates,) 0 75. Italian, Spanish, and German Languages, each, 5 00. Instrumental Music, 8 00. Use of Instrument, 3 00. Drawing and Painting, 10 00.

Needle Work Taught Free of Charge. GENERAL REGULATIONS.

The Annual Vacation will commence the second week in July, and scholastic duties resumed on the first Monday of September. There will be an extra charge of \$15 for Pupils remaining during the Vacation. Besides the "Uniform Dress," which will be black, each Pupil should be provided with six regular changes of Linen, six Table Napkins, two pairs of Blankets, three pairs of Sheets, one Counterpane, &c., one white and one black bobinet Veil, a Spoon and Goblet, Knife and Fork, Work Box, Dressing Box, Combs, Brushes, &c. Parents residing at a distance will deposit sufficient funds to meet any unforeseen exigency. Pupils will be received at any time of the year. For further particulars, (if required,) apply to His Lordship, the Bishop of London, or to the Lady Superior, Mount Hope, London, C. W.

CHEAP READING. UPWARDS OF FIFTEEN HUNDRED VOLUMES on Religion, History, Biography, Voyages, Travels, Tales and Novels, by standard authors, to which constant additions will be made, for ONE DOLLAR yearly, payable in advance. Printed Catalogues may be had for 4d., at FLYNN'S Circulating Library and Registry Office, 40 Alexander Street, near St. Patrick's Church, October 7.

DEAF AND DUMB INSTITUTE, COTEAU SAINT LOUIS, MONTREAL.

THE DEAF AND DUMB SCHOOL, under the patronage of His Lordship the Bishop of Montreal, will be RE-OPENED on the 15th instant, at Coteau St. Louis. The Public in general, as well as the Parents and Guardians of those unfortunate Children, will be happy to learn that this Establishment is under the direction of distinguished and qualified Professors. The Price for Board, with Instructions, will be from Seven Dollars, and upwards, per month, payable in advance, by two instalments. Should Parents or Guardians prefer it, they can board their children outside of the Institution. Editors of French and English papers are requested to insert this advertisement for one month, with editorial notice, in behalf of the unfortunate Deaf and Dumb. F. A. JACQUES De HAUT, Ptr., Director.

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

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

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

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

He has also to OFFER for SALE (and to which he would respectfully invite attention) a large and superior assortment of

SPRING AND SUMMER GOODS, CONSISTING OF

BLACK, BLUE, AND BROWN BROAD CLOTHS, DOESKINS, CASSIMERES, WEST OF ENGLAND, SCOTCH, AND YORKSHIRE TWEEDS; BEAVER & PILOT OVER COATINGS, & FANCY VESTINGS, Of Various Patterns.

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

D. M'E. in inviting the Patronage of the Public, feels confident of being able to give undoubted satisfaction to such persons as may favor him with their patronage. Having engaged the services of one of the Foremost CUTTERS in the Province,

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

The CUTTING DEPARTMENT, employing the very BEST WORKMEN, and intending to conduct his business in every other respect on the most economical principles—he is enabled to offer inducements to purchasers, such as cannot be exceeded, if even equalled, by any other Establishment in the City, so far as regards

QUALITY OF MATERIAL, CHEAPNESS AND WORKMANSHIP.

He has also made such arrangements, that Garments of all descriptions can be MADE TO MEASURE on the SHORTEST NOTICE; while, as to FIT, STYLE, and WORKMANSHIP, no effort shall be spared to have them made up in a manner that cannot be surpassed elsewhere.

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

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY.

Silk and Woollen Dyer, and Scourer. 35, Sauguet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curaines, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

To Intending Purchasers of Indian Lands.

PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal.

The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map. Application by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans. Address, DENNIS & BOULTON, Surveyors & Agents. Toronto, August 6, 1856.

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

WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance. P. D. is also Agent for the TRUE WITNESS. Toronto, March 26, 1854.

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

J. FLYNN has the pleasure to inform his old Subscribers and the Public, that he has RE-OPENED his CIRCULATING LIBRARY, in which will be found a choice collection from the best authors of Works on History, Voyages, and Travels, Religion, Biographical Notices, Tales and Novels, to which he will be constantly adding new works (particularly Gerald Griffin's), for which he hopes to merit a share of public patronage. June 25.

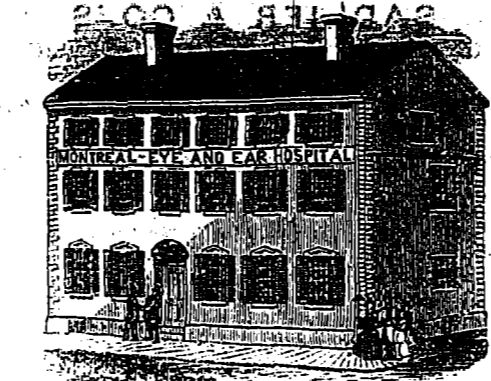
INFORMATION WANTED

OF JULIA ANNE WHITE, a native of Ireland, who lately resided with the Rev. Mr. Brethour, a Protestant clergyman in Godmanchester, and suddenly disappeared about the middle of last July, and has not since been heard of. Her children are anxious to find out her place of residence, if she be still in the land of the living, and should this advertisement meet her eye, she is earnestly requested to communicate with them.

All Christian persons, having the management of public journals, are respectfully requested to copy this notice, as an act of charity. September 22nd, 1857.

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

W. F. S. MYTH, ADVOCATE, Office, 24 St. Vincent Street, Montreal.



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

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

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

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

The Hospital being situated in the same building with DR. HOWARD'S Office and the Montreal Eye and Ear Institution, secures to Patients the advantages of a constant supervision, whilst they enjoy, at the same time, the comforts of a private residence; an arrangement which can only be effected in a Private Hospital.

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

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

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

BUSINESS CONDUCTED ON THE One Price System. Goods Marked in Plain Figures. SALES MADE FOR READY-MONEY ONLY.

As we open no Accounts, we can afford to Sell at a SMALL ADVANCE ON COST.

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

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

Will be ready on the 20th of March, (NEW AND REVISED EDITION,) THE LIFE OF ST. ELIZABETH OF HUNGARY, by the Count de Montalembert. The Life, translated by Mary Hackett, and the Introduction, by Mrs. Sadlier. 12 mo., of 427 pages, with a fine steel engraving. Cloth, 5s; cloth gilt, 7s 6d.

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

Of the merits of the work, we can safely say, that no biography ever issued from the American Press equals it—it is as interesting as a romance. The Press have been unanimous in praise of the first edition. We give extracts from a few of them: "The book is one of the most interesting, instructive, and edifying that have been produced in our times, and every Catholic will read it with devout thankfulness to the Almighty God, that he has been pleased to raise up, in this faithless age, a layman who can write so edifying a work. It is marked by rare learning, fine artistic skill, and correct taste; and breathes the firmest faith and the most tender piety. His work is as refreshing as springs of water in a sandy desert. . . . Let every one who can read purchase and read this beautiful Life of one of the most lovely and most favored Saints that have ever been vouchsafed to hallow our earthly pilgrimage."—Brownson's Review.

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

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

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

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

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR, From the worst Scrofula down to a common Pimple.

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

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

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

KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY. For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed. For Scald Head, you will cut the hair of the affected part, apply the Ointment freely, and you will see the improvement in a few days. For Salt Rheum, rub it well in as often as convenient. For Sores on an inflamed surface, you will rub it in that you cannot help wishing well to the inventor, and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color. For Scalds: these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in. For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color. This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to. Price, 2s 6d per Box. Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury, Mass. For Sale by every Druggist in the United States and British Provinces.

Mr. Kennedy takes great pleasure in presenting the readers of the TRUE WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:— ST. VINCENT'S ASYLUM, Boston, May 26, 1856.

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

EDUCATION. MR. ANDERSON begs to inform the citizens of Montreal, that his AFTERNOON CLASSES are now open for the reception of Medical, Law, and Commercial Students. A special hour is set apart for the instruction of young gentlemen desirous of entering the Army.

In testimony of his zeal and abilities as a Classical, Commercial, and Mathematical Teacher, Mr. A. is permitted to refer to Rev. Canon Lench, McGill College; Rev. Mr. Rogers, Chaplain to the Forces; Col. Pritchard; Captain Galway; the Rev. the Clergy, St. Patrick's Church; the Hon. John Molson; Dr. Hingston, and Rector Howe, High School. Hours of attendance, &c., made known at the Class room, No. 95, St. Lawrence Street. N. B.—MR. A.'S NIGHT SCHOOL will be re-opened First Week in September next. August 13.

DR. YOUNG, SURGEON DENTIST, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET. Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order. Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Plugging, Setting, and Extracting of Teeth without pain, and performs Dental Operations on the lowest possible terms. Setting Teeth from 7s 6d to 15s; Plugging do. from 2s 6d to 7s 6d; Extracting do. 1s 3d. Montreal, May 28, 1857.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air. The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class. The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS: The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150. For Students not learning Greek or Latin, 125. Those who remain at the College during the vacation, will be charged extra, 15. French, Spanish, German, and Drawing, each, per annum, 20. Music, per annum, 40. Use of Piano, per annum, 3. Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c. Rev. P. REILLY, President.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness.

BIRMINGHAM, Mass., 20th Dec. 1855. Dr. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints. EBEN KNIGHT, M. D.

A. B. MORTLEY, Esq., of Utica, N. Y., writes: "I have used your Cherry Pectoral and find it a most valuable remedy for the cure of your Cough, Croup, Whooping Cough, Influenza, and the most distressing symptoms of your Fraternity in the South appreciate your skill, and commend me to your people. HIRSH CONKLIN, M. D.

AMOS LEE, Esq., Montreal, La., writes, 24 Jan., 1856: "I had a tedious Influenza, which confined me in bed for several weeks; took many medicines without relief; finally tried your Pectoral, by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; the second one half the bottle made me completely well. Your medicine is the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."

WEST MANCHESTER, Pa., Feb. 4, 1856. BROTHER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the most distressing symptoms of your Fraternity in the South appreciate your skill, and commend me to your people. HIRSH CONKLIN, M. D.

A. A. RAMSEY, M. D., ALBION, MONROE CO., IOWA, writes, Sept. 6, 1855: "During my practice of many years I have found no equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

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

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

LEWIS HOUSE, New York City, March 4, 1856. DOCTOR AYER, LOWELL: I feel it a duty and a pleasure to inform you what your CHERRY PECTORAL has done for my wife. She had been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her any relief. She was steadily failing, and had become a burden to all men. They are safe and pleasant to take, but powerful in their operation. They purify the blood, stimulate the organs of the body, remove the obstructions of its organs, purify the system, and expel poisons. They purify the blood, stimulate the organs, and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Boies and children, they are pleasant to take, and being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of fraud. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my Preparations contribute immensely to the relief of my afflicted suffering fellow-men.

The Agents below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:— Coughs, Bronchitis, Pleurisy, Rheumatism, Dropsy, Heartburn, Headache arising from a full Stomach, Nausea, Indigestion, Morbid Function of the Lungs, and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Catarrhal Diseases which require an evacuant Medicine, Scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

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

Prepared by Dr. J. C. AYER. Practical and Analytical Chemist, Lowell, Mass. Price, 25 Cts. per Box. FIVE BOXES FOR \$1. SOLD BY All the Druggists in Montreal and everywhere.

WEST TROY BELL FOUNDRY. [Established in 1826.]

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

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

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

