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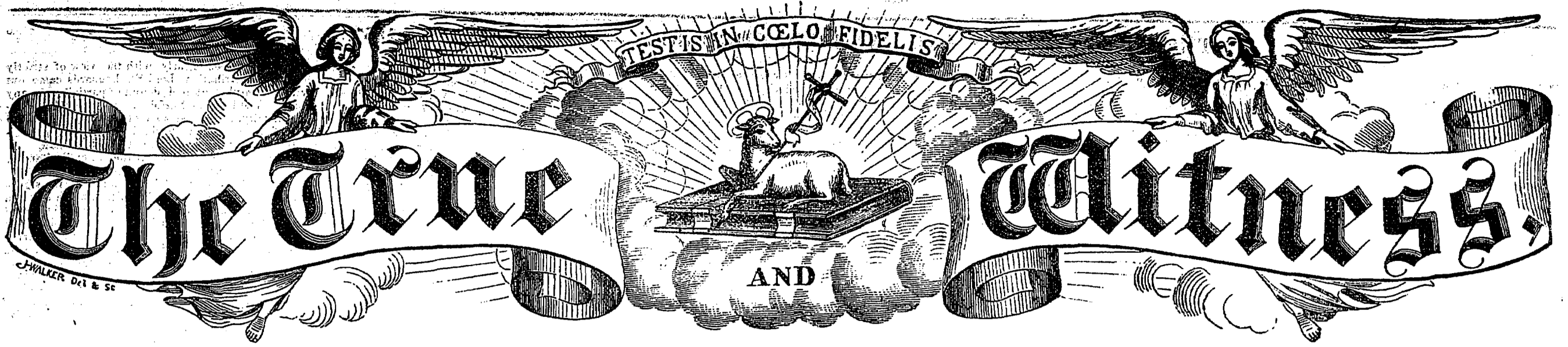
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CATHOLIC CHRONICLE.

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EARLY RISING;

OR TERRY OULAHAN'S ENGAGEMENT.

What a piece of work is man! a riddle—a mystery—inexplicable even to himself; his firmest convictions perpetually contradicted by his actions—half of his little hour fretted away in repenting, and the other half in sinning; and ever heard exclaiming, "video, meliora, proboque, deteriora sequor."

Perhaps in no one action of man's wayward career on this sorry planet, does this melancholy and humiliating truth appear so strongly, as in the circumstance of his not rising early in the morning. No one can be more persuaded than he is of all the advantages that attend the practice: the lovely morning, the abundance of time afforded, the healthful walk, the cheerful spirits, the fine appetite, the cleanliness, the freshness, the consciousness of doing right, the comfort in every respect, are all fully before his mind, yet is the present enjoyment of a pair of miserable sheets and blankets, the wretched animal gratification of comparative insensibility! enough to make this "noblest work of God" sink all those rational considerations, "weigh his eye lids down and steep his senses in forgetfulness."

The Honorable Effingham Snoreaway was a man who though fully impressed with a sense of all the pleasures and advantages of early rising, could never bring himself to get up. When he did rise at ten or eleven, or it might be sometimes twelve o'clock in the morning, nothing could exceed his contrition; he looked back on the lovely morning that had rolled five or six delightful sunny hours over him, while he was buried in a shameful stupor; thought of all the fine things which he might have been (as they say in Ireland) after doing during that "sweet hour of prime;" but as all was now unavailing, with respect to the past, the only thing left for him, by way of silencing the reproaches of the better judgment, was a firm resolution to "bounce" the next morning—which firm resolutions, need it be said, melted away when the morning came, before the heating influence of a few stone of feathers! Again, and again, did the Honorable Mr. Effingham Snoreaway resolve, and resolve, yet, still stay in bed; again, and again did he fret, and blush, and reproach himself, yet still slept away; again, and again, did he promise, and vow and swear that he would never be found in bed late any more, yet when morning came, there he was. Alas! human nature! still, still, was poor Mr. Snoreaway held from executing all these fine resolves by the slender walls of mere furniture calico!

Notwithstanding all his resolutions, all his fretting, all his remorse, all his self-reproach and sense of shame, all his promises; notwithstanding all his sincere and earnest desires and wishes, backed by bringing before his mind, as he was going to bed at night, all the most powerful arguments that he could suggest, (enough to make him stay up all night, in order to be up early in the morning,) alas! notwithstanding all, there he was the next morning, long after the matin hour, "as fast as a rock."

What was to be done? Several expedients were resorted to; but they were all, at the very moment of their effectual operation, stopped by his own hands. A machine which raised up the bed at an appointed hour (he set it to five), so as to gently throw the sleeper out on his feet—a thing like the spout of a gardener's watering-pot which was to drop cold water on his face, at a given hour, in like manner—an alarm clock—a bell, just over his head; all, as I have said before—although all his own deliberate designs—were prevented from discharging their respective and salutary functions by his own suicidal hands; one quick jump out of bed, between asleep and awake, the instant that any one of them gave the smallest awakening note of preparation, and a still quicker snap at the moving principle either of the machine, the spout of the gardener's watering-pot, the alarm clock, or the bell, which ever he happened the night before to have set upon duty, soon taught the busy and impertinent little intruder manners, at that hour of the morning, and in half the twinkling of an eye was poor and ever-to-be-pitied Mr. Snoreaway, more closely, if possible, than before, gathered up in his bedclothes, to repay himself, as it were, by augmented enjoyment for the momentary sensation of pain he had suffered in the little transit which has been just alluded to.

At length, all ordinary, and indeed extraordinary expedients having been unsuccessfully appealed to, one desperate resolution was taken to triumph over his hitherto unconquerable propensity. He hired an Irish servant, named Terry Oulahan, to whom was committed the important task, and that only, of awakening him at half-past five o'clock every morning.

"Now," said he to Terry, "remember I hire you for one single purpose, and for nothing else whatever, namely, to call me up every morning at half-past five o'clock, and be sure that I get up. This is all you will have to do, and for this I will pay you £20 a year."

Terry promptly closed with an engagement which appeared to him a perfect sinecure, little conjecturing what was to await him, even on his very first or second essay; and making every protestation of attention and regularity, he looked impatiently for the hour which was, in the course, as he thought, of a few minutes, to see him through his day's work.

At half-past five to the moment, Terry was at his master's bed room door. He gave a gentle tap—no answer; two or three—a little louder—not a word. Terry peeped in through the key-hole, gave another tap, and then put his ear to the same, and hearing no reply, exclaimed, "Murder, murder, but I believe he's one of the seven sleepers!" He stopped awhile, but before he could give another knock, he was started off his legs by a tremendous noise which came from the bed-room; it was the grand winding up, or finale of a most discordant snore—"Oh, blessed and holy St. Monica!" cried out Terry; "the Lord be between us and harm, but the devil like of such a snore as that did Terry ever hear afore. No matter; at any rate I must try and get him up."

The fear of being unsuccessful in his first morning's work, and that without any fault of his, emboldened poor Terry to throw a little more force into his knocks. At length he succeeded; a response was given to his appeal.—Terry followed up his advantage quickly, and gave a couple of brisk raps more, louder and louder; another response from within; but no articulate or satisfactory indication to Terry that his man was fairly on his legs—"humph"—"It's me, sir; it's Terry that's cum to call you, sir,"—"humb—humb,"—"I'm here sense half aftir five, sir,"—"humb,"—"and it's now just six; it's six o'clock, sir; it's a fine morning, sir;"—"humb—humb—bah." With expressions such as these intermingled with a knock and a listen, was poor Terry engaged, turning his right side one time to the door, and then his left, and receiving only that sleepy response through the nasal organ, which those are familiar with that have to deal with heavy sleepers, when, to his expressible mortification, even that sound which had evidently been an acknowledgment of his call, died altogether away, and was succeeded by one which left no doubt at all on his mind, that his drowsy master had relapsed into a dead slumber. Terry now gave a tremendous knock. If any one has ever heard the sudden stopping of a Scotch bagpipes, or a good grunt from a pig, or a violent sneeze at an unexpected moment, he may be able in a small way, to form some idea of the noise produced by the sudden interruption which Terry's loud knock had given to the running tones of the Honorable Effingham Snoreaway's snoring.—Terry would not be taken in again, but rattled like a man, until, to his great joy, about a quarter after six, he heard a "Who's there?" "By the powers of Moll Kelly," said Terry to himself, smiling with joy, at the idea of succeeding so far, "but it's well you wakened; it's me, sir, it's Terry, I'm calling you these two hours," (and although he was not yet an hour at his day's work, it was little wonder he should think it two.)

"It's me, sir," again repeated Terry louder, "and it's half-past six now, instead of five, sir." "Bad luck to you," was the silent reply; "how infernally punctual the rascal is." Terry heard something; he listened: some sleepy voice from within articulated, "That will do, Terry, you're an excellent servant; you may go away this morning; go down now, you're a very regular man. Now, that's what I like."

What could the poor man do under these circumstances, but go away, a little reluctantly, certainly, as he did, consoling himself at the same time, with the fact of not only of his having punctually discharged his duty, but much more, with the ready testimony which his master had borne to it. All went on for the present, as before, with Mr. Snoreaway. He was left to the undisturbed enjoyment of his bed, until a quarter after twelve o'clock, at noon, when, upon looking at his watch, and faintly recollecting the early occurrences of the morning, a series of feelings ran across his mind, of such a nature as by no means to be envied.

The first thing that he did when he came down stairs, was to call for Terry. Terry appeared immediately. "Well, Terry," said he, "what did I hire you for?" "Sure I called you, sir," replied Terry. "Yes," answered Mr. Snoreaway, "you called me, but that is not enough; it was not merely to call me that I hired you, it was to call me until you found me out of bed—until you found me completely up." "I was ever so long rappin' at the door, sir, before I could get you to spake," added Terry. "Well, let this pass for the present, but don't let it happen again," said Mr. Snoreaway; "if I don't answer when you rap, open the door and come in, and come over to me and rouse me, and shake me, no matter what I say to you—if I threaten you—no matter what excuses I make, don't mind me; don't attempt for your life to go away, or leave me, until you have me out on my legs. If I find, to-morrow morning, that you go away

without having me up at five o'clock, I'll have no further business for you. I will instantly discharge you." Terry heard this with very curious feelings, and replied, "Oh, very well, sir; it's myself that sees now what your honor wants; I'll be bail, if I've life in my body, it's to-morrow morning your honor's up with the cock."

So saying, and receiving another and a still stronger caution from Mr. Snoreaway, under all circumstances and at all hazards not to fail next morning, Terry slowly turned about and closed the door after him.

The second morning found him again at his post. It was worse than the morning before, so that he had not only been authorized, but commanded, he boldly opened the door and went in. "It's me, sir," said Terry, (again a humph,) "Lord deliver my soul, what a sleeper; he bangs Banagher; up he gets any how wid all his snoring; I'm his boy," saying which, he went to the bed at first gave him two or three gentle stirs; "humph, humph," was the only fruit of these, and upon two or three stirs more, backed by "get up, sir; get up, sir;" Terry began to shake him in sound earnest, and continued so until he had him clean awake. "Oh," said Mr. Snoreaway, after rubbing his eyes and recognising Terry, "that's very right now; you have done all that I wished; that will do, Terry; you may go down now, I'm now awake, and I consider myself the same as up."

"Oh, sir," answered Terry, "you know you bid me not leave you, no matter what you'd say, until I saw you completely up, and if I go away now, and you fall off again, you'll be blaming me, sir, for not doing as you bid me."

"You're very right, Terry," replied Mr. Snoreaway; "I know I bid you not go away until you had me up, but I'm now the same as up; at all events, I won't blame you, so you may go down—there now—go, Terry, go;" and saying this he turned round on his right side.

"Faith, sir, axing your pardon, there's no use in you turning that way," said Terry, "I'll not go a foot till you're out o' bed; see there now, sir, you're dropping off again, (oh, murder, what I do!) Sir, sir," exclaimed Terry, giving him again several shakes, "arrab under an' ages, sir, there you're beginning to snore again; and you'll be as bad as yesterday, if you don't get up now at once."

The snoring continued and increased—Terry was now beginning to lose all patience, and his tone of voice was getting angry and reproving. He again shook his master, without any regard to etiquette, until he had him well awake, when he wheeled round, and addressing Terry in a manner that startled him a good deal, as quickly as he could utter it:

"Didn't I tell you to go away, sir? didn't I tell you there would be no blame to you? I've no fault to find with you; (and getting a little gentle,) you have done all that has pleased me. Go down now, I'm broad awake, and I'll get up and dress myself the moment you shut the door after you."

"Sure I know, sir," added Terry, "that it will be just the same way with you as yesterday, if I go without seeing you get out of bed; so I may as well tell you I'll not leave the room till you get out of bed."

"Oh, my heavens!" exclaimed Mr. Snoreaway to himself, "well, I believed this rascal will have me out. What, you rascal," said he, "do you dare to refuse to do what I desire you? Go out of the room immediately."

Terry was firm, and exclaimed, "the devil a foot he'd go, till he had him out;" and accordingly he began to pull the clothes off him, and gave him a thrust here and there to keep him awake; but all in vain.

"Do you mean, you audacious vagabond to give me the lie? don't I tell you I'm up!" exclaimed Mr. Snoreaway, most furiously. "I tell you I'm up; I don't wish to gratify you, by getting up before you, when I tell you you're nothing to do but go away and let me dress myself; or I'll tell you what it is, for I see now you are impudent, fellow, as soon as I go down stairs, if you do not go away in one instant, I'll immediately discharge you."

The latter observations wrought powerfully on Terry. Everything wore the air of such deliberate earnestness on the part of Snoreaway; his positive promises that he would not blame Terry; Terry's conviction that he made him sensible; his partial belief that he, by being then awake, "was all as one as up," as he said himself; and that he could not, after all he said, have the conscience to go asleep again, added to his positive command to leave him, all prevailed upon poor Terry to go away, which he did very slowly, and very heavy-hearted; and with too melancholy a consciousness that his occupation was not of that easy or pleasant character which, in the first instance, he had imagined.

Of course, as soon as he had gone, Snoreaway fell off immediately into a sounder sleep than ever; and, as usual, or rather worse than usual, did not get up until twenty minutes past one that day. He was ready to tear himself. He could

hardly bring himself to look at his face in the glass; eight dead hours lost—precious hours. He blamed Terry—he excused him. He certainly must have terrified the poor man; but why had not the villain the perseverance, and the indifference to anything he might say, as he had warned him. Once more he would give a stronger caution, and try him again; and if this failed, he would abandon himself to despair.

"Terry, the master wants you," announced one of the servants to him.

"Me!" said Terry.

"Yes," answered the servant, "he's just now after coming down from his bedroom."

"And what o'clock is it now?" said Terry.

"Why, it's going to three," answered the servant.

Terry put the sign of the cross on his forehead—had a melancholy foreboding of what he was summoned for, and with fear and trembling, went as he was ordered.

"Well, Terry, this is the second morning, and you have not done what I agreed with you for."

"Oh, sir!" said Terry, "I declare to God, it aint my fault."

"But I tell you," said Mr. Snoreaway, "it is your fault."

"As I hope to be saved, your honor, but I worked as hard at you, as if the good people had you in a trance; and you frightened the life out o' me, and damned and sunk me, and said that you'd discharge me; and that I was an impudent rascal, and was giving your honor the lie; and towd me you were as good as up, and to be off wid myself. I wonder what was I to do?"

"Well, now, I'll look over this now. I'll give you one trial more; and now mark me, and mark me again: whatever I say to you, or do, it is not I that say it or do it. Do not believe me to be fully awake, though I may say that I am; and you may think so. If I damn you, or curse you, I do not mean it, so don't mind me. Do anything, and everything, until you have me up. If you find all won't do, pull the clothes off me, and throw cold water on me; and now mind me, Terry, besides your wages, I'll give you a guinea, if you do now as I tell you, to-morrow morning."

"Say no more, sir," said Terry, "that'll do."

And away he went, determined to have Snoreaway up the next morning, if he was to lose his life.

The third and last morning came. The scenes of the two preceding mornings were fully gone through; the snorings, and the sighings, and the shakings, and the get up, sirs, and gentle and angry replies, and threats and promises of pardon, &c.; but Terry was not to be trifled with "this going off." Away went the quilt.

"Oh! you infernal rascal—you scoundrel, are you going to rob and murder me? I'll call the police, and have you sent this instant to jail."

Here Snoreaway gave a sudden pull to the bell handle, but as the servants knew what was going on, not one of them came up. He was now in a truly deplorable way. Terry made a grasp now at the blankets, but Snoreaway had them, (fearing an assault on this part of the citadel, after the quilt had been captured,) so tucked under him, and round him, that it was impossible to pull the blankets off, without dragging him out along with them. Terry pulled hard. Newgate was threatened: there were two loaded pistols in the room, and if he dared to persist in assaulting him in this way, he would blow his brains out before he left the room.

It would not do. All manner of abusive names, curses, oaths, discharges, Newgate, transportation, kickings, and shootings, all fell harmless against the decided determination of Terry to succeed or fall in the action. Terry was a man of powerful strength, and seizing a deadly grasp of the blankets, sheets, and all, in his athletic hands, he dislodged his man; who, to save himself from the utter evacuation of his drowsy territory, put out one of his hands and caught the bedpost. Terry still held on, amid a tempest of curses, shrieking, and roaring, and now loud cries of "murder! murder!" until at length overpowered by superior strength, the victim of a constitution, but not a willing laziness, gave up the ghost, and found himself, in an instant, sprawling about the floor. Reviving and self-applauding reason was now beginning, with the glorious sun, to shine bright upon the mind of Snoreaway, and to assert her prerogative. He now began to lend his own free cooperation to the great work, brought at last to so successful an issue; and pitching the fragments of the sheet, which he had kept lazily adhering to him, jumped up, and giving a most hearty laugh, took Terry by the two hands, and shook them, saying—

"Now, Terry, you're my own man; you have now done as I wished, and you see now that I am up and awake. So far from being angry, I applaud you."

He had not proceeded farther in dressing himself, than having put on his trousers, when he took out his purse, and honorably kept his word with Terry, by handing him a guinea in gold. The double joy of poor Terry, upon going down stairs, may be more easily imagined than describ-

ed. The reader will be glad to learn that his well-paid pertinacity was of essential benefit to his master, and the date of this "glorious victory," an epoch in both their lives.

REV. DR. CAHILL

ON THE OPINIONS OF THE FOREIGN PRESS ON INDIA AND ENGLAND.

Since the battle of Waterloo, England has taken her own leave, without permission from others, to assume a dictatorial power in the affairs of mankind in general, and in the policy of Europe in particular. Her Ambassadors have unhesitatingly, and almost authoritatively, attempted in several weak Sovereignities to sway their Cabinets, and to model the internal organic laws of their several Constitution. She has partially succeeded in three or four instances; and has thus by violence, domination or intrigue, engrafted on unwilling submission an importation of English laws, foreign to the genius of these peoples, galling to their independence, and borne in angry silence only till a favorable opportunity shall arise to reject this foreign odious legislation, and to recover their lost liberties. Spain and Portugal furnish melancholy examples of this intermeddling diplomacy, where usurpation has for a time crushed their nationalities and altered their legitimate succession to the throne; but still withal, where a deep feeling of patriotism, almost inherent in the soil, is steadily gaining strength in these countries, becoming more powerful in proportion as English influence there verges to decay. They are fast recovering and rapidly advancing every day to the original cherished government which has been unjustly replaced during the last quarter of a century by foreign hated legislation.

And in those States where England could not or dare not introduce her revolutionary policy, she employed her whole press to misrepresent their institutions, to malign their religion, and even to forge scandal on the private intercourse of the Palace. From the very Capitol of Rome, from the dome of Saint Peter's, these English emissaries raised the standard of British assumption, and for five-and-twenty years they fomented the revolution of Hungary, aiding in stimulating into periodic paroxysm the irrefragable temper of France, and kept Switzerland a boiling cauldron of the very worst congregated vices of Europe, ready to be poured out at a given signal like a torrent of molten lava on the Catholic countries. Europe was for a long time past perfectly aware of this arrogant usurping voice; this palpable scheme of encouraging the discontented, the abandoned, the lawless in several countries against religion and the throne, was well understood in Austria, in Naples and in all Italy. But England at this time had the prestige of unequalled military discipline, of unrivalled military commanders, of pre-eminent efficiency in all naval, military and strategical efficiency throughout all the departments of warfare. During the last forty years she was considered to be the great European seminary, where a brilliant military education was completed; she was believed to be the first European school of trained courage, at once the example, the admiration, and the terror of the surrounding nations. Her high-sounding acts of parliament, too, published liberty on parchment on the most liberal basis; while her hired press, her biblical historians, her public meetings, her literature, presented to foreign peoples the most exaggerated report of her unrestricted liberty of conscience.

Within the last ten years, however, the facilities of steam communication, the closer intercourse of the neighboring nations, the progress of journalism and the advance of general civilization have torn the bandage off the eyes of Europe; and facts which could not be contradicted or concealed have demonstrated that this outward exhibition of civil and religious liberties on parchment is a mere cover to deceive the public, while concealing beneath these specious parliamentary fallacies and cheats such a grinding social exclusiveness and such a galling religious intolerance, as are not to be found in any other State in Europe. These discoveries, entirely owing to the causes already named, began to awake Europe to the hollow pretensions of England in matters of political and religious import, and to produce corresponding feelings of defiance and independence in former pliant and submissive Courts. But when the full account of the ribald persecution of the Ecclesiastical Titles Bill had reached them; when they read the cruel expatriation of millions of Irish Catholics by emigration; when they heard the confusion of our Commissariat at Balaklava; when the surprise at Inkermann was reported to them by Bosquet's division; when their mistake in the trenches, their failure at the Redan, were discussed in all European military and political circles, a feeling of astonishment, mingled with joy, seized the public mind. And while all admitted the general religious toleration of the people of England; while all have justly lauded the brave-

ry of her soldiers and sailors, a loud expression of shame, on her statesmen, of horror for her Church, and of contempt of her military leaders has rung through every capital in the world, has lowered the prestige of Great Britain, has, by her depression, advanced proportionately, the causes of reform, liberty and religion in several neighboring nations, and ultimately will rid Ireland of a bigotry which is the fruitful source of national discord and the fatal obstacle to our national progress.

Even the heartfelt news which this day has been received of the fall of Delhi, so far from overthrowing, palpably confirms the statements here put forward. In the loud shout of triumph in which every Irish heart will join over an enemy whose brutal atrocities and fiendish perfidies have no parallel in the cruelties of all ancient warfare; even in the midst of the joy which our victory at Delhi will call up from the inmost soul of this country, there can also be read the universal impression at home and abroad that it was the bungling, the stupidity, the inefficiency, the arrogance, the ignorance and the flagrant bigotry of the supreme authorities and of the chief commanders in India, to which, at least in one half, may be ascribed the cause of this melancholy, pitiful and sanguinary revolt. I now repeat what I have often said before, namely, that if the supreme officers responsible for the peace of India were tried by the laws of a French military discipline, every man of them would forfeit his life by the unflinching verdict of a French court martial. And also, in the midst of our universal acclamation, let it never be forgotten that the Fusiliers, who have fought ten battles under Havelock, and who have entered Delhi through the volcanic breach in the walls, are the very same regiment which was lately punished for not sending their children to a Protestant school.—The pension allowed to the children of soldiers, namely, five shillings a week for each child, was withdrawn, and the sum of £276 for ninety-two children was gibingly taken by a Scotch colonel and commandant from these very men, the brave poor Irish fellows who, through fatigue, famine, sickness, plague, have faced the cannon's mouth for England, and have had their glorious share in the most deadly fight recorded in the bloodiest past struggles of Indian warfare. The conduct, the shameful conduct, practised towards those brave Fusiliers, is part of the disgraceful discipline which eventuated in the late lamentable mutiny; and this, and similar outrages on liberty of conscience, should be the very first abuse of military bigotry which the English Cabinet should utterly and entirely and for ever crush out, along with the other numerous faults and crimes, from our Indian legislation. It is not intended in these remarks to cast odium on England in reference to her policy in the East; far from it; the object of the writer is to call attention to a crying injustice and odious bigotry, a fiendish biblical persecution in the army; to seek its removal by public exposure; to extend to our brave, invincible soldiers of every creed and denomination a toleration which is their right by the laws of their country, and to expunge from their military code a foul stigma which is unknown in other countries, and is a lasting disgrace to the otherwise untarnished honor of our gallant armies. The best surgeon is the man who inflicts no new, unnecessary wounds on his patient, but who uses his skillful lancet to cut out old cancers; and the man who exposes political and religious mistakes in a nation, with a view to their correction, is decidedly not an enemy but a true friend of the State. And the changes in our laws and customs, which individuals can make at home, are often effected by the criticism and the animadversion of foreign nations, as they copy our complaints and point out the redress of our grievances. I shall, therefore, copy from a widely circulated and a most moderate French journal, the Debats, some remarks on England, from which it will appear that her braggadocio is now received on the Continent with a full measure of merited contempt; and from which it may be gathered that the days of the pride and pomp of England are at an end amongst the surrounding kingdoms; that she must be content in future to take her place in foreign courts with an unobtrusive propriety, and learn to improve her own clearly imperfect institutions before she can again find fault with the laws, the customs, and the civilization of others. The public unfavorable criticism which is now freely made on England by almost the universal press of Southern Europe will in due time have the effect of giving a more tolerant interpretation to her laws in reference to Irish Catholic feeling and Irish Catholic interests throughout her empire.

(From the Debats.)

The Times gives vent to a bitter complaint against the French press, which it reproaches with not endeavoring to conceal the selfish pleasure it derives from the embarrassments and misfortunes of India. The sanguinary and, hitherto, unsuccessful struggle (lutte malheureuse) which our neighbors have maintained for the last six months against their revolted subjects of Bengal, offers a and spectacle to the world great enough and novel enough to explain the difference of opinion and sentiments which it has called forth in Europe, and especially in France. As far as we ourselves are concerned, without our ever having shared in the language of the systematic and passionate abusers which England has met with in the French press, we thought we were fulfilling a duty in stating a truth which, according to all appearance, had long since crossed the Channel; and we acknowledged that the movement caused in public opinion by the state of affairs in India was not favorable to England. We stated that movement of public opinion, and we have considered it according to our particular impressions; we have done more than that, we thought it just and necessary to associate ourselves thereto to a certain extent. We never submitted passively either on this occasion or on any other to the yoke of public opinion; we rather ourselves that we have established our independence otherwise than by words and high-sounding professions (professions de foi) in this respect we are not open to any censures from English journals in general, nor from the Times in particular. We can make this reply as far as we are personally concerned in the accusations brought by the Times against the French press.

We believe we may say that the Times is mistaken as to the real state of the question, and that it considers too exclusively in its own particular point of view the sentiment which has manifested itself in public opinion towards England. First, the Times is wrong in supposing that there are French journals which rejoice at hearing that English officers, Eng-

lish women, and children are massacred by Sepoys. In saying so the Times is unjust towards those journals which have shown themselves the most violent and passionate enemies of England; and our impartiality compels us to protest even in the name of the Univers and of the Gazette de France. In France, as in England, there are not two sentiments, nor two opinions, on the atrocities which India has been the theatre; and it is certain that the horrible narratives brought by every mail have stirred up every heart and mind. The Times confounds two things which the public conscience has clearly distinguished and separated one from the other—the distinction of the cause of English policy, which has been blamed and censured elsewhere than in France, and which, at all events, cannot pretend to be above criticism.

The English journal is deceived, and is under a still greater illusion when it attributes to envy the sort of unpopularity which at present exists among us as regards England. The Times might have found the cause of that unpopularity in certain well known incidents which have so unfortunately compromised and disturbed the amicable relations of France and England. It ought to have taken into account the selfish and violent (passions) policy of Lord Palmerston has caused not only in France, but on the whole of the continent. It should have asked itself whether the English press had always sufficiently spared the just and honorable susceptibilities of France, and if it did not hurt them violently on that recent occasion when, to justify the opposition of Lord Palmerston, the confidential organ of the premier declared "that the French Government might any day send from its ports through the Suez Canal a numerous fleet to attack and divide the English Empire of India." Instead of examining that important question, the English journal found it more simple to ascend the Capitol by writing this sentence, which is so naively replete with British pomp and pride:—It is impossible that an island like ours should bring up an empire which extends over the five great portions of the globe and contains 22,000,000 souls, without drawing upon itself the envy and the hatred of its neighbors.

A most admirable and handy system, for it serves to lower its neighbors from the very height to which it strives to raise itself up! The Times quotes the clever expression of a French writer on the question before us:—Let England be well advised of it, she is not loved; she is too selfish for her misfortunes to be considered as family misfortunes by the other nations, and she has been too successful not to be greatly envied! The English journal extracts from the above opinion all that which flatters its national vanity, and it contemptuously rejects the truth.—'Selfish or not,' says that journal, 'it is no less true that it is to her success and her prosperity that England must attribute the injuries launched against her.' Thus all the blame is for those who do not admire England exclusively, and not a word is to be said against the wisdom, grandeur, nobility, magnanimity, and disinterestedness which our neighbors have displayed in the government of India and elsewhere!!! Once more, we speak without bitterness, without passion, with all that impartiality of which we have so often given proof; but we think the proud (orgueilleux) language of the English journal will not be favorably received in France, and that it will not contribute to bring back public opinion from the feeling of ill will (preventions) which has latterly conceived towards England.

Without any doubt, there is throughout the entire Southern Continent of Europe, a bitter feeling towards England. Perhaps this feeling will die out harmless when Lord Palmerston and his clique die out; and perhaps it will live after their death, ready to burst forth in active retaliation when a favorable occasion shall be presented. Whatever be the result, it is clear that English Statesmen ought to be on their guard, and do nothing unjust or impolitic, like the Indian Incapables and Bigots to encourage an enemy, or to weaken a friend. All Ireland may be wanted in some unforeseen emergency to unite their hearts and hands in the defence of the State; and it is certainly neither just nor politic in the Government itself to supply, themselves, not only the materials for national conflagration at home, but even to procure the very fire to ignite the combustible heap. Now, I am not one of those grumblers, who say that England could not exist without Ireland: on the contrary, I think she could; and that in a state emergency every man, young and old in that country, would volunteer his life and property for her service and protection. But, decidedly, Ireland has great power both of mind and body; and, no doubt, it would be wiser to employ both these powers to the advantage rather than the injury of the sister country. Now, independently of our want of commerce, our annihilated trade and other national items of partiality evinced by England in her own favor to our disadvantage, there are two standing evils in Ireland, which evils I believe are such an impediment to national peace, and to national progress, that until they are entirely abated and removed, the heart and the mind of our nation can never be cordially enlisted in the full service of the State. The two evils alluded to are, firstly, the social persecution by the Protestant church; and secondly, the legal extermination of the Irish farmer by a bad landlord. Let the clergy of the Protestant church, by all means profess and teach their own creed, without the insult of the tract distributor; or the persecution of the local magistrate or the local landlord; and let the government itself, without prepared bills from Tenant Leaguers, grant a just tenant-right to the Irish people; and the reign of a lasting prosperity will commence the hour when these two questions of discord, and the universal expulsion of the poor, shall have been finally and definitely settled.

Wexford, Oct. 28.

D. W. C.

IRISH INTELLIGENCE.

On Sunday, October 25th, the Right Rev. Dr. Walsh conferred the Holy Order of Priesthood on the Rev. Thomas Tynan, at the College in Carlow. His Lordship has been pleased to give him the Humanity Chair in the College.

CONVENTS IN KERRY.—The late lamented Bishop of Kerry left six convents completed and tenanted by their devoted inmates at his death. A seventh is about being constructed in Kenmare. The side for the purpose has been liberally granted by the noble Marquis of Lansdowne, by whom four acres of land were granted. The fund for the building is due to the munificence of a private gentleman, Mr. Harnett, of Liverpool, brother to Edward Harnett, Esq., of Castleland, and to the amiable, indefatigable, and pious Superiorities of the convent of that town. For the convent of Kenmare Mr. Harnett has given the sum of 3,000*l.*, one-half for the cost of the building, the other half for the maintenance of the convent. He had previously given 1,500*l.* for the convent of Castleland, and 1,500*l.* for a similar purpose in Liverpool, so that this gentleman of Kerry has appropriated 6,000*l.* to those abodes of edifying piety, religious teaching, and moral and industrial instruction, from which the young female poor derive so many and such incalculable benefits.—*Munster News.*

We announced a day or two since that the first act of Lord Powerscourt's majority was the granting of a site for a Catholic church on his property at Bannickerry; we are gratified at being now able to state that Lord Mounck, in a spirit of liberality worthy of the highest praise, has contributed the magnificent sum of £100 towards the erection of the sacred edifice, and that Col. La Touche has signified his intention of contributing towards the same object. We hope to have soon the pleasure of announcing that many have followed the example thus set them.—*Freeman.*

The Bishop of Leighlin and Ferns (Dr. Walsh) sends the following reply to an invitation to attend the Carlow meeting to assist the sufferers in India:—
"Braganza-house, Carlow, Oct. 24."

"Sir,—I regret that I cannot attend at the meeting to be held at Carlow on Monday, to take into consideration the propriety of contributing to the relief of the sufferers from the mutiny in India. I will be engaged on Monday with other duties at a distance from home. We all, of course, abhor the atrocities which have been perpetrated in India, and sympathize deeply with the victims of these appalling disasters. To inquire into the causes of these calamities is not now our purpose. Such inquiry will, I presume, occupy the attention of the rulers of India, and the result, we may hope, will be instructive and useful. The object of your meeting is of a more simple and consoling character—to testify our condolence with the sufferers, and to relieve their distress. How painful it is to reflect on the number of families, lately so happy, that have been suddenly plunged into dark and deep affliction by the desolating havoc we all deplore. I will not suppose that there is any discrepancy of opinion about the propriety of relieving the sufferers; all, I trust, are ready to give—they who have little, to give their mites, and they whom Providence hath blessed with abundance to give abundantly to supply the wants of the distressed. But there is yet a difficulty about the mode of discharging this duty. 'I have heard,' to use the words of Sir John Pakington, in his letter to the Lord Mayor on the 18th inst., 'that there exist on the public mind, in combination with a desire to subscribe, a feeling that no adequate security has yet been offered with respect either to the responsibility under which the fund is to be administered, or the principles, regulations, or conditions under which it is to be applied.' The feeling of mistrust to which the right hon. baronet refers, I believe, arisen from the manner of the distribution of the Patriotic Fund, and from the treatment of the children and orphans of soldiers with regard to schools and orphanages. With every disposition to co-operate in the present praiseworthy undertaking, many, I apprehend, will be withheld from doing so by the fear that what is given with enlightened and comprehensive views may be disbursed in a different spirit. It would, in my opinion, be easy to dispel this fear, and secure the confidence of all. It is obviously most desirable that some provision be made to attain this laudable object, and to enable us all to labor together—as we desire to do—in this work of benevolence. It is lamentable that there are any grounds for difference in this matter, particularly at a period when the hearty union of all is peculiarly useful to the common weal; such union cannot be firmly and abidingly maintained unless we observe a due and becoming regard for the just rights and feelings of each other. Your meeting has, no doubt, been convened in this spirit, and will, I am sure, so far as it is within the power of the meeting, endeavor to remove the mistrust and to provide that the Christian benevolence which creates this fund will preside over its administration and protect it from being soiled by anything unworthy of the noble charity for which it is designed. I pray you to excuse the length of this letter, and to accept the assurance of the sentiments of profound respect with which I have the honor to be, Sir, your faithful servant in Christ,

"JAMES WALSH.

"The High Sheriff, County Carlow."

THE ARCHBISHOP OF DUBLIN AND THE SOUPER FUND.—Nothing can surpass the bitterness of the Orange organs against the Most Rev. Dr. Cullen, for his well-timed and most necessary letter, with regard to the Souperism of the British Barracks. In all corners of the country the spirit is up that Catholics have nothing to expect from the British government, whether in court or camp, but insult and injustice, and that they in return will have nothing to do with funds which are ostensible collected for the relief of Anglo-Indian sufferers, but which would be ultimately used, as they were before, for the perversion of Catholic orphans. There never was a greater wrong than that to which Catholic soldiers are subjected, and we hope that the letter of his Grace will have the effect of getting this grievance redressed. Already we find the subject agitated by the Catholics of England, showing that here in Ireland the apathy of defeat and treachery has sunk deep into the national heart, and that the people who have hitherto always followed us in agitation are now about to take the lead in this new movement. It is too bad that Catholic sailors are allowed to die the death of dogs, if they do not accept the ministrations of a Souperperson. It is too bad that Catholic soldiers in India are too often denied the solaces of religion while exposed to fever and sunstroke. It is too bad that the orphans of Catholic soldiers are invariably perverted from their fathers' faith, and that it is not sufficient for these British Ghouls that the body of the parent should be sacrificed, but even the soul of the surviving orphan. It is too bad that Catholic soldiers in India are deprived of five shillings a month if they do not send their children to Protestant schools. It is too bad that Protestant officers should be allowed to insult the faith and feeling of Catholics, as some of them did a few days ago in Fermoy, while accompanying their men to Mass. It is too bad that our bishops and priests in India are not recognised as Ecclesiastics, but as 'civil servants' of the 'Honorable East India Company.' It is too bad that Catholic chaplains, who go through more fatigue and pay more attention to those under their charge than all the others put together—it is too bad, we say, that they should not receive equal pay to those of other denominations. Would our readers like to know how Catholic chaplains are treated? Here is a specimen: the Rev. T. A. Crowley, one of the Catholic chaplains now on his way to India on board the Colombo, writes a letter from Malta descriptive of the voyage, in which he gives the following fact:—'Just opposite me sits a Presbyterian, who is also going out as chaplain, but his appointments are at the rate of £80 a month, while ours are only ten; he drew his three months pay before starting, at £240, whilst ours was only £30; he has received more than the whole corps of Catholic chaplains put together: herein is that saying fulfilled, 'The world will love its own.'—Really if these be not grievances requiring redress, we are the veriest slaves in creation. The Most Rev. Doctor Cullen's letter has given heart and hope to the country, and we are of opinion that its effect must ultimately be the remodelling of the relations existing between the Catholic soldiers and the British government. This is a subject which cannot be too much agitated at present. It is only by agitation we can get this or any other grievance removed. It is anything but creditable to the Catholics of the empire, that they have not protested before now against this great grievance to which poor Catholics in the army have been subjected. It is well even if redress come now, at the eleventh hour; and if it do, the country will have to thank the Archbishop of Dublin for such a consummation, by his bold and dignified letter against the Souper Relief Fund of the British army.—*Kilkenny Journal.*

William Smith O'Brien, Esq., has, at the unanimous call of the Congregated Trades of Limerick, consented to deliver the opening address of the session in the Mechanics' Institute during the ensuing month.

It appears that the Grand Orange Lodge of All Ireland has been sitting in close conclave during the past week, debating, it is said, with considerable acrimony the momentous question, "to be or not to be." The Grand Lodge appears to be composed of some thirty noblemen and country gentlemen, whose names are given in another column. With hardly an exception, they are known to be men of very moderate talents—in fact, the bigots and blockheads of the Irish peerage and squirearchy. Outside their own immediate circles their names are as little known to fame as those of the members of any Ribbon or Orange lodge in the country. It is wonderful to see how dull a set of people can be at the bottom of so much evil as the villainous system of Orangism has created in Ireland. These men, however, have only been the puppets in the hands of others, and as those who condescended to pull their strings have now shown an unmistakable resolve to cut the connexion and let the blockheads work for themselves, it seems probable that at length the system will be allowed to collapse and die out. Of course, there will be much dull vaunting and sonorous shouts of "No surrender," loudly echoed by the Orange rabble; but as, when the brains are out the "man will die," the desertion of the Napier-Whiteside set has settled Orangism as effectively as ever the "traitor Peel" and his Ministry settled Protection. We congratulate the country on the prospect of being speedily and finally rid of this most vile system, the greatest social pest and nuisance that ever afflicted any civilized community. We trust the decline and fall of Orangism will be quickly followed by the entire extinction of the last vestiges of Ribbonism in every part of the country.—*Tablet.*

Lord Dunnington has been fulminating his ire against the Lord Chancellor of Ireland at an Orange meeting in Antrim. A meeting of delegates from all the lodges in Ireland was held on Tuesday in Dublin the Earl of Enniskillen in the chair, to instruct a committee to prepare a manifesto of the principles, purposes, and constitutional conduct of the order.

STREET PRAISING IN BELFAST.—On Sunday the Rev. George Shaw preached in Eliza street, and at four o'clock the Rev. William Johnston preached at Cullinstree street. Mr. Mateer preached at nine o'clock in Stanley street (opposite the Pound Mill-gate). He also preached at one o'clock, in Roilly's place. At three o'clock he preached again at Donegall-quay. At half-past four o'clock he preached a fifth sermon in Sandy-row, and at seven he preached again in the National School-room, Durham street.

RAISING RENTS.—We regret to hear that some landlords have been putting the screw on tenants where the rents had been high before. This all comes from the system of not granting leases. Some cases of Incumbered Estates purchasers have been mentioned to us, where the rents have been increased to a figure far and away beyond anything they ever paid at any period. We hear in other places of the most unaccountable and extraordinary antics on the part of agents. Altogether the land system in Ireland is truly a blighting evil, and demands immediate reform.—*Limerick Reporter.*

A reconstruction of the Irish Poor Law Commission is at present under consideration, and the Chief Commissioner, Mr. Alfred Power, is engaged rearranging the classes of clerks, with a view to increased efficiency combined with economy. We believe we are justified in anticipating, from the intimate practical knowledge of the Chief Commissioner, aided by the chief clerk, Mr. Benjamin Banks, such a re-organisation as will give every satisfaction to the public, at the same time that it will do justice to the merits and services of individuals.—*Civil Service Gazette.*

The Northern Whig seems to be familiar with the story which attributes the death of Mr. Ellis to other causes than those of disputes connected with the possession of land.—"We have reasons for supposing (says the Whig) in regard to the case of the unfortunate Mr. Ellis that land, and in its traditional disputes, may have had nothing to do with the horrible murder. It may be as reasonably referred to other causes. Why is it supposed in this country, when a murder takes place, and the unfortunate victim is a landed proprietor, that revenge for harsh acts as a landlord has been the inducement? We have heard of landlords shot by outraged husbands; and there certainly are immoral men who are not bad landlords. In the neighborhood where this last atrocity was committed public opinion does not altogether pronounce in favor of the theory of agrarian outrage." The Lords Justices have offered a reward of £100 for the discovery of the murderer or murderers.

ANOTHER AGRARIAN MURDER.—Another murder has just been reported to us. The victim is, or rather was, a farmer of the name of McDonnell, near Kells, and the ransom is six in number. The particulars are few, and the case is a mystery. All we have learned is that McDonnell was going home from the first Mass on Sunday last he was waylaid by six fellows, who beat him to such a degree that he has since died. The dark deed occurred in the open day, and every eye is expressed that the villains cannot escape. Mr. McDonnell was driving his own car at the time, and having met an acquaintance on the road, with whom he chatted a while, he was waylaid soon after the parting. It is thought that this third party can give very important information in identifying the perpetrators.—*Nevry Examiner.* [Another account gives the man's name as McConnell and state that the man still survives.]

A fire, attended with very destructive results, broke out about nine o'clock on Monday morning last, at Ballymore, near the chapel of Pitt, whereby a range of newly erected offices, measuring upwards of 70 feet in length, the property of Widow Hely, was totally consumed, together with a large rick of upwards of 40 tons of prime hay, and an extensive rick of corn. But for the providential circumstance of the wind blowing in a direction from the premises, and the fact of a great number of people being collected in the neighborhood, owing to a "Station" being held in the chapel, a much greater amount of property would have been destroyed, there being no fewer than seven other large ricks of corn in close proximity to those on fire. By daring and well directed efforts, however, the country people succeeded in overturning the latter, and precipitating them beyond the range of the haggard wall, by which means the communication to a certain extent was cut off.

THE BELFAST TEA TRADES.—According to the Belfast Mercury Mr. Moore, the fraudulent trader, has avowedly evaded all pursuit, and was, by the last American accounts, among the arrivals in New York by the Asia.—"His management was very adroit, and his keenness may be judged by its success. He appears to have got clean away, notwithstanding the steamboats, with Admiralty warrants and without them, which were despatched from this port and from Queenstown. Last evening, in the commercial news-room, everybody looked at the arrivals; as announced by the New York Journal of Commerce, per the Asia. The interest attached to them lay in the fact that, far down in the list, the name of 'Mr. Moore' was mentioned. The person indicated might be John James Moore, or Smith, or Brown, or Jones, or Robinson. But the idea appeared to be indelibly fixed on the minds of some gentlemen that the 'Mr. Moore' mentioned as among the passengers by the Asia, was the John James Moore who practised frauds on the Customs in Belfast, and who was in his own person very fraudulently dealt with."

THE PATRIOTIC FUND.—THE QUESTION OF PARTIALITY.—It is clear that, if public opinion have any weight in Great Britain, the executive of the Patriotic Commission cannot ride off upon a skyrocket anonymous statement that they are the very purveyors of impartiality—the exact models of blind justice. When the venerated Catholic Archbishop of this ancient diocese warned the public of the probable existence of partiality in the distribution of a charitable fund,

which was raised clearly with the view of strictly impartial distribution, Lord St. Leonards came out with an unsubstantiated denial of partiality in any shape. The Duke of Norfolk hinted at a Parliamentary inquiry, as the best mode of settling the question; but this seems to have terrified the Executive Committee, who at once, through their Chairman, promised an explanation without the aid of Parliament. Well, the explanation appeared, promptly enough.—But such an explanation! It did not bear the signature of even a clerk of the Committee, much less of a Secretary or the Chairman! There was not found amongst all the officials of the Commissioners one with sufficient brass in his face to adopt the offspring of the mountain in labour. To their credit be it said, not one of them confirmed with his signature statements which they all knew full well were a sham; yet all of them, after some kind of "round-robin" fashion, took upon themselves, under the shelter of the Daily News, the responsibility of the consumptive explanation. We have published a letter on this subject from Mr. W. Acton to the Worcester-shire Chronicle. Mr. Acton, who is a magistrate and resident gentleman in Worcestershire, not only puts the insinuations of Dr. Cullen into a specific shape, but states that the exclusive dealing of the Executive Committee was carried on to a far greater extent than was hinted at by His Grace the Archbishop. Portion of the fund, amounting in the aggregate to the enormous total of £231,000 or about a sixth of the entire amount, have been allocated to the founding, endowing, and otherwise assisting of exclusive institutions, not one of which is Catholic! In none of them could a Catholic find shelter or help, and continue to remain a Catholic! Mr. Acton, it will be seen, names the institutions that have been founded and subsidised out of the fund. They are, he says, "purely Protestant institutions, under purely Protestant principles." And he adds, "some attempt was made to obtain a separate allotment to be managed by a Committee of Catholic gentlemen for the relief of Catholic objects in Ireland; and it was resisted." It was resisted, of course. What right have Catholics to be objects, or when they are such, to claim a share of such a fund as this? Dull, ungrateful beings that they are, is it not enough for them that they have been made objects of charity in the service of England? Is not the boast of the Irish Catholic widow or orphan, that the husband or father died under the English flag in the Crimea, a sufficient recompense for the loss either has sustained? Sufficient for such people is the honour? Pater Pindar would sarcastically say, were he criticising the generous generosity and the classic justice with which the Patriotic Fund has been administered; and the executive of the Fund have managed it—without intending any sarcasm, but as if the Irish and Catholic claimants really unworthy of any consideration whatever—on this very principle. What matters it that the Irish soldier's widow starves, or that his child is reared up in ignorance or crime, if the widow refuses to place him in a proselytising institution? Did not the husband and father enjoy the great glory of dying under the English banner? Should not the widow flourish and thrive and prosper upon the very idea of such an honour? Why should Protestant and English widows and orphans be deprived of a single farthing of the million and a half, raised in the name of patriotism and humanity, for the general benefit of the widows and orphans of all our fallen soldiers, so long as the moiety of them who are "Papists" can stave in uncomplaining quiet, or tread through misery and ignorance the highway to crime and degradation?—Either this is the spirit in which the Fund has been administered, or it has been administered fairly. If it has been impartially allocated, Catholic institutions have received—we will not say half the amount applied, though that would be a fair proportion but a third or even a fourth. If they have received even a fourth—if even a sixth, or yet a tenth, has been devoted to the maintenance and education of Catholic widows and orphans, in the only way in which Catholics can receive instruction, Dr. Cullen is wrong, Mr. Acton is wrong; and Lord St. Leonards and his anonymous benchman are quite right. There are some 700 orphans receiving education at the expense of the Fund. If fair play were the guiding rule of the managers, 900 of these—to be far under the mark—would be Catholics. Are they? Are 200, 100, or even 50 of them of the Catholic religion, receiving their education in Catholic schools? Mr. Acton, who has given the subject a good deal of attention, can only hear of seven—three boys and four girls! If there be many more, the managers of the Fund can point them out; and they cannot learn a moment too soon that it will not do to meet specific and distinct charges of this character with the unworthy quibble that they never inquire particularly into the religious convictions of claimants for relief. An open admission of partiality, and a brazen defence of it, would be more manly and creditable than slyly expedients of this nature. The truth must come out sooner or later. We fancy we have already a pretty clear notion of it; but we certainly have not obtained our impression from the Executive Committee, or their apologists. A Parliamentary inquiry will lay bare the entire state of this vexed question to the gaze of the public, and to the indignation, we believe, of the great majority of the British people. The Committee have only postponed for a short period the day of reckoning. It will shortly be seen if they have or have not allowed persons under their control to pervert charity, and convert the generous benevolence of the British and Irish people into a sectarian machine. There are Runkeys at the Tory press and elsewhere who affect to believe in the immaculate character which they love to assume, and who do a great deal of mischief by propping them up in their foolishly assumed impartial reputation. Such toadies will not blush when the truth is brought into full view; but, surely, the parties immediately interested cannot remain indifferent to an exposure of one-sidedness unworthy the character of civilised and Christian manhood, and of the important and sacred duties which the Committee undertook to perform. In any event, the discussion that has been thrown upon the long-existing evils in the partial administration of Relief Funds must have the effect of completely checking such practices in future.—*Dublin Evening Post.*

GREAT BRITAIN.

We (Weekly Register) are enabled to announce that on Saturday the 31st ult., the Reverend Henry Nutcombe Oxenham, M.A., of Balliol College, Oxford, and late Curate at St. Bartholomew's Gripple-gate, was received in the Catholic Church, by the Very Reverend Provost Manning, D.D., at his Church at Bayswater. Mr. Oxenham had the honor of carrying the Archbishop's Cross before His Eminence the Cardinal Archbishop, at the function at Bayswater on St. Charles's Day.

THE IMPROVEMENTS FOR INDIA.—Since our last issue six more vessels have sailed, conveying 2,470 troops, making a total of eighty-four ships, having on board a force of 32,604, which have left for India since the news of the Indian mutinies reached home; and if to these be added the 804 which have been despatched by the Suez route, the total amounts to a force of 33,568 officers and men. The four vessels now preparing to sail with an additional 2,169 will make up the total to 35,729; to which if we add 1,000 men now ready for embarkation at the provisional battalion at Chatham, and the three regiments of infantry and one of cavalry under orders for India, will make up the force despatched by the home government to upwards of 40,000 officers and men, of infantry, cavalry, artillery, and engineers.—*Traveller's Overland Mail.*

Returns made up to Saturday show that the subscriptions to the Indian relief fund already amount to above £200,000. The great loss of life which attended the capture of Delhi will create many additional claims upon the fund, for it must be borne in mind that we are as yet ignorant of the loss which our forces sustained during the latter portion of the six days over which the struggle extended.

An extensive emigration to the Cape is about to commence. By the last accounts from the colony we learn that the emigration offices have been filled. The sum of £25,000 has been voted to defray the passage of emigrants from Great Britain to the Cape. Civil Service Gazette.

The Weekly Dispatch speaks of the ugly rumours of coming bankruptcies and a general crash which hang like a fog over the City. The manufacturing countries in England and Scotland are in a very doubtful state. Should we be in a position to be driven to close mills and throw the working-classes out of work, we may revive the memory of the Chartists mobs. With the large crop of cotton this year, we should hope such a result not very likely; but an eminent City merchant assures us that all orders for goods are countermanded, and that retailers buy only from hand to mouth. Some recommend an issue of £1 notes to relieve the immediate pressure, but we fear that would only lead to the export of specie. Meanwhile, it is certain that merchants entertain very serious apprehensions of the coming state of affairs.

Intelligence has been received from Captain M. Olinlock, the gallant commander of Lady Franklin's expedition. The "poor little Fox" was off Cape Cranston, lat. 71 deg., on the 6th August, all well. The captain describes himself as most fortunate in his officers and crew all deserve his praise alike.

The Morning Advertiser publishes a form of a Memorial to be presented to the Queen, setting forth that the provisions of the Divorce and Matrimonial Causes Act are in open contradiction to the law of the United Church of England and Ireland, in the Book of Common Prayer, and made to be the law of the land by the Act of Uniformity, and praying that her Majesty will be pleased to withhold her Order in Council, "until such time shall have been given to Parliament to amend the said Divorce and Matrimonial Causes Act, that the confusion and inconvenience and scandal which must arise from a state of the law contradictory to itself may be avoided; and that, in the event of Parliament seeing fit to abide by so much of the said Act, as however it be at variance with the law of marriage as received by this Church of England, and as sanctioned and established by statute, provides for the dissolution 'a vinculo' by process of law of marriages lawfully contracted, care at least be taken that no violence be done to the plain language of the Prayer-book, the consciences of the Clergy and laity of the United Church of England and Ireland, and to her law, as this has been identified in and by the said Act of Uniformity of the law with the State."

LEVITIAN STEAMER.—As might have been anticipated, the most vague and contradictory rumors are afloat as to the cause which led to Tuesday's failure. Only two of these are sufficiently probable to demand notice. The first states that in consequence of the immense pressure and friction the iron transverse bars which cross the bottom of the cradles have cut into the railway metals, and so fixed the whole that it will be immovable unless the entire vessel can be raised up from the launching ways and started afresh. For this report we are glad to say the result of a close inspection of the bars leaves no foundation. In fact the friction, considering the amount of pressure on the cradles and bars, seems to have been marvellously slight. The second report avers most positively that the launching ways themselves have settled down under the weight of the ship's stern and fixed it as it were in a hole. This also is incorrect, for as the ways remain as firm and rigid as on the first day of their construction, and up to the present they have received no cause to be otherwise, since the vessel is still in its original foundations. But the ways have been so constructed as to allow for a sinking. Each "way" of 120 feet wide is formed by three spans of 40 feet each—the spans resting each upon rows of piles, and rising in the centre 1½ in., so that a considerable depression is provided against. The real cause of the failure on Tuesday was the accident which took place at the windlass, and which made the whole mass of workmen so timid and suspicious that it was actually unsafe to trust them with the execution of details which prominently demanded coolness and judgment. From the same timidity, also and from prudential motives, it was considered better after the accident to remove the men from the barges which were moored in the river, and worked the hauling tackle upon the midships of the vessel. These four barges were capable of applying a downward strain on the Levithan of 250 tons, which strain was chiefly depended upon to move her in the case of the hitch which did take place. When the second attempt was made without the aid of these barges an undue strain came upon the chains which, fastened at the bow and stern, pulled towards the river, and at last the former broke. This, coupled with the accident to the pin of the hydraulic press, stopped the launch. The Levithan at present rests exactly six inches lower than formerly, and, taking the mean of her progress fore and aft, about four feet down the launching ways. According to the incline of these ways, the actual lowering of the vessel since she moved is only four inches, but when the cradles were fixed under her and the last supports removed she settled down two inches in the cradles themselves. From the levels taken it appears that the deflection in the whole length of the ship since she was left to support herself in the two cradles is so slight as to be almost imperceptible. From the forward cradle to the bows the deflection is some fractional part of an inch; between the two cradles amidships none whatever is perceptible; and from the stern cradle to the sternpost, where more than 200 feet of the heaviest parts of the vessel hang entirely without support from the ground, the deflection is only half an inch. From the deck the entire deflection from stem to stern, nearly 700 feet, is only one inch. We believe that the arrangements for finally launching the colossal structure on the 2d of December will not differ in any essential particular from the method pursued on Tuesday last, but we can speak more positively as to this in the course of another day. During yesterday Mr. Branel and the great ship's great captain, the most indefatigable and zealous of all commanders (Captain Harrison), were down at Millwall, inspecting the ship, and ascertained that she was neither strained nor twisted even to the extent of the most fractional portion of an inch. The men injured by the accident at the windlass are all progressing slowly, though still no hope exists of the recovery of Donovan, and Stacey remains in a precarious state. Some idea of the frightful violence with which these poor men were struck may be formed from the fact that one of the massive handles of the windlass of solid iron 1½ inches in diameter, which struck the men, is bent and twisted as if it were struck of lead.—Times.

RELIGIOUS LIBERTY IN ENGLAND.—Why are we free? Do our Protestant countrymen feel that we have a right to our own religion, and not desire to meddle with it? The very contrary is notorious and undeniable. They are continually trying whether they cannot in any way or the other lay their hands on our religion. To say nothing of the monstrous practical injustice of the Irish Establishment, the remains of the penal laws are enough to show this. Why are our Sovereigns (whatever their personal convictions) forbidden by law to profess the Catholic religion, or to marry a Catholic? Why are Catholics forbidden by law to hold the great seal, and in England only (where it no doubt gives the power of exercising Church patronage), but in Ireland, where the Chancellor has not a living in his gift, and where the Catholics have as many distinguished lawyers as the Protestants? Why are Catholic Ecclesiastics alone of all men forbidden by law publicly to wear their own clothes, or to show themselves before the face of day in any religious function? Above all, why are men who hurt or offend no one liable by law to transportation for belonging to Religious Orders, the existence of which is essential to the well-being, if not to the being, of our religion? All these are attempts, futile no doubt, but most sincere, to put down the Catholic religion by

the arm of the law. But observe why they are futile: because they are so utterly abhorrent to the principles of English law, that it affords no machinery for carrying them into execution. In most Continental States, whether Catholic, Protestant, or of no religion at all, even when it is the rage to profess the broadest liberalism, and not merely to copy but to caricature the political system of England, Government interferes with all the details of life.—The passport system is only one instance. Englishmen are astonished that any civilized nation can endure it, because it is the only part of this continual system which personally affects us. The wildest democrat upon the Continent stares at the proposal to dispense with it. It is no breach of his notions of "liberty and equality" that the police should desire to know whenever he leaves home, where he goes, and how long he stays. There is no Continental city in which a hundred or two of men could meet for any purpose whatever once or twice a week without being watched by them. The question is whether they are to make their report to a monarch, an oligarchy, or a democracy—not whether they are to leave the matter alone. Above all, the education of the people is a Government department; the teacher is a public functionary, what is taught is a matter of Government inspection. It is plain that under such a system, religious liberty, as we understand it, would be something strange and anomalous—indeed, hardly possible; for Englishmen would justly feel that it was violated not merely by being refused permission to worship or teach as they please, but by having to ask for it. Our notion is that Government and Law should be like the air we breathe, always around us, essential to our being, but unseen and forgotten.—The perfection of English Government would be one which did nothing, because there was nothing to do. As long as a man pays his debts, and leaves alone the persons and property of his neighbors, we hold that the Government and the police have no more to do with him than the doctor has, with a healthy man who chances to live next door to him. When the attempt is made to engraft into such a system as his the Continental meddling with religion, it simply breaks down, because there is no machinery by which it can be carried out. For example, the law against the Religious Orders. The Canton of Zurich, we last week saw, forbids the Community of Rheinau to take novices—a gross injustice and oppression, no doubt; unluckily, it is practically efficient. What makes our state different? The law of England forbids any man to become a professed member of any Religious Order. Yet nothing is more common than to hear in Catholic society that So-and-so has gone to the Jesuits, or the Passionists, or the Redemptorists, or the Order of Charity. We should laugh if any one suggested that Government might interfere, and cautioned us to speak under our breath. And the reason is, that England must give up the first principles of those glorious laws which are our richest inheritance from our Catholic forefathers, before she can practically interfere at all in the matter. As long as "men are not to be compelled to criminate themselves," as long as "the Englishman's house is his castle," as long as the Jesuit from living together like other men, and making or receiving religious professions when the time comes for it? Who shall prove that they do, or can interfere with them? The yet remaining laws against Catholics, with few exceptions, are either burlish, like that which forbids a man to wear his own clothes, or futile, like that which forbids him to make a religious profession. And this solely against the will of our Protestant countrymen, and because they cannot practically hurt us without sweeping away the British Constitution. When Archbishop Lawrence wrested the Great Charter from the tyrant John, he felt that he had secured religious liberty by the enactment with which it begins, and which declares "the Church of England free"; but he did not know that the civil liberty of which he was laying the foundation would secure substantial liberty to the Church after three centuries of poverty, pillage, and persecution, and when the very name of the Church of England should be given to a Society of man's invention—a mere creation of law, without Bishops, without Priests, without doctrine.—Weekly Register.

EVANGELICAL SWINDLERS.—The religious and commercial circles of Hull have been intensely and most painfully excited this week by the examination in the police-court of Mr. H. S. Bright, of the now bankrupt firm of Taylor and Bright, corn merchants, on a series of charges of forgery. Up to a recent period Mr. Bright enjoyed the reputation of being not only a prosperous merchant, but of being worthy to take—as he was allowed to do—precedence of the whole mercantile body in the championship of the educational and preaching institutions of the Established Church. Being a person of good address, winning manners, and a fluent, agreeable speaker, it was natural that he should acquire a certain influence over the Clergy, seeing that to the manifestation of an active orthodox zeal he united a capacity for business which was supposed to have the effect of enriching such of his Ecclesiastical friends as were not averse to experiencing the thrilling vigils procurable by an indulgence in moderate speculations. But there is no uniting the worship of God and Mammon. Bible-distributing and bill-discounting lead to ruin in the long run. In the case of Mr. Bright, the marvel is that so really clever a man should not have discovered long ago that he had entered upon a course which must inevitably bring destruction upon him. The very first glance which we get at his affairs in the course of this examination is sufficient to satisfy us that his case was then, in a commercial point of view, utterly hopeless. But he appears to have made up his mind not to sink alone, and the disclosures which he has compelled some of those to make who were called as witnesses in his prosecution reveal an appalling aspect of the commercial morality of Hull. Mr. Bright's imputed guilt is, we greatly fear, not the offence of a solitary merchant. At all events, he never could have put such quantities of paper afloat without earlier suspicions being entertained as to the real character of it. We have our fears that the world has not yet heard the worst of one of the most deplorable affairs that has happened in Hull for the last quarter of a century. For we class these forgeries, the stoppage of the bank, the insolvency of the Hull Flax and Cotton Mills, and Mr. Bright's own bankruptcy, as forming in the aggregate one local calamity. That the exposures now made must seriously damage the commercial reputation of Hull can admit of no dispute. It is a grievous aggravation of the offence charged against Mr. Bright, that there are men of business who regard it as not incompatible with an ordinary share of mercantile morality. It shows that the Saderian system of commercial ethics is rife among us. Well, the sooner the whole extent of the evil is known the better. The veil has been partially raised; remove it altogether, and let us see the extent of the mischief for which it has become necessary to provide a remedy. Whatever may be the effect of the present disclosures in High-street and on 'Change we know that they produce a wonderful purification in the really religious and really moral atmosphere of Hull. The reign of cant and hypocrisy is over in this town. Gentlemen may load themselves with tracts, and prayerfully remonstrate with poor barbers on the sinfulness of smothering the chimneys of dock labourers on Sunday mornings, but neither their position as bank managers nor as corn merchants will henceforth be accepted as evidence of a divine mission on their part. Men who toil in the murky atmosphere of High-street have plenty to do to grope their own way to Heaven without assuming the functions of Ecclesiastics in pointing out the road to others. Though committed to take his trial at York for forgery, Mr. H. S. Bright, whatever he may be legally, is not morally much worse than scores of merchants and bank managers in England who occupy a proud position as most exemplary members of society. He made religion a chief part of his working capital in

trade; and there are several shipowners and merchants in Hull who do the very same, and who realise upon it a large per centage of their profits in cash and in social influence. But there is danger in such investments. God does not continue to prosper the making merchandise of the things of His kingdom.—Hull Advertiser.

MR. DRUMMOND, M.P. AND THE GOVERNMENT CHURCH.—A valuable piece of ecclesiastical preferment has fallen to the gift of the eccentric Mr. Henry Drummond, M.P. for West Surry. It is the family curacy of Albury, near Guildford, worth between £600 and £700 a year. The last time Mr. Drummond exercised the patronage was in 1834, prior to the time when he became a zealous adherent and "angel" of the Irvingite body. Some interest will be felt as to the sort of clergyman the hon. member will select to fill the vacant preferment.—Evening paper.

THE TRACTARIAN PARTY.—The curious phase of Anglicanism presented a year ago by the Union, is already changing. Its ablest writers have submitted to the Church, and the paper itself is taking an anti-Roman tone. It would no way surprise us if in another year we were to see it as sober, as orthodox in Church-of-Englandism as the Guardian itself. It is far from the first time that we have witnessed such a process. The Oxford Tract, indeed, remained to the last in the powerful hand which set them going, and the British Critic was snuffed out before it had time to burn down. The change there was all the other way—gradual growth from truth to truth, ever increasing with boldness; but the Christian Remembrancer, which succeeded it, and the Guardian itself, soon subsided into preternatural mildness, redeemed only by a spice of anti-Catholic acidity. We sincerely fear a like fate for the Union.—Weekly Register.

SPURGEONISM.—The Union says:—"Of the profanity, coarseness, and vulgarity of Mr. Spurgeon we have heard much; but we were not prepared for the following two anecdotes, which come to us on very respectable authority. On a late occasion he had been declaiming what he called a 'prayer to the Almighty' for the salvation of his auditors with more flippant familiarity and loud-tongued importunity than usual. In the discourse which followed he told them that 'Jesus Christ, after what He had promised, would behave very shabbily if He did not save all those who had heartily joined in those petitions.' It is not long since Spurgeon went down on a preaching expedition to Suffolk, we believe the place was Bectles. 'Three or four of his admirers competed for the honor of entertaining him. The matter was decided by lot in favor of a teetotaler. At dinner Mr. Spurgeon ate voraciously, and then asked for something to drink. The lady of the house pushed the water-bottle to him—'Thank you, madam,' was his polite rejoinder; 'I want something better than this; I use water to wash my feet.' So, accordingly, he was supplied with porter a discretion. After dinner he asked for a room to prepare himself for his sermon, which was found for him. 'Have you any cigars?' he asked; 'and some more of that porter, if you please.' So they supplied him with four bottles of porter and half a dozen cigars, all of which he had finished before he mounted the rostrum an hour afterwards."

It has long been our boast that farming leases are uncommon in England, not because landlords will not give them, but because tenants had rather not have them. Millions have no doubt been invested in English lands by tenants at will. Lord Stamford, however, is stated to have been ejected from his Leicestershire estate, a tenant, Mr. Everard, of Groby Hall, who had expended £3,000 in improvements in five years on a farm held by his family for four generations. It would be as unequal to condemn the landlord without hearing why, as to eject the tenant. Never clearly was there a charge which more loudly demanded an answer. Lord Stamford is charged circumstantially, and by respectable names, with a crime almost beyond belief, and so much the greater because forbidden by no law. For why is it unforgotten, except because (like adultery at Sparta) no one had ever contemplated its possibility? The real reason why no effectual remedy has yet been adopted for the same evil in Ireland is, not (as our Irish contemporaries conclude, naturally enough) because Englishmen are indifferent to injustice on the other side of the water, but because they have regarded the stories they heard as simply impossible. We have for years repeated that in Ireland cases of injustice differing from that charged against Lord Stamford only in the scale upon which they are practised (a difference which only makes them more cruelly felt by the victims) have for years been, not the exception, but the rule. Protestants, however, are slow to believe an Irish grievance on the word of a Catholic. Mr. Everard's case may probably do more for the Irish tenant than all the League agitation.—Weekly Register.

In the first year of the present century the population of Great Britain amounted to 10,942,616 souls. Fifty years later, that is to say, at the time of the last census, it amounted to 21,121,967 souls, so that the resources of the Empire in this respect have been nearly as possible doubled. In the year 1811 the numbers were found to be 12,596,803. That year and the two years following were years of sanguinary war, and yet, when the military establishments of the country for 1814 came to be settled, no difficulty whatever was anticipated or experienced in providing 237,000 men for the regular army, and 83,000 for the regular militia. It is needless to add a syllable to these simple figures in proof of the ability of England to maintain a competent army. The material exists in abundance—the work is one of purveyance and manufacture alone. The actual progress of recruiting at this moment is in one respect satisfactory enough. Men pour in rapidly; in some weeks from 1,500 to 2,000 soldiers have been added to the army, and the average rate would undoubtedly yield a body of 60,000 as the aggregate result of the year. It is affirmed, however, as the reader will observe in our correspondence, that the quality of the new levies is not always so good as it should be—that the recruits are young and undersized, that they do not resemble the recruits of former days, and that the pith and marrow of Britain are not to be found, as of old, among the aspirants to the profession of arms. To what extent these exceptions are sustainable we do not attempt to determine, but the subject deserves attentive consideration.—Times.

CRUEL EVICTIONS.—The Morning Star of Tuesday has the following:—"A paragraph, which we copy from a paper published in the north of Scotland, represents a sorry state of things as between the peers and the peasants in that quarter of Her Majesty's dominions which so regularly enjoys the advantage of her own royal presence. The power of property is something wonderful in this land of ours, and the rights of humanity seem as nothing in the scale. The story we speak of is but one of a thousand, no doubt, all of the same character. On the estate of the Duke of Sutherland, Donald Murray, his sister, and two helpless babes were turned out of their huts, and but for the Christian charity of a minister of Christ, who gave them a cart-sled to sleep in the night, they might have had to resort to the schemes of the Red Indian. Advised that the Duke had no lawful right to eject them, and pending a legal action taken on his behalf by some good soul, Murray and his little one again re-entered the cottage; but what followed? A second caution took place, and to make it final, his Grace—what a title in such a case!—ordered it to be burnt down. The best was executed; the hut razed to the ground, and various articles of poor Donald's furniture destroyed. This is an event that makes not much noise in the papers, but is it not cruel? What law can sanctify it? And can the proud Duke of Sutherland suppose that God will forgive such wrongs, even though perpetrated in the name of law? An 'English Catholic' comments upon the above in the Star of Wednesday thus:—"Sir, In your summary to-day you call attention to a very grievous case of eviction of a Scotch tenant

of the Duke of Sutherland; in June last—a case which contrasts strangely with the philanthropic profession in regard to American slaves, for which the Sutherland family is tolerably well known. But, if this eviction of a single Scotch family be enough to rouse the indignation of every Englishman who reads the account of it (and such will most certainly be the result), how loud should be the cry of execration at the Irish evictions, which are not of one family, nor of one thousand, nor of ten thousand families, but of a good million of souls? Why, Sir, for five miles, as you enter the town of Castlebar, the road is walled on either side with the stones taken from the gable ends of the cottages of tenants evicted with more barbaric circumstances, in very many cases, than those of the Scotchman. You cannot ride five miles throughout the three southern provinces of Ireland without being struck by the number of roofless gables which tell similar tales of hardship, beggary, starvation, or emigration. And even more, the same system is being pursued in the very face of the most pressing want of men for the Indian army. Such a system may be legal, but most certain it is not politic. You remark that there is less dissatisfaction in Ireland than in the Ionian Islands towards the British Government. Surely, if this be true, in the face of such just cause for dissatisfaction on the part of the Irish, the fact ought to be a complete answer to the late ferocious attacks upon Catholics by the Times, which, while it bullies us on our religion, loses no opportunity of taunting the 'Irish Sepoys' with their want of success in exciting dissatisfaction. On the other hand, if you be mistaken, if hostility to England be widely felt in Ireland, what a comment is that upon the English rule there! It is calculated that the population of Ireland is decreasing at the rate of a quarter of a million per annum.

A TALE OF A TIGER.—A few days ago (the narrative is in all the journals) a Bengal tiger, on its way from the docks, where it had been landed, to the premises of Mr. Jamrach, an importer of such luxuries, broke loose, and, after running crouching along the street, sprang upon a poor child, and mangled him cruelly. Mr. Jamrach rushed to the rescue with a crowbar, and was dealing the savage animal a series of heavy blows, in order to deliver the boy, when the editor of a penny humanitarian paper came up, and begged Mr. Jamrach not to be hard on the poor beast, who knew no better than to mangle children, and had also a grievance in being restrained from his wild liberty. Mr. Jamrach rudely showed the mediator out of the way, and with a few more vigorous strokes discomfited the brute, and saved the child's life. The editor is virtuously indignant, and declares that Jamrach is no better than Havelock and Wilson.—Punch.

UNITED STATES.

THE MORMONS.—WASHINGTON, Nov. 17.—Adverts have been received from Col. Alexander, substantially confirming the reports in the newspapers respecting the destruction of the contractor's trains by the Mormons. Brigham Young has issued a proclamation to the United States troops, defying the government, and counselling his people to hostilities in the most determined form, and ordering the troops to keep out of Utah. He says that if they desire to remain until spring, they may do so, provided they give up arms and ammunition. Col. Alexander, in reply, stated to Young that the troops were there by order of the President, and would be disposed of as the commanding General saw proper. The War Department has received some highly interesting official dispatches, including a proclamation of Brigham Young, declaring martial law in Utah. He claims the right to do so by virtue of his authority as Governor of the territory and Superintendent of Indian affairs, not having been suspended from exercising his functions, and by virtue of his power under the territorial organic act. He expressly forbids the United States troops entering the territory without his authority for doing so, and complains that the Mormons have not been treated as American citizens, and that the government of the United States has acted on misrepresentations—the object being to drive the Mormons from the territory. The language of the proclamation is emphatically in hostility to the authority of the United States, and is regarded here as a declaration of war.

WASHINGTON NOV. 19.—We learn from an intelligent gentleman who has spent two or three years among Salt Lake Mormons, a fact or two to confirm the suspicion that the recent horrible massacre of over 100 California emigrants by Santa Clara Indians was perpetrated under the influence of the Mormon leaders.

STEAMBOAT COLLISION ON THE MISSISSIPPI.—A terrible collision took place last Sunday night between two steamships on the Lower Mississippi. Twenty-five passengers were drowned, one of whom was Gen. Hamilton, formerly of South Carolina, now of Texas.

TORTURE IN THE UNITED STATES.—A Mrs. Decker of Staten Island having been indicted for manslaughter, in causing the death of a female apprentice by starvation and stripes, has brought a cross action, (or something in the nature of that), against the proprietors of a Sunday newspaper, who undertook to show that she had inflicted similar cruelties upon other little girls committed to her charge. The paper alluded to, printed the verdict of the Coroner's Jury, which found that "Anna Hilton came to her death by being beaten in a brutal manner, and from exposure and want of food at the hands of Mrs. Matilda Decker." Anna the child in question, was sent from the benevolent institution of Mr. Pease, in the Five Points, to which the negligence of a drunken mother had consigned her, and her father was dead. The defence called the reverend gentleman, who swore that when the child left his custody on the 12th June, 1856, she was healthy and amiable; that she was apprenticed to Mrs. Decker, who showed herself to be a church-member; and that the next time he saw her she was dead in the house of her mistress, attired for the grave in the very clothes which he had provided for her, and bearing marks upon her person, which to his experienced eyes, plainly indicated corporal ill-usage before death. There was further evidence to show that Mrs. D. scolded, beat and whipped the child, ("if she got talking with her," said one witness, she never let her go without a whipping); that she poured hot water into her mouth; that she pursued the unfortunate, with a dog, when she ran away across the meadows; that she was found dead upon the carpet in the corner of the room; that she had before death been seen to hang her head and to groan moanfully; that when so sick that she could hardly walk she was obliged to perform menial offices, and was sent out of doors, and into the snow without stockings and shoes; that when she died she had only a bundle of skirts under her head for a pillow; that Mrs. Decker was a woman of a very violent and undisciplined temper, and was wont to beat her own son and stamp upon his head in a cruel and unusual manner. Other children, fortunately yet living, were put upon the stand who testified to the cruelties of this same mistress inflicted upon themselves. Sarah L. Townsend, aged 13 years to having been struck with a hatchet by Mrs. Decker, because she would not kill a cat; to having run away from her in cold weather in consequence of barbarous treatment; and to having been importuned by her mistress to tell a lie in order to explain certain bruises upon her head. Rachel Anderson, aged 14, testified that she was sent from a poor-house to live with Mrs. Decker; that she staid a week with her; that she was scourged with rods upon the back, feet and elsewhere, and that in the absence of Mrs. Decker she ran back to the poor-house from which she came.

HAS BEEN SOME CHANGING.—There is a clerk who has been in the New York post office forty years. He formerly carried the Southern mail in a bag under his arm across the river to Jersey City. The same mail now amounts to ten thousand pounds daily!

Large numbers of domestic servants in Buffalo are unable to find employment, although they offer to work for a mere trifle and their board.

From East to West, from Baltimore to Kansas, it is often as much as a man's life is worth to vote on the side opposed to the predominant faction, and from Maine to California tales of stuffing ballot boxes, fraudulent voting and all similar artifices are so current that men are losing faith in all election returns. Whether the reports are true or false, in particular cases we may not know. But the report itself proves that such things do exist, for none would accuse others falsely of those things but the men who practise them.—Boston Paper.

CONVICTION OF PROTESTANTISM.—The last number of the Mercersburgh Review contains an able article of Dr. Schaff, in the course of which he says:—"The number of church-members, even if we include all the sects, hardly amounts to five millions, or about one fifth of the whole population, and even from these five millions must be deducted thousands who profess religion from impure mercenary motives, and are perhaps much worse at heart than many men of the world."

CRIME AND OUTRAGE.—Our community and country, in point of crime, present at the present time a sad and melancholy reality. The blackest and wickedest deed seem to be perpetrated with a facility and a frequency truly appalling. We cannot take up a paper that does not contain a minute detail of a burglary, a robbery, a murder in all their shocking and hideous forms. The policy of giving publicity to those deeds of human depravity is certainly very questionable; whilst, to us, under existing circumstances, it appears to be a course well calculated to produce a multiplicity of these evil doings, to be deprecated by every good member of society. Our Press, the palladium of our liberties, ought to know, that without morality, there can be no real liberty; and that the absence of the one will cause the other to degenerate into licentiousness. Society, in this state, would not exist, and if it did, it would rise in its might and rid itself of the pestiferous incubus. But it would be by establishing itself on a different basis from that which it formerly existed. We need not appeal to history for proof of what we write. A certain amount of endurance will be submitted to; but proceed farther and there will be no suffrance; on the contrary, there will be not an opposition in proportion to the previous grievance. The recollection of the past will bring up ideas, which will drive their subject to the adoption of schemes and views at the beginning not at all contemplated. To this, history testifies; and we are convinced that her lessons ought not to be lost on the press of our country. Their accountability is great before God, and before appreciating men too; and if, to make their journals popular, they have to pander to the morbid taste of their readers, by giving, *usage ad nauseam*, a detailed account of the deeds with which we have headed this article. Far better were it, if we had no journals and no readers, than to have generated by such means a vicious and corrupt state of society. Our youth are, it is well known, more precocious, more advanced for their years, than those probably of any other civilized country; they read the reports in the papers (they too are readers) of those things, which St. Paul says should not be mentioned among Christians, and the pernicious effects upon their tender minds, are as adherent as their very garments. They congregate together, and the aggregate evil knowledge of all, derived from polluted sources of information, is brought to bear upon the body, and plies itself with force in disseminating itself, making each one to have the cumulative experience and information of all. We do not deny that there are some children, whose parents endeavor to keep from "evil communications;" but they often find it a difficult duty, especially in towns and cities; and in view of their constant application to business. Yet, thank God, they often succeed, chiefly in the Catholic Church, and outside it too, we often meet with a full recognition of parental duties and responsibilities. But, whilst we make this acknowledgement, none can deny that the majority of the youth of our country are fast degenerating. That it is the duty of every good citizen, as far as in him lies, to apply the remedy; and especially of the press, to create something injurious to the morals of their readers. If this were adopted, we would not flatter ourselves as we now do, "crimes and outrages," which in the end would be the wreck and ruin of society, and of the established order of things. Every day's experience brings us the sad intelligence that crime is on the increase, and with a ratio as to be the well-spring of alarm even to the most optimistic. This increase stands in the same relation as any other cause to its effects; and if we look for its cause, we might find it in the system of education that is pursued throughout the country. Education without religion enables a person only to become the worse member of society, and when educated, or partially so, they have spread broadcast before them scenes and diagrams of vice and its horrors. And hence no wonder that we have now in the commission of lawless deeds an ingenuity displayed, which betrays the efficiency of adepts in crime.—Pittsburgh Catholic.

PRIVATE MORALS IN PUBLIC LIFE.—More than once in our day have we heard it urged in regard to public men, local and national, that their private morality had nothing to do with their public life, and that society had no business to discuss the former to the prejudice of the latter. We totally dissent from such a doctrine. The people, who make up the body politic, have a vast deal at stake on the question of the private as well as of the public morals of public men. The whole past life of these is, necessarily and justly made the test of how far they are entitled to public confidence and respect. After Demosthenes had been corrupted to betray Athens by the bribe of a golden cup, could Athens be expected longer to repose confidence in his virtue? Were Demosthenes thereafter up for Athenian suffrages, ought he to win them, though his eloquence were more than mortal, and his genius without compare? Or, should Athenians thereafter overlook, under any public circumstances, the corruption that had tarnished their orator's name and fame? No height of public place, no measure of genius, could save Lord Baccan from the public infamy due to his private and public misdeeds. He was justly execrated and overwhelmed by them. The higher the position occupied or aspired to, in public as in private life, the closer and keener should be the scrutiny of those who grant or create the position. The press and public have everything to do with the lives and morals of men who seek to be their public representatives and servants. The character of the people and country is at stake in the matter, and their morals and intelligence may well be judged by those of their public favorites. The man of vicious private life cannot be expected, whatever his talent, to be virtuous and patriotic, simply because elevated to public place and trust. He will, more or less, carry his private morals into public life. Caligula and Nero had talent enough, but it was devilish, especially when spurred on by their atrocious moral instincts and aptitudes. Murat was a man of tact and talent, but his moral nature made him a brute and a fiend. The people are always safe when they elevate such men as Fabricius and Cincinnatus—men whose private lives are the guarantee of their public virtues. Men who are irreproachable in private life, we would hold irreproachable in public life. We abhor the too common notion that man may be anything, politically, without staining his private character. We no less abominate the doctrine that a man may be anything and everything in private life, without, politically speaking, losing his claim to public respect. We know but one kind of morals, and that kind makes the bad man bad everywhere, and the good man good everywhere.—Catholic Herald.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE B. CLARK, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

THE TRUE WITNESS. MONTREAL, FRIDAY, NOV. 27, 1857.

On our fifth page will be found a Pastoral Letter from His Lordship the Bishop of Montreal enjoining the observance of this day, as a day of penitence and prayers for the success of the British arms in India.

NEWS OF THE WEEK.

THE news of the capture of Delhi, and its occupation by the British troops, has been fully confirmed; and it would also appear that the two sons and grandson of the King have been shot.

Respecting Lucknow and the gallant band who have so long stoutly defended it, the reports are most conflicting.

At home we have had a Ministerial crisis.—Some of the "Ins" have gone out; and some of the "Outs" have come in. That there has been any change of principle, or indeed that there has been any principle to change, we have no reason to believe.

At home we have had a Ministerial crisis.—Some of the "Ins" have gone out; and some of the "Outs" have come in. That there has been any change of principle, or indeed that there has been any principle to change, we have no reason to believe.

We learn with regret that Mr. Burke, the editor and proprietor of the Ottawa Tribune, has been compelled by ill health to suspend his editorial labors.

RESOLUTIONS OF THE ST. PATRICK'S SOCIETY.

Owing to the important nature of the subject announced for consideration at the special meeting of the St. Patrick's Society, on Monday night, 23rd inst., the attendance was unusually large.

The subject submitted, embodied in the following resolutions, was warmly discussed by many of the members, whose sentiments were enthusiastically applauded by the whole Society.

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

Resolved.—That as the spread of Orangemen in Canada is a fact boasted of publicly by its members, we feel it our bounden duty to make use of all the constitutional means in our power to protect ourselves against its baneful influence.

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

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

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

Resolved.—That these resolutions be published in all the city papers, that our friends all over Canada may be aware of the steps already taken. At the request of the meeting, the President then appointed Messrs. Marcus Doherty, James Sadlier, Bernard Devlin, Thomas McCreedy, and Thomas Healy, to form the Sub-Committee above referred to, who are to report on the duty assigned them to the Society at the next Monthly Meeting.

HENRY HOWARD, M.D., President. W. WALLACE O'BRIEN, Rec. Sec.

The above "Resolutions" must meet the approval of every friend of civil and religious liberty, of every denomination. They contain not one word offensive to Protestants, nothing which the ingenuity of malice can twist into an aggression upon our fellow-citizens of a different faith.

For it cannot be too often repeated that nothing can be accomplished without unity, and steadiness of purpose. It is of no use for Catholics to move in one district, if their movement be an isolated one, and if they be not heartily seconded by their brethren in other districts.

And to the Irish Catholics of Montreal would we say—"Persevere in the good work you have begun." If nothing great can be accomplished without unity, steadiness of purpose is no less necessary to insure success.

Our cause is a good one—and it is in good hands. What body indeed could so well give expression to the wishes, or command the respect of the Irish Catholic community, as their National Societies? It is for these, after mature deliberation, and in a spirit of dutiful submission to their spiritual mother, to decide what steps had best be adopted, what policy is most conducive to the honour and interests of those whom they represent; and the St. Patrick Societies having thus decided, it will be the duty of us all, to join heart and hand in carrying out their views.

Every man should be proud to be a member of such an Association; and the Irish Catholic who at the present juncture keeps aloof from his fellow-countrymen, or views with indifference the contest in which they are about to engage for the civil and religious liberties of the entire Catholic body—menaced as those liberties are by Orangemen and State-Schoolism—is no credit either to his country or to his Church.

rewarded, if any humble efforts of ours can be of the slightest service to a cause which is common to all Catholics, and in which all the children of the Church in Canada, no matter what their national origin, are alike interested.

The British Whig of Kingston is very justly severe upon the fanatical display made by the Orangemen in different parts of the Upper Province on the 5th inst. Port Hope seems to have especially distinguished itself upon this occasion; and the British Whig visits with well merited reprobation the conduct, both of the civic authorities who seem to have made over the Town Hall to the Orangemen who therein assembled to denounce, slander, and insult their Catholic fellow-countrymen; and of the Protestant parsons who assisted at the unclean banquet, and under the pretence of offering up prayer to the common Father of all, vented their spite against the Sovereign Pontiff.

But if these be the effects produced by the late public display of Orange principles in all their naked deformity upon staunch Protestants like the British Whig, what must be its effects upon Catholics? If Protestants feel themselves called upon to repudiate the unchristian language and uncharitable sentiments of the Upper Canada Orangemen, who will pretend that we of the Lower Province are not fully justified in concerting measures to secure ourselves and all we must dearly cherish, against the hostile designs of our enemies?—who will pretend that the New Era, or the True Witness should allow to pass unnoticed, the language and threats, the insults to ourselves, and the blasphemous invocations of the Deity, in which Orangemen habitually indulge, and which the British Whig, Protestant though he be, is compelled to denounce?

No; it is not without good cause that the Irish Catholics of Montreal have determined to use all legal and constitutional means to enforce upon their government the same policy of discouragement to Orangemen which the Imperial authorities have been forced to adopt at home; it is not without a calm consideration of all the dangers to which they were exposed by their prolonged inaction, that they have determined to oppose a firm front to the aggressions of their enemies. We seek to live on terms of friendship and harmony with all men, of all creeds, of all origins. This is refused to us; and we are told that the only conditions upon which the Orangemen will consent to tolerate us are, our unqualified surrender to Protestant Ascendancy, and our abnegation of all our rights as freemen and as British subjects.

We think that we do not misrepresent our co-religionists generally, may we are confident that we are but giving expression to the almost universal sentiment of our Irish Catholic fellow-citizens—when we assert that we are not; and that whilst on the one hand we will have recourse to none but open and legal modes of warfare, and employ such weapons only as the Church whose children we are, and the constitution under which we live, allow and sanction—so on the other hand we will never, no matter what the consequences, desist from, or relax in our efforts to wring from our opponents the concession of our just and very moderate demands, as admirably embodied in the "Resolutions" of the St. Pat-

rick's Society of Montreal, and which we hope will be adopted, in substance by all the Irish Catholic and National Societies throughout the Province. Now our demands are these:—

1st. That as towards Orangemen, our Canadian Government shall adopt the same line of policy as that which the Imperial authorities have already laid down for the future government of Ireland.

2nd. That, we be allowed to educate our own children as we will; and that we be not deprived of the means of so doing, by being compelled to provide for the education of the children of our wealthier Protestant neighbours.

In a word, our rallying cry is, "No Protestant Ascendancy, and 'Freedom of Education.'"

The Quebec Gazette understands that some Catholics are in the habit of attending and taking part in certain meetings held in the basement of Trinity Chapel at Quebec; which meetings are of a controversial character, and at which are discussed and debated "points of difference" betwixt Catholics and Protestants. "Gentlemen of both sects," says our Quebec cotemporary, "attend these meetings;" thereby intimating that the Catholic Church is a "sect," cut off, or separated from some other pre-existing religious organism, of which it once formed an integral part—for otherwise it could not be a "sect."—Thus the Church of England is a sect, because it once formed an integral part of that body, or ecclesiastical organisation, known in history as the Roman Catholic Church; and thus the Methodists are "sectaries," and their conventicles are "sects," because Methodists once formed part of, and subsequently separated from, the Church of England.

But it is not so much to correct our cotemporary's erroneous application of the term "sectarian" to Catholics, that we allude to his notice of the Quebec controversial meetings, as to question the propriety of the conduct of those Catholics who allow themselves to attend "controversial class meetings" in a Protestant Meeting-house, "for the purpose of discussing and debating the points of difference between the Protestant and Roman Catholic professors of Christianity." Such meetings, and such an object, are, for the most part, discountenanced by the Church, as not only generally useless, but as often positively mischievous; because more likely to result in the perversion of Catholics, than in the conversion of their Non-Catholic brethren. And for these reasons.

Just as it is forbidden to read works attacking faith or morals, so in like manner, without especial permission, no Catholic has the right to listen to conversations in which the teachings of the Church are called in question. He who needlessly exposes himself to danger has no right to expect that he shall be supernaturally preserved against the consequences of his own folly, and his neglect of the injunctions of the Church; and every day experience assures us that without supernatural assistance, it is impossible for us to resist successfully the enemies of our salvation. The Catholic therefore has no right to expose himself to temptation; he has no right, unless specially authorised, to read, or listen to, attacks upon his religion; and if he will persist in exposing himself to danger, he must expect to be abandoned to the consequences of his own imprudence.

"Lead us not into temptation," is our daily prayer; but what a mockery would not this prayer to Our Father Who is in heaven be, if we who call ourselves His children on earth, were not bound to do all in our power to avoid and flee from the tempter, in whatsoever guise he may present himself! Now, when we remember that of those Catholics who attend controversial meetings, the great majority do so out of curiosity, or from motives of vanity, and a desire to make parade of their powers of controversy, we need not be surprised at the dangerous consequences of such assemblies.

Besides, the very principles on which they are conducted, are repulsive to every Catholic, because involving a total surrender of the points, or rather of the one great point, at issue betwixt Catholics and Protestants. The proceedings of all these "controversial class meetings" are based upon the assumption—which of course all Catholics reject—that the book, or rather the collection of books bound in one volume and called the Bible, interpreted by "private judgment," is the rule of faith, or final umpire upon all controverted points of religion. Now to concede, or even to appear to concede this, is to abandon the whole Catholic citadel, and amounts to an unconditional surrender of ourselves at the first summons of the enemy. No Catholic should ever condescend to chop Scripture, or dispute the meaning of a passage in the Bible, with a

Protestant; because the latter cannot prove that the Bible is the "Word of God," or that his interpretation of it is infallibly correct. The only questions that Catholics can discuss with Protestants are those on which they hold principles in common. Questions in the natural order therefore can be discussed and debated betwixt Catholics and Protestants, because in the natural order, both stand upon the same ground; but questions in the supernatural order, cannot, without a violation of all the laws of logic, be discussed betwixt Catholics and Protestants, because in the supernatural order, Catholics and Protestants have no principles in common.

Now those questions in the natural order which Catholics are always prepared to discuss with Protestants, are the very questions which the latter invariably shirk. They will declaim largely, and challenge discussion on questions in the supernatural order, and upon which the natural reason, which Catholics and Protestants hold in common, can throw no light whatever; but they will shrink from all discussion of the simple-historical question—"What means, if any, did the person spoken of as Jesus Christ in the Gospels—books whose credibility in the natural order both Catholics and Protestants admit—appoint for propagating, and perpetuating the knowledge of, His doctrines amongst all nations and throughout all generations, even until the end of the world?" This is a simple historical question, as easy to solve as any other question in the same order. It is not difficult, for instance, to prove from history that Mahomet appointed a book, bible, or koran, as the means for handing down to posterity, and perpetuating the knowledge of, the doctrines which he professed to have received from God; and in the same way it can be shown that Joe Smith wrote his book of Mormon for a similar purpose. Now, the one question at issue betwixt Catholics and Protestants, to which all other questions are subordinate, is this—"Did Christ Himself appoint a book, bible, or koran, or a supernaturally assisted body of teachers, as the means of promulgating amongst all nations, and of perpetuating to the end of the world, the knowledge of the doctrines which He professed to have come on earth to teach?" If Protestants pretend that Christ Himself adopted the former course, it is for them to show from reliable history, when, and upon what occasion, He did so, and to quote His very words. If they cannot do this, their whole system has no reliable basis to stand upon; and that they cannot do this, is evident from the fact that they have never yet attempted it.

I BELIEVE "THE HOLY CATHOLIC CHURCH."—Our Non-Catholic brethren in the United States are, as we learn from the Baltimore Catholic Mirror, sorely exercised in spirit by this clause of the Apostles' Creed; and the only method of getting rid of their embarrassments which suggests itself to them is to strike out the obnoxious words altogether. An effort was indeed made by the Methodists at their General Conference in the month of May last, to evade the difficulty by amending the Creed; and a Resolution was passed that "the Committee of Revisals be instructed to report such an amendment of the Ritual, where the subject of Baptism is spoken of, as to strike out the words 'Holy Catholic Church,' and substitute something that will not require a note of explanation." What has been the practical result of this sensible Resolution we are not informed, but it does not appear that as yet any satisfactory solution of the difficulty has been arrived at. Perhaps the shortest, and at the same time the most consistent, mode of settling the question would be to interpolate the little words "do not" betwixt the words "I" and "believe" wherever the latter occur in the Creed. Thus the obnoxious clause would run "I do not believe the Holy Catholic Church;" and thus the Creed would undoubtedly become a fair exponent of the Protestant or Non-Catholic faith. "Non Credo" is a Protesting symbol.

APPROPRIATE AIRS.—An inquisitive friend wishes to know what a correspondent of an Upper Canada journal means by the expression—"appropriate airs being played?"—which occurs in a description that the latter gives of an Orange procession in the village of North Gower; and he addresses himself to us for a solution of the difficulty. We can of course only hazard a conjecture; but it does seem to us that the only air appropriate to an Orange procession, would be the "Rogue's March."

PROTESTANT JUSTICE.—A writer in the Times has at length made the important discovery that the pay of Catholic military chaplains in India is not—as was first stated by the Protestant press—nearly one-half of that of their Protestant comrades, but, "rather less than one-third." The fact is, that whilst the Protestant chaplain is paid £50 a month, the Catholic chaplain receives but £15. And it is to perpetuate this equitable arrangement, that Catholics are called upon to contribute towards one "common fund," the management of which will be entrusted, of course, to exclusively Protestant hands.—Truly our Protestant brethren must have a very mean opinion of our intelligence, or a very exalted one of our hearts.

The Mercantile Library Association of Montreal have published the programme of their Winter Course of Lectures, which promises a rare intellectual treat to the citizens of Montreal.—Of the talents of the lecturers whose services have been secured, report speaks highly; and it is to be presumed that crowded audiences will fully ratify here, the favorable verdict of the American public.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF MONTREAL, ENJOINING PRAYERS FOR THE SUCCESS OF THE WAR IN INDIA.

IGNACE BOUGBET, BY THE GRACE OF GOD, AND THE APOSTOLIC SEE, BISHOP OF MONTREAL, &c., &c. To the Clergy, secular and regular: to the Religious Communities, and all the Faithful of Our Diocese: Health and Benediction in Our Lord Jesus Christ: The Holy Church, who has learnt from Our Lord Jesus Christ to "render unto Caesar the things which are Caesar's," has always, Dearly Beloved Brethren, attached itself to the Government under which Divine Providence has placed her; and ever guided by the Holy Ghost, she has never ceased to inculcate upon her children the duty of being good and loyal subjects.

From the earliest ages, she has constantly offered her prayers for those who rule the State; in this, as in all things, approving herself faithful to the teachings of the Apostles, who enjoined special prayers for the Emperors and the welfare of the Empire. Our liturgical books, which are of the highest antiquity, are before us to prove that she has thus continued to pray for Sovereigns, and for the people whom they were appointed to rule.

In this, Dearly Beloved Brethren, we tell you nothing but what you are already well acquainted with. For there is scarce a Sunday or Festival, on which, joining your voices to those of your Pastors, you do not address to heaven this touching prayer—"We beseech Thee Almighty God, to increase in all virtue Our Most Gracious Sovereign Queen Victoria, who by Thy Mercy, holds the reins of Government; so that adorned with all qualities that are needful for those who rule the people, she may fight and overcome all vices, the monsters that are most to be feared, be victorious over all the enemies of the State, and attain, at last, laden with merits, to Thee, Who art the way, the truth, and the life—through Jesus Christ Our Saviour."

Nor are you ignorant, Dearly Beloved Brethren, that in praying for our august Sovereign, we at the same time pray for all our Governors, Judges, Legislators, Mayors, Magistrates, and all public functionaries; because, whilst sharing her authority for the good government of the people, they have need in order to discharge their duties, of the aid of God, Whom the Scriptures call the "King of Kings."

But besides these daily prayers, the Holy Church has special supplications, when great calamities occur, such as those disastrous wars, plagues, and other scourges, which are the sure signs that there exist great crimes in the world; and that it is to chastise them that the avenging arm of the Lord is made heavy.

We are then, Dearly Beloved Brethren, but following the spirit of our holy religion, in to-day lifting up our voice, to invite you to pray for the success of British Arms in the East Indies, in order that the fatal revolt which has there broken out, may be speedily repressed, and give place to all the pleasures of peace.

And whilst upon this subject, we will tell you that the Church has always done, and still does, for the Governments under which she lives, what Jeremiah did for the kingdom of which he was a subject. The Generals and chief officers of the army of Israel presented themselves before the prophet in a season of calamity, and said unto him, "pray for us to the Lord your God." At this earnest entreaty the man of God replied, after having consulted God in prayer, "Thus saith the Lord God of Israel to whom you sent me, to present your supplication before him—Fear not because of the king of Babylon, for I am with you to save you, and to deliver you from his hand; and I will shew mercies to you, and will take pity on you."—JER. 42.

Yes; do not doubt, Dearly Beloved Brethren, that this same ministry of peace and prayer is now employed by the Holy Catholic Church in favor of our Government, which at the present moment is engaged in a war whose results cannot yet be calculated.

And you too will pray with the Church your loving Mother, to appease the wrath of God. Alas! the vast country of India is on fire. A disastrous war has been kindled on almost all points of that enormous territory. Blood flows in torrents; defenceless women, and innocent children, are cruelly massacred. Atrocities which make one shudder are committed; and scenes are there passing which no one can read without having the heart rent with grief, especially when he reflects on the thousands of souls that perish.

We are then about to pray, with faith and humility, that peace may be promptly re-established in India, which as you know was the chief theatre of the glorious Apostolate of St. Francis Xavier. Alas! who knows if it be not for having rejected the Catholic Faith preached to it by that man so powerful in word and deed, and after him by many other holy Missionaries, that that unfortunate country is to-day the prey to so many misfortunes.

For these reasons, the Holy Name of God invoked, and with the advice of Our Venerable Brethren, the Canons of our Cathedral, We have decreed, ruled, prescribed, and decree, rule, and prescribe as follows:

- 1. Friday the 27th of the present month shall be a day of penitence and prayer.
2. Every one, according to his strength and his devotion, should observe on that day the rules of fasting and abstinence.
3. Solemn Mass shall be sung at the usual hour in all the churches of the city, in which the public offices are usually performed.
4. After Mass shall be sung the Litanies of the Saints, with the prayers prescribed in the new Processional.
5. In the afternoon there shall be in the same churches, Exposition and Benediction of the Blessed Sacrament; at which shall be sung, besides the usual prayers and anthems, the Psalm Exaudit with the Versicle and Prayer, for the Queen.
6. In the Communities, the ordinary Mass shall take the place of High Mass; and in all other respects they shall comply with the instructions given above.
7. In the rural churches and chapels, the above prayers shall be said, and Benediction of the Blessed Sacrament, given, as above prescribed, on the first Sunday after the reception of the present Pastoral. But the Mass shall be of the day, with the Collect "Deus qui continet," &c. &c., as in the votive Mass tempore belli.

And now Dearly Beloved Brethren you will we assure refrain from all the amusements of the Sto. Ca-

therine, the Carnival, and other celebrations which occur during the winter. For if these profane delights should at all times be interdicted, more especially should such be the case now in these days of mourning, and when almost all the families of the Mother Country are plunged in grief.

Besides, after the melancholy burning of the steamer Montreal, the terrible catastrophe of the Hamilton railroad, the many sudden and deplorable deaths which have lately followed one another in so painful a manner, none amongst us will, we hope, have the courage to frequent balls and drinking houses. Alas! it would, so to say, be to insult the misfortunes of our brethren, thus to drink and dance over their scarce filled graves.

And you will join to your prayers and groanings abundant alms; for you know that this is an assured means for purifying oneself from sin, and for obtaining mercy for ourselves and others. O yes! it is fitting that in a time of want like that in which we find ourselves, and in presence of a winter which threatens us with all sorts of misfortunes, we should open our hearts to the voice of compassion, and our purses to those who take charge of relieving them.

But we must have also our Feasts and our joys to enable us to breathe a little in the midst of our griefs. Well, you will find them, these delicious enjoyments, in those Spiritual Retreats which are about to open, and in the celebration of the "Quarante Heures," which will commence with Advent, and which, without interruption, will succeed one another in the different churches of the Diocese.

We would invite you then, Dearly Beloved Brethren, to grant yourselves these pleasures of the soul, a thousand times more delicious than the gratifications of the senses. It will be more especially in visiting the Blessed Sacrament, and in receiving it in the churches where it is exposed during the "Quarante Heures," that you will indemnify yourselves a hundred-fold for any sacrifices which you may make to obtain the cessation of the dreadful scourge of war, and the other calamities which follow in its track.

May God Almighty bless you, Dearly Beloved Brethren; and may His glorious and Immaculate Mother keep you in all your perils, so that you may lead happy and holy lives upon earth whilst awaiting the happiness of heaven.

This Pastoral shall be read in all churches wherein public services are performed, and in the Chapter of all the Communities, the first Sunday after its reception.

Given at Montreal, this twenty-first of November, Feast of the Presentation of the Blessed Virgin Mary, one thousand, eight hundred and fifty-seven, under our sign and seal, and the counter-sign of our Secretary.

J. Co., Bishop of Montreal, By His Lordship, Jos. Ocr. PARRÉ, Canon Secretary.

THE "QUARANTE HEURES," OR FORTY HOURS' DEVOTION TO THE BLESSED SACRAMENT.—This devotion, well known to, and deeply appreciated by, all Catholic communities in the old world, is about to be introduced into this Diocese; and, by order of His Lordship the Bishop of Montreal, will commence on Sunday next, being the first Sunday in Advent.

Arrangements have been made, so that once a fortnight the Blessed Sacrament shall be exposed during the "Forty Hours" to the adoration of the Faithful of this city; and we shall duly announce the church or chapel in which the Blessed Sacrament is to be exposed during the ensuing week. Thus on Sunday and Monday next, the Bishop's Chapel will be the spot; and on Monday, the 7th proximo, the "Forty Hours" devotion will commence in the Church of the Immaculate Conception, Coteau St. Luc. We shall return to the subject in our next; and, in the meantime, would remind our readers that, by assisting at the above named devotion, they may gain many graces profitable both for themselves and others.

THE UNITED STATES CRUSADE AGAINST THE MORMONS.—Whatever we may think of the tenets of this Protestant sect, and however strongly we must feel ourselves obliged to condemn their immoral practices, it is impossible to avoid coming to the conclusion that upon Protestant principles, and as against the Protestant government of the United States, the cause of the Mormons is a just cause; and that they are perfectly justified in resisting by force, the attempt of the government at Washington to deprive them of their independence. The Mormons may not have the right to shake off their connection with the United States; but upon Protestant principles, they have just as good a right to do so if they can, as the thirteen colonies of North America had to throw off their connection with Great Britain.

For by the last accounts it would seem that the Mormons are up in arms, and determined not to submit without a struggle to the troops which have been despatched against them to reduce them to obedience; and Brigham Young has issued a formal notice to Colonel Alexander, the officer in command of the invading army, forbidding the entrance of armed forces into the territory of which the Mormon prophet calls himself the Governor. What steps the United States Government will take under these circumstances remain yet to be seen; but whatever the action determined upon, and whatever the result of the Mormon war, this revival of the crusades by a Protestant democratic government, in the middle of the XIX century, affords a striking and valuable commentary upon the holy wars of the Christian Princes of Europe in the middle ages, against the Bulgars or Albigenses, and other pre-Lutheran Protestant sectaries. For the last three hun-

dred years or more, it has been the custom of the Protestant world to rail at the impolicy, injustice and barbarity of these Holy Wars, and to instance them as a conclusive proof of the intolerant and bloodthirsty disposition of the Catholic Church. Now, however, a Protestant government, with far less of provocation, is about to adopt a similar line of action against a Protestant sect far more moral, and to society a foe far less dangerous, than were those early Protestant sects which in the twelfth and subsequent centuries devastated Christendom by their sanguinary excesses, and by their beastly unmentionable vices provoked the Lord of Hosts to visit the cities of Southern Europe with the judgment of the accursed Cities of the Plain.

How, upon Protestant principles, this action can be defended, we do not yet see; nor do we clearly understand how men who glory in their own war of Independence with Great Britain, can treat as rebels, the Mormons who are now preparing to do battle for their political and religious liberty. We shall await the result with some anxiety; and though of course the foul polygamists of the Salt Lake can have no claims on the sympathies of any Catholic, we cannot profess to entertain any very strong desire for the success of their adversaries. The Mormons have been an ill used people. From the United States Government they have received no protection; and from the other Protestant denominations in the United States they have received nothing but insult, robbery, and persecution.—Driven from the haunts of civilised man, they sought refuge in the wilderness, and settled upon the waste lands of this Continent; where they asked only to be allowed to live in peace, and unmolested, to worship God after their own fashion. Their polygamy is no doubt a monstrous thing; but no Protestant has the right to tax them with it, and no citizen of a country, or subject of a government, which allows men to put away their wives, and to contract fresh sexual unions, can, without gross inconsistency, say a word against the morality of the community presided over by Brigham Young. Betwixt divorce, as allowed in England, in the United States, and in all Protestant countries, and the polygamy of the Mormons, there is no moral difference whatever.—Both are equally repugnant to the law of God as revealed through His Church; and it is not easy to say which is the more prejudicial to female purity and the more destructive to the interests of the family and the State. Protestants who tolerate divorce have therefore no right to complain of the polygamy of their brother Protestants; who, after all, are but carrying out the principles laid down by Luther, Bucer, and Melancthon. If the latter were in any sense men of God, then so was Joe Smith; and his toleration of polygamy amongst his followers, is not a whit more reprehensible than the indulgence which the others accorded to Princes of strong animal passions and evangelical principles.—Without therefore attempting to defend the Mormons, we would say to their opponents—"Ye hypocrites, cast out first the beams from your own eyes, and then shall you see clearly to cast out the mote from your brothers' eyes."

"TENANT-RIGHT" IN THE UNITED STATES.—The Telegraph Dispatch tells a story of a poor old Irish woman, a Mrs. McIntyre of Central Falls, R.I., who died suddenly from the cruel treatment of her landlord; who, by way of serving upon her a writ of ejectment, caused the chimney of her house to be stuffed with straw, with the intent of smoking the tenant out. Irish landlords are, no doubt, bad enough; but we have not yet heard of anything to equal the brutality of this Yankee landlord.

The Irish journals at home would certainly be rendering a good service to their countrymen, and the Church, by giving as extensive a circulation as possible to the well authenticated instances of cruel treatment to which Irish Catholic immigrants are exposed in the United States. His Lordship the Bishop of Toronto, who has himself seen the condition of the Irish immigrants on this Continent, and who, both as a man, and as a priest, has had many an occasion to weep bitter tears over their sufferings, moral and physical—has, as we mentioned in our last, been preaching to the people of Ireland with the view of dissuading them from the folly of leaving their own dear native land, for the inhospitable shores of the United States; where the grossest insults are daily offered to their nationality by the "Know-Nothings," and where their faith and morals are constantly exposed to the danger of contamination, from their coming in contact with the most corrupt, because the most thoroughly Protestant community on the face of the earth. That God in His mercy will grant that the words of the Bishop of Toronto may sink deep into the hearts of his hearers, and induce them to remain at home in Catholic Erin, should be the prayer of every friend of Ireland, and of every true son of the Church, who knows how fearful is the amount of apostasy amongst the children of Catholic parents in the United States, in spite of the best exertions of a most exemplary and self-sacrificing clergy.

Nor do we say this out of any hostility to the

United States, or from any desire to attract Irish Catholic emigration to Canada. On the contrary; we candidly admit that, owing to the growth of Orangeism, and the dangers to which the faith and morals of Catholic children are exposed from the operation of the tyrannical school laws of the Upper Province, Canada does not at present hold out any inducements to the Irish Catholic, as a permanent home for himself and children; and that he is no friend to Irishmen, and is very blind to the best interests of the Church, who, so long as things remain in their present unsatisfactory condition, would seek to induce the Irish Catholic to take up his residence amongst the fanatics of Upper Canada—who, in intolerance towards Popery, and hatred of Irishry, equal, if they do not surpass, the most rampant bigots of the "Black North," and do not fall very far short even of the genuine Yankee.

In short, the counsel which every one who knows anything about the United States, of Upper Canada, ought to give the Irish Catholic meditating emigration to either of the above named countries, may be summed up in the short but pithy "Advice of Punch to Young People about to Marry"—"DON'T."

We copy with much pleasure from the Argus, the following details respecting Dr. Howard's "Eye and Ear Hospital" in this city.

EYE AND EAR HOSPITAL.—A few days since we paid a visit to the Hospital established by Dr. Howard for the treatment of diseases of the Eye and Ear; and there realised—to use a Yankee phrase—the advantage of Hospital over private practice in the cure of disease. The strict attention to regimen that is secured by every thing relating to it being under the eye of the physician, is incalculable in most complaints, but particularly so where organs so sensitive and delicate as those of sight and hearing are concerned. A single infraction of the rules of the physician is often fatal to his best intended efforts at cure; and there is no other means of guarding against the transgression, except by the patient being under his own eye. Those who have made such subjects their study, are well aware of the greater success in hospital practice in well conducted institutions, than in private practice where the ill judging kindness of friends often counteracts the best intents of the medical attendant; and the results of Dr. Howard's practice in the disease the special subjects of his own care, we have no doubt, are in accordance with the general rule. As the first, we believe the only, institution of the kind in Canada, undertaken with private means only, it is specially deserving of support.

A somewhat careful inspection of the internal economy and arrangements of the Hospital, enables us to speak with some confidence of their excellence. A large outlay has been made in fitting up the interior with Hot and Cold Baths, and all the appliances conducive to health and cleanliness. It is neatly and appropriately furnished, and due attention is paid to the comforts of the inmates; the worthy doctor, too, is something of an autocrat in his way, prescribing stringent regulation for his patients, which they must submit to as the price of their admission; and which their own judgment must sanction as conducive to their cure. Whilst the class of patients who can afford to pay a higher rate for their board and entertainment have of course some extra accommodation, we are glad to observe the comforts of the class whose means are more limited are carefully provided for. It is really a pleasure to go through the hospital and behold the neatness and order that prevail throughout. The attendance appears to be excellent; an experienced matron presides over the domestic economy, and the nurses and assistants are selected with care, and appear most assiduous in their attendance.

We sincerely hope the pecuniary returns of the Hospital will repay Dr. Howard for the very considerably outlay which he has ventured in what may almost be considered an experiment, if regarded as a speculation, but which is a solid and substantial boon to the class of sufferers whom its object is to relieve.

We have been requested by Mr. Andrew Donnelly of Richmond, contractor on the Grand Trunk Railroad, to contradict a statement which we copied from the New Era, to the effect that no one could obtain employment on the works now in operation unless he could produce an endorsement from an Orange Lodge. Mr. Donnelly assures us that on his section of the work a number of Catholics are employed, and that in so far as his experience extends, he has no reason to believe that there are grounds for accusing the Grand Trunk Company of injustice towards any class of the community.

REMITTANCES RECEIVED.

- La Guerre, M. Curran, 10s; St. Basile, Rev. Z. Gingras, 12s 6d; Sherrington, T. Halpin, 12s 6d; Lancaster, J. Dunn, £1 5s; Asphodel, J. Ryan, 5s; Chatham, J. Mason, 12s 6d; Waterville, T. McGovern, £1 5s; Lacelle, E. Dowling, 10s; South Gloucester, Rev. T. O'Boyle, £1; New Glasgow, C. Cunningham, 10s; Kingston, C. Caroline, £1; Nicolet, P. F. Gouin, 12s 6d; Little Pabos, N. Walsh, 10s; Huntley, J. Mantil, 6s 3d; Stratford, C. A. Rankin, 6s 3d; Elora, T. Wilson, 6s 3d; Mariatown, Rev. J. R. Mead, 10s; St. Urbain, C. McGill, 5s; Lachine, P. T. McManus, 5s; St. Aubert, T. Quinn, 2s 6d; Huntingdon, Mrs. J. Tully, £1 5s; Gananoque, T. Palmer, 6s 3d; Bristol, F. A. Roche, 10s; Longueuil, Rev. Mr. Lavoie, 10s; Hamilton, M. Hill, 5s; Huntingdon, J. Fagan, 12s 6d; Lachine, Rev. Mr. Prevost, 10s.
Per Rev. Mr. Bayard, Simcoe—Rev. Mr. Shnyder, 7s 6d; St. Thomas, Rev. Mr. Frachon, 7s 6d.
Per M. Teffy, Richmond Hill—N. Syrot, 6s 3d; C. Durrant, 6s 3d.
Per T. Hackett, Milton—Self, 6s 3d; W. M'Dermott, 6s 3d.
Per T. Fitzpatrick, London, C.W.—J. Hatten, 6s 3d.
Per P. Carroll, Tannery West—Mrs. Mills, 10s.
Per Rev. E. Gordon, Hamilton—Self, £1; Rt. Rev. J. Farrell, £2 10s.
Per J. Ford, Brockville—Miss E. Walker 10s.

BOILER EXPLOSION.—About three o'clock Friday afternoon the Steam Boiler of the Engine employed in Paige's Agricultural Implement Factory, Griffintown, exploded with a loud report, sending the building to pieces and scattering it in all directions. The boiler itself was forced up through the second floor of the building, reducing it to a wreck. There were about fifty men employed in the building at the time. Peter Wilson was taken from the ruins, with one arm broken in two places, head badly cut and bruised and other injuries. A young man named Deegan was taken out dying, and is since dead. Another named Phillips was removed in a dying condition. M'Curmack, the Engineer, was dug out after half an hour's hard work; he was quite sensible and able to direct the workmen by his voice to his position; he is seriously injured, but will probably recover. The boiler has been three years in use; and the Engineer is said to be a competent and careful man.—Commercial Advertiser.

IMPUDENT BURGLARY.—On Monday night the house of Colonel Dyde, in St. Antoine street, was broken into and robbed of plate and jewelry to the value of over £100. An entrance was effected by climbing over the back fence, and forcing up the trap-door to the cellar. The thief was evidently thoroughly acquainted with the premises, the habits of the family, the place in which things were kept, and the value of different articles similar in appearance; thus the plate was removed from the place in which it was deposited, without disturbing other localities, the silver being taken and the plated and German silver ware left. After obtaining this booty, the thief went up stairs and took the Colonel's gold watch and chain, and some rings and pins from his dressing table, three feet from where he was sleeping, and a silver card case of Miss Dyde's from the drawing room. Among the silver were about five dozen spoons of the different sizes, with sauce and soup ladles, marked J. E. D.

Suspicion fell at once upon a colored man named Richard Clarke, who had been in Col. Dyde's service up to a short time since, and who had been discharged for misconduct. He was immediately arrested at his lodgings, when it appeared that he had been absent from nine in the evening until four in the morning, and could give no account of his whereabouts in the interval. Another colored man, his companion and supposed to be an accomplice, was also arrested. But as yet none of the stolen articles have been recovered, nor any trace found of them.

INCENDIARIES.—The most determined attempt that we have yet heard of to set property on fire, was made last week. Sir Allan MacNab owns the brick building in Gore street, between Hughson and James streets. The centre building has been unoccupied during the summer, but has lately been painted and otherwise repaired. On Saturday morning it was discovered that some miscreants had entered the back cellar window, and set fire to the building by means of shavings, straw, and chips whittled off with a knife, in four different places. In each place traces of the fire, remained, but fortunately, most providentially, the fire went out in all places.—Hamilton Spectator.

FOR CLEANSING THE TEETH.—Wet your brush in water, pour on it one or two drops of the "Persian Balm," and apply to the mouth night and morning. Its effects will be to neutralize all acids of the mouth render the gums and soft parts perfectly healthy, the Teeth white as alabaster, and impart to the breath a delicious fragrance.

Birth. In this city, on the 20th inst., the wife of Mr. W. Mullin, printer, of a son.

Died. In New Haven, State of Vermont, U. S., on the 19th inst., Richard White, formerly of Grange-Begg, County Tipperary, Ireland. May his soul rest in peace.

MONTREAL MARKET PRICES.

Table with columns for item, unit, and price. Includes Flour, Oatmeal, Wheat, Oats, Barley, Buckwheat, Peas, Beans, Potatoes, Mutton, Lamb, Veal, Beef, Lard, Pork, Butter, Eggs, Fresh Pork, Ashes, Pearls.

INFORMATION WANTED

OF PATRICK, THOMAS, and MARGARET KINNAN, formerly of the Parish of Killdesea, County Clare, Ireland; but now supposed to be residing in New York. Any communication respecting them, addressed to their sister, MARY KINNAN, care of the True Witness Office, Montreal, C. E., will be thankfully received.

GREAT SALE

OF CATHOLIC AND MISCELLANEOUS BOOKS, AT AUCTION.

MESSRS. SADLER & CO.,

HAVING received a very large Stock of BOOKS, from the FALL TRADE SALES, and being desirous of reducing their STOCK, have instructed the Subscriber to SELL, by AUCTION, at their STORE, Corner of Notre Dame and St. Francois Xavier Streets,

Commencing on Thursday Evening, November 12th,

AND

TO BE CONTINUED EVERY EVENING

DURING THE MONTH.

The Stock of BOOKS is the Largest and Best Assorted in the Province. Having been manufactured by themselves, or purchased at Trade Sales, it can be sold at unusually low prices.

25 BOOKS at PRIVATE SALE during the DAY, at REDUCED PRICES, as long as the EVENING AUCTION SALES are continued.

JOHN CLARKE,

Auctioneer.

Nov. 12, 1857.

M. MORLEY,

St. Mary Street, Quebec Suburbs.

(SIGN OF THE GOLDEN FLEECE).

RETURNS his sincere thanks to the Public for the support which he has received for the last twenty-three years; and as he intends to RETIRE from business, he begs to inform them that he is SELLING OFF his large and well assorted STOCK OF DRY GOODS, without Reserve, at Cost price for CASH. Montreal, Nov. 5, 1857.

A LUXURY FOR HOME.

If our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Chamooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet.

Try this great "Home Luxury."

S. S. BLODGETT & Co., Proprietors, Odgensburg, N. Y.

LAMPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

FOREIGN INTELLIGENCE.

FRANCE.

Rumors having been in circulation that the Government had prevented any speeches being delivered over the grave of General Cavaignac, the Patrie gives the following account of what took place on the occasion:—

"The Prefect of Police sent to the family of the General in order to regulate in concert with it the details of the ceremony, so that nothing should be done except in accordance with their wishes. It was asked what persons would deliver addresses at the grave, as it was desired to respect the wishes of the family, and prevent strangers from coming forward and speaking without their authorization. The answer given by M. de Foissy, cousin of the General, was that nothing had been decided on the subject, but that if any speech were delivered, it would be by either M. Dufaure or M. Senard. No objection was made to this arrangement. On the day of the funeral M. de Foissy informed the representatives of the Prefect that it had been decided that no address should be delivered, and expressed his satisfaction that the family had been allowed every latitude for the funeral. Before the funeral was concluded Madame Piscatory went to the Prefecture to thank the Prefect of Police, on the part of Madame Cavaignac, for all the consideration which had been shown her and her family."

It is pretty certain that the Emperor is much annoyed at the turn things are taking in the Danubian Principalities; perhaps he now regrets having allowed his political agents to excite the population and the Divans to the pitch they now are. He is angry with Austria, angry with Turkey, angry with those about him, angry with Redschid Pasha, and very angry with the Ministerial press, which has made matters worse, and those that inspire it. It is remarked that neither the Austrian nor Turkish Ambassador has as yet been invited to take part in the festivities of Compeigne.—Times Correspondent.

The Post's Paris correspondent reports that friendly communications have taken place lately between certain great continental powers regarding the reduction of their respective armies.—The government of France will certainly economize on this important item of public expenditure, and the Emperor of Austria, according to late despatches from Vienna, has agreed to a reduction of his military expenditure. The passing European crisis is the immediate cause of these measures.

The Archbishop of Paris, says the Gazette de France, is remarkable for his charity; but, although he can always find money when the necessities of the poor are in question, yet, when his valet represents to him that parts of his wardrobe require replenishing, he makes an excuse that the poor require assistance, and that it will be better to wait until bread becomes cheaper. A few days ago the valet, despairing of ever persuading his master that some new shirts were absolutely necessary for him, adopted an ingenious scheme to effect that purpose. He informed the Archbishop that a poor gentleman was in such distress that he could not purchase linen to make the respectable appearance he was required to do, and the Archbishop immediately gave him money for that purpose. On dressing, some days after, the Archbishop said that the shirt given him by his valet was a new one; and he asked where it had come from. The servant replied that it had been purchased with the money the Archbishop had given him—for that poor gentleman of whom he had spoken was his Eminence himself.

ITALY.

The Augsburg Gazette learns from its semi-official Milan correspondent that the reduction of the Austrian army has been resolved on by the Emperor. At the beginning of the "military year" (it began on the 1st of November), all the depot battalions of the regiments of the line will be done away with, and the third battalions will, in future, raise and drill the recruits. The companies of the infantry regiments, which will be composed of three battalions, will consist of 80 men, instead of 120, as they do at present. As the army in the Lombardo-Venetian Kingdom will, when so reduced, hardly be strong enough to perform the customary garrison duty, an infantry regiment will be sent as a reinforcement from one of the German provinces.—The reduction of the army in Italy alone will amount to 25,000 men, and no fewer than 30 Generals will be put on the pension list. The strength of the regiment in Ancona and Bologna will not be diminished. It is calculated that the above-mentioned reduction will lead to a saving of 50,000,000*fr.* a year, and it is not doubted here that the measure in question is in consequence of the meeting of the two Emperors at Weimar.

THE POPE AND THE INDIAN SUFFERERS.—We learn by a private letter from Rome that the Holy Father has sent 2,000 francs out of his private purse towards the fund for the relief of the sufferers in India.—Cork Examiner.

RUSSIA.

The Invulide Russe states that the object of the Emperor Alexander's journey to Stuttgart was to establish universal peace, and it exposes some defects of the Holy Alliance, which, it says, committed the fault of wishing to turn aside the decrees of Providence. It did not make war on Belgium, for having separated herself from Holland—it did not attack the revolution of July, and still less that of February. It was an illusory idea which had no political basis.—The Russian journalist remarks, in conclusion, that the Holy Alliance has left to posterity the conviction that sovereigns and nations do not require special alliances in order to live in peace and friendship, and proceed together in the path of civilization.

Some of the Russian journals have been discussing the advantages of trial by jury. The Wanderer, a journal of Vienna, states, on the authority of a letter from St. Petersburg, that four Mongol tribes, hitherto subjects of China, have recognised the sovereignty of Russia, which has granted them an exemption from

taxation for several years. In order to prevent the displeasure which China may feel at this act, the Russians are establishing a line of fortresses along the Chinese frontier. Colonies are also being founded, and the new tribes are being converted into a well organised frontier militia. At Moscow lately great curiosity was excited by an experiment being made with a new description of locomotive, running along the streets, and so constructed as to cause the wheels to lay down a sort of wooden rails as they advanced.—The locomotive dragged after it a number of carts heavily laden. The experiment, though the first made, had perfectly succeeded. The author of the invention is a trader of Moscow, named Prokhoroff.

SWEDEN.

The Swedish Diet (in strict conformity with the spirit and genius of Protestantism) has decided against any relaxation, however slight, of the law which imposes banishment on all who quit the established religion. The Clergy have been especially active in opposing any mitigation of the persecution.

TURKEY.

We (Weekly Register) announced a fortnight ago the dismissal of the Turkish Ministry. It is now stated to have been caused by the proposal of the late Ministers to concede the new claims of the Principalities. The French Ambassador still stands aloof from their successors. The Times of this week publishes a new instance of the hollowness of Turkish toleration. A Christian at Damascus, whose father had been induced to a pretended apostasy, has escaped death, as a Mussulman returning to Christianity, only by taking shelter under the British flag.—The result remains to be seen.

INDIA.

The Daily News makes the painful statement that the English army now or lately on its way to India is threatened with a repetition of the horrors of the Crimea on a more colossal scale. This statement is founded on a letter from Calcutta, showing that the local authorities have proved themselves incapable of forwarding the soldiers, intercepted on their way to China, with the requisite despatch to the interior, and that they had been equally unable to provide properly for them in Calcutta. Though the number of soldiers who had arrived was under 4,000, the greater part of them were, after many days' delay, still kept on board the overcrowded transports moored in the river, in the most unhealthy month of the year. Even the men of the 53rd—who had been for some time at Calcutta and Barrackpore—were, when on guard during the Mohurrum, left without food for forty-eight hours.

TO THE EDITOR OF THE "TALENT."
Dear Sir—As I feel confident that any communication from India will be interesting to your readers at the present moment, I send you the following:—

In Calcutta itself all is still quiet. Our volunteer cavalry and infantry, having been enrolled two months ago, are well nigh fit for active service, were such to be required of them; but, as the volunteers get no remuneration for their services, and as they are chiefly composed of civilians, merchants, &c., engaged in business, they stand little chance of being ordered away from Calcutta.

The Volunteer Infantry Guards were reviewed by Lord Ganning and Sir Colin Campbell on Tuesday, the 15th inst. All Calcutta turned out to witness the review. Armenians, Greeks, Chinese, Arabians, Persians, Hindus from Agra, Benares, Allahabad, and the Upper Provinces congregated in thousands to witness so novel a spectacle. In truth, there are few cities in the world which present a greater variety of nations to the eye of the beholder than does the City of Palaces.

The Volunteer Cavalry were engaged in keeping back the crowd, which was so great that the cavalry and police force could with difficulty restrain the pressure of the multitude.

The dress of the infantry is entirely white, the cap alone being skirted with a slight red fringe. The cavalry are clad in a blue jacket and waistcoat of the same color, and wear white trousers, which are almost entirely concealed by the long boots with which their legs are encased. The infantry are armed with muskets, and the cavalry with swords and pistols. Their numbers in all amount to about 1,000, of whom 700 are infantry. The Volunteer Infantry went through numerous evolutions in a highly satisfactory manner. During the chief part of the review I had the good fortune to be near the great hero of the day, Sir Colin Campbell. While eyeing the veteran of a hundred fights, I could not but reflect upon the ejaculation of Pelissier, "that whenever he met the veteran Highlander he could scarce help embracing him."

The whole review passed off with great eclat, and the Governor-General made a short speech, wherein he expressed the great gratification which both Sir Colin Campbell and himself felt at the proficiency which the entire corps had made during the short time that had elapsed since they had first shouldered the musket. Lord Ganning also mentioned that he would shortly present the corps with the colors promised them. This announcement was received by the Volunteers with three British cheers.

The corps was then dismissed, and the motley crowd of spectators returned home apparently much pleased at the discipline exhibited by those who had undertaken to act as guardians over the City of Palaces, and to secure for them the personal welfare of its citizens.

I cannot but add that the preservation of Calcutta is almost entirely owing to the vigilance of the Volunteers. Night and day they cheerfully stood the inclemencies of the weather, though I must reluctantly add that many of them have fallen victims to their loyalty, as I heard but to-day from a medical man that several of those who were.

When at midnight nervous old India would start out of their beds with fright, and rush with frantic haste towards Fort William, they would meet a party of Volunteers, who would kindly assure them that the Sepoys had not yet reached Calcutta; and if, perchance, the sound of the cannon's roar alarmed any one at midnight, he had only to look into the street, and he would have seen the Volunteer Cavalry treating us to a second edition of the Derby races.

When the Mohurrum was at its height, and all Calcutta in a ferment; when sulky-looking Mahomedans went along the bylanes muttering maledictions against all Christians, and when innocent-looking but cunning Hindus would, with grave countenances, give you a "salam" (at the same time wishing you at the bottom of the Ganges), a strapping Volunteer—perchance one lately arrived from Oxford, or but newly imported from the Emerald Isle—would, with military air and fixed bayonet, go his rounds through the midst of some noisy bazaar, heedless of danger, anxious alone for the welfare of the city.

At present, however, all believe danger here to be at an end, more especially as troops have just arrived in Calcutta.

Among the regiments arrived is a portion of the

32nd Welsh Fusiliers, who won their spurs so gloriously at the Alma, as also 1,000 men of the gallant 93rd Sutherland Highlanders, who formed the thin red line at Balaklava. Could any of our countrymen at home, but have seen these stalwart men, fresh from Scotia's hills, marching on a tropical soil to the sound of the warlike bagpipe; could they have witnessed the bewildered appearance of the Lilliputian Hindus, who seemed almost to doubt whether these bronzed and imposing mountaineers were not, or should not be, worshipped as gods rather than be regarded as men; and if, in fine, they had beheld the sad countenances of the Sepoys, who appeared to have discovered that there existed others more soldier-like, aye, and more daring, than themselves; could any of them, after having witnessed all this, have still maintained that India, when defended by such gallant men, could be wrested from British power by weak-minded idolaters, they would be regarded here as farsighted indeed.

The news from up-country is very meagre. Delhi is still in the hands of the rebels, and is likely to remain so until our army is reinforced with several thousand men. At Lucknow our small but gallant force are holding out manfully against the mutineers; and as reports says that there is no lack of provisions in Lucknow, it is not expected that Jack Sepoy will live to worship Vishnu in the town yet awhile.

People here are continually alluding to the massacres of Cawnpore, Delhi, and Meerut. It is no uncommon thing to hear a lady or a gentleman say, "I lost three relatives at Cawnpore and several intimate friends at Delhi."

An occurrence which took place near Meerut will, no doubt, be interesting to your readers who rejoice in the good old faith. When the Sepoys had commenced the "reign of terror" in Meerut and the country around; when the British arms which had been made to defend India against its foes were being saturated with the blood of Christian children; when vultures and other birds of prey were glutting themselves upon the carcasses of European ladies, the good Nuns of Sirdanah had retired to their church, and, abandoning themselves to the God of Wars, had reconciled their minds to meet death in its sternest form. The holy and zealous Priest, Father Felix, was not, however, to be outdone in fervor by those "Saints upon earth." Unlike many of our modern Ministers (those especially most eloquent in Exeter Hall harangues), Father Felix advanced to meet what to him must have appeared certain death. He hastened to the Catholic church, and perceiving that the carnage was every moment increasing, he ordered the Nuns to proceed to the roof of the church, which was flat. The holy Nuns at once obeyed their Pastor. The good Priest then took the Blessed Sacrament from the altar, and, with the pix in his hand, he hastened to give the Nuns Communion. He had scarcely reached them when he perceived an infuriated mob rushing to the church. All around him was in a blaze. Death, that stern reality which was to hurry them into the presence of an awful Judge, seemed to be already at hand.

"Dies ira, dies illa
Solvat seculum in favilla,
Teste David cum Sibylla."

Sepoys, with drawn swords reeking with the blood of the innocent, stood before the house of God.—They had seen the fugitives. Their cry was, "We must have the Priest, then the Nuns, then the children." The church door, however, had been barred within. This the blood-thirsty followers of Mahomet, and the rupee-loving children of Vishnu, attempt to batter down with clubs and axes. Already has the door sprung off its hinges. One second more, and the bounds are let loose—the Devil's children are thirsting for Christian blood—

"Salvos fac, servos tuos
Deum semper, sperantes in te."

Let us for one moment refer to the Nuns. When they had reached the dreadful crisis we have described, the children of God prostrated themselves on their knees to receive the Holy Viaticum; this Heavenly Food good Father Felix was about to administer to them. A thought, however, had passed through the Holy Father's mind. All hope of safety had not vanished. There still remained a never-failing source wherewith to fly to.

The inspired Psalmist said—"In the day when I am in trouble incline thou to me." (Psalm 101.)—This Father Felix had not forgotten; but let the Reverend Father himself describe what followed. In a letter to a brother Clergyman he writes:—"Making a hasty Act of Faith, and placing all my hopes and confidence in my Redeemer, I uttered the short ejaculation, 'O Lord, deliver not to beasts those who trust in Thee.'" "Scarcely," says the good Father, "had I uttered these words than the mob, one minute ago maddened with rage, now dispersed themselves. The Sepoys fled on every side, and shortly afterwards a small body of Europeans, from Meerut, sallied out and conveyed us all in safety thither."

A still more wonderful preservation is the following. Father Bernard writes to the Bengal Catholic Herald as follows:—

"The Nuns at Sealokte, in the Punjab, have had a very narrow escape. Several times the insurgents rushed, arms in hand, to their convent, and each time were met by the Priest, who, with kind words, disarmed their fury. At length the Sepoys took the whole establishment under their protection, saw them safe into the magazine, and then bolted to join their companions in crime."

I ask, are not such wonderful instances of God's mercies as these fit to grace the life of a St. Paul or a St. Francis Xavier? Surely they will at least tend to strengthen the faith of many negligent Catholics, both at home and abroad? But I must bring this already too long epistle to a conclusion.

We are anxiously awaiting the arrival of the Jesuits in Calcutta. Would that "ces soldats du Pape" would hasten to relieve our vigilant but small Catholic garrison. Bishop O'Leary and his small staff of Clergymen are doing wonders; but we want recruits here, not so much to convert Protestants or infidels, but to watch those who belong "to the one fold and to the one Shepherd."

As regards Protestants here, of a certainty their religion is seen here in its true light. It is customary for the children of Luther and Calvin to talk about the Papists' Sabbath. Would that you could see a Protestant Sabbath in Calcutta. I know for a certainty that scores of Protestant here, no matter whether Shakers or Quakers, carry on a thriving business on the Sunday. In regard to Protestant Clergymen here, I have heard Protestants remark that their Ministers would hardly be seen talking to the poor of their congregation, much less would they allow any poor persons to mix with them. As for Protestant Ministers converting the Hindus, I am firmly convinced that, instead of twelve individuals remaining Christians (as Lord Ellenborough remarks would be the case were the English to leave the country), not even one would be found who would stand firm. You can make here, within the space of half an hour, any number of Hindus become nominal Christians by treating them to a few rupees. But, as for Protestants converting the Hindus, no sensible Protestant here would believe such an assertion.

I will allow that Protestants can make the Hindus become Deists, but the Presbyterians and Episcopalians must there end the career of their conversions—and how different are the conversions to Catholicity.

On Sunday last I knelt at Mass in the midst of a number of native converts, descendants of those converted by St. Francis Xavier, and living witnesses of the Saint's Apostolic labors. Their demeanour in church was every way satisfactory and our zealous and revered Bishop spends much of his time in instructing them. As the mail is just going, and I have already extended my correspondence to a greater length than I had first intended, I conclude, ever yours,
SOURCES.

The letter of a soldier written from Benares on the 15th of August, after describing the following atroc-

ities, says that he cannot enter into any more details of the cruelties, as they are "too heart-rending." "The natives (he writes) have been murdered many of our beloved countrymen, women, and children—yes, hundreds of them in one place. There was a poor lady, 20 years of age, nine months a wife, and within a few days of becoming a mother, who was taken by the rebel mob; and when they had satisfied their lustful desires they cut her belly open and took therefrom the yet unborn infant, and then tore it to pieces. The next who fell into their brutal hands were a minister and his wife—the eight months gone with child. She was taken and dishonored in front of her husband's eyes, and then murdered, after which they cut her open and took the infant from its dead mother's womb, and beat it about its father's head until it was quite dead. They then took the husband and stripped him naked, and marched him through the woods many miles torturing him all the way, and then brought him back to the still bleeding body of his murdered wife, and there put him to death. The brutes! The next who fell into their hands were two young ladies who were trying to make their escape to another place, but they caught them, and when they had done all they could think of with them they cruelly took and put them back to back and ran a sword through them and pinioned them together, and left them in that state to die. They next turned their steps towards a serjeant-major's house for the purpose of burning him and his family alive. The husband left the house and the two children followed him; but the wife stood at the door and said she would have the life of the first one who attempted to come into the house. And so she did, for she shot him dead; but of course they killed her, fired the house and then followed the little boy and girl, and brought them back weeping, and threw them screaming into the flames to their murdered mother, to travel with her to their eternal home."

'X' writes to the Times, dating in India:—About three weeks ago, a conspiracy was detected at Jubbulpore, to murder the Europeans, and to plunder and destroy the cantonment and town. It was discovered that a few of the native chiefs and landholders, and some of the 52nd Bengal Native Infantry, were concerned in this. The deputy commissioner of the district, Lieutenant Clark, and his assistant, Lieutenant Baldwin, found that meetings were held at the house of the leader, Rajah Shunker Shah, and, consequently, they determined to surprise and capture them. This was admirably managed, and Rajah Shunker Shah, and his son, Rughonath Shah, together with some twenty more of the conspirators, were seized by these two officers, accompanied by a party of police. In the house of Shunker Shah, a bundle of seditious papers were found, and in his private purse, on his person, a small paper was discovered. This was a prayer, of which I send you a literal translation. It was written by the Rajah himself, in the Hindoo character, on the back of a proclamation issued by the commissioner, calling on the chiefs and others to remain staunch, and speaks for itself. Other and clearer evidence was found as to the guilt of these people—Shunker Shah and his son. They were tried by the commission under act 14 of 1857, and condemned to death, and both were blown away from guns. The guilty 52nd regiment were so alarmed at this, that, on the same night (the 18th), they all (except ten men) deserted with their arms and the ammunition they had in pouch, taking one of their officers, Lieutenant Macgregor, prisoner but doing no harm to anyone else; and they wrote to the Colonel of the regiment that they would give him in exchange for their ten men who had remained loyal, but their request could not, of course, be attended to. All the other officers of the regiment are safe, and measures have been taken for the release of Lieutenant Macgregor, which, it is hoped, may succeed. I also enclose a copy of a curious document, viz, the letter written by the men of the regiment to their Colonel after the mutiny. Unfortunately, there were no troops near Jubbulpore who could be sent in pursuit of the mutineers, and it is supposed they are now proceeding by jungle paths towards Nagode, to join the 50th Regiment Bengal Native Infantry, which has also mutinied, and that they will proceed towards Oude along with the mutinous regiments from Dinapore.

Camp of the Nagpore Movable Column, Sept. 25.

TRANSLATION OF HINDOO VERSE.

Shut the mouth of slanderers, bite and eat up backbiters, trample down the sinners, you, 'Sutringharika' (one of the names of 'Devee'), implying here, destroyer of the enemy, kill the British, exterminate them, 'Matchundee' (another of the names of the goddess 'Devee'); let not the enemy escape, nor the wives and children of such, oh! Singharika' (another of the goddess's names); show favour to Shunker; support your slaves; listen to the cry of religion. 'Mathalka' (another of the goddess's 'Devee's' names), eat up the unclean, make no delay, now devour them, and that quickly, 'Ghormakadeika' (another of the goddess 'Devee's' names).

The following telegraph was received at the Foreign Office on the 11th inst.:

"The 'Hindustan' arrived at Suez from Calcutta on the 5th instant, with Calcutta dates of October the 9th.

MADRAS, 14th.—Delhi, which fell into our hands on the 20th September, was entirely occupied on the 21st, and the whole of the enemy expelled. In the assault of the 14th, 61 officers and 1188 men, being one-third of the storming force, were killed and wounded. On the 21st, the old King, said to be 70 years of age, surrendered to Captain Hodges and his cavalry, about 15 miles south of Delhi. He was accompanied by his chief wife. Their lives were spared. Two of his sons and a grandson were also captured by Capt. Hodgson about five miles from Delhi, and shot on the spot. Their bodies were brought to the city and exposed at the Police Office.

Two movable columns were despatched from Delhi on the 23rd in pursuit of the enemy. By accounts from Agra one column appear to have reached the neighborhood of Allypore, and the other that of Multra, on the 28th of September. General Havelock, with 2,500 men, crossed the Ganges from Cawnpore on Sept. 16, and relieved Lucknow on the 25th just as it was ready to be blown up by its besiegers. On the 20th the enemy's entrenchment were stormed and on the 29th a large part of the city was taken. 450 were killed and wounded. General Neill was killed. There has been a slight rising of the Rebels near Nasseak, in the Bombay Presidency, in the suppression of which, Lieutenant Harvey, of the Police, was killed. Madras troops defeated the mutineers of the 52d Regiment near Kemplee, and killed 150. A native of Meer and a Sepoy, having been convicted of treason, were blown away from guns, at Bombay, on the 15th Oct. Predatory tribes in the Punjab, between Mooltan and Lahore, have given some trouble lately, and the disturbance seems to have been suppressed. The following despatch was received at the India House:—

ALEXANDRIA, Nov. 5.—The mutineers have gone towards Rohilcund and Multra, and some to Oude, being followed by our troops. Mr. Granthead, Commissioner of Delhi, died Sept. 19th of cholera, and General Nicholson died Sept. 23rd of wounds received in the assault.

The Times correspondent in China gives an interesting account of a voyage up the great Imperial canal, from which we make a few extracts:—

There is no lack of objects as we pass up towed by these hardy boatmen. The irrigation wheels are constantly going; men and women working under their awning of mats. The junks and boats are never ceasing—who shall number the vehicles for water-carriage which China possesses? The fisherman with his flock of fishing cormorants perched on his punt or swimming after him is passing up under the bank, and I notice that if a cormorant gets a large fish

which he cannot swallow he takes it to the punt and receives something which his master pushes into his mouth in return for it; but if he be unable to swallow it, he will spit it out, and swallow it, and if he be beyond the reach of the fisherman's hook, he generally does so. Near the towns the bank is lined at intervals of a few hundred yards with triumphal monuments in stone. This monument is of one type but not always of one pattern—two upright square pillars, two or three horizontal bars bearing inscriptions, and a pediment on the top like a section of the roof of a Chinese temple. They have erected six of these at Canton to celebrate the expulsion of the English. Here they commemorate the virtues of some defunct matron. There are graves also. Sometimes these are mounds, sometimes coffins placed upon the earth, and sometimes coffins "cased over" with brickwork. Occasionally a beggar has made his home in the coffin, and comes forth from it to beg.

The only Chinese objects which to the eye of Western taste are really beautiful are the bridges that cross their canals at frequent intervals. The willow-pattern plate, so faithful in other matters, does not do them justice. Sometimes they consist of three arches, but generally of only one. In the latter case solid masonry of carefully faced granite or limestone advances into the water from either side. In the contrary springs a light and graceful arch—more than a semi-circle, quite half an oval; it springs 40 feet high, and the crown of the arch has not two feet of superstructure resting upon it. There is no keystone, but the thin coping stones are cut in the proper curve. The bridge itself is a terrace mounted by steps on either side at an angle of 45 degrees. The effect is very graceful and airy, and as no wheeled carriages are used in China (except wheelbarrows) they answer all practical purposes. A sunset on the Imperial canal, with the monuments on the banks, a vista of these bridges, and the mountains of Nghanwai in the far distance, is a sight I shall remember when I look again upon Claudes and Turner.

We are thankful that at last there are mountains in view; for this perpetual level, fat and fertile as it is, grows depressing.

It is on the fifth day, and we are expecting to reach Hangchow, where all our difficulties of transit must be expected. While writing I have passed along five miles of rural district with banks all built up, like a Parisian quay, of wrought granite, and the towing-path carried over stone bridges, which cross the frequent branches of this immense artificial navigation. I despair of conveying the idea of cyclopean work, enormous traffic, patient industry, vast natural fertility, individual content, and peaceful prosperity with which this journey impresses me. The pagodas are in ruins, and where the quays have fallen there is no hand to repair them. The Imperial grain junks are rotting and the few forts are in decay. But these evidences of decrepitude in the rulers have not yet operated to affect the personal happiness which springs from fertile lands and industrious husbandmen.

At the end of one of the long straight lines of this highway we discern at last a far extending mass of houses, whose walls exult in bright whitewash and whose roofs are all of old grey tiles. These houses seem to extend far back and to overspread the plain that intervenes between the bank of the canal and the highlands that form the background of our present view.

This, seen through a mob of junks, moving and still, is Hangchow as it appears from the Imperial canal. All things indicate the capital of a great province. Our old friends the Imperial grain junks have been rotting in hundreds for the last ten miles, the canal has been of extending width, Mandarin passage boats, towed by strings of coolies, have gone by sounding their gongs and flaunting their banners, while the Mandarin looked out from his seat of honour, and from behind his fan eagerly eyed the strangers. The commercial navy of China (par saang—no schooners or lorchaes) were taking in paper, tea, rice, oil, bamboo, basket work, and a thousand other articles of produce. They are loading the tea here in its natural state in chests protected by matting.—It is all for Shanghai and the export-market. That is to say, it is all of that high-dried kind which will pass the sea. I counted 18 junks of about 200 tons each lying together ready-laden with this European necessity.

SUBURBS OF HANGCHOW, Aug. 11.—The irrigation wheel has now entirely given way to the wharf. The banks on either side are as the banks of Thames when the river reaches the city's eastern suburb. High above roofs and masts rise two lofty poles, whose cross bars show them to be ensigns of official authority. They stand before a large public edifice. In China all public edifices are of the same pattern; joss-houses and palaces and public offices might and very frequently do interchange their purposes without much alteration. The building before us has the usual double tier of shelving roofs with upturned corners, as though the original designer of this style had taken the prows of four Greek galleys and put them together, with their rostra facing to the four cardinal points. It also has a very extensive gallery, which comes out on piles into the canal, and is roofed and ornamented in proper official style, and crowded with Chinese officials. This building is the celebrated "Pain Kwan," or "Ta Kwan"—the "new" or the "great" Custom-house. This is the foe of Manchester and Leeds, and Nottingham and Sheffield. This is the first lock in the ascending water-way. Here British calicoes get their first lift, to be still further lifted at very short stages. There is no escape. Here the Imperial canal ends. There are small feeders which come down from places in the neighbourhood, but here the navigation ceases. There is a magnificent navigable river which rolls on the other side of the city, but with this the Imperial canal has no connexion. Such is the Imperial policy. Here at Hangchow everything must be transhipped.

We pulled up at the Custom-house, and I prepared for the rigorous search which must take place. I was determined to solve this mystery of the differential duties. I had a piece of printed calico and a packet of clasp knives, and also some of my Chinese clothing, not yet worn, on the table before me. I was fully resolved to have a considerable discussion over the payment for these things.

After a few moments, a man, something between the Coolie and comprador class, and without even the small pyramidal official straw hat, put his head into the boat and said, as plain as unintelligible words and significant gesture could speak, "That will do; go on."

"But tell him," roared I to A'ya, "that I have duties to pay."

"He talked all right."

"Tell him these boxes are all full of salt, and the boat is full of contraband goods."

"He talked no mind."

"Tell him we haven't paid the boat toll."

"He talked bamboo boatman."

At this hint we were at once propelled from the shore, and I was left with my British produce to mourn over the fallibility of the best laid schemes. It was quite evident now that the officials were determined to ignore our presence. I knew there was a toll that would amount to nearly a dollar each on our boats; they refused, however, to take it from us. They allow us now to pass the Custom-house unquestioned. They are clearly treating the three Englishmen as Dogberry thought it best to treat rogues.—Now I began to make frantic inquiries from Chinamen about the matter I had intended to settle myself. I am told that at this "Ta Kwan" they take 15 cash, or about three-halpence, for a piece of China cloth, and 400 cash, or 3*s.*, for English. A Chinaman will always give you an answer, and it will generally be the first phrase that comes into his head. I paid little attention to this assertion and should not have repeated it, but that it seems to accord with my subsequent experience. Shanghai is full of English goods; at Keabing and Keashoo I saw some English "domestics;" but after we had passed the "Ta Kwan" I never saw anything English exhibited for sale, ex-

cept English sewing cotton, which had penetrated even to the primitive city of Peh Kwan. It may be that the duties on English goods are as heavy as any Chinese informant says but I must admit that I do not think the testimony worth much.

Let us contrast the result of the hundred years of English domination in India with what the Jesuit missionaries without arms, without troops, without money, armed solely with the words of truth. There the Jesuits were at once, according to the expression of Voltaire, Founders, Legislators, Pontiffs and Sovereigns. Diderot and D'Alibert, writing in the Encyclopedie, say nothing is so much to the honor of the Jesuit Mission as having conquered the savage ferocity of this people with no arms but gentleness. Besides this fact, which speaks for itself and furnishes to Murakiri the theme for his magnificent work on Christian Happiness, we shall cite opinions of some authors, whose names are warranty of their little prejudice in favor of Christianity.—Voltaire—"The achievements in Paraguay of the Spanish Jesuit missionaries seems, in some respects, the most wonderful triumph of humanity. They have civilized these barbarous people, rendered them industrious, and arrived at the point of governing this vast country as a convent would be ruled in Europe. They have subdued these savages by instruction and obedience." Montesquieu—"It is glorious for the Jesuits to have been the first to demonstrate in Paraguay the influence of religion and kindness. They have reclaimed these people from the wilderness, taught them secure means of subsistence, clothed them, and had they done nothing but increased industry in the midst of these men, they would have effected much." Raynal—"Nothing can equal the purity of life, the gentle and tender zeal, the paternal care of the Jesuits of Paraguay." Robertson—"The conquerors of this portion of the globe (Paraguay) had no other aim than to despoil and exterminate the natives. The Jesuits alone established there the sentiments of humanity." We might prolong these extracts, were not the facts so generally admitted. We have these two countries equally savage—Paraguay and India; the first, in a short time, attaining a degree of civilization and happiness unexampled; the second, after a hundred years nursing by the proudest country of Europe, retains a ferocity degrading to the beasts of its jungle—wherefore this difference? Behold it—Paraguay was governed by the Jesuits—India by the English. On the first, Catholic civilization breathed its beneficial influence; on the second, Pagan civilization held sway. The charity of Christ led the Jesuits to Paraguay; the worship of Mammon conducted the English to India. Thus the reduction of Paraguay would soon parallel the Church of Jerusalem and Alexandria; and Nena Sahib the favorite friend of England, the civilized Indian, is the most ferocious monster that humanity has ever witnessed.—Dublin Telegraph.

Of all earthly blessings, we as Catholics have most cause to thank God for the British Constitution. Few of us probably are aware of the extent of our obligations to it. Protestantism is essentially persecuting. We have no reason to think English Protestants more tolerant at heart than those of Germany, Switzerland, Sweden or Norway. Protestants have the chief voice in making our laws, yet, in spite of all our real and most serious grievances, the simple fact is that we enjoy (as the Holy Father told an English Catholic) greater religious liberty than any other Catholics in the world. Practically we can do what we please.—We build churches, we found communities, we open schools, we establish hospitals or almshouses; and so much are we accustomed to the full enjoyment of liberty, that what the Government will say to it all, is a consideration what does not ever cross our minds. The only question is, whether we can raise the money; if we can, Government has no more to say to the matter. Meanwhile the great majority of Englishmen would most gladly stop us if they could. They would do anything, however arbitrary, however dishonourable, to be rid of us. What prevents them? Under the good providence of God, nothing but this; that they cannot touch us without overthrowing the British Constitution. They can strike at our religious liberties only through their own civil liberties, and this they will not do; and so they lament over the increase of "Popery," and complain of new churches, and new schools, and new orders; but while they can only talk, we can act, because we enjoy liberty.—Weekly Register.

"Well, Doctor," said a chap suffering from the toothache, "how much do you ax for the job? Guy! but you did it quick, though!" "My terms," replied the dentist, "are one dollar." "A dollar for half a minute's work! One dollar—thunder! Why a doctor down 'our place drew a tooth for me, two years ago, and it took him two hours. He dragged me all around the room, and lost his grip half-a-dozen times. I never seed such hard work—and he only charged me twenty-five cents. A dollar for a minit's work! you must be jokin!"

Why is a lawyer like a man who passes sleepless nights? Because he lies first on one side and then on the other, and is "wide awake" the whole time.

No professional man lives so much from hand to mouth as a dentist.

AN IMPORTANT ITEM TO THE SURVIVORS OF THE LATE WAR WITH MEXICO.

LANCARTER C.H., S.C., May 12, 1856. Dr. C. M. Jackson. Dear Sir.—After my return from Mexico, I was seriously afflicted with that terrible disease which has carried to the grave so many of my fellow-soldiers, Chronic Diarrhea accompanied with Neuralgia, brought on by the climate of Mexico and the mode of living, while engaged in the war.—The relief I have obtained from the use of Hoodland's German Bitters is astonishing; and I most cheerfully have, and still continue to recommend the Bitters to all who are similarly affected, believing that the benefit that will result from their use will be incalculable. Very respectfully yours,

K. G. BILLINGS, Late Lieutenant of Company C.

Palmetto Regt, S.C. Volunteers. Be sure and ask for Hoodland's German Bitters, and see that the signature of C. M. Jackson, is on the wrapper of each bottle.

For sale by druggists and storekeepers in every town and village in the United States, West India and Canada. Price 75 cents per bottle. Principal Office, 418 Arch Street, Philadelphia, Pa. For sale by all the druggists in Montreal.

NOTICE.

THE Undersigned have entered into CO-PARTNERSHIP as

Commission Merchants and General Agents, under the name and firm of FOGARTY & RO-NAYNE, and will keep constantly on hand a General Assortment of

TEAS, WINES, LIQUORS, and GROCERIES, Which will be disposed of, to the Retail Trade, on Liberal Terms.

P. J. FOGARTY, M. ROYALTY, M. ROYALTY, Nos 28 St. Nicholas and 21 St. Sacrament Streets. October 28.

INFORMATION WANTED

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



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

ENGLISH EDUCATION.

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

M. DOHERTY,

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

FOREIGN BOOKS.

- JUST RECEIVED by the Subscribers, several cases of Books from London and Dublin:
Mores Catholic; or, Ages of Faith, 3 vols., \$18 00
Cardinal Wiseman's Essays, 3 vols., 7 00
Cardinal Wiseman on Science and Revealed Religion, 2 vols., 2 50
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Moehler's Symbolism, 2 vols., 2 25
The Pope. By De Maistre, 1 25
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Canons and Decrees of the Council of Trent, Life of St. Teresa. By Herself, Letters of St. Teresa, Captain Rock in Rome, Geraldine; a Tale of Conscience; and Rome and the Abbey, Archer's Sermon, 2 vols., Appleton's " Morony's " McCarly's " Masillon's " Gahan's " Liguori's " Peach's " Bourdaloue's " Newman on University Education, Appleton's Analysis; or Familiar Explanations of the Gospels, 2 00
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DENNIS & BOULTON, Surveyors & Agents. Toronto, August 6, 1856.

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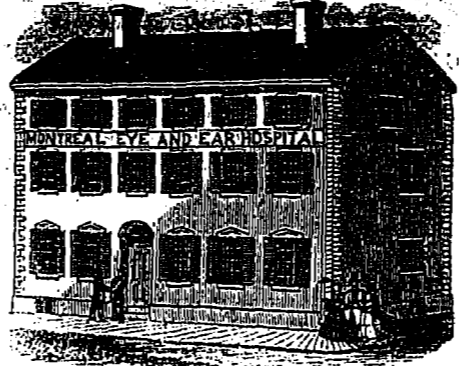
INFORMATION WANTED

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

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

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

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



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

F A L L 1856.

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

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FROM THE MARKETS OF BRITAIN, FRANCE, AND GERMANY; an inspection of which is respectfully solicited by our numerous Customers.

MORISON, CAMERON & EMPY, 238 Notre Dame Street. Montreal, September 26, 1856.

Will be ready on the 20th of March, (NEW AND REVISED EDITION),

THE LIFE OF ST. ELIZABETH OF HUNGARY, by the Count de Montalembert. The Life, translated by Mary Hackett, and the Introduction, by Mrs. Sadlier. 12 mo., of 427 pages, with a fine steel engraving. Cloth, 5s; cloth gilt, 7s 6d.

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

Of the merits of the work, we can safely say, that no biography ever issued from the American Press equals it—it is as interesting as a romance.

The Press have been unanimous in praise of the first edition. We give extracts from a few of them: "The book is one of the most interesting, instructive, and edifying that have been produced in our times, and every Catholic will read it with devout thankfulness to the Almighty God, that he has been pleased to raise up, in this faithless age, a layman who can write so edifyingly a work. It is marked by rare learning, fine artistic skill, and correct taste; and breathes the firmest faith and the most tender piety. His work is as refreshing as springs of water in a sandy desert.... Let every one who can read purchase and read this beautiful Life of one of the most lovely and most favored Saints that have ever been vouchsafed to hallow our earthly pilgrimage."—Brownson's Review.

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

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

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

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THE GREATEST MEDICAL DISCOVERY OF THE AGE.

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

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

Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. Two to three bottles will clear the system of boils.

Two bottles are warranted to cure the worst canker in the mouth and stomach. Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair. Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruption of the skin.

Two or three bottles are warranted to cure the worst case of ringworm. One to three bottles are warranted to cure the most desperate case of rheumatism. Three or four bottles are warranted to cure salt rheum.

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

KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY.

For Inflammation and Itch of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.

For Scalds, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days.

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

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

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

This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to. Price, 2s 6d per Box.

Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury, Mass. For Sale by every Druggist in the United States and British Provinces.

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

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

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

In testimony of his zeal and abilities as a Classical, Commercial, and Mathematical Teacher, Mr. A. is permitted to refer to Rev. Canon Leach, McGill College; Rev. Mr. Rogers, Chaplain to the Forces; Col. Pritchard; Captain Galway; the Rev. the Clergy, St. Patrick's Church; the Hon. John Molson; Dr. Hingston, and Rector Howe, High School.

Hours of attendance, &c., made known at the Class room, No. 95, St. Lawrence Street. N. B.—Mr. A.'s NIGHT SCHOOL will be re-opened First Week in September next. August 13.

DR. YOUNG, SURGEON DENTIST, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET.

Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order. Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Plugging, Setting, and Extracting of Teeth without pain, and performs Dental Operations on the lowest possible terms.

Setting Teeth from 7s 6s to 15s; Plugging do. from 2s 6d to 7s 6d; Extracting do. 1s 3d. Montreal, May 28, 1857.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS: The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$160. For Students not learning Greek or Latin, Those who remain at the College during the vacation, will be charged extra, 15

French, Spanish, German, and Drawing, each, per annum, 20 Music, per annum, 40 Use of Piano, per annum, 8 Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.

No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of Boots or shoes, brushes, &c. Rev. P. REILLY, President.

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

Brimfield, Mass., 20th Dec. 1855. Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL.

Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints. EBEN KNIGHT, M. D.

A. B. MORTLEY, Esq., of Utica, N. Y., writes: "I have used your PECTORAL myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. We had a bad cold in winter last year, for which we bought a bottle that do without it, or take any other remedy."

Croup, Whooping Cough, Influenza. BROTHUR AYER: I will cheerfully certify your PECTORAL is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our people. HIRSHAM CONKLIN, M. D.

AMOR LEE, Esq., Montreal, L. writes, 30 Jan., 1856: "I had a bilious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your PECTORAL by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one-half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis. WEST MANCHESTER, Pa., Feb. 4, 1856. Sir: Your CHERRY PECTORAL is performing marvellous cures in this section. It has relieved several cases of chronic cough and consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

HENRY L. PARKS, Merchant. A. A. RAMSEY, M. D., ALMON, MOYOCK CO., IOWA, writes, Sept. 8, 1856: "During my practice of many years I have found nothing equal to your CHERRY PECTORAL for giving ease and relief to consumptive patients, or curing such as are curable."

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

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

ASTON HOME, NEW YORK CITY, March 5, 1856. BROTHUR AYER, LOWELL: I feel it a duty and a pleasure to inform you what your CHERRY PECTORAL has done for my wife. She has been two months laboring under the dangerous symptoms of Consumption, and no aid could procure give her much relief. She was steadily failing, until Dr. Strong of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She cannot express the used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard.

ORLANDO SHELBY, of Shelbyville. Consumptives, do not despair till you have tried Ayer's CHERRY PECTORAL. It is made by one of the best medical chemists in the West, and cures all forms of the weakest high vitality of the system.—Philadelphia Ledger.

Ayer's Cathartic Pills.

THE various of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which nature affords. Its efficacy is so great, and its effects so rapid, that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cleanse the system, and to remove the impurities of the blood, and expel disease. They purify the bowels, which bleed and grow diseased, stimulate sluggish or disordered organs, and restore the natural action, and impart healthy tone with strength to the whole system. But not only do they cure the every day complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in the most delicate doses, the safest and most agreeable cathartic for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of harm. Ours have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have sent their names to certify to the public the reliability of my medicine, and have sent me the assurance of their conviction that my Preparation contributes immensely to the relief of my afflicted suffering fellow-men.

The Agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints: Constipation, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a full Stomach, Nausea, Indigestion, Morbid Accumulation of the Bowels, and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcers and Cutaneous Diseases which require an evacuant Medicine. Scrofula, Scalding Eruptions, Erysipelas, and other kindred complaints arising from a low state of the body or obstruction of its functions.

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

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 Cents per Box. Five Boxes for \$1. SOLD BY All the Druggists in Montreal and everywhere.

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The Subscribers have constantly for sale BELLS, an assortment of Church, Factory, Steam-BELLS, boat, Locomotive, Plantation, School-BELLS, House and other Bells, mounted in the most BELLS approved and durable manner. For full BELLS particulars as to many recent improvements, warrants, diameter of Bells, space BELLS occupied in Tower, rates of transportation, BELLS, &c., send for a circular. Address

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

N. B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

