

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

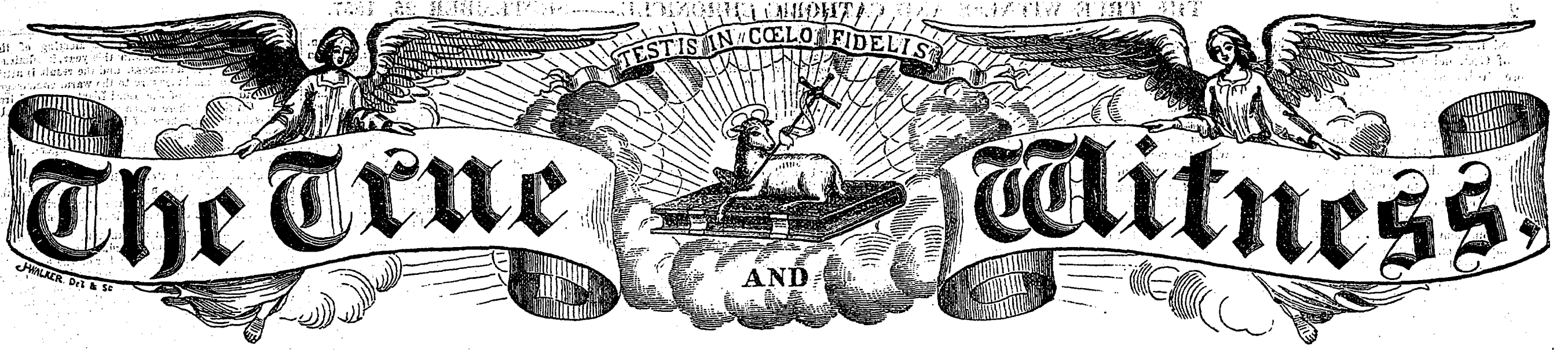
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. VIII.

MONTREAL, FRIDAY, SEPTEMBER 25, 1857.

No. 7.

THE RIVALS.

By Gerald Griffin.

CHAPTER IX.

With the assistance of some friends, David had his old master conveyed to his brother's little dwelling in the neighborhood. During that night, and nearly the whole of the following day, Francis spoke not a word, and seemed to be scarcely conscious of what passed around him. He rejected all food, and delivered himself up to an extreme dejection of mind. Towards evening, however, he called Davy to his bedside and made him detail all he knew of the circumstances attending Esther's death, which the poor fellow, hoping to alleviate his master's affliction by awakening something like an interest in his mind, recapitulated with great precision. The nurse, he said, had found her lifeless in her bed. The Dammers were in the utmost distress at this event, and Richard Lacy had conducted himself, ever since, like a distracted person. While Francis listened to this last portion of the narrative, the speaker heard him ejaculate in a low whisper the words "Poor fellow!"

"That was what killed me!" said David, a few days afterwards in telling the circumstance to Mrs. Keleher, "the moment I heard him showin' pity for Lacy, I knew his heart was broke! He never will hold his head up again says I to myself, as long as he lives!"

Night fell, lonely and dark, upon those dreary hills, and Francis had not yet begun to take an interest in anything which passed around him. David's family were all in bed, and he sat alone by the fire-side, watching, lest some sudden illness should render his assistance necessary to his master. He was just dozing in his hay-bottomed chair, and dreamed that he was holding a controversy with Aaron Shepherd, when he felt a hand press lightly upon his shoulder, and a voice whispered in his ear some words that his fancy construed into a different meaning:

"Wake, David, wake! I want you!" said the voice.

"I don't mind that a brass farthin'," murmured David, through his sleep, "I read the Downy Testament, with note and comment, an' I take the Church for my guide, not a man like Martin Luther, that was instructed by the devil himself. Doesn't he own it, in his books? A' howl your tongue now, Aaron. One time or another you'll know the truth o' what I'm tellin' you, an' d'rop your convertin'!"

"Hush! David, David!"

"A' d'rop your convertin', man, I tell you again. Sure you know in your heart if there was no truth in it, 't would be found out in the course o' fifteen hundred years."

Here he felt his shoulder shaken with a degree of force which compelled him to awake.— Looking up, he beheld Francis Riordan, pale even to ghastliness, standing at his side, dressed, and with his cloak around him.

"Masther Francis, is it you, sir? Oh, what made you get up?"

"Be still, David. Are your friends in bed?"

"They are, sir."

"Hush, speak low!" whispered Francis, "do you know the cottage where we used to watch for the wild duck?"

"At the foot of Derrybawn?"

"Aye, aye, upon the flat; is it occupied at present?"

"There's no one living there, sir, now."

"It is very well," said the young man.—

"Will you tell me now where they have buried Esther?"

David remained for some minutes staring on his master in great astonishment.

"My good fellow," said the latter, observing him pause, "this tale of yours has almost broken my heart. I was so sure of happiness, when I was returning to Ireland, that I find it almost impossible to sustain this disappointment. I think it would be some consolation to me if I could see Esther, once again, even in her grave."

David started back in his seat, and gaped upon the young soldier in mingled awe and wonder.

"Make no noise, but answer me," said Francis. "Is she buried in the vault of the Dammers?"

"'Tis there she is, sir, surely," returned David, "in the Cathedral at Glendalough."

"It is enough," said his master. "Come, then, David, arise and follow me down to the Seven Churches. Alive or dead, I must see Esther Wilderming once more."

David arose, still half stupefied with astonishment.

"Have you any instrument," said Francis, "with which we may remove the stones from the mouth of the tomb?"

This mention of an instrument placed the undertaking for the first time in all its practical horror before the eyes of David.

"Oh, masther Francis!" he said, "go into your bed, sir, an' don't be talkin' o' these things. Let the dead rest in peace! When we bury our friends, we give 'em back into the hands of the Almighty that gave 'em to us, to bless an'

comfort us in this world, an' he tells us that he'll send his own angel to wake them up when his great day is come. Let us love them, then, where they lie, silent an' cold, until the trumpet sounds, an' not presume to lay an unholy tool upon the house of the dead!"

"Be silent," said Francis, with a tone which had something in it of peculiar and gloomy sternness. "Come not between the shade of Esther Wilderming and me. Whatever was her thought of me when living, she now must know my heart, and I am sure that her spirit will not grieve to see me as a visitor in her midnight sepulchre.— You tell me that her face was changed by sorrow and by sickness, I wish but to behold it. It was almost the only sight on earth that could have made it worth a residence, that, and a people disenfranchised and happy. It is gone from me, now, for ever, and except I seek her in her tomb, I have lived and hoped in vain. Ah, shall a few feet of earth hide Esther from my gaze, after I have come o'er half the world to look upon her? Arise and obey me!"

David dared not reply, but, taking his hat, went with his master into the open air. He brought with him a pick-axe, used by a relative who worked at the lead-mines on the neighboring hills, and followed his master in silence.

Before they had walked many hundred yards, the Valley of the Seven Churches opened upon their view in a manner as lonely and beautiful as it was impressive. The moon, unclouded by a single wandering mist, shed its pale blue light upon the wild and solemn scene. Before them, on a gently undulating plain, stood the ruins of the churches, with the lofty round tower which flung its shadow, gnomon-like, along the grassy slope. A few trees waved slowly to and fro in the nightwind. The shadows of the broken hills fell dark upon the streaked and silvery surface of the lakes hiding half the watery expanse in gloom, while the remainder, broken up into diminutive wavelets of silver, rolled on, and died upon the shore with gentle murmurs. One side of the extensive chasm in which the lakes reposed was veiled in shade. On the other the moonlight shone over tumbling masses of granite and felspar, and glimmered bright on countless points that sparkled with mica and hornblende. A morning wind came downward, by the ruins, and seemed like the voice of the dead, heard thus at night in their own silent region.

Far on the left, overhanging the gleamy water, appeared that precipitous cliff, beneath the brow of which the young Saint Kevin hewed out his dizzy resting place. The neighboring legends say, that, in his early days, the Saint resided at the beautiful lake of Luggala, described in a former chapter, where he was first seen and loved by the fair Cathleen, the daughter of a chieftain in that country.

Nearer, and also on the left, stood the Cathedral, which was more especially the object of young Riordan's search at this moment.

"Pass on," he said to his attendant, "and see if there be any body loitering among the ruins?"

Lenigan obeyed, and Francis remained gazing on the gentle acclivity on which the ived walls of the old church were standing. The burial-ground, with its lofty granite crosses, and its white head-stones glistening in the moon-shine, lay within a short distance. "O earth!" he said, within his own mind, as he looked musingly upon those slight memorials of the departed, "O earth our mother and our nurse, you are kinder to us than our living friends. You give us life at first, and you supply us with all that can make sweet, while we retain it. You furnish food for our support, raiment for our defence, gay scenes to please our sight, and sounds of melody to sooth our hearing. And when, after all your cares, we droop, and pine, and die, you open your bosom to receive and hide us from the contempt and loathing of the world, at a time when the dearest and truest amongst our living friends would turn from our mouldering frame with abhorrence and dismay!"

A slight signal, given by Davy Lenigan, here interrupted the meditation of the young man, and he proceeded to the church with a rapid, but firm step. He found David standing before the monument of the Dammers with the pick-axe in his hand.

"Lenigan," said he, "there is one thing that I have forgot. Return to the deserted cottage, of which we were speaking, light up a fire, and make a pallet of some kind, for I will not go back to your house to night."

David gazed on his master for some moments in deep perplexity and awe.

"For the sake of glory, masther Francis," he said in a beseeching tone, "what is it you mane to do this night? I'm in d'head, you're thinkin' o' doin' something on this holy ground that isn't right."

"Ask no questions," replied Francis, in a gloomy voice, "but do as you are commanded. Lose no more time, for the moon is sinking low, and the dawn may overtake us before we have done half what I intend."

David obeyed in silence, and Francis sat down on the headstone of some poor tenant of the grave-yard, expecting his return, and thinking of Esther.

A quarter of an hour had scarcely passed, when Lenigan returned, and they proceeded to remove the stones from the mouth of the sepulchre. A sudden wind, rushing through the aperture, blew chill upon the heated frame of the young lover, and made him shiver in all his limbs before he ventured to descend.

"What was that cry?" he said, suddenly starting.

"What cry, sir? I heard nothing."

"Not now?"

"Oh, now I do. 'Tis nothin', sir, only the owl in the Round Tower, or may be, the eagle that's startled in Lugduff."

"It must be so," replied Riordan, "but I thought it had almost a human sorrow in its shrillness. 'Tis strange, how soon our senses become the slaves of our passion, and flatter it with strange compliances, giving its color to the sights, and its tone to the sounds by which we are surrounded. How dark the vault is? So—and after all, and all, 'tis here that I must visit Esther!"

"Is it any thing he seen, I wonder," muttered David to himself, observing him pause and hesitate. "I hope an' thrust it is asfeerd his gettin'."

But he hoped in vain. In a few minutes, Francis shook off his mood of meditation, and entered the mouth of the tomb, creeping along upon his hands and feet. Lenigan, who feared lest he might do himself a mischief, hurried after, and found him seated at the bottom of a flight of stone steps which ascended from the floor of the vault, leaning forward with his elbows on his knees, and his face buried in his hands. On hearing Lenigan's voice, he started up, as if from a reverie, and uncovering the lantern which he had concealed beneath his cloak, the vault became illuminated on a sudden.

"Take this cloak," said Francis, unclasping it from his throat, and handing it to his bewildered companion—"take this cloak, and hang it up before the opening, lest any one should see the light from without."

The attendant complied, and Francis proceeded to examine the lids of the coffins which were piled on all sides around the gloomy apartment.

"Was it by her own desire," said the young man, in a low and reverential voice, "that Esther was buried here, in the vault of the Dammers?"

"It was, sir," returned David, who almost trembled with fear. "Dear knows, masther Frank, this is no place for us to be talkin' this time o' night. Do whatever you have to do, an' come away, an' the heavens bless you, sir!"

Without returning any answer, Francis proceeded to examine the coffins with the open lantern. His attendant followed him with his eyes, as he read the inscriptions on the coffin-plates aloud, and observed him shrink and look still more ghastly when any denoted that the inhabitant was a female who had died young. One observation only David heard him make while he passed the light over the rich decorations and silver mounting of the coffins.

"I told you, I believe," said he, "that I am now wealthy. Lest I should forget to mention it in my will, take care after my death that I am buried in a plain coffin."

"Alther your death, masther Frank, a' ragal!" exclaimed David, in a terrified voice.

"Yes," said Francis, "if you should survive me. Ah, heaven, what ghastly foppery is this!"

He passed on, and came at length to a plain coffin, before which he paused, and began to tremble exceedingly. On the lid was a silver plate with the words, "Esther Wilderming, aged 21 years," engraved upon it. He remained for some time motionless, like one in a fit of deep musing, and then sunk down at once, utterly bereft of consciousness, upon the coffin lid.

CHAPTER X.

The alarm of David, at seeing his master thus lying insensible in the vault of death, was at its height. He hurried to the side of the unhappy youth, endeavored to arouse him into life, and manifested the utmost distress at the difficulty he found in reviving him.

"Masther Frank!" he exclaimed, "rouse yourself up, sir, an' let us come away! Masther Frank, I say! awake, stir again! O' that I mightn't sin but he's dead an' gone, an' I'm done for! Masther Frank, again! He's dead an' gone an' the neighbors 'll come, an' they'll catch me here, an' they'll say I murdered him, an' I'll be hung, an' kilt, an' spoilt, an' murther'd, an'—O Davy Lenigan, Davy Lenigan, an' warn't you the foolish man to be said by him at all this holy night?"

A long deep moan, from the unhappy young man, cut short his anxious soliloquy, and occasioned David to redouble his attentions. In a few minutes Francis was again in full possession of his senses.

He took the pick-axe from the earth, and was

about to deal a blow upon the fastening of the coffin lid, when Davy ventured to arrest his arm.

"Why do you hold me?" said Francis, looking on him with an eye in which sorrow strove with anger, "let go my arm, and stand aside."

"No, masther Frank, forgive me, I can't, now, I won't let you do that."

"Let go my arm," repeated Francis, with a faint effort to free himself.

"You're not right in your mind now, masther Francis," said the faithful fellow, "an' you'd do something that's not right by the corpse an' coffin."

"Again, stand back and free me. I only wish," he continued, "to look upon the face for once, and then we will leave the vault together."

David dared not to offer even a word of remonstrance, but looked on in awe-struck silence, while his master, with some exertion, succeeded in striking up the lid from the coffin. The perfume of some balmy extracts, which were scattered in the shroud, diffused a sudden air of sweetness throughout the damp and gloomy charnel.

"It is very strange!" said Francis, in a broken whisper, while large drops of agony like those which are said to be wrung from a wretch upon the rack, glistened and rolled downward from his brow and temples. "It is very strange! How long is it now since Esther died?"

"Better than two days, sir, very near the third night now."

"It is very strange, indeed. Here is not the slightest change upon the face. Ah, death! It is as cold as iron!"

He raised the head gently, between his hands, imprinted a reverential kiss upon the forehead, and then drew back a little to gaze at leisure upon the face. It was extremely beautiful; and, owing, perhaps, to the peculiar light, seemed almost to have retained some shade of the carnation, to which, in life, it owed so much of its loveliness. The slight produced at length a salutary effect upon the blasted affections of the young lover, the tears burst from his eyes, and he leaned forward over the corpse, in a mood of gentle and heart-easing grief.

After some time, he rose again, and bade Davy to come nearer.

"Answer nothing, now," said he, "to what I shall propose, but obey me, at once, and without contradiction. I am going to take Esther from this vault, and to bury her near that cottage."

"Oh, murther! murther!"

"Peace, and do not breathe a word, but prepare directly to assist me. Replace the coffin lid, when I have taken her up; be speedy and be silent."

He raised the body with tenderness, laid it across his bosom, with the head resting on his shoulder, and signified that his attendant should close the coffin. This being done, and the cloak removed from the mouth of the sepulchre, he once more clasped it on his throat, and drew it close around the lifeless form which he bore in his arms. Stooping low with his burthen, he ascended the flight of steps already mentioned, and passed out into the air.

"Oh, vo!" murmured David to himself, "that I may be blest, but the gallows will be our portion for our doin' this night."

He followed his master, and they hurried out of the churchyard, passing beneath the ruined archway on the northern side, and down the slope which led to the common road.

His long abstinence, and the exhausting nature of the passions with which he had contended, had so far enfeebled the frame of the young soldier, that it was with difficulty he bore the corpse along. His attendant, who beheld him falter, ran hastily after, and endeavored to prevail on him to deliver the burthen to his care, but Francis would as soon have parted with his life. An unexpected assistance, however, presented itself.

When they came to the stile, which led to the road, they found a man standing near a horse and cart, which was half filled with straw. Francis at once suspected the object of this midnight visit to the grave yard, and resolved to take the advantage of it.

"Is that masther John?" asked the carman in a low voice.

"Have you all ready?" answered Francis, without hesitation.

"All ready, sir; pruh! tumble it in, sir, at once, an' let us be off. Fax, you wor't long. Tumble it in, sir, for I fear the police is out with Mistor Lacy, the magistrate, in these parts.— It will set us to be in town before day."

Francis got into the cart, still holding the corpse in his arms, and they drove up the road without speaking. When they had arrived at the turn which led to the cottage so frequently alluded to, Francis laid a strong hold upon the man, and bade him in a low voice to stop the cart.

"Go down again," said he, "and wait for masther John. Stir, speak, move, raise hand or voice to cross me, and I will shoot you through the brains."

He drew a pocket pistol from his bosom and descended from the cart. The man stood stupefied, looking on, while Francis gathered the shrouded figure once more into his arms, and then cantered down the hill, apparently not displeased to be rid of so fiery a companion.

When the cart was out of sight, Francis hurried up the narrow lane which led to the cottage, and was followed by Davy, whose mind was now completely bewildered by the accumulation of terrors and mysteries which he had undergone.

"The Sack-'em-ups!" he exclaimed, gazing down the road, in the direction of the Seven Churches. "The plunderin' Sack-'em-ups? An' sure, what betterer are we ourselves this holy night after takin' the lady from her people? O mother, mother! its little you thought that any o' your children would ever turn out a Sack-'em-up, to disgrace their parentage!"

They entered the cottage, where the fire was already burning cheerfully upon the hearth.— Having carefully closed the door, and made it fast behind them, they proceeded to arrange the body on a wide form, which was placed near the fire side, and the lantern was hung up, so as to shine full upon the lifeless features.

"There she lies, at last!" said Francis folding his arms and looking down on the dead face, "there now lies Esther Wilderming, the young, the gay, the lovely, and the virtuous! An old woman told me, once, that I had been overlooked in my infancy, and I am almost superstitious enough to credit her. Otherwise, why should it be that there, where my best affections have been centered and my keenest hopes awakened, there I have been ever sure to undergo a disappointment? But I have snatched her out of Lacy's arms, and even this dismal meeting has a consolation compared with that appalling rumor of her falsehood. Esther! dear Esther! I forgive you, now. How beautiful she was! Was! Oh, that word has death in its sound for me.— Esther, I will lead an altered life from henceforth. For aught in this world I never will hope more, not even for the natural blessings that go and come with the revolving year, for I think, if anything could shorten the liberal hand of Nature, and cause her to withhold her ancient customary bounties, it would be the longing of a wretch like me. I never more will dress, game, play, sing, laugh, or mingle in the gaities of earth. My dream of death is out; my plans of quiet and domestic joy entirely baffled. In war, in peace, in action, or repose, in mirth, or in musing, I never more can know a happy feeling; never indeed, oh, never! never! never!"

He sunk down, utterly exhausted by grief, fatigue, and want of food, by the side of the corpse, the fire light shining dusky red on the pale and delicate lineaments of the dead, and on the no less pale and haggard aspect of the living who lay near. David lay stretched at a distance on a heap of fresh straw and rushes, offering up many prayers, and unable to conceive what would be the result of this extraordinary vigil.

* Sack-'em-ups—the Dublin name for resurrection men.

(To be continued.)

REV. DR. CAHILL

ON THE IRISH CHURCH ESTABLISHMENT.

When one reads the history of the early Christian Church, studies the laws of its government, and compares its practices and the lives of its congregation with the parallel views and considerations of modern evangelical systems, the wonder is how any writer of Ecclesiastical learning could call this first, and this last gospel by the same name. Almost in every possible point where comparison can be made, there are few traces of identity to be found: there is not even similarity in the most important fundamental principles: and on the whole record of Revelation, the number of discrepancies, contradictions, and contrarieties of these new creeds far and away outnumber their agreements with the unchangeable truths of the Apostles' faith. No doubt, the most perfect society which shall ever hereafter in coming time be united in the one true belief, can never approach the model presented by the first inspired teachers of the New Testament: no future mortals shall ever reach the lofty pinnacle of sanctity on which they stood, taught by the lips, encouraged by the example, and supported by the Divine Founder himself. But while the Christian scholar cannot hope to see future men as perfect as the chosen Twelve, he does require, as an essential principle, that the past, the present, and the future laws on which Christianity is founded, shall be as perfect and as unchangeable to the end of time as on the morning when the tongues of fire rested on Peter and his associates. Men may be led by example, stimulated by eloquence, decided by entreaty: but by laws alone is the divine will accomplished, the human heart changed, and future happiness secured. Human redemption is a contract executed under the highest law of Heaven: and Christian hope is a corollary

deduced from inflexible decrees written by the hand of God, and witnessed by the whole Court before His Imperial Throne.

With the eye fixed on this early divine disfigurement tracing it from Mount Olivet through the apostolic age: examining the zeal of the first teachers; the works executed in the first centuries; calculating the nations converted; and reading on the page of history mankind regenerated; the earth purified, and man raised through these ages into brilliant virtue, along the elevated points of society, like galaxies of stars in the firmament of the skies, it is inconceivable how any man on a mature consideration of these premises could for a moment be made to believe that the monstrous systems called religion in these our days could be said to be derived from the perfect holy pattern set in the apostolic times. Without wishing to compare societies of men, which is a task always painful, and perhaps unjustifiable, we have only to observe law and practice to be thoroughly convinced that there is no crime so black in the human heart, no blasphemy so deep in the human mind, as even to believe that laws which disgrace the most relentless period of human cruelty, and which redden the worst records of human persecution, could be said to be ordained by heaven, and to be the accredited holy will of God.

These remarks have been called forth from seeing during some time past, and above all during the present year, the peculiar disastrous career of what is called the Church Established in this country and elsewhere. Their long immunity from public exposure, their immense revenues, their unparalleled wealth, the flattery of the State, the patronage, the pomp, the pride, the bloated luxury which go to make up the essence of this huge fabric; all this human accumulation of bad human laws, and worse human passion has been allowed without interruption during the last three centuries, so to surround this human institution, that like an alpine barrier it prevents the drowsy inmates from looking abroad through the nations, seeing the temper of the public mind, and knowing the incongruity of their own position. They have been so long undisturbed in the quiet possession of the public plunder: and they have been permitted to invent so many new forms of belief, that they have insensibly forgotten their first origin, and have almost lost all identity of belief with their first innovators. This voluptuous ease, and this versatile religion have made them indifferent to human censure, or to the reproaches of conscience: and hence we find the supporters of this Establishment performing tricks of late on the Bible which made Europe laugh, which give courage to America, which have set Asia mad, and which will very soon make old England weep. When one examines the pretensions, the government, the creeds and the practices of this varied Church, it is hard to say whether the Establishment is a greater knave, or the British legislation a greater fool. Between the Church and the State the whole case of knavery and folly lies, and history will assuredly decide this case before the present century shall have expired. With all their stratagems they are, nevertheless, very imprudent.

Firstly—The Established Church in these countries possesses a larger revenue than all the Churches of all religions in every country in Europe taken in the aggregate. What a wealthy Hierarchy and Clergy has this old England, when a larger annual sum is paid to them for their spiritual services than all Europe pay to the clergy of all religions in this whole quarter of the globe. And what must the inquirer feel when he learns that this enormous annual sum given by England, this same England presents in the end of each year a larger amount of annual vice; a larger variety of annual creeds; a larger aggregate of annual Christian ignorance than all the peoples of all Europe taken together. It would appear as if "Dives" was appointed Archbishop of Canterbury: that all his clergy lived like himself, clothed in purple and fine linen, and faring sumptuously every day; and that the people, following the example of this Scriptural character, are the true disciples of their bloated master in England. I shall not pursue the text farther; and shall not ask Abraham what will become of them in the world to come. If these law-Bishops had sense equal to their wealth, they would spend their revenues in teaching the old creed for which they are paid; nor would they be framing every day new creeds, for which this money was not given; nor would they encourage Methodists, Darbyites, Independents, Dissenters of all kinds to stand in their ranks: to claim the same position with themselves; to make speeches by their sides at Exeter Hall; and to preach Souper sermons on the highways in company with their own Bible emsaries. The result of this admixture of different preaches has been a union of the different creeds; and hence, as a matter of course, the Methodist, the Dissenter, the Bibleman of all shades and colors appear to the English people as all equal; and thus the old Church is deserted, as being too cold, and too aristocratic, and too prosy, and expensive. Thus all England has deserted the old red standard of Luther; and they all now assemble round the barrel, the stump, or the table of the itinerant saint, where they can sing, or carouse, or smoke, or pray, as the passing feeling of frolic or devotion seizes them. Decidedly these law-Bishops, are with all their wealth, very silly in sanctuary.

Secondly—Since the beginning of the world, I am confident it will be readily admitted, that no man has ever claimed peculiar sanctity before Heaven, or has demanded from his fellow men pre-eminent homage in the name of God, while at the same time his hands are red with human blood, his coffers are filled with plunder, and his character black with varied crimes. What, therefore, must have been the extreme incongruous folly of the modern Church Establishment to send their preachers, to our doors, calling on

us to worship God with them, to join them in prayer, while they have taken from the widow and the orphan their consecrated patrimony; while history records the persecution of our fathers, and points to the red graves of our martyred clergy. How foolish are these men to ask the Irish Catholic to kneel with them in prayer when the very church where these men preach bears testimony of their plunder and sacrilege; where there communion table stands in the place of the old Altar and where the holy-water trough and the old cross address us in mute but thrilling language, that the old consecrated church, which was once the house of God; is now changed into a den of thieves. How foolish in these men to stir up the old forgotten record and remembrance of the block, the rope, and the sword: and by their insults on the highways, and by their blasphemies in the cabins of the poor, awaken a universal and popular vengeance, which have almost driven the country into outrage and rebellion.

When will the British Legislature recover from the infatuation of her support of this anti-social, anti-Christian Church Establishment? She gives the annual sum of eight millions, and a half pounds sterling for education, virtue, Protestantism; and receives at the end of each year an incongruous equivalent of ignorance, vice, and imbecility!—she pays this enormous annual revenue to teach loyalty, order and national union; and she is paid back in India, through the conduct of ordained Biblemen, of military soupers, and Legislative hog's head, an appropriate amount of mutiny, rebellion, and indiscriminate massacre. She pays millions, tens of millions, hundreds of millions, and thousands of millions pounds sterling to a Church Establishment to teach obedience to the laws; and she receives in return public discontent, universal hatred, depopulation of the country at home, mutiny abroad, the contempt of foreign nations, the waste of her exchequer, loss of armies, the degradation of her name, and perhaps the forfeiture of her empire. Her Church Establishment will yet ruin the body and the soul of England, and will fulfil the curse inflicted sooner or later on every nation which opposes the liberty of man, and frustrates the will of God.

In reading over a long file of the Indian journals, it is refreshing to learn that no priest, or nun, or Catholic, has been injured by the ferocious mutineers: and this remarkable fact will stand a permanent evidence to prove that while the Catholics are the most loyal subjects, the bravest soldiers; they exhibit, at the same time, a spirit of toleration, of affection to others, which in the present crisis has even won the assassin Sepoy, and disarmed the crimsoned edge of his murderous and insatiable sword.

August 24, 1857. D. W. C.

IRISH INTELLIGENCE.

At the visitation of the Rt. Rev. Dr. Moriarty in Tralee last week, 418 persons were confirmed in the Catholic Church, viz., 235 females and 183 males.—His Lordship delivered an eloquent and appropriate address to the children.

CONVERSIONS.—On Monday the 17th instant, the Rev. James Mooney, P.P., of Denn, received into the Catholic Church, at Crosskeys, in the county of Cavan, Mrs. Hinds, of Ballyjamesduff, and her daughter, aged about thirteen years, both of whom had been, steadfast and consistent Protestants.—*Meath People.*

IRISH MANUFACTURE AT THE LATE WATERFORD SHOW.—The specimens of Irish manufactured implements exhibited were not inferior to anything shown from the 'sister' countries. Indeed, we are assured by right good judges, that the home-manufactured implements not only suit the country best, but being devoid of all unnecessary trappings, they are likewise the most useful articles. The simpler the construction of the implement or machine the easier it is worked, and the surer it is of being brought into general use. Fanciful and complicated machines may please the taste of an old gentleman, here and there, but farmers and working men, who live by their labor, cannot afford to make use of, or purchase play-toys! Hence it is that we would recommend all implement makers to be as practical as possible in all their ideas. We are gratified to say that we have seen many English and Scotch implements, which at first sight seemed quite useless, from the number of their wheels and other superfluities, simplified and therefore cheapened by the Irish manufacturer.—*Waterford News.*

INSTANCE OF IRISH GRATITUDE.—About three years ago, a poor boy named Shortall, was employed as a servant at Mr. Hart's, at Clara, and finding that his prospects had little chance of being improved in Ireland, determined on emigrating to Australia. The thought was an easy one, but the act was more difficult to realize, as poor Shortall soon found out; for without money in his pockets, or a pair of wings on his shoulders, the task was impossible to be accomplished. But the old adage, that fortune favors the brave, was realized in this case, and after innumerable obstacles, he succeeded in obtaining Government passages to Australia. So far all was right, but yet there were other difficulties to be accomplished; for to his skirt was attached something in the way of a little loving wife and a fine boy, the pride of the mother and of himself. If he left the mother and boy behind him, how were they to be supported during his long journey, was to him a serious question. After revolving the pros and cons in his mind, he determined to take his wife with him and leave the child behind, under the care of some kind neighbor. A woman equally as poor as themselves, undertook the charge of the little child; while his neighbors, animated by such an example, immediately commenced a subscription, and handed the sum of £2 to him, as the result of their excellent feelings, to assist him in emigrating. With this sum Shortall and his fair dame started on their adventurous journey, loaded with the good wishes and blessings of their kind neighbors. Nothing was heard of them for some time, until one fine morning a suspicious document was placed in the hands of the woman who had Shortall's boy in care, and lo! and behold an order for £5 fell from it the instant it was opened. Since that period the woman has continued to hear from Shortall, and has regularly received various sums of money, amounting in the whole to £37.—But a few weeks ago, he enclosed a sufficient amount of money to enable his child and his brother to pay their passages out and join him; and the other day he announced his firm determination of paying the passages to Australia of all those friends who subscribed small sums to enable him to reach the happy country, where wealth is pouring her favors upon him.—*Kilkeny Journal.*

ADMINISTRATION OF JUSTICE.—The re-arrest of Spollen, with a view of putting him upon his trial on the minor charge of robbery, is regarded by more than one Irish journal as a weak effort to appease the public mind, roused and dissatisfied as it is at all the fruitless proceedings of the officials who had the conduct of the Broadstone prosecution.

WOMEN OF PROTESTANT LITERATURE IN IRELAND.—By the following, from the Dublin Nation, we learn that the same imported filth, literature which is destructive to the youth of America of both sexes, is working ruin in Ireland.—"We learn with shame that the circulation of a certain class of English literature is increasing in Ireland! We mean the school of which Mr. G. W. M. Reynolds is the acknowledged head—and whose works have been not only incorrectly described, by an excellent authority, as 'the course of education of a public prostitute.' Thousands and thousands of penny and halfpenny sheets glazing over all the actual and imaginary infamies of London life, now regularly find their way to an Irish circulation; and tend to gradually brutalize our youth. It is time to call the attention of all concerned (and who is not?) to this detestable evil. We believe we have to deal with a serious and growing danger, of the most stealthy and deadly character; the brightest honor of this country—its singular moral purity; we believe that if the circulation of publications of this class to which we allude continues to increase for ten years more at its recent and present rate of progress, we may have in Ireland, for the first time since Saint Patrick, a rising generation only fit for the stews. May God avert this! Humanly speaking, it is but too probable: Such causes always breed such effects. "It is curious—and, indeed, awful—to watch some of the shops where this abominable 'garbage' is sold on a Saturday evening. They are thronged with young men and women—there are at least a dozen such houses in the city; and each house supplies its hundreds with intellectual poison of the grossest kind. It is hard to draw lines of moral distinction in a literature expressly devoted to the cultivation of the Seven Deadly Sins; but we believe the English branch of this literature is really worse than the French. We believe Mr. G. W. M. Reynolds is likely to demoralise more hearts and to damn more souls than Mr. Eugene Sue. About the French school there is either an audacious frankness, which sets even a very low moral nature on its mettle, or there is a semblance, at least, of high sentiment, straining, vice by its incongruity of contrast. Rousseau began his 'Emile' by a warning to any woman who read it that she should no longer count on her chastity—and George Sand tries to reconcile Christian piety with heathen freedom. But the English literary filth is all naked and unmitigated. It appeals to the very brutalities of human nature. It is fit, and only fit, for a gang of Satyrs to gloat over. There is no heathen literature in the world so low a morale. And this literature, its 'Mysteries,' and its 'Memoirs,' finds its way, stealthily, into the hands and the hearts of thousands of our young people every week we live."

THE "TABLET" IN INDIA.—There are many topics upon which men's feelings and opinions will differ widely, according as they are Catholic or Protestant, English or Irish, Europeans or Americans. "We ourselves happen to be Catholic, English, and European; but, though we trust we have the feelings proper to us in each capacity, we cannot believe that they can differ widely from what we should feel if we abstracted everything but Christianity and manhood. There are at this moment in Hindostan a few thousand soldiers, English and Irish, Catholic and Protestant (they are said to be about equally divided), who are engaged in a desperate struggle with heathens and barbarians, traitors and perjurers, monsters who, by their fiendish and atrocious deeds, have put themselves outside the pale of humanity. It is probable that in world history the death of these few thousand English or Irish soldiers under tortures however ingenious, together with the violation, mutilation, and massacre of the women and children whom they are now defending, would be an event of no very great importance as far as its consequences are concerned. On the ultimate issue of the contest, considering the forces now on their way to India, and the amount to which they may be increased, if necessary, it is probable that the massacre of every European now in Hindostan would produce no effect. But whatever consequences, however mighty or however insignificant, were involved, we trust that we should feel as strongly and express ourselves as openly. When we grow indifferent to the fate of our countrymen and countrywomen in the far East now at grips with death, we will be ready, as a Catholic, to start a journal in defence of the Protestant religion, and to sit in Parliament as the Whig member of an Irish county.

DEATH OF A GALLANT IRISHMAN IN INDIA.—Among the many events which have occurred in India, there are few indeed, beyond the wholesale slaughter of women and children which attract our attention more than the fall of some of our gallant officers—men true to the last, and ever distinguished for bravery and loyalty. Among the number of devoted and brave officers who fell at Delhi was Lieut. Mervyn Humphrys, the youngest son of William Humphrys, Esq., D. L., of Ballyhaish House, county Cavan.—When his own regiment, the 20th Native Infantry, mutinied, his horse was shot while riding near the parade, and by some marvellous circumstances, he effected his escape on foot to the British lines, amid a shower of balls from his own regiment. Having joined the 60th Rifles in safety, he marched with this splendid corps upon Delhi. During the march he was rendered helpless by a sunstroke, but moving along with this division and duly attended by the regimental surgeon, he recovered, and was able to join the army at Delhi, anxious to avenge the wrongs inflicted on his slaughtered countrymen. In one of the sorties made by the insurgents this gallant young Irishman took a distinguished part, and he fell while gallantly leading the men under his command into action against the mutineers. This young and gallant officer was much beloved and respected by those who knew him in his native county.

A Lieut. Sadleir, of the Tipperary Militia, was brought before the sitting magistrate at College-street office, on Friday morning, in custody of a police constable, who had arrested him on a warrant granted the previous day on the information of Pierce Somerset Butler, Esq., which stated that Lieutenant Sadleir and Ensign Minchin, of the 6th Royal Lancashire Regiment, had a serious altercation at the residence of the former, at Mountpleasant-square, on Wednesday night, when very intemperate language was used by Lieut. Sadleir towards Mr. Minchin.—The information went on to state that a breach of the peace was likely to occur, as the following note had been received by Mr. Minchin from Lieut. Sadleir:—"Dear Minchin—As satisfaction is required, you have it to get; so name your way, and I am your man. Yours, &c.—Thomas Vernon Sadleir." The foregoing facts having been proved in evidence, the magistrate directed the prisoner to find bail, himself in £500 and two securities of £250 each, to keep the peace. The securities were obtained and the bail bonds completed, when Lieut. Sadleir was released from custody.

The Patron of Murrisk, which has from time immemorial been held on the Monday after the 23rd Aug. in each year, came off on Monday last at the foot of Crough Patrick, near the hospitable residence of the late good, kind, and generous John C. Garvey, Esq., and now the residence of his amiable and accomplished widow. The attendance, as usual, was most numerous, and everything passed off quietly. All the tents were taken down at seven o'clock. The young heir of Murrisk, Francis C. Garvey, Esq., visited the Patron Park about two o'clock, p. m., and on his entering it was loudly cheered by his numerous tenants and those who assembled there. His appearance caused many to mourn the loss of him who, for a series of years, contributed much to the amusements carried on there, but who, alas! is now no more.—His heir, though a child in years, promises fairly to follow in the footsteps of his good and generous parent. He almost daily makes it his study to go among his tenants and see that nothing is wanting to them; and, in common with them all, we add, may he long live to enjoy the ancient property of Murrisk and to follow the path laid out for him by one of the best of men.—*Mayo Telegraph.*

THE IRISH LABOR MARKET.—So many weavers both of cotton and linen fabrics have been tempted by high prices to abandon, for the present, the loom for the sickle, that Belfast manufacturers have been obliged, in several instances, to curtail their make. One house in the muslin line could only find looms for about 20 "chains" last week, instead of their usual issue of five times that number.—*Banner of Ulster.*

THE BRITISH ASSOCIATION.—The meeting of the British Association at Dublin this year is admitted to have been quite a success, and the result is attributed in no small measure to the warm encouragement and support of the Lord Lieutenant of Ireland. On the 1st there was a monster meeting in Dublin Castle, the partakers of Lord Charles's hospitality counting by hundreds, including, of course, all the intellectual lions, resident and strangers, in the Irish metropolis.

A grand cricket match of Irish against English gentlemen has just taken place in Dublin. From the match the Irish players held the superiority. The match concluded on Monday, leaving them victors.

EMIGRATION FROM THE WORKHOUSES.—At the meeting of the Cork Board of Guardians on Wednesday, the business of selecting a number of the female inmates to send off to the settlement of the German Legion at the Cape of Good Hope, was brought forward. We are glad to say that the girls, acting in accordance with the directions of the chaplain, the Rev. Mr. O'Connell, refused to emigrate, in consequence of the want of spiritual provision at the Cape. The Cork Examiner has the following remarks on this subject:—"We have only sufficient space at our command to express our entire approval of the result of Wednesday's meeting of guardians, and of the determination of the young women not to emigrate to the Cape under existing circumstances. Every guardian, no matter how strong his Protestant opinions, asserted the right these women had to protection for their religious faith. Assuming that they emigrate to-morrow, and that, on their arrival at the Cape, they are married to Catholic Germans are they certain of being allowed the free exercise of their religion? We say, decidedly not—and our authority for this statement is the Catholic Bishop of the Cape of Good Hope, the Right Rev. Dr. Moran, the very Prelate who, according to some guardians who took part in the discussion of this matter on Wednesday, was certain to procure priests for them; and do many other things besides." Now, Bishop Moran has recently addressed a memorial to the Governor of the Cape, demanding protection for the religious faith of the Catholic Germans themselves. He states, in this memorial, that at one station there are seventy Catholic legionaries out of the one hundred presiding there; and that the Catholics forfeit a day's pay, if they and the Catholics, and their wives, abstain from attending Protestant worship. This fact is stated by the Catholic Bishop; and we in this country must receive such a statement as conclusive upon the matter. Then again, in the official reply to a letter addressed by Mr. Nicholas Mahony to the Emigration Commissioners, demanding information on this very head, the following paragraph appears:—"To your second question the commissioners cannot reply with certainty. But they apprehend that there is probably no Roman Catholic clergyman in the neighbourhood of the German settlement." Take then, the two-fold fact—that there is no Catholic priest in the neighborhood of the German settlement, and the Catholic soldiers and their wives are compelled, under penalty of forfeiting a day's pay, to attend Protestant worship—and it is clear that the idea of protection for the religious faith of Catholic emigrants to that part of the world, is simply absurd."

For this year, the direct emigration from Belfast to any part of the Continent of America has entirely ceased. It has decreased from year to year, until at length, it became almost a nullity, as compared with the local emigration statistics of former years. It is not, however, to be understood from this, that the actual emigration from the northern portion of Ireland fell off in the same proportion. The direct ports of departure for emigrants at present are Liverpool and Greenock; and to these ports our northern emigrants proceed (passage free) by steamer, to join their respective ships, which, whether fast or slow sailers, are all, of course, 'clippers.'—*Banner of Ulster.*

THE CATTLE MURRAIN.—Information has come from so many quarters that it is quite impossible to entertain serious doubts of its general correctness, although it may be hoped that the extent of the calamity is somewhat exaggerated. According to private letters the long-dreaded cattle murrain has broken out in a virulent form in parts of the counties of Louth and Meath, and in a district about 15 or 16 miles from Dublin on the north-east side. One party is said to have lost in an incredibly short time 40 out of 100 head of black cattle, while a struggling farmer, the owner of 10 cows, has had nearly his whole stock swept off by the disorder. A gentleman just returned from the King's County states that the distemper was raging in that quarter, and that in every instance which had come under his observation the attack had ended fatally. Except in the places specified there are no accounts of any appearance of the disease, and there is nothing to lead to the belief that it has become an epidemic.

The petition to parliament from certain freeholders and inhabitants of Ulster, denouncing the reappointment of Mr. F. C. Beers, alias Leslie, to the Commission of the Peace for the county of Down, after his dismissal, subsequent to the outrage at Dolly's Brae, prying for an investigation into the cause of this restoration, and soliciting the removal of all persons from the roll of Justices of the Peace who appear to be connected with obnoxious societies has been numerous signed; but is not to be presented till next session.—*Northern Whig.*

ATROCITIES OF THE ORANGEMEN—SLAUGHTER OF WOMEN AND CHILDREN.

The Nation gives the following as a few samples of the acts of the Orangemen in Ireland so late as 50 or 60 years ago:—"A regiment of cavalry, called the Ancient Britons, commanded by Sir Watkin William Wynne, were at all times prominently conspicuous for the rigorous execution of any orders for devastation, destruction, or extermination. They were remarked for it by the rebels, and in course of the rebellion they were cut to pieces almost to a man. A very savage abuse of the latitude of power granted to the military by the commander in chief's order, to act without waiting for directions from the civil magistrates, appears in the following instance. Information had been lodged that a house near Newry contained concealed arms; a party of the Ancient Britons repaired to the house, but not finding the object of their search, they set it on fire; the peasantry of the neighbourhood came running from all sides to extinguish the flames, believing the fire to have been accidental; it was the first military conflagration in that part of the country. As they came up they were attacked in all directions, and cut down by the fencibles; thirty were killed, among whom were a woman and two children. An old man, seventy years of age, seeing the dreadful slaughter of his neighbours and friends, fled for safety to some adjacent rocks; he was pursued, and though on his knees imploring mercy, his head was cut off at a blow.

"A young man of the name of Walsh, was brought into Naas, who was said by a female to be the person who shot Captain Swaine, in the action of Prosperous. It is now well known that he was not within 16 miles of Prosperous when the action took place there; nevertheless, he was taken without any form of trial to the ship, and there hanged, dragged naked through the street to the lower end of the town, and there set fire to; and when half burned, his body opened, his heart taken out and put on the point of a wattle, which was instantly placed on top of a house, where it remained until taken down by one of the military, who marched into town about nine weeks after. When the body had been almost consumed, a large piece of it was brought into the next house, where the mistress of it, Mrs. Nowland, was obliged to furnish a knife, fork and plate, and an old woman of the name of Daniel was obliged to bring them salt. These two women heard them say, that 'Paddy ate sweet,' and confirmed with them: 'Yes; they ate sweet.' These women were worthy of a 'Q'—in their eyes." These women were worthy of

credit being judged honest and respectable in their line and situation of life. The news of the Indian revolt reached London on the 27th of June. In July we despatched about 9,000 troops; in August upwards of 15,000, and in ships of greater size and swiftness than before. In the twenty-nine vessels departing in July there was one steamer; in the twenty-eight vessels which followed in August there were seventeen.

THE POTATO DISEASE IN ENGLAND.—The provincial newspapers speak of the potato disease having manifested itself in various localities. In North Lancashire, the Great Eccleston correspondent of the Preston Guardian says:—“The only serious drawback is the potato blight, which without doubt is this year more serious than ever it was. It is, however, principally confined to heavy soils, the light moss lands being only very slightly affected.”

THE STEWARDSHIP OF THE ENGLISH NATION.—A discourse preached in St. John's Cathedral, Salford, on Sunday morning, July 26, 1857, by His Eminence Cardinal Wiseman, Archbishop of Westminster, on behalf of the Manchester and Salford Catholic Orphan Asylum Revised, with Notes, by His Eminence. 6d. London: Dolman.

UNITED STATES.—Among the deaths in this city last week, was one caused by religious excitement or intense conviction of sin, from which the unhappy sufferer, a young lady of much promise could obtain no relief. Medical men could discover no trace of physical disease, and the efforts of faithful clergymen to lighten the burden from her mind were unavailing.

THE ATTEMPTED OBSCURITY OF THE AMERICAN PROTESTANT PRESS.—While every honest man and woman in our country is wondering at the increased depravity among all classes, and trying to find the key of the great temple of filth, so as to enter and purify the Augean stable, we beg leave to call their attention to the journals that enter our hearthstones, and in them they will find the *ons et origo mali*. Take the Daily Press of New York. Commence with the Tribune. Horace Greeley professes to be a very moral man, a steady church-goer; he is at the head of the vast Tribune establishment, employing nearly two hundred persons. He can, if he chooses, exercise a censorship over what appears at least on the Editorial page. We took up his sheet a few days since and there we read an expose of a frail wife, discovered by her husband at a “disreputable house” in a fashionable quarter in *flagrant delicto* as the law books have it. The affair was related with an infinite gusto and regard to details that would have honored those infamous sheets, the *Rape, Broadway Belle, or Venus Miscellany*, recently suppressed by the police.

THE TRUE WITNESS

CATHOLIC CHRONICLE,
 PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES
 FOR GEORGE S. CLERK, EDITOR AND PROPRIETOR,
 At the Office, No. 4, Place d'Armes.
 TERMS:
 Town Subscribers, \$3 per annum.
 Country do 2 1/2
 Payable Half-Yearly in Advance.
 Single Copies, 3d.

The True Witness.

MONTREAL, FRIDAY, SEPT. 25, 1857.

TO OUR DELINQUENT SUBSCRIBERS.—Again we are compelled to address ourselves to this very numerous class of the subscribers to the TRUE WITNESS with the object of inducing them to pay up, a portion at least, of the long arrears in which they stand indebted to this office. That the "times are hard" and money unusually scarce are the excuses with which our demands are constantly met; but we do think that a little, a very little exertion on the part of those to whom we address ourselves, would enable them to discharge our claims upon them, and spare us the disagreeable necessity so often imposed upon us, of asking, but asking in vain, for the payment of a just debt.

To our paying subscribers, and to our local agents whose kind exertions in behalf of the TRUE WITNESS we have had repeatedly to acknowledge, our best thanks are again tendered.

NIAGARA, C.W.—The Rev. Mr. Mulligan has kindly consented to act as Agent for the TRUE WITNESS in the above locality, and the surrounding neighborhood.

NEWS OF THE WEEK.

UP to the time of going to press no tidings of the Cunard steamer of the 12th inst., had been received. Our latest dates are those by the Indian whose budget was very meagre. By the last accounts no change had occurred in the relative positions of the contending forces in Bengal; and all was quiet in the Bombay and Madras Presidencies.

At Belfast there had been a serious affray, attended with loss of life, growing out of the street preaching nuisance. It seems that in that city there is an organization amongst the "Swaddlers" with the express view of insulting their Catholic fellow-citizens as the latter pass along the streets. From their tubs, the evangelical mountebanks belch forth their insulting diatribes against the religion of their fellow-citizens; and the latter, who are but men, and who as men can scarce be expected to put up tamely with such gross and unprovoked insults, retaliate by dragging the impertinent vagabond from his bad eminence, and inflicting upon him a few hearty kicks and cuffs. If it be impossible to approve altogether of this line of action, it must be confessed that the chief offenders are, firstly—the mountebank preachers—and secondly the civic authorities, who do not interpose to prevent this insolent treatment of the Catholic portion of the community. Controversial street-preaching is, in short, a practice, which—whether indulged in by Papis or Protestant—should be promptly and summarily put down by the civil magistrate.

THE SEPOY MUTINY.—Though the columns of the English press teem with the most minute details of the horrid incidents of this unexpected outbreak amongst the pampered soldiers of our Eastern army, its origin, and the ultimate designs of the mutineers, are still enveloped in considerable obscurity. From the particulars however which have reached us, it would seem that the revolt partakes rather of the character of a religious, than of either a political or national movement; and that the hostility of the insurgent leaders is directed not so much against British rule, as against Christianity in India. Its authors and instigators are, we believe, to be looked for amongst the Moslem population of that vast country, and not amongst the Hindoos; the latter being but the tools by means of which the former hope to re-establish Moslem supremacy, and the authority of their false prophet, by replacing the Mogul dynasty on the throne of Delhi. Viewed in this light the bloody contest now raging in the East may be looked upon as but another act in the great drama wherein, in the Middle Ages, a Godfrey of Bouillon, a St. Louis of France, a Richard Ceur de Lion of England, and a Saladin, played the most conspicuous parts, and the denouement of which will be the final victory of the soldiers of the Cross over the circumscribed followers of the Arab impostor: the scene indeed alone is changed, from Palestine and Egypt, to the plains of Indostan; from the field of Ascalon and the walls of Damietta, Acre, and Jerusalem, to the valleys of the Ganges and the Jumna. Tottering to its fall in Europe, Mahomedanism is again doing battle, not for existence, but for supremacy in further Asia; and it is but a political accident that the soldiers of Protestant Great Britain are at this moment engaged as the van-

guard of the Christian host. As Christians, then, irrespective of every other consideration, we heartily wish a speedy and complete success to our gallant but sore pressed fellow-countrymen in India; for their defeat would be a severe blow to the cause of Christianity in Eastern Asia.

That many and gross defects have obtained in our Indian administration, and that cruelties have been repeatedly perpetrated by the subordinate revenue collectors upon the unfortunate ryots, must be admitted by all; but it does not seem that these have had any share in provoking this savage outbreak. Indeed, in their published manifesto, the insurgents make no allusion to ill-treatment on the part of the British Government, and complain of no acts of tyranny to which they have been exposed. The injudicious attempts at proselytism to which some commanding officers appear to have lent their sanction, seem to be the only well founded grievance which the mutineers can bring forward in explanation of their conduct.

The marvel however is this—that we should find Mahomedans—the most rigid of iconoclasts—and the Hindoos—the most sensuous of idolaters—arrayed under one standard, and making common cause in the name of religion.—Strange as this phenomenon may however appear, it is by no means an uncommon one. It is but the old story of Herod and Pilate becoming reconciled when Christ is about to be crucified; and still at the present day, we see the motley and hostile sects of Protestantism, discarding their mutual antagonism, and meeting one another in friendly embrace, in the presence of their common foe—the Catholic Church.

To the Catholic therefore, no matter of what origin, the fierce struggle now waging in Bengal should be an object of intense interest. Were it but a contest for the sovereignty of the Indies, or a national uprising of the oppressed native populations against the alien intruder upon the soil, we could easily understand how the sympathies of Britain's enemies might be enlisted upon the side of the insurgents. But it is not so.—The avowed object of the mutineers is to restore the ancient dominion of Islam within the walls of Imperial Delhi; and to involve in one common ruin the hated followers of the Crucified. Thus the triumph of the insurgents would be the signal for the persecution and extirpation of Christians of all denominations, from Cape Comorin to the Himalaya. The still flourishing missions of Catholicity, the numerous spiritual children of St. Francis Xavier, and of the noble army of martyrs who poured out their blood upon the plains of Indostan, are as much the objects of Mahomedan hatred, as are the professors of that modified form of Christianity which the world calls Protestantism; and the flood which should sweep away the latter, would not spare the children of the Church. That God may, in His mercy, be pleased to avert the impending danger should, we say, be the prayer of every Christian, irrespective of national origin; for it is not so much British rule, as Christianity itself, that is now menaced by the allied forces of Brahmand of Islam.

That the difficulties in which the British Empire now finds itself involved—that the urgent need it has of the strong arms, and bold hearts of its Catholic soldiers, whom in the hour of its prosperity it has shamefully neglected and most unjustly treated—and the necessity of keeping on good terms with Catholic France—may have the effect of teaching it a salutary lesson for the future, and of inspiring it with more equitable sentiments towards the Catholic people of Ireland, will, we trust, be one result of this Indian mutiny. Too long and too loudly has it boasted of its material prosperity; it has now to drink of the bitter chalice of humiliation, and to learn how vain in the sight of God are all those things wherein it prided itself. God grant that it may profit by the lesson.

Not that we would be supposed for one moment to derive any satisfaction from the horrid tragedy now enacting in the East. Such sentiments would be unworthy of a Christian, and degrading to a man. We should indeed more than doubt the Christianity, more than suspect the manhood, of him who could read, we do not say with satisfaction, but without pain and indignation, the harrowing accounts given in the public press, and which we have good reason to believe fall far short of the hideous reality. He must indeed be a brute, lower than the brute in fact, who can find pleasure in the unmentionable cruelties inflicted, without provocation, by the treacherous Sepoys—not only upon their officers by whom they have always been most kindly treated, but—upon delicate and helpless women, upon innocent and tender babes. Outrages such as these appeal to the heart of every man worthy of the name; and though as Christians we cannot approve of the vindictive tone of the excited Protestant journals in which they are recounted, yet we do hope that they may be met with chastisement swift and terrible—a chastisement so carefully discriminating that all the world shall be compelled to admit its justice—a chastisement so severe, that it shall make the ears of all who hear of it to tingle.

The *New York Freeman* seems to gather much solace from an admission lately made in our columns—wherein, after pointing out the dangers to which our Catholic civilisation in Canada is exposed from the rapid growth of Orangeism, and contrasting the official countenance given to it here by our Canadian authorities, with the manner in which it is treated on the other side of the Atlantic, we observed that "they manage these things better in England;" deducing also from the above premises the conclusion that, in some respects, "Canada is worse for Catholics than the British Isles." This our cotemporary seems to look upon as an admission, of the impolicy of the movement of which the Buffalo Convention was the exponent; and of the propriety of encouraging Catholic emigration to the United States, rather than to any portion of British North America.

Our respected cotemporary jumps too rapidly to his conclusion. For, granting for the sake of argument that Canada is a worse home for Catholics than the British Isles, it by no means follows as a logical consequence that, at its worst, it is not infinitely superior to any part of the United States at their best. Because A is less than B, it does not follow that it is not greater than C.

And again; our remarks as to the disadvantages of Canada, in a Catholic view, for the Irish emigrant, were intended for, and are applicable to only one section of the Province, and to that section which politically, socially, and religiously does the most resemble the United States. And here is the point to which we would respectfully invite our cotemporary's attention—that the social persecutions to which Catholics in Upper Canada are repeatedly subjected, and the disadvantages under which they labour, are owing—not to our British connection or the ascendancy of Imperialism—not to any monarchical or aristocratic leaven in our institutions, but—to the rapid assimilation of those institutions, in U. Canada at least, to those of our democratic neighbors. Indeed, betwixt the Upper Canadian Orangeman and ultra-Protestant, and the "Know-Nothings" of the United States, there is no appreciable difference. Both are animated by a common hatred of Catholicity, which in both countries occasionally finds vent in acts of violence against the persons and property of members of our religious orders; but whilst in the United States it is in vain for Catholics to look for protection or redress from the laws—in Canada, our numbers are sufficient to procure for us some attention and respect from our legislators and governors. We have for instance forced upon the former a recognition of the right of a Catholic minority to separate schools; we have, in some degree, released ourselves from the onerous and degrading shackles of "State-Schoolism" beneath which our co-religionists on the other side of the lines still groan, and which the democratic nature of their institutions tends every day to rivet still more firmly upon them. This simple fact must be, to any unprejudiced mind, a conclusive proof that Catholics in Canada exercise a greater influence over the Legislature, than do Catholics in the United States; and that whatever may be the condition of the former as compared with that of Catholics in the British Isles, it contrasts favorably with the condition of their brethren whose lot is cast in the model republic.

The *N. Y. Freeman* would also do well to bear in mind that in Lower Canada the condition of the Catholic population is, at least, as favorable as that of any Catholic community on the face of the earth; and though it must be confessed that it too often happens that, when our Lower Canadian Catholics come repeatedly or closely into contact with their Yankee neighbors, they lose much of that high civilisation and healthy morality for which amongst all the people of this Continent they stand honorably conspicuous, still, thanks to their distinctive nationality, to their distinctive language and religion, the intercourse betwixt our Catholic population in Lower Canada and their Yankee neighbors is by no means so frequent as is the case in the Upper Province. The consequence is that in Lower Canada our institutions still retain traces of their Catholic origin, as our people still retain the unmistakable traces of that noble courtesy which they inherited from their Catholic ancestors; and that thus the social and political condition of the people is very different from, and far superior to, that of the Catholics of Upper Canada, which is more Protestant, and essentially Yankee.

There is moreover this important difference betwixt the position of Catholics in the United States, and in this country; that—whilst in the former the Non-Catholic, Popery-hating portion of the population is in such an overwhelming majority, that no amount of Catholic immigration can have any appreciable effect in ameliorating the condition of the despised minority, or of reducing the disproportion of numbers betwixt them and their Protestant task-masters—in Canada the numbers of Catholics and Non-Catholics are so nearly balanced, that a steady stream of emigration from Catholic Ireland, directed toward these shores, would in a few years raise the former to the level, at least, of that of their

Protestant fellow-citizens; and would thus have the effect of putting a stop to the social persecution, and other disadvantages to which at present they are occasionally exposed in that section of the Province where Protestants are in the majority, and Yankee principles in the ascendancy.

This was one of the objects of the Buffalo Convention; but to provoke a *stampede* from the United States to this country, or to induce settled emigrants in the United States to abandon their farms, were objects certainly not contemplated by the Canadian members of that assembly. We believed then, as we believe still, that despite of the many physical or material advantages of the United States, Canada, on account of its great moral and religious superiority over the former, presents many strong inducements to the Catholic emigrant, to give it the preference as the future home of himself and children. We have in short, in proportion to our numbers, and the extent of surface that we occupy, more religious institutions, a greater number of churches, priests, schools, and colleges; and it is in this that our moral and religious superiority consists. The zeal of the Catholics in the United States, and, in proportion to their means, the great things they are doing for the good of religion, must excite the admiration and love of every true son of the Catholic Church throughout the world.

Our friend must also pardon us if we assure him that, in so far as Catholics in Canada are concerned, his speculations as to the probability of our eyes being opened to the advantage of "Annexation," are premature. Our eyes have long been opened to the consequences of that measure; and it is because we see clearly that those consequences would be immediately and irretrievably fatal to our best interests as Catholics—that it would place in the hands of our enemies the weapons for overthrowing our glorious institutions, the means of corrupting, by an ungodly system of education, the faith and morals of our children, and the opportunity for gratifying their long cherished hankering after the property of our religious societies—that we oppose it heart and soul, as the greatest disgrace, the greatest misfortune that could possibly befall us. To Catholics, "Annexation" means Protestant ascendancy; to French Canadians it implies "being improved off the face of the earth;" and whilst the rabid Protestants and Orangemen of Upper Canada, and their allies, the *Rouges*, and infidels of Lower Canada, may and do look forward to it as the consummation of their hopes, we, who glory in the name of Catholics, and who cherish the laws, the language, as well as the religion of our adopted country, dread it as the worst of calamities. In the words of the *Journal de Quebec*, with whom on this point we cordially agree:—

"Rather than allow ourselves to be swallowed up—absorbed—by the Yankees, it is our firm conviction that French Canadians ought to be slain fighting to the last man." Amen.

The sincere respect that we entertain for our cotemporary of the *N. Y. Freeman's Journal*, our admiration of his talents, and our gratitude for the valuable services rendered by him to our common Mother, the Catholic Church—sentiments which we are always happy to have it in our power to express—prevent us from further prolonging an unprofitable controversy. One other consideration only would we suggest to him.

From his own showing, the number of Catholics in the United States, speaking the English language, are under two millions—"near two millions." If the statistics of emigration to the United States may be relied upon, the number of Catholics of British origin—i.e., from the British Isles—should exceed five millions; the loss therefore to the Church, by apostacy and other causes in the United States within a few years, must exceed three millions. From which it would appear that the moral atmosphere of the United States is not favorable to Catholic life.

Now, if this be so, would it not have been better—we do not say for the development of the material resources of the United States—but for the interests of religion, the salvation of souls, and the honor and glory of God, if a large portion of the Irish Catholic immigration which there has been lost, had been directed to our more northern soil, where there is no reason to doubt that the far greater number would at once have been provided with religious consolations for themselves, and a sound Catholic education for their children, and have been thereby, themselves and descendants, secured to the Catholic Church?—To this question, we would beg of our cotemporary not to reply until he has first carefully pondered it, not as an American citizen, but as a denizen of that more glorious city, wherein is the temple of the living God.

"JOURNAL OF EDUCATION" FOR LOWER CANADA.—In this section of the Province, the great social problem of the day—how to educate all, without doing violence to the conscientious convictions of any—seems to be progressing towards a satisfactory solution; thanks to the mutual toleration that happily obtains where Catho-

lics are in the majority, and to the untiring efforts of our spirited Chief Superintendent of Education.

The object of the *Journal of Education*, which is published in both languages, is to put the public in possession of the facts, which testify to the rapid progress that the cause of popular education is making in Lower Canada. In this light this publication is very valuable; for that progress is the best possible proof of the advantages of the system which, in view of the heterogeneous elements whereof our population is composed, we in Lower Canada have at length succeeded in establishing. We have not aimed at enforcing uniformity; we have not, as in Upper Canada, attempted to keep out of sight the all-important fact, that our population comprises elements which cannot, under any mode of treatment, be made harmoniously to combine in one common school system. Strictly speaking, we have no "common" school system in Lower Canada. We have one system for Catholics; another, and different system, for the Non-Catholic portion of the community; and it is because we are separate in our school system, that in other things we present to the world the appearance of a truly united people. It would be well for the cause of education, well for civil and religious liberty, if the Protestant majority of Upper Canada would profit by our example.

"Freedom of Education" is an integral part of "religious" liberty; for in principle there is no conceivable difference whatsoever betwixt taxing a man for the support of a "school system" to which he is conscientiously opposed, and compelling him to pay for a "church system" of which he disapproves. There is therefore, if we would respect the fundamental principles of "religious" liberty, no mode by which the State can contribute towards the education of the people, except that of the Separate, or Denominational system—the system which we have adopted in Lower Canada, and which is producing fruit abundantly. That that system may long continue to thrive amongst us, is our ardent hope, and we may add, our confident expectation. It is administered by able and honest men; it strongly recommends itself to our people of both origins, all of whom are sensible of the advantages of education; and but few of whom, we trust, are indifferent to the blessing of perfect "Freedom of Education." In these facts do we find a guarantee for the stability and extension of our Lower Canadian "Separate" School system, and for the maintenance of that "civil and religious" liberty which is the peculiar glory of this favored section of the Province, and to which there is no counterpart to be found on the North American continent. The United States, and Upper Canada, alike groan under the loathsome yoke of "State-Schoolism;" there, as everywhere, where Protestants are in the majority, the rights of the minority are trampled under foot, and their remonstrances are treated with contempt by the tyrant majority; here, and here alone, are the true principles of "religious" liberty rightly understood, and faithfully exemplified in our practice.

A great and arduous work lies before the Chief Superintendent of Education for Lower Canada, and we doubt not that he will prove himself fully equal to the glorious task. His it is to prove that the problem—how to reconcile perfect "religious" liberty with a State provision for education—may be solved; and that an enforced uniformity is not so favorable to the cause of public instruction, as is that separate system which we have adopted in this section of the Province, and under which the religious scruples of Catholics and Protestants are alike respected by the State. In this work he may expect, and will doubtless encounter much opposition. The friends of "State-Schoolism" are strong, numerous, and clamorous in U. Canada, and will of course do all in their power to compel us of Lower Canada to adopt their slavish theories. In this they will perhaps be seconded by the admirers of democratic despotism in this section of the Province; the *sos disant* liberals, who have taken up with the cast off clothes of the Socialists of Europe, and strut about in their second hand finery, with a complacency marvellous to behold. The ultra-Protestant press will likewise do its utmost to cry down an educational system which affords equal advantages to Protestants and Papis; but despite the hostility of demagogues, socialists, and bigots, if true to his principles, and faithful to the system which he has been appointed to administer, the Superintendent of Education will triumph over all obstacles, and transmit to his successors unimpaired the precious deposit which has been confided to him. That he may succeed in this, is the prayer of every Catholic, of every friend of free education, of every one capable of appreciating, or worthy of enjoying, the blessings of "civil and religious liberty."

TO CORRESPONDENTS.—*Pater Familias* received; but upon the whole we think it better to avoid all further discussion upon the character of the person to whom he alludes. Her one great object is to be notorious, and she would rather be abused than not talked about at all. For this reason, and because we do not think it desirable to keep the name of an immodest woman continually before the eyes of our readers, we believe that the interests of morality will be best promoted by taking no manner of notice of her whatsoever.

BEWARE OF QUACKS.—We read in our United States exchanges, that a Mrs. Halm at Albany, who calls herself an "Indian Doctor," has been committed to prison on the verdict of a coroner's jury for causing the death of a young woman of eighteen, by administering poisonous drugs, with intent to procure abortion.

In the *Montreal Herald* of Wednesday last we find the following paragraph:—

"Dr. F. Tumblety—The 'SOI DISANT' INDIAN HERB DOCTOR.—This person was yesterday arrested and committed to jail on a charge of felony (contravening the Act 4 and 5 Vict. cap. 27)—upon the warrant of Mr. Coursoil the Inspector and Superintendent of Police."

We suppose that the person above alluded to is the same as the "Dr. Tumblety" whose name appears on the title page of an infamous and obscene pamphlet, now, we regret to say it, being extensively circulated as a "Private Medical Treatise," amongst our young people, and which is recommended, by its author as an excellent work to place in the hands of our "sons and daughters." Of the professional abilities of the said Dr. Tumblety we know nothing; but of the immoral tendencies of the pamphlet which bears his name, we will speak without reserve; and we unhesitatingly pronounce it to be one of those blackguard publications which have, and can have no conceivable purpose except to corrupt the morals of all who read them; and which richly entitle their writers and disseminators to a cell in the penitentiary, and a sound whipping from the hands of the common hangman.

We invoke therefore the aid of our brethren of the press, regardless of religious differences, in our efforts to discountenance these dangerous publications, and to put in action the machinery of the law against their filthy disseminators. These fellows are the pests of modern society, and seem to be every day increasing. From the cess pools of our corrupt civilisation they rise up in swarms; they breed like maggots in carrion, and pollute the very atmosphere in which we have our being. The hand then of every man should be against them; they should be hissed, hooted, and, if necessary, kicked out of Christian society; and if this public expression of scorn and hatred should not suffice to banish the obscene invaders, the majesty of the law should be invoked against them, and the civil magistrate called upon to enforce its heaviest penalties.

This, we say again, is no sectarian question; none upon which there should be any difference of opinion between Papists and Protestants. As fathers, we are all alike interested in preserving the morals of our children from the assaults of these insidious and filthy emissaries of Satan, who, for the most part as ignorant as they are unprincipled, try to worm themselves into the confidence of an unsuspecting public by presenting themselves under the garb of the professional man, whilst in reality they are but the agents for circulating clandestinely the dangerous literature of the brothel.

For the credit then of our fair city we do hope that the *Montreal press* will set an example by moving energetically in this matter. On more than one occasion we have had to acknowledge gratefully the noble stand taken by the *Montreal Herald* against the vendors and advertisers of immoral works; and we feel confident that on this occasion he will not belie his honourable antecedents. If he has any doubts as to the character and moral tendencies of the pamphlet to which we have made allusion above, he will do well to procure a copy, and to lay it—as we have done—before some members of the medical profession; asking them what they think of it—and whether it is not—as we have represented it to be—a work utterly useless in a physical point of view, and in a moral point of view, one most dangerous to place in the hands of young persons of either sex?

If its author thinks that we have spoken unjustly of him, our Courts of Law are open to him, and we are quite prepared to abide the issue of their decision.

Speaking of the Divorce Bill lately passed by the British Legislature, and the prospects of success for a similar measure, which it seems will shortly be laid before our Canadian Parliament, the *Toronto Colonist* of the 18th remarks:—

"The English papers generally highly commend it. The French papers, on the contrary, think it is irreligious and immoral. The Roman Catholic journals of Ireland denounce it as socialistic and deistical. We perceive the French journals of Lower Canada view it with anything but admiration; whilst their religious contemporaries in Upper Canada are 'down upon it' with a vengeance. It would be a curious thing to see Upper and Lower Canada pitted against each other on this measure next Session; and it really looks as if this would be the case."

We fear however that, as in many other instances, the members for Lower Canada, though Catholics in name, will be found ready enough to sacrifice the interests of religion and morality to those of a Ministry; and that they will offer but little firm resistance to the measure which, the *Colonist* hints will "next session" be laid before them. What indeed can we expect from the men whom we (Catholics) return to Parliament?—or why should we expect them to approve themselves more honest upon a measure for legalising Divorce, than they were upon the occasion of Mr. Drummond's infamous Religious Incorporations Bill? This measure was introduced by a so-called Catholic; by one whom Catholics had raised to power; and was supported by the votes of the Catholic members connected with the Ministry—amongst others by M. Cauchon, one looked upon as the talented and fearless champion of Catholicity in Lower Canada. With these melancholy and degrading facts fresh in our memory we do not, we confess, entertain any very sanguine hopes of our present Catholic representatives. They will do as they have done heretofore; and consult, not the

interests of morality, the honor and glory of God and His Church, but the interests of the Ministry, to whom as the dispensers of official patronage their first allegiance is felt to be due.

From the present Ministry we have nothing to expect. If, as is most probable, the Protestant majority of Upper Canada clamor for an assimilation of the Marriage Laws of this country to those of Great Britain, there is no reason to doubt that a Divorce Bill will form part of the Ministerial programme for next session; and though, if Lower Canada were faithful to its duties, and its representatives faithful to the sacred trust reposed in them, such a measure might be successfully opposed, we have no reason to expect that such will be the case.

On the contrary; we believe that a Canadian Divorce Bill will be carried, and as it can only be carried—i.e., by a Ministry reckoning amongst its members professors of the Catholic faith, which teaches that Christian marriage is essentially an indissoluble union of man and woman. A purely Protestant and avowedly anti-Catholic Ministry with, say, Mr. George Brown at its head, might introduce such a measure, but would have no chance whatever of carrying it. All Catholics would unite in opposing such a measure proposed by such a Ministry; some for political reasons, and because of their being "in opposition;" others from higher motives, and because divorce a *vinculo matrimonii* is essentially anti-Christian, and saps the foundation of the entire social edifice which for nigh two thousand years it has been the glorious mission of the Catholic Church to erect. We have, we say, little or nothing to fear from our enemies, for we can always protect ourselves against them. But God protect us from our friends! for they only are to be feared. Protestant bigotry has never hurt the Church; no weapon forged by the hands of her enemies has ever prevailed against her; and in every instance, since she emerged from the catacombs, it would appear from a careful study of history, that the blow which has wounded her, has been dealt by the hands of her own unnatural children, and that she has suffered more from the treacherous friendship of Caesar, than from the outspoken hatred of her bitterest foes. It was, for instance, by professing Catholics that the measure the most insulting to our Bishops, Clergy and Religious, that ever was mooted in Canada, was proposed and supported in our Provincial Legislature; and if ever the right of Divorce be recognised in this country, and License to Commit Adultery be conferred by Act of Parliament, we may feel assured that it will be owing to the want of honesty amongst our Catholic representatives, and to their tame subserviency to an unprincipled and venal Ministry.

That the calamity with which we are menaced may yet be averted, is possible; that it would be averted, if we were only true to ourselves, and to our Church, is certain. Even amongst our Protestant brethren there is, if not a large, yet a highly respectable body which, upon the indissolubility of the Marriage tie, still holds to the ancient teachings of the Catholic Church; and if we would combine with it to maintain, in their integrity, the laws of Christ, and that tie upon which the happiness of the family, and consequently the prosperity of society depends—if, making, not our particular advancement, or our private ends, but the honor of God and His Church, the great object of our aspirations, we would but cordially unite with one another—French Canadians with Irish Catholics, and Irishmen with French Canadian Catholics—we might still bid defiance to the combined forces of infidelity and immorality. There is however but little hope for us so long as we continue to attach more importance to the emoluments of office, than to the interests of the Holy Catholic Church.

We would direct the attention of our friends to the subjoined appeal in behalf of the Rev. Mr. Duggan's mission—to which the sanction of the Bishop administrator of this Diocese has been given:—

FOR THE LIBERAL AND CHARITABLE.

To the Editor of the True Witness.

DEAR MR. EDITOR,—You would confer a great favor on me by publishing the following letter in your valuable journal, as I wish, having obtained the permission of the Rt. Rev. Bishop, to date the commencement of my mission from this great Catholic city of North America. I have left my home, and all that was dear to me there, at the request of my Bishop with the hope of raising funds to build a church in the ancient town of Athlone. The enclosed letter of the Rev. Mr. Kilroe, will sufficiently explain the great need the people of that district are in of a church, where those lessons of purity and virtue will be taught them, which have rendered the Irish people so famed throughout the Catholic world.

I am, Mr. Editor, with much respect,
Yours sincerely,
MICHAEL DUGGAN, C. C.
Longford, Ireland.

Montreal, Sept. 21, 1857.

Athlone, 31st July, 1857.
DEAR FATHER DUGGAN,—Accept my best thanks for the willingness with which you have undertaken the arduous mission of going amongst the good Catholics of America, especially our dear Irish countrymen, to solicit subscriptions for our new Church of St. Mary's. Declining health and advancing old age render me totally unqualified for the performance of this necessary good work, which you have so kindly and charitably undertaken to do.

It will be your task to represent to our dear Catholic friends that the present miserable chapel in which the adorable sacrifice is offered, and in which the people assemble to worship, was built many years ago, when poor persecuted Catholics were only too happy to be allowed to assemble in obscure lanes and slums; but by permission of Divine Providence the times are happily now changed. By a fortunate combination of circumstances I have now procured one of the finest sites in this kingdom, and, as you know, had the foundation stone of our new Catholic Church laid on the 29th of last month, by the Lord Bishop of the diocese, Rt. Rev. Dr. Kiluff. The work is progressing rapidly. The people of the parish, as you are aware, have contributed fully to the extent of their means. The people of the surrounding districts, and the clergy of the diocese, have also given us very efficient aid. But to complete a temple worthy of Religion, in this age of spiritual progress, we feel painfully obliged to seek assistance from the charitable and good wherever they may be found. Go, then, accompanied by the blessings and prayers of more than 4,000 Catholic inhabitants of this Parish, among a noble and generous people. They will not surely refuse a trifling donation for a pur-

pose so high and so holy, and without so much need. The letter you bear from our saintly and zealous Bishop, and the sacrifice he has made in giving us the benefit of your services for this mission, supply the very best proof of our wants, and a justification of the appeal we make with confidence to the charity of our fellow Catholics on the other side of the Atlantic. Oh! how the hearts of the many exiles from this and the surrounding parishes will bound with joy, when you announce to them that instead of the miserable hovel of Mary's dyke, which they once knew, we are erecting on the old Parade Hill, a magnificent church, with the cross 170 feet high, towering over the conventicles of Athlone.

That you may succeed in your holy mission, shall be the constant prayer of your grateful and faithful servant.

K. KILROE, P.P.,
St. Mary's Athlone.

Rev. Michael Duggan, Longford.

I most cordially approve of Rev. Mr. Duggan's journey to America with the view of raising subscriptions among the good and generous Catholics of that fine country, towards the erection of St. Mary's Catholic Church at Athlone. I join with the venerable Pastor of St. Mary's, the Rev. K. Kilroe, in wishing for the Rev. Mr. Duggan's mission every success; and I fervently pray that bountiful God will amply reward those who, by their contributions, will enable him to realize the sum required for so laudable and so holy a purpose.

Given at Longford, this 3rd day of August, One Thousand, Eight Hundred and Fifty-Seven.

JOHN KILDUFF,
Bishop of Ardagh.

To the Editor of the True Witness.

Montreal, September 22, 1857.

DEAR SIR—Having lately had occasion to visit Quebec, I was much surprised to find on the table in the cabin of the *Quebec* a number of anti-Popery tracts, ostentatiously displayed for the benefit, I suppose, of us, Popish travellers. From one of these, entitled "La Fille du Tisserand," ("The Weaver's Daughter," ornamented with a cut of a most villainous-looking individual in a monk's habit, gestulating fiercely at two females), I will translate a few extracts, just to show the precious stuff provided for the special entertainment of our good Canadian brethren.

The "Weaver's Daughter" is giving an account of her conversion:—

"I was brought up in the strict observance of the forms and practices of the Roman Church, which, as I had been always told and firmly believed, was the only true one. I went regularly to church, I knew my catechism well, went often to confession, never missed mass, and scrupulously observed all the fasts and feasts. I was consequently considered by others and by myself, too, a very pious girl, and thought myself a great favorite of her whose name I bear, and whom we worship in our ignorance as Mother of God."

[Venerable Fathers of Ephesus! in what are these blasphemous sentences better than the arch-heretic Nestorius, whom you, in the fifth century, condemned for denying this very title to our dear Mother!] "But my religion was all on the outside," goes on our pious heroine, "my heart remained proud and hard, and my temper irritable; notwithstanding all this show of morality, I knew not the religion of the Bible. Having never read that book, I knew not that it requires a change of heart; I felt myself guilty before God, and was not aware that, in order to gain heaven, it was necessary to be born again in the Holy Ghost. In my ignorance, I contented myself with outward forms, as is the case with most Catholics"—(why not say *all*, Miss "Weaver's Daughter," who talks so suspiciously like a book?)—"and yet I firmly believed, because the priest said so, that I was in the sure way of salvation. If my heavenly Father had not taken pity on me"—(oh highly-favored Mary!)—"I should have lived and died without knowing the only means of salvation—namely, faith in the Redemption by the precious blood of Christ!"

It is an old saying that "hears need to have good memories." This saintly heroine had said a little before that she knew her catechism well; if she did she would have had no need to learn from the tract distributors the great mystery of the Redemption. Even in the shorter catechism prepared for very young children, there are two little questions and two little answers that ought to have given pious Miss Mary an idea of it.

Q. Why did Christ become man?
A. To redeem and save us.

Q. How did Christ redeem and save us?
A. By his sufferings and death on the cross.

What a naughty girl was this "Weaver's Daughter," after all her "change of heart," to go tell such nasty fables. Truly, the hundreds of distinguished converts—lords and ladies, bishops and ministers, men of science and erudition, who yearly enter the portals of the Church of Christ—must needs look sharp, for our "Weaver's Daughter" has made the grand discovery that they all plunge right into a state of "ignorance," and embrace a religion of mere "outward forms," in which no "change of heart" is necessary! What an astonishing discovery on the part of the "Weaver's Daughter!"

But it was not to notice this silly trash squirmed from the capacious mass of the American Tract Society—"Rue de Nesson"—that I took up my pen; but simply to ask, through your paper, whether the owners of the steamer, *Quebec*, are employed by the Tract Society as agents; if so, it is well that Catholics should be duly aware of the fact, and take their measures accordingly. I am much mistaken, if they will submit to have vile and most offensive publications thrust upon them in steamboats, which they refuse to receive into their houses. They never take such impertinent liberties with the religious belief of others, and they certainly will not allow others to take them with theirs.

Believe me to be, Dear Sir,
Yours, &c., &c.,
A CATHOLIC CITIZEN.

The best thing that Catholics can do, under the circumstances detailed above, is carefully to avoid going on board of the steamer *Quebec*, and always to select some other mode of conveyance, when they have occasion to travel. If the owners of the *Quebec* will do the dirty work of the French Canadian Missionary Society, they must expect to see their boat deserted by all Catholics.

We have been requested to state that, at a meeting of the St. Patrick's Total Abstinence Society, held on last Sunday in St. Patrick's House, Mr. Andrew Clarkin was unanimously elected member of the Temperance Vigilance Committee for St. Mary's Ward, in the room of Mr. James McCann, who ceased to be a member.

A NOVEL ARTICLE IN THE LATE EXHIBITION.—At the late Exhibition one of our citizens, Mr. Edward Murphy, exhibited a case containing 184 microscopic slides, prepared and mounted by himself. They appeared to be well selected objects, illustrative of Canadian Natural History. Among them were some forty specimens prepared from forest trees indigenous to Canada, and on this account possessing uncommon interest for the naturalist. We learn with much pleasure that a first prize and diploma have been awarded to Mr. Murphy by the Committee of the Industrial Department.

DISASTERS AT SEA.—Great excitement has been caused by the foundering at sea on Saturday the 12th inst., of the steamer *Central America* bound from Havana to New York. The ill-fated vessel, in whose construction there must have been some radical defect, had on board at the time of the catastrophe 593 persons including crew and passengers; of the latter a number were women and children, of whom to the credit of the crew and officers of the "Central America" be it said, all were saved. The total number of lives lost is stated at 493. The captain, an officer in the United States Navy behaved nobly, sticking by the wreck to the last moment, encouraging the efforts of the crew to keep the vessel afloat, and doing his best to keep up the drooping spirits of the passenger. This gallant and chivalrous gentleman's name is given as Captain Herndon, and his fellow-countrymen may well feel proud of him.

The following particulars of this sad calamity are taken from a letter written by one of the survivors, Mr. Childs:—

"I left Havana in the steamship *Central America* for New York on Sept. 8. The weather was delightful and the sea calm on the passage from Aspinwall. On the afternoon of the day of sailing from Havana, fresh westerly breezes sprung up. On the following morning the wind blew very strong, the gale continuing to increase in violence as the day advanced. At night there was no abatement in the fury of the gale, and it commenced raining torrents. On Thursday it blew a hurricane, the sea running very high. On Friday, the storm raged fearfully. At 11 o'clock in the morning of this day it was first known among the passengers that the steamer had sprung a leak, and was making water fast. A line of men was immediately formed, and they went to work bailing out the water from the engine rooms, the fires having already been extinguished. We gained on the water so much that we were able to get up steam again; but we held it but a few minutes, and then she stopped forever. Bailing continued, however, and was kept up in all parts of the ship until she finally went down. During Friday night the water gained gradually, but all on board being in pretty good spirits, they worked to the best of their ability, feeling that when the morning came they possibly might speak some vessel and thus be saved. The fatal Saturday came at last, but brought nothing but increased fury in the gale. Still we worked on, and about 2 o'clock in the afternoon the storm lulled a little and the clouds broke away. Hope was renewed, and all now worked like giants. At 4 p. m. we espied a sail, and fired guns and placed our flag at half-mast. It was seen, and the brig *Marine* of Boston bore down upon us. She came near us, and we spoke to her and told our condition. She laid by about a mile distant, and we, in the only three boats saved, placed all the women and children, and they were safely put on board the brig. As evening was fast approaching we discovered another sail, which responded to our call and came near us. Capt. Herndon told them our condition, and asked them to lay by and send a boat, as we had none left. She promised to do so, but that was the last we saw of her except at a distance, which grew greater and greater every moment. At seven o'clock we saw no possibility of keeping afloat much longer, although we all felt that if we could do so until morning, all would be saved. In a short time a heavy sea for the first time broke over the upper deck of the vessel, and then all hope faded away. Life-preservers were now supplied to all, and we sent up two rockets, when a tremendous sea swept over us and the steamer in a moment went down. I think some 400, or some 450 souls were launched upon the ocean at the mercy of the waves. The storm at this moment had entirely subsided. We all kept near together, and went as the waves took us. There was nothing or very little said, except that each one cheered his fellow comrade on. Courage was thus kept up for two or three hours, and I think for that space of time no one had drowned; but three who could not swim became exhausted. After this, gradually one by one passed away to eternity. The hope that boats would be sent to us from the two vessels we had spoken, soon fled from us, and our trust was alone in Providence—"and what better trust could you or I ask for?" I saw my comrades sink fast, and at one o'clock that night I was nearly alone upon the ocean, some two hundred miles from land. I heard, however, shouts from all that could do so, that were not far from me, but I could not see them. Within an hour from this time I saw a vessel, which I judged to be about one mile from me. Taking fresh courage, I struck out for the vessel and reached it when nearly exhausted, and they drew me on board of it by ropes. It proved to be a Norwegian bark from Belize Honduras, bound for Falmouth, England."

The Review.—The whole of the Active Volunteer Force of this city, under the command of Colonel Freye, were reviewed on the Champ de Mars yesterday afternoon by the Colonel commanding the district, the Hon. G. Moffatt.—He was accompanied by Lieut. Col. Dunkin and the officers of his Company; Lieut. Col. Tylee and the officers of his Company; Captain Latour of the Rifles, Major Morland, Captain Haldimand, Captain Cooper and others. Besides these there were on the ground Col. Wylie, Major Lyman, Col. David, and the officers in command. The horse artillery were under the command of Major Hogan; and the cavalry of Captain Ramsay. The following Companies of Rifles were on the ground:—Captain Evans'; Major Fletcher's; Capt. May's; Captain Devlin's; Captain Bartley's; Capt. Hill's; Capt. Belle's; and Captain McPherson's.—They went through the various evolutions most creditably. The Colonel commanding was pleased to express his high satisfaction at their appearance. There was a great crowd on the Champ de Mars, and the windows of the new Court House overlooking the parade ground, were completely filled. Every one was pleased, and the fact of having such a fine body of men to fight for our rights, and defend our liberties in times of trouble and danger may well make Canada proud.—*Argus* of Saturday.

THE STATE OF THE CROPS IN THE WEST.—The crops in the western part of the Province are generally good and well saved. This is the testimony of a friend of ours who has travelled over a large section of the country within the last three weeks, and paid much attention to the condition of the harvest. From his own observation, and the information communicated to him by his numerous friends in those townships through which his route lay, he reports that the grain and root crop about St. Thomas, Orwell, Richmond, Staffordville, Middleton, Caledonia, Windham, and Glenford, Co. Wentworth, are excellent, and the farmers are extremely well satisfied with their prospects.—*Toronto Colonist*.

A VETERAN.—Among the visitors to the Provincial Exhibition on Friday, we noticed Mr. Daniel McGrath, now in the 160th year of his age who had walked to the grounds from his residence in Griffintown. He is in extraordinary preservation for a man of his age. Mr. McGrath is the father of Mr. Thomas McGrath, lately one of the members of the City Council. He is a native of Tallow, County Cork, Ireland and was born in 1751. He has been in Canada for 21 years, having emigrated hither in 1825. We have said that the old gentleman walked to the exhibition grounds; he also walked home after visiting and examining everything worth seeing. He still retains his faculties almost unimpaired; can easily read with spectacles, and superintend work without them.—*Pilot*.

One of the best Dentists in New York, says the "Persian Balm" will save thousands of teeth a year. We believe this; it is the best article for the teeth before the public.

SELECTION OF EMIGRANT GIRLS AT NEW YORK.—Mr. Vere Foster will hear with more regret than we feel surprise, that thirteen out of the seventy young Irish girls, in whose welfare he took such a generous interest, and whom in an evil hour he took to New York, the most profligate city upon earth, have been seduced by some heartless scoundrels, and are wandering about the streets, houseless, friendless, and ruined! Why did Mr. Foster go to the States at all? Here this class of emigrants would have been welcomed and cared for. The girls were, it is said, induced by the sailors on ship to the course of life they adopted, and the *New York Tribune* holds that the commander of the ship is responsible, and that there is reason to believe that on the packet ships which come from European ports to the port of New York, more women are prostituted every year than in London, Paris, and New York put together. The name of the ship alluded to is the *City of Mobile*. We earnestly implore the philanthropists of Great Britain who may assist emigrants hereafter, to set their faces strongly against sailing vessels from Great Britain to this side of the water—there are many of them nine weeks on the water, whereas, by steam they can reach Quebec in ten days!—*Toronto Times*.

Married.

On Tuesday the 15th inst., at the residence of the bride's father, Cobourg, by the Rev. M. Timlin, R. B. McDougall, Esq., merchant, Peterboro, to Jane, eldest daughter of T. Duignan, Esq.

MONTREAL MARKET PRICES.

| | | September 22, 1857. | |
|-------------------------|--------------|---------------------|------------|
| | | s. d. | s. d. |
| Flour, | per quintal | 16 3 | @ 17 6 |
| Oatmeal, | " " | 12 0 | @ 13 0 |
| Wheat, | per minot | 0 0 | @ 0 0 |
| Oats, | " " | 2 0 | @ 2 3 |
| Barley, | " " | 3 0 | @ 3 9 |
| Buckwheat, | " " | 4 0 | @ 0 0 |
| Peas, | " " | 3 0 | @ 4 0 |
| Beans, | " " | 8 0 | @ 10 0 |
| Potatoes, | per bag | 3 0 | @ 3 9 |
| Mutton, | per qr. | 5 0 | @ 8 0 |
| Lamb, | " " | 5 0 | @ 7 0 |
| Veal, | " " | 5 0 | @ 12 0 |
| Beef, | per lb | 0 4 | @ 0 9 |
| Lard, | " " | 0 9 | @ 0 10 1/2 |
| Cheese, | " " | 6 0 | @ 1 0 |
| Pork, | " " | 0 7 | @ 0 8 |
| Butter, Fresh | " " | 1 3 | @ 1 6 |
| Butter, Salt | " " | 0 10 | @ 0 11 |
| Honey, | " " | 0 7 1/2 | @ 0 8 |
| Eggs, | per dozen | 0 8 | @ 0 0 |
| Fresh Pork, | per 100 lbs. | 50 0 | @ 55 0 |
| Ashes—Pots, | " " | 45 0 | @ 0 9 |
| Pearls, | " " | 42 0 | @ 42 3 |

TESTIMONIAL TO THOMAS D'ARCY M'GEE, ESQ.

The Friends of THOMAS D'ARCY M'GEE, Esq., propose to present him at an early day, before the close of October,—with a substantial Testimonial of their confidence and regard; and with that intention the Committee, which has authorized the undersigned to make this public announcement of the fact, have already placed in the hands of the Treasurer (JAMES SADIER, Esq.) the sum of NINE HUNDRED and FIFTY DOLLARS, contributed spontaneously by a few gentlemen of this city. The list of contributors, as completed, will be made public on the occasion of the Presentation, of which due notice will be given.

M. P. RYAN,
Franklin House, Chairman.
JAMES SADIER,
Cor. Notre Dame & St. Frs. Xavier Sts., Treas.
JAMES DONNELLY,
McGill Street, Secretary.

Montreal, Sept. 17, 1857.

D. & J. SADIER & CO.

WOULD inform the Catholics of QUEBEC that they will OPEN, on MONDAY, 28th instant, the STORE in ST. JOHN STREET, next door to Mr. ANDREW'S, Hardware Merchant, with a large and well assorted Collection of

CATHOLIC BOOKS, AND MISCELLANEOUS SCHOOL BOOKS, &c.

As the place will only be kept open for a few weeks, persons desirous of purchasing Books, either by Wholesale or Retail, would do well to give an early call.

FABRIQUE OFFICE OF MONTREAL.

NOTICE TO CONTRACTORS.

TENDERS will be Received at the FABRIQUE OFFICE, 15 St. JOSEPH STREET, up to the 29th instant, for the Erection of a PRESSBURY and VESTRY, in Stone and Bricks, on the GROUND of ST. PATRICK'S CHURCH.

Plans and Specifications to be seen at the above Office.

Sept. 23. E. M. DUBOIS, Agent.

INFORMATION WANTED

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

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

September 22nd, 1857.

CASH HOUSE.

McDUNNOUGH, MUIR & Co.,

185 Notre Dame Street, East End, near the French Parish Church, Montreal.

HAVE JUST RECEIVED a large and carefully selected stock of Flowers, Ribbons, Velvets, Silks, Trimmings, Shawls, Dress Gowns, Robes, DeLaines, Gloves, Hosiery and Underclothing, Cloths, Mantles, Flannels, Blankets, Gents' Shirts and Collars, Fancy Soap, and other Fancy and Staple Dry Goods, Small Wares, &c. &c.

Terms Cash, and no second price.

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, Champroving, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

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

Try this great "Home Luxury."

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

FOREIGN INTELLIGENCE

FOREIGN INTELLIGENCE. Rumors were current in Paris of the approaching visit of the Pope and the Coronation of the Emperor. The Emperor has arrived at the Camp de Chalons, which is to be visited by the Prince Consort and the Duke of Cambridge. We need not say, however, that they will not be present at its solemn inauguration to-morrow by the Bishop of the Diocese, in the presence of His Imperial Majesty, and possibly of the Cardinal Archbishop of Paris. The public recognition by the Emperor of the religion of his country in all great and important undertakings is a course of conduct which deserves commendation and the solemn Mass at which the French army will assist to-morrow will be the means of cementing more closely the attachment which subsists between His Majesty and his brave soldiers. The object of the present military assemblage is declared by the Emperor himself to be "not a vain spectacle offered to public curiosity," but "a serious school to be turned to profit by persevering labor," the results of which would be evident if France should again require the services of her army. His Majesty, it should be remarked, occupies an ordinary tent, and possesses no luxuries beyond those of any of his officers. On Thursday the sentence *par contumace* of deportation was pronounced upon the remaining conspirators in the plot against the life of the Emperor Napoleon. The names of those condemned, and whose arrest has not been effected, are Ledru Rollin, Mazzini, Massarenti, and Campanella. The Duke de Gramont goes to Rome as the Ambassadorial successor to the Count de Rayneval, and the English papers take advantage of the appointment to hint that his chief object will be to coerce the Holy Father into undertaking a series of extensive reforms in the Administration of the States of the Church. It is natural that the English press should look forward with interest to any change which would be likely to embarrass the Holy See. No living monarch has a greater desire to ensure the happiness of his subjects than Pope Pius IX., and any amelioration in their condition, social or political, may safely be left to the wisdom and benevolence of His Holiness. At the same time, we venture to think that the Duke de Gramont will take his instructions how to act in his new capacity, not from the English press, but from his Imperial master. It is not unlikely that the good offices of the new Ambassador will be employed in persuading Piedmont to pursue a more dutiful course towards the Holy See, and it is to be hoped that a reconciliation, so ardently to be wished, may be one of the results of his appointment. Weekly Register.

THE NAME OF THE NEW FRENCH MEDAL.—The Emperor has decided that the medal commemorative of the campaigns from 1792 to 1815 shall bear the name of the "Medaille de Sainte-Helene."

THE "ENTENTE CORDIALE."—The Memorial Bordenais, in its impression of the 31st ult., after a brief summary of the recent deplorable massacres in India, publishes the following appeal to the French people:—"All Christian hearts, without distinction of nationality, will sympathize with the sufferings of their brethren in Bengal, and in the other provinces where the rebellion prevails, and will be ready to come forth to their aid."

"But we Frenchmen, who in recent and different calamities, especially at the time of the earthquake in Martinique, and at the time of the inundations of 1856, received such substantial proof of British sympathy—we who fought and suffered side by side with the English in the late Crimean war—we hold it as our duty to be the first to come forward to offer help to those of our friends and allies who are in misfortune."

"We therefore express the wish that a public subscription may be opened without delay to receive the gifts of those who are desirous of giving a proof of their sympathy for the unhappy victims of the Indian insurrection."

"At the head of this list we doubt not will appear the names of the most august personages and of the highest functionaries. All the notabilities of the country will subscribe."

"There is not a town in France which will not make it a *point d'honneur* to appear in the list, and we need not add that the city of Bordeaux will figure among the first."

quite an ovation on the part of the populace, who welcome their monarch with the greatest delight and enthusiasm. What will Kossuth and his admirers say to the admission in the organ of Lord Palmerston that "the circumstances rendered it necessary Francis Joseph has but to say the word, and all Hungary would rally to his raised sword as one man."

It had been stated in explanation of the concentration of Russian troops on the Austrian frontier, that they are merely there for review by the Emperor, as he goes to Germany.

RUSSIA. Many persons still deny that the Russian Government is concentrating a *corps d'armes* in the south-west of the kingdom of Poland; but it is a positive fact that large bodies of cavalry have recently marched from Lublin and Radom towards the Austrian frontiers. On the 20th of last month powerful detachments of Russian artillery also entered Czenstochan and Kielce, which last place is close to Cracow. It is not, however, probable that Russia meditates any breach of the peace. Her object is to keep Austria in check, and to prevent her interfering too much in the affairs of the Danubian Principalities. Cor. of the Times.

PERSIA. There is much speculation in Paris as to the course Persia will pursue in executing the treaty of peace, and it is surmised that Russia will prompt the court of Teheran to break faith with England, now that her hands are full in India; but there are at present no solid grounds for believing that the Shah will not act with good faith.

Lord Elgin arrived at Hong-Kong on the 6th of July, in perfect health, but with only officers without an army, he is not in a position to do much. There are various rumors as to his proceeding northwards, some say to Japan, but the Times correspondent says the course really resolved upon is this:—A few days after this mail has been despatched, the Calcutta, the Shannon, the Pearl, the Inflexible, the Hornet, and two gunboats will proceed northwards, to rendezvous at Shanghai, and to proceed thence to the mouth of the river Pei-ho, on which river Pekin stands. Arrived at the nearest point to the capital, Lord Elgin will despatch to the authorities, for transmission to the Emperor, a letter requiring the Emperor within a specified time either to recognize or to repudiate the acts of his officers at Canton. If the Court of Pekin repudiate Yeh and pay compensation for past injuries, and give security against their recurrence—well. If, as is most probable, either no notice be taken of the letter, or a disposition be shown to entangle the Ambassador in questions of ceremonial, Lord Elgin will declare war, and thus relieve the relations of the two Powers from their present anomalous position. Canton will then be occupied, the trade of the northern ports will not be unnecessarily interfered with, but such further proceedings will be taken as may be necessary to bring the Court of Pekin to reason.

The French Government has received a despatch by the China mail, announcing that a conference had taken place at Hong-Kong on the 7th of July, between Admiral Guerin, commanding the French squadron, Admiral Seymour, Lord Elgin, and General Ashburnham.

If Lord Elgin's mission fails, war will be declared by France and England simultaneously.

INDIA. The news from India brought by the last mail is "horrible and heartrending." There is no other name for it. Let us not attempt to deceive ourselves. It is pregnant with matter for the gravest reflection. In the first place, what is our condition before Delhi? A fortnight since we were told that we had 13,000 men before the city, and that the assault was imminent. The truth has now come out. We have 2,000 men before Delhi, and we have the cholera in the camp. The rebels, better stored, better fed, and better sheltered, continue their occasional sorties; our men are harassed to death, the rains have set in, and if we may credit the opinion of well-informed persons in India, Delhi will not be captured for some months. This great fact is now clear to us; the rebels sweep the province of Bengal, and though they recoil from our terrible bayonets, those, alas! are too few and too scattered to maintain any definite ascendancy. In a word, our position is most hazardous. It is true that, with the exception of Agra, we have defeated the rebels wherever we have come in contact with them; but the success of General Havelock in the recapture of Cawnpore was only purchased after three desperate engagements. This at least proves Nana Sahib to be not easily disconcerted, and to have both the will, the capacity, and the means to give our generals serious trouble. Yet it is not so much the force of the rebels that we dread—we won our ground in the face of great odds; but it is the thought that pestilence and famine, as well as battle, may thin our scattered forces, may strike down the bravest hearts, and render them in camp, in town, or in garrison, an easy prey to cruel massacre. It is in this that we dread, that they will be worn out before relief is afforded, and a second Cabul massacre terminate the terrible struggle. It is this fear, as a morning cotemporary well expresses it, which makes every earnest man "write with impatience" at the flippancy with which in anticipation the great deeds of the army, now scattered at sea, are boldly foretold when concentrated at Calcutta. The country must arouse itself to a full sense of the danger which threatens our very existence in India, and of the terrible fate our countrymen are so gallantly struggling against.—Press.

The result at Lucknow is yet unknown. We think, however, notwithstanding the deplorable loss sustained in the death of Sir H. Lawrence, that the circumstances reported are encouraging. It is distinctly asserted in the Indian journals that the rebels at this place (Lucknow) are beginning to experience the disability predicted from the first, in the want of munitions. They have still firelocks and powder, but they have no percussion caps, and cannot manufacture them, while balls were also said to be failing them for their cannon. What is of more value, however, than these reports is the communication made from Lucknow itself by Sir H. Lawrence's successor in the command, that he considered himself able, dating from the 8th of July, to hold out for six weeks. This would leave ample time for General Havelock's force to disengage of Nana Sahib, and march afterwards to the relief of the Lucknow garrison, besides which it appears reasonable to presume that the very presence and operation of a victorious column of troops at less than 55 miles' distance would of itself exert some impression upon a dastardly rabble. Most anxiously, however, do we look forward to the intelligence that the arrival of efficient succors, either the remainder of the Chinese force, or that from the Cape, or that from those shores, has finally released our commanders from their straits and our countrymen from their perils.—Times.

By the official reports published last year at Calcutta upon the Anglo-Indian army, that army comprised in 1856 320,000 men able to bear arms. In that army there were but 30,000 men of the British

troops, being a little less than one-third. The extreme disproportion between the British troops and the native troops of India, considered generally, explains the present revolt in Bengal. The history of the world offers no other example of a conquering power of 30,000,000 of people governing a conquered race of 140,000,000 by means of an army of the vanquished element of which exceed the conquering element in the proportion of 10 to 1. The possibility of the existence of such a state of things is the most striking proof of the superiority of intellect over purely physical force. But, to-day, having taught to the native troops nearly as much as we know ourselves of the art of war, we must be more surprised to find, under all the circumstances of the present case, that the armies of Madras and Bombay still remain faithful and loyal during the revolt of the Bengal army. On the other hand, the Sepoys of the Bengal army are not so much formidable by their number as from the fact that they belong to a race more dangerous than the Sepoys of other times. The Sepoys who were subject to Clive, to Coote, and even to Wellesley, were principally taken from the Presidency of Madras, or the inferior provinces of Bengal—populations remarkable for their peaceable and submissive character; but the Sepoys of the army of Bengal have been drawn from the Mussulman tribes and the Mahrattas, people of the most bellicose and most enterprising spirit of the Hindostanee race. Their stature generally equals, if it does not exceed, that of the English soldier; their complexion is scarcely darker than that of the Spaniard, while they carry their fanaticism to the extreme, whether it be prompted by the spirit of intolerance of the Mahomedan or Hindostanee religions, or by the dreadfulness with which the two races have carried on in India during whole centuries.—Cor. of the Nord of Brussels.

MADRAS.—Nothing is stirring in the Madras Presidency, and Southern India seems to repose in unbroken security. The army is believed to be faithful to the government, and the breath of suspicion does not rest upon its unshaken loyalty. At Madras, where a panic was for some time prevalent, the European community have enrolled themselves as volunteers, and are being organized as a military body. The Hindoo and Mahomedan inhabitants had presented an address to government, expressive of their attachment to the British rule, and abhorrence of the frightful atrocities committed by the mutineers. In reply, they were thanked for their sentiments of loyalty, which they were required to make generally known. Subscriptions had been opened for the relief of the sufferers in Bengal, as well as for the families of the 1st Madras Fusiliers, many of whom had fallen while serving against the mutineers. BOMBAY.—The Bombay Presidency, though sometimes disturbed by unnecessary panic, is in a state of perfect tranquillity. At Ahmedabad, during the last fortnight, about seven troops of the Guzerat Irregular Horse attempted to raise the standard of revolt, but they were promptly punished by the Commandant, Captain Taylor, who shot two of them, and took the rest prisoners. They have been tried and condemned, and it is likely they will expiate their crimes on the gallows. An emetic occurred at Panderpoor, a sacred town near Sualpoor, in which the Mamlukdar, or native magistrate, was killed, but this has led to no serious result.

Blowing up the Magazine at Delhi.—The following narrative, officially communicated to government by Lieutenant Forrest, gives an accurate detail at last, with respect to the blowing up of the magazine at Delhi, on the outbreak of the mutiny. Lieutenant Forrest shares with Lieutenant Willoughby the honor of this brave action:—

On the morning of the rebellion, Lieutenants Willoughby and Forrest, and Sir C. Metcalfe, were in the arsenal when they heard of the treachery of the native Sepoys, and they took active measures to check their advance upon the arsenal. They closed and blocked up the gates, and placed six cannons to command the different entrances. These preparations had hardly been concluded when a body of mutineers appeared and called on the defenders to open the gates. On their refusal scaling ladders furnished by the king of Delhi, were brought up, and the rebels got on the walls and poured on to the arsenal. The guns now opened, and took effect with immense precision on the ranks of the enemy. Four rounds were fired from each of the guns. Conductors Buckley and Scully distinguished themselves in serving the pieces rapidly, the mutineers being by this time some hundreds in number, increasing in force, and keeping up a quick discharge of musketry. A train had been laid by Lieutenant Willoughby to the magazine; and the decisive moment soon approached, Lieutenant Forrest being wounded in the hand, and one of the conductors shot through the arm. The signal was given to fire the train, which was done by conductor Scully. The effect was terrific; the magazine blew up with a tremendous crash, the wall being blown out flat to the ground. The explosion killed upwards of a thousand of the mutineers, and enabled Lieutenants Willoughby and Forrest, and more than half of the European defenders of the place to fly together, blackened and singed, to the Lahore gate, from whence Lieutenant Forrest escaped in safety to Meerut. Lieutenant Willoughby was less fortunate, and is now said to have been killed on his way to Umballah."

SERIOUS DIFFICULTIES OF THE MUTINEERS.—We learn from one of Col. Neill's letters that the mutineers in his district had expended their percussion caps, and were converting all their detonators into mottoblocks. A Cossid from Lucknow is said to have declared that the mutineers there were in want of shot, and were reduced to the necessity of firing stones from the guns. At Delhi, too, percussion caps appear to have been wanting, and the small arms men, for want of ball, were using slugs made of the electric telegraph wire. It is also reported that lately, having no fuses for their shells, they had been obliged to have recourse to some very inadequate substitute. This is a serious disadvantage under which it was from the beginning obvious that the mutineers would soon come to labour. They have been drilled to the use of the more powerful weapons fabricated by a race more advanced in civilization; but they are not sufficiently advanced in science and the mechanical arts to fabricate and repair these arms, or the peculiar ammunition they require, as they are worn out and expended. Their temporary equality with Europeans, in respect of weapons, may therefore be considered as having already ceased to exist. And they lie under this additional disadvantage, that, having been accustomed of late years to employ the improved arms, they have become unaccustomed to the use of those in which they were once so skillful.

TERRIBLE TRAGEDY AT JHANSI.—The following extract from a letter, just received, giving a detailed account of the death of Captain Skene, Superintendent of the Jhansi District, and of his noble wife, also of Captain Gordon, Assistant-Superintendent, will be read with thrilling interest by all to whom those officers were known:—It is all true about poor Frank Gordon. He, Alick Skene, his wife, and a few Peons managed to get into a small round tower when the disturbances began; the children and all the rest were in other parts of the fort—altogether 60. Gordon had a regular battery of guns, also revolvers; and he and Skene picked off the rebels as fast as they could fire, Mrs. Skene loading for them. The Peons say they never missed one, and before it was all over they killed 37, besides many wounded. The rebels, after butchering all in the fort, brought ladders against the tower, and commenced swarming up. Frank Gordon was shot through the forehead and killed at once. Skene then saw it was of no use going on any more, so he kissed his wife, shot her, and then himself."

The following are extracts from the letter of a young officer just arrived in Bengal, dated Chinsurah, July 11:—"Here I am, you see, far on my way to Delhi and Cawnpore. We disembarked at Calcutta on the 4th, and arrived here next day, this place being only 35 miles from Calcutta. We were about to start for the Upper Provinces, via Allahabad (Benares) &c., and I assure you long for that day that brings us on to face our duty; accordingly, we were off by the 10th, and in a short time we were at the station. Such a horrible incident had not been perpetrated before. You in England will not believe the story, for the truth is so awful, that the newspapers dare not publish it. The soldiers are furious, and wherever they get at the mutineers depend upon it that they will be commensurate with the outrages they have done. Very little is said among the memoral officers; the subject is too maddening; but there is a curious expression discernible in every face when it is mentioned—a stern compression of the lips and a fierce glance of the eye, which shows that when the time comes no mercy will be shown to those who have shown none. I will only disgust you with two instances; but, alas! there are only too many similar ones:—"An officer and his wife were tied to trees, their children were tortured to death before them; and portions of their flesh rammed down the parents' throats; the wife then ravished before her husband—he mutilated in a manner too horrible to relate—then both were burnt to death."

"Two young ladies named (very pretty), were seized at Delhi; stripped naked; tied on a cart, taken to the Bazaar, and there violated. Luckily for them they soon died from the effects of the brutal treatment they received."

"Can you wonder that, with stories like the foregoing (and there are plenty such), we feel more like fiends than men? Our fellows have crossed their bayonets and sworn to give no quarter, and I pray that God may give me health and strength until we settle with these scoundrels. I will write no more on this subject, for 'tis too maddening."

The following is from an officer in one of the regiments just arrived in India:—"The Mint, Benares, June 26. We are all moving up to Allahabad, about 70 or 80 miles from here. There a column is to form which will be joined by the forces coming down from Delhi, and then it is supposed all will proceed to Lucknow, and so on to the whole province of Oude. I should think that before long there will not be such a thing as a Sepoy left. We are getting the upper hand of them."

I dare say that by the time you get this letter you will have read accounts of some of the atrocities and enormities committed by the mutineers; but you may rest assured that you have not heard of the worst by a long way. A description of the outrages will never appear in print. They are of too harrowing and barbarous a character for that. They have not appeared in the papers here. The female portion of their victims have been treated in a more horribly brutal way than has ever been seen or heard of. You may some day hear a recital of some of the worst of the outrages perpetrated on our poor countrywomen, but you will never see them in print."

THE MASSACRE AT CAWNPORE.—Our Times correspondent at Calcutta sends us the following account of the Cawnpore massacre:—"The first accounts of the mutiny at Meerut and of the reception of the rebels at Delhi reached Cawnpore about the 16th of May. The garrison of that station, the European regiment having been transferred to Lucknow, consisted of three native infantry regiments, the 1st, 53d, and 56th, one native cavalry corps (the 2d), and about 50 European Artillerymen. The station is built on a dead level, possesses no fort or place of refuge, and is in every respect ill-adapted for defence. When, therefore, the news of the Meerut revolt reached Cawnpore, and it became evident that that example would shortly be followed by the native garrison there, Sir Hugh Wheeler at once turned his attention towards the provision of a fortified position, in which at all events, he might await the arrival of succours. He pitched upon the hospital barrack, in the centre of the grand parade, for the purpose. He entrenched it, armed it with all the guns of the battery, placed in it the women belonging to the depot of Her Majesty's 32d Foot, the ladies of the station and others, and himself remained prepared to act on the first sound of alarm as circumstances might dictate."

"On the 31st letters were written to Calcutta to state that an outbreak was imminent that Sir Hugh Wheeler had no means at his disposal to put it down that there were from 400 to 500 women and non-combatants at the station, and to defend these not more than 150 fighting men. The utmost he could do would be to defend them all in the entrenched hospital, which he had victualled for three weeks, until reinforcements could arrive from Calcutta.—The 1st, 2nd, 3rd, and 4th of June passed away; not one day without alarm; and yet there was no outbreak. On the morning of the 5th an officer, the only one who, from the first, had pooh-pooh'd the idea of an insurrection, wrote to a friend in Calcutta ridiculing the precautions that had been made. In the afternoon of the same day he wrote to the same friend enclosing his will, and stating that the crisis had arrived or would be upon them that evening.—He, poor fellow, was one of its first victims. The particulars of the insurrection have not yet been told. We only know that many officers were killed on their way to the entrenched camp, that one of the first acts of the mutineers was to seize the treasure, about £160,000; to open the guns, and let loose the prisoners. They then gated and set fire to the houses, murdered every Christian they came across, and finally proceeded to attack the entrenched barracks."

"Here, however, General Wheeler had an advantage. The rebels had no guns. He had several, though of small calibre, and with their assistance he would have been able to keep any amount of insurgents armed only with old Brown Bess at bay till the end of time."

"It is at this point of the narrative that Dhondoopunt Nenaje, *quasi* Rajah of Bithoor, appears upon the scene. This feud in human shape was the adopted son of the late Heishwa. On the demise of that functionary he applied to the Government of India, and subsequently to the Court of Directors, for the continuation to him of the enormous pension assigned to the deceased. By both parties he was refused, but Lord Dalhousie allowed him to keep six guns at his castellated palace at Bithoor. These guns turned the scale against our unhappy countrymen at Cawnpore. "This man, generally styled the Nana Sahib, was well known to the residents of Cawnpore, and in prosperous times was always glad, or appeared glad, to receive them at his castle, and to accompany them on their shooting excursions. He is a middle-aged man, dark-complexioned, and but for a dishonest expression would have been considered a good-looking man. The writer has seen him and shot in his company. The moment, however, that he heard of the mutiny at Meerut, and had felt the pulse of the troops at Cawnpore, his mind was made up. We had refused him his 'rights'; he determined to gain them himself or perish in the attempt. His first hostile act was committed on the persons of fugitive ladies and children from Futleyghur and elsewhere, about a hundred in number. Bithoor is only six miles above Cawnpore, and as they were passing the former place *en route* to the latter he stopped their boats, brought them on shore, and remorselessly shot every one. He then tied their bodies together and threw them into the river. This was Dhondoopunt Nenaje's declaration of war against the British Government. This occurred early in June. The revolt broke out at Cawnpore on the 5th. No sooner had intimation of it reached the Nana than he took his guns and joined the rebels, assuming the command in person. Guns were procured also from other quarters of large calibre, and with these he commenced pounding Wheeler's intrenchment, to which, with his small calibre guns, he could not adequately reply. Notwithstanding this, and that

in the first fortnight he lost about one-third of his force, Wheeler's heart never failed him. Sally after sally he hurled his balls; always drove the enemy before him. Had not there been so great a crowd of ladies within his charge he could with ease have cut his way to Allahabad. "A strong party" of 200 of June, they had but two days' supply of food; and they had no water, their ammunition was at its lowest ebb. From being confined to a number, in a barrack, originally designed to contain about 200, and from the bodies lying unburied all around them, disease had had form had come among them, and was decimating their ranks. But the heart of the gallant Wheeler rose with the crisis. On the 26th he was determined to make one last effort; one grand assault on the enemy's position, and to take from them the necessary supplies. He came out with his half-starved band, charged the enemy, and drove them from their position; but he had no cavalry. The enemy had been joined by a second regiment from Oude; and the two coming upon his flanks, just as he drove the infantry before him—coming with a proportion of 12 to 1, compelled him to fight his way back. He himself was mortally wounded, and lost many men in the action. Its result and the death of Wheeler the next day damped the hopes of the garrison. They had neither food, water, nor ammunition; to remain there was to die. In this emergency they sent Mr. Stacy, the deputy collector, on the 27th of June, to treat with Nana Sahib. He was received by that victorious leader with great civility. The following most favorable conditions were agreed upon:—The garrison (including women, children, and camp followers) were to be permitted to take their arms, property, and a lac and a half of rupees with them into country boats provided for their reception; in which they were to proceed to Allahabad. The ingenuity of hell never before devised a blacker scheme of treachery than that deliberately planned by the Nana and shared in by all the rebels at Cawnpore, those rebels being Sepoys who for years had eaten our salt. Our poor, miserable, half-starved countrymen were conducted, faithfully enough to the boats—officers, men, women, and children—and pushed off into the stream in full confidence in the good faith of these devils; but they had scarcely done so, when, on a signal given by the Nana himself, guns were opened upon them from the bank; and out of the 40 boats they embarked in some, were sunk, others set on fire, and the rest pushed over to the Oude side, where cavalry in waiting for them, in their eagerness to slay the Caffres (infidels), rode their horses belly deep into the river, to meet the boats and cut and hack at our unhappy countrymen and women, who vainly tried to escape. One boat, however, actually did manage to run the terrible gauntlet successfully, and got ten miles down the river, but they were pursued, overtaken, captured, and brought back in triumph to the barracks, where the men were all shot, and the women reserved for a worse fate."

CANTON ENGLISH.—The elegant Greek slave imposed his language and his mode of thought upon his barbarous Roman master; our civilized Chinese attendants have communicated to us outer barbarians the syntax of the Chinese tongue. My friend introduced me to his comprador thus:—"You see gentleman—you talker one piece coolie one piece pigeon." This was said with great rapidity, and in my innocence I believed that my friend was speaking Chinese fluently. He was only talking "Canton English." Translated into the vernacular it would stand:—"You see this gentleman—you must engage for him a coolie and a boy, people who understand their business, you will bring them to him, and then manage to get him a lodging and furnish it. To whom the polite comprador, *lenter alterna caudam*, replied:—"Hab got. I catchee one piece coolie, catchee one piece boy. House pigeon number one dearoo no hab got. Sogor man hab catchee house pigeon." "Must got. 'Heugh!" The basis of this "Canton English," which is a tongue and a literature, for there are dictionaries and grammars to elucidate it, consists of turning the 'i' into the 'y,' adding final vowels to every word, and a constant use of 'savey,' for 'know,' 'talkes' for 'speak,' 'piece' for 'piece,' 'number one' for 'first class,' but especially and above all the continual employment of the word 'pigeon.' Pigeon means business in the most extended sense of the word. 'Haven pigeon hab got,' means that church service has commenced; 'jos pigeon,' means the Bhuddist ceremonial; 'any pigeon Canton?' means 'have any operations taken place at Canton?' 'That no boy pigeon, that Coolie pigeon,' is the form of your servant's remonstrance if you should ask him to fill your bath or take a letter. It also means profit, advantage, or speculation. 'Him Wang too much fool, him no savey, yeloo gooo pigeon hab got,' was the commentary of the Chinese pilot upon the Fatsian Greek business. Until you can not only speak this language fluently, but also—which is far more difficult—understand it when spoken rapidly in a low monotonous voice, all communication with your servants is impossible. The second morning after I had been installed in my dwelling my new 'boy,' Ah Lin, who sleeps on a mat outside my door, and whom I suspect to live principally upon successful rat hunts for he knocks down about three per diem—this Ah Lin, drawing up my mosquito curtains, presenting me with the six o'clock cup of tea, and starting at me with his little round eyes, gravely remarked, 'Missa Smith one small piecey cow child hab got.' It was a long time before I comprehended that, it being a part of a boy's duty to inform his master of the social events of the colony, he wished to give me to understand that Mrs. Smith had presented her husband with a daughter. It makes a bachelor laugh and an excited family man almost cry to hear the grotesque caricature of the language of the nursery.—Hong Kong correspondent of the Times.

LAMENT OF A MAID IN PRISON.

(From Punch.) To think what I am come to from a comfortable place! Here I am a pickin hocum, brought to trouble and disgrace; And allowanced to bare wittles, that had meat with hevery meal, Hall along of bein' tempted in a hevill 'our to steal. Dnat that there rag and bone warus!—if I'd never sin't his bill, I might have kep in service and have lived in plenty still, If I to ther persnans hadn't never lent my mind, And n'er know'd what hard labor was, which now a lass, I find. I first begun with kitching stuff disposin', on the sly, And then I sold the drippin' which I ort to have put by; To melt it down for gravy when I had a jint to roast, Not content with spraddin' butter upon both sides of my toast. Bones also I got rid of, which for stock I should have saved, Which I repents of when I thinks how fool-like I be-aved; Then bottles to the wine-merchant's that back was to have gone; And so to towels, napkins, and sich-like, I soon got on. 'Twas very stoopid on me—that much I will confess And next I took to priggins, and to sellin' bits of dress. One thing leads to another, and one don't know where one stops; When one begins to steal things for to sell to them there shops. At last, ill-luck would have it, by chance, as I may say, Some spoons and forks was mislain, and our Missus in a way;

The servants all denied it, both the others and me... And so I wasn't capable such wickedness to do.

WORMS

As this is the season of the year when worms are most formidable among children, the proprietors of M. Lane's Vermifuge...

Purchases will be careful to ask for DR. M. LANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. OF PITTSBURGH, PA.

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

This Institution, situated in a healthy and agreeable location, and favored by the patronage of His Lordship the Bishop of London...

TERMS PER ANNUM Board and Tuition, payable semi-annually in advance, \$100 00

GENERAL REGULATIONS The Annual Vacation will commence the second week in July, and scholastic duties resumed on the first Monday of September.

ST. JOHN'S COLLEGE, FORDHAM, WESTCHESTER Co., New York. STUDIES WILL BE RESUMED in this Institution on WEDNESDAY, SEPTEMBER 2d.

TO TEACHERS. WANTED - By the Catholic School Trustees of the Town of Perth - A FEMALE TEACHER, well qualified to give instruction in English and Arithmetic.

WANTED, IN School District No 3, in the Parish of St. Alphonse, County of Joliette, a FEMALE TEACHER (having a Diploma) competent to teach French and English.

EDUCATION. MR. ANDERSON begs to inform the citizens of Montreal, that his AFTERNOON CLASSES are now open for the reception of Medical, Law, and Commercial Students.

SADLER & CO'S CATALOGUE OF POPULAR CATHOLIC WORKS AND SCHOOL BOOKS.

Published with the approbation of the Most Rev. John Hughes, D.D., Archbishop of New York, AND FOR SALE BY THEM, WHOLESALE AND RETAIL.

We would most respectfully invite the attention of the Catholic Community to the following list of our Publications. On examination it will be found that our Books are very popular and saleable; that they are well printed and bound; and that they are cheaper than any books published in this country.

CATHOLIC MUSIC. The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong 4to., 300 pages, \$2 00

PRAYER BOOKS. Published with the approbation of Cardinal Wiseman, and Most Rev. John Hughes, D. D., Archbishop of New York. Beautifully illustrated.

CATHOLIC TALES. Fabiola, by Cardinal Wiseman. Cloth, 75 cents; cloth gilt, \$1 25

HISTORY AND BIOGRAPHY. Butler's Lives of the Saints, 4 vols., with 29 engravings, from \$9 to \$18

BALMES' GREAT WORK ON PHILOSOPHY. Fundamental Philosophy, by the Rev. James Balmes, Translated from the Spanish, by H. F. Brownson.

THE DUTIES OF THE ABOVE ESTABLISHMENT WILL BE RESUMED ON THURSDAY, 13th instant, at nine o'clock, a.m.

CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

NEW BOOKS JUST RECEIVED. CHRISTIANITY IN CHINA, TARTARY, and THIBET. By M. Labbe Hug; 2 Vols., 12mo., Cloth, \$2; Half Mor., \$2.50

THE COMPLETE WORKS AND LIFE OF GERALD GRIFFIN. To be completed in 10 Vols. - Four Volumes Now Ready, containing the following Tales:

NOTICES OF THE PRESS. "Griffin's Works." - They are interspersed with scenes of the deepest pathos, and the most genuine humor - at one moment we are convulsed with laughter, at the next affected to tears.

THE YOUNG PEOPLE'S LIBRARY. A Series of attractive and unexceptionable Books of Instruction and Amusement for young and old.

THE POPULAR LIBRARY. (We have now ready Fifteen Volumes of the Popular Library; and we can safely say that better, or Cheaper Books, for Catholic reading, have never been printed in America.)

SADLER & CO'S LATE PUBLICATIONS.

BALMES' GREAT WORK.

Fundamental Philosophy, by Rev. J. Balmes. Translated from the Spanish by H. F. Brownson, M.A.; with an Introduction and Notes by O. A. Brownson. 2 vols., 8vo.

THE ALTAIR MANUAL; DEVOTIONS FOR CONFESSION & COMMUNION: With Visits to the Blessed Sacrament, Devotions to the Sacred Heart of Jesus, and various other Devotions.

"LIFE OF THE BLESSED V. MARY," MOTHER OF GOD." WITH THE HISTORY OF THE DEVOTION TO HER; completed by the Traditions of the East, the Writings of Fathers, and Private History of the Jews.

THE BOYHOOD OF GREAT PAINTERS. Containing Tales of Seventeen of the Great Masters. 2 volumes.

THE POPULAR LIBRARY. (We have now ready Fifteen Volumes of the Popular Library; and we can safely say that better, or Cheaper Books, for Catholic reading, have never been printed in America.)

STATUTES FOR CHURCHES. The Subscribers have on hand some beautiful Statues of ST. PATRICK, the BLESSED VIRGIN, ST. JOSEPH, CHRIST'S AGONY IN THE GARDEN, &c., &c., which will be sold at reduced prices.

BLANK BOOKS, STATIONARY, PRINTS, &c. 15,000 Blank Books, ruled for Ledgers, Journals, Day, Cash, and Letter Books.

WE HAVE ALSO, on hand, a good assortment of Pocket Books, Memorandums, Ink Bottles, Pen Holders, &c., &c.

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

MONTREAL CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

THE DUTIES OF THE ABOVE ESTABLISHMENT WILL BE RESUMED ON THURSDAY, 13th instant, at nine o'clock, a.m.

CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

THE DUTIES OF THE ABOVE ESTABLISHMENT WILL BE RESUMED ON THURSDAY, 13th instant, at nine o'clock, a.m.

MONTREAL CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

THE DUTIES OF THE ABOVE ESTABLISHMENT WILL BE RESUMED ON THURSDAY, 13th instant, at nine o'clock, a.m.

SADLER & CO'S LATE PUBLICATIONS.

BALMES' GREAT WORK.

Fundamental Philosophy, by Rev. J. Balmes. Translated from the Spanish by H. F. Brownson, M.A.; with an Introduction and Notes by O. A. Brownson. 2 vols., 8vo.

THE ALTAIR MANUAL; DEVOTIONS FOR CONFESSION & COMMUNION: With Visits to the Blessed Sacrament, Devotions to the Sacred Heart of Jesus, and various other Devotions.

"LIFE OF THE BLESSED V. MARY," MOTHER OF GOD." WITH THE HISTORY OF THE DEVOTION TO HER; completed by the Traditions of the East, the Writings of Fathers, and Private History of the Jews.

THE BOYHOOD OF GREAT PAINTERS. Containing Tales of Seventeen of the Great Masters. 2 volumes.

THE POPULAR LIBRARY. (We have now ready Fifteen Volumes of the Popular Library; and we can safely say that better, or Cheaper Books, for Catholic reading, have never been printed in America.)

STATUTES FOR CHURCHES. The Subscribers have on hand some beautiful Statues of ST. PATRICK, the BLESSED VIRGIN, ST. JOSEPH, CHRIST'S AGONY IN THE GARDEN, &c., &c., which will be sold at reduced prices.

BLANK BOOKS, STATIONARY, PRINTS, &c. 15,000 Blank Books, ruled for Ledgers, Journals, Day, Cash, and Letter Books.

WE HAVE ALSO, on hand, a good assortment of Pocket Books, Memorandums, Ink Bottles, Pen Holders, &c., &c.

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

MONTREAL CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

THE DUTIES OF THE ABOVE ESTABLISHMENT WILL BE RESUMED ON THURSDAY, 13th instant, at nine o'clock, a.m.

CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

THE DUTIES OF THE ABOVE ESTABLISHMENT WILL BE RESUMED ON THURSDAY, 13th instant, at nine o'clock, a.m.

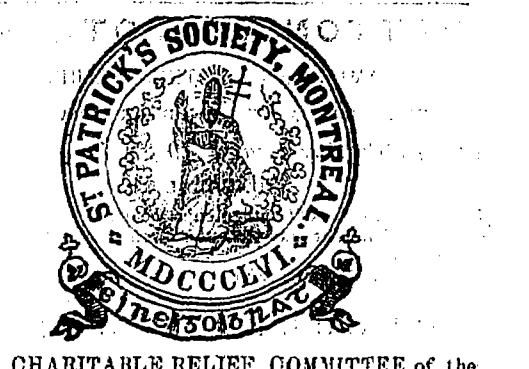
MONTREAL CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

THE DUTIES OF THE ABOVE ESTABLISHMENT WILL BE RESUMED ON THURSDAY, 13th instant, at nine o'clock, a.m.

Challoner's Catholic Catechism, instructed, flexible 18 3d, bound, 1 101

BOARDING SCHOOL AT LONGUEUIL. THE BOARDING SCHOOL of the SISTERS OF the HOLY NAMES OF JESUS and MARY, at Longueuil, will RE-OPEN on the FIRST of SEPTEMBER.

INFORMATION WANTED. OF DENIS LENIHAN, who is said to be residing in Upper Canada. He is a native of the Parish of Tulla, county Clare, Ireland.



MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT ANNS MARKET) MONTREAL.

FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to sell on the most reasonable terms.

CLEAN AND TURN, To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

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

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

Will be ready on the 20th of March, (NEW AND REVISED EDITION,) THE LIFE OF ST. ELIZABETH OF HUNGARY, by the Count de Montalembert.

The first edition of Three Thousand having all been sold, and there being many calls for the work, we have put to press a New Edition.

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

The Press have been unanimous in praise of the first edition. We give extracts from a few of them: "The book is one of the most interesting, instructive, and edifying that have been produced in our times."

"The whole introduction shows the hand of a master, and it loses nothing in Mrs. Sadlier's ray and elegant English. It enhances the merit of the work, which, in the Dublin edition, was published without this essential preface."

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

W. DORAN, Principal, August 13.

DONNELLY & CO. GRAND TRUNK CLOTHING STORE. Wholesale and Retail. 100 M'GILL STREET.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 M'GILL STREET, and 79 St. Paul Street, MONTREAL.

GROCERIES, &c., &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel, Bottled Brandy and Wines, Lemon Syrup, Ginger, etc.

FOR SALE, FRENCH AND LATIN BOOKS. J. B. ROLLAND. KEEPS constantly on hand the largest and best selected Assortment of FRENCH and LATIN BOOKS in the City, at very moderate prices.

WANTED, IN School District No. 3, in the Parish of St. Patrick, Sherrington, a MALE TEACHER, competent to Teach French and English. A liberal Salary will be given.

TEACHER WANTED, FOR THE ELEMENTARY SCHOOL, in District No. 4 of the Municipality of Lacorne, County of Terrebonne.

TO LET, A FARM of 130 ACRES, in superficies, adjoining the Village of VARENNES. Apply to the undersigned on the premises.

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



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

A NEW AND ELEGANT PRAYER-BOOK. "ST. JOHN'S MANUAL."

A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH, AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL. Illustrated with Fifteen Fine Steel Engravings. BY MULLER OF DUSSELDORF.

THE MOST REV. JOHN HUGHES, D.D., ARCHBISHOP OF NEW YORK; THE RIGHT REV. JOHN LOUGHELIN, D.D., BISHOP OF BROOKLYN. For Sale in all variety of Bindings, and at all Prices, from \$1.25 to \$10, by EDWARD DUNIGAN & BROTHER, (JAMES B. KIRKER), 151 Fulton Street, New York.

P. J. FOGARTY, GENERAL COMMISSION AGENT, 21 St. Sacrament, and 28 St. Nicholas Streets.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD.

OCULIST AND AURIST TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION. THIS HOSPITAL is now open for the reception of Dr. Howard's PRIVATE PATIENTS, and no expense has been separated to make it in every way suited to accommodate them.

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

THE SUBSCRIBER has just OPENED the above Establishment with a varied and extensive assortment of READY-MADE CLOTHING OF EVERY SIZE AND DESCRIPTION, Made Up in the Latest and Most Approved Styles.

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

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

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY, Silk and Woollen Dyer, and Scourer, 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same.

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

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

THE GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores.

THE GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores. FLEMING BROS., 60 Wood St., PITTSBURGH, PA. Sole Proprietors.

MORISON, CAMERON & EMPEY, NEW GOODS, OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE.

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

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

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

Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. Two of the best Preparations of the Age.

They are not recommended as Universal Cure-alls, but simply for what their name purports. The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

The LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DERANGEMENTS, SICK HEADACHE, &c.

Purchasers will please be particular to ask for Dr. C. McLane's Celebrated VERMIFUGE and LIVER PILLS, prepared by Fleming Bros.

SOLE PROPRIETORS, Pittsburgh, Pa., and take no other, as there are various other preparations now before the public, purporting to be Vermifuge and Liver Pills. All others, in comparison with Dr. McLane's, are worthless.

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

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

KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY. For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.

Mr. Kennedy takes great pleasure in presenting the readers of the TRUTH WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston.

Dr. Young, Surgeon Dentist, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET.

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

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

ST. MARY'S COLLEGE, WILMINGTON, DEL. THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to conform to their religious duties.

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz: VERY RICH ALTAR CANDLESSTICKS, (ALL GILT!) OF VARIOUS PATTERNS.

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

THE DEAF AND DUMB SCHOOL, under the patronage of His Lordship the Bishop of Montreal, will be RE-OPENED on the 15th instant, at Coteau St. Louis.

THE PUBLIC in general, as well as the Parents and Guardians of those unfortunate Children, will be happy to learn that this Establishment is under the direction of distinguished and qualified Professors.

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz: VERY RICH ALTAR CANDLESSTICKS, (ALL GILT!) OF VARIOUS PATTERNS. Splendid Parochial "Chapelles" in Morocco boxes containing each a Chalice, a Set of Crocets, and a Ciborium, all fire-gilt, with lock and key.

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

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for Croup, Whooping Cough, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL. It is constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Ashma or Phthisis, and Bronchitis. Dr. J. C. Ayer: I have performed many cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

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

Ayer's Cathartic Pills. THE SCIENCE of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man.

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass. PRICE, 25 CTS. PER BOX. FIVE BOXES FOR \$1.

DEAF AND DUMB INSTITUTE, COTEAU SAINT LOUIS, MONTREAL. THE DEAF AND DUMB SCHOOL, under the patronage of His Lordship the Bishop of Montreal, will be RE-OPENED on the 15th instant, at Coteau St. Louis.

The Public in general, as well as the Parents and Guardians of those unfortunate Children, will be happy to learn that this Establishment is under the direction of distinguished and qualified Professors.

Editors of French and English papers are requested to insert this advertisement for one month, with editorial notice, in behalf of the unfortunate Deaf and Dumb.

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

THE DEAF AND DUMB SCHOOL, under the patronage of His Lordship the Bishop of Montreal, will be RE-OPENED on the 15th instant, at Coteau St. Louis.

THE PUBLIC in general, as well as the Parents and Guardians of those unfortunate Children, will be happy to learn that this Establishment is under the direction of distinguished and qualified Professors.

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz: VERY RICH ALTAR CANDLESSTICKS, (ALL GILT!) OF VARIOUS PATTERNS.

Splendid Parochial "Chapelles" in Morocco boxes containing each a Chalice, a Set of Crocets, and a Ciborium, all fire-gilt, with lock and key. THE USUAL ASSORTMENT of Holy Water Vases, Sanctuary Lamps, Chalices, Ciboriums, &c., &c. READY-MADE VESTMENTS, of various colors, always on hand. MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Laces, Fringes, &c. MASS WINES; WAX CANDLES, PATENT SPERM CANDLES, &c., &c. J. O. ROBILLARD, Montreal: No. 78, Notre Dame Street; New York: No. 79, Fulton Street.