

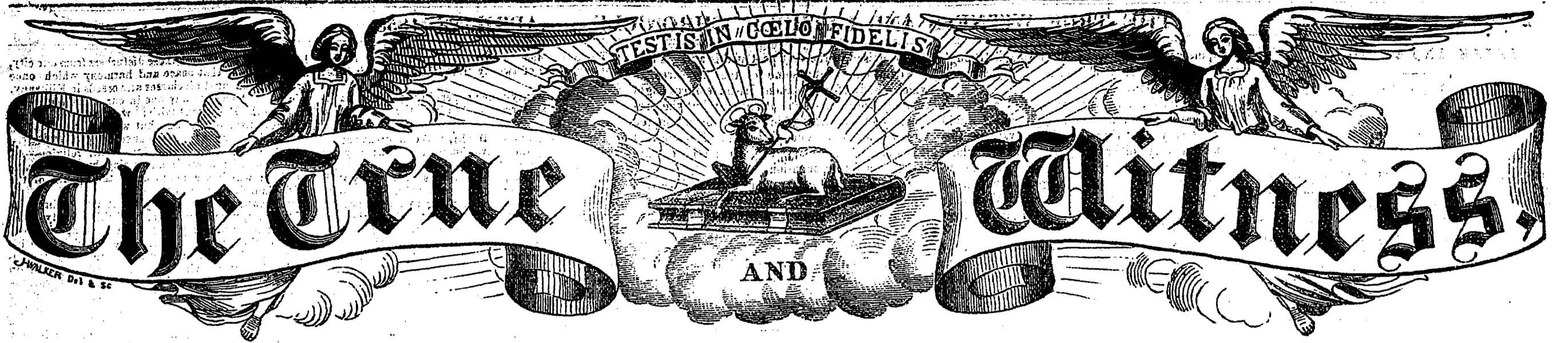
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# CATHOLIC CHRONICLE.

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No. 37.

## THE MOTHER OF THE RENEGADE.

(From the Catholic Magazine, 1835.)

The storm raged violently on a night in October last, when a knock came to the door of the Rev. —, Catholic clergyman, near —. The reverend gentleman had just retired to bed, having been fatigued after returning from his attendance on a poor man who had that day died of cholera; he called to a little boy who was the only inmate of the house at that time, to arise and see what was wanted. The boy arose, and having inquired who was there, a man answered, and said that the priest was wanted for a woman who was just at the point of death. The priest arose and admitted the stranger, and expostulated with him upon the unseasonableness of the hour, and the awful state of the night, and pressed him to allow him, if possible, to postpone his attendance on the sick woman until morning;—that, perhaps, there was no fear of her death; that there would be much more fear of his, if he ventured on such a journey under such circumstances. No argument on the part of the priest could induce the stranger to permit him to remain, even until the storm would subside—the case was urgent—there were more reasons than even the death of the woman, should she die without the rites of the Church, which rendered it imperative on him to lose no time. The stranger spoke in a tone of much earnestness, and with great propriety of language. "I know," said the priest, "that the woman you speak of is a parishioner of mine, but you are a perfect stranger to me. I did not know that she had any male relation in the rank of life to which you seem to belong, except persons who would be the last in the world to call upon a priest on an occasion like this—are you her son?" "No," said the stranger, "I am not, but I am a relative of hers from another part of Ireland; I came to her on business connected with our unhappy fate. I shall explain all to you as we proceed on our journey."

The stranger rode a good horse, and the priest ordered his to be got ready without a moment's delay. The travellers proceeded along a narrow lane which led from the humble mansion of the priest to the high road. The following is the description given by the reverend gentleman himself, of the night, and the feelings which agitated his breast on the occasion:

"When we got to the main road the storm increased, it was awfully dark, and the wind and rain were directly in our faces—we had nearly five miles to travel, and the part of the parish to which we were going was not well known to me, I had hardly ever been in it, and was almost ignorant of the road. Thunder, which is unusual at this season of the year, pealed with a fearful noise, and the flashes of lightning threw a livid glare over the mountains in the distance, and seemed as if sent by the Deity in His anger, to give us a faint glimpse of the horrors by which we were surrounded, and then leave us shrouded in impenetrable darkness. We felt tolerably secure until we turned off the high road into a narrow mountain pass, where our horses stumbled at every step they made, and seemed terrified at the roaring of the torrent down the mountain side. Nothing could be more appalling or more calculated to give the mind an impression of the anger of the great Creator of the universe.—'The dark side of creation was turned to us.' The wind raged with such violence we could hardly keep our seats in the saddle—the rain fell in torrents—the mountain streams swelled into vast rivers, rushed down their sides with fearful violence—the thunder was multiplied by the echoes between the mountain, and the perpetual flashes of lightning threw an awful but evanescent light upon the whole. Oh! the anger of the Creator must be a fearful thing. It has been well said by the poet, that 'We see His anger in the rack which clouds the light of day, and His mercy in the calm and sunshine.' May His mercy be always extended to us. I was ignorant too of who my companion was. I had misgivings as to the truth of the story he told me, but I had set out on the work of my divine Master—I could not know fear. We entered a defile that lay between two ridges of mountain, and having turned directly to the right, we were no longer facing the storm, and were sheltered by the hills on each side of us. 'We can now,' said the stranger, 'that we have time to draw our breath, have a little conversation so as to prepare you for the scene which you will have immediately to encounter. In the first place a word about myself. I am a student in the college of —, and am an aspirant to the sacred profession of which you are a member. The house to which I am leading you is that of my aunt, a poor old woman, worn out with a heart-corroding care which has preyed upon her for many years—she is now at the point of death, and at her house is a brother of mine; his wife, and infant child—my brother is also, I fear, at the point of death; he was removed there a few days ago to escape detection—he is mortally wounded—his poor unfortunate wife, just on the eve of giving birth to

a child, has arrived this day to see him ere he dies. What led to the conflict in which he was wounded was this: Certain landlords are acting upon advice given by wretched fanatics and apostates, and are driving out the Papists, as they call them, from their estates. A cousin of ours, who has a large family, and who was always a good tenant, was one of the persons thus driven out, and a Northern Orangeman put in his place. His friends unfortunately planned an attack on the new tenant and his house, and my poor brother was induced to be of the party—the new comer, it appears, was prepared for his visitants, for the sequel of it was, that my brother was mortally wounded, several others slightly, and the unfortunate man who had been dispossessed was taken, and is now in gaol, and his unfortunate family are in a state of destitution and misery that is truly heart-rending. My brother was in rather comfortable circumstances, and would not be suspected of having anything to do with such lawless confederations—but the poor man trembled for his own fate—he did not know how soon his landlord would cast him out on the wide world, and the confederates foolishly thought that making an early example would deter new comers and landlords from acting upon the plan of getting rid of the Popish population. The woman to whose house we are now going has a son—'I am aware of that,' said the priest—'well then you know that that son has changed his religion, and that he has rendered himself somewhat conspicuous by his hostility against the faith of his fathers and his friends, and that if report be true, he is one of the abettors and instigators of this new system, and, as if God in His judgments had decreed it, it has so happened that the tragical effects arising from such a course, has fallen upon his own flesh and blood. His mother is now, as I told you, at the point of death. Some days since she wrote to him, and I believe gave him her bitter curse and malediction if he did not renounce his new religion—that, of course, he never will do, at least publicly. She has some awful secret in her breast with regard to this son; it will, of course, be revealed to you this night; you have much to encounter; you are going to the house of mourning and sorrow; you have still more to encounter: her son, finding that she was at the point of death, has written to the Protestant rector of the parish to come and attend his mother at her death, and prevent her, if possible, from dying a Papist.' The rector to whom he wrote was not at home, but a clergyman deputed by him has come to attend my aunt at this important crisis. He arrived to-day, a little before I set out for you, and his instructions are not to leave her until she is dead or in a fair way of recovery."

Such was the detail given by the stranger to the priest, every word of which excited in his bosom an intensity of interest, which he found it impossible to express by words—he only raised his eyes to heaven, and prayed for assistance in the coming trial both of his faith, and his fortitude. "God's will be done, young man," said he, "but do you know who the clergyman is that has come to attend your aunt—if it be the rector of the parish, I would be very sorry to meet him; he is a very bigoted man; he is a furious Conservative, as they now style themselves, and his denunciations against the Catholic faith are almost blasphemous." The other replied that he had already stated his belief, that it was not the rector, as he was not in the country at present.

The storm abated a little—the rising moon began to emerge through the watery clouds that were hurried by the wind through the atmosphere, and when she arose above the horizon appeared like a meteor flitting through the waves of a dark and troubled sea. The mountains and houses struggled into light, and although the storm raged with violence, they could distinctly see the road, and avoid the deep pools of water and broken gulleys that continually impeded their course. In the midst of their conversation they arrived at the habitation of the poor woman—the priest knocked at the door, which was opened by a servant in a rich livery; he held a kind of carriage lamp in his hand; and when he saw that persons had arrived he ejaculated a prayer of thanksgiving that relief had come to him, for he was almost dead with terror. The servant belonged to the rich rector; he had come after the clergyman who came to attend the dying woman, in order to conduct him safely home; he found the reverend gentleman in great agony of mind, and determined not to leave the house that night—the terrified servant heard nothing but the moans of the dying, and the wailings of despair, and the arrival of the midnight travellers was hailed by him with joy. The priest and the young man entered—the parson came to meet them; the priest, on seeing him, started back with surprise, and taking him by the hand, greeted him in the most friendly way; the joy of the other manifested itself in terms that could not be misunderstood. "My dear friend," said the parson, "you come to me in the hour of trial; I am totally unfit for the mission I have come on.

The rector of — has been at a watering place. He wrote to me to stay in his parish until his return; his flock are few in number; I never got a sick call since he went until this, and the rector himself would have come, but he was unable to travel such a distance; but he wrote to me in the most earnest terms, regarding the death of this woman, and inclosed to me the letter of her son, who wished his attendance on her. I find the woman is still a Catholic, and God forbid I should come to force a change of religion on her at the hour of death.

"God bless you," said the priest, "I always pray for you when I enter the chapel of —. But how are the unfortunate people in this wretched habitation?" The parson replied that he had seen no person since his arrival but the old woman whom he came to attend, and her attendant, but that the groans and sighs in the adjoining room were heart-rending, that he endeavored to gain admittance, but could not, from the door being fastened inside. That the servant who followed him was so terrified that he was going to run away. The priest desired that the servant should be sent home, and that he would feel a great obligation to his friend, if he would remain with him until morning. After the servant's departure the door was closed, and a female, who was the sole attendant on the old woman, and who had previously denied to the parson any knowledge of the occupiers of the closed room, provided rush lights, and the priest having examined the old woman, found that she was on the point of death. I shall, said he, administer to her the rites of our holy religion, but ask her, he continued to the parson, if she wishes to die a Protestant. The rev. gentleman then approached her and said, that it was the wish of her son that she should die a Protestant, but that the priest was now arrived, and she might choose as her conscience dictated. "Die a Protestant! Oh! no, I have lived a Catholic, and I will die one. Oh! my son, my lost son! the blood of his murdered friends—the blood of the young, the beautiful, and the innocent—is already on him. She was fair and comely to behold;—the secret of her fate is in my heart. I concealed the guilt of a son that was once dear to me; it preys heavily upon me; it kept me many years from bending my knee to a priest. I educated my son well; I intended him for the priesthood—but the fate of — when he was going to college prevented that; it is well. Oh! the loss of my soul is on his head too; it is a hard thing for a mother to curse her son, but what he has done last of all is worst of all—he recommended driving out of the country all the poor Catholics; he recommended the destruction of his own flesh and blood; of the mother that watched over his infancy with a careful eye; of the sisters who loved him, and who were his playmates in the days of his youth—in fine, of his kindred and connexions. Oh! it is a wonder that the spirits of his forefathers do not rise from their graves, and chide him for his barbarity.—Oh! my son, my lost son; it is a cruel thing for a mother to give her curse to her own offspring. But he cannot be my son, he is a changeling that was left me in the place of my dear —, when an infant in the cradle—ay, the spirits of the air took away my dear —, and left that monster in his place. (Here she pronounced a curse, for which the priest severely reproached her.) No, he is not my son, for I now see my —, a smiling infant, as he was the day I left him in his cradle, and that I thought he was not the same when I returned." The poor woman was in a fit of delirium, and it was not until after a short, but uneasy sleep that she was restored to a state of consciousness. In the interim, the priest informed his friend of the particulars relating to the persons in the adjoining room which had been previously entered by the young man who accompanied the priest. On entering the room, a sight presented itself, which appalled the heart of the rev. gentleman. A fine young man (for such the sufferer was) was lying in the agonies of death, and his wife, an interesting looking woman, kneeling by him with his hand pressed to her bosom, and she in the agonies of sickness and despair—a sleeping infant about two years old was beyond the father in the bed;—when the light was brought in, the mother looked wildly around her, and then looked into the face of her husband, who was wholly unconscious of the sorrow that surrounded him. "Oh! you are come in good time," said she; "I thought when I heard a parson was in the house, that he was come to deliver up my dear husband to the peelers, and the law; and I would sooner he should die here without succor than let him fall into their hands. Ah! he is dying; but see my dear child, how it sleeps beyond him. Oh! it will soon be without a father—but see how it smiles in its sleep—it is now whispering with angels; my beloved child, tell the holy angels that are whispering to you, to have mercy on your father's soul, and tell them to watch over and guard your mother—Jo, my babe, and sleep on in peace, that you may say a great deal to the holy angels.

Oh! may you be like your father, who is now dying in his mother's arms—no one ever saw his frown in his own house; he brought peace and happiness wherever he went, and he loved in his tender, but manly heart, your poor mother. Oh, whisper to the holy angels to take him up to heaven, where you, the child of his soul, and I the pulse of his heart, will one day meet him." This, said the parson, is too much for me, I am unaccustomed to such scenes; he burst into a flood of tears, and left the room. The priest remained to give the consolations of religion to the dying man, who expired in a few moments after. The wretched wife fell upon his lifeless body, and fainted away. She was seized with the pains of labor, and in giving birth to a dead child, she died herself.

What pen can describe the scene of sorrow that here presents itself to the reverend gentlemen, thus strangely brought together? The sleeping infant did not awake until its ill-fated parents were both lifeless; it was removed by the female attendant to a neighboring house, and the cries of the poor thing for its mamma, would pierce the hardest heart. The old woman had slept until her wretched relatives had breathed their last. She awoke in a state of perfect recollection, and enjoyed that momentary calm and relief from suffering, which generally precedes death. She enquired most anxiously how her nephew was, and, being told, that both he and his wife were gone to rest, she said she was certain that they would both soon die, that whilst she slept, she thought they came to her dressed in beautiful new clothes, shining like silver, and they told her to go along with them to a new house they were removing to. The priest finding that she was perfectly sensible and composed, asked her if she wished to die in the Catholic faith, and that if she did, she must make a general confession of her sins, forgive all mankind, particularly her son, whom she had been cursing before she fell asleep—at the mention of his name she looked wildly around, and requested that the priest would come close to her until she revealed to him the secrets of her heart. She desired him to take from under her head an old prayer-book, that in the book he would find a document sealed up, which related to her son, and to the beautiful and unfortunate. . . . .

—that the part she took in that melancholy affair, in order to screen the guilt of her son, kept her from going to confession for nearly twenty years. The wretched woman made her peace with God, and ere nine o'clock on that morning she died, praying for her son, and charging the priest to communicate to him what she openly disclosed to him, and make every exertion to bring him back to the faith of his fathers. A few hours before the old woman breathed her last, a great noise made by the trampling of horses was heard outside the door—immediately, without a question being asked, it was burst in, and a great number of armed police rushed into the house; their captain or chief called out to his men to surround the house closely, that they had fortunately arrived at the Rockite rendezvous before the villains had all dispersed—before the horse police arrived at the house, the captain and some of his men stole up softly to reconnoitre; it was hardly day-light. The priest, parson, brother to the unfortunate man who was dead, and a neighboring man who had just come in, were in the house, and were indistinctly seen by the advanced guard of the police, and were taken to be fellows in guilt with the unfortunate man, of whom they were in pursuit; the police, therefore, deemed it expedient to rush in and seize the party before they could offer any effectual resistance. The parson was standing muffled up in a heavy outside coat, waiting for the clear light of day, until he would proceed on his way home; he was next to the door, when the police rushed in, and before he knew who they were, or what they wanted, he was seized by three huge fellows, and a pair of handcuffs slipped on him in the twinkling of an eye. The other two men were seized, and the police were in the act of handcuffing them when a light was brought, and they discovered their mistake with regard to the parson. The priest was sitting on the bed-side of the woman who was at the point of death—the police were somewhat cooled in their ardor by the awkward mistake they made in handcuffing the parson, and the sight before them seemed totally inexplicable to them. Their captain or chief, a swarthy, dapper little fellow, with a puritanical cast of countenance, and a kind of cast in one of his eyes, made a thousand apologies to the parson for the mistake his men had made; but then it was in the zealous discharge of their duty they did it; they required to be vigilant and to preserve their own lives, at all hazard; they were often taken by surprise, by the country people, and it was the duty of the police to surprise them in turn, wherever they could. The worthy captain concluded a long harangue, consisting chiefly of apology for the mistake, and eulogy of himself and his men. He added, that it was astonishing to find a parson in such a place. During

this parley, the police had the house closely surrounded, and half a dozen of them proceeded to the room where the unfortunate pair lay dead.—One of the fellows cried out, "hallo, captain, order close guard to be kept, here is a fellow, and some one in woman's clothes besides—they pretend to be dead, but it will be reality with them soon enough. Come old boys," he continued, at the same time giving the lifeless bodies a couple of smart prods of his bayonet, "do you feel anything. I'll be bail, if you are not foxing, that will make you jump." After about half a dozen of experiments of this kind, they cried out, that they were actually dead. Two or three other fellows gathered round the bed of the old woman, who was just about to breathe her last, and one of them gave her a push over in the bed with the butt-end of his gun, for the purpose of examining if any one were concealed under it—the wretched woman was insensible to the cruel treatment she received, for, in order that he might be doubly sure that no one lurked beneath the bed, he screwed on his bayonet, and prodded it in several places. The young man who had been the messenger for the priest, having borne a resemblance to his unfortunate brother who was dead, was arrested and handcuffed. The captain then interrogated him in the following manner: "Now, sir, it is my painful duty, as a magistrate and officer of police to put a few questions to you; but, sir, at the same time, I caution you in the most solemn manner, not to say one word that would criminate yourself; any confession you now make of your guilt can have no other effect, but that of being brought against yourself on the day of your trial; so now, sir, pause well before you make any disclosure relating to yourself. I was wrong, sir, in saying that I would put any question to you in any shape, that would not be legal, but I leave it to yourself to make the confession or let it alone, as you think proper—take your time and consider." The hedge captain then strutted towards the door, and shut his bad eye, and began to view the rising sun with his worse eye. A sergeant of the police, an old "tactician," who had been a kind of village apothecary, and who had turned king's evidence against a number of men, who were tried at the — assizes for conspiracy, and all hanged, walked over to the handcuffed man, and said: "Well, is not our captain a humane creature; now be cautioned you not to say a word against yourself, but at the same time I can tell you that if you wish to be saved and rewarded too, your only way would be to tell all you know, and my life for yours that the captain will save you at the assizes—and that"—the priest was so situated that he heard the admonition given by this villain to the young man, and he turned round, and told him to be silent. "I have known," continued the priest, "of several persons being hanged at the last assizes of — by this mode of making men criminate themselves—this is what is called the entrapping system, and that hero gone out there, figured most conspicuously as an entrapper, and reader of confessions." The young man replied that he had nothing to tell about the matter at all; that he was in the college of — on the night of the occurrence. After a most diligent search within and without, the young man was marched off handcuffed to the next police station, and the priest and parson took their departure together from the sad scene.

When it was noised about in the neighborhood, that a stranger and his wife, and old Mrs. — died all on the same day, and in the same house, hundreds, nay thousands of the neighboring peasantry flocked to the wake. Vague and wonderful were the various reports with regard to the death of these persons. Early on the following day, the priest made his appearance at the scene of death. The bodies were to be interred at a distance of fifteen miles from the place where they lay—the three coffins were placed on a cart (the still-born babe was put in the same coffin with its mother), and proceeded, accompanied by thousands, towards the place of interment. On the road they passed a country chapel belonging to the pious priest, who accompanied the funeral the whole of the way—the procession halted—the coffins were brought into the chapel, and the priest delivered a sermon suited to the occasion—he is an eloquent man, and surely here was a wide field open to him for the display of his mental powers. Of the thousands who heard him, there was not one who did not shed tears plentifully—he concluded by exhorting all to hold fast by the faith of their fathers. He accompanied the funeral until he saw the mother of the renegade and her friends, quietly laid in their parent earth.

It is known that the Dutch obtained their exclusive privilege of trading with the Japanese by consenting to tread under foot the image of Our Lord when each ship landed its cargo on the coast. We learn from the *Revue Catholique de Louvain* that, by the last treaty of the Dutch with the Japanese, this shameful custom has at last been abolished; but all Christian books and rites, as formerly, are strictly forbidden.

IRISH INTELLIGENCE

MR. S. O'BRIEN'S ADDRESS TO THE PEOPLE OF IRELAND.

PART II.

Many of those who are zealous advocates of the Legislative Independence of Ireland are comparatively careless. If not wholly indifferent in respect to the measures affecting this country, which are brought forward in the British Parliament. Such indifference has never been shared by me. Even those who deny that the British Parliament is entitled de jure to make laws for Ireland, must admit de facto the well-being and happiness of this country depend upon the character and details of its enactments. Hence it has always seemed to me to be the special duty of Repealers to suggest useful measures for public consideration. If those measures be rejected an additional argument is afforded in favour of domestic legislation. If they be adopted we gain a certain amount of compensation for the absence of those National Institutions without which Ireland can never enjoy a permanent guarantee for its rights and interests.

Such being my sentiments, I devoted much time, when I was a Member of the Repeal Association, to the deliberations of the Parliamentary Committee of that body. It was the duty of this Committee to examine carefully all Bills brought before Parliament, and to suggest any measures which it might deem to be beneficial to Ireland. Several volumes of Reports emanated from the Committee, containing suggestions, of which some have been since realised and others still deserve to be adopted.

In like manner I persuaded several friends who were ardent advocates of the Independence of Ireland to take part in the deliberations of "The Irish Council"—a body of Irish gentlemen, differing very much from each other in political opinions, who were brought into friendly consultation by the exigencies of the Famine. From this body also emanated several suggestions which if adopted, would have tended greatly to mitigate the horrors of that fearful season, and to prevent the ruin which subsequently overspread the land.

Being still animated by the same impulses and convictions which induced me to adopt this course of action, I propose to submit from time to time, for the consideration of the Irish Nation, my ideas respecting questions of public policy. Various motives which it is not necessary to enumerate render me unwilling to return to the House of Commons, and I am equally reluctant to engage again in what is called "Constitutional Agitation," but I shall cheerfully apply my present leisure in assisting the formation of public opinion upon various questions which affect the well-being of all classes in this country.

Public opinion has of late years found no effective mode of giving utterance to itself. Indeed, it may be said that the voice of public opinion has been wholly paralysed. The popular associations, which in past times were formed in order to give utterance to the requirements of the people of Ireland, have been gradually undermined by the seductive influences which are at the command of the British Government; and your parliamentary representatives, with few exceptions, have been induced to array themselves as subordinates in the ranks of contending English factions, rather than to stand forth as champions of the national interests of Ireland.

The influences which thus tended to paralyse the expression of public opinion having, by the change of administration, been considerably relaxed, the time has arrived, or will shortly arrive, when it will be in your power, if you be so disposed, to re-establish both in and out of Parliament an Irish National Party.

Through what organ ought the voice of Ireland to speak? Through what agency can Irish interests be best protected? To these questions I answer without hesitation—through an Irish Parliament and an Irish Executive.

But as we are still far from the attainment of a domestic government we have next to inquire what in the absence of such a government would be its best substitute?

To this question I answer, that it would be desirable that two or three hundred of the ablest and most patriotic men in Ireland, including such Irish representatives as you ought hereafter to choose—including also men selected on account of their intelligence and integrity from each corporation, and from each body of town Commissioners in Ireland, together with other persons who enjoy in a pre-eminent degree the confidence of the Irish people, should meet in permanent session in Dublin, to deliberate upon the special interests of Ireland, and also upon all questions in regard of which the interposition of Irish opinion could promote the general interests of mankind. Ireland is now deeply concerned in regard of colonial policy, for one-third of the inhabitants of the British Colonies are Irish either by birth or origin. Ireland is also concerned in regard of foreign policy, for wars cannot be recklessly or wickedly undertaken without involving Ireland in participation of their consequences. I firmly believe that such a body, sitting in Dublin, would exercise infinitely more influence over the deliberations of Parliament than can be possessed by the few representatives whom you send to London, where they are sustained by no national sympathy, and are subjected to a thousand influences which tend to seduce or to enthral them.

Ireland can scarcely be said to be represented, at all in the House of Lords; and in the House of Commons the Irish members do not constitute one sixth of the whole body of that assembly; so that even if they were incorruptible and united they could never hope to carry any measure by the direct action of Irish opinion. They could only aspire to the attainment of an indirect influence by acting as arbiters between the contending factions of England, by throwing their weight into the scale of whatever party might be most inclined to forward the interest of Ireland. To me it seems that the Irish nation would occupy a position, not only more dignified, but also more potential, if it were to speak out

its opinions directly upon its own soil through organs whose voice could neither be purchased nor misunderstood.

To establish, however, such a Consultative Council, as I have here contemplated, it would be necessary that there should prevail in this country a very different spirit from that which at present exists. I am, therefore, compelled to assume that we must use the agencies which we have been accustomed to employ rather than devise a new and abnormal mode of giving effect to Irish opinion.

Previous to the last general election I took the liberty to address you, with a view to induce you to select as your representatives men who would be prepared to act in Parliament as members of an Independent Irish Party, not as adherents of any of the English factions which occupy the arena of political conflict in the metropolis of the empire. I ventured to assume that fifty or even one hundred men of competent ability could be found in Ireland who would be willing to accept seats in the House of Commons, with a view to serve their country rather than to serve themselves and their connections; and I still think that such men could have been found if you had been disposed to select and support them. When you elect a town councillor or a guardian of the poor you choose persons who will administer these functions with integrity. You justly abhor and denounce jobbing when it is discovered in the operations of local boards, and of grand juries. Is it too much to expect that you should discourage jobbing on the part of those who are deputed to exercise the high functions of legislation as the parliamentary representatives of your country?

Similar advice was tendered to you by Mr. Sharman Crawford, whose opinion is entitled to much weight, and whose public character deserves the respect of every Irishman.

Mr. George Moore and the Tenant League also recommended a course of policy not very dissimilar, but limited to the attainment of one particular measure.

The address which I wrote upon that occasion was favourably received by the public, and more than one constituency adopted the principle of action which I recommended. But I cannot conceal from myself that a very large majority of the Irish members, probably at least ninety out of one hundred and five, were chosen upon the understanding that they were to enter Parliament as adherent either of the Whig minority or of the Conservative Opposition.

It is now for you to reconsider this question, and to determine what shall hereafter be the national policy of the people of Ireland. It seems highly improbable that Lord Derby's Government will be able to hold office for more than twelve months without making an appeal to the country, in order to determine whether it possesses the confidence of a majority of the electoral body of the United Kingdom.

It is for you now to consider what principle you ought to adopt, in the event of a dissolution, in the selection of your representatives. If you are Imperialists, you will choose Conservatives or Whigs; and I am far from denying that there are to be found amongst both Conservatives and Whigs many able and honorable men. If on the other hand, you are Nationalists, as a majority of you have in times past professed yourselves to be, you will avail yourselves of this opportunity to lay the foundation of an Irish National Party both in and out of Parliament.

If at the next election you fail to obtain an efficient body of representatives, you are entitled to lay such failure to the account of no power or party on earth except yourselves. If you select a candidate, as your representative, because he possesses a large fortune, and can afford to spend much money at an election, you must expect that he will feel himself at liberty to use for his own ends the privileges which he has purchased from you. If you select a candidate because he will by his influence with Government, be able to procure situations for those who shall have brought him into Parliament, you insure the immediate prostration of his independence, because you stipulate that he shall at once become a supplicant for ministerial favours. If, on the contrary, you call into public life men, because they are able, zealous, and upright, even though such men may not, as candidates solicit your suffrages—if you return such men to Parliament, free of expense, as has been done to their immortal honor, by the electors of the county of Wexford, in the case of Mr. McMahon, you may then hope that your country will enjoy henceforth the respect of mankind to an extent which it has not attained since the year 1782.

In the meantime it is desirable that your present representatives, and those who aspire to the honor of representing you hereafter in Parliament, should be made to understand fully what is the line of policy that you expect them to pursue, and what are the measures which you expect them to support as requirements sanctioned by the opinion of a large majority of the Irish nation.

Assuming that it is possible to form in the British House of Commons a party which shall not be connected with either the Whigs, the Conservatives, or the Radicals, but shall act as an Independent Irish Party, its members must be contented to take their places on the opposite benches, and to remain there for an indefinite period—not factiously opposing any administration but strenuously resisting all bad measures, and encouraging the enactment of good laws as well as the practice of good government—though the influence which would speedily be obtained by a body of high-minded, able, and disinterested men, whose weight could at any time disturb the balance of power, in relation to the rivalries of contending factions. It would, perhaps, be too much to expect that all the Irish members would consent to the abnegation of personal interest which such a course of action would impose, but if only fifty or sixty of our representatives would take up such a position in the House of Commons, with the consciousness of being sustained by the public opinion of the Irish nation, they would become arbiters of the fate of successive administrations, and would be enabled to confer countless advantages upon their country and upon mankind.

promised in the first part of this address that I would enumerate some of the measures to which a body of independent Irish members ought to apply their immediate attention; but the preliminary observations which I have been tempted to introduce, have occupied so much space that it has become necessary to postpone this enumeration to a future occasion.

I am not so presumptuous as to believe that my suggestion will affect in any considerable degree the destiny of my country, but if they carry with them any weight in influencing the opinion of a portion of my fellow-countrymen, a pause for reflecting upon what I have already said will be conducive rather than otherwise to the results which I seek to attain.

I remain your faithful friend,  
WILLIAM S. O'BRIEN.  
Cahirmoyle, March 29, 1858.

PROVINCIAL SYNOD IN TUAM.—His Grace the Archbishop, the Metropolitan of Connaught, has convened a Synod of the Prelates of the province, to be opened in this town on the 10th of August next. The usual form of Convocation has been posted at the principal entrance of the cathedral church.—Tuam Herald.

THE SISTERS OF THE GOOD SHEPHERD.—We have been informed that the above Religious are to arrive in our city, during the ensuing week, to take charge of the inmates of the Magdalen Asylum.—Waterford Chronicle.

Mr. Maguire, M.P., has been honoured by the receipt of a Brief from His Holiness Pope Pius IX., constituting him Knight Commander of the Order of St. Gregory.

Mr. Bagwell has given notice of his intention to move, after Easter, for a select committee to inquire into the distress in Donegal.

CHAIRMANSHIP OF MEATH.—It is said that the Hon. Mr. Plunket has resigned.—Meath People.

We regret to announce the death of Hogan, the celebrated Irish sculptor. The Freeman says—"He was troubled for some time with asthma, which, however, did not prevent his usual application—for poor Hogan was one of the most hardworking of men—but his disease assumed a dangerous form in the beginning of the week, and on Saturday morning he died. It is no exaggeration to say that his death is a national loss. He was emphatically the Irish sculptor; and had his life been spared, he would have graced many of our cities with the finest specimens of art. He was engaged up to his death on two commissions—the Mathew Testimonial in Cork, and one of the bas-reliefs for the Wellington Monument in the Park—illustrative of the Duke's concession of civil and religious liberty. John Hogan was in his 58th year, having been born in 1800. His birthplace was Tallow, county of Waterford, though Cork claimed the honour.

DEATH OF ST. JOHN MASON, Esq.—Death has at length stricken down, in the 89th year of his age, this highly gifted and accomplished Kerryman. The contemporary and cousin—german of Robert Emmett he was arrested shortly after that chivalrous but mistaken man fell into the hands of the authorities, and though no evidence could be adduced against him, he was, in the spirit of those evil times, subjected, to use his own nervous words, to "three years of entombed existence in the prison of Kilmalsham"; a period of his life of which, we believe, a scathing narrative from his own pen is still in existence. He retained his fine intellect to the last.—Tralee Chronicle.

We (Western Star) feel proud in being able to announce an authority, that the proposal to confer the dignity of a Borough on Ballinasloe has been favourably received by the Earl of Derby and his Cabinet. Why should the Agricultural Metropolis of the Empire not have a voice in the Legislature? We are glad to hear the news, and rejoice, if it be true, that Lord Derby has manifested so much of a reforming tendency. But Ballinasloe was said to depend on the contingency of Galway being deprived of a member in order to entitle it to representation in Parliament; but that is not the case as yet, nor is it likely to be.—Galway Mercury.

We believe we may state, with confidence of its truth, that the directors of the Dublin and Drogheda Railway intend to present to apply to parliament in the next session for leave to construct a branch line from Navan to Trim; and that the Midland Great Western Company will take them up and undertake the construction of the line from Trim to Fernslock. The advantages and conveniences of such a line of communication have been dwelt on at large to us.—Meath People.

The report of the directors of the Limerick and Foyens Railway, states that the opening of the entire line of Foyens will take place about the 1st of May. Negotiations for a steamer to ply between Kilrush and Foyens have been renewed. The communication by coach between Askeaton station and Tralee has been in operation for some months, and will be much facilitated by the further opening of the line to Foyens; therefore a considerable increase of traffic may be fairly looked for during the approaching summer and autumn.

There was not a single prisoner in the city jail for trial before J. R. Corballis, Esq., Q.C., the Assistant Barrister, on Friday, at the city quarter sessions.—According to the rule followed at assizes, the worthy chairman of the county should be entitled to the presentation of a pair of white gloves by the sheriff.—Kilkenny Moderator.

TRINITY COLLEGE ELECTION.—Mr. Lefroy, as was expected, has been successful in the contest for the representation of Dublin University. At the close of the poll on Saturday evening the numbers were—For Mr. Lefroy, 586; for Dr. Gayer, 248; majority, 338. At the close of the election Dr. Gayer was caught up by a party of the students, and chaired across the quadrangle to the Dining Hall, into which he was borne in triumph, followed by an immense crowd, to the astonishment and dismay of the fellows and students therein assembled, and whose dinner was thus unceremoniously interrupted. Having safely deposited the learned doctor at the fellows' table, they retired, and soon after quietly dispersed. Thus ended the Trinity College election.

The College inquiry has been transferred from Dublin Castle to the Police Office in College-street, where informations against Colonel Browne and the police have been tendered to the divisional magistrates. Messrs. McDermott and Stronge. Six days have already been occupied in opening and proving the case of the students against the police, and very probably the defence and cross case of the police against the students will be quite as protracted an affair. The evidence at present published is all ex parte; but, so far as it goes, it shows that considerable force was used in repressing the disturbances on the occasion; but whether or not there were unnecessary violence and cruelty, we have still to ascertain by hearing the evidence on the other side. There can be no doubt that several students, some, perhaps, not among the rioters, were severely hurt by the police batons; but, on the other hand, some of the police were as severely injured, and one of them lies still in a precarious state, while the most severely injured of the collegians were able to attend the court and give evidence. At the conclusion of the case for the students on Thursday, an attempt was made to have the informations returned for trial without hearing the evidence for the police; but, after a good deal of discussion between the bench and counsel on either side, it was resolved to hear the evidence before coming to any decision. Mr. Lynch undertook to prove that Colonel Browne did not give the order, "Draw sabres and charge," and that the specific order he did give was perfectly justified under the circumstances.—Tablet.

There are 495 paupers in the Tipperary Union, being a decrease of twenty from the same period last year.

There are twenty-nine paupers in the Cashel workhouse, being a decrease of 148 from the same period last year.

The Protestants of Dublin make a great parade about a society they have founded in that city for the purpose of providing a residence and a pension to such Priests who, having been suspended by their Ecclesiastical Superiors for some offence, may wish to add to their sins by consenting to apostatise. A correspondent of the Freeman, states that "the Rev. Patrick O'Brien, the only Priest who has for some years past been under the auspices of the Priests Protection Society, who has this week fled to his Diocesan in the county of Limerick. He had not time to regain his former locale, and the bosom of the Catholic Church, when death terminated his career."

The police having received information that a man named Edward McCallion, of Magilligan, and his sons had been carrying on illicit distillation, the force at Articlave, under the superintendance of Sergeant Rusk, proceeded on Thursday last to make a search. On arriving at the spot an encounter took place between the smugglers and themselves, the former attacking the police with grapes and pitchforks. The latter having, as is stated, been put on the defensive drew their bayonets, and in making a charge, old McCallion received a wound in the region of the heart, and at once fell lifeless to the ground. One of the sons was also seriously wounded in the lower part of the abdomen, and is now lying without any hope of recovery. The police, particularly the sergeant, received several wounds, and much harsh treatment. One of them had a most narrow escape. Young McCallion aimed a blow at him in the stomach with a grape, but one of the prongs coming in contact with the buckle of his belt, he was thrown on his back, and thus escaped almost certain death. An inquest was held by the coroner on the body of McCallion, and a verdict of wilful murder returned against Sergeant Rusk and Sub-constable Reilly. These two policemen were lodged in our county jail yesterday.—Derry Standard.

Referring to the Derby-Israeli proposal to give to Belfast the privilege of returning a member of the Indian Council, the Dublin Evening Post says—"The selection of Belfast, in preference to Dublin, is explained by the influence of Sir H. Cairns, the English Solicitor-General, who has thus conciliated his Tory constituents. But, at the same time, the Government has placed Messrs. Grogan and Vance, the members for the metropolis, in a very unpleasant position."

The Banner of Ulster tells this touching tale of the woes attendant upon the sudden acquisition of place and upon the presumed ability of its holder to satisfy the ravening demands of all those who indirectly contributed to his greatness—"Sir Hugh McCalmont Cairns, Her Majesty's Solicitor-General, does not, it appears, find his new situation and the inevitable concomitants of honour a bed of roses. He has been only about three weeks in office, and during that short period has, it is reported, received upwards of 200 letters and memorials from Belfast, soliciting, and in some cases claiming as a right, his influence with the heads of various Government departments with a view to securing all manner of small local appointments for the applicants. Not a single vacancy exists, or is likely soon to occur, in any of the offices on which the letter-writers have set their affections. If the Solicitor-General—as in honour and duty bound—punctually and civilly keeps pace with this tremendous correspondence, he will have well earned his pension, however brief the reign of the Derby Ministry may be."

A PROTESTANT PROTEST AGAINST SOUPRIEM.

The High Sheriff of Kilkenny has addressed a public letter to His Excellency the Lord Lieutenant, of which we give the principal passages, which are well worthy of attention, as giving the deliberate opinion of a resident Protestant gentleman on the degrading mischiefs of Souperism. He writes:—

"I wish to direct your Excellency's attention to a grievance of a sectarian nature which is an insult to the Roman Catholic community, and an outrage upon the charity and liberality of Protestantism. The degradation of the Protestant Church, the wanton indignities heaped at the Roman Catholic religion, form by no means the smallest item among many of the hardships and injustices which oppress this country. The subsidising of the ignorant, reckless, and unordained street preachers of the Irish Church Missions proves the supineness, the laxity, and the inefficiency by availing themselves of such disreputable substitutes. But there are many noble-minded Clergymen in the diocese of Ossory and elsewhere throughout Ireland who have no sympathy with the ranters and other ignorant hirelings that have been lately introduced into this country, as the propagators of the Protestant religion—Clergymen who will not suffer such an intrusion upon their sacred duties, and who humbly, faithfully, and conscientiously perform the offices of their respective parishes.

"I wish to lay before your Excellency a short sketch of the grievance to which I want to draw your attention. The Irish Church Missions Society has for its object the conversion of the Irish people from the Roman Catholic religion to Protestantism. If those who supply the funds only knew the set of men employed for this work in Ireland—if they only knew the ridicule to which it exposes Protestantism—if they only knew the ill-feeling and disunion which it creates amongst those of different religious denominations in this our native land—if they only knew the bell of hate which it engenders, while it does not bring one single convert to the Protestant faith—if they knew all this, I have no doubt that they would cease to subscribe to a fund which is productive of nothing but social rancor and sectarian strife, and which destroys that national harmony which should link Irishmen of all creeds in one common brotherhood.

"There is not a citizen of Kilkenny, whether Protestant or Roman Catholic, who will not agree with me that ever since these 'missionaries' were introduced amongst us the social and friendly character of our city has been changed. These illiterate and unordained ranters wander about our streets with Bibles and tracts in their hands, roaring out at the top of their voices the grossest insults to our Roman Catholic brethren; and, what is still worse, while engaged in this unchristian work they are guarded by an escort of police, thus making the Roman Catholic community pay a police force for the special protection of men whose mission is to insult them, and to outrage the dearest feelings of their hearts! The agents of this Church Missions Society approach the doors and windows of Roman Catholics, pouring forth a torrent of abuse upon the Roman Catholic faith, and when entreated to desist from this persecution, or to pass on, they still persist in forcing their unchristian conversation on unwilling listeners. What is, or what can be, the result of this system? It surely is not the way to make converts? Will it soften down religious animosities? Will it make Protestantism more amiable or more acceptable to the uneducated Roman Catholic, or rather, will it not partake of the character of persecution, and poison the minds of the people against a religion which stoops to such means for its propagation? This is my opinion of it; and it is the opinion of every other liberal Protestant in Kilkenny. But what is the result of this system? Not that the Protestant Church is advancing; but that it becomes still more hateful to the minds of the people; not that converts are made, but that Roman Catholics are repelled from us; not that Christian charity and good feeling are propagated, but that hate, and rancor, and distrust, and heart-burning are engendered by this disgraceful persecution.

"The liberal Protestants of Kilkenny addressed our Bishop some time ago on this subject, requesting

remove these disturbers from our city, and restore that peace and harmony which once prevailed amongst all classes and creeds in Kilkenny. We do not yield to any one in our sincere attachment to the Protestant faith; we would wish to see Protestantism advancing; but we would not wish to see it advancing at the expense of that Christian charity which is the foundation of all religion—we would wish to see it advancing by such means as those which are adopted by the agents of the Irish Church Mission in this city.

"Perhaps your Excellency is not aware that one of the paid, unordained agents of this society, is at present confined in my prison, undergoing the sentence of three months imprisonment, which was inflicted on him by the magistracy of this city for reluctance after having been previously rejected on account of some physical infirmity; and his prosecutor on this occasion was a high and respected officer in the Queen's service, Captain Rogers, her Majesty's staff officer of pensioners, and recruiting officer of this district. This agent of the society, who is now in prison, was a convert; and it will show your Excellency the class of persons who accept the bribes which this proselytising society holds out to them; and I need not inform your Excellency that such a convert, who is also liable to be prosecuted for perjury, is not likely to add to the dignity of Protestantism in Kilkenny.

Besides the hate and distrust that I have described as some of the results of the mission in this city, I must not omit to mention that of street-rioting.—The appearance of these ranters in the streets is the signal for confusion and strife in our otherwise peaceful city. Here is a picture of these scenes from the pen of the Protestant organ of Kilkenny. Speaking of the street preachers he says:—"These words are very proper words to be used in the proper place, but were not in the proper place in public streets, in the midst of yelling mobs around them, indulging in every manner of profane and obscene exclamation—the whole scene inducing one to reflect, as regarded the religious discussion there going forward, that—

'Tho' sacred names are there,  
It has more of blasphemy than pray'r.'

Such is an account of the scenes that occur daily in this city, as described by a Protestant editor; and, as his Lordship the Bishop of Ossory and Ferns, in the evasive reply of a special pleader, declined to grant the prayer of the Protestant memorialists who addressed him recently, requesting his Lordship to remove these firebrands from amongst us, and to put an end to such disgraceful exhibitions, I appeal from the Bishop of Ossory to the Lord Lieutenant of Ireland, in order that your Excellency, in your wisdom and liberality, may get this most desirable work accomplished. And if your Excellency remove these firebrands from our city, you will be entitled to the eternal gratitude of the people of Kilkenny.

"With every respect and deference, I shall lay before your Excellency a case which will illustrate the position in which the city is placed by the proceedings of the agents of the Irish Church Missions Society—one of the scenes which take place daily in the streets of our city. My Sub-Sheriff, a Protestant gentleman, a retired officer of her Majesty's service, married a Roman Catholic lady. They have two infant children. The mother has been for some time past in a delicate state of health, and the children are suffering from scrofula. On yesterday afternoon some of these street-preachers placed themselves opposite the door of my Sub-Sheriff's house, where his wife and children were lying on a bed of sickness, whilst he himself was employed on the business of the ensuing quarter sessions. The firebrands of the Irish Church Missions planted themselves opposite the door, and in stentorian voices, shouted out their vile and blasphemous ribaldry against the Roman Catholic faith. For nearly an hour this work was carried on to the great annoyance and distress of those who were prostrated with illness. It requires no great stretch of imagination or fancy to picture the torture of that gentleman's mind under such circumstances—his wife on a sick bed and his infants in fever. Throwing down his pen, no longer able to endure the annoyance to which he and his afflicted family were subjected, he rushed out of his house, and came to me to save his family from such unchristian persecution. I referred my Sub-Sheriff to the Mayor, in whose presence the complaint was made, and his worship declared that he could afford my Sub-Sheriff no protection, however anxious he might be to do so, as the power of the magistracy has been completely paralysed, as far as these ranters are concerned, by the acts of the late government.

"Your Excellency, we have done all in our power to remove or mitigate this crying evil; but unfortunately we have failed hitherto; and were it not for the control which the Roman Catholic Clergy exercise over their flock, and the advice of the magistrates, our streets would have been long since a scene of riot and bloodshed. The Bishop of Ossory and Ferns has refused to remove the source of this strife from our city. We, Protestants, hopelessly abandon any further remonstrance in that quarter, and respectfully turn to your Excellency. While we look up to you as the guardian of the Protestant Church in this country, we also appeal to your Excellency to protect our Roman Catholic Christian brethren from insult and persecution.

GEORGE HELSHAM,  
High Sheriff City of Kilkenny.  
"Kilkenny, March 25th."

OFFICIAL REPORT ON THE EXISTING STATE OF THE ORANGE SOCIETIES.—We (Weekly Register) take the following extracts from the Report of the Commissioners appointed by the Lord Lieutenant to investigate the tumults that convulsed the North of Ireland, and especially the town of Belfast, last midsummer.

Description of the Orange Confederacy.—"The Orange system seems to us now to have no other practical result than as a means of keeping up the Orange Festivals, and celebrating them, leading as they do to violence, outrage, religious animosities, hatred between classes, and too often bloodshed and loss of life. These opinions have been forced from us."

Another Pleasing Aspect of the Body.—"It is an exclusive society of Protestants; a leading feature of it seems to be a brotherhood kept up to celebrate the triumph of their class over the Roman Catholics, called in their proceedings Papists. In the proceedings before us the extent of their exclusiveness is apparent in acts of minor lodges, confirmed by the Grand Lodge, of which the following are examples: County Antrim—Expulsion—Thomas Baird, lodge 654, for marrying a Papist. Samuel Warren, 207, for marrying a Papist. Similar expulsions are very numerous in the proceedings handed to us. This strongly-expressed feeling against so large a class of their fellow-countrymen seems a perilous bond of union for a virtually secret society, embracing within it so largely the uneducated, classes of society.—Their proceedings further show the extent of the union kept up by this society, and the means of combined action which it possesses."

Peaceful Tendencies of the Orange Association.—"Mr. Gwynne, speaking for the Grand Orange Society, and expressly sanctioned by the Earl of Enniskillen, announced the great principle of the society to be—'Protestantism, loyalty, and organisation.'—Loyalty should be the principle of every good member of society, and, of course, would be the enunciated principle of any society formed within the law; but that this organisation tends directly to interfere with the peace of this part of the kingdom, we think that the history of the transactions in the North of Ireland during the last few years abundantly evidence. And these late transactions in Belfast are a later lesson, making it clear to the least observant. And further:—"The necessity for organisation of a particular class for defence would be only compatible with a state of things showing the general disorganisation of society. It is only so, be excused by the assumed fact that the class so organised are not safe or protected by the law, in which

should be lodged the means for the protection of all the classes of society. And again: "This society also notes the celebration of the Orange commemoration of July, and we refer to the following resolution, published this year: 'Resolved, that the various Obsequies of our institutions are requested to remember, in their ministrations on Sunday, the 12th of July next, which may account in some measure for the more marked celebration in Belfast in this year of the Orange festival in July.'

Secret Proceedings of the Orangemen.—"Lord Enniskillen" knows nothing of secret signs and passwords, yet we refer to the evidence of George Stewart Hill and others, to show that they still exist in the very classes of the society where they are most dangerous.

Their Representative Organisation.—"We find in the proceedings of 1855 that delegates are required to be sent to the meetings of the Grand Lodge from the local lodges, and we refer to the following: 'Resolved, that lodge 780, Dublin, being unrepresented in this Grand Lodge, be permitted to return a representative to this lodge, and that—, the present master, be the representative for 1856.'

Orange Piety on a par with Orange Loyalty.—"Lord Enniskillen" condemned in his evidence the practice of wearing Orange scarfs in church; yet openly and ostentatiously, in Belfast, these Orange emblems were worn in a parochial church during Divine service.—The milder and kinder man belonged to the Orange confederacy would, no doubt, condemn the preaching of a sermon by a clergyman to a large congregation assembled for religious worship, containing denunciations of a large class of his fellow-men; yet such a sermon was preached in Christ Church last July, and afterwards published in the newspapers, by Dr. Drew, who is himself a Grand Chaplain of the Orange Society."

Who Made the Laws and Regulations for the Loyal and Pious Orange Society.—"These rules of the Orange Lodge were referred to as showing its perfect legality, and appended thereto is the opinion of the Right Hon. Joseph Napier, advising upon them. However, in the opinion of Mr. Napier, there is the following statement: 'I wish it should be understood that I do not mean to express or insinuate any opinion as to the propriety or imprudence of the course upon the legality of which I am requested to advise. Popular confederacies are perilous, because they generally become unmanageable, but the allowance of them under a free constitution shows that circumstances may exist which may require such united vigor as they call into activity;—introduced seemingly to protect himself from being held out as sanctioning the wisdom or prudence of an exclusive, and to a large class necessarily offensive, organisation like that of the Orange lodges. The rules and the proceedings of the Grand Lodge for the years 1855, 1856, and 1857, we shortly refer to, as showing the nature of that organisation, and showing, as we think, its evil tendencies as regards the peace and good-feeling which ought to exist amongst the various classes of this country.'

The valuable Report from which these extracts are taken, contains among other things a list of the leading officers and members of the Orange Society. In this list we find four Clergymen of the Established Church, two Grand Chaplains, the Rev. G. S. Smith and the Rev. D. O'Sullivan, with the Deputy Grand Chaplains, the Rev. Mr. Henry and the Rev. A. M. Pollock. These four Divines, it is stated, have been appointed Chaplains to the present Lord Lieutenant. How is this to be reconciled with the principle of discouraging Orange Institutions, laid down in 1836 by the House of Commons, and concurred in by the Crown? The following statement also appears in the *Dunshire Protestant*:—"We have great pleasure in announcing that Lord James Butler, a distinguished scion of the famous house of Ormond, was on Monday initiated as a member of the Orange Institution in Trinity College." The *Dublin Evening Mail* says that this is a mistake for the Trinity College Lodge, there being no Orange Society within the walls of the University. The College, it seems, is in the Lodge, not the Lodge in the College.

ALLSOP SUPPOSED TO BE IN IRELAND.—A man supposed to be Allsop, who stands charged with having been one of the conspirators to assassinate the Emperor of the French, was arrested in Keadue the other day by Mr. Frazer, the architect of that place. The person so charged was handed over to the police, who at once brought him before E. K. Tenison, Esq., Lord-Lieutenant of the county, and J. B. Little, Esq., J.P.; and we have heard on examination, the prisoner having satisfactorily accounted for himself, was remanded to the care of the police for further inquiry. The man appears to have been in some respectable position; his person corresponds exactly with the description given of Allsop.—*Boyle Gazette*.

At the Dublin Police Court, on Monday, Captain George Buchanan, of the Scots Greys, appeared to answer the charge of John Roberts, for having on the 11th instant, at Portobello barracks, inflicted serious injury upon him by firing leaden slugs or pellets at him out of an air-gun, by which he was wounded in the back and in the leg. The officer's counsel pleaded that it was "all in joke," but the case was adjourned.

From the little we can gather of the real intentions of the Government, Lord Derby appears to have made up his mind that Ireland shall ever continue the stumbling-block of a Tory Administration in this country. Lord Derby's great mistake is in supposing that Ireland can be governed now as it was governed half a century ago. He fancies that all the real power of the country is still in the hands of the Irish landlords. But if he lean upon them he will soon find himself mistaken. There is a people in Ireland as well as in England—and a people, too, in whose hands is the real political power of the sister country. It will be said we are forgetting the power of the Priests; but in Ireland the Priests and the people, like the first French Republic, are one and indivisible. The Premier who forgets this can never succeed in deriving strength in England from a wise administration of the government of Ireland.—*Hull Advertiser*.

A marquis, a member of the Imperial Parliament married a servant girl a few days ago. His former marchioness died last month.—*Limerick Chronicle*.

GREAT BRITAIN.

The Revenue Accounts for the quarter are much more favourable than had been anticipated. The Customs exhibit an increase of £644,752, the Excise of £233,000, Stamps of £146,496, and Taxes of £48,013. The Income Tax shows the enormous decrease of £2,551,882, consequent upon the abolition of the war ninetee. The net decrease on the quarter amounts to £2,508,839, which is much less than was apprehended. The total decrease on the year as compared with the previous year amount to £4,452,550, which, however, is chiefly attributable to the operation of reduced taxes.

In the House of Commons last week, Sir J. Ogilvie presented a petition from a Protestant sect styling themselves "Letter-Day Saints," praying for the legislation of polygamy!

Operations with a view to making a second attempt to lay the Atlantic Telegraph have just been commenced, by stowing the cable a second time on board Her Majesty's ship *Agamemnon*. A new form of break, invented by a Mr. Appold, is to be used, and there are various improvements of detail.

The Militia, according to a new return, consists of thirty-seven regiments in the United Kingdom whose quotas are complete, and 127 whose quotas are incomplete. The number of men required to complete the quotas is 15,851, and there are 10,323 men whose service expires within six months; 9,629 men are required in England; 1941 in Scotland, and 4,281 in Ireland.

THE OATH'S BILL.—The complaint against the existing law is that it imposes on all who aspire to enter the English Legislature a demand which is either unmeaning or unjust. If it be held that a member of Parliament by declaring himself a Christian avows his "adhesion to any standard of orthodoxy, however loose, then the test is a gross violation of the rights of conscience. If it is to be understood, on the other hand, that he only accepts the name in deference to the transcendent associations with which it is surrounded in civilized society, the form is totally ineffective as a security for good government or as a homage to religion: There is no escaping from this dilemma; and all that can be said or written about the principle of the abolition so long contended for is some variety or other of this simple reasoning. The oath can only be relieved from the charge of persecution by the plea that it is idle, or be shown to have any effect by admitting that such effects are at variance with the practice of society and the spirit of modern legislation. We know on which side the truth practically lies. It is truly, as well as boldly, said by *The Times* that "the man who calls himself a Christian may never enter a church or any place of Christian worship; he may utterly disbelieve every miracle of the New Testament, and only refer to that book for an allusion or a phrase to illustrate some very secular idea." Nor does any discredit attach to the man, either in Parliament or out of it, who, with these opinions, is perfectly ready to swear anything "on the true faith of a Christian, when he is required to do so by law. He is only understood to promise to keep his word according to the precepts of Christian morality, which he avows himself to have accepted as a rule for the guidance of his conduct. Such a person law and custom and the opinion of society combine to justify in assuming a seat in the House of Commons on the conditions prescribed by statute. It happens, however, that there are some others who, with just as little faith, have rather more refinement of conscience or of pride. Believing not a whit less in the Divine authority of the Christian system, they have some misgivings about the assumption of a designation which may involve a profession of orthodoxy to which they cannot honestly pretend. Of such persons some are Jews, whether bound to that communion by the ties of conviction or of blood it is not important to inquire. Others are not Jews, but their objection to assuming the Christian title in the conventional sense in which alone it can be applied to them is as strong and as honorable to them as the reluctance experienced by the Jew. Impartial justice requires that the two classes should be relieved with an equal hand.—*Manchester Guardian*.

The Government, whatever it may portend, appear determined to place the coast defences in a most efficient condition. A few days ago the Ordnance cutter *Raglan* loaded six large guns in Shields Harbour; four of these will be mounted at Cliffted Fort, and two at the Spanish Battery, for the defence of the Tyne. She also landed a quantity of Government stores. The Government have also sent down, as a present to the corporation of South Shields—for ornament, not for use—a 42-pounder and a 24-pounder, taken during the Russian war, which will be placed on the sea banks at the mouth of the Tyne. At Berwick the Government have also resolved on placing a series of heavy artillery on the ramparts.

The Governments both of England and France seem to have resolved to put in force the existing law against the outrages of the refugees. Another bookseller has been sent to trial for a libel recommending assassination. Meanwhile, a paper which circulates largely in the pot-houses, and which on the strength of its hatred of the Church boasts to be religious, publicly argues—"It is allowed in this country to preach the doctrines of Mahomet and the tenets of the Mormons, and to deny religion altogether. It is allowed to preach any and every doctrine, however antagonistic to each other. Why this solitary exception on the question of Tyrannicide?" At this moment, too, we see placards announcing a "Funeral Oration upon Pelice Orsini, and a Lecture on Tyrannicide." These "great unwashed" seem resolved to try our patience to the utmost.—*Weekly Register*.

The unemployed of Birmingham having passed a memorial to the Queen, praying for some gigantic system of free emigration, authorized their chairman to ask Mr. Bright to present the memorial. On Friday last the following reply was received from Mr. Bright, and as it is one of the most remarkable productions of the great Reform champion, we subjoin a copy:—"London, March 25.—Dear Sir—When your memorial reaches me or Mr. Scholefield, we will at once take the usual course with respect to its presentation to the Queen. I am sorry to find that the 'unemployed' should be so numerous in Birmingham as to induce them to unite, with a view to some public measure for their relief. At this moment the unfavorable condition of the markets of the United States and of the continent of Europe will account for much of the sufferings which is being endured by the working men of England. I confess, however, that I can see no remedy for a large portion of the mischief complained of, so long as we find our taxes constantly on the increase, and our national expenditure augmenting. We are now spending £20,000,000 a year more than we were spending only a few years back, and our military expenses have been doubled since the year 1835, when the Duke of Wellington and Sir Robert Peel were in power. This year, I suppose, we shall rise in taxes at least £50,000,000 sterling more than will require to be raised by an equal population, living, not in England, but in the United States of America. Surely this will account for much of the evils which you and the memorialists and the working classes generally suffer, and I am not surprised that sensible men should wish to quit a country where the burdens are so heavy, and the political privileges of three-fourths of them so few. Every man who is not prepared to compel a better and more economical Government at home should emigrate, or the pauperism of his day will be deeper and more without remedy in the days of his children. I wish I was able to come to Birmingham and talk to you about these great questions.—Yours very respectfully, JOHN BRIGHT."

The Post (Protestant) of Wednesday touches on a delicate subject—the boundless immorality of Scotland. It must be admitted that there is in this world nothing like self-laudation. Our friends to the north of the border have managed with singular adroitness to impress on the world the belief of their superior morality. Lord Macaulay boasts of it in more than one passage; and Sir Walter Scott introduces Queen Caroline, stating it as an admitted fact that "the Scotch are a rigidly moral people." It happens, however, rather unfortunately, that statistics have of late years become a hobby; and if statistics are to be believed, licentiousness is more rampant in Scotland than in any other European country except Sweden and Norway. Just now the Registrar-General is scandalised at the very small number of marriages in Scotland compared with the large number of births. The Post comes to the same fact from another side—the prevalence of infanticide, and the difficulty of obtaining verdicts in such cases, which leads him to suggest a mitigation of the law. The superior morality of northern as compared to southern countries was the fashionable doctrine some years back. Unfortunately, the facts are the other way. They witness generally what Dr. Forbes points out in one country (Ireland)—that the immorality is in exact proportion to the prevalence of Protestantism; and Scotland, Sweden, and Norway have the sad pre-eminence, precisely because they are the countries which have retained least of the Faith.—*Weekly Register*.

MOUSE CAMPION FROM USUAL.—The following advertisement lately appeared in the *Record*:—"I am immediately a second course of evangelical ministrations, at £100 a year. He would have about seven in a week to prepare. Population about 12,000, but half of them are Dissenters."

An incident of an interesting character, in the shape of a passage of tongues, took place in the House of Commons on Wednesday, between the late and present Attorney-Generals for Ireland. Mr. Whiteside attempted, in a fine sarcastic vein, to be personally offensive to Mr. Fitzgerald; but the attack was not successful, because the reputation of Mr. Fitzgerald in the House and at the Bar is too high to be affected by mere vituperation. On the other hand, Mr. Whiteside, in his cold, unexcited manner, did Mr. Whiteside some damage. That right hon. gentleman remarked that, according to his opinion, inquiries ordered by the Lord-Lieutenant were not legal; whereupon Mr. Fitzgerald turned upon him with the pungent remark that Mr. Whiteside had advised his Government in this case to institute an inquiry which he now pronounced himself not to be of a legal character. This hit told, and evidently made an impression on the House. In the next place, Mr. Whiteside made it a ground of accusation against his predecessor that when he (Mr. Whiteside), on his accession to office, inquired if there were any persons to be prosecuted in consequence of the Belfast Commission, he was informed there was no one to prosecute. Mr. Whiteside, in an exceedingly unpleasing tone, endeavoured to turn this point against Mr. Fitzgerald, and was evidently quite satisfied with the success of his performance; and what was his consternation when Mr. Fitzgerald stood up and announced that there was no one to prosecute in the case alluded to, because he (Mr. Fitzgerald) when Attorney-General had already caused the parties implicated to be prosecuted! The roar of laughter which followed the announcement must have been overwhelming to Mr. Whiteside, whose head was bent, as if to conceal his mortification.—*Star*.

AN ALTERNATIVE.—The "Church of England," we are assured, is a branch of the One Holy Catholic Church, and substantially holding all its doctrines. Those who maintain this show no little skill in forcing the language of their "Prayer Book" into apparent consistency with their own views. They lay great stress upon a few expressions retained from the Catholic ritual; they favorably interpret ambiguous phrases; they distinguish between bare omission and absolute condemnation; and by such niceties they prove to their own satisfaction that "their Church" is Catholic in doctrine, that she holds the Real Presence in the Holy Eucharist, retains the Seven Sacraments, and so forth. But as it often happens that when persons' eyes are fixed very intently on one set of evils, they become quite blind to other opposite evils, so it seems to be in this case. Let us assume for a moment that they have made good their point—let us assume, that the Church of England really holds and maintains all that they assign to her—what follows? Only that she stands convicted even of worse crimes. If the Church-of-England minister is a true priest and by consecration changes the elements of bread and wine into the real body and blood of Our Lord Jesus Christ, what unspeakable profanation has been going on for more than three hundred years by the notoriously avowed rule of the Church! Until the Tractarians arose, little or no care was anywhere taken to keep the body and blood of Our Lord from profanation. Even amongst themselves, the *Union* newspaper mentions one whose practice it is to consume the contents of the consecrated chalice at his luncheon, and another who poured them out on the ground in the churchyard—Can these gentlemen really be aware of the meaning of their own words, or of the horror with which these things would move a Catholic? This, however, is the practice of those in the Church of England who are the most reverential. What, then, must be the amount of profanation perpetrated in the thousands of Protestant churches through the land? If we believed in the Priesthood of the Anglican Clergy, the consequences would be too revolting to be referred to. We appreciate the distinction between use and abuse, and this perhaps might be urged if any real witness for the true use of Sacraments had been preserved in the Established Church. But it is notoriously otherwise. A Bishop Andrews and Ken have now and then arisen to speak more reverently of the mystery of the Eucharist; but can any one who knows anything of the subject doubt what has been the all but universal rule? Now turn to the Sacrament of Penance, assume its reality, and what can exceed the cruelty of the Church of England? She has in her possession a medicine which, as our High Church friends will admit, is most efficacious for healing all spiritual maladies, and yet she withholds it from the perishing myriads of this land. Even the few who dispense it, do it in a corner as if ashamed of it. For three hundred years or more, not a single Bishop has come forward to enforce or enjoin its administration. Take, again, the Sacrament of Extreme Unction. Assume that the Church of England holds this to be a Sacrament—a Sacrament to fortify the soul at the hour she most needs it—and how very dreadful to think that not one word is said in the Prayer Book of this Sacrament except to disparage it; and that of the myriads who have died since the present Church of England was founded, it is doubtful whether all have not entered upon their last conflict without it! Can this be the mother to whose tender care our merciful Saviour has left us? It may be hard to determine whether greater guilt is incurred by casting away the truth, or by retaining and dishonoring it. The latter is at least the more shocking of the two: it jars less on our moral preceptions that men should, like the common Protestant, make one grand mistake, and act consistently with it, than that, like the High Churchmen, they should to a considerable extent maintain a right principle, and yet form part of a body in which its own principle is violated and profaned.—Either their theory is false, or they belong to a body whose very existence is an outrage.—*Weekly Register*.

A body of Protestant Clergymen in London have been proposing more stringent legislative measures with regard to the observance of Sunday (or the Sabbath, as they persist in calling that holy day), and have presented a Report explaining their views.—"As an instance," says the *Daily News*, "of the spirit in which estimable men are prepared to enforce the observance of the day of rest, we notice that the authors of the Report under consideration designate the sale of 'periodicals' as a proper object of legislative restraint. These good men would make it wrong to sell a number of *Household Words* or *Chambers' Journal* to a man who has no other day than Sunday on which to place himself in intellectual rapport with his fellows. We often hear the resort to the baker's shop for the cooking of the Sunday dinner denounced, though that practice obviously diminishes the number of those engaged in culinary labor on the Sabbath. An eminent and laborious clergyman denounced to his congregation on Sunday last the 'pleasures of social conversation and the country walk,' together with 'the better dinner on Sundays,' as indulgences improper for the day. This designation of things innocent, and even holy, by the name of 'Sabbath desecration,' can only defeat its object and provoke the non-religious part of the community to a fanatical reaction. It is as unreasonable as it is unsatisfactory. Men are no stronger on Sunday than on Saturday, and an entire day is a longer space of time than the human mind can employ with alacrity upon any one subject. It is positively cruel to say, upon merely human authority, to the workman and shopman, confined in a noxious atmosphere during the week, and probably living in a home little visited by the light of heaven, that he may not employ the leisure of the day to recruit his wasted strength and kindled spirits, by the short excursion into a purer and more innocent recreations of sober society, without committing sin. The Lord's day cannot be a day of rest as it was to the early Christians if it is a day of mortified restraint."

by a parliamentary return, that the convictions in cases of wife-beating in the London magistracies in 1857 is the cases the extreme penalty of six months imprisonment had been awarded.

REGISTERED GENERAL'S OUBRIQUETTES.—All sorts of revelations are unfolded by these registers—some pathetic, some ridiculous. Name after name swept off by some epidemic. Signature, after signature, of the coroner shows a ravaging colic explosion in a shipwreck. Here is a poor child named Alpha Omega; on looking closely, you see that it is illegitimate.—"First and Last the mother calls it, recording her repentance on the brow of her offspring. No names are too absurd for parents to give their children. Here are innocents stamped for life as Kidnap Toys, Lavender Majoram, Patient Pipe, Tabitha Gum, Fussy-Gotobed, and, strangest of all, here is one called Eli Lama Sabachthani Pressnall! Other parents are more ambitious, and prematurely ennoble their children by designating them Lord, Earl, Princess Charlotte, &c.; whilst, during the Russian war numbers of poor things were labelled Malakoff, Sebastopol, Redan, Inkermann, and Balaclava. Florence Nightingale, however, seems to have been the greatest favourite, especially amongst the poor, who have shown their admiration for her by perpetuating the name in their families all over the country. The returns for the last two years would show that Florence has become a much commoner name lately. Some of the marriage registers are curious. The greatest extremes of age—70 and 17—are often found to unite in matrimony. Occasionally we see an entry only half completed, and a note to this effect: "Ceremony begun, but not finished, the marriage being broken off," or, "Bridegroom so drunk that the marriage could not proceed." If people's names are any index to their characters, the most extraordinary union of qualities often appears to take place. "Friend," marries a woman named "Amor;" a "Lamb" before marriage, becomes a "Lion" after; a "Nightingale" marries a "Partridge;" "Mutton" takes "Ham;" "Salmon," "Codd," &c. Some of the mistakes which the registrars make the cause of death are rather remarkable. People are discovered to die of the following strange complaints, most of them are probably new to our medical readers:—"Imperfect closure of the foramen;" "Turner on the right name;" "Disease of the lever;" "Hanged himself in a fit of temperate insanity from excessive drinking;" &c.—*Chambers' Journal*.

THE SIN OF USING "HIBED" CONVEYANCES ON SUNDAY.—A written notice at the Episcopal Chapel, West-street, Upper St. Martin's-lane, London states, that "At the request of the Lord Bishop of London, the Rev. W. Dibdin will, on next Sunday evening, preach on the sin of Sunday trading, and he invites his friends and neighbours, especially those who use hired conveyances on the Lord's day." (Are private carriages unobjectionable?)

THE LONDON "TIMES" ON THE "PATRIOT" MAZZINI.—"The *Late Genoese Insurrection Defeated. Parties in Italy—What are they?—What have they done?—By Joseph Mazzini, price 1s.*" True to his mission of conspiring in public, and taking the whole world into his counsels, M. Mazzini publishes under the above title a programme of the operations which he thinks it necessary to carry out, and towards which he solicits the contributions of all true lovers of Italian unity and independence. When we reflect upon the innumerable occasions on which Mazzini has traversed Italy without challenge, and also on the hundreds of brave and devoted men whom he has sent from time to time to meet a death as certain as it was fruitless, we cannot help suspecting that those Powers whose interest it is to keep down the tendency to Italian unity and independence have come to regard the arch conspirator in his true light, as an indefatigable and servicable ally, dearer to them than to himself. Where else, if a random shot or halter should terminate that long and ignoble career, could Austria or Naples hope to find a conspirator made for the very purpose of defeating his own plots, telling everybody all about it, perpetually decimating his own ranks by sending the best heads and hands at his disposal on forlorn hopes, and contriving to inflict on his own cause as many disasters and disgraces and to give to his enemies as many triumphs as possible? He urges the young men of Italy to "follow 'him earnestly, actively, insistently.'" But in order that they may follow he must lead. Let us have no more Pisancares sent on his desperate errands. He has left us in the pamphlet we have been considering an immortal record of his wisdom in council. Let us now see something of his valour in action. Twenty-six years of conspiracy, during which blood has flowed like water, without, so far as we know, a single act of personal courage traceable to the arch conspirator—"the one" of all his band that would not die"—something more than this is needed to persuade the world that the unity of Italy is more than a dream, and its supporters anything more than hot-headed declaimers, whose valour is precisely balanced by their wisdom.

A Birmingham paper has a curious report to the effect that Mr. Allsop, the alleged colleague of Orsini in the conspiracy to destroy the life of the French Emperor, is willing to surrender if the Government will take the responsibility of those necessary expenses for the defence, which it is impossible for him to bear. It is further stated that Allsop did not order the grenades with any idea that they were to be used against the Emperor. His impression was that they were for service in Italy.

You will do well, I think, to watch two tendencies observable in France just now, and likely to be more so every day. One is, the marked tendency of the mass of the nation, above all, of the cultivated part of it, to bear impatiently the yoke of the army, as though it were a conquered country; the other is the gradual tendency of the army to take the lead of the Emperor. Mark the position well: Louis Napoleon is beginning to pay the penalty of not being a great captain—his captains will rule him.—*Paris Correspondence of the Manchester Guardian*.

THE "RECORDS" LAMENT.—It is now rather more than seven years since Cardinal Wiseman and his twelve Bishops crossed the Channel to settle down in England with their new titles and territorial jurisdiction. All England arose as one man, to protest—some against the insult thus offered to our laws; others against the presumptuous interference of a foreign Priest with the long-established institutions of England; and not a few against the anti-Christian and unscriptural character of the Church of Rome. Indignation meetings, controversial sermons, anti-Popish tracts, public discussions, Acts of Parliament, Ministerial manifestoes, Episcopal protests, and a vast variety of public and individual efforts caused the Protestant feeling of the country to be thoroughly awakened to a sense of danger. Reformation societies and Protestant organisations, political and religious, which had long borne the burden and heat of the day, with but a very indifferent share of public sympathy, at once commanded public support, and were owned by former adversaries as very useful institutions. Yes, so great was the demand for such operations, several new societies, local and national, started in the emergency of the Papal aggression, and continued to work and toil and labor, in diverse ways and through varied instrumentalities, for the one common object and against the one common foe. In fact, the public mind was awake and up and doing.

Suppose we now turn our attention for a moment to a review of all these varied agencies, and to the facts of the case as they now actually stand, and take stock of public feeling on the Popish question. What is the result?—It would seem as though a reaction had set in, that public feeling had utterly subsided, once earnest hearts had grown cold, and time, the great destroyer, had effaced from the public mind all these deep impressions once-made upon it.

It is an undoubted fact that Protestant zeal has declined; some Protestant agencies have died out and others are feebly supported; the Maynooth question has lost its keen edge, and might be questioned against; the fiercest spirit and earnest action of former days are now no more—old friends have died or, far

ten off—new friends have not arisen to fulfil the vacant places—one point of defence or of aggression has after another from time to time been abandoned and accordingly, on reviewing the past and the present aspect of the Protestant question we find much cause for discouragement and anxiety. It is too true that the tide which once flowed so fast has begun to ebb, and the Protestant element that once floated gaily on its bosom is now left high and dry on the sand beach. We deplore this reaction. Cardinal Wiseman must rejoice in it as one of the greatest aids to the continuous progress and advancement of his system. It is surely something to himself and his cause that he has weathered the adverse gales and opposing tides, and that, having survived all by mere dint of perseverance, he should now witness the subsidence of Protestant energy, and enjoy the sure immunities of a safe harbour and undisturbed repose in the midst of a people whom he has actually wearied out by his persistency.

It is high time for us, therefore, "to strengthen the things that remain, that are ready to die." Do we stand in need of another aggression? Do we require the ever-recurring stimulus of fresh overt acts to quicken us to duty? Must new questions be ever and always raised in order to keep us up to the mark? Then, not principle, but novelty, is our rule of action. Is it not enough that Popery has become an institution of the country, that its Bishops, Priests, monasteries, convents, chapels, schools, have already filled the land? Rome, that laid her early schemes, and marked out her line of operations in 1850, has long since established her "permanent way," has started in good speed, and is by this time far on the rails towards her ultimate design. She makes no secret of her object and set purpose; she tells us of her success; and yet we are not awake or sufficiently alive to the real exigencies of the case. We make a noise on the approach of an invader, and yet we gradually settle down in company with the intruder, the more he fastens to the soil, and in proportion as he becomes a permanent resident.

"Not, stranger-like, to visit us, But to inhabit here!" This, in any other context, would be esteemed both unaccountable and unpardonable. Yet in this case it is the fact. They take away our children, pervert our friends, disturb and dislocate whole families, have robbed us of a thousand prizes, have become a virtual power in the State, ply their influence in all quarters, and yet our day for action, and protest, and resistance, seems to have passed by. We have heard the shrieks and cries of a drowning child while the waters gradually mounted to their fulness, but by-and-by all was still and silent as the grave—the waters had overflowed—its soul and life were gone? Can it be that we must say this of England's Protestant spirit? Nay, it cannot be. The danger still exists, it increases—it demands tenfold more of resistance, effort, energy. If Rome seven years ago threatened to beat us with whips, she is now preparing to beat us with scorpions!—*Record*.

UNITED STATES.

THE REVIVAL OF BUSINESS.—The newspapers furnish the best evidence that business has revived. A month ago the columns of the principal business newspapers in Philadelphia, Baltimore, New York, and Boston, were filled with news paragraphs, editorial comments, correspondence and miscellaneous selections. Now they are almost entirely filled with advertisements, news and correspondence are condensed to the smallest space, and business excludes labored editorial essays till a more propitious season. These are good signs for the public.

MELANCHOLY EFFECTS OF THE "REVIVAL" EXCITEMENT.—Several instances have already come to our knowledge, of the most melancholy effects having actually been produced through the unwholesome excitement of the popular religious "revivalism." We learn from the *Winsted (Connecticut) Herald*, that "the wife of a well-known and highly respected gentleman in a neighboring village, has gone crazy through the intensity of feeling caused by the late revivals, in which she has been a participant."—the account adding, that "on one occasion her despondency has been such as to lead her, not only to contemplate, but to attempt suicide,"—although she is described as "a lady of more than ordinary mental balance, intelligence and cultivation." We have an equally melancholy account from Providence, Rhode Island, where a Mr. Henry Leck has had to be taken to the insane hospital from the same cause, it is stated, "without signs of recovery," and whose wife has actually died under an attack of insanity caused by the religious excitement. Another sad instance is that of a worthy citizen of Winchester, in Massachusetts, who was last week conveyed to the insane asylum in Somerville, as the account expresses it, "religiously crazy." Surely these consequences of the "revival" excitement which strikingly indicate its mischievous character. It cannot be the pure and undefiled religion before God and the Father, the revival of which is to destroy in the human soul that priceless gift of human reason.

REV. E. H. CHAPIN ON THE REVIVAL.—The *Hartford Courant* says:—"Rev. E. H. Chapin, in the course of his sermon, at New York, on Sunday, took occasion to allude briefly to the religious excitement now prevailing so extensively in New York, Philadelphia, and Boston. The speaker's opinion of the excitement was, on the whole, against any actual good resulting therefrom, inasmuch as conversions, under such influences, were apt to be short-lived. 'He did not believe it possible that a sinner could be changed to a saint by any sudden shock. Religion was something to be acquired by daily prayer; by holding close communion with God; by acknowledging him in all the forms of Nature; in the hours of sorrow, as well as the hours of joy; by administering to the necessities of the poor, and by so letting our light shine before men, that others seeing our good works, might glorify our Father which is in heaven. The truly religious man lived his religion, practised it in his daily walks, in the family circle, in the markets of business, and wherever he might be placed. There was no excitement about such a man; his life flowed gently as a river, and his cad was peace.'"

The New York correspondent of the *Boston Transcript* says:—"But when, from scenes like these, consecrated by 'decency and order,' we turn to Burton's old Theatre, or the opera house on Sunday night, so much of false excitement and vulgarity profane the occasion, that our best instincts shrink from identifying what we see and hear with that pure and calm religion defined in the Beatitudes. Think of a clergyman describing in graphic language the heroic self-devotion of a fireman in saving a child from the flames at the extreme peril of his life, and then adding—'had he perished while thus engaged he would certainly have gone to hell—being unconverted.' Think of a daily journal, claiming to be high-toned and intelligent, publishing all kinds of vulgar details, personal announcements of conversions, and even the names of little boys who 'addressed the throne of Grace;' think of fraudulent bankrupts, notorious scoundrels, frivolous girls—asking public prayers for their salvation without any corresponding alteration in their demeanor or habits; and think of religion—that great secret relation between the individual soul and its Maker—being made the subject of 'reports, anecdotes, jokes, and 'profitable matter' for newspaper extracts!"

NEWSPAPERS A WIDOW'S RIGHT.—A Vermont Judge of Probate has incorporated it as a part of the law of his court, that the administrator of an estate must allow the widow the cost of a newspaper, she making her own selection, from the common funds. The common law of America now recognizes the newspaper as a family and individual necessity. It is classed with pigs and potatoes, cassimere and calico, a thing to be exempted—like the family Bible—never to suffer from rapacious creditors; never to be parted with in the direst poverty.

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MONTREAL, FRIDAY, APRIL 23, 1858.

NEWS OF THE WEEK.

The steamer Arago, from Southampton the 7th inst., arrived at New York on Tuesday last, but brings little addition to our European news. From India no tidings had been received since the sailing of the last Cunard steamer.

The Emperor Louis Napoleon cannot, even by his enemies, be denied to possess considerable "pluck." On the 5th inst., he publicly assisted at the inauguration of the Sebastopol Boulevard, riding in front of his escort. There was a large crowd present, and his Majesty was loudly cheered. The appointment of the Marshal Pelissier seems to be well liked on both sides of the Channel.

PROVINCIAL PARLIAMENT.

Still the investigations into the frauds perpetrated at the late general election drag their slow length along; whilst every day fresh instances of corruption and falsehood are brought to light, and force upon us the conviction that the people of Canada are scarce fitted for representative institutions. As a specimen of the way in which the system works in Canada, and of how votes are made, we insert the following extracts from the evidence given by one of the witnesses on the Russell election—a Yankee of the name of Earl Bedell:—

I went to Canada on a hunting expedition in October, and became acquainted with Mr. Casselman, who, the day before the election, requested me and my companions to remain; on the Sunday between the two days of election, Mr. Casselman came to me and asked me which of us had the most learning; I said Mr. Ellis; then he said something must be done, or Mr. Fellowes would lose the election. He then devised the plan, and he furnished me with a list of names in a newspaper, promising to give me a list of qualifications; on Monday I was furnished accordingly by Mr. Casselman with the printed list of names, and a written list of qualifications; voters were not allowed into the house, but came to a window from which the glass had been removed; a number in the room came up to the window from the inside; I then proceeded to poll voters according to the catalogue and qualification list I held; I continued to do this until noon, whenever I could get a chance, when no voters came to the window and could see me; I did the same again in the afternoon, when I saw short names; after which I furnished them from memory, naming people from my own and neighboring towns; we then went to supper; Mr. Casselman, however, thought there were not enough, so we took our chairs and lights, and polled a considerable number of votes that evening, (sensation); I saw Mr. Fellowes during the day, both morning and afternoon; I went into his room in the afternoon when I supposed they were making out the qualification list; Mr. Fellowes held in his left hand the list, which I took; I don't know whether he saw me, as he was sitting with his back to me; Mr. Casselman told me, on Sunday, there was no danger to be apprehended; the papers were all displayed at Casselman's request; I had no particular conversation with Mr. Fellowes; when we counted up in the evening, the legal votes were about 46, the illegal ones about 600; Mr. Ellis and I agreed as to the number; Mr. Fellowes told me, when at Brashear, that he had not used the votes given in the evening, as he had not wanted them; Mr. Ellis told me Mr. Fellowes was making up the qualification list, and that it was in his handwriting; that is the only means I had of knowing; there was a doorkeeper during a part of the day; I was doorkeeper myself in the morning for a short time, and afterwards Mr. Boyce; in the afternoon the door was locked, drinking was going on inside, and Mr. Casselman's son headed in the liquor; I thought the returning officer was the worse of liquor in the evening; I thought myself to be a special constable, for several were appointed; I did not put my hand on the bible; these (reading a number) are all names which I put down from memory; I put down a great many more, but I don't remember them.—Toronto Colonist.

Petitions from all parts of the country against the Orange Incorporation Bill have been presented in the Legislative Assembly. On Monday last, one very numerous signed, from the Pastor, and Catholics of Prescott was laid before the House; as was also a petition from the citizens of Quebec, praying for a reform of the electoral law. On the same day a petition from the Catholics of Toronto, praying for inquiry into the causes of failure of justice in the case of Sheady, murdered by the Orangemen—the Attorney-General's "Dear Brothers"—was presented. Of course with sworn Orangemen at the head of the Government, the prayer of the Catholics of Toronto will meet with but little attention; but none the less is credit due to our fellow-citizens for their energetic action, and the good example which they are giving to the Catholics of the Province. An enquiry by Mr. McGee as to the erection of Government buildings elicited from "Dear Brother" John, the announcement that it was the intention of Government to carry out the law of the land.

A Bill for modifying the Usury Laws, and which has created considerable excitement in the mercantile world, has been introduced by Mr. Rose. The measure is generally more favorably received in the Upper than in the Lower

Province. It is the common impression that the Bill will be abandoned. Another Bill for the abolition of imprisonment for debt, is also before the Legislature.

The attention of the House was called by the Speaker to the petition complaining of the refusal of justice in the case of Catholics murdered by Orangemen, as conceived in disrespectful language; inasmuch, as it said that if measures were not taken to exclude Orangemen from "Grand Juries and the Commission of the Peace, the petitioners will have to protect themselves by arms." A Mr. Powell, himself an Orangeman we believe, and of course anxious to stifle enquiry into the misdeeds of his "Dear Brothers," moved that the petition be rejected; but after a long discussion, M. Cauchon made the discovery that there were no names on the first sheet, and it was therefore rejected by the Speaker.

OUR TORONTO COTEMPORARIES.

"The hour has struck, up to which patience was a virtue. Day after day confirms the conviction that the Catholic must look for protection to his own right hand. Then in the holy name of justice—by our sacred Altar, and our Faith, stand in the deadly breach—the Orangeman who insults you let it be in peril—the Orangeman who assaults you, let it be for death."—Toronto Citizen, 15th inst.

In amusing contrast with the above "not-to-be-taken-alive" sort of effusion, we find on the same page of our Toronto cotemporary as that from which we make our extract, a most edifying exhortation against "hot-headed violence," and a withering reproof—(from the effects of which we have hardly recovered)—of the "impracticable course" of the TRUE WITNESS—whose unhappy editor is eloquently denounced as a "Scotch, Clear Grit, Rouge," as a "Judas," and worse than all, as a "convert." Our excited cotemporary is evidently very angry; and as he cannot refrain from letting his readers perceive that he feels severely our condemnation of his, and the Mirror's venal subserviency to an Orange Ministry, we have the satisfaction of knowing that the castigation which in our issue of the 2nd inst., we were compelled to inflict upon him and his brother "hack," was as skillfully applied, as it was righteously merited.

"Is it for us"—asks the Citizen—"to lie under the gross imputation cast upon us, and suffer tacitly to be dubbed 'a well trained Government hack,' who is sacrificing the cause of Catholicity to sordid love of gold?"—and in his zeal for his patrons, he exclaims—"is the editor of the TRUE WITNESS' Catholicity more pure than that of the Hon. Commissioner of Public Works, the Hon. Attorney-General East, or the Hon. Col. Tauche?" Keep cool, good Citizen, and we will reply quietly to your several interrogatories.

It is most decidedly for you to lie under the imputation of being a "well trained Government hack," if by your conduct you have merited that unsavory appellation; and that you are conscious that you have merited it, and that you know that every one who knows you, knows that you have richly merited it, your angry recriminations against the TRUE WITNESS are ample proof.—Look you now! you call us "Judas"—"avaricious"—and describe us a "Scotch, Clear Grit, Rouge,—thoroughly imbued with the spirit that made merchandise of the First Charles." Well! do we get angry?—do we think it worth our while to deny, or call in question, the truth of your several charges against us? Not a bit of it; and for this simple reason, that we know that such charges, and from such a quarter, can do us no harm. The Citizen has our full permission to rail in similar style against us till he is tired. It may please him; it certainly does not hurt us; and he may hit away as long as he likes.

And then if it be true that the editor of the TRUE WITNESS is a "Scotchman," this, like the editor of the Citizen's Popery, is a mere accident of birth, of which we are not ashamed. Neither do we feel called upon to express any regret because of being a "convert," though it is a charge which our cotemporaries are exceedingly fond of bringing against us, as if one who has been a Protestant had no right to believe the truth, or to save his soul. We do not get angry at any of the hard things the Citizen says of the TRUE WITNESS, simply because we know that no one will credit them; and because we can appeal to the consistent, even if mistaken, course that we have invariably pursued, as the full refutation of all that our cotemporary sees fit to bring against us.

But such is not the position of the Citizen. He knows that he has deserted his former principles, and that the "consideration," for which he has done so is patent to all the world. What! is he simple enough to suppose that any one is ignorant of the "when," the "why," and "to whom" he sold himself?—or that the terms of the "bill of sale" in virtue whereof the once independent Catholic Citizen became the property of "Jack-in-Office" are still a mystery? Would he have us believe that the story of the Hasting's Agency is a myth, and that the "gay" on which of late he has been abundantly fed, is but such stuff as dreams are made of? To convict, the Citizen of '58 of tergiversation and venality, we have but to compare its columns with those of the Catholic Citizen of '54; and if this be not sufficient, we may summon into Court the

Toronto Mirror, in company with whom the Citizen of to-day runs most "loppely" in Ministerial harness. The article from which we are about to quote appeared in the Mirror in July '56, shortly after the rejection of Mr. Felton's motion on the School Question; and was intended as a reply to the Citizen's insolent strictures upon His Lordship of Toronto, and its venal defence of the traitors who had aided in rivetting the fetters of "State-Schoolism" upon the Catholics of Upper Canada.

"A journal—the Catholic Citizen—in this city"—says the Mirror—"from whom better and nobler conduct was expected, had an article last week, attacking not openly, but in a covert way, the course pursued by Bishops de Charbonnel, O'Farrel and Pinnoneault, in pressing for an amendment to the infamous XII clause of the School Bill of '55' . . . and (we regret exceedingly to say it) the ecclesiastic or laic who reads the article referred to, cannot fail to leave off with the fixed impression on his mind that the Bishops of Toronto, London, and Hamilton, are a trio of visionaries and impracticables, who are seeking the shadow while in infinite danger of losing the substance. The excuse alleged is a mere evasion or simple pretence;—the real cause is that office or emolument, interest or party connection, interfere with, and cloud a once clear and decided intellect; and that the journal has now taken its stand beside those which are favorable or opposed to Separate Schools, as it suits their wishes or convenience."

It is against the Toronto Mirror then, rather than against us, that the Citizen should direct the arrows of his wrath; for we do but repeat the charge long ago made by the former journal, and whose truth the subsequent career of the Citizen has abundantly confirmed. In language equally strong and explicit did the Mirror of July '56 condemn the political conduct of the self same men of whom it is in '58 the strenuous supporter—"the O'Farrells, the Alleyns, the Cauchons, the Cartiers, &c., of the present rotten ministerial party, together with their new organ, who is 'proud to agree with them in all things.'"—Toronto Mirror, July, 1858.

Now what M. Cartier and Mr. Alleyn were in 1856 when the above was written, that are the "Hon. Attorney-General East," and "the Hon. Commissioner of Public Works," in 1858. The former is still the same M. Cartier who as a member of a "rotten ministerial party," did his best to inflict upon the Catholic Church of Canada the indelible stigma of the "reprobate" Religious Incorporation Bill, as the Bishop of Toronto well called it; the other is the same Mr. Alleyn who voted against those amendments to the School Bill which the Hierarchy of Upper Canada were doing their utmost to have made. They are the same men; they have made no atonement for their repeated acts of treachery which provoked the anathemas of the Church; and if they are now supported, and besmeared with fulsome praise by the Mirror and Citizen, it is not because they have in aught changed their policy towards us, but simply because our cotemporaries have abandoned their former principles, basely betrayed the post which they were charged to defend, and have—in the words of the Citizen—sacrificed "the cause of Catholicity to a sordid love of gold."

And as in the Mirror and Citizen of former days we may find the condemnation of the Mirror and Citizen of '58, so also do we find in their columns the full justification of the policy which we once pursued in common with them, and which we now pursue alone, and single handed.

"Surely"—says the Mirror of '56, quoting the words of a letter from "the zealous and holy Bishop of Kingston"—"Surely the Ministry cannot blame us for being displeased with them, and consequently for being determined to use every constitutional means in our power, to prevent their future return to Parliament."

In those days—"to temporise for the sake of keeping any set of men in office," seemed to our Toronto cotemporary, conduct so vile that no excuse could be offered for the "temporising" Catholic; and the cry of the Mirror was "Away with the tyrants then! and may Heaven send us a few honest men." Shall we then be told that for reiterating this self same cry, and against the self same men, in 1858, the TRUE WITNESS is unjust towards its cotemporaries, or their Ministerial patrons?

And so, if we had time to waste upon such an unimportant topic, we might proceed to show that on every point the policy of the TRUE WITNESS of to-day, is that which the Mirror and Citizen once advocated—which was adopted and earnestly urged upon the Catholics of Lower Canada by the Catholic Institutes of the Upper Province—and which was clearly indicated by His Lordship, "the zealous and holy Bishop of Kingston," in the letter above referred to. Now as no one pretends even, that the TRUE WITNESS has changed, or varied a hair's breadth from the old paths, and as it is incontestable that it, and the Mirror and Citizen are now as far as the poles asunder upon all those questions whereon they once agreed, it requires no labored argument to show that the latter have deserted their old principles, and are therefore justly obnoxious to the charge which the first named journal urges against them. Hence the wrath which our allusions to "well trained Government hacks" have provoked—for still the galled jade must needs wince when lash or spur is applied to the sore place.

That at times—when the servility of our Toronto cotemporaries becomes outrageously indecent, and when they exert their influence to discourage the constitutional action of their

fellow-citizens against the official sanction of Orangeism—we are compelled to administer to them the lash, is a necessity, though a disagreeable one, of our position; and that both the Mirror and Citizen have done their best to discourage that constitutional action, cannot be denied. The Mirror, whilst publishing recommendations of "armed" anti-Orange organisations, calls petitioning a "sham," and scouts the idea of bringing the subject of Orangeism formally before the Legislature, as an absurdity.—The Citizen carefully abstains from saying one word in favor of a mode of procedure of which—to their credit be it said—the Catholics of Toronto gave the first example; and seeks to throw dust in its readers' eyes, by insinuating doubts as to whether the Hon. Attorney-General West is really an Orangeman. Thus it innocently remarks in its last issue—"If the Honorable John A. Macdonald has been a member of the Orange Association;" as if the Citizen did not know—and from the Attorney-General's own avowal in the House—that that worthy official not only was, but is a member, and a most active member of the said Association; pledged to use his entire influence, as well in his public, as in his private capacity, to forward its views, to promote its objects, and to carry out its policy of Protestant Ascendancy; and that in the last "Report of the Orange Lodges of Canada," the services of the said Attorney-General to the cause of Orangeism, are gracefully recognised, and appropriately acknowledged. And yet, knowing all these things—but not daring to deny in so many words the disgraceful fact that the Minister whom our cotemporary supports, is, at this moment, an active Orangeman, and therefore the sworn foe of the religion that the Citizen professes—it has the impudence to treat them as if they were doubtful; and as if it were still a question whether the said chief Law Officer of the Crown ever "has been a member of the Orange Association."—The Italics are our own. Comments upon the insinuation, "if the Hon. John A. Macdonald has been a member of the Orange Association;" our Catholic readers will make for themselves.

And finally when the same Citizen tells us that "we have a number of gentlemen at the head of affairs who have at least assumed no unfriendly attitude towards us," we are again compelled to denounce this impertinent suppression of truth, which we can attribute to nothing, but the magic influence of "government pap." For were it not that—in the words of the Toronto Mirror—"office or emolument had interfered with and clouded his once clear and decided intellect," the Citizen would have perceived that men who have pledged themselves to favour Orangeism, and not to make any concessions to Catholics on the School Question—(vide election addresses of the Ministers to their respective constituencies); who voted for the "reprobate" Incorporation Bill, and against Mr. Felton's amendments—have assumed a most unfriendly attitude, towards all Catholics who prefer the honor of their Church, and the interests of religion, to the emoluments of office, and the glitter of Ministerial gold. Now the Citizen knows, for he has seen their election addresses, that the members of the Cabinet for Canada West are pledged to oppose justice to Catholics on the School Question; and if therefore he does not deem their attitude towards him a most hostile one, it must be because he is not a Catholic; and it is but another confirmation of the truth of our charges against him—but another and most melancholy instance of the deleterious effects of "government pap" upon the Catholic constitution. For again we would remind the Citizen, that both he and the Mirror, once published approvingly—and thereby by implication pledged themselves to adopt, and, to the death to adhere to, the line of policy embodied in—the "Resolutions" of the Catholic Institutes of Upper Canada. By those "Resolutions" the Catholics of that section of the Province solemnly, and irrevocably, bound themselves—"TO OPPOSE BY ALL CONSTITUTIONAL MEANS" the Minister or Ministry that delayed doing "full justice to the Catholics of Western Canada, on the School Question." That justice has not been done; that justice the present Ministers for Canada West have publicly pledged themselves not to do; and therefore, we conclude that every honest man who took part in the Resolutions of the aforesaid Catholic Institutes, is bound to "oppose by all constitutional means" the present Ministry, and their supporters; and that the Catholic who refuses to do so, is a self-convicted "pledge-breaker" and "government hack."—Q.E.D.

We have often proclaimed our conviction, that the day was not far distant when even the Protestants of Upper Canada would find that their "Common School" system—efficient as it may be for the perversion of Catholic faith and morality—was a very costly luxury; and that a Reverend Methodist Chief Superintendent of Education, though an admirable institution for annoying Papists, had its serious inconveniences even for sound Protestants. The latter, we have often asserted, would find out some day that they were "paying too dear for their whistle."

That day seems to have arrived, for some of our Protestant friends at all events; and the consequence is a series of severe, but most ably written articles in the Toronto Colonist—a Protest-

ant, and Ministerial journal—against the "Common School" system in general; and against the Rev. Mr. Ryerson in particular. Some extracts from these articles we propose laying before our readers, as corroborative of the truth of the complaints urged by the Catholics of Upper Canada against the existing school system, and its administration by the Methodist minister, to whom a corrupt and unprincipled Government has confided the education of the people of the Upper Province. We will begin with some extracts relative to the working of the system itself in the large cities.

The Colonist complains, and by a formidable array of statistics compiled from official sources, proves, that the said "Common School" system is of unquestionable costliness, and of very questionable utility. His figures—of arithmetic—are taken from a return lately "procured by Mr. Tally at the Board of School Trustees; and the results at which our Toronto cotemporary arrives from these statistics and figures we proceed to lay before our readers.

In proof of the unquestionable costliness of the "Common School" system, the Toronto Colonist shows that for school buildings, there has been thus far an investment of not less than \$78,000 in the City of Toronto alone; and that for the year 1857, the expenditure in the shape of teachers' salaries, rents, insurance, &c., &c., amounted to \$24,216. During the same year, the average daily attendance of children is set down as 1,863, out of a city population of 45,000.

If they have digested the above evidence as to the costliness of the present system, we will lay before our readers some evidence as to its utility.

In 1844, the total annual cost of maintaining the Toronto schools came to \$5,508; with an average school attendance of 1,194 children, out of a city population of 18,500. Thence it appears that, whilst in the last thirteen years the population of Toronto has increased about 150 per cent., the average attendance upon the common schools has increased only about 34 per cent., whilst the expenditure has increased about 500 per cent.

In other words—in 1844, about one in every fifteen of the population were in attendance at the common schools, at a cost of little more than \$4 per head; in 1857, one only in twenty-four of the population were in attendance, but at a cost to the city of nearly \$13 per head. The Colonist thus sums up:—

"With all these appearances, with a staff of teachers numbering 36, a local superintendent sufficiently impressed with the dignity of his position, and sufficiently well paid for filling it, with the benign influence of the educational head quarters to sustain our efforts—a host of deputies, clerks, and messengers—and moreover with a school tax on our heads amounting to twenty-six thousand dollars, it appears we are only able to teach eighteen hundred children—to say nothing of the kind of instruction which these eighteen hundred get." (The Italics are our own).

Well may the Colonist, well may every citizen in Canada exclaim:—

"Will the Reverend Superintendent in his next annual report, be able to show that this is a healthy condition of things? Will he be in a condition to prove that, as a financial operation, the thing is as good as his bookkeeping establishment?"

But this leads us naturally to the consideration of the merits of Reverend Methodist preacher, by whom this very costly, and very useless school system is administered. We have now to deal with the great "Absolute Me" himself, of the Upper Canada School system; and in approaching so high and august a personage, we feel naturally no slight amount of trepidation.

Yet the truth must come out. The Colonist insinuates, and more than insinuates, that the immaculate Chief Superintendent himself, the light of the Methodist Conventicle, the respectable and reverend Methodist preacher, is, in spite of his sanctified air, and lofty pretensions, a smart, keen-witted man of business, who knows well how to reconcile a high profession of godliness, with a very sharp look out after the good things of this world. A very smart business man in fact, and a very keen financier, is this same Chief Superintendent of Education for Canada West.

It seems that the Reverend gentlemen conducts—of course out of a patriotic, and disinterested regard for the welfare of the rising generation—a little publishing business; and undertakes to furnish books for the use of the Common Schools. Without discussing the profits that the Rev. Mr. Ryerson makes out of this transaction, the editor of the Colonist—(the man is evidently a "vessel of wrath")—declares it as his opinion that, if the reverend gentleman "is as successful as a trader, as he was in the character of an evangelist, he ought to make some money;" and our cotemporary further expresses his gratification at learning that, "his"—the Rev. Mr. Ryerson's—"sacrifices for the country have not been such as to seriously interfere with his gains." The question of the holy man's profits, however, the Colonist discreetly refers to a Parliamentary investigation.

Of the nature of the books which our good Superintendent so generously furnishes to the youth of Upper Canada, the Colonist speaks more positively; and our readers will we think be amused with the following specimens of the stuff which the country has to pay for, which our youth are expected to study, and which, for the

con-si-der-ation of his profits, the Rev. Mr. Ryerson imports from Europe: We publish the catalogue as given by the Colonist:—

- 1. General Survey of the English Metropolitan Roads.
2. Researches on the Food of Animals and the Fattening of Cattle.
3. American Poulterer's Companion.
4. A Treatise on Gas Works.
5. Advice to a Married Couple.
6. How to choose a Milch Cow.
7. A Whisper to a newly Married Pair.
8. A Treatise on Well Digging.

And instead of thanking Providence for having sent us such a judicious Chief Superintendent of Education—how think you reader that this profane man of the Colonist deals with this very ingenious speculation, by means of which our youth are furnished with an abundant supply of intellectual provender of the best description? Why! he treats it as an "imposition"—we tremble as we write the words—as an "imposition, which the good sense of the age cannot long tolerate." Oh! that we should have lived to see the Reverend Chief Superintendent of Education written down—"an impostor!" Yet so it is my masters.

Nor is this all; for the Colonist, increasing in profanity, makes still fiercer threats at that worthy official; whom he describes as "an arbitrary, unreasonable, and vastly overrated man," of whom "insolence" is the chief characteristic. Heedless of the Rev. Mr. Ryerson's wrath, "of his impertinence or displeasure" our most irreverent cotemporary thus returns to the charge:—

From Dr. Ryerson the shopkeeper, Dr. Ryerson the monopolist, Dr. Ryerson the official enemy of local trade, we shall in all probability soon be called upon to pass to Dr. Ryerson the Superintendent of Public Education for Canada West; and our present impression is that, even in that capacity, the irate official will be found to come far short of the current estimate of his merits. We may have to enquire into the working of the Public School System under his superintendence—to ascertain whether the management for which he is responsible, and for which he claims over-riding credit, really is consonant with good morals and good culture—to test the question, whether the details of his annual reports are always true; and generally indeed, to subject his pretensions as Superintendent to the scrutiny which is called for, not less by his own vanity, than by the interests of those of whom he pretends to be a special guardian. We may have to go further. We may have to subject this enterprising gentleman to the vulgar scrutiny of an accountant. We may have to examine his accounts year after year, to scan balances, to calculate interests, and to compare totals as they would appear according to a plain man's arithmetic, and as they do appear according to the refined intellects of a Ryerson. We may have to enquire whether the Auditor of public accounts, Mr. Langton, ever examined the accounts of the Department over which Dr. Ryerson presides; and, if not, we may have to call on Mr. Langton to discharge the unpleasant but very necessary duty. All this we may have to do, unless some spirited member of Parliament shall assume the initiative in the inquiry, and so take the matter off our hands. And as, in the progress of the inquiry, some things may be seen and said not specially complimentary to the choleric Superintendent, we entreat him to make up his mind, beforehand, to go through the ordeal with a decent show of temper, if not with composure. The Doctor has been so accustomed to bully people with impunity, that he may experience difficulty in complying with our suggestion; but it is a wise one, nevertheless, and he must submit to it with all the decorum at his command. The Doctor is a great man as a wholesale bookseller—a great man in the offices assigned to his command; but he is neither Pope nor Emperor, as he will find to his cost at so very distant day.

Alas! for the Chief Superintendent; for men, even Protestants, are beginning to find him out—and to suspect that, in spite of his bullying, and blustering, his insolence to Catholic Bishops, and arrogant assumption of dictatorial power, he is no better than a humbug, and that his pecuniary accounts require a thorough ventilation! Upon the whole we cannot wonder that, under the circumstances, detailed above, the Colonist should come to the following opinion as to the merits of "State-Schoolism" in Upper Canada, as administered by the Rev. Mr. Ryerson:—

"The more intelligent portion of the public, however, must now begin to see that, whatever may be the merits of our system of public instruction, in the back districts of the Province, in populous and wealthy communities it has signally failed to meet either the promises of its friends, or the educational wants of those who pay for it. The mass of the people, for example, hold it as a fixed principle, that secular and religious education should be combined—not so much, perhaps, from their desire to have their children lectured, in the school, on Church tenets, as from a conviction that herding youngsters together who have little, either religiously or socially, in common, is in itself pernicious; and that, as a general rule, the associations of the Common School, neither foster a high tone of intellectual thought, nor favor, what may be called, moral culture.—It is not, we contend, the sectarian feeling, as some suppose, which is at work here. It is that honorable feeling of parental pride, which is at once the best guarantee for the intelligence and worth of those who are to succeed us, and the best assurance as to the future of the country. Nothing in the shape of hot-bed education can ever supersede the family duty, which the great mass of the people believe to be incumbent. A few years may be wasted in experiments in the larger and wealthier districts of the country. And several years more—perhaps a good many—may elapse, before it would be found either expedient or wise to change the existing system, as applied to the remote and sparsely-settled counties. But that the thing is not to be enduring the most short-sighted can see. In this city, a few more such annual reports as that now before us, will work its doom, at least here.—And one more proof will be afforded to theorists and declaimers, that the State can apply no sovereign specific for the cure of such evils as ignorance; and that, after all, whatever encouragement is given to the maintenance of public instruction, cannot long be continued to the institution of mixed schools—an institution which has always been a social anomaly, and must soon become a political injustice.—Toronto Colonist—March 31st.

From a correspondent we hear of the flourishing condition of the Port Hope St. Patrick's Association—a society organised but a short time ago under the name of the Port Hope Reading Room and Literary Club, but which has adopted the more appropriate title of the St. Patrick's Association.

A DAY TOO LATE.—The Toronto Mirror, is loud in its denunciations of the unfair distribution of the funds accruing from the secularised Clergy Reserves, and placed at the disposal of the Municipal bodies of Upper Canada. It strikes us however that it is useless to complain now; and that, above all, complaints are ridiculous on the part of one who, when the Clergy Reserves Bill was under discussion, heartily supported it in the, to Catholics, most obnoxious form in which it actually passed. During the course of that discussion we insisted, week after week, upon the necessity of an amendment making it obligatory upon the Municipal bodies to whom the Reserves' Fund was to be handed over, to admit Catholic Separate Schools to share in all appropriations by them made out of those funds for school purposes. We pointed out, but in vain, that if the secularisation Bill were allowed to pass without such an amendment, the very injustice of which the Mirror now complains, would most certainly be perpetrated; and week after week we in vain invoked the aid of our Toronto cotemporary in advocating the cause of the Catholic separate schools of Upper Canada—menaced as they were by the insidious provisions of the Clergy Reserves Bill. Alas! from the Mirror we could obtain no co-operation. When remonstrance against palpable injustice might have been of use, he was silent;—and amongst our "dough-faced" Catholic members of the House, not one was to be found honest enough to propose the necessary amendment.

The results of this apathy, or rather treachery, to the cause of the Catholics of Upper Canada, were clearly pointed out, not only by the TRUE WITNESS, but by the Catholic Citizen of Toronto; who, writing upon the subject in the month of August 1854, thus bewailed the evils which the servile conduct of the Ministerial Catholic press was about to bring upon us:—

"If the claims of Catholics and their demands for justice are disregarded, we broadly assert that to the admission of such journals as the Montreal Freeman, La Minerve, the Quebec Colonist, Le Canadien, and we grieve to say, our Toronto Mirror (whom we would fain have excluded from this sad list) to the Hink's policy, will the grievous frustration of Catholic hopes alone be attributable."—Catholic Citizen.

In short, had the Catholic press done its duty, and had the Catholic members of the Legislature done their duty, when the Clergy Reserves Bill was under discussion, by unanimously refusing to allow it to pass without a provision guaranteeing to Catholic separate schools a right to share in all appropriations made by the Municipalities of monies accruing to them from the secularised Clergy Reserves, the Catholics of Markham would not now have to complain through the columns of the Toronto Mirror of the gross wrong perpetrated upon their separate school at Thornhill. The Mirror must surely remember, whether he ever supported the TRUE WITNESS in urging as indispensable the adoption of such a provision in the Clergy Reserves Bill; and if his memory tells him that he did not, his conscience, if he has one, should now reproach him with having been accessory to the injustice actually inflicted upon the Catholics of Markham, from the want of the very clause upon which the TRUE WITNESS so often and so earnestly insisted. It is however too late to complain now. We are now reaping of what we have sown; we are now gathering the fruits of our own inconceivable folly, or rather of our political venality, during the autumnal session of 1854.

Our Southern neighbors cannot live long without an excitement. One day it is a Kossuth fever; the next Jenny-Lind worship; anon, a lager-bier enthusiasm. To day, the popular mania has assumed the outward aspect of religion. The New York papers, and indeed our American exchanges generally, come to us with their columns crowded with instances of what, in the cant passing slang is called "conversion" or "awakening." The fashionable mania—for in good sooth it is nothing else—has seized all classes and both sexes. The dainty demoiselle of the Fifth Avenue, and the shameless harlot of the Five-Points, affect equally to have been touched by some unaccountable but irresistible inward influence, the staid merchant and the common blackleg, may now any day be seen in an unnatural fraternization. Were there any reason to believe that the holy sentiment of true religion had invariably touched the hundreds of thousands who daily made such extraordinary outward pretensions of piety and repentance, these remarks would have been made in a different spirit; but we believe the eccentric demonstrations now observable in the United States to have no higher origin than that love of novelty for which the American people have already, even in this early stage of their national existence, made themselves remarkable, and in not a few instances ridiculous. A few weeks we venture to predict, will see this flood of "awakening" subside with as much suddenness as it arose, and the popular fever turned into a different direction. A new sea-serpent, another woolly booby, some Tom Thumb II. or other disgusting monstrosities, may probably divert the monomania of the day into a new channel, and supplant the present rage for "conversion." But it is to be hoped that, while there will be less "awakening" there will be more of that real religion which, (and we say it with all reverence and humility) can alone be acceptable. Even now that the outward excitement is at its zenith, it is clear from the following imperfect table only of the crime perpetrated during one week in New York, the head-quarters of the "revival" movement, that the assumed feeling of heartfelt religion displayed by all classes of society, does not penetrate beneath the surface.

The above is from the Toronto Leader, a Protestant paper; and we insert it in order to convince "Chaudiere" of the Montreal Herald, that the opinion entertained by the TRUE WITNESS of the "Revival" mania, is shared by the most respectable and intelligent Protestants.—Amongst gentlemen, and men of education, there can be but one opinion as to the disgusting displays of cant, blasphemy, and hypocrisy, of which Canada and the United States have, during the late stagnation of business, been the theatre.

SIGNS OF THE TIMES.—Were we given to the desponding mood; we should feel inclined to despair of the future of Canada, from the great want of manly feeling, and habits of self reliance, so general amongst the people of this country. We are becoming in short a nation of "office-hunters;" our population is composed mainly of sycophants, and "place-beggars;" and a population so composed, is not only unworthy of, but is incapable of exercising the privileges of freemen. It is almost impossible to imagine the extent to which this disgraceful spirit of fawning and cringing upon men in power is rife amongst the people of this Province; where every man blessed with health and strength, and possessed of ordinary industry, prudence, and perseverance, may by his own honest labor, earn for himself and family an honest independence, without having recourse to the vile arts of the "place-beggar." When will our people learn that there scarce crawls a more contemptible wretch on the face of the earth than the "office-hunter," who is too lazy to work for his livelihood, and relies, not upon the blessing of God upon his honest labor; but upon the smiles of "Jack-in-Office," for his daily bread?

But unfortunately in this country, the great object of every man's ambition seems to be to obtain some paltry government situation; and hence the decay, of public spirit, independence of feeling, and of all honorable sentiment. Hence the mean subservience to an unprincipled Ministry, and the meekness with which too many of us submit to insults, which if we had a spark of manhood in our composition, would kindle within our breasts, a fire of honest indignation against their perpetrators. For alas! all history, all experience shows that the last stage of hopeless moral corruption in a community, is indicated by the eagerness with which its members become candidates for office, and seek to exchange their honest independence for the degrading shackles of a government situation. For a nation of "place-hunters" there is no hope, no redemption.

And that we are rapidly sinking into this wretched condition is we fear only too certain. Our attention has been drawn to this melancholy and disgraceful fact, by a paragraph in our Upper Canada exchanges, which we subjoin, and to which for the honor of Canada and its children we wish it were in our power to give an unequalled contradiction. "OFFICE SEEKERS BY THE THOUSAND" is the heading of this paragraph; and there is something ominous, something fatal in the very title:—

OFFICE SEEKERS BY THE THOUSAND.—The hard times have added immensely to the list of candidates for office, if we may believe the editor of the London Prototype. Mr. Talbot complains that his friends are boring him dreadfully. These friends no doubt, urge him to stick to Government through thick and thin, until they are provided for. Hear him:—

"Not a little attention is required from members to their friends who are applicants for office; for never was there a period, perhaps, when government situations were more sought after. To give an idea of the solicitations for office, I may mention that there are considerably upwards of one thousand applicants for the half dozen inspectorships which are shortly to be filled up, and nearly every other appointment has a like number of claimants." Would that we could add that this vile thirst for office was confined to the Protestant portion of our community, and that the Catholic body, generally, was unstained with the sordid hankering. Alas! we fear it is not so; and that a large portion of that body—a portion far too large for the honor and interest of the Catholics of Canada—is as deeply infected with the prevalent corruption, as is any other portion of the body politic. It is this that makes us almost despair of seeing justice done to Catholics; for never, we may be sure, never will our reclamations be treated with respect, or our prayers for redress obtain a respectful hearing, until we shall have learned to hold the "place-beggar" in abhorrence, and shall have purged our ranks of the whole tribe of "Office-seekers" and "Government hacks."

SPECTACLES.—It would give us pleasure if we could state that no reader of our paper has any use for spectacles; that the vision of all of them is unimpaired; but we cannot believe this. We know some of them do use spectacles; and there are doubtless others who contemplate using them, but are not yet satisfied that they ought to do so. As a general thing it were well to put off the "evil day" as long as possible, for this reason, that the glasses commonly used, instead of restoring the vision, and curing weak eyes, confirm the diseases, and make it necessary to continue the use of them, until the wearer "shuffles off this mortal coil."

We have noticed for some weeks past that a new kind of spectacle has been introduced at Toronto; and that a number of the most respectable citizens of that city speak of them in terms of warm commendation. Amongst them we may mention the Anglican Bishop of Toronto, Professor Borell, Dr. C. Widmar, W. L. Mackenzie, Esq., the honorable member for Haldimand. These gentlemen have used the new spectacles, and therefore speak with experimental knowledge of their merit. We are using them for some time; and are glad to state that we fully endorse all that is said in favor of them. In using these glasses the eyes never suffer from fatigue, or any of the ill effects of ordinary glasses.

Having satisfied ourselves of the value of these new spectacles, we have thought it but proper that we should state their worth to our readers, so that all of them who desire to get a pair of spectacles, which will prove beneficial to their eyes, may know where to find them.

Messrs. Semmons & Co. have an Office at No. 210 Notre Dame Street; and will remain there, as we understand, until the 1st of May.

"ROME, ITS RULER, AND ITS INSTITUTIONS." By John Francis Maguire, M.P. D. & J. Sadlier & Co., New York and Montreal.

The high estimation in which this most valuable work is held at Rome, is evinced by the subjoined letter from the Sovereign Pontiff to its author, conferring upon him the well merited distinction of the Order of St. Gregory the Great. Long may Mr. Maguire live to enjoy his well won honors, and to uphold by his able pen the rights and privileges of the Holy Father:—

"PROB. POP.—TO JOHN FRANCIS MAGUIRE, &c. &c. "Well-beloved Son, Health and Apostolic Benediction.—It behoveth the Roman Pontiff to 'decorate with illustrious titles of honour those individuals who, honourably distinguished for their attachment to religion, and endowed with singular talents, are anxious to display a peculiar fidelity and reverence towards us and the Chair of St. Peter. Now we are right well aware of the remarkable proof you have given of your affectionate devotedness to us and the Apostolic See, in your recently-published work, the fruit of once of your pious sentiments, and of your learning and genius.

"Wherefore, in consideration of these your eminent merits, we are moved to bestow upon you a most honourable title of rank, and thereby to testify our hearty good-will and favourable disposition towards you. Having resolved, therefore, to bestow on you a very high and special decoration, and, to that effect only, releasing you from all ecclesiastical censures and penalties, should you have incurred any such, we hereby, in virtue of our Apostolic authority, elect and constitute you a Knight Commander of the Order of St. Gregory the Great, of the Civil Class; and enjoin you, accordingly, in the companionship and number of the said most illustrious Order, giving you free and full leave, and authorising you to wear the Badge and Insignia of this Order; that is to say, an octagonal Golden Cross of the larger size, bearing in the middle, on a red ground, a representation of St. Gregory the Great. This cross to be suspended from the neck by a silken red ribbon, edged at each side with yellow. Furthermore, to guard against any mistake or difficulty in arranging the Badge, we direct the annexed design to be delivered into your hands.

"Given at St. Peter's, Rome, under the seal of the Fisherman's Ring, the 5th day of March, A.D. MDCCCLVIII, the twelfth year of our Pontificate."

With such a recommendation there can be no doubt that Mr. Maguire's work will be eagerly sought after by the Catholic public, and its intrinsic merits will do the rest. It is, in fact, a book which every one, every Catholic especially should read, if he wishes to know something of the internal condition of the Papal States and their august ruler. Its perusal will serve to disabuse the mind of the Protestant of many a darling prejudice, will strengthen the attachment of the Catholic to the See of Peter, and tend to confirm his loyalty to the Pastor of Pastors, to whom has been confided the charge of feeding the flock purchased by Christ's dear blood. Of the admirable manner in which this work has been brought out by the Messrs. Sadliers it is impossible to speak too highly.

At a meeting of the Historical Society of the State of Michigan, held on the 16th inst., at the Young Men's Hall, Detroit, U.S.—the Honorable R. F. H. Withersell being in the chair—the following gentlemen were elected, viz:—Honorary Member—Maximilian Bihaud, LL.D., Professor of Legislation in St. Mary's College, Montreal; Corresponding Member—J. B. Meilleur, M.D., LL.D., Montreal.

An inquest has been held on the body of Elie Nopper; and as we anticipated has resulted in the disproving of the malicious slanders of a portion of the Protestant press to the effect that the deceased came to his death in consequence of injuries inflicted upon him in January last by the friends of the defendant in the Corrigan murder case. From the evidence of Drs. Fremont and McFarlane who had made a post-mortem examination on the body of the late Elie Nopper it is now fully established that his death was the result of acute inflammation of the lungs, brought on by sudden exposure to cold when over-heated by exercise. The jury returned a verdict in accordance with the medical testimony.

That the success of Mr. Ferguson's Bill for doing away with the separate schools of Upper Canada would be speedily followed by the overthrow of the whole school system in that section of the Province, is the plainly expressed opinion of several of our Protestant cotemporaries. The British Standard, a staunch Protestant journal, states as a well known fact that "a large number of Protestants are in favor of granting those"—separate—"schools to all denominations;" and this no doubt is the policy to which we must come at last, if we do not take up with Voluntaryism. But whether the Denominational or the Voluntary system be in store for us, there can be no doubt that Mr. Ferguson's movement in the matter, will do much to shake the stability of the present system of State-Schoolism—a system which must be overthrown before the reign of "Freedom of Education" can be inaugurated in Upper Canada.

A public meeting was held on Wednesday last, His Honor the Mayor in the Chair, in the City Concert Hall. Resolutions condemnatory of the Ministerial Bill for changing the laws relating to Usury, were adopted, and ordered to be sent to the City Representatives.

COURT OF QUEEN'S BENCH.—Marie Anne Crispin, and Bte. Desforges, received sentence of death from Judge Aylwin on Wednesday last.

The water is to be let into the Lachine Canal on Tuesday next, the 27th inst.

TO CORRESPONDENTS.—Again would we remind our readers, that we cannot insert anonymous communications.

MILITIA GENERAL ORDER.—Fifth Volunteer Militia Rifle Company of Montreal.—To be Captain—Lieutenant Henry Kavanagh, vice Bartley, who is permitted to retire with the rank of Major, on the Unattached List. To be Lieutenant—Eugene James Donnelly, vice Kavanagh, promoted. To be Ensign—Daniel Rooney, Gentleman, vice Donnelly, promoted.

We clip the following paragraph from the Toronto correspondence of the Montreal Herald:—

"The Organs at once of the Irish Catholics and the Ministry here are recommending the former not to petition any more, but to form 'Franchise Clubs'—a euphonious synonym for gun clubs—and to defend themselves by powder and ball, whenever they may think themselves attacked. They excommunicate M'Gee, nominally, because of his declaration, that, in a free government where the majority rules there can be no thought of righting one's self by physical violence, but really because he votes on the wrong side of the House to please them. Rather singular that these journals, which are day after day recommending their readers to take the law into their own hands, and to revenge themselves, according to their own ideas of Justice, by fire and sword, should be the chosen organs of the government, and distinguished by those favours, which, it is well known, would be withdrawn from them in an hour if they ventured to say an independent word with respect to any member of the government."

THE PROTESTANT PRESS ON ORANGEISM.—Now that the question of the Incorporation of this deadly-to-the-country's-interest-Association, is being discussed, we feel that we cannot too strongly urge upon our legislators the necessity of putting down, with a strong hand, an institution fraught with principles so deadly, and whose members do not scruple to entrap within its folds, the young, the innocent, and the unwary, under the specious plea, that if they would not see Protestantism extinguished in the land, they must join the Orange ranks. Away with such reasoning. Orangeism has never done anything for Protestantism, but to injure it, and has been a deadly foe to religion; it inculcates the very reverse of Christian sentiments, and must receive the most unqualified condemnation of every true patriot, and of every true Christian. We have had our say upon this villainous Association; and confident that its application will not only be ignominiously rejected, but also its existence declared illegal, we leave the subject, we trust for ever.—Cornwall Freeholder.

Chilblains.—This painful affection may be easily cured by a few applications of Perry Davis' Vegetable Pain Killer. It is equally effectual in curing scalds, burns, &c. No family should be without it.

Died, At her residence, 59 Nazareth street, Ellen O'Keefe, aged 56 years, native of County Tyrone, Ireland, and widow of the late Bernard McAnaney. At Quebec, on the 16th inst., Mr. Wm. O'Brien, Stedore, aged 43 years, a native of Trimont, Waterford, Ireland.

MONTREAL MARKET PRICES. Table with columns for item, unit, and price. Items include Flour, Oatmeal, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Potatoes, Mutton, Lamb, Veal, Lard, Pork, Butter, Fresh Butter, Salt Butter, Eggs, Fresh Pork, Ashes—Pots, Pearls.

LECTURE ON SARBFIELD! BY THOMAS D'ARCY M'GEE, Esq., M.P., AT THE CITY CONCERT HALL, ON MONDAY EVENING, APRIL 26th.

AS Mr. M'GEE is to be in Town on MONDAY next, he has, at the request of his friends, consented to lecture on that Evening. SUBJECT—"THE CAREER AND CHARACTER OF PATRICK SARBFIELD."

A Meeting of Mr. M'Gee's friends will be held THIS EVENING, at the St. PATRICK'S HALL, at EIGHT o'clock, for the purpose of forming a Committee to carry out arrangements for the above Lecture. April 22.

INFLAMMATORY RHEUMATISM. MESSRS. PERRY DAVIS & SON—Gentlemen.—I am at a loss to express with words the satisfaction it gives me to inform you of the benefit I have received from the use of your Pain Killer. About one year since, I was attacked with the inflammatory rheumatism, being unable to walk for eight weeks; besides the confinement to the house, the pain I experienced no tongue can describe. But to return to the object of this letter. On the 27th of December last I had a more severe attack than before, I immediately commenced using the Pain Killer made by you, which to my surprise, immediately relieved me of pain, and saved me the necessity of being confined to my bed for one day. It is now eleven days since the attack, and the inflammation has entirely subsided. My limbs, which were tremendously swollen, have assumed their natural shape. In short I am entirely well; and feel bound, by the common sympathies of my nature for those who may be thus afflicted, to make the above statement, that all may resort to the Pain Killer, that time, expense, and a world of suffering may be prevented. HENRY WREED, Clerk at 117 Genesee Street, Utica.

Lyman, Savage & Co., and Carter, Kerry & Co., Montreal, Wholesale Agents. Sold by Druggists everywhere.

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, Champoning, 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. B. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLUGH & CAMPBELL, Wholesale Agents, Montreal.

FOREIGN INTELLIGENCE

FRANCE

Paris, March 29.—The Ministerial paper, Le Pays, contains an article on the system of recruiting in England, of which the writer evidently thinks very lightly in comparison with the conscription in France; and in this respect, as, no doubt, in others, England is shown to be behindhand at least one hundred years. The opinion of M. Bizonard, the author of the article on the excellence of the conscription is not, I believe, that of a still higher authority—an authority, indeed, so exalted that M. Bizonard will not hesitate, any more than M. Henri Carnavin on the passport system, to bow to it in mute acquiescence.

The Emperor Napoleon III. says:—"We see on the one hand that all the recent organizations (in France) have equality for their basis obstructed, to a certain degree, liberty. Thus, for instance, the conscription, which is an institution of the most democratic kind, as it subjects all citizens to the same charge, injures in a high degree personal liberty, inasmuch as it prevents a man from following the profession to which he desires to devote himself, and it forces him to sacrifice to the trade of arms the finest years of his youth."

This sentence, too, I would recommend to M. Bizonard and his confederates of the French press:—"Every citizen of a commonwealth ought to desire to be free; and," exclaims the august writer, "liberty is indeed a vain word if one cannot freely express one's thoughts and one's opinions in writing."—Œuvres de Napoleon, vol. 2. edit. 1855.

The Minister of Foreign Affairs is said to have addressed to his agents abroad a circular relative to the question of passports, modifying in a certain degree the measures originally adopted.

A decree is said to be signed reorganising the corps of the Gent Guards, which will in future consist of 288 men. This perhaps is not the only corps that will have to be remodelled. I am assured that, owing to the state of the finances, the Committee on the Budget has earnestly recommended to the Government further reductions in the army, and especially in the Imperial Guard, and that it is thought this prudent recommendation will have to be carried out.

M. de Persigny is expected in Paris on Thursday; Marshal Pelissier will leave for London on the 15th of April. The Marshal's income will enable him to make a greater display than any Ambassador since the time of Louis Philippe.—Paris Times Correspondent.

The state of the relations between the French and Swiss Governments is beginning to be viewed with some uneasiness in Paris. The fatality that was near bringing about a rupture with England seems to be present on this occasion. From Bern the following telegram has been received:—"The French Minister has again insisted that the Federal Government shall establish Consuls at Chaudofonds and Itale, on the ground that those Consulates are indispensable for facilitating the visa of passports for French subjects as well as for foreigners in Switzerland."

The Observer of Sunday last remarks that at no time has France ever had so many vessels of war afloat, or so large a reserve, as at present. Orders have been sent to the various maritime prefects to call out all the men between the ages of twenty and forty who have not served for the full period of four years required by the maritime conscription. Further orders of the most pressing kind have been sent these functionaries to prosecute their task with the utmost activity. Moreover, the authorities at Cherbourg have received notice that the huge *carriere* basin, or dock, blasted out of the solid rock, must be ready by the beginning of the summer. What does it all mean?

Discovery of a New Society in France.—A new secret society, called *Scarians*, has been discovered at Troyes, and eight of the chiefs were convicted and sentenced last Friday. Pamphlets had been distributed and gunpowder manufactured. The heaviest sentence was imprisonment for one year, a fine, and loss of civil rights for five years.

The *Gazette de Lyons* publishes fragments of letters sent by Orsini from London in September last. They are all on the liberation of Italy, and denounce, in the most bitter terms, the conduct of Mazzini.—Orsini wished to establish an Italian paper to supplant Mazzini's organ, but speaks of want of funds.

SWITZERLAND

A private letter from Switzerland announces that the Cantonal Council of Basle, as also that of Neuchâtel, refuses to receive the new Consuls, and that the Federal Council of Bern has charged Dr. Kern to make known to the French Government the feelings of repudiation which the new measures relative to passports have produced among the public. Indeed, so great is the excitement, that it is thought it will be almost impossible to carry them out.

RUSSIA

From Russia we learn that the emancipation of the serfs is proceeding with a general consent and unanimity of all classes, the nobles themselves willingly aiding in the good work. According to the *Augsburg Gazette* there is a good deal of discontent among the military in Russia.—The reduction of the army has been so great that one half the officers employed during the war are now placed on half-pay, which is on a very low scale.

INDIA

We (*Weekly Register*) have been favoured with the following:—"Camp, Raneegunge, 19th February, 1858. Dear Sir—I will soon have startling news from hence. If I were a news-collector I might say much; but as I am not, I will content myself with saying that a counter-mutiny is beginning to show itself among the mutineers. There are good grounds for the belief that the rebels would even now lay down their arms, but that the persuasion that their lives are already forfeited makes them resolve to sell them as dearly as possible, and to be cut down in a hopeless conflict rather than resign themselves into the hands of the executioner. Only a few days since, a mortally-wounded Sepoy was brought into the English camp, who, with his dying breath stated that the Sepoy were far more discontented under their self-constituted rulers than they had ever been under English authority. He stated that very lately a deputation of their ranks had waited upon their chief for the purpose of inducing him to give them their pay. He having no money, pointed to the British camp and said, "There is money; let us master that, and we shall all be rich." "No pay till then?" was the rejoinder. "None," answered the official, and the deputation departed, each one communing with his own heart.

There has been one more mutiny during the fortnight. The Nagpore Irregulars were disbanded in June by Brigadier Prior, commanding in Nagpore.—The Civil Commissioner, Mr. Plowden, however, re-armed them, it is said against the advice of the brigadier. On the 18th of January the horse battery at Ranspore—a place on the road between Nagpore and Cuttack—rose, murdered Sergeant-Major Sidwell, and called on the 3rd Nagpore Irregular Infantry to assist them in exterminating the Europeans. Either the 3rd were innocent in the matter, or their hearts failed them, for Lieutenant Smith, the only officer present, kept them in order. The artillerymen saw the game was up, and with grave philosophy surrendered their arms. On the 22nd Lieutenant Elliott, the deputy commissioner, who was out in the district, came riding in. He tried them under act 14, and that same evening hung them all in front of their comrades. The men made a great clamor, shrieking "Deen, deen!" and calling on the 3rd to save their brothers. Elliott's horse police, however, waded at his back. He himself is a man of the stamp of a hero, and the scene ended with the law triumphant. It was, however, a much more hazardous business than government is at all willing to allow. The importance of the affair rests in the fact that

Nagpore is the link which unites the 30,000 west with Madras, and a revolt there might spread southward. The incident, too, displays the impolicy of re-arming natives. If eighteen men, without a chance of rise, what are we to do with 30,000? Disparity of force will not stop revolt: any more than it did at Meerut. So again at Benares there was an *empeute* on the 9th of February. Some forty Sepoys, condemned to imprisonment for life, got out, murdered a guard, and, after a sharp fight with the *Kuzeebas*, fled. Fifteen were shot against the wall in a row, and thirteen were hanged, but the remainder got away safely.

Trial of the King of Dahur.—The trial of the King of Dahur has now lasted fourteen days. It is a strange business. The King, seated on a camp bed, listens to the most damning evidence with attention, but wakes occasionally into fierce excitement as a favorite approaches. I enclose a most singular and somewhat unexpected piece of evidence given by a Christian half-caste woman. It is fatal, and the trial, wretchedly reported, certainly proves three things:—

First—The revolt was instigated by the Shah of Persia, who promised money and troops. His proclamation to that effect was posted over the Mosque gate, and was taken down by order of Sir Theophilus Metcalfe, who, moreover, was warned by John Everett, a Christian Hissidar, very popular with the natives, that he had been warned to fly, as the Persians were coming, and that the Mussulmans were exceedingly excited. Sir Theophilus thought the matter one of no importance.

Second—A paper was produced addressed to Mr. Colvin, by Mahomed Derrish, revealing the whole plot six weeks before it broke out. Mr. Colvin treated the warning as unimportant, and never even reported it to Government.

Third—The murders of the Europeans in Delhi were committed by order of the King, in the presence of the Royal Family, and by means of the *Khasbuidars*, his special personal guard.—Times Correspondent.

The Commander-in-Chief having received the whole of the convey and siege trains from Agra on the 23rd of February, and subsequently learnt that Stewart's, Orr's, Whitecock's columns were well on their march towards Jhansi, broke up on the 2nd March from Cawnpore, and proceeded to Alumbagh. Having amassed his troops together in advance, he despatched Sir James Outram across the Goontee on the 6th, and took up a position himself at Bilkhoosha (Dilkoosha.) Sir J. Outram crossed with 6,000 men and 30 guns, and was attacked on the other side by the rebels. The enemy, however, were repulsed by Sir Colin Campbell from Chanda.

The brigade of Jung Bahadour was completed at Nubtamore on the 2nd of March, and the Goorkhas were to advance across the Gogra.

Before the arrival of Sir Colin General Outram had to repulse a great attack made by the rebels on his positions at Allumbagh and Jellalabad. This attack took place on the 21st, when the rebels came on in great force, flanking two sides of our positions and having a heavy column in the centre. Sir James Outram had, received intelligence of the attack by spies, and was prepared for it. He moved out on the approach of the enemy, cut off both their flanks, took two guns, and forced them to retreat. His loss altogether trifling—viz., 21 wounded.

A second attack of the same kind was made on the 25th, when they were repulsed with loss of three guns.

Franks' column had also a decisive action. It marched, 29th of February, in advance of Budilapoor, and encountered the enemy near Shandina. Brigadier Franks prevented a junction between the two insurgent corps—the first under Mahomet Dusein, and the second under a disaffected Cluclader; the former had 21,000 men and 21 guns; the latter 8,000 men and 8 guns. He outmaneuvered them, and beat them separately, killing and wounding 2,800, and taking all their guns.

CHINA

The blockade at Canton was raised on the 10th of February. Happo, the head Chinese Custom-house officer, is to be stationed at Whampoa, and collect duties. About three-fourths of the inhabitants are said to have left the city, many of whom, however, are returning. Some of the leading merchants are anxious to resume business. Provisions are cheaper than in Hong-Kong. The spirit of the people seems to be quite broken, but it is to be feared that beneath their assumed humility lies a spirit of revenge, ready to burst forth on the first favorable opportunity. Several of the civilians visited the city without molestation. Governor-General Yeh is now on board the *Indefatigable*, en route to Calcutta. It is reported that Lord Elgin and Admiral Seymour will proceed to the northward about the middle of this month with a portion of the fleet.—Martial law has been proclaimed at Canton city and suburbs. No foreigner is allowed to enter without a passport signed by Commissioners-in-Chief. It is reported that good hopes are entertained of a speedy settlement of affairs, and that papers found in the Governor-General's yamen encourage the belief that the Emperor is by no means averse to an amicable adjustment. So confident, indeed, is Lord Elgin said to be on the subject, that he hopes to be able to return to Europe in September next. The Russians are also said to have agreed to join the other Powers in forwarding a joint representation to Peking.

The Canton correspondent of the *Times* gives an entertaining account of that city, and its prisons:—"Our rambles are, usually among the intricately re-circulated streets. As we make our way towards the southwest, by aid of our Chinese compass, we pass guests proceeding to a marriage, with the wedding presents in long procession behind their chairs—whole-roasted pigs, cakes, and confections, and baskets whose contents we can only guess at. Look carefully into that finely browned roast pig and you will discover it to be a dog. Puppies are also borne by in open wicket baskets, and their fate and ultimate destination are not ambiguous. But these peculiarities are not common, and are not ostentatiously displayed. You must have an old *habitué* of the factories who is field rat, or you would not discover them. The rats are field rats, caught and dried after harvest, and the dogs have been carefully fed upon rice and meal. We do the Chinese much wrong in the matter of their food. Their pork is far more white and delicate in flavour than the pork we see exposed in London, and it is fed with a care and cleanliness from which some English dairies might well take pattern.

Threading our way, under the guidance of some experienced friend, we come to a carpenter's shop, fronting the entrance to a small potter's field. It is not a road in area, of an irregular shape, resembling most an oblong. A row of cottages open into it on one side; there is a wall on the other. The ground is covered with half baked pottery; there are two wooden crosses formed of unbarbed wood, standing in an angle, with a shred of rotting rope hanging from one of them. There is nothing to fix the attention in this small enclosure, except that you stumble against a human skull now and then as you walk along it. This is the *Aceldama*, the field of blood, the execution ground of Canton. The upper part of that carpenter's shop is the place where nearly all the European residents have, at the price of a dollar each, witnessed the wholesale massacres of which Europe was heard with a hesitating scepticism. It was within this yard that that monster Yeh has within two years destroyed the life of 70,000 fellow-beings. These crosses are the instruments to which those victims were tied who were condemned to the special torture of being sliced to death. Upon one of these the wife of a rebel General was stretched, and by Yeh's order her flesh was cut from her body. After the battle at Whampoa the rebel leader escaped, but his wife fell into the hands of Yeh; that was how he treated his prisoner. Her breasts were first cut off, then her forehead was slashed and the skin torn down over the face, then the fleshy

parts of the body were sliced away. These are Englishmen, yet alive, who saw this done, but at what period of the butchery sensation ceased and death came to this poor lady, and woman none can tell. This sickening details of the massacres perpetrated on this spot have been related to me by those who have seen them, and who do not shrink to themselves while they confess that after witnessing one execution by cutting on the cross, the rapidly and dexterly with which the mere beheading was done deprived the execution of a hundred men of half its horror. The criminals were brought down in gangs, they could walk, or brought down in chairs and shot out in the yard. The executioners then arranged them in rows, giving them a blow behind which forced out the head and neck, and laid them convenient for the blow.—Three seconds a head suffice. In one minute five executioners clear off 100 lives. The heads were carried off in boxes; the saturated earth was of value as manure. If we now turn northwards, we shall get into some of the best streets of the western suburb, where every shop is like a little joss-house, and where silks, and embroideries, and jade stone ornaments, and heavy, ugly, ill-made Chinese furniture, and perfumeries, and other luxuries are set forth in the highest flight of Chinese taste.

We may now visit the Temple of the 500 Gods without danger of being stoned, as Sir John Bowring once was when he ventured there; and you may even see the Temple of Longevity, with its kitchen gardens and ornamental grounds. Having rambled our full in the western suburb, and lunched on tea and cakes, perhaps at Howqua's (if you have a merchant likely to buy tea in your party) or if not, then at one of the many tea-houses, you may return into the city by the south-western gate, and proceed eastward to the temple set apart for the adoration of the Emperor—a series of courts and tabernacles—which, although just under the wall, is not much injured by our fire. Thence tend away to the north-west, and you will cross the Tartar city and look up at the Mahomedan pagoda, claimed to be a great Arab antiquity. Two days were occupied in visiting the prisons. I approach with reluctance the task of telling what we saw in these places, and shall dismiss the topic as briefly as I can. It is not, however, sufficient to say that all the inmates were scum and filth starved, swarming with vermin and covered with skin diseases. This condition is common to all the Canton gaols, and to all their inmates. But there are horrors which one mind cannot convey to another, and such we saw again and again during those two days. A Chinese gaol is a group of small yards enclosed by a general outer wall (except in one instance). Around this yard are dens like the dens in which we confine wild beasts. The places all stank like the monkey-house of a menagerie. We were examining one of the yards of the second prison, and Lord Elgin, who is seldom absent when any work is doing, was one of the spectators. As it was broad daylight, the dens were supposed to be empty. Some one thought he heard a low moan in one of them, and advanced to the bars to listen. He recoiled as if a blast from a furnace had rushed out upon him. Never were human senses assailed by a more horrible stream of pestilence. The gaolers were ordered to open that place, and refusing, as a Chinaman always at first refuses, were given over to the rough handling of the soldiers, who were told to make them. No sooner were hands laid upon the gaolers than the stifled moan became a wail, and the wail became a concourse of low, weakly-muttered groans. So soon as the double doors could be opened, several of us went into the place. The thick stench could only be endured for a moment, but the spectacle was not one to look long at. A corpse lay at the bottom of the den, the breasts, the only fleshy parts, gnawed and eaten away by rats. Around it and upon it was a festering mass of humanity still alive. The Mandarin gaoler, who seemed to wonder what all the excitement was about, was compelled to have the poor creatures drawn forth, and no man who saw that sight will ever forget it. They were skeletons, not men. You could only believe that there was blood in these bodies by seeing it clotted upon their undressed wounds. As they were borne out one after the other, and laid upon the pavement of the yard, each seemed more horrible than the last. They were too far gone to shriek, although the agony must have been great, the heavy irons pressing upon their raw, lank shins as the gaolers lugged them not too tenderly along. They had been beaten into this state, perhaps long ago, by the heavy bamboo, and had been thrown into this den to rot. Their crime was that they had attempted to escape. Hideous and loathsome, however, as was the sight of their foul wounds, their filthy rags, and their emaciated bodies, it was not so distressing as the indescribable expression of their eyes; the horror of that look of fierce agony fixed us like a fascination. As the dislocated wretches writhed upon the ground, tears rolled down the cheeks of the soldiers of the escort, who stood in rank near them. A gigantic French sergeant, who had the little Mandarin in custody, gesticulated with his bayonet so fiercely that we were afraid he would kill him. We did not then know that the single word which the poor creatures were trying to utter was "hunger," or that that dreadful starting of the eyeball was the look of famine. Some of them had been without food for four days. Water they had, for there is a well in the yard, and their fellow-prisoners had supplied them, but cries for food were answered only by the bamboo. Alas! it was not till the next morning that we found this out; for although we took some away, we left others there that night. Since the commencement of this year fifteen men have died in that cell. Some of those who were standing by me asked "How will you ever be able to tell this to the English people?" I believe that no description could lead the imagination to a full conception of what we saw in that Canton prison. I have not attempted to do more than set a faint outline of the truth, and when I have read what I have written feel how feeble and powerless is the image upon paper when compared with the scene upon my memory.

This was the worst of the dens we opened, but there were many others which fell but few degrees below it in their horrors. There was not one of the 6,000 prisoners we saw whose appearance before any assemblage of Englishmen would not have aroused cries of indignation. "Quelle société," exclaimed Captain Martineau as in the first yard we visited he saw a little boy confined here because he was the son of a rebel, "Quelle société pour un enfant de quinze ans!" Alas! we saw many, many such cases in our after experience. In one of the dens of the Poon-yu, the door of which was open, some one pointed attention to a very child—rather an intelligent-looking child—who was squat upon a board and laughing at the novel scene taking place before him. We beckoned to him, but he did not come. We went up to him, and found he could not move. His little legs were ironed together; they had been so for several months, and were now paralyzed and useless. This child of 10 years of age had been placed here, charged with stealing from other children. We took him away.

It was not until our second day's search that we were able to discover the prison in which Europeans had been confined. Threats and a night in the guard-house at last forced the discovery from the Mandarin, or gaol inspector, in our custody. It is called the Koon Khan, is in the eastern part of the city, and is distinguishable from the others only in that it is surrounded by a high brick wall. Nearly the whole of our second day was passed in this place. It has only one yard, and in this the prisoners are not allowed to come. There is a joss house at one end of the court; for, of course, the Chinese mix up their religion with their tyranny. The finest sentiments, such as "The misery of to-day may be the happiness of to-morrow," "Confess your crimes, and thank the magistrate who purges you of them," "May we share in the mercy of the Emperor," are carried in faded golden characters over every den of every prison. Opening in this yard are four rooms,

each containing four dens. The hardest and most malignant cases are kept in the chief gaoler of this prison. The prisoners could not be brought to look upon him, and when he was present could not be induced to say that he was a gaoler at all, or that they had ever seen him before. But when he was removed they always reiterated their first story, "The other gaolers only starve and ill-treat us; but that man eats our flesh."

How, step by step, we followed up our inquiries, and how we cast about hither and thither for a clue and at last found one, which was often lost and re-found, would be too long to tell. Mr. Parkes conducted this business with a vigor and intelligence that cannot be over-estimated. At first they had never heard of a foreigner, then a heavy box on the ears administered by one of the orderlies, in punishment for a threat to a prisoner, produced a recollection of one European prisoner. Then the gaolers were roughly handled in sight of the prisoners, and together with the mandarin were taken out in custody of the soldiers. Gradually the prisoners began to give credence to what we said, that we were now the Mandarins of Canton, and could protect them if they spoke out. One produced a monkey-jacket from his sleeping-place at the back of the den; another had an old jersey; all of them soon had stories to tell. Many of the prisoners had been inmates of the place for many years, and upon reference to the books we found that they were all originally placed here for very trifling crimes. Old stories got mixed up with new; the difficulties of Chinese dialects comes into play, and we often fancied we were unravelling some sanguinary iniquity of yesterday, when we found at last that it was two or three, or even ten years old. It is only by small degrees that the collated evidence of these vermin-bitten witnesses are made to assume some form and consistency. It appears at last almost certain that six Chinese were beheaded last night, their fate being in all probability precipitated by our visit to the other prisons. It also appears quite certain that, within a period dating from the commencement of the present troubles, six Europeans, two Frenchmen, and four Englishmen have found their death in these dreadful dens. Many different prisoners examined separately deposited to this fact, and almost to the same details. The European victims were kept here for several months, herding with the Chinese, eating of that same black mess of rice which looks and smells like a bucket of grains cast forth from a brewery. When their time came—probably the time necessary for a reply from Peking—the gaoler held their heads back while poison was poured down their throats. The prisoners recollected two who threw up the poison, and they were strangled. We asked how they knew it was poison. There was no doubt on this score. It is a curious circumstance, illustrative of the prostrate state of terror that exists here, that the gaoler's fowls scratch about untouched among all the famishing men within the Canton prisons, and feed upon the vomit of these two Europeans, and died.

Only two of these prisoners had excited much sympathy among the Chinese. One of them was a sailor, who spoke the language, adapted himself to their habits, and told them stories. He was cheerful, and pretended to be cheerful, at first; but in a short time he grew sick and cried and spoke of his friends far away. Even the Chinese were sorry when his time came, and when the gaolers poisoned him. There was another, an old white-bearded man, who was there some months. He spoke only a few words of Chinese, but the Chinese veneration for age came to his aid, and they pitied him also.

Some of us thought that this must have been poor Cooper, the owner of the docks at Whampoa, who, probably mistaken for Cooper, the engineer officer, was kidnapped from his ship boat, lying within 100 yards of the Sybille. His wife and daughter were on board with him. A sanpan came alongside with a letter. While he leaned forward to take it he was drawn into the sanpan, and he was away up a creek before the alarm could be given and a boat lowered from the man-of-war. The others, we were told, were not favourites. They could not speak, they held themselves aloof. If two of them happened to be in prison at the same time they conversed together. If there was only one, he either fought with the gaolers or sat alone covering his face with his hands.

Nothing can be more orderly than the books of these prisons, nothing can be more just and beneficent than the rules laid down for their governance. In some countries words represent facts, but this is never the case in China. The practice is as I have faintly sketched it.

ARREST OF THE ANGLICAN BISHOP OF JERUSALEM BY THE BRITISH CONSUL.—There is resident in Jerusalem a converted Jew, named Simeon Rosenthal, keeper of (until within the last year) the only Protestant hotel in Jerusalem, and at present dragoman to the British consul, Mr. Finn. Some time ago Dr. Macgowan, the Missionary physician in the Holy City, attacked the character of Rosenthal, and was compelled, by legal proceedings, to make a retraction in writing of the charges. Against this Simeon Rosenthal, Bishop Gobat also conceived a violent dislike, and on one occasion wrote to a traveller at Jaffa recommending that this Protestant's hotel should by all means be avoided, and that the said traveller should go anywhere rather than to Rosenthal's; that is, should go to the Latins or Armenians, rather than to an hotel kept by a respectable Christian Israelite, and a member of Bishop Gobat's congregation. The consul having occasion to go to Jaffa for a day or two, left Rosenthal, as being his dragoman, in charge, having the highest opinion of his moral and religious character. Upon this Bishop Gobat, Dr. Macgowan, the Rev. Mr. Baily, and Mr. Atkinson drew up a memorial to the authorities at the Foreign Office, complaining that Mr. Finn had appointed as his deputy Simeon Rosenthal, a man of notoriously bad character, and repeating the charges which Dr. Macgowan had previously in writing retracted. The authorities in England having inquired into the charges made against the dragoman of the British consul, and found them to be unfounded, sanctioned the prosecution by him of the four protesters, for libel, in the Supreme Consular Court at Constantinople. Upon this an attempt was made by Rosenthal, the consul, and Miss Cooper, a pious Christian lady resident in Jerusalem, to induce the four protesters to arrange matters amicably when Dr. Macgowan, by applying for his passport to come to England, left Rosenthal no choice but to deposit his charges against the four formally with Mr. Finn. The consul immediately communicated with the four, urging them to arrange matters, and giving them three days to reconsider their decision. To this they replied, declining, at the instigation of the Prussian consul, to acknowledge Mr. Finn's authority. The Bishop also informed the British consul that he considered the prosecution at an end, in consequence of his having placed himself under Prussian consular protection. Mr. Finn waited until the hour mentioned in the summons, but forbidding them to absent themselves from Jerusalem for more than two hours at a time, until he should receive instructions from the consul-general at Beyrout, and being unwilling, out of respect to the Bishop's high office, to put them under restraint. Such are the facts of this painful case. We may as well state, as there is a prevailing notion abroad that Bishop Gobat is a converted Jew, that his lordship cannot claim the honour of Abraham's descent. He is a Swiss Lutheran. At an advanced period of life he received Deacon's orders in the Church of England, and remained several years a member of the Diocese. His prejudices against the reception of the Bishop's orders were removed by his nomination to the Jerusalem Episcopate.—Daily News.

PASTRY, COOKS, & SELLING ADVERTISE, because a large portion of their goods are puffs in themselves.

St. John's, Hibernia, 17th Nov. 1857.—The pilgrim, on his arrival at the house, had his papers of pilgrimage examined, and received his ticket of hospitality. In the evening the new-comers were brought into a hall surrounded by raised seats, and supplied with an abundant flow of hot and cold water. Then, after a short prayer, the brothers of the confraternity, or the sisters in their part of the house, washed their feet, way-worn and sore by days or weeks of travel; and theointments of the apothecary or the skill of the surgeon was at hand, to dress wounds and bandage sores. Thus refreshed, the pilgrims joined the long procession to supper. A bench along the wall, and a table before it, railed off to prevent the pressure of curious multitudes, were simple arrangements enough; but the endless length of these, occupied by men of every hue and many languages, formed a striking spectacle. Before each guest was his plate, knife, fork, and spoon, bread, wine, and dessert. A door in each refectory communicated with a roomy hall, in which huge cauldrons smoked with a supply of savoury soup sufficient for an army. This was the post of honour, a cardinal or nobleman, in the red coarse gown and badge of the brotherhood, with a white apron over it, armed with a ladle, dispensed the steaming fluid into plates held ready; and a string of brothers, at arm's length from one another all round the refectory, handed forward the plates with the alacrity of bricklayers' labourers, and soon furnished each hungry expectant with his portion.—Cardinal Wiseman's Recollections of the Four Last Popes.

"I HAD NOT HAD TIME TO BACKSLIDE."—Such was the remark of one somewhat advanced in years, who, with a heart filled with gratitude to God, arose in a Christian assembly to testify of the goodness and love of God to his never-dying soul. The associations by which he was surrounded, were both solemn and impressive. Several successive days and nights had been spent in "the tented grove," where Ministers of Christ, with hearts burning for his glory, and the words of salvation on their lips, appealed directly to the heart of saint and sinner; some urging them to "roll away" every "stone" that could prevent them from viewing the Saviour by an eye of faith; some leading believers to look back to the time and place where God signally blessed them, and made the "hill Mizra" a place long to be remembered; and others exhorting believers to steadfastness, or reminding the sinner of that abode where

Most miserable beings walk,  
Burning continually, yet unconscious;  
For ever wasting, yet enduring still;  
Dying perpetually, yet never dead."

Prayer offered up from many a heart was turned into praise, and souls just "born to glory," mingled their loud hallelujahs to God with holy veterans of the cross. The time of the final service on the encampment arrived. An hour or more was to be spent in witnessing for God. One after another, or sometimes two or three at a time, arose to testify of the power of God to save. Some long desiring to be made "pure in heart," testified of the grace of God by which they were "cleansed from all unrighteousness;" others declared that "being justified by faith they had peace with God through our Lord Jesus Christ;" and still others, who, amidst flowing tears bewailed their past unfaithfulness—their backslidings and consequent loss of the favor of God, led to repent and do their first works. God for Christ's sake had healed their backslidings, and now to him anew their vows were solemnly pledged. Such were some of the associations connected with the individual referred to above, when he arose and looking around on the congregation, remarked, "I cannot say as some of my brethren who have spoken have said, that I have ever lost the favor of God since I experienced his pardoning mercy, for I have had no time to backslide." This, thought we, is another brand plucked from the burning—one who has recently been "born anew of the Holy Ghost." But we were mistaken. He was not a babe in Christ. Our conclusion was too hastily drawn. He proceeded:—"For—years (we now forget how many) I have now been following Christ, but I have had no time to backslide. To pray and watch, and perform the duties devolving upon me, have so fully occupied my time, that I have had no time for anything else."—Christian Guardian.

Astronomers are now on the qui vive for three periodical comets—viz., Fay's, Encke's and the great comet of 1856. A new claimant for the honour of the discovery of the sixth comet of 1857 has appeared in the person of Mr. Van Arsdale, of Newark, New Jersey. His claim, however, does not hold good, since he did not detect the comet till 7.55 p.m., whereas M. Donati first saw it at Florence at 7.5 p.m. on the evening of the 11th of November last; and, consequently, taking into consideration the difference of longitude, the latter was the prior discoverer by several hours.

REVIVAL INCIDENTS.—A story is current in this city to the effect that one of the city missionaries, a man of rare piety and entire consecration to the service of the Great Teacher, attended one of the morning prayer-meetings, and being moved to speak, made a brief and touching address, full of the spirit of love and devotion. His Liberal theological tenets could not have been inferred from a word he uttered, but he was known to one of the more zealous brethren of a different fold, who immediately announced to the meeting that the last speaker was not a "Bible Christian," and proposed prayers for his conversion! If in that assembly there were many men whose lives and conversation gave evidence of more vital piety than is afforded by the act of the clergyman, this publicly pointed out as a fit subject for special prayer, then it was indeed a meeting of "the Saints."—Boston Transcript. Such instances of bigotry as this, wherever they occur, disgrace the name of Christian, and furnish insults and scofers with weapons against the truth. When a man of pure and blameless life and active Christian benevolence, who draws his faith from the Bible as it interprets itself to his earnest and prayerful consideration, is told that he is not a "Bible Christian," the man who tells him so ought to be very sure of his own position on the platform of "I am holier than thou."—Providence Journal.

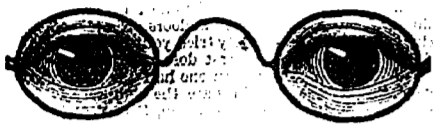
NO DEMAND FOR GIRLS IN CALIFORNIA.—A California correspondent of the *New York Times* says:—"I am sorry to be obliged to discourage the emigration to California of aspirants for that state of double blessedness that all womankind seem to seek so diligently and perseveringly; but I consider it my duty to state boldly that the matrimonial market is shockingly dry. The time was when women and all other dry goods went off at rapidly high figures, even though their figures nor faces were calculated to drive all the human creation crazy. But now, oh, how are the mighty (big hope) fallen! Even young and tender candidates go off slowly, and as for the older and tougher ones, there is no more show for them than there is for an honest administration of the Government of New York."

DARN THE EXPENSE.—A good story is told, in illustration of the strange things that man will, say during moments of excitement, of a fervent member of a prayer meeting, who, while praying was incited to greater zeal by the sympathizing ejaculations of other members of the meeting: "Growing more animated he cried out: 'Come down here, Lord—come right down, among us—come right here to-night—come right, right through the roof!' And another, equally enthusiastic and excited, and who, it seems, was carried away by the shouting brother, and had the tarrium about as badly here joined in and said: 'Yes, come, Lord, right down through the roof, and I'll pay for the shingles.'"

THE HOOP TRAIN.—Such quantities of steel are being turned out by a Connecticut firm, for the manufacture of wire hooped skirts, that a railway train which for the week is installed to the factory in...

"My dear friend," said I—"I can cure your toothache in ten minutes." "How? how?" "Do it in this way." "Instantly," said he. "Have you any alum?" "Yes."

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Toronto, C. W. Feb. 21, 1858. I have both examined and used the glasses of Messrs. Semmons & Co., of Victoria Works, Cornwall, and I am satisfied that they are admirably constructed, and well calculated to accomplish all that the makers promise for them.

JAMES BOVELL, Prof. Trin. Coll. Toronto.

I have not only carefully examined, but actually used the Brazilian Pebble Spectacles manufactured by Messrs. Semmons & Co., of Cornwall, England, and I have no hesitation in stating that in my opinion they are in every way far superior to the glasses in common use. The lenses themselves are formed on more scientific principles than those ordinarily met with, and the frame is so contrived that the plane of the glasses and the plane of the eye are as nearly parallel as possible.

EDWARD M. HODDER, M.D., Fellow of Royal Coll. of Surgeons, England. Toronto, C.W., Feb. 24, 1858.

Toronto, Feb. 27, 1858. Suffering from defective vision, I have been induced to try various forms of glasses to afford me relief. The concave-convex glasses of Messrs. Semmons & Co., of England, have proved more satisfactory than any other that I have met with.

C. WIDMER, M.D., Fellow of Royal Coll. of Surgeons, England.

FROM HIS LORDSHIP THE BISHOP OF TORONTO. I fully concur in the opinion expressed by Dr. Widmer; myself, have been for years troubled with failing vision, and never found any Glasses that afforded me so much ease and comfort as those I obtained from Messrs. Semmons, & Co.

(Signed.) JOHN TORONTO. April 10, 1858.

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"Your Bitters give general satisfaction. I know their virtues, and have the first case yet to hear of where they do not give entire satisfaction. I could get you numerous certificates were it necessary, but in this community their virtues are fully established. I am positive I sell more of them than is sold of any three Patent Medicines in this county. In my own case I have received more benefit from them in six months than I have received from the regular Physicians in five years. I can therefore conscientiously recommend them, and do say, I would not be without them in my family for any amount."

For sale at the Principal Office, 418 Arch Street, Philadelphia, Pa. and sold by druggists and storekeepers in every town and village in the United States, Canada, West Indies and South America, at 25 cents per bottle. For sale by all Druggists in Montreal.

INFORMATION WANTED, OF JOHN and FRANCIS BULGER, who sailed from New Ross, County Wexford, Ireland, in 1851. When last heard from they were in Buffalo. Any information respecting them will be thankfully received by their Sister MARY, care of Mr. PETER SERRILL, New Glasgow, Canada East; or by Mr. EDWARD McKEOWN, Wood Merchant, Montreal. April 1, 1858.

WANTED, for a Catholic School in PICTON, C.W., a TEACHER, holding at least a Second Class Certificate. Salary, £60 per Annum. Address to: THOMAS McFADDEN, Trustees PICTON, March 29, 1858.

MECHANICS' HALL. OPEN EVERY NIGHT for a short season, commencing on Monday Evening, April 12, 1858. THE SPLENDID MOVING MIRROR OF THE BUNYAN TABLEAU!

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This beautiful and stupendous Mirror of the Wonderful Dream cost upwards of \$10,000. Admission 25 Cents; Children half-price. Doors Open at 7; Mirror will move at 8 o'clock precisely. Exhibition WEDNESDAY and SATURDAY afternoons at THREE o'clock. Doors open at TWO o'clock. Descriptive Pamphlets of this great Painting at the Door—price 10 cents. Liberal arrangements will be made for the admission of Schools.

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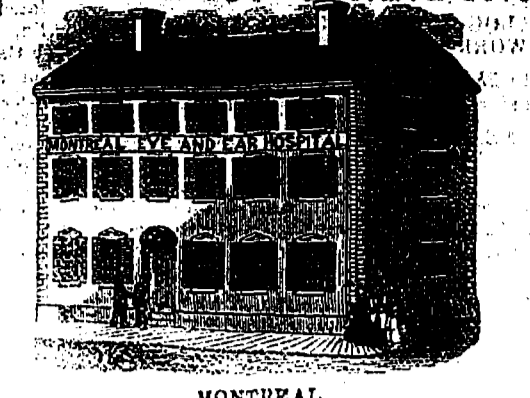
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