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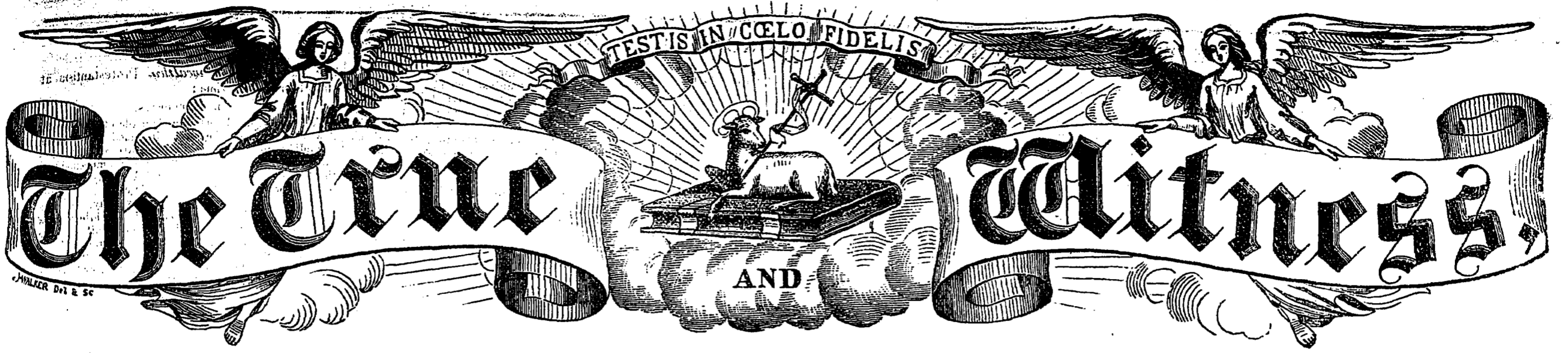
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CATHOLIC CHRONICLE.

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No. 20.

"THE KNOT."

A TALE OF POLAND.

(Translated from the French by Mrs. J. Sadlier.)

CHAPTER VIII.

Stanislaus had only walked a short distance through the forest when he saw Firley approaching, leading by the bridle his deserted steed.

"How happy I am to see your lordship again," cried the worthy steward, "for I feared that some accident had befallen you. I was surprised when I missed you from your usual post beside the Lady Rosa (who will soon be, I suppose, my honored mistress), and could no way account for your absence when I came upon your horse, wandering through the copse, and your lordship may judge that I became dreadfully anxious.—But will you please to mount?" added the faithful servant, as he remarked the increasing agitation of his master. Stanislaus made no reply, but flung himself into the saddle.

"And what frightened me still more," persisted Firley, "when I came to examine the saddle, I perceived that one of your pistols was gone. But very soon after I had made this alarming discovery the Count and your friend Ubinski passed quite near me, and I heard them repeat your name several times, and one of them spoke as though he had just left you. I then heard the Count say—'Oh! as to that, Ubinski, I can answer for Stanislaus—at least, we are sure of his vassals, and that, you know, is the main thing.'"

Now there was not a word of truth in this very plausible story, but as he had followed his master step by step and saw all that had passed, he had built up a structure to suit his own purpose. His fabrication had, in the first place, effectually aroused Stanislaus from his stupor.

"Ah! indeed! is it thus they use my name?" cried he, with a strange smile, "I am rejoiced to hear this, because if they wish to use me for their own private ends, I have just cause for breaking with them altogether. For you, Firley, you will ride forward to the castle, and draw thence all our people. I shall await you on the road, so make no delay as business of importance demands my presence at home."

"Oh, certainly my lord wishes to superintend in person the preparations for his marriage," observed Firley, as though he understood not the drift of his master's words.

"Firley!" cried Stanislaus with sudden fury, "if you ever repeat that word in my presence, you shall have cause to repent it—and, after all, what is it to me?—and I can now curse my own folly for having been so long devoted to one whom I now heartily despise. You must know, then, Firley, that the Count and his daughter have both rejected my offer."

"Rejected your offer?" repeated Firley, in well feigned astonishment, although that worthy had already guessed how matters stood.

"Yes, rejected—and the preference given to my friend Raphael."

"Well, my lord, I can only say that if I had not heard it from your own mouth I could never have believed it."

"And yet, Firley, it is a hateful truth!"

"And after all, my noble master is about to return home and collect his vassals that he may range them under the Count's banner—for so I heard that nobleman say. I cannot but admire your magnanimity, though I must own I would never have given my master credit for such profound humility!"

"A truce to railery, Firley! and help me to work out my revenge!"

"Oh! with all my heart!" returned the steward, with perfect sincerity. "And, indeed, I might have known that a nobleman of unblemished honor such as it is my pride to serve could never have pocketed an affront so gross.—Then for your revenge, my good lord, why, it must be proportionate to the grievous wrong you have sustained—that is certain. Well I think the best thing your lordship can do is to abandon these wretches to themselves, and when left to their own paltry resources, you will soon see them bitterly deplore their treatment of you, and even sue with all humility for your forgiveness.—Then you can give them contempt for contempt and treat them as they deserve!"

"And I assure you I will do it with right good will, but now it looks bad for me to give up the national cause for a private quarrel. I have unhappily made an engagement which, to break, would be dishonor."

"And God forbid, my lord! that I should advise you to do anything against the dictates of your conscience; the truth is that I admire exceedingly the delicacy of your sentiments. But yet I must be permitted to remind you that you have your personal dignity to sustain, and that it, too, has its rights. If you do not wish to pronounce hastily, at least maintain towards those who have injured you a cold reserve, so that you will be free to act hereafter as your own honor and interest may require."

"Yes! that is very nearly what I had thought of," muttered Stanislaus, but half aloud.

Meanwhile, about three or four o'clock the faint wintry sun began to decline westward; the north wind piped shrilly amongst the tall and leafless trees, and the hunters widely scattered over the fields and roads thronged in to the merry sound of the horn. Notwithstanding the fatigues of the day, and the sharp squalls of the frosty wind, they approached the castle with laugh and song, wearing more the aspect of a victorious army than a troop of huntsmen.—Some were discussing the most striking incidents of the chase, others disputing on the skill and dexterity of those who had distinguished themselves in the course of the day: some were playing lively airs on small trumpets fabricated of the bark of the birch tree, while others gaily fired at the numerous flocks of crows who, hovering around, contributed by their harsh croakings, to swell still louder the general uproar. On reaching the castle, another festival awaited the hunters, who took care to march in perfect order, and with a show of haughty defiance in front of the Russian soldiers, who stood under arms motionless as statues, and many a bitter jest and biting sarcasm was flung at them by the Poles as they passed. They then proceeded to take their places at the table which had long awaited their arrival; bottles flew merrily from hand to hand, and glasses were clinked together with hurrahs which awoke the slumbering echoes of the vaulted halls. Throughout that vast assemblage the most perfect harmony prevailed—masters for the time forgot their distinctive rights, and all were fellow-citizens and brethren. It was when these fraternal transports were at their height that the Count arose, and in a loud, clear voice, commanded silence, when, as if by enchantment, the clamor ceased, and gave place to a profound stillness.

"My friends!" cried the Count, "glorious news have reached us—Warsaw has driven forth the Russians, and all Poland is on fire. Our brethren have sworn to die or conquer the tyrant, and shall not we imitate—shall we not aid them? Yes, Poland for ever, and death to the oppressor!"

As though it were an electric spark, this news sets hearts and souls on fire, and roused them almost to delirium. Rising with one accord, they embraced each other, laughing and weeping alternately, and wildly stamping their feet in unison as the cry was echoed from mouth to mouth—"Poland—Poland for ever! Death and vengeance for the Russian tyrants!" But they stopped not there, for each man ran and snatched up his arms, and brandishing them aloft, they cried as with one voice that the Russians must be instantly expelled from the castle, "for Lithuania," said they, "must be free like Warsaw!"

"All in good time," said the Count, "and there is no doubt but we shall do our brethren of Warsaw have done. Follow me now, but be sure that no one strikes a blow until I give the signal. We are twenty to one, and it would throw foul dishonor on the national cause were we to shed the blood of a defenceless enemy."

Rushing then into the court-yard, with arms in hands they quickly surrounded the pavilion occupied by the Russians, before the latter had time to respond to the cry of their sentinels.—Their chief was thrown completely off his guard, because having seen the Poles entirely given up (as he believed) to the pleasures of the table, he never dreamed of an attack from them. So it was that when one half of his men were sleeping, the other half were quietly eating their supper.

"And now let me tell you that resistance is useless," said the Count, as he advanced alone into the Russian quarters, "and would but draw down destruction on your whole party. We have no desire to shed your blood, but we must and shall be masters on our own soil. You will then give up your arms to us, and having done so you may retire unmolested and go wherever you please."

The Russian officer still hesitated, but casting a glance behind him, he saw that the greater part of his men were far from being in readiness to support him, he was therefore compelled to yield.

"The duty of a soldier," said he, as though to excuse his submission, "the duty of a soldier is to die rather than yield, but when even his death can do no good, I think he may with honor capitulate."

The Count had at first resolved to keep this detachment as prisoners of war, but fearing that he might not be able to command the long pent-up wrath of his people, who might insist on sacrificing the Russians to their vengeance, he generously decided on dismissing them from the castle. Availing himself at once, then, of his influence over his friends, he prevailed upon them to consent to this capitulation. The Russians then, glad to escape with their lives, marched out with heads uncovered through the stately ranks of their adversaries, and rapidly gained the open country.

"I am afraid," said one of the gentlemen who

stood near the Count, "that this act of generosity may draw upon us a large reinforcement of the enemy; and that sooner than we think."

"And that very idea made me hesitate at first," said the Count, in reply, "but then again I quickly remembered that whether I retained these Russians or sent them away, there are sure to be spies somewhere about us, who will be only too glad to inform against us, and make a good job for themselves. And, moreover, a cause so just, so holy as our must never be tarnished by cold-blooded cruelty. Now, gentlemen," went on the gallant old soldier, "we must strain every point in order to follow up as it should be done, this first act of independence. It behoves us, then, to separate for the present, but on the third day let us assemble here again, at the head of all our vassals. Once more I would remind you that it is idle to waste time so precious on trifling preparations; profit, on the contrary, by the enthusiasm first evoked—bring hither all who are willing to follow your banners, for we have arms and ammunition for all. You will leave here with me as many of your men as you can spare, and I shall employ the time in drilling them, and in forming our battalions so as to be ready for the field as soon as you arrive with the remainder of your forces. And so I will bid you adieu for the present, and may God bless your endeavors!"

The confederates then took leave of each other, promising faithfully to meet at the appointed time, sword in hand, ready for the battle, and on those conditions each set out for his own domains. As the evening was then far advanced, the Count applied himself, with the aid of Casimir and Raphael, to dispose of his numerous guests for the night. When all the inferior apartments of the castle had been filled, the neighboring farm-houses were put in requisition, and group after group wheeled away, saluting the Count, as they passed him, with patriotic exclamations, until all had sought their appointed lodgings, and silence reigned where all had so lately been tumult and uproar, no sound being heard save the measured step of the sentinels as they paced their prescribed bounds.

Then it was that the Count, Rosa, Casimir and Raphael drew their seats around the cheerful hearth to discuss the events of the day and the chances of the future. "All have done their duty," said the Count, "and I trust that even Stanislaus, though he left us so abruptly, will not disgrace his name when the day of trial comes. Notwithstanding his disappointment I think we may reckon on him."

"It matters not," said Casimir, "but for my part, I had no idea that he was so susceptible as this most ill-timed flight would prove him to be. Do you know that all our friends who are acquainted with his rejection are convinced that he is at bottom a coward."

"Stanislaus is far too passionate to be a coward," said Raphael, "but I think it likely that the poor lad will endeavor to console himself for his disappointment by some new method."

"Do let us be charitable, friends mine," interposed Rosa, and let us at least compassionate those who are unhappily governed by furious passions! Just as she spoke, another individual joined the little circle, to their surprise as well as pleasure—it was the Abbe Choradzo.

"My dear friends," said the good priest smiling, "since my parishioners have all come hither to enrol themselves under your banners, I have come to offer my services should you require a chaplain."

"A thousand thanks, my dear, good friend," exclaimed the Count, warmly shaking the priest's hand, "for you are worth a whole battalion to us."

"My children," said the worthy vicar, "the counsels of peace would be now superfluous and out of place, and though my ministry is essentially one of peace, yet its functions change not their character when exercised amid the tumult of battle and the horrors of bloodshed. Wherever death is hovering in the air, there is the place for the priest of the Most High, whose office it is to lead souls to God. My duties of prayer and charity may then be fulfilled in the midst of those stormy scenes which will soon burst on these devoted provinces. Besides, tho' a priest, I am yet a citizen of Poland, and an ardent upholder of her imperishable rights. As a priest, I would have sought to attain those rights by some other, and, it appears to me, surer means, but you have decided otherwise—my country takes up arms to break the unjust and intolerable yoke which oppresses her, and I owe her my feeble support. Dispose, therefore, of all my little property, and do with it whatever you may deem best for the common good."

"If God is for us who will be against us?" cried the Count with enthusiasm.

"Ah! be not deceived, my friend," returned the priest quickly, "the just cause is not always successful; whether it be that means are often employed which God cannot sanction, or whether it be that by the failure of such causes as

have right on their side, God himself proves to us the indispensable necessity of his rigorous judgments. Let us, however, place our whole trust in God, and whatever may be the issue of events, His almighty arm will never fail us.—And now, my dear Count, I must beg a bed in your fortress for to-night—it is time to seek that repose which wearied nature requires."

The little party then separated, and promised to be up and stirring before the dawn, and they kept their word. The fearful anxiety which all more or less felt, suffered none to enjoy very long the tranquil pleasure of sound sleep. As soon as the daylight appeared, the Count set out to examine in detail the ground around the castle so as to prepare his defences against a surprise. The castle itself was only open to a front attack, for in its rear lay, as we have said, the vast and impenetrable forest, but then the front was only defended by an old moat on which the ravages of time were every where visible, and the facade was of such a length as to require a numerous garrison, the more so as there was not a single piece of cannon.

"We can decide on nothing," observed the Count to Raphael and Casimir, who accompanied him, "until we have ascertained the exact number of our garrison. Let us go and see."

The court-yards were, even at that early hour, thronged with people, who were flocking in from all the surrounding country. But the multitude was composed, in a great measure, of women, children, and old men. The Count commanded silence, and ordered all those who were fit to bear arms, to pass beheld him; in a moment he was obeyed, and arms were distributed amongst these men, who numbered about two hundred men—Casimir immediately set about giving them what training the time would permit. The Count then conducted the immense crowd of those who were unfit for service to the esplanade in front of the castle, and showed them how they could make themselves useful by fetching earth from the fields around to form an entrenchment on the line of the moat. Thereupon, the whole multitude of old men, women and children, set eagerly about their work, and as they numbered altogether no less than seven or eight hundred, and worked with right good will, the work sped bravely on, and by evening of that same day, the entrenchment assumed an imposing aspect. At that time the castle began really to look like war—hour after hour witnessed arrivals of arms, provisions, and volunteers, and every where was seen the most cheering good humor and even joy. Within the castle Rosa was not idle; calm and serene in the midst of confusion and uproar, she occupied herself, with the assistance of the priest, in preparing bandages and medicaments for those who might be wounded in the conflict.

It was about four o'clock in the afternoon when a considerable body of Russian troops was seen advancing towards the castle.

CHAPTER IX.

Although the Count affected to make light of this sudden appearance of the Russians, yet, in reality, it gave him the most serious uneasiness; in the first place, he was far from being ready to receive them, and in the next it was more than probable that the presence of such a force in the neighborhood would paralyze the energy of his friends, and deter many from coming forward.—He at once resolved to judge for himself as to the actual number of the enemy, and requesting Raphael to accompany him, he set out, followed at a short distance by some of his people. Having crossed the narrow river which formed the boundary of the esplanade, they turned to the right, in the direction of the Grodno, and had not journeyed far, when, by the last glimmering light of day, they saw all too plainly a glittering forest of Russian bayonets covering the road far and near. The column, it appeared, had halted, and the officers, standing together at a short distance, seemed consulting on what next was to be done.

"There are not less than seven or eight hundred men there," observed the Count; "what a misfortune it is that we have not had two days more to prepare—were but our forces gathered together we could easily manage this division, and then the advantage of obtaining the first victory would have been an incalculable one to us, as it would awake the enthusiastic hopes of the people?"

"I perceive they have three or four pieces of cannon, too," said Raphael, pointing them out to the Count.

"So much the worse for our chance of maintaining our position," replied the Count, with a dejected air. But let us not forget ourselves here, for we have not a moment to lose. It will be an hour yet before the enemy can reach the castle, and as it will then be pitch dark, he must suspend his operations till the morrow, so that we have still from twelve to fifteen hours to urge on our defences. If we then find them of reasonable strength, we may try a forlorn hope, and if we are too weak to attack these Russians, as I much fear we shall be, our remaining here as long

as we can may give our friends time to rejoin us. Truly, I am at a loss to know how it is that these Russians have got here so quickly, for the prisoners whom we liberated could not even yet have reached Grodno, much less to be back again with reinforcements. To what, then, are we to attribute this unlooked-for apparition? It is a mystery to me!"

Yet, unaccountable as it seemed to the Count, the matter is plain enough, for this sudden appearance of the Russians was the natural consequence of the note addressed by Firley to the Russian officer. The latter had instantly sent off an express requesting a reinforcement, and next day when he was on his march to Grodno with his men, he had fallen in with these troops who, in compliance with his desire, had been sent on by forced marches. But the reinforcements consisted of not more than a hundred men, and the face of things had changed completely since he had sent for them—it was then the object to arrest a criminal, but now a revolution had commenced, and must be put down at all hazards.—The two detachments, then, had stopped to await the arrival of a still larger force, for which they had sent back to Grodno. And so it was that the Russians had baffled the Count's foresight by appearing before his castle two days sooner than he had expected.

"My dear Raphael," said the Count, as they speedily retraced their steps towards the castle, "I have not attempted to conceal from you the imminence of our danger; and you see, therefore, that everything depends on keeping up the courage of our little garrison, and if possible redoubling their enthusiasm, since our only chance rests on one bold stroke. Were it not for the artillery, I should not fear so much, but its effects are terrible on raw, undisciplined men."

"Well! at worst we can do as the Vendéens did in their unequal struggles against the French republic," responded Raphael, gaily. "We can kneel before the cannons, so that the balls will pass over head, and then rush on the cannons."

"Why, Raphael, it is the suggestion of an old soldier. You must always have had a hankering after our trade, notwithstanding your late condemnation of our policy. You cannot have forgotten, either, that some years ago, you were among the most sanguine of my young friends, and I suppose nature ever comes uppermost, do what we will, as a buoy floats on the water."

"Under one form or another," answered Raphael, "my first thought has ever been that of devoting myself to my country, and I shrink not from shedding my blood for her since she requires it at my hands."

"Ah! would that all our confederates resembled you, my friend, for then I should have no fears—success would then, indeed, crown our efforts." Here they arrived at the esplanade, where they found the rustic garrison all assembled.

"My friends," said the Count, as he alighted from his horse, "my friends, the Russians are near, but before they can undertake anything against us we shall for outnumber them, and my only fear is that our friends, surrounding them on all sides, may deprive us of the honor of the victory!"

"Let us go now, then—lead us on at once to meet them!" was heard on all sides, and so great appeared the enthusiasm of the people, that the Count was reassured.

"Not so!" said the Count, in a tone of command, "you shall not march hence till the fitting time is come. Remember that you are soldiers, and must be perfectly obedient to your officers. This night I expect numerous reinforcements, and till they arrive we must do nothing, for we know that our friends would wish to have a share in the glory of the first victory, so let us do as we would be done by. Have your arms in perfect readiness, and leave the rest to us."

Having thus guarded against the effect of the sudden appearance of the enemy, the Count applied himself to increase the strength of his defences by all possible means. He ordered large fires to be kindled all along the esplanade, in order to give the appearance of a numerous encampment, and then hurried on the forming of the entrenchments which were to screen his people from the cannonading. He next proceeded to the river, which must necessarily be crossed in order to reach the castle, and saw that the wooden bridge which stretched across it was cut away. Thus he hoped to delay the attack, by obliging the Russians to erect a bridge before they could cross. Having by this manoeuvre gained a few hours more, he sent out scouts to raise the country and others to watch the enemy and then entered the castle with Raphael and Casimir. They were met at the gate by Rosa and the vicar, who were anxious to learn the news.

"There will be nothing serious before to-morrow," said the Count, in answer to their inquiries; "but we have great need to profit by the intervening hours. Even you can give us effectual aid, as it is absolutely necessary to write immediately and send off an express to each of

our friends, urging them to come hither before the dawn with whatever force they may have in readiness. You will then be my secretaries on this occasion."

The Count then wrote a letter which was copied about twenty times and with as many different addresses, and the messengers were instantly despatched with orders to ride as though for life or death, and to return as quickly as they went.

"Are you then afraid of being forced in your entrenchments?" inquired the Abbe, when the last letter had been sent and sent off.

"If we have not here before eight o'clock tomorrow a thousand men at arms," replied the Count, endeavoring to appear calm, "we shall be obliged to take refuge in the woods, as otherwise it would be madness to attempt holding out. I would rather, too, march away of our own accord than expose my small band to a contest so unequal, and sure to end in a defeat which would go far to discourage our friends. I cannot believe, however, that we shall be left to ourselves, for though our rendezvous was fixed for the third day, yet I am sure that no time was lost in setting about the preparations, and as our messengers have been sent around to-day, we have every reason to hope that we shall have reinforcements to-night or early to-morrow. My dear Rosa!" he added, turning to his daughter, "as we are on the very eve of a bloody engagement, we should endeavor to prepare ourselves for needful rest, so go to your chamber, my daughter, and try to obtain a few hours' sleep, whilst yet you may."

"Many thanks, my dear, kind father! but if I left you I should be harassed with a thousand fears—near you I am always courageous; and, moreover, under existing circumstances, I am sure I could not sleep. And, you know, or must know, that I consider myself as one of your council of war, which, if I mistake not, is now sitting, and therefore how can I retire?" And Rosa smiled sadly as she spoke.

The Count insisted no more, for he well knew the courage and firmness of his daughter, and that she could really bear up against fatigue in a manner little usual with her sex. The conversation was then resumed, and the tedious hours of suspense were beguiled by the various calculations and suppositions as to the probable amount of the expected succor. The first courier who arrived brought the reply of Stanislaus Dewello, stating that as the grand meeting had been fixed for the third day, he conceived that the Count had no power to call in the levies sooner; that for his part he would be guided by circumstances, and held himself responsible to no individual;—he was perfectly independent, and intended to remain so.

"The wretch! he dishonors himself!" cried the Count, warmly. "No, I do not, could not, believe that his pride and jealousy would carry him so far as this, and I will own that I did calculate on his support."

"Be not surprised at this dereliction, my dear Count," said the vicar, "for where the passions are permitted to rule, there has honor, no fixed tenure."

Raphael then recounted what had passed between Stanislaus and himself, at their last meeting, of which he had not before spoken to any one. "From that moment," he concluded, "I saw that his furious and vindictive jealousy might well end in treason to the cause."

"Oh, my God!" exclaimed Rosa, much agitated by this recital, we could never sufficiently despise such baseness, did we not rather incline to pity it. But how nobly you acted, Raphael!" she suddenly added, as she turned her moistened eyes on her lover, "and I tremble when I think of the danger to which you were thus exposed."

"Let us forget this worthless young man!" exclaimed the Count, "for he was not worthy to serve in the ranks of his country's defenders, and this very circumstance should convince us that only the pure of heart will be admitted as champions of the righteous cause. Thus may all withdraw themselves from us whose hearts and souls are filled with the impure leaven of earthly and selfish motives, for though our numbers may be in that case grievously thinned, we may be better prepared for victory, and more likely to obtain it."

"Did not the little band of the Maccabees wrest the independence of their country from all armies of the tyrants?" said the Abbe, with solemnity. "And history everywhere shows us that mighty hosts may be defeated by a few heroic spirits for whom death is preferable to slavery or dishonor." Almost while these words were being spoken, another messenger arrived, and was speedily followed by another and another.

"Let us see the news which these men bring us," said the Count as he approached the several couriers with an air of forced gaiety. But the answers were nearly all of a similar nature; all professed themselves taken by surprise. Some found it impossible to have their people ready at so short a notice, and could bring little more than a few faithful servants; while others (and they were the larger number) could not think of doing anything against so large a force, and were completely taken aback by the presence of the Russians. Surprised at the very opening of their preparations, they had concealed their arms, and put a stop to the proceedings until better days should come. The Count was entirely overpowered by these cheerless announcements; all his brilliant hopes were then blighted in the bud;—Lithuania madly rejected a most glorious opportunity; Warsaw in vain expected their aid, and must lose, through their miserable cowardice and fatigue, the fruit of her own magnanimous efforts; the iron of slavery was to be driven still deeper into their souls; while himself must sink ingloriously to the tomb without having seen the light of freedom dawn on his country. These bitter thoughts sank deep, deep into the heart of the veteran, and he could scarcely support their accumulated weight. But then he remembered the heavy responsibility which rested upon him, and he endeavored to rally his flagging spirits.

"It is well," said he, addressing his ambassadors, who remained standing before him, covered with dust and perspiration, "go and take some repose, for we shall soon find ourselves face to face with the enemy."

"What do you propose doing, father?" demanded Casimir, when they were alone.

"In truth, my son, I scarcely know," returned his father, dejectedly. "Before I take any decisive step, I shall wait another hour for the arrival of those who really intend to join us. We shall then see what is to be done."

Alas! hour after hour passed away, and only five or six gentlemen arrived, with about fifty of their followers—all daring and resolved, it is true, but then how insignificant in number. A council was then held, and after all the probabilities had been fully discussed, it was resolved to make a retreat, and escape the vengeance of the Russians by seeking an asylum amid the inaccessible forests of the neighborhood. There at least they would be free to consult on what was best to do, and issue from those wild fastnesses at will to make a bold stroke for freedom and Poland. It was, moreover, necessary to have a rallying point whither the friends of nationality might gather from all parts of the province.—The Count, therefore, with admirable composure, gave orders for the evacuation of the castle; he saw that the horses were loaded with all sorts of provisions and ammunition; distributed the most valuable furniture and ornaments amongst the neighboring farmers, who eagerly promised to preserve them for him till happier times; the greater part of his papers he committed to the flames, and then summoning his domestics to his presence, as also the peasantry who had come in on the evening before, he announced that all who feared the opening campaign and its hardships, might retire to their homes. But they answered with one accord, that wherever he went, they would follow, and there was no mistaking their sincerity.

"My friends!" said the Count, with deep emotion, "we shall see brighter days—yes, your heroic devotion assures me of it. Let us persevere, my brethren, until we have tired out our ill luck, and then we shall have a change."

With the activity of a man well accustomed to military operations, he then proceeded to divide his little band into two detachments, one of which he sent forward with the baggage, while other was kept to cover the retreat. He then entered the castle, where he found the women and children overpowered with terror—tears, and cries, and groans being heard on every side. At first nothing would satisfy them but to carry off everything, when, having been shown that this was impracticable, they were sorely puzzled to make choice of what they could carry. What was to be taken?—what was to be left?—those were the grand questions. Then they picked up, in their eagerness, so many things, that they were obliged to drop some, and their piteous cries resounded far and wide. It was then, "Listen! I declare, the enemy is at the gates!" "Oh! we are lost, we are lost!" "But what reddish light is that? Fire!—Fire!" whereupon women and children rushed pell-mell through the halls and galleries; in vain did the Count seek to re-assure the unhappy creatures, for, maddened by contagious fear, they rushed wildly on, with the strangest and most ludicrous gesticulations. The Count, in the meantime, passed on to where his children were grouped together.

"All is now ready," said he, "and we have only to take our place at the head of our brave people. One precaution alone remains, and it is an indispensable one as matters now stand. I have been for a considerable time hoarding up large sums, wherewith to bear my share of the expenses of the revolution. This wealth consists chiefly of title deeds and jewels, which we can easily secrete about our persons. I have divided it into three equal portions, of which you, Raphael, will take one, as my daughter's marriage portion, while Casimir and I will take charge of the other two. Thus, if we are separated, each will still be in possession of funds, which will, above all, be devoted to the furtherance of the great cause in which we are embarked. I know that I have no need to recommend Rosa to your tenderest care—bound to her as we all three are, she cannot want a protector should either of us fall. And now for the last consultation—shall we put fire to the castle before we go, that the Russians may find but a heap of ashes?"

"I say, yes!" said Casimir, eagerly, "let them not desecrate our old halls by their accursed presence."

"Do no such thing, I entreat you!" exclaimed Raphael with equal earnestness—"destroy not yourselves this noble pile, which may one day assume all its ancient splendor in your hands, should victory be indeed ours. Besides to burn it would give signal for a war of extermination."

"Farewell, then, home of my fathers!" cried the Count with tearful eyes, "I leave you now in sorrow and in gloom, but oh! may these dear children one day return and find shelter within your venerated walls!"

(To be continued.)

REV. DR. CAHILL

ON THE REFORMATION REFORMED.

(From the Dublin Catholic Telegraph.)

The Catholic Church has never, perhaps, at any former period of her existence, not even excepting the fourth century, raised her lofty head in a prouder or a more triumphant pre-eminence than in the present age. Built on her own imperishable rock, she now beholds in calm security, the fences of her universal fold strengthened, her countless congregations more united, her altars multiplied, her priests increased; and the old cross of Constantine still appearing in the skies; and venerated and worshipped throughout the universal family of mankind. Within the last century the Catholic Church has penetrated the snows of the North, and rescued the skin-clad savage from a cruel paganism; she has explored the hitherto impassable forests of the West and raised the wild man into the knowledge of God; and her missionaries have accompanied the flags of all nations through all the East and the South; and have planted the faith of Louis, Patrick and Augustine wherever the traces of humanity could be found. The motto of the present Pope, according to the supposed prophecy of Malachi is "crux crucis" that is "the suffering and the triumph of the cross;" and well, indeed, has this

motto been fulfilled. The political revolutions, the social disorders, the infidel conspiracies which, within the last ten years, have convulsed all Europe, are a correct proof of "the suffering;" while the total overthrow of these insane societies, and the re-establishment of order and religion throughout all the menaced surrounding countries, is a rigid faithful demonstration of the glorious achieved triumphs of the last successor of Peter.

What a contrast at the end of ages does she now present to the disturbances, the contradictions, the varieties, the doubts, and infidelities of the nations which left her sanctuary in the sixteenth century. The varying creeds prove their religion to be the work of man, as forcibly as her immutable faith demonstrates that her formula is the revelation of God. The varied forms of belief adopted by the countries which separated from the Catholic Church, at the time just referred to, have long since resulted in mere Rationalism or political expediency. Infidelity in one case, and temporal laws in the other, have assumed the dress and the name of the Gospel; they call these human developments by the sacred appellation of God's law; while in reality they continued, their almost annual changes, made by themselves prove from their own lips that they are mere human institutions, of temporary expediency, to meet the feelings and to suit the wishes of the passing hour. Germany, Prussia, Switzerland, all the North, are convincing illustrations of the premises here laid down; and their Evangelical distractions and variations stand before society at once as a proof and a warning of the fatal results of deplorable heresy. The Professors of Theology and of Ecclesiastical History need not travel out of England in the present year for stunning examples to give point to their lectures on the necessity of Papal Supremacy.—The want of a Head was never more amply demonstrated than in the present divisions of the Anglican Church, split up as she now is into such numerous sections, and so reduced in numbers that the population of the mother conventicle is admitted to be only the one-third of the empire! I shall furnish such extracts on this point as, I fancy, will astonish all those who have not been familiar with the modern history of what is called "the Establishment;" and the Catholic reader will be rejoiced to learn that the public opinion of the various sects and of the united Reformers of England, is fast approaching to that decided sentiment which will soon demand from the Legislature a salutary reduction, perhaps the total extinction, of the Church revenues. The increasing numbers of this society, and the hourly more decided determination of their views, will make no assault on any form of belief; but they will soon collect such a power in the House of Commons as will force the Government to pass a law for the total annihilation of all Religious State endowment in this country, leaving all classes of the community to support their own Ministers and pay the expenses of their own religion.—Though the Catholics may lose something considerable by this coming arrangement, still they will universally rejoice that the source of the monster grievance, affliction, and oppression of Ireland will be mitigated or removed. Many a prayer will be uttered by the poor exiled Irish for the consummation of this long wished for event, as they perish far from the home of their fathers on the distant shores of the West, exterminated and banished by the insupportable malice and the relentless persecution of this Church Establishment.

The Bishop of London has delivered rather a learned, and, indeed, an honest charge, from which may be gathered remarkable facts in reference to the state of the London congregation and the Protestant Church at large. The Bishop first gives an accurate census of—

THE POPULATION OF HIS DIOCESE.

It is very common to tell us, when this is stated, that we forget how large a mass of the population does not belong to the communion of the church. I have endeavored to learn something of the truth as to this matter; but the most direct information I can obtain is this—according to the Registrar-General's report in 1851, which calculated the whole population of the diocese of London to be 2,143,340, there were among us 1,881,994, for whom all the various places of worship not in connection with the Church of England afforded no accommodation.—The Population of the diocese is now stated on authority to be 2,422,300. I shall not much err in assuming that there must be now among us nearly 2,000,000 unprovided for by any other communion, and for whose care the state holds us, the clergy of the Established Church, alone of all ministers of religion, to be responsible.

St. Leonard's, Shoreditch, returned as . . . 19,000
Haggerstone . . . 30,000
St James, Clerkenwell . . . 28,000
St Luke's, Old street . . . 15,000
St Dunstan's, Stepney . . . 40,000
St George's in the East . . . 30,000
Poplar . . . 35,000
Christ Church, Spitalfields . . . 21,000

For the cure of these souls we have 885 licensed pastors; that is, every clergyman, from the youngest and most inexperienced to the weakest and most failing old man, would, if the charges were equally divided, be responsible, on the average, for more than 2,000 souls.

These 885 licensed parsons, however, are never visited by their numerous parishioners; the wealthy amongst them seldom go to church; but the poor never enter their walls. The bishop, therefore, encourages the Souper system, so well known in Ireland, and devotes a long paragraph to the necessity of having missionaries sent to the workshops, the fields, the houses of the poor; and there to reach their hearts by the preaching which they refuse to hear in the church!

EXTENT OF THE METROPOLITAN PARISHES.

But in applying Gospel remedies to men's souls the one great difficulty which presents itself to the clergy in our larger metropolitan parishes is the vastness of our population. How is this to be met? After all our parochial subdivisions into new districts, and all our erection of new churches, I still find it stated in your returns that we have four parochial districts of 30,000 and upwards, one of 28,000, and others varying from 15,000 to 21,000. He who has visited Wales knows what a hold Methodists has gained on the Welsh people; and how it has withdrawn their affections from our church. Who has not at times asked himself why those hymns, which echo along the hill side, and these stirring appeals which thunder in men's ears, whether they will come to church or stay away, might not have been made by ministers of the Church of England to keep her people within her fold, and teach them that excellent way of Christ's Gospel, from which there is so much

danger of their wandering, if they are left to any chance teacher, however uneducated? I know that hearts had been yearning to have this truth proclaimed for many years—that it had been proclaimed—that the days when there was great fear of the Church of England dying of her dignity were, thank God, past, and that in almost all our great towns the parochial clergy, with the full concurrence of their bishops, had now for several years been trying on the summer evenings to add such missionary labors to their settled work. But it was obvious that, if this work was to be done thoroughly, we must have new machinery; and men must be led to look upon the work as one to which to direct their chief efforts. Laborers, well trained in God's service, and accustomed to such work, who could be spared at intervals from a distance, must come to aid him, and refresh themselves by speaking to his people of the Gospel which their own hearts loved. And men must be accustomed to train themselves for such intercourse with laboring people as the distinct office assigned to them in the church, preaching wherever they could find a congregation in that plain, homely language which reaches a laboring man's heart. Experience had shown that this could be done, by God's help, as effectually by clergymen of the Church of England as by any set of teachers. Their liberal and refined education, well used, was no impediment, but might be a great help for this department of Christ's service. Missionary clergy were wanted for the overwhelming population of this diocese. As in the distant valleys and hill-sides of other dioceses, where rough men are drawn together by hundreds, to have their dwelling-place for a time at the mouth of some mine, while it is being worked—or, more fleeting still, an army of railway laborers passes along a line of railway in the course of its formation, making their encampment now in this parish, now in that—and the parochial clergy in both cases will, to meet the wants of this sudden influx of sojourners, rejoice if they can be aided by men sent to do a missionary's work in the temporary encampment—so in our London parishes, in Whitechapel, in Spitalfields, in Deptford—indeed everywhere there is similar work to be done. Part of the population is very fluctuating, and that which is stationary cannot wait till churches are built and parishes formed. Let missionary efforts be directed to this work at once, and churches and parishes, and all their appliances for regular worship and instruction, will follow in God's good time.

The total abandonment of church worship by the Protestant laborers, tradesmen, &c., is further described by the Rev. John Garwood, secretary to a Missionary Society; and his remarks are still more strengthened by Mr. Bevan, of London, both of whom publicly declare that Protestant preaching and teaching must be done in the houses and in the thoroughfares of the people! and, moreover, that the office of these missionaries is not the reclamation but the conversion of these Pagan classes. These classes are never seen in church!

The Rev. gentleman proceeded to give numerous illustrations of the importance of the work done in London by the mission of which he is secretary.—During the last year there were nearly 200,000 families who received systematic monthly visitations from the missionaries—more than 1,000 were Jewish, and more than 2,000 were professedly infidels. To these people more than a million and a half of visits were paid, of which 162,000 were paid to the sick and dying. There were also nearly 5,000 copies of the Holy Scripture distributed, and more than two millions and a quarter of the Religious Society's tracts. More than 60,000 religious books were also lent. Of cottage and Bible class meetings 40,000 were held, and 4,000 open-air services conducted. The Holy Scriptures were read in visitation more than half a million of times. Through the agency of the mission during the year 12,000 children had been sent to school, 800 persons were induced to attend the table of the Lord, 447 families were induced to commence family prayer, 741 drunkards were reclaimed, 258 unmarried couples living together were induced to marry, 555 fallen females were reclaimed from a life of sin and ruin (many of these being restored to their parents), and 148 Sunday-trading shops were closed. Mr. Garwood quoted the solemnly spoken remark of Dr. Weeks, Bishop of Sierra Leone, and for twelve years a London incumbent, "that the moral and religious condition of St. Thomas's Lambeth, would bear no comparison with that of Sierra Leone;" and went on to discuss the objections urged to the town mission system, asking those making them to remember that while they made so much of the difference between Churchmen or Dissenters, or between Wesleyan or Calvinist, the difference was much greater between heaven and hell, damnation and glory. He mentioned that the London City Mission now employed 350 missionaries.

Mr. B. C. L. Bevan, of London, seconded the resolution. In doing so he said he remembered the movement they were advocating when it was in its infancy, when its mission numbered but 56, whereas they now were 260; when only 50 missionaries were employed, whereas there were now 700, and the revenue derivable was £50,000 a year. Those who had watched the progress of city missions must have been impressed with the number of excellent things in the way of social elevation that had sprung out of them. But the object of these societies was not to make men clean, sober, and diligent, although the promoters wished all these things for them; their great object was not to elevate or reform the mass, or reform individuals, but to convert them.

As an additional argument, that the mass of the working classes will not listen to the church instructions of the Anglican clergy, I shall quote the extract from the speech of the Rev. Mr. Page, one of the London missionaries:

The Rev. J. A. Page, the other member of the deputation, addressed the meeting at considerable length, mentioning many curious and interesting facts in connection with the society, and relating numerous anecdotes illustrative of the good work which the parent society is doing in various parts of the world. There were, he remarked, about 355 auxiliary Bible societies throughout the land, upwards of 2,000 ladies' associations, and something like 30,000 ladies employed in conducting their business. It was no uncommon thing for the secretary to receive £1,000 as a donation towards the society's funds; and one lady, whose name and residence were unknown, had, in sums varying from £50 upwards, contributed £5, 800. Nine thousand copies of the Bible could be printed at the Queen's printers in London in one day of nine hours; and, looking at the number of copies disposed of annually, they must be distributed at the rate of 5,000 daily. Of the 34 millions of copies disposed of, 20,000,000 had been distributed at home by means of colporteurs.

This total neglect of going to church is well depicted by the Bishop of London in the following extract on

ATTENDANCE IN CITY CHURCHES.

In the second place, I would see that the population of each parish was such as to give the possibility of a fair congregation in the parish church. If a man has to preach two sermons every Sunday, he will preach with much more effect to a congregation of hundreds than of units. It will be better for him, morally, intellectually, and spiritually better for the people's souls. What so degrading as these weekly ministrations, at present so common, to thirty or forty people in a large church on a dark winter's day? The result naturally is, that the clergy of the city of London having little or nothing to do on week days; and on Sundays their church services are attended by such scanty congregations, that a feeling of hopeless inefficiency is apt to banish the preacher's energies.

A distinguished writer in the Union newspaper of Nov. 12th further describes the prac-

tice and feeling of wealthy Protestantism at church in modern time:

OUR CATHEDRALS.

To judge from the use that is made of cathedrals, it would seem that they were intended merely to be splendid monuments of a by-gone architecture, useful for the study of antiquity and the amusement of the tourist. This conclusion will be fully borne out by those who have observed the irreverent step, the rude stare, the undevout curiosity—may, in some cases, the careless laughter, and the idle talk of those who visit these peculiarly sacred edifices. We call them sacred; but their sacred character is almost altogether lost sight of. In all of them, it is true, there are daily performed two services in which Dulness sits enthroned in all her leaden majesty:—

Then mount the clerks, and in one lazy tone, Through the long, heavy, painful page, drawl on; Soft, creeping words on words compose, At every line they stretch, they yawn, they doze.

We mean nothing irreverent. We merely refer to the manner in which the services are, with one or two honorable exceptions, gone through; and, certainly, the languid intonation of the chaplain, the drowsy attitude of the canons, the indecent manner in which the choroson, while chanting the responses, lean over their desks, the feebleness and apathy of the boys are not calculated to inspire devotion, or impress a stranger with respect for the public offices of our church. How painfully does all this deadness in our cathedrals contrast with the energetic piety of a well ordered parish church; this listless singing of a few choirmen and boys, with the warm harmonious outburst of heartfelt praise and thanksgiving from priests, choir, and people—the ample resources and mean performances of the one, with the scanty funds and grand results of the other; and what effect has this deadness upon those who live in our cathedral towns? Why, as might naturally have been expected, it deadens their feelings. A part of them go to hear the music, and not to worship. They themselves honestly avow that they look upon the service as a kind of consecrated sacred concert; and that they have no higher motive than this in attending it. So they sit and stand by turns; but never once bend the knee or bow the head. The majority, indeed, do not even care to hear the service at all.

The practice of auricular confession must have gigantic strides amongst the Anglican clergy, as may be gathered from the warning voice of the Bishop of London in that part of the charge relating to auricular confession. Yet he does not forbid the practice under penalties; he merely expresses his kind disapproval:

THE CONFESSORIAL.—Yet this is an important point, for obviously, though a clergyman may in theory allow that while the Church of Rome insists on confession, the Church of England leaves it voluntary—he may yet practically so preach on its benefits; and so urge his people to avail themselves of it, that with sensitive minds the effect may be much the same as if it were insisted on as compulsory. I am ready, however, to believe that the author intends to intimate that some caution will be exercised by him in this respect. What I do utterly disapprove, and what I feel constrained most strongly to protest against, is something very different from the common pastoral intercourse which is indicated in the three passages of the Prayer Book I have cited, and which the Church always must uphold. It has been said that I have not explained myself when I have spoken against a systematic introduction of the practice of confession, as opposed to such common pastoral intercourse. But I really believe, even those who make this objection will, when they reflect, allow—all men of common discernment must know, and distinctly recognize—the difference between the pastoral intercourse I have spoken of, and that which is now endeavored to be set up among us under the name of the confessional. If any clergyman so preaches to his people as to lead them to suppose that the proper and authorized way of a sinner's reconciliation with God is through confession to a priest, and by receiving priestly absolution—if he leads them to believe (I use the illustration I have found employed by an advocate of the confessional) that as the Greek Church has erred by neglecting preaching, and the Church of Rome by not encouraging the reading of the Scriptures, so our Church has hitherto been much to blame for not leading her people more habitually to private auricular confession—if he stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they seek his aid receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rules of worship—taking them into the vestry of his Church, securing the door, putting on the sacred vestments, causing them to kneel before the cross, to address him as their ghostly father—asking a string of questions as to sins of deed, word, and thought, and imposing his penance before he confers absolution—then the man who thus acts, or—even if some of these particular circumstances are wanting—of whose general practice this is no exaggerated picture, is, in my judgment, unfaithful to the whole spirit of the Church of which he is a minister. And if it so chance that the person thus brought under his influence be a female, and the questions which he asks, perhaps with the best intentions, but, under such circumstances, with the most deplorable want of sound discretion—include minute inquiries into sins of impurity, he cannot be surprised if his conduct is condemned as bringing grave scandal on the Church. My reverend brethren, I know that I carry you and the Church of England with me when I express my strong disapproval of such practices.

I shall conclude these extracts by publishing a note received some few days ago by the writer of this article from, I believe, a distinguished tractarian in England:—

To the Correspondent of the Telegraph.

Sir,—In your able article in Saturday's paper on the "Tractarian Movement" there is so greatly an extended tone of toleration to what we generally meet with on the part of the Roman Branch of the Catholic Church, that I hope you will allow me to point out one or two inaccuracies for the sake of that unity which ought to be dear to every Catholic. As to the second paragraph of your letter, you adopt the usual course of classing all those who make "No Popery" their cry as belonging to the Anglican Church. Now, although I grieve to admit that there are many unfaithful children in the Anglican fold, yet I find no doubt as to the truth when I apply the only true test—namely, her authorized declaration; and this thoroughly contradicts your assertion as to our varying creed. Our canon of 1571, which one of you ablest men has declared to lay down a principle which, with God's blessing, may one day be found sufficient even for the great work of re-establishing the unity of Christendom, and putting an end to the deplorable divisions that have rent the Church of Christ asunder, declares that all presblers in the Church of England shall be careful that they never teach ought to be believed by the people except that which is agreeable to the doctrines of the Old and New Testaments, and which the Catholic fathers and ancient bishops have collected from that very doctrine. With such a basis of action as this upon which, let me tell you, there is now in full force a society of upwards of 3,000 members working and praying for unity; with a liturgy drawn from Catholic sources, with such a catechism as the one you have noticed, with the belief in the sacrifice of the altar and the Real Presence, and the admission of the remaining five sacraments, if not under that name, yet, as rites conveying grace, and the same grace, attributed to them by Rome—with these and many other badges of Catholicism, surely there is hope for the re-union of Christendom.

But then comes your second inaccuracy. We do not beg for admission into your gates, and the facts

which seem so remarkable to you that Pusey and his followers still remain in the English Church...

I can assure you there is an awakening by all Catholics who watch the signs of the times...

When we add to these facts the most powerful engine hitherto worked in England—namely, Mr. Miall's organized party for the severance of Church and State...

November 25. D. W. C.

IRISH INTELLIGENCE.

THE ARCHBISHOP OF TUNIS ON THE COMING REFORM BILL.—The Freeman's Journal publishes a long letter from the Archbishop of Tunis to the Earl of Derby...

A correspondent of the Weekly Register writes:—"On the eve of the Festival of St. Charles Borromeo, I had the happiness of being present at the dedication of a beautiful Gothic church in his honour at Charlestown, in Mayo, by the Lord Bishop of Achery, of which you recently gave an account in your paper."

THE BELFAST CATHOLIC INSTITUTE'S ASSOCIATION LIMITED.—This admirable undertaking progresses in the most satisfactory manner; and bids fair speedily to be in excellent working order.

SAFETY OF THE "INDIAN EMPIRE" STEAMSHIP.—The steamship Indian Empire arrived at Broadhaven at nine a.m. on Friday. The passengers landed in excellent health, expressing themselves highly satisfied with the ship, captain, officers, and crew.

The Cork Examiner says that Mr. George Grehan, of Clonmeane, Banteer, has been selected high Sheriff for the County of Cork for the year 1859.

On Friday, the extensive property of Colonel Powell Leslie, situate in the county of Meath, was sold in the Landed Estates Court.

It is said that the last Australian mail, which was delivered in Dublin on the 14th ult., contained the almost incredible number of 1,400 registered money letters, transmitted by emigrants to relatives and friends in the old country.

A gentleman has called at our office, says the Gateway Vindicator, and stated that he saw a reverend gentleman and his assistant distributing Protestant tracts on board several vessels leaving the harbor.

The Earl of Courtown, while attending a meeting of poor-law guardians of Gorey, on Saturday, was attacked with apoplexy and died soon after.

The following liberal (?) rewards for saving life at sea were awarded by the Board of Trade to the undermentioned, viz:—To Richard Corcoran, Bartholomew Mahony, and James Penman, commissioned boatmen, const guard station, Wexford, 10s each, and to Thomas White, John Furlong, John Howlin, Thomas Delany, Patrick Kelly, constabulary and fishermen, 25s each for saving the crew of the schooner Sisters, Milford, and brigantine, Sir Donald Campbell, of Newry, wrecked on the coast of Wexford, October 19.

The "Secret Societies" in Ireland continue to be the subject of frequent mention in the press, and frequent warnings from the altar. In addition to the ribbon societies, a new society, for a different object, has been formed, and is said by some (with what truth we know not) to be propagated by emissaries from the Irish in America.—Tribune.

ROW BETWEEN THE POLICE AND MILITARY.—On Saturday evening the principal streets of our city were the scene of a very disgraceful row between the police and military. It seems that some soldiers of the 14th Regt, at present stationed in our barracks, were drinking at Mrs. Maher's public house, in High street, and that a row took place amongst themselves during which they broke some glass in one of the windows. A little girl belonging to the house run out and called a policeman Sub-constable Timms, who immediately proceeded to James's street police barrack, for a few men to assist him in the discharge of his duty. Two men promptly returned with him to Mrs. Maher's and when they saw that the persons causing the uproar were soldiers, they were about to leave the public house, when one of the soldiers put his back to the door, and dared the police to arrest him or any of his party. The police were, however, not provoked by this challenge, and contrived to get out without further molestation, when they proceeded to the Tholsel. They had no sooner entered the little office, used as a lock-up, than an alarm was given by some one outside, that a person was being murdered. They immediately rushed out, when they were met by ten or twelve soldiers who struck at them with their belts, inflicting some severe wounds particularly on Sub-constable Timms, one of the most inoffensive men in the force, who received a blow of a belt-clasp in the right eye, injuring it to such an extent as renders it doubtful whether he will ever recover the use of it. The few police who were present could make no defence against such odds, and beat a retreat into the office. His Worship the Mayor, was present on the spot, and stood at the door of the office, warning off the soldiers from further violence, when they desisted and proceeded on their way to the barracks. In Rose inn street they met Sub-constable Crean, and assaulted him without the least provocation. They struck at him with their belts, and he rushed for shelter as fast as he could, pursued by the yelling soldiers till he got into Mr. Callaghan's Hotel, when the soldiers dashed in after him, breaking the glass-door, and perpetrating other acts of violence. Poor Crean fortunately escaped through the back door, and the military proceeded to John street barrack, and caused out Head-Constable M'Loughlin, saying that some civilians were fighting. When he made his appearance, a blow was struck at him which he fortunately escaped, by dashing the door in the ruffians' face. Disappointed of their vengeance on Mr. M'Loughlin, they broke the windows of Mr. Cole's office which they mistook for a portion of the barracks, and after satisfying their destructive propensities they retired to their barracks.—Kilkenny Journal.

LOLA MONTES.—This eccentric lady, who has won a notoriety as wide as the world, came from America in the Pacific, and arrived in this city on Wednesday night. It is understood that she will shortly commence a course of lectures in Dublin.

The Mercantile Advertiser states that rumours are prevalent to the effect that important changes in the Irish Government are in contemplation. Lord Naas is certainly to go to India as Governor of Madras, in place of Lord Harris. The Evening Post reports that Mr. Seymour Fitzgerald is to be Lord Naas's successor in the Irish Secretaryship, and adds that Lord Naas has obtained a promise of a permanent office for his brother, Captain Bourke, to be created by a new Irish Lunacy Commission Bill, which is in preparation for next session. Captain Bourke is to be chief commissioner; and a sort of promise of two other commissions has, it is said, been given to other parties.

Judging from the Irish newspapers we regret that a most decidedly bad feeling appears to have set in between class and class in that part of the United Kingdom. It is in what hitherto has been called a respectable Dublin Journal where we find letters suggesting, for the protection of landlords, the most ruffian and brutal treatment of people who live in suspected localities. Eviction is only a mild and moderate form of the punishment proposed to be inflicted. The landlords and their agents are to employ blunderbusses in order that, by fair shots, they may save the trouble of trial by jury. Blood-hounds are also to be employed to scent out murrainers and enable the police to bring them to justice.—Worse than all, it is atrociously suggested that old and debasing forms of punishment should be revived against the organisers of Ribbonism, as if torture were needed to supplement the gallows.—Star.

In this county says the Clare Freeman, we are happy to say, nothing has occurred which would lead us to suppose that agrarian disturbances are likely to become general. As to two or three threatening notices about mock land which the police found posted up a few days ago in this town, we do not think the slightest importance is to be attached to them. They are, doubtless, the work of some idle vagabond, who has taken that mischievous way of amusing himself; and it is evident the police authorities did not look upon the matter in any serious light, or they would have brought it before the magistrates, of whom there was a meeting on Monday in the court house.

In consequence of a reduction of wages, about 500 labourers turned out on Saturday last on the Athlone and Tullamore Railway, and desperately assaulted five gangers, one of whom is not expected to recover. The mob also broke a large quantity of tools and implements. The police at Ballycumber and Clara pursued the rioters and dispersed them. This day further disturbances are apprehended, and two stipendiary magistrates and a very large force of police are stationed at different points along the line, to keep the rioters in check.—Standard.

THE MOUNTBANK'S AVATAR.—Gavazzi is come—and gone; and never did public notoriety make less sensation. Were it not for the flaming placards of a local Orange newspaper, which thrifly turned a few shillings by the sale of the Mountbank's contemptible discourses, persons not reading the public journals might not have been aware of the man's existence in the town at all. Nevertheless he has made a handsome thing of it, doubtless, and will be able to flaunt it more bravely than he could have done when his proud stomach was forced to submit to the meagre fare of a poor friar in Romagna. There has been some of the apprehended disturbance, after all—to the elation and disappointment of a tolerably numerous class of anti-Popish fanatics here. We happen to know that the foolish paragraph which appeared in a well-meaning Dublin weekly newspaper about the then approaching exhibition of the strolling gang of Orange rowdies, lay and clerical, in Belfast. They really did hope that the humbler Catholics in this town would get up an angry demonstration against Gavazzi; and out of the consequence they hoped to be able to make great capital in the exposure of "Popish bigotry and intolerance." All their arrangements were made for that end. Accordingly, when we, on behalf of the Belfast Catholics, declared that there was no danger whatever of riot—that our people would in no way interfere with the Italian scamp and his Protestant dupes—the Orange fanatics were sadly wrath and vexed; and the very papers which, in any other circumstances, would have copied our article eagerly as evidence of peace, passed it by without any notice whatever, and still kept ringing the changes upon that sorry paragraph of our Dublin contemporary, which, to the last, they hoped, would excite a row. But all went by as merrily as marriage bells. There is not a Catholic of any intelligence in Belfast, however humble his position, who did not know right well that the aim and object of a considerable Orange rabble rout here was to get up a disturbance of some sort as would be made, in clever handling, to bring the character of the Catholic community into disrepute—that what was wanted was something which would give a kind of martyr celebrity to this miserable mountbank, who makes Judas's livelihood in filthy coins, by abusing the holy Church which has flung him out from its sacred bosom; and that Catholics, knowing all this, were wise enough to disapprove their foe. The peripatetic slanderer of God's Church—than whom in Catholic eyes there is no object more miserable and degraded on God's earth—was allowed to go as he came, unnoted and despised.

Now that he is gone, we would ask the speculators in religious fanaticism who brought the fellow here (could they appreciate the feelings of good citizens and honest Christian men), whether they have not made a poor bargain? When Gavazzi was here before, he was a novelty that men might go to see as they would to behold tigers and hyenas devouring raw flesh in a strolling menagerie: the fellow himself, his tricks, his lies, his buffonery and mountbankery, were all new, and had a quaint attraction in them. This time the buffoon and slanderer overdid his filthy function; he lied so extravagantly that the foremost leaders of the anti-Catholic factions in Belfast became alarmed and disgusted at his audacity and recklessness; and though the howling Orange rabble stuck to him to the last, the leaders so utterly deserted him that in the end he was obliged, in lack of a more respectable figure for a chairman—to fall back upon "Roaring Hanna."—This is the fate of all the miserable apostates, who, hurried away by their pride, their passion, or their vice, falls from the purity of the Catholic Church, and particularly strike at the mother that nurtured them: first the objects of sympathy and admiration to select gatherings of feeble Protestant old ladies and gentlemen with full purses and empty heads; then the coarse and foul religious buffoons of howling Protestant mobs; and at last miserable outcasts sinking to the lowest point of self-humiliation, misery and poverty. We know what has been the end of Achilli in these countries; and we may guess what will be the end of Gavazzi. And now as to the quack's pretensions to be accounted an orator. Are the cheers a test? Why, the howling Orange mob that filled the meeting-house would have cheered him as loudly if he had talked the nonsense chorus of a comic song and told them it was Sanscrit. When he came here before, we went to hear one of his discourses. He spoke for three-quarters of an hour in Italian; and not one of the screaming audience understood a word he uttered; nevertheless they cheered him as loudly as if he had been declaiming in the purest English with all the eloquence of Gratian or Curran. They cheered his acting—which was outrageously extravagant—that was all. As for his last visit, read the faithful report of his speeches given in the local Orange organ, and judging them by any ordinary canons of criticism and common sense, say did you ever waste through sadder stuff? We do not speak of their blasphemy, their horrible profanity: we allude merely to the style of talk, the broken slip-slop sentences—the ejaculatory nonsense of the mount-bank—did you ever read paltrier rubbish than that? Why Spurgeon, the buffoon of the pulpit, is a Cicero to this contemptible apostate friar.—Glaston.

The following announcement appears in the Evening Star.—Mr. Bright's organ and the journal which generally indicates most correctly the measures of the Government:—"We are enabled to state, upon sufficient authority, that it is the intention of the Crown in Ireland to introduce a bill next session reforming the law and of landlord and tenant in that part of the kingdom. The measure will probably be modelled on the bill brought in by Mr. Napier in 1852, with the omission, of course, of the tenant's compensation clauses. In other respects, the bill was an excellent one." According to this demi-official statement, the Government Compensation Bill is to be Mr. Napier's old bill, with the compensation clauses left out. This we must admit, is a very amusing piece of audacity. The farce to be got up by the Dorbysites, as a sequel to the comedy of "The Reform Bill," is the "Irish Tenant Bill," with the chief part omitted, "of course," by special arrangement between the Government players and their assistants of the "Irish Independent Opposition." And thus it is, according to the Star, the self-appointed advocates of the Irish tenantry are about to fulfil their trust and discharge their solemn obligations.—Dublin Evening Post.

The directors of the Cork Athenaeum have very properly refused to endanger the safety of their building by letting it as a lecture room to Gavazzi, the apostate.

HEALTHLESS TREATMENT OF A LUNATIC.—The following facts have been communicated to us by a gentleman of the most undoubted honor and veracity:—"On the last fair day of Clonmel, the memorable 6th of November—(gunpowder plot day) our informant, noticing a very respectable young person, or, as he describes her, a young lady 25 years of age, and good looking, moving unsteadily on the platform as if under the influence of drink. A man, who seemed to be an under-servant, groom, or stable-helper or something of that sort, appeared to have charge of her, and two policemen, armed, and with bayonets fixed, guarded her, one on each side. On inquiry, our informant ascertained that she was a lunatic. He was surprised to see no female attendant with her, but as his observation was only casual, the matter passed. A few days afterwards, however, the affair was brought forcibly to his recollection by an account which reached his ears that a young lady, about twenty-five years of age, a Swiss by birth, who had scarcely speak a word of English, was brought by a man, who had the appearance of a groom or other under-servant, to the county Lunatic Asylum here, that she was guarded by two policemen, with fixed bayonets, that the warrant under which she was brought for commitment was signed by a magistrate residing near Templemore, and that the unhappy young lady was described as having exhibited symptoms of aberration of intellect whilst residing as a governess in the family of a clergyman of the Established Church, a Protestant Rector. There being no room for her in the county asylum, which is, unhappily, inadequate to the wants of the fearfully increasing number of lunatics, the resident physician could not take her in, and he merely made an inquiry, her name, as he was, at the appearance of only men with her, "was there no female to attend her on her long journey from Templemore to Clonmel?" He was answered in the negative. Admission to the overcrowded asylum being impossible the man and the sub-constable next took the poor young lady to a county magistrate to get her committed to the county jail! The magistrate having examined the warrant for commitment to the lunatic asylum, found in it no formal allegation that she was a dangerous lunatic which was the only pretence under which she could be lawfully committed to jail. He, therefore, in the absence of a formal warrant and having no evidence whatsoever that she was "dangerous"—a personal examination leading him rather to the opinion that she was perfectly harmless, refused to commit her, and she was taken away by her custodians from Clonmel by the 4 p.m., train on the same day. So that assuming that she was taken back to Templemore, we have the disgusting fact placed prominently before us that a poor helpless lunatic lady made a journey of above eighty miles! in the close custody of men, unprovided with a female assistant to look after her natural wants! And that horrifying fact aggravated by the additional allegation that she came, so escorted, from the house of a Protestant clergyman who must have a wife and daughters, or he would not have a Swiss governess residing with him. What has become of her since we know not.—We only know that she has not been brought back to Clonmel. Our readers may recollect the sensation which was occasioned in England, and throughout Europe, some months ago when the Times proclaimed the brutal conduct of a high functionary in England which shipped off a poor French governess who had taken fever, by rail to Folkestone, and by steamer to Boulogne. She died the day after landing at Boulogne, never having spoken, and being only identified by a ticket which was duly stitched on her stays!—We shall offer no commentary at present upon the treatment of the lunatic, nor shall we at present name the Rector, in order that his explanation, if he can give any, may accompany his name to the public, and that no unfair prejudice may be prematurely excited against him. But this much we will say, that the facts as we have stated them, rest upon the most unquestionable authority, and that we have been furnished with the name of the Rector, upon whom rests the imputation, we hope unfounded, of having sent a poor afflicted destitute helpless foreign young lady, to whom he stood in loco parentis on a journey of more than forty miles, without the attendance or care of a female.

GREAT BRITAIN.

Catholic children are just now the main objects of injustice and oppression in Scotland, as well as Ireland and England. The details of a case have just reached us, in which the child of a starving Catholic widow arrested by the Edinburgh police for begging, and sent to a Catholic Reformatory School for education as a Catholic, has been removed from it by the Edinburgh Parochial Board, which was contributing nothing to her maintenance, on the pretence that she might eventually become chargeable to it, and now receiving a compulsory Protestant education, has been intentionally sent to a place many miles from any Catholic Church. Public attention has been called to this case. The mother has earnestly reclaimed her, and has been visited by charitable Catholics, one of whom offered to be bound under a penalty for the child's good conduct, or to undertake the care of it at one-half the lowest sum paid by the Board. All these offers, however, have been refused, and the poor child is still under Protestant education. Nor has any feeling of sympathy been expressed by any of those who have been so loud in their demonstrations in favor of the Jew Mortara. It is hardly a week since a similar injustice was perpetrated by the Governor of Chelsea Workhouse, and here too all is quiet. The English, certainly, are not to boast on the subject of consistency.—Weekly Register.

The Bishop of London has called a meeting at Willa's Rooms for the first of next month, when an appeal is to be made to the public for funds to "carry the Bible into Japan and China." Next-time the Society for the Propagation of the Gospel in Foreign Parts is endeavouring to raise the mind by piteous appeals in favour of the "idolatrous nations" whom Providence has lately so "wonderfully and mysteriously placed within our reach," while our own subjects are flinging themselves off the bridges in the desperation of want and the madness of despair! Surely Lord Derby, who enunciated at the civic banquet, the other day, such sound and statesmanlike principles with regard to our foreign policy, will not sanction these proceedings. Let us show the people of China and Japan that we ourselves are Christians before we call upon them to adopt our religion and discard their own.—Freeman.

For the first time since its erection, an evening service was held at St. Paul's Cathedral on Sunday last. Dr. Traill preached. The bishop's discourse, which was extempore, occupied fifty-five minutes, making the entire service of more than two hours' duration. There were 500 well trained voices in the choir, and they were directed by Mr. Martin with great ability. The Star says:—"There was a crowd outside the cathedral unable to obtain admission, far more numerous than the congregation within. Indeed St. Paul's was encompassed by a dense mass of persons of both sexes, who in some places became so wedged in, that they were scarcely able to move in either direction. Ludgate-hill was no less thronged than St. Paul's-churchyard itself; and the whole neighbourhood exhibited an amount of animation, perhaps, never before witnessed in London on a Sunday. We regret to say that some persons who were unable to obtain admission behaved themselves in a very disorderly manner. They signified their disapprobation by groans and yells, while others manifested irreverent mirth by singing snatches of songs, and making every conceivable noise that folly could suggest." A correspondent of the same paper says:—"Saturn's work was well performed. Hundreds were drawn from attending their own churches and chapels, and kept around St. Paul's until the last moment, expecting the announced admission-gates to be opened, and too late, found there was to be no admission, and also that they were too late for their own places of worship. The public houses and bad women prowling about St. Paul's seemed to be enjoying a rich harvest." The Record observes:—"Outside the cathedral the scene was still rather interesting for Sunday evening. A large number of those who had been unable to obtain admission to the service were lingering about the south door, and as the carriages of the Lord Mayor and other civic dignitaries were leaving with their occupants the assembled crowd gave vent to their feelings by unmistakable groans of disapprobation, as if they considered themselves to have been unfairly excluded. Several persons outside were much injured by being pressed against the iron railings of the church." The Post notices the almost entire absence of females, remarking that there was scarcely a bonnet to be seen. It appears from our fashionable contemporary's account that the arrival and departure of the Lord Mayor or any one indeed occupying a carriage, were greeted with hisses and groans. The Advertiser says the congregation were satiated on leaving with "obscene shouts of laughter."—Pattern London! The example for Christian nations!

Late events suggest to us gloomy anticipations for the future, both of France and of Europe. For several years both have been preserved mainly by the French Emperor. Strongly as we dissent from the Englishman's standard of national welfare, which makes the Three per Cent's the only thermometer of public good, and the only gauge of right and wrong, we cannot but admit it to be a striking proof of the effects of peace and order, that in France, property of every description is worth more, by several years purchase, than it was when the Emperor seized the reins. Moreover, his power, and the influence it has given him, have been employed not only on behalf of peace, order, and property, but of morals and religion. We see this last word with some reluctance, lest we should be suspected of an antiquated error, miserable enough at all times, and signally ignorant in ours, taught as we have been, by an experience which former ages had not, —the error of supposing that the Church is to be upon the arm of Kings or Governments. Still, there is one inestimable benefit that they may confer upon her. They may leave her unimpeded to do her own work; they may respect, and compel others to respect, her liberty and independence. This service the Emperor has rendered to the Church, not only within the French boundary, but beyond it. To these things he owes the general sympathy which he has notoriously received from Catholics on this side of the Channel. As Englishmen they highly prize Parliamentary institutions and the freedom of the Press; though without the narrow-minded bigotry with which so many of their countrymen assume that the panacea for the ills of every nation on earth is a King, Lords, and Commons and a "venerable Establishment." They naturally like to see institutions like their own succeed elsewhere. Facts have counterbalanced this natural feeling. It is a simple fact that any blow to the power of the Emperor would shake the whole fabric of European society.

ATTEMPTED SALE OF A WIFE.—On Monday forenoon a disgraceful exhibition, the attempted sale of a wife, took place in the front of a beerhouse at Shear Bridge, Little Horton, near Bradford. The fellow who offered his wife, Martha, for sale, is named Hartley Thompson. She was said to be a person of prepossessing appearance. The sale had been duly announced by the bellman. A large crowd had been assembled. The wife, it is said, appeared before the crowd, with a halter, adorned with ribbons, round her neck. The sale, however, was not completed; the reason for this being that some disturbance was created by a crowd from a neighboring factory, and that the person to whom it was intended to sell the wife, the Duncan, was detained at his work beyond the time. The couple, though not long wedded, had led a very unhappy life, and it is said they and their friends were so egregiously ignorant as to believe that they could secure their own legal separation by such an absurd course as this—a public sale.—Manchester Guardian.

THE SEXES OF CONSUMPTION.—The terrible mortality caused by bronchitis, pneumonia, and consumption, which together kill—in England and Wales only—a hundred thousand people every year (being one-fourth of the entire mortality from more than a hundred other causes in addition to themselves), should make us think more seriously of many things, and not least seriously of the freaks of fashion which set climate at defiance. Why do we send children abroad in damp and cold weather with their legs bare, submitted, tender as their bodies are, to risks that even strong adults could not brave with impunity? Custom has made this matter appear familiar and trifling, but it is not out of place to say, at the beginning of another winter, that the denial to young children of proper skirts to their clothes and warm coverings to their legs has sown the seeds of consumption in thousands and thousands, and is, of many dangerous things done in obedience to laws of fashion, the one that is most thoughtless and most cruel. It is in the child that consumption can most readily be planted—in the child, that when the tendency exists, it can be conquered, if at all. It is to be fought against by protecting the body with sufficient clothing against chill and damp, by securing it plenty of wholesome sleep—not suffocating sleep among feathers and curtains—plenty of free abluition without prejudices on behalf of water, icy cold, plenty of cheerful exercise short of fatigue, plenty of meat, and bread, and wholesome pudding. These, indeed, are the things wanted by all children. Many a child pines in health upon a diet studded with the best intentions. But the truth is, that it is not possible to over-feed a child with simple wholesome eatables.—It can be stimulated to excess in the demoralising of sickly dainties; and, with a stomach once fairly depraved, may be made incompetent to say when it has had too little or too much. But a child fed any upon wholesome things knows better than any mamma can tell when it wants more; it can eat a great deal; has not only to maintain life, but to add height and breadth to stature. Fortify it, then, against variations of climate, by meeting freely the demands of its body; give it full animal vigour to resist unwholesome impressions. Especially let the good housewife, who has a young family to feed, learn to be utterly reckless as to the extent of her milk-score. Somebody has declared a pint of milk to contain as much nourishment as half a pound of meat. "Be that as it may, it is the right food for little ones to thrive upon, and may save much subsequent expenditure for cod-liver oil."—Dickens's Household Words.

The True Witness.

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MONTREAL, FRIDAY, DEC. 24, 1858.

NEWS OF THE WEEK.

THE insulting, almost menacing tone of the British press towards France, her ruler, and her institutions, in its comments upon the Montalembert trial, and the revolutionary spirit that is again rife as ever in Italy, which ever has been the battle ground of Europe—would seem to indicate the approach of a season of general hostilities in the Old World; whilst on this Continent the interference of the British naval authorities with the filibustering or piratical designs of our Yankee neighbors upon Cuba and Central America, may also lead to an interruption of friendly intercourse, if not to actual war, betwixt Great Britain and the United States. If indeed peace can be preserved for another year, it will be little less than a miracle; and our diplomatists will well deserve the name of *thaumaturge*, or wonder-workers. From India the tidings are of no great moment, but upon the whole satisfactory.

The lovers of fun may expect a rich treat shortly from the proceedings in the case of the Rev. Mr. Poole, late of St. Barnabas, and poor dear Dr. Sumner, who, as Government Archbishop of Canterbury has taken upon himself to cancel the license of the former, upon the grounds of his (Mr. Poole's) Romanising tendencies.—Mr. Poole has applied to the Court of Queen's Bench for redress; and the Court has granted a *writ* which will have the effect of compelling the Archbishop to hear the case over again, and of allowing Mr. Poole to justify his practices by an appeal to the Liturgy and Rubrics of his sect. The result cannot be but most damaging to Anglicanism, and therefore favorable to the cause of truth.

In Ireland the Lord Lieutenant, alarmed at the reported increase of Ribbonism, has issued a stringent proclamation against "Secret Societies." It is to be hoped, though it can scarcely be expected, that the laws against those dangerous organisations will be strictly and impartially enforced; against Orangeism as well as against Ribbonism—which hateful though it be to Catholics, is but the natural, indeed inevitable concomitant and consequence of Orangeism. The former is essentially an organisation for defensive purposes, and for obtaining that security against the wanton outrages of the latter, which the law refuses to give. To put down Ribbonism, therefore, it is first necessary to put down Orangeism; for no one but a fool can expect that, whilst the latter is fostered or tolerated, the former shall not also thrive and extend itself amongst the victims of Orange brutality. This is a fact, or rather truism, which our Canadian legislators who call themselves Catholics would do well to bear in mind, when again called upon to do the Orangeman's dirty work, by voting for the incorporation of a secret "anti-Papal" organisation.

WHERE WILL IT END?—The friend of law and lover of peace will ask himself this question, as he peruses in the columns of the Upper Canada press, the hideous and ever accumulating details of Orange ruffianism, and of Catholic endurance. The reign of law, in so far as Catholics are concerned, is at an end in the Upper Province; the victims of Orange lawlessness, they have lost all confidence in the administration of justice, and can no longer look to the legal tribunals for redress and protection. Orange murderers, whose guilt is known of all men, go forth to their daily crimes in broad day light, with full assurance of impunity; for Orange Magistrates, and Orange jurymen are leagued together to protect them. Meanwhile the question forces itself upon us,—“Where will it end?”

No very difficult question to answer; for it is pretty evident what must be the melancholy result of the present system, if persisted in in Upper Canada. The Catholics of that section of the Province, unprotected by the law—nay, knowing law only as an instrument employed by Orangeism for their oppression—will take its administration into their own hands; will redress their own wrongs without going through the farce of appealing to the legal tribunals; and will themselves, with their own right arms execute a wild justice upon the Orange ruffians who defy both God's law and man's law. Social anarchy, hideous anarchy, will be the result; and we shall be doomed to witness on this side of the Atlantic

the same scenes of violence and bloodshed and hellish retaliation, as those which, occurring on the other side, make our ears tingle as we hear of them through the British press.

All history teaches us that there where men have lost confidence in the impartial administration of the laws, they will soon proceed to avenge their real, or fancied wrongs by brute force. Now we know that the Catholics of Upper Canada have only too good reason for believing that for them there are no hopes of justice from the ordinary tribunals; and that in so far as they are concerned, Magistrates and Jurymen, being for the most part Orangemen, are but the ministers of iniquity, and the agents of an infamous oppression.

Our Judges seem as yet to be uninfected with the Orange virus; but who can tell how long this shall be the case, when we reflect upon the aggressive spirit of Orangeism; and when we consider the open encouragement given to it in the highest quarters? To his honor be it mentioned that, at a late trial of a gang of Orangemen whose guilt was established as clear as the sun at noon-day, but whom an Orange jury, of course, acquitted, the presiding Judge—Chief Justice Robinson—indignantly rebuked the perjured miscreants before him, and expressed his reluctance to register their infamous verdict. And whilst we have such men as a Robinson for our Judges, we may still hope that perjury and rascality shall never be allowed to pass altogether unrebuked.—But who can assure us that we shall always have such men on the Bench of Justice? What security have we, under the present system, that we may not have a notorious and oath-bound Orangeman, raised to the high office of a Judge; and called upon to concur with Orange juries, in acquitting Orange criminals, and convicting innocent Catholics?

Never, even in the darkest days of "Protestant Ascendancy" in unhappy Ireland, did Orangeism manifest more audacity, more contempt for law, or more bitter malignity towards Papists, than it does at the present day in Upper Canada. Never have we heard of its being received as an honored guest in Vice-Regal ante-chambers in Dublin, or of its daring to insult and degrade the Courts of the British Legislature with its infamous insignia. These insults it can inflict upon Papists only in Toronto; this indignity has been reserved for a Canadian Parliament; and when we see it thus triumphant, in the Court and in the Senate, we have but too good reasons to dread that ere long its baneful influence shall be extended to the Palace of Justice; and that, like our Governor and our Legislators, our very Judges shall become its docile tools, and give their aid to execute its savage behests. Surely it is time to ask—"Where will it end?"—and to take some measures to repress the monster evil of Canada.

It is not that we would invoke any legal action against Orangeism, as if the evil complained of could be remedied by statute. We know how utterly useless are all Acts of Parliament against "Secret Societies," how futile the agency of the police for their repression. But we would invoke a healthy public feeling against all Secret Societies, as unbecoming the honest man, the brave man, and the Christian; but we would demand of the Government to refrain from countenancing Orangeism, and to exclude all known members of either "Ribbon" or "Orange" Lodges—for both are alike infamous—from all situations connected with the administration of justice. How reasonable these demands are, and how necessary the application of the principle therein contained—if we would have law respected in Upper Canada—may be seen from the following extract from the *Toronto Freeman* of the 26th ult.:

"A number of Orange ruffians, assembled in the village of Arthur, on the 16th of last February, and fired several volleys into the Catholic Church of that place. Twenty-six balls were found to have passed through the building. The sacrilegious gang next proceeded to the house of Mr. Cornelius O'Callaghan, into which they fired several shots, one of which passed close to his son's head. The Catholic clergyman who attends that mission was at the time in the house, a fact which was, without doubt, known to the Orangemen.

Bench warrants were granted at the Spring Assizes, by Judge Hagarty, for their arrest. Nearly twenty of the scoundrels were identified and arrested, and remanded till the late term at Guelph, when they were put upon their trial. The evidence was so clear, strong, and irrefragable, that Chief Justice Robinson told the jury that they could not help bringing in a verdict against the miscreants in the dock. The District Attorney, too,—Mr. Kingsmill,—discharged his duty well and honorably, in eliciting testimony which left not a shadow of doubt as to the prisoners' guilt. Yet, will it be credited, these villains, whose guilt was made so manifest, were allowed to go forth from the dock unscathed? So outrageous was the verdict, that it called forth a burst of indignation from the Chief Justice. That functionary exclaimed, "I never recorded a verdict with more reluctance in the whole course of my life," or words to the same effect. What a rebuke to the twelve men who rendered such a verdict to have a judge virtually say, "you are perjurers!" The language made use of by the learned Chief Justice will bear no other interpretation.

Hereupon our cotemporary exclaims:—"Seriously, how long more is the endurance of the Catholics in this section of country to be trampled upon? Is there no redress? Must they at last take the law into their own hands, and inflict summary chastisement upon any or all who in future may molest or injure them? For fear to counsel such a course; but we are apprehensive that the culpable apathy which the Government evinces, will, at no very distant day, produce a fearful reaction in this as well as in other sections, when 'life for life, and an eye for an eye,' will be the *cri de guerre*." God forbid! that it should come to this; and yet to this must it come, if the friends of justice

and order do not bestir themselves; and availing themselves of their constitutional privileges, enforce upon their representatives in Parliament, and in the Ministry, the duty of discouraging all secret politico-religious associations. In this Protestants are interested, but above all is this the duty of all Catholics: for there is the danger, imminent danger, lest oppressed by Orangeism, unprotected by law, and their bitter cries unheeded by their happier co-religionists in the Lower Province, the Catholics of Upper Canada, goaded to desperation, seek in Rabbonism, or other illegal secret organizations forbidden by the Church, that defence against the violence of their implacable enemies, which the laws refuse them. Yes! where Orangeism is dominant, there in spite of all that the Priest can say or do, there will counter secret societies spring up; and he who looks on unmoved at the growth of Orangeism is—no matter whether he be Catholic or Protestant—doing his best to foster Ribbonism.

MR. GEORGE BROWN AND THE REV. MR. RYERSON.—There is an old saw to the effect, that when a certain class fall out, "honest men are likely to come by their own." If this saying be true, a brighter day for Catholics, and for the cause of "Freedom of Education," is about to dawn; because Mr. George Brown and the Rev. Chief Superintendent of Education are most undeniably at loggerheads.

The *casus belli*, or immediate cause of hostilities in this case is the "Report" lately published by the Rev. Mr. Ryerson on the Upper Canada School system; wherein that official appears, strangely enough at first sight, as the defender of "Separate Schools;" and which has provoked a rejoinder from the *Globe*, and another over the signature of Mr. G. Brown, wherein the said "separate" system is denounced, and the advantages of a common or uniform system of State-Schoolism are warmly insisted upon. In this the *Globe* is perfectly consistent; for it, and its reputed editors are, as they always have been, the openly-avowed enemies of "Freedom of Education;" but the action of the Rev. Mr. Ryerson—who *au fond* is as hostile to the claims of Catholic parents to superintend and have sole and absolute control over the education of their own children, as is the veriest No-Popery brawler in Upper Canada—may appear at first sight somewhat paradoxical, and requires, therefore, a few words of explanation. It will be seen, however, that although he may have slightly varied his formula, the Reverend Superintendent is still perfectly consistent with his anti-Catholic antecedents; and that he is as little friendly to Freedom of Education as he was five years ago.

We should premise that we have not as yet seen the *Report* itself; and that all our knowledge of its contents is derived from extracts given in the *Globe*, the *Toronto Colonist* and other journals. This confession, shall we hope, suffice to exonerate us from any suspicion of a design to suppress any portion of the arguments employed by the respective combatants: whilst at the same time, we have every reason for believing that our several cotemporaries have published all that is of chief importance upon both sides of the question. Those arguments we shall endeavor to reproduce; because therein we find a full corroboration of all that we have ever advanced as to the inconsistency, the injustice, and the worthlessness of the existing "Separate School Law" for Upper Canada; and as to the duty and interests of the Catholics of that section of the Province to arouse themselves from their long slumbers, and to compel their rulers to do them tardy justice.

The Rev. Mr. Ryerson then appears as the advocate of the Separate School law; but, and herein lies the clue to the apparent anomaly—of that *law as it is*. Mr. George Brown, on the other hand, over his own signature, and—if we may say so without breach of editorial etiquette—through the columns of the *Globe*, denounces that law as inconsistent with, and destructive of, the common or uniform system of State-Schoolism, which he advocates, and whose advantages his opponent admits; and he argues with much force, from the Chief Superintendent's own premises, that either the said Separate School law should be totally repealed, or that its provisions should be greatly extended. *The law as it is*, is, as the *Globe* clearly shows, an absurdity and an injustice.

The former supports the separate school law as it is, because it is virtually useless; because whilst, in theory, recognising the claims of the parent, as against the State, to superintend and control the education of the child, it almost entirely deprives him of the exercise of that right. But, adds the Reverend official, were the said law, from a formula to become a reality; were it to be so modified as in practice, as well as in theory, to leave the education of the Catholic child under the control of the Catholic parent—then would it be time to repeal it altogether, and to assert "State-Schoolism" in all its naked deformity. So long however as the law remains a formula, a sham, a "snare and a mockery" of justice, as it has been well called, so long is the

Chief Superintendent of Education content to maintain the existing arrangement. This position the Rev. Mr. Ryerson supports with the same sleek casuistry as that with which he attempted to palliate the pecuniary frauds in which he was detected during the last session of the Legislature, but in spite of which he was compelled to disgorge a portion at least of his plunder. The holy and methodical official, keenly alive to the advantages of his Government situation, and of his value as a model of Christian integrity to the benighted Papists of British North America, thus, with much uncton, and "great sweetness," delivers himself upon the subject:—

"The second condition which would justify the abolition of the separate school provisions of the law, would be their injury to the general interests of the public schools."

Now as every separate school is injurious to the interests of the common schools, it is evident that were the separate system to be extended, or were it capable of being extended, the Rev. Mr. Ryerson would be in favor of its repeal. But so carefully is the separate school law worded, so numerous, so iniquitous, so ingeniously contrived, and almost insurmountable are the obstacles thereby opposed to the extension of the separate system, and the establishment of separate schools, that the reverend Superintendent sees clearly that the law may, without injury to the common system, be left as it is. And thus shall the Government, without in reality conceding anything, enjoy amongst fools great reputation for its liberality to Catholics; and be greatly extolled by all liberal *Katholics* of the place-hunting stamp.

Mr. George Brown, on the contrary, argues—with at least equal justice and regard for the parental rights of Catholics, and certainly with much more of logic—that the advocates of separate schools have already obtained either a great deal too much, or not one-half enough.—That if Catholic parents have a right to separate schools at all, they have a right to demand that the obstructions opposed by the "law as it is" to the establishment of such schools should be at once and thoroughly removed; and that if the Government allow a separate system of education for Catholics, that system should, in proportion to the numbers of Catholics, be as effectually aided by the State, as is the system of which Protestants avail themselves. He shows that, whilst out of a sum of about £311,131, Protestants receive for their schools to the tune of £303,039, Catholics who number ONE-FIFTH of the whole people of Upper Canada, and who as the poorer class stand the more in need of State aid towards the education of their children, receive the magnificent sum of £8,092, or about ONE-FORTIETH of the whole sum appropriated to educational purposes in Upper Canada. Now it is precisely this system, this monster injustice towards our Catholic brethren in the Upper Province, that the Rev. Mr. Ryerson, our Canadian Ministry, and their supporters in both sections of the Province, are doing their best to uphold and perpetuate; whilst for so doing, a servile Ministerial press challenges for them the respect and gratitude of the Catholic community.

"No one" adds the *Globe*, and here we agree with our cotemporary, "no one knows better than Dr. Ryerson does that the present Separate School arrangements make no adequate provisions for the education of Roman Catholics."—Therefore argues the *Globe*—and here we differ altogether from the Brown clique—those arrangements should be abolished, and the separate school law repealed. Either, says the *Globe* make the separate system effectual for the education of those for whom it was designed—or abrogate it altogether. The *Globe* logically but unjustly, adopts the latter alternative; Catholics and all friends of Freedom of Education logically and justly adopt the former; whilst the Reverend Mr. Ryerson, all place-holders, place-hunters, and hungry hangers on after Custom House appointments, destitute both of logic and justice, take their stand upon the ridiculous *via media* of "the law as it is."

Some other remarks upon the Ryerson Pastoral, and the contrivances thence arising betwixt the government official, and the *Magnus Apollo* of the "Ours" we have to offer; but these from want of space, and lest we should weary our readers, we must postpone until next week.

The Montreal *Pilot* of the 18th instant is amusingly angry with, and vehemently abusive against, the TRUE WITNESS, because of the latter's condemnation of the apology put forward by the former, for a supposed act of apostasy on the part of a Canadian Catholic official; and the TRUE WITNESS is pronounced to be "dangerously *daft*" and an "APOSTATE IN RELIGION." All this fire and fury, however, prove—not that the TRUE WITNESS was wrong, but—merely that the *Pilot*, conscious that the cause he advocates is a bad one, naturally relies for victory upon abuse, rather than upon argument. Could he convict us of error he would do so; since he cannot, he hurls harsh epithets at our heads, and strives to crush us beneath a load of unsavory words.

He admits however that he "may be wrong" in his doctrine, that, for a Catholic to participate,

or allow himself to appear to the world even as participating, in any act of Protestant worship, is not a dishonorable and impious act; but he appeals from the judgment of the TRUE WITNESS to that of a more competent tribunal:—

"If any casuists," he says—"not out of their right mind"—were to take up the case, and determine that we have judged wrongly, so be it; we should bow in all due humility to their decision."

To that decision we also with confidence appeal; and if the *Pilot* can find, we do not say one "casuist," but a single honest Protestant of average intelligence, who will uphold the thesis—that it is not an infamous and impious act on the part of a Catholic to join, for worldly motives, even outwardly or in appearance only, in any act of Protestant worship, or take part in the religious exercises of those whom the Church anathematizes as heretics,—we shall be prepared to confess that we have greatly over-estimated both the intelligence and the honesty of our separated brethren.

Let us by way of illustration suppose a case perfectly in point. What would Protestants think of a poor Irish Roman Catholic tenant, who to ingratiate himself with his Protestant landlord, and thereby secure a renewal of his lease, should at the request of the latter, attend the services of the Anglican Church, instead of going to Chapel to hear Mass as in duty bound? and who should thus join in worship and spiritual communion with those who openly denounce the said Mass as a "damnable idolatry," and who profess to believe that all Papists are idolaters. (see *Homilies of Church of England*). Would not, we ask the *Pilot*, would not all intelligent and honest Protestants from their hearts despise the poor humble Roman Catholic peasant of Ireland, who for such motives, should be guilty of such an act of apostasy, in base compliance with the request of an earthly superior? Would they not look upon him as a craven abject hound, "a contemner of the Divine Majesty," as the scandal of his religion, and as a disgrace to his country? Of course they would; and yet it is impossible for the *Pilot* to point out wherein the conduct of the illiterate Popish peasant of Ireland in the case above assumed, is more unworthy of the Christian, and the honest man, than that imputed by the Quebec *Herald*—(whether truly or falsely we presume not to determine)—to a wealthy and well educated Canadian official.—Now "*daft*" though we may be, we are not so silly as to believe that there is one law of right and wrong for the rich, influential, and well educated, and another for the poor, and illiterate.

Or again, let us suppose another case, also quite analogous to that whose merits are in dispute. An eminent personage, a member of the Royal Family, a British subject and a professing Protestant, is now making a tour over the Continent of Europe; in the course of which it is very probable that he may visit Rome, and even reside for some days or weeks in the capital city of Christendom. Now suppose that that illustrious visitor, were, at the request of the Pope—who like the Queen of Great Britain, is both a Sovereign Prince, and Head upon earth of the Church established in his dominions—to attend Mass, and to take part publicly in some act of "devout worship," in honor of the Blessed Virgin, instead of assisting at the religious exercises of his Protestant fellow-countrymen: what we ask the *Pilot*, would be the language of the British press? what the sentiments of the British Protestant world upon hearing of such an outrage upon the Holy Protestant Faith? Would they not, with one heart, and with one voice exclaim, that the illustrious personage so offending, had approved himself false to the faith for which a Cranmer died, and a Titus Oates was whipt at the cart's tail? Would they not endeavor to impress upon his mind, in pretty forcible language, the fact, that by his apparent apostasy to Romanism, he had renounced the principles in virtue of which his mother was seated upon the throne of the British Empire; and that he had in consequence forfeited his right to succeed to the British Crown? Of course they would; and yet it is equally certain that it is as wrong, as infamous a thing, for a Catholic to participate, even in appearance, in any act of Protestant worship, as it would be for a Protestant to unite with Catholics, in essentially "Romanish" acts of "devout worship."

As we said last week, so we say now, that we do not pretend to affirm the truth of the report published in the Quebec *Herald*; and which by calling forth the *Pilot's* apology for an act of apostasy, provoked the comments of the TRUE WITNESS. We hope for the honor of Canada and for the honor of our religion, that that report is utterly destitute of foundation; and most cheerfully shall we, when authorized to do so, give the aid of our columns to its refutation. In the mean time we content ourselves with recording our indignant protest against the servile and impious doctrine laid down by the *Pilot*—as to the propriety of a Catholic's participation in acts of Protestant "worship" at the call of an earthly sovereign; and appeal to the words of Him, who shall one day come in great majesty to judge the earth, and Who has Himself left us as a legacy this ever memorable warning—to which we direct the attention of the Protestant *Pilot*:—

"Dico autem vobis—Omnia quaecumque confesseris fuerit in terra coram hominibus, et Filius hominis constituet illam coram Angelis. Qui autem negaverit coram hominibus, negabitur coram Angelis Dei."—St. Lucas, xii. 8, 9.

The Pilot will please observe that there is no exception made in favor of a Canadian place-holder; and that even a royal invitation to apostasy is not admitted as a valid plea for denying Christ, or His Church, before men.

A WARNING.—The Upper Canada papers in the Orange interest have given our Catholic members fair warning; and so it is to be hoped that the latter will do their duty better next Session of Parliament, than they did the last.

The Orange Society intends again to apply to the Legislature for an Act of Incorporation during the Session of 1859; and is signed by the Grand Master and other office-bearers of the ruffianly crew.

The Courrier du Canada will we hope pardon us for our apparent neglect of him this week; but owing to the press upon our columns we have been compelled to postpone our reply to him until our next.

ORDINATIONS.—On Saturday last, in the chapel of the Grand Seminaire, His Lordship, Mgr. J. Larocque, Bishop of Cydonia, conferred the following orders:—

Priests—M. A. A. Gravel, O. Blanchard, Celestin Martin, Fabrien Malo, and Marcel Mirault—all of the Diocese of Montreal.

Sub-Deacons—M. M. A. Dequoy, Alphonse Tasse, A. Vinet, J. O. Remillard, of the Diocese of Montreal; and A. Savaudet of the Diocese of Toronto.

On the same day, at the Church of Sault au Recollet, His Lordship the Bishop of Montreal, conferred the Order of Priest upon M. Thomas Dagenais.

On Sunday, in the parish of St. Henri de Mascouche, His Lordship the Bishop of Montreal, conferred the Order of Priest upon M. Jos. Ed. Dussiet, and of Deacon upon M. Oct. Lasalle.

From the TRUE WITNESS of last week it will be seen that the Catholics of Guelph, convinced at last of the imminence of the peril with which Orangeism threatens our fair country, have organized, but publicly, constitutionally, and in the face of day, with the express object of opposing a barrier to the danger.

The Courts of Law in Toronto have given judgment in the suits instituted against Ministers for illegally retaining their seats in Parliament, in favor of the defendants.

Very similar in substance were the comments of Chief Justice Robinson upon the same subject; and whilst recognising that the defendants had kept to the letter of the law—with which alone the Court had to deal—he added significantly:—

"Whether the sustaining what was done in this case as being literally sanctioned by the act be or be not incompatible with the due and fair working of what is called Responsible Government, is not a

question for us; but points rather to a re-consideration of the statute by those who can alter its provisions, if they find that it has been perverted to a purpose not foreseen, and therefore not duly guarded against."

These views coincide perfectly with those held by the TRUE WITNESS upon the transaction known amongst the profane as the "Shuffle."—We never contested the legality of that act; but of its morality we entertained and entertain the very worst opinion; as an irreverent tampering with the Name of the Most High God, and as calculated to generate a disregard for the solemn obligations of an oath amongst the humbler classes of society, who are but too apt to imitate their superiors—in the worldly acceptance of the term—in those matters, precisely, in which the conduct of the latter is most worthy of condemnation.

The whole affair gives but a poor specimen of the state of public morality and the feelings which actuate public men in Canada.

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question for us; but points rather to a re-consideration of the statute by those who can alter its provisions, if they find that it has been perverted to a purpose not foreseen, and therefore not duly guarded against."

We learn with deep regret, the death of Mr. John H. Brownson, son of the illustrious Dr. Brownson, and who promised to march worthily in his father's footsteps.

APPEALING CASE OF SUPPOSED SONNAMBULISM.—A FEARFUL LEAP AND DEATH.—We are pained to announce the death of John H. Brownson, Esq., who for the last two years has resided in this city, and followed the practice of law.

Mr. Brownson has long been subject to attacks of sonnambulism; frequently arising in his sleep and wandering about the room, and even venturing into the street unknown to himself, until aroused to consciousness.

He leaves a wife, who, having been absent on a visit East, was daily expected to return. He had no family. He was about 35 year of age.

We are requested to state that His Lordship the Bishop of Montreal will bless the Church of L'Enfant Jesus, Cole St. Louis, at nine o'clock to-morrow, (Saturday.)

Mr. Ferguson's Concert.—We take great pleasure in acquainting our readers with the fact that this famous blind performer will give two of his interesting entertainments on the 27th and 28th of this month.

Frs. Mullins, Esq., a gentleman long and favorably known in this city, has consented to become a candidate for the representation of the St. Ann's Ward at the approaching Municipal Election.

We advise any of our friends, who wish to supply themselves with books for Christmas, or New Year's presents, to pay a visit to the Store of Messrs. Sadlier & Co.

To the Editor of the True Witness. Alexandria, Dec. 15, 1858.

"Tis the sunset of life gives me mystical lore, For coming events cast their shadows before." Campbell.

DEAR SIR—You will be pleased to have the following extracts, taken from the Weekly Globe of Dec. 10th, inserted in your newspaper, for the great edification of your readers throughout Canada:—

"As we have stated, there is only one part of these returns that we regard with other feelings than pleasure. We regret to find that the number of Roman Catholic separate schools in 1857 was 100, being an increase of 19 on the preceding year. In 1852 there were only 21 Roman Catholic schools in Upper Canada.

"It matters not whether the schools are new or old: the important fact is, that they are constantly increasing in numbers."

"The Catholics, or rather the Catholic clergy, who control these matters, are taking the course which will best serve their ends. They are extending the separate system with their own means, as the Report shows, and are watching their opportunity to strike for further privileges, which if not checked by a well devised solution of the whole question, will ultimately lead to that destruction of the school system of which Dr. Ryerson speaks."

"As we have before stated, all separate schools are injurious to the national system; one denomination cannot have them, and others be refused; the sectarian element will destroy any institution in which it is permitted to exist. There might be, however, some little excuse for Dr. Ryerson saying 'no harm' if the separate schools were stationary or on the decrease."

"Lower Canada is Catholic, and Lower Canada is dominant, and therefore Dr. Ryerson worships." Better still: "It (the Irish system) was distinctly referred to in the negotiations which took place on the formation of the Brown-Dorion Administration, in the confident hope that by the adoption of some portion of that system the national schools of Upper Canada might be rendered acceptable to men of all creeds, and separatism be entirely abolished."

Let us now take what McDonald, the Legislative Councillor, said at Goderich:

"If the separate school party were determined to persist in their demand, the question would be forced upon the people, which was of the most importance—the education of the people, or religion itself. As has been the case in England, so it would be found in Canada; the enemies of national education would bring this question prominently into the discussion, and the cause of education would suffer in consequence; for most assuredly the Legislature would not foster sectarianism by supporting denominationalism out of the public funds. For his part, he would be prepared to try any fair, reasonable and rational proposal that might be suggested, rather than sanction separate schools, and the consequent withdrawal of the Government grant; for they might depend upon it, the question to be decided was mixed schools with the grant, or separate schools without it. He was decidedly opposed to denominational schools; and should the people be so unfortunate as to have the principle attempted to be forced upon them, rather than support it, he would vote for the withdrawal of the Legislative grant altogether, believing that the public money could be better employed than in fostering and supporting sectarianism."

"What does the fellow mean by an honorable compromise? Is it in the abandonment of principle?—Brown has the hardihood to tell us that the Catholic schools are worked under 'disadvantages,' and that they are, nevertheless, 'increasing in numbers;' that they ought to be 'checked by a well-devised solution of the whole question;' that there would be 'no harm if the separate schools were stationary, or on the decrease;' but 'it is not so, however;—they are increasing with extraordinary rapidity; and that 'it is certainly an extraordinary piece of assurance on the part of the superintendent to say that the cities and towns are well satisfied with the present arrangement;' also that the interests of education have suffered by the establishment of separate schools; that the 'national schools would become Protestant in the end;' that the Brown-Dorion Government had the confident hope of abolishing, entirely, separatism; that Dr. Ryerson has changed his views, because he is under 'the influence of that power which has ruined the reputation of so many of our public men;' that is, the Catholicity of Lower Canada.

If the French Roman Catholics of Lower Canada have a spark of the fire of the Frank in them, or one drop of the Gallic blood of their forefathers in their hearts, they will make George Brown feel what they made him feel before—the whole weight of their indignation. As for Irishmen, and the descendants of Irishmen, we need not appeal to them. A few of them were for a moment led to believe that confidence might be placed in the persecutor, but he gave no signs of a Paul's conversion; and now he returns to his disgusting vomit with a canine voracity. Behold him again in his true colors—the rabid enemy of Catholicity. Behold his associates advocating infidelity, openly preferring education without religion, to religion without education. And those fellows pretend to have received the original enlightenment of Christianity, through ignorant fishermen who had never seen Normal Schools, nor Colleges, nor Universities; and still they were the 'light of the world,' and the 'salt of the earth.' However, George Brown did not happen to live in their days; if he had Simon Magus would have had an associate. I never placed confidence in Brown. I would never allow myself to be fooled for a moment, into the delusion of relying upon him. I now beseech of the Roman Catholics of Canada to withdraw from him, and let him come down. If there is as yet any Irishman who, in opposition to the self-condemnation which he utters from his own mouth, stands by him, let that man look out; for he will be treated with rigour ten-fold greater than Brown can deserve. He will be associated with Brown in all, or he must abandon him in all; for it is now the duty of Irishmen to abandon any man that supports the enemy of our faith and of our Catholic education. Even Dr. Ryerson, who was so long the adversary of Catholic education, shows that he has a mind open to conviction; that he is not so imprudent as to place himself in an embarrassing position by opposing Freedom of Education at the present time. If the administration, bad as it is, under which he acts, improve upon his views, much will be done thereby to enable them to retain power; but if they will not go somewhat further than he does, they must walk the plank; and if George Brown be called to Government House, he may pray to be excused, for it is better for him to do so, than again to become the laughing-stock of the Province by another tumble.

The British Whig says, that the cause of the late fires in Kingston "is a parcel of blackguard, idle rowdy boys who have nothing better to do, than to amuse themselves with setting fire to uninhabited dwellings. The incendiaries who have destroyed much valuable property of late, are not men—no green or orange factionists, but boys mere boys hardly in their teens. Of this fact, there is no doubt." Rather a bad state of things, certainly.—Picton Times.

ACCIDENTAL DEATHS BY DROWNING.—We regret to learn that a telegraphic despatch was yesterday received from L'Islet announcing the occurrence of a sad calamity, which happened on Sunday, 12th inst., in that vicinity. The two sons of Mr. Thomas Roche, keeper of the Pillars Light House, (John Roche, aged 23, and Thomas Roche 12 years,) in attempting to cross the river from the Pillars to L'Islet were both drowned.—Quebec Chronicle.

Died. In this city, on the 22nd inst., Alice Eleanor, youngest daughter of W. F. Cronin, Esq., of the Grand Trunk R. Co., aged 6 years and 6 months.

Friends and acquaintances are respectfully invited to attend the funeral from her father's residence, No. 1, Cadieux Street, to the Catholic Cemetery, at 2 o'clock, this day (Friday) without further notice, as no Cards will be issued.

In New York, on the 20th inst., after a short illness, Ellen Coulahan, relict of the late John Pierce, and formerly of this city, aged 65 years. By her death her children have to mourn the irreparable loss of an affectionate and truly Christian mother. May her soul rest in peace.

MONTREAL MARKET PRICES. December 21, 1858. Flour, per quintal, \$2.80 to \$3.70. Oatmeal, per do., 2.50 to 2.60. Wheat, per minot., 90 to 95. Oats, do., 42 to 44. Barley, do., 70 to 75. Peas, do., 75 to 80. Beans, do., 1.60 to 1.70. Buckwheat, do., 50 to 55. Onions, per minot., 67 to 80. Potatoes, per bag, 75 to 80. Beef, per lb., 7 to 15. Mutton, per quarter, 1.00 to 1.15. Pork per 100 lbs., (in the carcass), 5.00 to 6.50. Butter, Fresh, per lb., 25 to 26. " Salt, per lb., 15 to 16. Eggs, per doz., 20 to 25. Cheese, per lb., 10 to 15. Turkeys, per couple, 1.25 to 1.50. Geese, do., 1.00 to 1.20. Fowls, do., 50 to 60. Hay, per 100 bds., 6.00 to 8.00. Straw, do., 4.00 to 5.50. Ashes—Pots, per cwt., 5.70 to 6.75. " Pearls, per do., 6.00 to 6.50.

This certifies that I have for several years used David's Pain Killer in my family in several of those cases for which it is recommended, and find it a very useful family medicine. Rev. ASA BRONSON.

To those requiring the very best and cheapest Ready-Made Clothing, we can confidently recommend M. L. D. Gareau's Provincial Clothing House, 271 Notre Dame Street, as the place where they are certain to be satisfied in every respect. The custom work of that establishment is also of the highest order of workmanship.—Montreal, 17th Nov., 1858.

BOOKS! BOOKS!! SUITABLE FOR CHRISTMAS' & NEW YEAR'S PRESENTS.

THE SUBSCRIBERS have on hand a very large assortment of Catholic and Miscellaneous Books, in fine bindings, suitable for Gifts. Amongst our Stock will be found Douay Bibles; Life of the B. Virgin; Life of Christ; Lives of the Saints; Griffin's Works, 10 vols.; the Poetical Works of various Authors; Annals of every description; Albums; Catholic Prayer Books, in a variety of bindings, &c., &c.

D. & J. SALLIER & Co., Corner of Notre Dame and St. Francis Xavier Streets. Montreal, Dec. 23, 1858.

JUST RECEIVED. THE United States CATHOLIC ALMANAC, for 1859, Price, 1 3. CANADIAN BALLADS and occasional verses by THOMAS D'ARCY M'GEE, 2 6.

A BOOK FOR THE PEOPLE. Will be published on Friday next, CANADIAN HOMES; OR, THE MYSTERY SOLVED. A CHRISTMAS TALE, BY THE AUTHOR OF "SIMON SEEK." THIS work is of vital interest to every Canadian. The narrative is calculated to excite the attention and arouse the feelings of the reader, while the scenes portrayed are of daily occurrence. The writer holds up to view in its true light the bane of Canada, and every man in the Province is interested in the elucidation of it.

CARD. THE Undersigned has this day commenced Business as COMMISSION MERCHANT and INSURANCE AGENT; and will pay prompt attention to the Sale of Merchandise and Produce consigned to him, on which he will make Liberal Cash Advances. THOMAS SIMPSON, JR., 19 St. Francois Xavier Street.

REFERENCES: William Workman, Esq., President of the City Bank. Jas. B. Greenhalgh, Esq., George Moffat, Jr., Esq. Messrs. D. Torrance & Co. Havilland Routh & Co. Ryan, Brothers & Co. Brewster & Mulholland. Montreal, Dec. 17, 1858.

THE MANHATTAN FIRE INSURANCE COMPANY, OF NEW YORK, OFFICE, No. 68 WALL STREET. INCORPORATED 1821. Capital, \$250,000. Surplus, \$135,000. MONTREAL OFFICE, No. 19 St. Francois Xavier Street.

HAVING BEEN APPOINTED GENERAL AGENT for the above established and favorably known Company, I am prepared to effect INSURANCES against FIRE on all descriptions of Property, at reasonable rates of premium. Losses promptly settled on establishment of claims. No charge made for Policies or Surveys. THOMAS SIMPSON, JR. Montreal, Dec. 17, 1858.

INFORMATION WANTED, OF GEORGE JAMES, and PETER MAGUIRE, (brothers) by their Sister SARAH, who arrived in Montreal, in 1852. George left Belleek, Co. Fermanagh, Ireland, 13 or 14 years ago, and is supposed to be in Canada; James left New York eight or nine years ago for the Western States. By addressing a letter to her, in care of Joseph M'Gaffrey, True Witness Office, Montreal, C.B., she will feel thankful.

LEANDER SMITH, who left Buckingham for Quebec in the Summer of 1832, and has not been heard of since, will be thankfully received by his daughter, Henrietta Smith, of Buckingham, Ottawa, who was then an infant.

WANTED, A FIRST-CLASS TEACHER, for the PRESBOTT ROMAN CATHOLIC SEPARATE SCHOOL, to whom a liberal salary will be given, if approved of Application to be made to the Rev. EDMUND P. ROCHE, personally; or if by letter, post-paid. Prescott, 4th December, 1858.

FOREIGN INTELLIGENCE.

FRANCE. M. DE MONTALEMBERT.—It is said that M. de Montalembert will appeal, though the prospects of a reversal of the judgment are so infinitesimal that such an intention may be doubted. If it is the Count's wish to embarrass the Government, that object would not be gained by appealing. But, on the other hand, such a step might irritate as well as embarrass, and M. de Montalembert's condemnation, it would appear, brings him within the scope of a law passed after the attempt, by which he might be banished to Algeria at the will of the minister. The day after the trial the Count and his advocate attended the weekly sitting of the French Academy, of which they are both members. They were greeted with marked applause. The English journals containing reports of the trial have been stopped. "The Monitor" announces that the Emperor, in consequence of the anniversary of the 2d of December, relieves M. de Montalembert from the penalties of the sentence passed upon him. The following letter has been, in consequence, addressed to the Monitor by M. de Montalembert. "M. le Redacteur.—The Monitor of this morning contains in its unofficial part a piece of news which I learn on reading that paper. It is to this effect:—"H.M. the Emperor, on the occasion of the anniversary of the 2d of December, has remitted in favor of Count de Montalembert, the penalty pronounced against him." "Condemned on the 24th of November, I have appealed, within the term allowed by the law, against the sentence pronounced against me. "No Government in France has had, up to the present, the right to remit a penalty which is not definitive. "I am of those who still believe in right, and who do not accept a favor. "I pray you, and, if need be, require you to be good enough to insert this letter in your next number. "CH. DE MONTALEMBERT." The illegality of this remission of the sentence is clear. It is possible that the upper Court will reverse it; and until it be either reversed or confirmed no one has a right to say that M. de Montalembert is definitively condemned, or that a penalty is remitted by favor which may be set aside by law. The Courrier de Paris states that the clemency of the Emperor is to be further exercised towards Gomez, the servant and accomplice of Orsini. He is to be liberated on the Sardinian frontiers. The Times publishes the following letter from Sir F. B. Head in vindication of the Emperor. "Sir,—I request that in common justice you will be pleased to allow me to submit to the innumerable readers of your paper the following statement, which I believe will clearly convince them that the Emperor Louis Napoleon is not the despot—that the French people are not the slaves—and that Count de Montalembert is not the martyr that you, with your usual ability, and your anonymous Paris correspondent, have described them to be. In 1851, shortly before what you call Louis Napoleon's coup d'etat, I went to Paris, to ascertain, delineate, and publish the real condition of the laboring classes. The only private house I entered was that of M. Lamartine, and as on all the public buildings, on the corners of the largest thoroughfares, and within almost every workshop I found inscribed the words "Liberty, Fraternity, and Equality." I felt it to be my bounden duty to pay every possible respect to the "French Republic." But in this effort I was altogether taken aback on ascertaining, almost at a glance, that with scarcely an exception, people in Paris, of all ranks and conditions, were openly declaring to any foreigner and utter stranger who would do them the favor of listening to them, that the Republic they themselves had established had been productive to them of most injurious results, every day becoming more and more intolerable. In fact, I found the poorest of the poor the loudest in their complaints. An old chiffonnier, or street scavenger, who for many years under the Monarchy had been picking up rags, paper, and bones, worth 30 sous per day, told me that, since the departure of Louis Philippe, he had not, on an average, gained 15 per day. Even in the cemetery of Pere la Chaise, the foreman of a gang of grave-diggers declared to me that, excepting the good the cholera of 1849 did them, they had not in the last three years earned as much as, in the time of Louis Philippe, they had earned in one year and when I observed to them, "Surely, it is Death, and not Louis Philippe or Napoleon who fills for you the cemetery of Pere la Chaise," he explained that the great families had retired to the country, and that the result of the Republic was that every "body" had now-a-days a cheap grave. And yet, while all classes of people in different accents, were declaring, or rather proclaiming, that the Republic was ruining them, and while their representatives in the National Assembly were disputing by words, noises, and gestures which baffled all description, by every person I conversed with whose opinion was worthy of respect I heard Louis Napoleon described as an honest, bold, high-minded statesman, whose object was to maintain the peace of Europe and the real glory and honor of France. On the 2nd of December, 1851, I received from my publisher the first copy of the foregoing evidence, which, in two volumes, I had detailed at considerable length; and, on the very same day (a corroboration of the truthfulness of my statements) Louis Napoleon addressed to the French people and the army a proclamation of which the following is a brief extract:—"Frenchmen! Your present situation can no longer endure. Every day aggravates the dangers of the country. The National Assembly, which ought to be the firmest supporter of order, has become a focus of plots. Instead of making laws for the general interests it forges arms for civil war. It grasps at the power which I hold directly from the people. It encourages bad passions. It compromises the repose of France. I have dissolved it, and I constitute the people the entire judge between it and me. If you wish to continue the painful state which degrades us and compromise our future, choose another in my place, for I will no longer hold a power which is impotent to do good, renders me responsible for acts which I cannot prevent, and chasms me at the helm while I see the vessel drifting towards an abyss." The result of this plain, blunt address from a solitary individual to the whole of his fellow-countrymen was, that by an army of say 400,000 men, and by the votes of 7,439,246 civilians against 640,737, the French nation ratified the dissolution of the Republic, approved of the new constitution recommended to them by the man who had dissolved their Republic, and, as a more substantial mark of their approbation, appointed him President for 10 years. In officially announcing to Louis Napoleon this proof of the approval and confidence of the nation M. Baroche, vice-president of the commission which had collected the votes on behalf of the people, expressed his belief that Louis Napoleon "would restore to France the greatest of all blessings—order, stability, and confidence; and that he would repress with energy the spirit of anarchy and revolt." On the 2nd December, 1852, the French people and army by a still greater majority constituted their country an empire, and in further acknowledgment to Louis Napoleon of their gratitude for having dissolved their Republic they deliberately created him their Emperor. In reply, he had the boldness to tell his army and his people that the principle of the Empire would be "Peace." To the Queen of Great Britain, to the British Government, and to the British people he has, for six years, been the faithful, truthful, and loyal ally, and with the same magnanimity, in accordance with the wishes and interests of his people, he "represses with energy the spirit of anarchy and revolt." But to at-

tain this object it was absolutely necessary that laws should be established restraining, for a period, the liberty of the press. By those laws Count de Montalembert has just been tried for—1. Excitement to hatred and contempt of the Empire; 2. Attack against the respect due to the laws; 3. Attack against the rights and authority which the Emperor holds from the constitution and the principle of universal suffrage; and having been found guilty of conduct tending to disturb the tranquillity of France and the peace of Europe, and has been sentenced to pay the insignificant fine of 1200. sterling, and to be imprisoned for six months, which really means that for that period he will exist under the strict surveillance of the police, with liberty to enforce imprisonment in case he should repeat the offence of expressing political opinions which the laws of his country have condemned. Now, in England such laws are not necessary, and even if they were necessary, they would be unpopular. But in France, where in the "three days" of July, 1830, 30,000 people massacred each other on account of their political opinions, such laws are not only necessary but, strange as it may sound to us, they are popular. The French people maintain, and always have maintained, silent, secret, despotic authority. Indeed, it is an extraordinary fact that, although the power of their Monarchy, of their Republic, of their Empire, and even of their army, one after another, have been swept away, and although at almost every revolution the raw will of the people has, for a certain period, become the sole law of the land, yet the police of Paris have never foundered in the storms which have destroyed every other authority. Accordingly, under the Republic of 1851 every workman or labouring boy all over France was obliged to provide himself with a book, termed un livret, endorsed in Paris by a commissaire of police, or, in other towns, by the Mayor, containing his description, name, age, birthplace, profession, and the name of the masters by whom he had been employed. Any workman, although he produced a regular passport, found travelling without this history of his industrial life, was, under the Republic, liable to be arrested and imprisoned for from three or six months, and for that subjected to the surveillance of the Mairie Police for at least five, and not exceeding ten years. But I have a still sadder fact to state. In 1851 the workmen of Paris, during the Republic, of their own accord decreed that, for their mutual benefit, it would be advisable that, under a law of their own, they should restrict themselves by punishment from speaking on politics, or from reading any political discussion; and, accordingly, to my vast astonishment, I found that in more than 20 of the largest manufactories in Paris, alongside of the words, "Liberty, Fraternity, and Equality," there hung, placarded by the workmen themselves, a notice or affiche, of which the following is a literal translation:—"It is forbidden to speak on politics, or to introduce political newspapers into this workshop. For the first, a fine of 25 centimes; for the second, 50c.; for the third, out with him! (a la porte!)" Now, sir, with your permission, I respectfully but confidently submit to your readers, that the foregoing plain statement of facts proves what I had undertaken to demonstrate, namely, that the Emperor Napoleon is not the despot, that the people of France are not the slaves, and that Count de Montalembert (the convicted offender against the laws of his country) is not the martyr that the Evening Mail have described them to be. And if so, is it not becoming the dignity of Great Britain, whose institutions are admired by the French Emperor and by the French people, that its press should embarrass France by printing and publishing every angry document that can impede its advancement to the freedom we enjoy; meddle with internal affairs which do not concern us; and lastly, offer insulting language to a faithful ally, and to a brave, intelligent, and excitable people, possessing an army of 400,000 men, who, at a moment's notice, would be ready and eager to invade any nation which, in a moment of profound peace, unjustifiably attacked the honor of their country? I am, Sir, your obedient servant, F. B. HEAD. Croydon, Nov. 30. THE COMTE DE MONTALEMBERT.—Charles Forbes, Comte de Montalembert was born in London on the 10th of March, 1810. He is the representative of an old family of Poitou, and his father was a peer of France, and ambassador at Stockholm from the Court of Charles X. His mother was an Englishwoman. At the outset of his career he was an advocate of the union of Catholicism and democracy, of which Lamennais was the apostle, and was one of the editors of a journal founded to advocate that union, called L'avenir. He subsequently commenced a crusade against the University, and opened in April, 1831, in conjunction with M. de Coux and Lacordaire, a school called the Ecole Libre. His opposition to the existing government brought him at last before the Police Correctionnelle; but during the process his father died, and as M. de Montalembert then became a peer of France, he claimed the right of being tried by the Upper Chamber, by which he was condemned to a fine of 1000. His defence pronounced before the Chamber may be considered as the beginning of his political career, but he was prevented, by his not having attained the legal age of 30, from taking his seat until 1840. The condemnation of Lamennais by the Pope greatly increased the severity of M. de Montalembert's orthodoxy, and, both by writing and speaking, he made himself thenceforward known as the great champion of Catholicism. He published his famous Life of Elizabeth of Hungary in 1836. In 1842 he strongly opposed the educational measure of M. Villemain, and in the following year he published his Catholic Manifesto. He married in 1843 the daughter of a Belgian Minister, Madlle. de Merode, and after a short absence from France he returned to deliver in the Chamber of Peers his three celebrated speeches on the liberty of the Church, the liberty of Education, and the liberty of the Monastic Orders. In 1847 he established a religious association to work in favour of the Sonderbund. He also made himself notorious for the active part he took on behalf of oppressed nationalities, and on the 10th of February, 1848, he had a solemn funeral service celebrated at Notre Dame to the memory of O'Connell. After the establishment of the Republic, M. de Montalembert was elected as a member of the Constituent Assembly, and there acted sometimes with one and sometimes with another of the parties that divided the assembly. He was opposed to the measure for again requiring journals to furnish security, to the continuance of the state of siege and to the admission of Louis Bonaparte. But at the end of the session he supported M. Dufaure in a bill for the restriction of the press, and was loud in his approval of the French expedition to Rome. He was re-elected by the department of Doube for the Legislative Assembly: He there distinguished himself principally by the part he took in preparing the law to restrain the suffrage within narrower limits, by his frequent encounters with M. Victor Hugo, his only rival in oratory, and by his defence of the president. When the coup d'etat came he protested strongly against the imprisonment of the deputies; but he, nevertheless, was named a member of the Consultative Commission, a distinction he declined, and was elected, in 1852, into the Corps Legislatif. As a French biographer laconically, but happily, expresses it, "il y representait presques seul l'Opposition." At the last election, in 1857, he was defeated in the Department of the Doube by the government candidate and had since retired from public life until this article in the Correspondant brought him again before the world. Of course M. de Montalembert is not a Liberal after an English fashion. But we cannot doubt that years and experience have taught him something. And especially as regards England, no one can now be a more zealous, discriminating, and firm friend to every thing that is English than M. de

Montalembert. No one, also, can doubt that he is one of the first men in Europe, both as a writer and as a speaker; and both by his eloquence and his great interest in literature and education, he is among the leaders of the French Academy, of which he was elected a member in 1852.—Continental Review. AUSTRIA. VIENNA, Nov. 29.—The violent attacks made by La Presse and La Patrie on Austria have excited great and general indignation, but only one of the Vienna journals has ventured to give a direct reply to them. The "inspired" Oel-Deutsche Post yesterday said a few words about the witches' dance (Hexen-Sabbath) recently performed by some of the Paris papers, but the courage of the author of the article evidently oozed out at his fingers' ends as he wrote. The Presse, on the contrary, has told the French Government many wholesome truths, and, in order, that you may know what they are, I add a brief summary of its leader of to-day. The Presse says:—"The French papers, which are in general remarkably well bitten, have recently made most violent attacks on Austria. They tell us that an alliance has been concluded between France, Russia, and Sardinia against Austria. By the acquisition of Villafranca and Monaco (?) Russia has got convenient ports in the Mediterranean for her fleets. France has made promises to her intimate ally Sardinia, which are to be fulfilled on the day that Sardinian troops cross the Po. The Piedmontese are to form the vanguard of certain French battalions, which, like a whirlwind, are to sweep from the soil of Italy its German oppressors. By way of confirmation of all this, language is attributed to King Victor Emmanuel which he is known never to have uttered. "There are several countries in which the position of the press might be more agreeable, but there are none in which the press has sunk so low as it has done in France under the 'corrective rod' of the Imperial authorities. By the French papers we see the result of depriving the press of its natural aliment. They are no longer the faithful echo of public opinion, but the mere tools of Government officials. The French press, which was once like a roaring and mischievous waterfall, has become an immense morass, which spreads its miasma over the whole of Europe. The vanity of the French nation is systematically tickled by the degraded press, in order that it may be oblivious of the actual state of things. The Government, knowing the foible of the nation, gives it to understand 'that France has her foot on the neck of Europe.' Two things are systematically taught by the French press: the one is, that France was never so great as she is at present, and the other that if there were no empire there would be no glory. "England was long exposed to the furious attacks of the French press, but it would appear that it has now received orders to direct its venom against Austria. There are persons who are intimidated by the outcry which has been raised against the Imperial Government in Italy, but we are not of opinion that the peace of Europe is likely to be disturbed. Notwithstanding the intimate relations between the English and French Courts, the British nation was continually insulted by the Government organs of the Paris press; and not long since M. de Gesena, duke of an unusually severe attack of Anglophobia, forbade the exact period when perfidious Albion, with her execrable freedom, would sink to rise no more.—When the French papers talk of the liberation of Italy, the fate of Poland recurs to our memory. The 'French of the North' were long buoyed up with false hopes, but when the moment for action came the great nation dropped its proteges, and did not even allow the melancholy fate of Poland to interfere with the pleasures of the Carnival. The oppressed nationalities know that the French, when in foreign countries, are arrogant, impudent, and oppressive, and consequently they are not very likely to desire their active support. "The foreign policy of France is essentially aggressive, for England, Turkey, Austria, and Portugal have in their turn been attacked. Can this state of things last? In our opinion it cannot, and the French Government will do well to remember that the patience of Europe has already been tried to the utmost." It may be as well to observe that the foregoing article appeared in an independent paper, which is frequently called to account by the authorities for daring to call things by their right names. Such plain speaking may, perhaps, be unpleasant to the Minister for Foreign Affairs, but it does not admit of a doubt that the language of the Presse finds an echo in the hearts of the great bulk of the Austrian nation. The report that Austria has recently addressed a note to the Sardinian Government, requesting it to state why such great armaments are being made, deserves no credit. The story of the march of some thousands of Croats to Italy is also an idle invention, for Austria has already quite as many troops in the Lombardo-Venetian kingdom as are considered requisite. PRUSSIA. A recent conversion to Catholicity, the Univers says is making some noise in Germany. It is that of Mr. H. Lommer, a fellow of the Protestant faculty of theology of Berlin. This learned theologian has been brought back to the truth by his deep studies of the history of the times before the (miscalled) reform of the sixteenth century. Mr. Lommer is the author of many celebrated works. The 15th of October last was his day of victory, when, with heroic constancy, he resigned and renounced all material advantages to come into the bosom of Holy Mother Church, "Veniit uniuersus qua habet et emit agrum illum." He was received into the Catholic Church by His Lordship the Bishop of Emmerland, in whose diocese he was born. BELGIUM. The short visit of the Cardinal Archbishop to Belgium has called forth an enthusiastic expression of feeling in that Catholic country, which rivals all that we have lately seen in Ireland. How strikingly is this illustrative of the unity of the True Church! There is no Foreign State, whether Catholic or even Protestant, in which an Anglican Prelate would be regarded as anything more than a wealthy specimen of "mildred Anglairs."—Weekly Register. ITALY. ARRESTS AT ANCONA.—A letter from Ancona, in the Trieste Gazette, states that a few nights ago several arrests were effected both at Ancona and in the marches, in consequence of telegraphic orders received from Rome. Carriages were in readiness to receive the prisoners, who were immediately conveyed to Rome under strong escorts. The Armonia, of Turin, makes the following remarks on the relations, between the Government of His Holiness and that of Louis Napoleon:—"It is necessary to confess that Austria has conducted herself towards the Holy Father with a dignity and generosity such as we would wish to see imitated by France. Austria, while she lent to the Holy See the aid of her very powerful (potentissimo) arm, recognised its rights by an exemplary concordat, and deemed it her duty the more amply to confess the rights of the supreme Pontiff, because she was in occupation of his dominions and rendering him a signal service. Moreover, we are not aware that any of the Austrian journals have ever dared to employ towards the Holy See the language of the Journal des Debats, of the Presse, or of the Steele; and if one of them were to venture upon such temerity it would not escape deserved censure. On the contrary hand, it was already very serious that Count Walewski, in the Congress of Paris, should have meddled with things pertaining to the Pontifical Government; it was graver still that the Monitor should have calumniated the Roman States in its appendages (feuilletons); and it is gravest of all that today, in the capital of the Empire, offence should with impunity be offered to the Holy See in the name of the expedition to Rome. As Catholics, we demand that a stop be put to this scandal, and this we ear-

nestly desire for the sake of the maintenance of good relations between the Pontifical and Imperial Governments." The Opinions of Turin of the 27th of November publishes an article entitled "Rumors of War," which says:—"There is in reality for the moment on the tapis a question, which can give rise to a rupture, but it cannot be denied that public opinion anticipates extraordinary events. European policy resembles a vase so full that the addition of a single drop would cause it to run over; and the question now is whether that drop will fall at once, or whether the equilibrium will be maintained for some time longer.—Without, however, on that account attaching too great importance to the rumors of war, we may be convinced that they are not altogether devoid of foundation. In the present situation of public opinion the first important act which any Cabinet whatever may undertake to cause its political maxims to prevail over those of another cannot fail to become a cause of war. . . . If to these considerations we add the hostility of Russia to Austria, the neutrality of England and Prussia, and the agitated state of the East and of Italy, we see accumulated such a quantity of inflammable elements that a simple spark may occasion an immense conflagration.—Does this spark exist, and does it only await the hand to put it in contact with the combustible materials, or is it not yet formed? . . . In the first case we have no need to say that the conflagration is inevitable, because in the present but little satisfactory state of the political relations of some parts of Europe the hand which would apply would no doubt be that which had prepared the spark. If this were not so, the discontent which prevails in a part of Europe might last some time longer. But to that discontent who can imagine that there will be a pacific solution? The Ministry of Count Cavour has no need to promise war, because its past conduct proves that it is prepared for it, and is preparing still further.—It has need to spread the rumors which the Opposition ascribes to it, because they arise from and are sufficiently explained by the general state of Europe; and it has no need of those rumors to maintain itself in power, because the country knows perfectly well that when a favorable opportunity may present itself the Cavour Ministry can and will make war, while a Cabinet of the Right would not have will and of the Left not the power to do so." THE KING OF SARDINIA.—The authentic text of the short speech pronounced by the King of Sardinia at a late military review, and which has produced so great an agitation, has now become known from a semi-official source, inasmuch as the Gazzette de Savoie prints it. The phrase in it so much quoted is really what the Gazzette del Popolo, of Turin, stated it to be. The King said, addressing, however, only a few officers of high rank:—"Gentlemen, let us be prepared, for it may happen that next spring we shall again have to smell gunpowder." The Piccolo Courriere d'Italia of Turin says:—"The fortifications of Alessandria, Casale, Genoa, and La Spezia are being actively pushed on. The fortifications of Alessandria are to receive 300 guns, already cast and placed on their carriages. The arsenals of the State contain upwards of 203,000 muskets, besides other weapons in proportion. There are large quantities of ammunition and uniforms for 100,000 men. There are 20 field-batteries in reserve." The following letter has been received from Milan, dated the 28th November:—"The Archduke has returned to Milan. Some hostile demonstration was feared in consequence of the public feeling being so much irritated by the inconvenience experienced at the change in the currency. The confusion which arises from it exceeds all that can be imagined. It is not only necessary to discuss the price of the merchandise one buys, but likewise to fix the value of the coin in use. The new lire have a fixed value, but the old ones have only a conventional price, which must be arranged between the buyer and seller. As to the gold coin, the price varies like that of any other merchandise. It is now within two days of the end of the month, and every body fears the confusion which will arise. The tax-collectors have declared that there is not sufficient coin in circulation to pay the taxes. To make the matter worse, there has been an error committed at the Mint, and it has been found necessary to remelt 17 quintals of silver. The war against cigars has been recommenced. If anybody is seen smoking in the street he is requested to throw away his cigar, and he is compelled to do so if he refuses. You may recollect that it was with similar children's play that the revolution of 1848 commenced, but there will be many misfortunes to be deplored if Austria be afforded a pretence for drawing the sword, and nevertheless, such an event is, perhaps, not far distant.—The hopes of the people are the more warm as they are excited by the Piedmontese journals, which speak of war as if we were in the winter of 1849.—A medal has been circulated bearing the legend 'Emmanuel, King of Italy.' A thousand most absurd reports are circulated, of which you may judge from the following. Russia demands, it is said, 200 millions for the expense of the war of Hungary in 1849. Austria has no means of paying the debt, except by selling Lombardy to Piedmont for a like sum. Piedmont would thus extend her frontier to the Adige. Venice would be formed into a Duchy, and given to the Archduke Maximilian. Such reports demonstrate to what a pitch the imagination of the people is raised." PORTUGAL. THE EARTHQUAKE.—Telegraphic despatches have been received in Lisbon, from which it is inferred that the damage and loss of life occasioned by the earthquake which occurred on the 11th inst., have not been so great in the provincial towns, as the violence and duration of the shocks had led people to believe. The first which shook every house in Lisbon, and which appeared to move horizontally from north to south, lasted nearly half a minute, and is said to have been the most violent since the great earthquake of 1755, and very little more vibration could not have failed to produce most disastrous consequences, although the houses in this capital, as also at Oporto, being built with a framework of wood, which supports the roof independent of the stone and mortar, are rendered more elastic than they were in 1755; that mixed system of construction having then been adopted by the Marquis de Pombal as best calculated to resist future subterranean convulsions. Many chimneys were knocked down, walls cracked and thrown down, in Lisbon, but it appears that no building was destroyed, and that one death was alone caused by the falling of a wall half built at the Polytechnic School. At Villafranca another death took place, and a great deal of injury was done to the houses at Cintra and Mafra; but of all the accounts hitherto received, those from St. Ubes' about eight leagues from Lisbon, on the south of the Tagus, are the most distressing. A great number of houses were thrown down, and some of the inhabitants buried in the ruins, but no authentic account has yet been received of the number of deaths, though I understand five bodies have already been taken out.—None of the English residents appear to be included among the sufferers. RUSSIA. St. Petersburg, Nov. 27.—As far as depends on the Emperor himself, the question of emancipation makes rapid progress. His Majesty lately ordered that the serfs belonging to the mines placed under the direction of the Minister of Finance should be emancipated within the delay of six months. Three commissions have been appointed to carry this order into effect; one for the workshops, and peasants of the Government of Moscow; the second, for those of the Government of Orenburgh; and the third, for the Ural. In order to form a correct idea of the value of this measure, it must be borne in mind, that all the persons employed in those mines were originally free. Peter the Great, wishing to give an impetus to metallurgical industry in Russia, conceded to all who would devote themselves to that branch of

industry, whether nobles or tradesmen, whole villages, as well as forests; where they could procure all the wood they might require. The rights of those who were proprietors over the peasants, who inhabited the villages were at first limited, but by degrees the abuses encroached on these privileges, and at length these peasants became real serfs. The hour of freedom has now at length arrived for their descendants. INDIA. The Indian Telegrams report the publication on November 1, of the Royal Proclamation, announcing the assumption of direct rule by Her Majesty, which is said to have been received with great satisfaction, and which, we trust, will usher in an administration, less grossly iniquitous towards the Catholic Religion, as well as more indulgent towards the unhappy natives. The winter campaign is commencing with success over Tantin Topee, who is said to be proposing to surrender. Speaking of the scarcity of men for India, the Times says:—"We have actually at this moment as many natives in our pay as we had five years ago. We have raised 60,000 men from the Punjab alone, and these are enrolled and organized in regular, and it must be added, most effective, battalions. Besides this force we have a multitude of levies of a less regular character, including a military police, now mustering in very large numbers. Of course, we cannot impeach the prudence, under actual circumstances, of these proceedings. The condition of India just now is altogether exceptional, and it is satisfactory to find that at such a period of agitation special constables are more numerous than rioters. Perhaps, as things are going, there was no help for it; but we do hope that the important question underlying all these arrangements may not be lost sight of, and that we may avoid committing ourselves too far. A native army has proved the most dangerous element in our administration of India. One specimen of the kind has just perished in destructive convulsions, and we most sincerely trust that we may never have to deal with another. The most extraordinary feature in these transactions is that, with all our recruiting, we hardly seem to have done enough. The war is now virtually confined not merely to a single province, but to a district of that province, and not a very large district either. From England we have despatched reinforcements in such numbers that the European Army in India will be raised this winter to 100,000 men. The levies enrolled in India under various designations cannot be estimated, we fear, at a less amount, besides which Bengal has received some respectable contingents from Madras and Bombay.—For all this, however, we are represented as still weak in troops—weak everywhere, except, perhaps, in the actual camps of Lord Clyde and his lieutenants. The first thing that strikes our observant correspondent at one station after another is the inadequacy of the garrison. Go where he will he is compelled to note that the place is either unprotected or defended for us by natives in strength disagreeably predominant. As far as Europeans are concerned, we may, no doubt, presume that Lord Clyde, like a wise commander, is making sure of the main matter, and has concentrated his soldiers for the chief work of the campaign, in perfect confidence that when that has been accomplished the rest will fall in of itself. But it is not so easy to understand how, after all our levies, we should be so deficient in auxiliaries as we appear to be. For anything but the actual shock of a pitched battle we seem to be nearly as ill off now as we were twelve months ago. Our correspondent tells the public in precise and unhesitating terms that if the rebels stand they will be destroyed; but that if they run—a much more probable alternative—we have nothing like the means of following them in any continuous or effective pursuit. Our new Light Cavalry Regiments are as yet unserviceable, and our old ones, we imagine, are not for such purposes more serviceable than formerly. Consequently, as natives can always outmanoeuvre Europeans, Lord Clyde and his divisions will advance into a solitude which is not quite a peace, and as the result of their manoeuvres will pick up a score or two of abandoned guns and take possession of as many empty forts. But what, we must needs ask, will our native auxiliaries be doing all this while? Sepoys cannot outstrip Sikhs, though they can get away from Highlanders, and if our own Light Cavalry is still unprepared we must surely reckon some irregular Horse among our 100,000 native levies. If we do not, why should we not secure forthwith for our own service some of those Mahratta troops who are said to preserve their traditional agility unimpaired to this day? It appears to us that this is precisely the function for which native levies are fitted, and it is certain that we can raise them without the least difficulty in any province of India. There is in that country no State, no district, no race—we believe we may add no tribe, or even family—which would not, whatever might be its general inclinations, furnish recruits for our service if offers were made to recruit them. In Oude itself, and in that very region of Oude where the malignity of rebellion has been localized and intensified, we see that our correspondent can divide the chiefs into 'hostile,' 'manageable' and 'loyal.'" NATIVE VIEW OF THE INDIAN REVOLT.—The Rajah Issur Chunder Sing has addressed a communication to the Secretary of the Aborigines Protection Society, from which we make the following extract:—"Writing as the Committee do from the scene of commotion, perhaps the greatest in the history of the last forty years of this century, they wish to call your attention to the prevailing temper of the European mind in India. It has originated from a delusion the most to be deprecated. The almost military character of this movement redeems the nation from the charge that could otherwise be brought against it. The European community of India, however, will not accept this view of the subject, though assured by the head of the administration. Since the occurrence of the revolt they have raised a fierce anti-native cry. They have dragged the whole population under the category of rebels; and where they do not, as they cannot, find the active demonstrations of the disloyalty of the people (rather there are abundant instances of active aid and open fidelity and attachment to the British rule, exhibited under the most trying circumstances), they question motives, and call the people disguised foes and rebels. They breathe a bloody vengeance, and call for indiscriminate slaughter. Even with regard to the Sepoys, they impute acts which the highest European authorities, who are not biased by the prejudices which influence the majority of Europeans in India, and who personally visited the spots of mutiny and massacre, solemnly declare they did not perpetrate. Mr. G. Campbell, under the signature of 'Index,' has broadly stated his experience in the columns of the Times. Mr. Russell, the special correspondent of the Times, also vouches that most of the stories of Sepoy atrocities are pure inventions. These gentlemen also agree that indiscriminate slaughter, which has been carried to a far by the force of out-door European public opinion; despite the repeated command of Government to exercise discrimination and judgment in all cases, should cease. It is to be regretted that 'things should come to such a pass, and that the conspicuous virtues of the British character, justice, moderation, generosity, and mercy, should suffer in the eyes of the natives of India so lamentably, from the ungenerous and selfish conduct of the Englishmen residing in the country as representatives of the English nation. The committee believe that you will agree with them, that the fostering of this racial antagonism, as the phrase goes, will not help the gratification of feeling among the governing and the governed; which the Aborigines Protection Society advocates; and which, we believe, will promote. They will decrease itself so benevolently, to promote. They will therefore observe with anxious attention the steps taken by you to prevent the contagion from affecting the English mind in England, and to set aright in the eyes of your countrymen at home the character of the natives in India."

THE OVERSEA MISSIONARIES... The following remarks on the comparative success of Protestant and Catholic Missionaries in India...

THE KING OF DELHI.—The following account of the departure and progress of the State prisoners from Delhi to Calcutta will be found highly interesting...

CHINA.—The Moniteur de la Flotte publishes the following description of a grand review of the Chinese army, supplied by an eyewitness...

TONQUIN may resuscitate new atrocities. We learn from accounts, worthy of credence, received from Macao...

COMMEMORATION OF QUEEN ELIZABETH.—The great tercentenary anniversary of the Reformation is past and gone, and in all probability, we shall hear no more of Queen Bess and her "blessed memory"...

DYSPEPSIA CURED.—The mass of testimony in favor of the great curative properties of the Oxygenated Bitters is constantly accumulating. Here is one of the latest, sent in by the Publisher of a valuable periodical...

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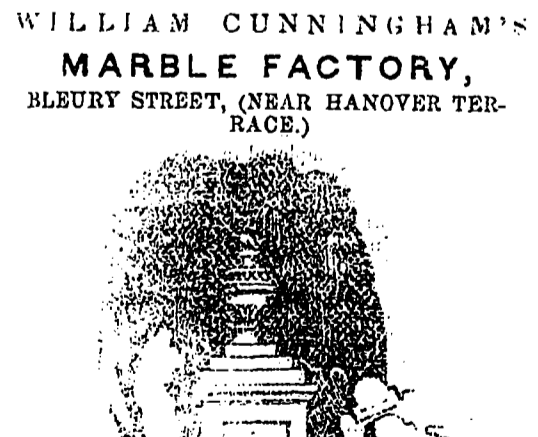
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TESTIMONY OF A PRIEST. Rev. T. CRAGNON, Assistant Vicar of the Parish of St. Cyprien, Naperville, C. E., states as follows:—He had for many years been the victim of that most distressing of maladies, DYSPEPSIA.

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DR. MORSE, the inventor of MORSE'S INDIAN ROOT PILLS, has spent the greater part of his life in travelling, having visited Europe, Asia, and Africa as well as North America—has spent three years among the Indians of our Western country—it was in this way that the Indian Root Pills were first discovered. Dr. Morse was the first man to establish the fact that all diseases arise from IMPURITY OF THE BLOOD—that our strength, health and life depended upon this vital fluid. When the various passages become clogged, and do not act in perfect harmony with the different functions of the body, the blood loses its action, becomes thick, corrupted and diseased; thus causing all pains, sickness and distress of every name; our strength is exhausted, our health we are deprived of, and if nature is not assisted in throwing off the stagnant humors, the blood will become choked and cease to act, and thus our light of life will forever be blown out. How important then that we should keep the various passages of the body free and open. And how pleasant to us that we have in our power to put a medicine in your reach, namely Morse's Indian Root Pills, manufactured from plants and roots which grow around the mountainous cliffs in Nature's garden, for the health and recovery of diseased man. One of the roots from which these Pills are made is a Sudoric, which opens the pores of the skin, and assists Nature in throwing out the finer parts of the corruption within. The second is a plant which is an Expectoant, that opens and unclogs the passage to the lungs, and thus, in a soothing manner, performs its duty by throwing off phlegm, and other humors from the lungs by copious spitting. The third is a Diuretic, which gives ease and double strength to the kidneys thus encouraged, they draw large amounts of impurity from the blood, which is then thrown out bountifully by the urinary or water passage, and which could not have been discharged in any other way.—The fourth is a Cathartic, and accompanies the other properties of the Pills while engaged in purifying the blood; the coarser particles of impurity which cannot pass by the other outlets, are thus taken up and conveyed off in great quantities by the bowels. From the above, it is shown that Dr. Morse's Indian Root Pills not only enter the stomach, but become united with the blood, for they find way to every part, and completely root out and cleanse the system from all impurity, and the life of the body, which is the blood, becomes perfectly healthy; consequently all sickness and pain is driven from the system, for they cannot remain when the body becomes so pure and clear. The reason why people are so distressed when sick and why so many die, is because they do not get a medicine which will pass to the afflicted parts, and which will open the natural passages for the disease to be cast out; hence, a large quantity of food and other matter is lodged, and the stomach and intestines are literally overflowing with the corrupted mass; thus undergoing disagreeable fermentation, constantly mixing with the blood, which throws the corrupted matter through every vein and artery, until life is taken from the body by disease. Dr. Morse's PILLS have added themselves victory upon victory, by restoring millions of the sick to blooming health and happiness. Yes, thousands who have been racked or tormented with sickness, pain and anguish, and whose feeble frames, have been scorched by the burning elements of raging fever, and who have been brought, as it were, within a step of the silent grave, now stand ready to testify that they would have been numbered with the dead, had it not been for this great and wonderful medicine, Morse's Indian Root Pills. After one or two doses had been taken, they were astonished, and absolutely surprised in witnessing their charming effects. Not only do they give immediate ease and strength, and take away all sickness, pain and anguish but they at once go to work at the foundation of the disease, which is the blood. Therefore, it will be shown, especially by those who use these PILLS, that they will so cleanse and purify, that disease—that deadly enemy—will take its flight, and the flush of youth and beauty will again return, and the prospect of a long and happy life will cherish and brighten your days.

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