

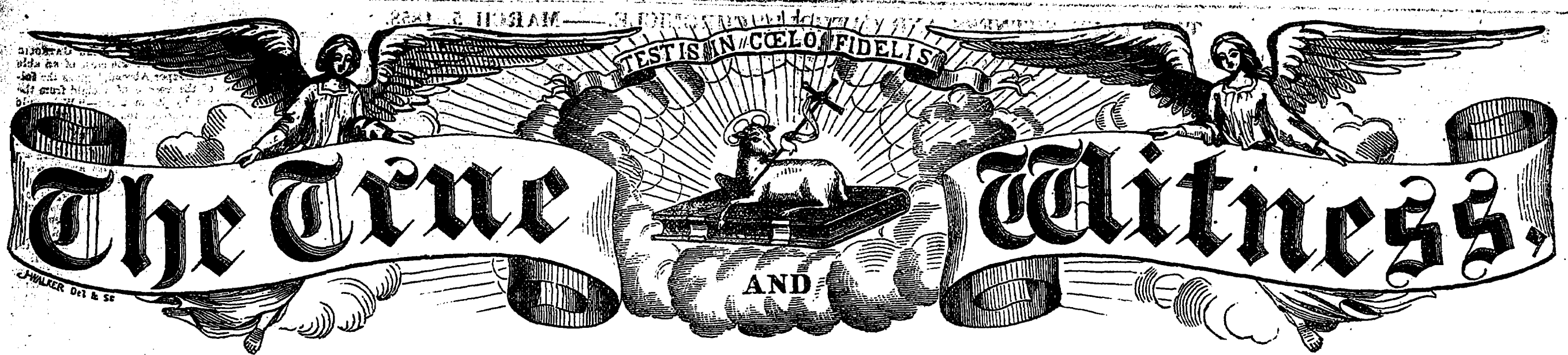
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# CATHOLIC CHRONICLE.

VOL. VIII.

MONTREAL, FRIDAY, MARCH 5, 1858.

No. 30.

## A FRENCH WILL STORY.

"Is she dead, then?"  
"Yes, madam," replied a little gentleman in brown coat and short breeches.  
"And her will?"  
"Is going to be opened here immediately by her solicitor."  
"Shall we inherit anything?"  
"It must be supposed so; we have claims."  
"Who is that miserably dressed personage who intrudes herself here?"  
"Oh, she," said the little man, sneering—"she won't have much in the will: she is sister to the deceased."  
"What, that Anne who wedded in 1812 a man of nothing—an officer?"  
"Precisely so."  
"She must have no small amount of impudence to present herself here, before a respectable family."  
"The more so as Sister Egerie, of noble birth, had never forgiven her that *mesalliance*."  
Anne moved at this time across the room in which the family of the deceased were assembled. She was pale; her fine eyes were filled with tears, and her face was furrowed by care with precocious wrinkles.  
"What do you come here for?" said, with great haughtiness, Madame de Villebois, the lady who, a moment before, had been interrogating the little man who inherited with her.  
"Madam," the poor lady replied, with humility, "I do not come here to claim a part of what does not belong to me; I come solely to see M. Dubois, my poor sister's solicitor, to inquire if she spoke of me at her last hour."  
"What! do you think people busy themselves about you?" arrogantly observed Madame de Villebois; "the disgrace of a great house—you, who wedded a man of nothing, a soldier of Bonaparte!"  
"Madam, my husband, although a child of the people, was a brave soldier, and, what is better, an honest man," observed Anne.  
At this moment a venerable personage, the notary Dubois, made his appearance.  
"Cease," he said, "to reproach Anne with a union which her sister has forgiven her. Anne loved a generous, brave, and good man, who had no other crime to reproach himself with than his poverty and the obscurity of his name. Nevertheless, had he lived, if his family had known him as I knew him, I, his old friend, Anne would be at this time happy and respected."  
"But why is this woman here?"  
"Because it is her place to be here," said the notary, gravely; "I myself requested her to attend here."  
M. Dubois then proceeded to open the will: "I, being sound in mind and heart, Egerie de Damfreming, retired as a boarder in the convent of the Sisters of the Sacred Heart of Jesus, dictate the following wishes as the expression of my formal desire and principal clause of my testament."  
"After my decease there will be found two hundred thousand francs in money at my notary's, besides jewelry, clothes, and furniture, as also a chateau worth two hundred thousand francs."  
"In the convent where I have been residing there will only be found my book, 'Heures de la Vierge,' holy volume, which remains as it was when I took it with me at the time of the emigration. I desire that these three objects be divided into three lots.  
"The first lot, the two hundred thousand francs in money.  
"The second lot, the chateau, furniture, and jewels.  
"The third lot, my book, 'Heures de la Vierge.'  
"I have pardoned my sister Anne the grief which she has caused to us, and I would have comforted her in her sorrows if I had known sooner of her return to France. I comprise her in my will.  
"Madame de Villebois, my much beloved cousin, shall have the first choice.  
"M. Vetry, my brother-in-law, shall have the second choice.  
"Anne will take the remaining lot."  
"Ah! ah!" said Vetry, "Sister Egerie was a good one; that is rather clever on her part?"  
"Anne will only have the Prayer-book!" exclaimed Madame de Villebois, laughing aloud. The notary interrupted her jocularity.  
"Madame," he said, "which lot do you choose?"  
"The two hundred thousand francs in money."  
"Have you quite made up your mind?"  
"Perfectly so."  
The man of law, addressing himself then to the good feeling of the lady, said, "Madame, you are rich, and Anne has nothing. Could you not leave her this lot, and take the book of prayers, which the eccentricity of the deceased has placed on a par with the other lots."  
"You must be joking, M. Dubois!" exclaimed Madame de Villebois; "you must really be very dull not to see the intention of Sister Ege-

rie in all this. Our honored cousin foresaw full well that her book of prayers would fall to the lot of Anne, who had the last choice.  
"And what do you conclude from that?" inquired the notary.  
"I conclude that she meant to intimate to her sister that repentance and prayer were the only help that she had to expect in this world."  
As she finished these words, Madame de Villebois made a definite selection of the ready money for her share. Monsieur Vetry, as may be easily imagined, selected the chateau, furniture and jewels, as his lot.  
"Monsieur Vetry," says M. Dubois to that gentleman, "even suppose it had been the intention of the deceased to punish her sister, it would be noble on your part, millionaire as you are, to give up at least a portion of your share to Anne, who wants it so much."  
"Thanks for your kind advice, dear sir," replied Vetry; "the mansion is situated on the very confines of my woods, and suits me admirably, all the more so that it is ready furnished.—As to the jewels of Sister Egerie, they are reminiscences which one ought never to part with."  
"Since it is so," said the notary, "my poor Madame Anne, here is the Prayer-book that remains to you."  
"Anne, attended by her son, a handsome boy with blue-eyes, took her sisters old Prayer-book, and making her son kiss it after her, she said:  
"Hector, kiss this book which belonged to your poor aunt, who is dead, but who would have loved you well had she known you. When you have learned to read you will pray to Heaven to make you wise and good as your father was, and happier than your unfortunate mother."  
The eyes of those who were present were filled with tears, notwithstanding their efforts to preserve an appearance of indifference.  
The child embraced the old book with boyish fervor, and opening it afterward—  
"O mamma," he said, "what pretty pictures!"  
"Indeed!" said the mother, happy in the gladness of her boy.  
"Yes. The good Virgin, in a red dress, holding the infant Jesus in her arm. But why, mamma, has silk paper been put upon the pictures?"  
"So that they might not be injured, my dear."  
"But mamma, why are there ten silk papers to each engraving?"  
The mother looked, and uttering a sudden shriek, she fell into the arms of M. Dubois, the notary, who, addressing those present, said:  
"Leave her alone, it won't be much; people don't die of these shocks. As for you, little one, addressing Hector, "give me that prayer-book; you will tear the engravings."  
The inheritors withdrew, making various conjectures as to the cause of Anne's sudden illness, and the interest which the notary took in her.—A month afterward they met Anne and her son, exceedingly well, yet not extravagantly dressed, taking an airing in a two-horse chariot. This led them to make inquiries, and they ascertained that Madame Anne had recently purchased a hotel for one hundred and eighty thousand francs, and that she was giving a first-rate education to her son. The news came like a thunderbolt upon them. Madame de Villebois and M. de Vetry hastened to call upon the notary to ask for explanations. The good Dubois was working at his desk.  
"Perhaps we are disturbing you?" said the arrogant old lady.  
"No matter. I was in the act of settling a purchase in the state funds for Madame Anne."  
"What!" exclaimed Vetry, "after purchasing house and equipage, she has still money to invest?"  
"Undoubtedly so."  
"But where did the money come from?"  
"What!" did you not see?"  
"When?"  
"When she shrieked upon seeing what the prayer-book contained which she inherited."  
"We observed nothing."  
"Oh! I thought that you saw it," said the sarcastic notary. "The prayer-book contained sixty engravings, and each engraving was covered by ten notes of a thousand francs each."  
"Good Heavens!" exclaimed Vetry, thunder-struck.  
"If I had only known it!" shouted Madame de Villebois.  
"You had the choice," added the notary, "and I myself urged you to take the prayer-book, but you refused."  
But who could have expected to find a fortune in a breviary?  
The two baffled old egotists withdrew, their hearts swollen with passionate envy.  
Madame Anne is still in Paris. If you pass by the Rue Lafitte on a fine Summer evening, you will see a charming picture on the first floor, illuminated by the pale reflection of wax lights. A lady who has joined the two hands of her son, a fair child of six years of age, in prayer before an old book of "Heures de la Vierge," and for which a case in gold has been made.

"Pray for me, child," said the mother.  
"And for who else," inquired the child.  
For your father, your dear father, who perished without knowing you, without being able to love you."  
"Must I pray to the saint, my patron?"  
"Yes, my little friend; but do not forget a saint who watches us from heaven, and who smiles upon us from above the clouds."  
"What is the name of that saint, mamma dear?"  
The mother, then watering the fair child's head with her tears answered:  
"Her name is—Sister Egerie."

## REV. DR. CAHILL

ON THE HUMBLED CONDITION OF ENGLAND BOTH IN CHURCH AND STATE.

(From the Dublin Catholic Telegraph.)

The advocates of British policy, as carried out on the Continent of Europe, may boast as they please of her present military power and of her inexhaustible national resources: yet, through the thin veil of this loud vapouring may be seen, the growing fear that her pre-eminence is shaken, and her moral and material dominion seriously imperilled. The writer of this article has, upwards of seven years ago, published by anticipation the probable disastrous results of her bigoted and revolutionary conduct in all the Catholic surrounding countries; and the year 1858 will, most assuredly, witness the strict realization of these political predictions. And with a fatal blindness, which, in all past time, has ever been the precursor, and the accompaniment too, of a national visitation, she still perseveres, through her press, in the same course of Biblical phrenzy and revolutionary propagandism which has long awakened the suspicions and inflamed the anger of Catholic Europe. No doubt, our Cabinet no longer is identified with foreign revolution, for the simple reason that these bands of infidels and assassins are crushed: nor do we now hear of the bigots of Exeter Hall sending ship loads of Bibles to Austria, Naples, Spain, and Tuscany, for the same reason, because these emissaries are expelled from all these foreign states. But her national press is not yet silenced; and hence we read in the daily journals an insane attack upon Austria, on Naples, and on the minor states of Italy, which can only be accounted for by supposing that she wishes to conceal her falling position from her own people by maintaining her former tone of pre-eminence and independence; and again to throw dust in the eyes of foreign peoples by this loud braggadocio of defiance of the neighboring kingdoms. But this old pugilistic attitude, which John Bull has practiced so long, is not, likely to awe Europe much longer; and a policy, which will confine England to her own shores, "to mind her own political and religious institutions," without interfering with others, is at this moment agreed to, and ratified by at least four sovereigns of Catholic Europe. This defensive combination of Kings will, henceforth be protected by the most stringent laws: and will, if necessary be enforced by an armed alliance!

Short as the time has been since the 14th of January, this monarchical confederacy—this mutual kingly protection society has been organized and matured: the attempt on the life of the French Emperor has been the spark to ignite the explosive materials long ready in the court of Vienna and Naples; and although the *Entente Cordiale* between the Tuileries and St. James may be threatened by the union of Napoleon with Joseph and Ferdinand, it is certain that his Imperial Majesty will risk his crown, in order to compel England to reverse her past policy in reference to the subjects under consideration. London is now universally admitted to be the focus of infidel Revolutionists, the great forge of infernal machines, the college where all the enemies of order come to complete their education, where the assassins of kings meet to concoct their plans of murder, and then to go forth armed with English poignards, and English revolvers, and English projectiles, and English clothes, to execute their crimsoned deeds of blasphemy, sacrilege, and assassination. Oh, if one of these daggers, or revolvers, or projectiles were made in Naples, or Rome, or Florence; and if the life of one English chimney sweeper were taken, through the agency of this Roman or Neapolitan plot, Exeter Hall, the Parliament, the English press, the army, the navy would demand the extirpation of the whole Italian race: and the Catholic Church would be denounced as the encourager, the parent of all human atrocities. But in the case before us, the English haunt of assassins is quite a harmless privileged spot! it is the result of the English Constitution! it is the liberty of English laws! and while a pike cannot be made in Dublin unknown to our vigilant and, I shall add, our valued police; while a street preacher cannot be laughed at without fine and imprisonment in Kilkenny, most strange indeed it is that projectiles, louder in their discharge than heavy ordinance, can be made in Birmingham,

can tear up trees near Chatham, can be collected in Leicester-square, can be concealed for months in England for the purpose of assassination, and not one word known to the London detectives of the most diabolical conspiracy perhaps ever formed against the life of a human being. Let the *Times* and its coadjutors rail as they will against the indignation of the Continent: let them boast as they may of their glorious Constitution, England can never wipe away the suspicion which through coming time will attach itself to her name and her laws, from the admitted fact that she has been on several occasions the asylum where foreign assassins plotted the murder of foreign kings.

These facts, even taken separately, make a strong case to awaken the indignation of the foreign Courts referred to; but when it is recollected that the tyranny of Austria had been the subject of the daily English press for fifteen years, where the patriotism of the Hungarians had been for the same period lauded to the skies: when it is remembered that the entire English Cabinet and the ministerial section of the Parliament approved of the ships of war being sent into the bay of Naples, to compel "the cruel, the despotic, the tyrannical Ferdinand" to yield to the commands of his cut-throat subjects, while these same subjects were represented as the most persecuted and the most enduring creatures of the human race: when we call to mind the late events in Florence, where English military men, under the pretext of preaching the gospel, openly proclaimed rebellion; who is it, I ask, on reading these past historical facts of the last few years, and again coupling them with the den of foreign assassins resident in London, can blame the Continental Kings and people if they assert that English laws and English feeling have given encouragement and a citadel of protection to these foreign miscreants?

England, in order to fling to scorn these reproaches, may write and wriggle in magniloquent fury; she may, with an air of well feigned tragedy, threaten dread retaliation for the unsparring lash now applied to her back by her Continental neighbors. But this affectation of omnipotent anger and of spotless innocence won't do in 1858; four monarchs accuse her, and three powerful armies *ask leave to march on the London den*, in order to seize on the concealed assassins. The eyes of Europe and of the whole world are this moment turned to this very den which has agitated the surrounding nations during these several years past. Heretofore this same London was proclaimed as the seat of evangelical perfection, the centre of the true faith, the emporium of all virtue, and the grand metropolis from which issued armies of Biblical heralds to tell the word of God and of true blessedness to the benighted Austrians, to the blind Romans, to the priest-ridden Neapolitans, to the enslaved Tuscans, and to the talented but misguided French. But God in his mysterious providence has drawn good from evil; and the united voice of mankind now proclaims that London is a very sink of iniquity; her streets overflowing with a more shameless immorality than the unnatural crimes of Babylon; her creed a mockery of even human laws; her temples deserted; her congregations infidel; her jurisprudence a deceit; her Church Establishment a public swindle; and her former policy, such a libel, such an outrage on foreign nations as at this moment to combine kings and peoples and armies to demand satisfaction for her national conduct.—These remarks of mine are not made with any feelings of hostility to England; far from it: they are written from a different motive. The writer has often foretold, not from any silly assumption, or from any absurd personal presumption, that the present state of things in England would be the natural result of the late course of policy in the English cabinet; a policy which, sooner or later, must bring this country into irremediable ruin. These results were then pointed out to me through the correspondence of some of the first statesmen in Europe; and those who may have accidentally read my letters at that time, and who knew that I was a mere mouth-piece of the opinions of others, rather than the originator of these sentiments myself, will now recollect the justness of every word which I then expressed.

France, already acting on information received through her prefects of provinces and districts, through the minister of education, and through the local magistracy, has now ordered—  
"Firstly, that the same toleration which has been heretofore granted to the Protestant religion shall be continued, but under the following restrictions, namely:—  
"No Protestant layman to be permitted to visit houses of the poor under pretext of reading the Bible.  
"No private meeting of Protestant laymen to be permitted under any pretext of prayer-meetings.  
"No Protestant school to be changed from one locality to another, under pretext of being more suitably situated for children.  
"No Protestant school to be built even by private funds, under pretext that *future* scholars will be found to frequent it.

"The Central Committee of Protestant Worship are prohibited from holding any private meeting with closed doors, under pretext of transacting the official business.

"No place of Protestant worship to be built or supported, even by private funds, without the approbation of the local Prefect.

"No Foreign Pastors to be introduced into these places of worship, without the express approbation of the local Prefect.

"The peace of the community, the cause of public morals, and the security of the Gospel demand that these clauses shall be strictly enforced throughout all the departments of France."

Any person reading these few clauses, selected from amongst many, cannot avoid coming to the legitimate conclusion—namely, that the French Government look on these Protestant meetings, these extra places of Protestant worship, and these extra schools as so many dens of conspirators against the peace of society—so many hotbeds of immorality—and so many schools of infidelity. Equally clear is it that the same infamous superstitious, so abhorred in Ireland, has been attempted in France by the lay bible readers, and that the French laws have at once crushed this debased scheme of lies and hypocrisy.—This is the first open attack made on the Continent against the scheme and the emissaries of Exeter Hall; and we shall soon learn that Austria, Naples, and all Italy will follow the example of the French Emperor. We shall soon hear of the total failure of these Foreign Bible Societies; and that, like old Kildare street and the Charter Houses, and the Lying-in Houses, Protestantism can no longer be fed from the old swindle of the Bible Societies. There can be no doubt that England has at present arrived at a fearful crisis in her history; and with the Chinese and the Indian wars on one hand, a money panic and commercial failures at home; and the allied indignant monarchs on the other hand abroad, old Britain will have to make a last struggle to extricate herself from the consequences of a political insanity and a religious mania, for which there is no parallel in modern history.—Happy will Ireland be if this check will bring England to her senses; and by adopting a course of justice to her Irish subjects; by adjusting the land question; by mitigating the persecution of the Protestant church, to restore confidence to the people, and found a lasting peace amongst all classes of the community.

The reader will not be surprised at the restrictive and peremptory measures adopted towards the foreign pastors and foreign laymen, introduced amongst the French Protestants of late, when he will have read the following extract from the foreign correspondent of the *Times* at Vienna. This extract will prove all I have said in reference to the new feeling excited between England and France; and if this style of the correspondent can be traced to any official English encouragement, it is easy to believe that the *entente cordiale* rests on a very weak foundation. From the extract it is clearly deduced that England begins to threaten the Emperor with the pretensions of the Count of Paris, son of the Duke of Orleans, and grandson of Louis Philippe.—If English statesmen ally themselves with this sentiment, their conduct will be declared more infamous than that of Pietro and his associates; and the result may be a war more terrible than the Crimean campaign, and more bloody than the Indian mutiny.—Let England beware how she provokes France in her present temper; and how she runs foul of monarchies which owe her a long grudge for her past political intrigues. The extract referred to is as follows:—

AUSTRIA.  
(From our own Correspondent)

VIENNA, Jan. 29.  
The result of Prince Francis Lichtenstein's mission to Paris has reached this city, and it confirms me in the opinion that the relations between Austria and France are on the point of becoming less cool. His French Majesty felt flattered that such a "grand seigneur" was the bearer of the missive of the Emperor of Austria; and the reception which he gave him clearly proved that such was the case. Baron von Hubner was present at the audience, and he probably had occasion to observe that an Ambassador who is a member of a reigning house meets with infinitely more attention than one who owes his elevated position to merit alone. For the moment your Paris correspondent will hardly be able to write with as much freedom as usual; and it may, therefore, be as well to inform you that, during the last week, the French Government has acquired the conviction that the Count of Paris has not only many powerful friends, but also a large party in France. The atrocious attempt to commit murder has greatly injured the Republican cause; but the impolitic language and conduct of the Emperor in respect to the press, has completely estranged the more respectable part of the French nation according to my informants, who have recently arrived from Paris, the general opinion in that city is, that the present dynasty is nodding to its fall.

D. W. C.

REM AND MISSIONS.—Archdeacon Jeffry, a missionary in the East Indies, states that "for one really converted Christian, as the fruit of missionary labor, the drinking practices of the English have fully one thousand drunkards in India." Rather a hard report.



CHINESE FOOD.

(From the Times Special Correspondent.)

In cookery the Chinese hold a middle position, below the French and above the English. There is a certain degree of philosophy in a Chinaman's smallest act—he never does anything for which he cannot give a reason. He sees an especial connexion between cookery and civilization—wherein he agrees with some great names among ourselves—and he conceives that the English must be very low in the intellectual scale, and must hold their high rank only by brute force. An Englishman's mode of feeling is, says John Chinaman, the nearest approach to that of the savages of Formosa. He does the chief work of the slaughter-house upon his dinner-table, and he remits the principal work of the kitchen to his stomach. "In remote ages, before we became civilized," a polite Chinaman once informed me, "we used knives and forks, as you do, and had no chopsticks. We still carry a knife in our chopstick case; but it is a remnant of barbarism; we never use it. We sit down to table to eat, not to cut up carcasses."

Sedentary and dyspeptic men of every race will think with the Chinese, that legs, shoulders, joints, heads, limbs, directly suggestive of the living animal, are common only to the banquet of an Englishman and a beast of prey. "Plain wholesome food" means a slice of red flesh and a crudely prepared vegetable, and requires animal heat, intensified by labor or exercise, to digest and assimilate it. It is the food of man in a state of nature. This "plain food" is only wholesome in comparison with those poisonous compounds of grease and carbonized or saturated meat which in our inferior households are so litr designated "made dishes."

In London, where people's occupations do not prepare them to "eat like a hunter," civilization is invading the kitchen. Bad housewives say that "travel and the clubs have spoilt the men;" they will no longer contentedly feed like dogs or tigers. Young men, who in the aggregate rule society, vote a household careless of the cuisine, to be *mauvais genre*; and old men, each potent in his particular circle, have learned from those great practical chemists, Ure, and Soyer, and Francatelli, that it is possible to enjoy the pleasures of the table without the penalty of an after sensation of a looming apoplexy.

In China, however, the natives see and are taught English cookery in its worst possible form. In Hongkong and Shanghai a dinner-table at the summer season is a melancholy spectacle of spoiled food. The creatures to be eaten were necessarily killed the same day, and the tough tissues are as hard as death stiffened them. This is not the fault of the Chinese cooks. Every Chinaman has a natural aptitude for cookery. I know one little, lean, thread-paper anatomy at Hongkong whose only teaching has been half-a-dozen lessons administered to him from the pages of a French cookery-book, and who will send you up a consommé aux œufs pochés, a filet de boeuf aux champignons, a salmi of teal, a salad, waterlike fried potatoes, and a sweet omelette in a style certainly not inferior to Vefour; for the salmi I'd back him against the world, and for the salad against any Englishman who ever inverted that best of Italian proverbs, "Molto d'olio, poco d'aceto."

I dare say my hint, that English cookery is not quite a perfect art, will be considered very impertinent; but it has been so much the habit to ridicule the Chinese as filthy feeders that if we are about seriously to consider their methods of preparing their food as one of the articles of their civilization, we must cast a glance homeward, lest we try them by a wrong standard.

The one article of diet of the ordinary laboring class is rice. "I eat the rice of a barbarian" is a mode of expression I think I have already mentioned. It is the most wholesome grain to eat unfermented, much more wholesome than the boiled wheat of the Arabs, more nutritious than the boiled lumpers of the Irishman.—If you look into a Chinaman's basin you see that his simple dish is well cooked. Every grain rolls separate as he shovels it into his mouth.

Below this level the beggars—the dangerous classes of all denominations—undoubtedly eat dogs and vermin. Habit probably breeds a taste for such food, but I take it the practice commences in necessity, not in choice. These people cannot procure a sufficiency of rice. I have seen them eating their dog broth, but neglected the opportunity of learning how it was prepared.

If we ascend a little in the scale we shall find the rice bowl seasoned with a little patch of some vegetable curry, morsels whereof are at distant intervals delicately taken up by the chopsticks.

When we go beyond this we get into a very doubtful class of comestibles. There are small travelling kitchens heated with charcoal, and upon which stand saucers or microscopic basins filled with very neatly prepared soups of flesh and vegetables; but every street has its half-dozen cook-shops. There are seething cauldrons in which dumplings filled with minced meat bob up and down, and which are by no means unpleasant to the palate of a hungry and incurious Christian. I have lunched from them more than once in the tea-gardens of Shanghai city, and can aver that they are excellent to the taste, although perhaps no more trustworthy as to materials than English sausage-meat. There is also a frying of fish and flesh and fowl and a bubbling of oil in many pans. As these are ostentatiously obtruded under the noses of the passer-by the odor must be supposed to be exciting to a Chinaman's appetite. It is, however, decidedly the weak point of Chinese common cookery. Whether that oil be castor oil, as many say, but as Huc denies, or tea oil, or oil expressed from the cotton seed, or which other of the twenty different vegetable oils in use in China, is of little importance. It is so foul, and rancid that the stench it produces is intolerable, and the cook-shops add most potent to the fearful scents of a Chinese town or village. Possibly the vapors from the pans of some of our own courts and alleys would not be more inviting; but the frying is not performed in the public way.

This, however, is not Chinese cookery any more than the sharp, unmistakably feline claws to be detected in the bare soup of a small *trattoria* in the neighborhood of the Odeon is to be taken as an exemplification of French cookery. It is impossible now to get a real Chinese dinner at a Chinese private house. Your host thinks it an absolute necessity of politeness to serve his guest according to his country's fashion. I had looked forward to a dinner to be given by the Shantung Guild of merchants to the English at Ningpo in the new temple; but, alas, the Shantung merchants hire the cooks of their English guests.

Yet Ningpo is famed throughout all China for the excellence of its learning and the perfection of its cookery—excellencies which, if my recollection of Oxford kitchens is not as rusty as my memories of its lecture-rooms, do not always go together. There is an examination at Pekin at which the Cambridge competitive system is adopted, and a sort of Senior Wrangler of the whole empire is declared. Some years ago Ningpo had the honor of producing the successful candidate, and great was the joy of Ningpo. The Ellis, or Loregrove, of Ningpo, was then about erecting a new hotel, and, instead of calling it "The Imperial Dragon," or "The Ten Thousand Years," he called it "The Gallery of the Imperial Academician." Under that title it holds repute of having, out of Pekin, the best *cuisine* in China.

To this hostility, in reparation for our disappointment at the hands of the Shantung Guild, I invited, in September last, a good portion of the beauty and fashion of Ningpo, accompanying the invitation with a pair of chopsticks for preparatory exercise. After some deliberation the enterprise was thought worthy of patronage, for novelties at Ningpo are not numerous, and the invitation was accepted. A room was prepared, and the dinner ordered under grave advice; and on the day appointed eight chairs, four of them containing English ladies, duly guarded by their lords, proceeded in procession through the city gate and deposited their burdens at "the Gallery of the Imperial Academician."

The *salon* was more like a slice of a verandah than a room. Its front was open to the narrow street.—The table was laid with the preliminary trifles provocative to the coming repast. There was a small square table built up of slices from the breast of a goose, a tumulus of thin square pieces of tripe, hard-boiled eggs of a dark speckled color, which had been preserved in lime, and whose delicacy is supposed to be proportioned to their antiquity; berries and other vegetable substances preserved in vinegar, a curious pile of some shell-fish, to me unknown, which had been taken from its shell and cut in thin slices, prawns in their natural, or rather in their artificial red state, ground nuts, ginger, and candied fruits.

Everything was excellent of its kind, and the unknown shell-fish particularly good in flavor. I am afraid to say that the tripe, boiled to an almost gelatinous softness, was a creditable piece of cookery, but I know many Englishmen who would have decried the small heap with great avidity. There was at first an air of suspicion in the manner we wandered over this light collation, but this soon gave way as the fruits, the pickles, or the shell-fish commended themselves to the several tastes.

And now we sat down to the serious business of the day. Each guest was supplied with a saucer and a porcelain spoon—they had brought their own chopsticks. A folded towel, just saturated with hot water, was placed by each saucer—this is the Chinese napkin—and two tiny metal cups, not so large as egg-cups, were allotted to every guest. At my side, to share our feast, and see that the "rites" were properly performed, sat the gravest of Chinamen.—He wore his Mandarin summer cap, for he was the interpreter at one of the consulates.

The first dish was, in accordance with all proper precedent, the birds' nest soup. I believe some of us were rather surprised not to see the birds' nests bobbing about in the bowl, and to detect no flavor of sticks or feather or moss. What these birds' nests are in their natural state I do not know, for I have no book on ornithology and have never been bird-nesting in the Straits. Their existence at table is apparent in a thick mucilage at the surface of the soup. Before this you come to a white liquid and chickens' flesh. It was objected that this was a *fade* and tasteless delicacy. But remark that these two basins are only the sums of little systems. The same hands that brought them in scattered also an entourage of still smaller basins. These are success of every flavor and strength from crushed fresh chilies to simple soy. Watch the Chinaman. How cunningly he compounds.

"But, Sir, you do not mean to say that you ate this 'mucilage' with your chopsticks?"

"No, Madame, we scooped it with our saucers and ate it with our porcelain spoons."

The next course was expected with a very nervous excitement. It was a stew of sea slugs. As I have seen them at Macao they are white, but as served at Ningpo they are green. I credit the Imperial Academician as the orthodox dish. They are slippery, and very difficult to be handled by inexperienced chopstickers; but they are most succulent and pleasant food, not at all unlike in flavor to the green fat of the turtle. If a man cannot eat anything of a kind whereof he has not seen his father and grandfather eat before, we must leave him to his oysters, and his periwinkles, and his crawfish, and not expect him to swallow the much more comely sea slug. But surely a Briton who has eaten himself into a poisonous plethora upon mussels has no right to hold up his hands and eyes at a Chinaman enjoying his honest well-cooked stew of *beches de mer*.

During the discussion of this dish our Chinese master of the ceremonies solemnly interposed. We were neglecting the rudiments of politeness. No one had yet offered to intrude one of these sleek and savory delicacies, deeply rolled in sauce, into the mouth of his neighbor. Efforts were made to retrieve the barbarian honor, but with no great success; for the slugs were evasive, and the proffered mouthful was not always welcome.

The next dish was sturgeon skull-cap—rare and gelatinous, but I think not so peculiar in its flavor as to excite the death of several royal fish. This dish being taken from its brazen, lamp-heated stand, was succeeded by a stew of shark fins and pork. The shark fins were boiled to so soft a consistency that they might have been turned fins. The Chinaman must have smiled at the unreasonable prejudices of the occidentals when he saw some of us tasting the pork but fighting shy of the shark. He probably, however, did not know that the same occidentals would eat with relish of a fish they had themselves enticed to their angle by a worm or a maggot.

And now we became clamorous for bread. After a succession of not by any means gross, but certainly nutritious and mucilaginous dishes, the palate and the stomach craved some farinaceous food. Nothing was easier to procure. The boys, our own boys, accustomed to wait at our English dinners, brought in loaves at the lightest intimation; but our *arbitrarius* interposed. Bread at a Chinese feast is contrary to the "rites."

We consulted ourselves by throwing at him a declusive and unanimous opinion that this was the weak point of Chinese gastronomy.

The porcelain bowls in their courses, like the stars in their courses, continued in unpausing succession. The next named was "The Rice of the Genii" meaning, I suppose, the food of the genii, for there was no rice in the composition. It was a stew of plums and preserved fruits, whose sweets and acids were an agreeable counterpoise to the fish and meat dishes already taken. Then we had a dish of a boiled hairy vegetable, very like that stringy cudvie which they call in France "Barbe de Capucin"—then stewed mushrooms from Manchuria. Then we relapsed into another series of fish and meat *entrees*, wherein vegetables of the vegetable marrow species and a root somewhat between a horseradish and a turnip were largely used. There was a bowl of ducks' tongues, which are esteemed an exquisite Chinese dainty. We were picking these little morsels out with our chopsticks (at which we had now become adepts, for the knack is easily acquired), when we were startled by a loud Chinese "Eh Yaw." This imprudent exclamation drew our attention to the open front of our apartment. The opposite house, distant perhaps across the street about eight feet from us, presented the spectacle of a small crowded playhouse seen from the stage. It was densely crowded with half-naked Chinamen. They were packed in a mass upon the gallery, and they were squatted upon the roof. I believe they had paid for their places. They had sat orderly and silent all this time to see the barbarians dining. We might have dropped the grass blinds, but it would have been ill-natured; the Chinese did us no harm, and the blinds would have kept out the air, so we went on eating, like Greenwich pensioners or Bluecoat boys, in public.

So we continued our attentions to the ducks' tongues, and passed on to doers' tendons—a Royal dish. These deer's tendons come, or ought to come from Tartary. The Emperors make presents of them to their favored subjects. Yeh's father at Canton recently received some from his Sovereign, and gave a feast in honor of the present. These must have been boiled for a week to bring them down to the state of softness in which they came up to us.

Exhausted, or rather repleted nature could do no more. When a stew of what the Chinese call the ear shell fish was placed upon the table no one could carry his experiments further. An untouched dish is a signal for the close of the feast. The *maitre d'hotel* protested that he had 20 more courses of excellent rarity, but our Chinese master of the ceremonies was imperative, and so were we. Plain boiled rice, the rice of Szechuen, was brought round in little bowls, and of this we ate plentifully. Confectionery and candied fruits, and acanthus berries steeped in spirits, followed, and then tea. No uncooked fruit is allowed at a Chinese dinner. They have a proverb that fruit is feathers in the morning, silk at noon, and lead at night. I was assured by competent authority that nothing had been placed upon the table which was not in the highest degree wholesome, nutritious, and light of digestion. We certainly so found it; for, adjourning to the house of one of the consules, we made an excellent supper that night.

The master of the ceremonies now looked round him with a swollen and satisfied air, and *crucifix* most; from his mouth came forth a loud sonorous noise, which a certain dramatist has not scrupled to bedeck with knighthood, and to christen Sir Toby.—He, the Chinaman, seemed proud of his performance. We sat uncomfortable on our chairs, did not know which way to look, and some of us would have run away had there been anywhere to run to. Some one who could speak his language gave him a hint which made him declare emphatically that it would be an insult to the founder of the feast if this testimony was not loudly given to the sufficiency of the entertainment and the plation of the guests. It was with some difficulty that he prevailed upon to turn over this chapter of the book of rites.

And thus ended our Chinese dinner. Before we entered our chairs we walked through the whole establishment, saw the reservoirs for preserving all the curious creatures we had been eating, and examined all the processes of preparation, and the casseroles and ovens in which other dinners were then being prepared. Everything was as clean and as regular as in a first-rate European establishment.

Of course, I do not affirm that this dinner was to our tastes, but it was one to which education and habit might very reasonably incline a people. It was eminently light and digestible, and, like the Chinese themselves, very reasonable and defensible upon philosophic grounds, but somewhat monotonous, tedious, and insipid. We must recollect, however, that the higher classes in China never take exercise, and are necessarily a sedentary and dyspeptic class of feeders. It was unanimously resolved that the bill of fare ought to be preserved and the dinner described, for, although several travellers have given the forms and ceremonies of a Chinese State dinner, and have indulged in a general jocoseness at the strangeness of its materials, no one has ever yet taken the trouble to inform himself as to what the dishes before him really did contain.

IRISH INTELLIGENCE.

At Drogheda, on Sunday, 31st ult. His Grace the Lord Archbishop of Armagh celebrated a "Te Deum" in commemoration of the escape of the Emperor of the French.

A new Catholic church is about to be erected at Ballyvaughan, county Clare, according to designs by Mr. M. B. Moran, architect, Dublin.—*Freeman*.

FATHERS CONWAY AND RYAN.—THE DEFENCE FUND.—The general feeling entertained in favor of Fathers Conway and Ryan is abundantly testified in the accumulating subscriptions which are received for defraying the heavy expenses incurred in their defence against the Government prosecution pending against them. Bishops, clergy, and people, seem to be vying with each other in evincing their sympathy with these persecuted advocates and defenders of civil and religious liberty. It was for contending for the people's rights, and not for any personal advantages, that they have been entangled in the meshes of the law, and it is therefore nothing more than is due to these faithful shepherds of the flock that the gratitude of those whom they have served so well and zealously should be unequivocally and liberally shown by a people so distinguished for their gratitude and generosity as the Irish have at all times been.—*Dublin Telegraph*.

We ask the special attention of our readers to an article on the Mayo prosecution which we copy from the *Morning Post*, the organ of the Palmerston Cabinet. It shows the light in which the prosecution is regarded by the most able and the most dangerous of our adversaries, and proves that we have by no means exaggerated its importance. It tells us "the case excites not only the greatest interest in Ireland and England," but "an interest fully as great at Turin and Brussels, indeed throughout the length and breadth of Sardinia and Belgium." "The most feverish anxiety is felt on the subject by the whole body of the Irish Clergy and Hierarchy in Ireland, in England, in Sardinia, in Belgium, and in Spain,—even in Rome itself." "The struggle is precisely the same in Sardinia and Belgium as that between the House of Commons and the Mayo Priestly demagogues." So says Lord Palmerston's organ, and so say we.

We recommend this frank avowal to the consideration of Catholic members who are supporters of the present ministry. The "struggle" in Sardinia has taken the form of sacrilegious plunder of the property of the Church and of the poor; in Belgium it has developed itself in mob outrages against convents, and against the persons of religious men and women; in Ireland it is a vexatious and harassing persecution of two humble Priests, singled out for their real and earnest services for the cause of public virtue and honesty. But in all three countries, blessed as they are with a "Liberal" Government, the *Morning Post* assures us "the struggle is precisely the same." Surely Catholics can see this plain fact, which their enemies so well understand. Surely those who agree with us in detesting the sacrilegious outrages of the Sardinian and Belgian infidels, and who applaud the noble exertions of Sardinian and Belgian Catholics, will not withhold their sympathy, and more than their sympathy, their active aid and support, from the persecuted Priests, who are sought to be victimized in a struggle which Lord Palmerston himself avows is precisely the same as that so nobly maintained by the Catholic peoples, Clergy, and Hierarchies of Sardinia and Belgium.—*Tablet*.

There has been a current report in quarters likely to be well informed that the Government intend to equalize the duty on spirits all over the three kingdoms. They have long been watching an opportunity of doing so, and it is only too likely the present period may be considered a favorable one for making the attempt.—*Dublin Freeman's Journal*.

The Poor law Commissioners have at length consented, on the urgent and repeated representation of the guardians of Killarney Union, that an apartment entirely separate from the dining-room should be appropriated exclusively for Catholic worship.

John Grace, Esq., is the first Catholic high sheriff appointed for the Queen's County, as his father, O. D. J. Grace, Esq., M.P., was for Roscommon.—*Roscommon paper*.

The 5th Dragoon Guards are to be restored to the Army List. The regiment was disbanded in 1799 for disloyalty—a great number of the men having been engaged in the Irish rebellion; but now, as the *Freeman* observes, "when men are wanted, and all the resources of the empire are summoned to defend English power in India, we have the disgraceful organ cancelled, and the 5th Dragoons restored at the express order of Her Majesty, and 'as a gracious act of Her Majesty's favor to her people in Ireland.'" The Irish cavalry regiments are few, but they have ever been memorable in war, from the great Peninsular battles down to the historic 'charge of Balaklava,' and we are confident the 5th Dragoons will not derogate from the glory of their predecessors or fellow-soldiers.

The 18th Light Dragoons (Hussars) were disbanded in 1821, after a brilliant career in the Peninsula and at Waterloo. It was also an Irish regiment, and was long known by the name of Lord Drogheda's Light Horse, the regiment having been raised by the late venerable Marquis of Drogheda, who did not long survive the breaking up of his favourite corps. Many days, it may be safely predicted, will not pass over before men will be found to recruit the ranks of the two new regiments of Irish Dragoons. General the Hon. Henry Murray, the present colonel-in-chief of the 13th Light Dragoons, was lieutenant-colonel commanding the 18th Hussars at the period of their disbandment. The late Marquis of Londonderry commanded the old 5th Dragoons when they were broken up nearly 60 years ago. The 5th and the Scots Greys were the only cavalry regiments who were permitted to wear the bearskin cap as a distinguishing head-dress, the latter still retaining the uncomfortable honour.

Some short time since we drew attention to a list of killed and wounded of the 64th Regiment, consisting of about forty-five names, of which thirty-four or thirty-five were decidedly Celtic. Lists have since been published, and newly, if not fully, the same proportion of Irish names have appeared in them; yet the apologists of the Patriotic Commissioners have complained that Irish claims upon the Fund have been out of proportion to the Irish contributions! No wonder they were; but we have seen how ungraciously and ungenerously they have met. *Dublin Evening Post*.

CRIMINALS OF IRISH LANDLORDISM.—At the Carlingford petty sessions, last week, the following case occurred, which curiously illustrates another of the phases of Irish landlordism. S. K. Mulholland, Esq., was the plaintiff, and Patrick Dullaghan and others were defendants. It appears that Mr. Mulholland became the purchaser some time ago, under the Incumbered Estates Court, of a large portion of the Carlingford shore. While the property was held by the Marquis of Anglesea the tenants were permitted indiscriminately to use the seaweed on the shores of the estate. However, when the property fell into the hands of Mr. Mulholland his agent passed over the estate, and finding that the tenants at Ballagan continued to exercise their former privilege, he gave directions to the shore bailiff to prevent a recurrence of such conduct, and to tell the tenants they would not be permitted, as formerly, to use the seaweed. The caution of the bailiff was disregarded; the seaweed was carried off; and hence the present action. The bench dismissed the case, on the ground that the defendants went to the shore under the impression that they had a right to the weed, and that it would not be right to convict them for doing that which they believed they had a right to do. This case is only another specimen of generous, encouraging Irish landlordism.—*Northern Whig*.

The first step has been taken to vindicate the rights of conscience by protecting and rewarding John Byrne, the small farmer now under process of eviction in the County of Monaghan, for refusing to send his nine children to a proselytising school. A preparatory committee has been formed in Dublin, and arrangements are in process for increasing that committee, and appointing trustees for a fund to be allocated to the purchase of a farm for John Byrne, equal in extent to that from which he will be evicted within a few weeks, for having attempted to protect his poor children in the exercise of the dearest privilege of man—the right to worship the Almighty in accordance with the dictates of conscience, and without control or penalty from any human tribunal.—*Dublin Evening Post*.

A WORD IN SEASON.—An extremely zealous Protestant journal (the *Clare Freeman*), a warm supporter of the Irish Church Missions, tenders the following advice to all parties engaged in that cause: "We think it is not out of place to offer advice to those who engage in the work of controversy on the Protestant side in this country; and it is with that view chiefly we now refer to the matter. So long as bitterness of spirit on the one side is met with corresponding bitterness on the other no good result is likely to follow. We have been attentive observers of the work of controversy as it has been carried on in this country for years past, and we have come to the conclusion that right theories in religion are often accompanied with wrong practice, and that if there were less wrangling about mere creeds and doctrines and more purity of life, and more divine love in the heart, among those who undertake missionary duties in Ireland, the cause of truth would be much more successful. We are at all times ready to expose and denounce any acts of violence or intimidation which may be perpetrated in the name of religion. We insist upon every man's right to adopt whatever creed he believes to be true, and also to promulgate it without hindrance, provided he concedes the same liberty to those who differ from him. We avow ourselves the enemies of intolerance wherever it is exhibited. We have always fearlessly denounced it in our columns, and will continue to do so; still we cannot consent to fill up our pages with long letters touching the peculiar doctrines of Romanism."

THE SUFFERING OF BRITISH KIDNAPPING CATHOLIC CHILDREN.—The *Illustrated* at the close of an able article headed "The Souper Abroad," gives the following instance of the rescue of a child from the hands of the soupers by its mother:—"We would never probably have heard of that proselytising institution near Monmore, if we had not happened to see it with our own eyes, and inquired what it was. And, if we take this as a case in point, how can we tell what number of similar engines are at work through the province to undermine the faith of the Catholic poor of Ulster? An amusing story is told of that proselytising school, which is only a branch of the Belfast institution, and is principally supported from the funds of English and Irish proselytising societies. It is worth relating, as an instance of the length to which these fishers for human souls will go as well as of the fidelity to truth and religion of poor Irish Catholics. A poor widow, living, we think, near Cookstown, and named McDonnell, heard of the Monmore, or Cairndaisy School. She had a child deaf and dumb. She applied on its behalf to this 'benevolent' institution; and the child was promptly admitted. But, by and by, whispers reached her that the establishment was an engine of proselytism; and that her Catholic child was being educated as a Protestant. The mother's fear and horror were excited. She set out at once and travelled miles till she reached the school. She demanded her child at once; and was met with a refusal. Nay, she was turned out, and the doors shut upon her. But an Irish mother—loving her religion and her child—is not so easily disposed of in that way. The poor woman clamoured, and screamed, and thundered at the door, and fiercely demanded her babe. The directors of the institution sent to the neighbouring police-station. Two policemen came up to remove the mother. But, when they heard her story, they paused. It happened that one was a Catholic, and the other a Protestant; and the religious element stepped into the question. The Catholic said the mother should get her child. The Protestant contended that, as Miss Wright had been feeding and training the little girl, and had clothed her, she should keep her now. Power and possession had a momentary triumph. The poor mother went away without her child. But she had learned that the children were marched every Sunday to the Protestant church. She went to some neighbours and begged from them a few articles of clothing, and then prepared her plan. Sunday came; the children were marched two and two to church. The anxious mother was watching at the road side. When the little procession came up, she rushed forward with a cry, caught her own child, snatched the little creature to her breast, and ran off. A chase was set up; the mother was pursued and caught. But her child was now locked in her arms, and she would not give it up. She was then threatened with arrest, on charge of robbery, because the clothes which the child wore belonged to the institution. Fortunately, the poor soul was prepared for this. She tore off the clothes which her child wore and flung them at her pursuers, and carried her little one with the wearing apparel which she had begged from her neighbours. And then she walked off proudly, and in triumph, rejoicing that she had saved her darling child—from afflicted as it was, she loved it with an Irish mother's love—from the hands of the hated proselytisers."

HOW PROSELYTISING LADIES GET HUSBANDS.—We have rarely glanced at the advertising columns of the *Times* without finding in them, at least, one mysterious notification to the effect that a certain spinster endowed with every virtue under the sun was free, able, and willing, to make a Heaven upon earth for any lord of the creation that would present himself forthwith, and pass master according to certain stipulations named by the said fair incognita. But it has often struck us that angelic beings of this class, who are really desirous of changing their condition from single to double blessedness, would increase their chance of securing a sharer in their paradise, if they were to set forth their qualifications in some such form as the following:—"A young lady, a Protestant, of some personal attractions, and strong religious tendencies, a member of the Ladies' Evangelical Alliance, of the British and Foreign Bible Society, and the Societies for converting Heathens, Jews, Romaniens, &c., is desirous of forming a matrimonial alliance on strictly evangelical principles. With the view of enumerating all her qualifications for the change she is anxious to make in her condition, she thinks it would tend materially to facilitate her object to state that she has spent some years in the Catholic States of the Continent, where she has been actively engaged in disseminating the doctrines of the Reformation, and spreading the light of the Gospel amongst the inhabitants of all creeds. During her Continental tour she has also frequently acted in concert, and corresponded with Sir Culling Burdley Smith; indeed, for a considerable period she was attached to that zealous gentleman's proselytising staff. There she naturally had frequent opportunities of enjoying his most edifying society, and unreserved confidence, exclusively, of course, in matters relating to conversions from Popery to Protestantism. The advertiser has, in addition to a small competency, an extensive assortment of Bibles, tracts, and "common prayers" on hand, and she is, moreover, the proprietress of several Bible and Tract depositories in Turin, Florence, Rome, Naples, and other Catholic cities and towns of Italy and elsewhere. The number of bibles and other religious works is, she begs to add, just now exceedingly large, in consequence of the stringent measures recently taken by the Italian and other governments in the Catholic States to prevent their further distribution. P.S.—The lady would have no objection as soon after the nuptial ceremony as might seem expedient, to resume her missionary labours either at home or abroad, attended or unattended by the gentleman whom she may decide on selecting as her future partner." This, owing to its length, might, we confess, be a somewhat expensive announcement; but when such "unprecedented success" in a matrimonial point of view has been attended most of the travelling proselytisers of the gentler sex, we think the outlay might be incurred with considerable advantage to the perpetuity aspirants to conjugal felicity. Have we not had several instances recently to prove how much ladies of a proselytising penchant are sought after? Did not Miss Cunningham after her incarceration at Florence, Miss White after all her troubles in various parts of Italy, find a compensation for all their alleged persecutions in the arms of wedlock immediately on their return to their native shores? We say, therefore, to the Celebes in search of husbands—advertise! advertise! But be sure to mention your experience and skill in proselytising amongst your other accomplishments.—*Dublin Telegraph*.

The Board of Trinity College have come to a decision with regard to the non-foundation scholarships which has given general satisfaction, more especially to the classes for whose benefit the boon was intended. Henceforward no member of the Established Church will be eligible for one of these appointments, and none but actual Dissenters and Catholics will be elected. Hitherto it was the practice, in the absence of one, or even all candidates belonging to the latter bodies, to fill up the vacancies from the next best answerers who had stood the regular scholarship examination, but who had been unsuccessful; the consequence of which was, in some instances, that students whose marks were below the required standard obtained a *status quo* for which they were not duly qualified. This non-foundation scholars have not the elective franchise, and their creed debars them from accepting several small offices of trifling emolument which can only fall to the lot of members of the Established Church. Last year the four places were filled by two Roman Catholics, one Dissenter, and one Episcopalian. At next Trinity Term the latter will be disqualified, and in lack of candidates properly qualified the scholarships will be left vacant.—*Times*.



The Annual Meeting of the members of the Catholic Young Men's Society of Dublin was held on Monday evening in the Music Hall. The body of the hall presented one dense and compact mass of persons—the members of the institution, their families and friends, and the friends generally of religion, peace and order. The box-stalls and galleries were equally crowded, especially with ladies, and the raised platform, where the chair was placed, was occupied by a body of influential Clergy and laity of the city. Shortly after eight o'clock His Grace the Most Rev. Dr. O'Connell, Archbishop of Dublin, entered on the platform, accompanied by his secretary, the Very Rev. Dr. Murray, and the Rev. Canon Pope (administrator), and followed by a large body of Clergy. The entrance of the Archbishop was the signal for an outburst of enthusiastic cheering from the entire assemblage. His Grace having taken the chair, addressed the meeting as follows:—My friends, it affords me the highest gratification to take part in your proceedings this afternoon, especially as I am thus afforded this opportunity, in the first place, of offering you the expression of my thanks for the kind reception you have given me, and secondly, of congratulating you on the signal success which has attended your efforts during the past year. (Cheers.) The reports which have reached me, and the evidences which have come before me, of the value and importance of your efforts are most cheering. The members of your society have attended diligently to self-improvement—excellent lectures have been delivered for your instruction on various useful and important subjects. (Hear.) One of those lectures, which has been printed and published, I have read with the greatest delight—I allude to the admirable lecture, on the pernicious influence and effects of reading bad books, delivered to your society by the Very Rev. Dr. O'Connell. (Loud cheering.) I have heard, with heartfelt pleasure, that your members have given great and wide-spread education by regularly fulfilling the great Christian duty of frequenting the Sacraments; thus fulfilling the paternal command of our blessed Redeemer, and insuring for themselves the graces and blessings which He has promised to confer on those who observe His holy law. (Cheers.) I cannot but congratulate you on the progress—the truly gratifying progress—made by your society during the past year. (Cheers.) You have shown your determination to forward the great objects of the institution—not alone by your efforts to advance its general interests, but also by vindicating the truth and the value of its principles by the edifying example of your own lives. (Cheers.) Your society has been founded for the attainment of valuable and useful knowledge; for the education of the young men of this great city in those principles of social duty—in those elements of solid acquirement—necessary to be known to make them good and useful members of society. (Cheers.) It has been founded for the purpose of indoctrinating them in the knowledge of their duties as members of the community and of their obligations towards their fellow-men. But your society has a higher mission still. It is designed above all to make our growing youth well and fully instructed in their practical duty to God. (Cheers.) It has been said by some who willfully shut their eyes to the fact and their ears to the truth—that the Catholic Church and its Chief Pastor on earth—are opposed to the diffusion of knowledge and the spread of enlightenment. But you need scarcely be told that this is a groundless assertion, or rather a base untruth. (Cheers.) If you refer to the history of our Holy Church—if you refer to the history of Europe, you will find that in every age—at every period—the Sovereign Pontiff—the Prelates and leading Dignitaries of the Catholic Church have been always most solicitous to promote the cause of useful knowledge, and foster the cultivation of science. (Hear, hear.) You will find that the most distinguished colleges and most celebrated universities of Europe owe their origin to successive Pontiffs.—(Hear, hear.) All the great schools of classic and scientific lore—all the most renowned universities of former times will be seen to have been founded under the auspices of illustrious men, the Successors of St. Peter in the See of Rome. (Cheers.) It was owing to the beneficent spirit and all pervading influence for good of the Catholic Church that the blessing of sound knowledge and solid acquirements had been diffused throughout all ranks of society. (Hear, hear, and cheers.) If we look to what the Catholic Church has done for the preservation of knowledge, you will easily understand that she is not an enemy to knowledge. Who was it that preserved all the great monuments of antiquity—all the great classical authors but the Monks of the Catholic Church, who spent their lives in copying the great classical authors of antiquity?—and were it not for their labours we should now be without any of the great Greek or Roman authors. (Applause.) The greatest painters were members of the Catholic Church—and it was their pride to excel in painting the image of the Mother of God—(applause)—the greatest sculptors—the greatest architects—the greatest poets of modern times were members of the Catholic Church.—(applause)—Dante, Petrarch, Tasso, Ariosto, Montaigne Racine; in England we had Pope and Dryden, and on our land belong Thomas Moore. (Applause.) In the branches of philosophy and science members of the Catholic Church excelled. Facts are stubborn things, and these facts prove that the Catholic Church is not hostile to knowledge. (Applause.) It is true that in Ireland, England, and Scotland the Catholic Church had not been able of late to take such a lead in learning, but the reason of that was clear and known to all. The Catholic Church was crushed to the earth by penal laws. (Applause.) If a father was anxious for the education of his child, and sent him to a Catholic school beyond the seas, he suffered the confiscation of his property. How could learning flourish amongst Catholics under such unfavourable circumstances? The Catholic Church ever favoured the progress of true knowledge and science. She opposed that knowledge which St. James called "earthly, selfish, diabolical." (Hear, hear.) The Catholic Church required that the knowledge to be acquired by her sons should be useful in temporal matters and advantage to us to our eternal salvation—that it should be useful, holy; that it should be sanctified by the grace of God. (Applause.) The Church tells us not to acquire knowledge which will tend to undermine the principles of our faith, or corrupt the purity of our morals. Faith is necessary for our salvation; without it, it is impossible to please God; and the Church is hostile to that sort of knowledge or pretended knowledge which is opposed to our faith and which would corrupt our hearts, and therefore she prohibits the reading of light works having that tendency. Now, there are several classes of schools in existence hostile to the Catholic Church. There are the universities and Protestant schools, in which religion opposite to that of Catholicism is taught—there are the proselytising schools, in which no religion at all is taught. The Catholic schools we need not now allude to—Protestants have nothing to do with them. We wish them, of course, every success, and hope that every sort of knowledge and science may be cultivated in them. (Hear.) But, my friends, from the cultivation of knowledge and science in the Protestant colleges we may expect to fill our ranks with distinguished men who will be educated there. Our Newman, our Manning, our Faber, and hundreds of others were educated Protestants; but because they devoted themselves in earnest to acquire real knowledge and science, they found that they were working in the wrong way, and they came over to the Holy Catholic Church.—(Hear, hear.) They were now the highest ornaments of the Holy Catholic Church, and, indeed, we must be thankful to these universities or colleges which have produced such men for us. (Applause.) We must all pray fervently that the distinguished men now educating in these universities will follow the example of Dr. Newman, of Faber, of Manning, and become, as they are, zealous, ex-emplary, and illustrious members of the Holy Catholic Church. (Applause.) I cannot say so much in praise of the se-

cond class of schools, either in a literary or religious point of view—the proselytising schools established for the perversion of poor Catholics. You all know their history pretty well. They were established here in the time of the famine, for the purpose of perverting the children of the poor. They established schools in which they gave soup to the poor children, and therefore they are called soupers; and they sought, in giving the soup, to undermine the faith of these children, and therefore their religion is called soupism. (Laughter.) In what does soupism consist? I have occasion to pass by Thomas's Church nearly every Sunday, on my way to Mass in the Church of the Conception, Marlborough-street. One or two placards are generally to be seen posted at the side of the door of Thomas's Church, containing the substance of the sermons to be preached therein. From these placards I conceive we can see what the soupers conceive their religion, called soupism, to be. They refer particularly to the Blessed Virgin, the Holy Mother of God. We are to mention her name with veneration, for she foretold herself that all generations would call her blessed. She is the ever-blessed Mother of God. We cannot conceive the sublimity of dignity to which she was raised. Well, the soupers, in their sermons and instructions, declare that she is no more than any other woman—they declare that it is idolatry to venerate her. It is no idolatry to put up a statue of Nelson, or a statue of that great man William the Third. (Hisses.) That is no idolatry, but it is shocking idolatry to make an image of the Holy Mother of God! Another point treated of by the soupers in their placards is the Pope. Amongst the sermons at Thomas's Church is—"The Pope: is he the man of sin?" (Laughter.) Another day—"Is Rome the great Babylon?" Another—"Is Rome the Scarlet Lady?" Then you will see another day—"Romanism." That is what they call our holy religion. Another time they discuss the proposition that the Catholic Church is opposed to the progress of knowledge. They must be extremely ignorant of all history to assert this. Look at all Catholic countries, you will see no penal laws against Protestants there; but if you look to the history of Ireland, what do you see? (Hear, hear.) Read the history of England and Scotland—go then to Denmark, to Norway—the great Protestant countries—and you will find a frightful series of penal laws against the Catholic religion. That is the liberty of Protestants. (Hear, hear.) I have seen on placards and in Saunders's newspaper the themes on which they preach—"Do not Romanists teach that it is lawful to tell lies?" (Laughter.) "Do not Romanists teach that it is lawful to steal?" (Laughter.) "Do not Romanists teach that it is lawful to murder?" (Laughter.) If they only take up a penny catechism, they will learn that to murder, to steal, to tell lies, are things that are altogether reprobated by the Holy Catholic Church. (Cheers.) Well, then, those are the doctrines—the articles of faith, let us call them, of soupism. (Laughter.) Those are the articles which the children of the poor are invited to learn in the soup schools. If they learn all those calumnies against the Holy Catholic Church—those lies and scandalous attacks upon Catholicity—then they are perfect soupers. You are not to imagine that we are to be enraged with those poor people for teaching such absurd doctrines; but we are to be displeased, and greatly displeased, with any Catholics who send their children to such dreadful schools.—(hear, hear)—they are unworthy of the name of Catholic.—(hear hear)—they are a disgrace to the name. (Hear.)—But we are not to be displeased with those poor men who teach those doctrines. You know who they are—many of them are apostates, who were badly conducted, drunkards perhaps—while Catholics were obliged to leave their Church, and not finding any other employment, they have turned themselves to be tract distributors and teachers in those soup schools. But I tell you with whom we should be very much displeased—with the respectable Protestants of Dublin, because they suffer themselves to be compromised by so low and degraded a class of persons.—Strangers who read the placards about our city must think that all the Protestants of Dublin were engaged in calumniating their Catholic neighbours.—(hear, hear), that is not the case; but the respectable Protestants of Dublin should raise their voices against these soup schools. (Hear, hear.) The Protestants of Kilkenny, headed by Captain Holsham a military man—(A Voice—Cheer for him, cheers)—have done so. They went to the Protestant Bishop, and called upon him to discontinue the preaching of soupism that was being carried on in Kilkenny. (Hear, hear, and cheers.) I hope the Protestants of Dublin, when they see that they are compromised by this sort of preaching, will act in the same way.—(Cheers.) There is another class of schools—schools in which no religion at all is taught. The Catholic Church is also hostile to them, and the reason is, that if children be brought up having no religion impressed upon their minds, the great chance is that they will become infidels. I have been reading lately a report upon the state of education in India, and it affords a curious illustration of the effects of mixed education. The Hindus, Mahomedans, and Christians were united in the same school, and what was the effect? Did the Hindus and Mahomedans turn Christians? No. A Protestant Bishop (Dr. Carr), Mr. Marshall, an officer of the East India Company, and many others, have declared that upon this teaching Hindoo and Mahomedan lost confidence in their own creed, but did not approach the Christian religion; on the contrary, Captain Marshall declared that they became fippant infidels. It may be charged against the Catholic Church that she opposes herself to education, but it is only bad education she opposes. She encourages everything good, and is ready to promote everything that tends to raise up the mind of man and to render him more useful to society and to himself; but in doing so she wishes that man should attend to the last end for which he was created. (Applause.) We have been made to save our souls, and the Catholic Church wishes that in attending to education we should look to the one thing necessary, and that we should never sacrifice it for any earthly consideration. (Cheers.) I have now delayed you too long—(no, no) however, I will now conclude by congratulating you on the success that has attended your proceedings during the last year. I exhort you to continue the same career during the coming year. Be attentive to reading, to study, to self-improvement in every way.—Be attentive, above all, to the discharge of your religious duties. Take advantage of Spiritual Retreats, and you will soon have an opportunity of partaking in one, for the Missionaries of St. Vincent will commence very soon in St. James's Parish. (Hear, hear.) Attend to meditation and prayer: think upon the one thing necessary; determine, above all, to be sincerely attached to your Faith that Faith for which Ireland has been always distinguished; and whilst your attachment is sincere, unshaken unbounded for the Holy Catholic Church, show by your actions that you are determined to correspond to your fathers—to reflect lustre upon your religion, your virtues, and your merits. (Prolonged cheers.)—Abridged from the Freeman's Journal.

ADULTERY IN THE KING'S COUNTY.—On Wednesday night the house of a man named Ryan, who resides at Oloranty, near Shinrone, was entered by a large party of men, who forcibly carried away his daughter, hearing the members of the family who resisted. The alarm was given, and a hasty pursuit ensued, headed by the young woman's intended husband, and being reinforced by a party of the Shinrone police, they proceeded to the house of a man named Patrick Kennedy, near Dunkerrin, and discovered the young woman. A warm contest ensued, and after many blows, were exchanged, the prize was won and carried back. The morning was far advanced when they returned, and to prevent any further difference, it was considered advisable that the marriage ceremony should be performed without delay, and the abducted Miss Ryan was without further ado made Mrs. Walsh. It may be added that the bridegroom is at the shady side of sixty.

REMARKABLE DECREASE OF CRIME IN IRELAND.—The rapid strides Ireland has made in material prosperity, since 1831, are well known; it is not so commonly understood that decrease in crime and increase in wealth have, in this interval, exactly kept pace with each other. Such is the fact. During the years 1845-57-8 the percentage of crime to population in England averaged 1,595. In Ireland, during the same years, it averaged 3,274. Thus the tendency to crime in Ireland, ten years ago, was double that it was in England. In the year 1855, however, the proportion between crime and population in the two countries had become nearly equal, as in that year there were only eight criminals more to every 100,000 of population in Ireland than in the neighboring country.—Dublin University Magazine.

The Post of Tuesday states that "a measure for the amendment of the Irish grand jury laws will be brought forward by the Irish Attorney-General and Mr. Herbert. The principle will be by election from rate-payers in their poor-law electoral divisions.—The ratepayers in the first instance will select a certain number of qualified persons from each division, who in their turn will elect representatives on the grand jury from each barony or union."

The contest for the representation of Limerick is said to be conducted with great heat and virulence, and the town is in a very disturbed state. The return of Mr. Ball is considered certain.

A return moved for by Mr. Macartney, M.P., shows that on the 1st of November (All Saints-day), 1856, there were 1,453 convicts and other prisoners in confinement in the various criminal prisons of Ireland—viz., 860 males and 593 females. Of these 249 only were convicts. The entire cost of maintaining all convicts in Ireland sentenced to transportation beyond the seas amounted in 1855 to £5,643, against £6,669 in 1855, £8,850 in 1854, £5,369 in 1853, and £7,651 in 1852.

On Saturday, John F. Nugent, printer and publisher, 35 Cook-street, Dublin, appeared before the head Police-office in that city, to answer a summons to show cause why information should not be taken against him for publishing "Nugent's Corroct and Genuine Moore's, Mercantile, Weather, and Prophetic Sheet Almanac for 1858," being a paper of a seditious and libellous nature, and intended to create alarm, discontent, and disaffection in the minds of Her Majesty's subjects, and to bring religion and the laws and Government of the country into disrepute. Mr. Chas. Barry, with Mr. George Keough, appeared to sustain the prosecution on behalf of the police Commissioners. Mr. J. A. Curran and Mr. Coffey, with Mr. C. Fitzgerald, sen., were concerned for the defendant. The proceedings disclosed the character of the publication only in a very general manner. The prosecution disavowed a desire to press for severe penalties, and the defendant, promising to suppress the sheet, was bound over in his own recognisance in a sum of £200 to keep the peace and be of good behavior for seven years.

What has Ireland to hope for from the success of the Mahomedan and Hindoo arms? To attain this result we must suppose the destruction of an army of 100,000 men, of whom from 75,000 to 40,000, at least will be friskmen, fighting under the flag, not of England, but of Great Britain and Ireland—fighting too, against the supremacy of Mahomet and Juggernaut, and defending, amongst others, the lives of 17 Bishops, and 736 Priests of the true faith—of the only faith which has taken any root or made a genuine convert to Christianity in India. What matters it to Ireland that a Protestant nation, a Protestant Ministry, and Protestant generals fight against Mahomet and Juggernaut, so that the footing of the Faith in India is maintained? What matters the motive when the good Providence of Almighty God rules the event? Was Pius VII. any less restored, or was the benefit of his restoration the less, because the arms of Great Britain and Ireland, directed by a then essentially Protestant Government, contributed towards the result? On the contrary, so much better an understanding was established for a time between the Holy See and the Court of St. James' that George IV. addressed an autograph letter of congratulation to the Pope, and contributed the sum of £12,000 towards the restoration of the Basilica of St. Paolo extra Muros. Was the progress of the Greek schism the less stayed in the East because Protestant England fought side by side with soldiers of Catholic France and Ireland? To take a greater and more universally acknowledged evidence of the services conferred by the Church by those who, in will and intention were its bitterest enemies, I ask whether the arms of Rome less contributed to the diffusion of Christianity, or less prepared the way for the acknowledged supremacy of the Roman See, because the Caesars were Pagans and tyrants? But, supposing all this to be futile and beside the mark, I still ask, the small but enthusiastic party which in Ireland looks hopefully to the failure of the British arms in India whether they have any reasonable grounds for believing that, in that case, they can better extort terms of justice from England, or more prudently raise the standard of independence? I think not. The English Government, defeated in India, might lose prestige, but it would lose little real strength, and what was left would be infinitely more in hand—far more easily concentrable against any domestic enemy. England would be stronger as against Ireland than if she held India, as before 1857 (with the necessity of keeping a large force there), or than if she were fighting there, as now, for the recovery of her dominion.—Cor. of Tablet.

MR. HORSMAN, M.P., AND THE IRISH SECRETARY.—Mr. HORSMAN has been attending two meetings of his constituents, one at Stroud and the other at Nailsworth, a contributory borough. At the latter place some disapprobation having been expressed at his relinquishing the post of Secretary for Ireland, Mr. Horsman gave his reason for the step. He referred to the disturbed state of Ireland at one time and its present more prosperous condition. "Now," he added, "we have, on one act after another, removed all these disabilities, all those oppressive acts, and Ireland has sprung forth into religious peace, into agricultural improvement, into commercial prosperity, until from one end of the country to the other it is absolutely a state of peace and tranquillity equal to the town of Nailsworth. Therefore, as far as the difficulty of the office went, I found it took a great deal of ingenuity to occupy myself more than two hours a day with that once important office and now one of the highest paid under the State. I remember Sir Robert Peel once told a story of a man who gave warning to his master that he must leave his place. 'Well John,' said the master, 'I am sorry you are going to leave; what are your causes of discontent?' 'Well,' said John, 'I want three things—more wages, less work, and I should like to have the keys of the cellar.' (Laughter.) Now, gentlemen, in Ireland I had high wages—greater altogether than any Secretary of State; I had very little work, because my place was almost a sinecure; and I may have had the keys of the cellar, because I had the giving away the patronage and most of the good things in Ireland. But, gentlemen, I did conscientiously feel on the whole that, having in order to retain an office which did not give me very much work to give up a great deal of independence and freedom of discussion upon general political subjects unconnected with Ireland—for instance, such a question as the war with India or Russia—holding a subordinate place in the Government, I was not able to speak a word, and, of course, under the rules of official subordination and discipline it was my duty to vote always as the Government voted; and feeling, on the whole, that the more empty distinction of office and the mere emoluments did not compensate for the sacrifices it entailed, and that my leaving it could be of no loss to the public service, as my place could be easily supplied, I did feel that without the abandonment of any public duty, I might resign that office, the holding of which was an advantage to no one but myself." (Cheers.)

GREAT BRITAIN.

At this moment, and indeed whenever there is hard work and danger on foot, England is thrown into considerable inconvenience and embarrassment by the conduct of her Irish and Catholic soldiers. They are always doing such gallant actions, that common men find it difficult not to be puzzled by them. On the first night of the meeting of Parliament, attention was called to the services of Sergeant Cavanagh, whose name speaks for itself. But it turns out that two Cavanaghs, not one, have just distinguished themselves by actions exceeding in brilliancy the average heroism of our army in India. Mr. French most unnecessarily asked what special mark of favour will be conferred on him. We all know that if he dies, his widow and children will be left at the mercy of Lord Colchester and Captain Fishbourne; that they will be allowed to employ money collected alike for Catholic and Protestant in bribing and frightening her to allow his children to be taught that their father was an idolater ten times more hateful than any Mahomedan or Hindoo; and that any complaint on the subject from his surviving friends and relatives will be met with an indignant outcry that the Protestants of England and Ireland, having all the wealth of the country in their hands, have a just right to educate the orphans of all soldiers in their religion. That is England's gratitude to her Catholic defenders.—Weekly Register.

Above 1,400 troops are now under orders for India. Upwards of 16,000 tons of shipping are required for conveyance of troops to India; this is exclusive of the regiment that will proceed via Egypt. The number of men enlisted and approved during the past week for regiments serving in India exceeds 1,600, in addition to 250 enlisted for the East India Company. This great increase is to be attributed to the reduction of the standard for infantry recruits, which is now only five feet three inches in height.

SCARCITY OF MEN FOR THE ARMY.—Upwards of 60,000 men, says the United Service Gazette, are required to complete the several regiments of the line to the full establishment. It seems evident that some more active measures must be adopted to obtain recruits. Volunteering from the militia to the line appears, says the Globe, to be almost a failure. Recruiting parties were sent to Aldershot to enlist 3,000 men, but only 600 were obtained.

Information has been received at the Horse Guards that upwards of 6,000 sick and wounded soldiers will shortly be on their passage home from India.

THE LEVIATHAN.—The launching of the Leviathan is at last an accomplished fact. The great vessel now lies safely at her river-moorings opposite Deptford Dockyard. It was at first intended that the launch should take place on the 23rd January, and everything was got ready; but that day happened to be a Friday, and so loud was the clamor raised amongst the workmen respecting the danger of launching a ship on an "unlucky day," that the attempt was put off until the following day. On Saturday, the 30th, all efforts were abandoned in consequence of the state of weather. The wind was blowing strong from the westward, and on measuring its force on the broadside of the vessel, it was ascertained that it was about three times in excess of the hauling power, so that the result of letting the huge vessel float would probably have been only her going on shore immediately afterwards. On Sunday morning, however, things were a much pleasanter aspect. The day rapidly brightened into a splendid spring one, with little or no wind stirring, while the tide promised to be one of the highest of the springs. By twelve o'clock Mr. Brunel was at his post in the yard, superintending the hydraulic rams; Captain Harrison was on the vessel's deck, speaking-trumpet in hand, controlling the hauling power; and the 4 steam tugs were ready, close by, letting off their waste steam and preparing for a trial of strength with the vast, inert force of their colossal competitor. The operations became from this moment of the most intense interest. There were about eleven feet of water under the vessel's keel when the rams were first applied, and every one watched with the greatest anxiety the movements of the gentleman who was measuring and noting down the vessel's progress. Twelve feet, thirteen feet, fourteen feet, were successively announced, as each hollow reverberating sound announced another great subaqueous push from the ram. All eyes became now fixed on the vessel, and at fourteen feet a slight movement was observed at her stern, when loud and general cries of "She moves," "she floats," resounded through the yard. The steamtugs, four in number, which had been made fast to the vessel, stem and stern, by means of immense hawsers, now began to pull, and for a few moments might be seen to roll as if in the agony of their exertions, while the huge vessel looked as if she did not mean yet to yield to their efforts. But her apparent stillness was, in fact, only an optical delusion on the part of the spectators. She had moved, and was moving, and in another moment the huge timbers of which the cradles were constructed began to pop their heads above water in succession, like a shoal of porpoises, and the yard, the opposite shore, and the boats on the river, all rang with one hearty simultaneous cheer as the Leviathan ran up to the fore announced that the Leviathan was at length fairly afloat. It might have been supposed that after so many disappointments the public would have been fairly tired out, and that the final announcement of the launching operations would have been permitted to pass off in comparative solitude. But not so. As soon as those who had the privilege of standing on her deck had time to look at anything else but the cradles far beneath them, the river might be seen fairly black with row boats, the shores on both sides densely crowded, and every successive river steamer was loaded to the water's edge with passengers. The excitement was intense.

A "REVEREND" TURK DEVOTE.—At the Insolvent Court on Monday, Henry John Quartley, described as a clerk in Holy orders, without employment, applied to be discharged from prison. It appeared that some years ago the insolvent went to Dover to be arrested, and was discharged under the Act. His debts were then £39,000 they were now £23,826 principally on renewals under the former insolvency, and the actual consideration debts were only £189. He had formerly been connected with turf transactions, but denied that he had lately betted on horse racing. The "Reverend" insolvent was discharged, the Commissioner advising him not to make a third appearance.

Mr. Douglas Thompson, an ex-member, we believe of Cambridge University, whose oratorical efforts have achieved for him great renown in the metropolis, has been delivering what is called "A Lay Sermon on Self-worship" at the Hanover-square Rooms. The lecturer, according to the Morning Chronicle, took the opportunity of entering into strictures upon Mr. Spurgeon. In this part of his discourse says our contemporary, Mr. Thompson showed off to much effect his great powers of mimicry by imitating, amid the laughter of his audience, the manner, voice, and style of Mr. Spurgeon, whom he sneeringly denominated "the Sermoniser of the Surrey Gardens," and whose discourses, he said, were stuffed with coarse jests, vulgar anecdotes, and profane images, so that he would consecrate any building in which he preached. The lecture was well attended, and accompanied throughout with long and repeated plaudits. Indeed, Mr. Thompson, at one time, received the ovation, unusual for a lecturer, of being called upon to repeat a particular passage: it was where, with much humor, he seated himself in an arm-chair, and imagined an after-dinner conversation between two fashionable fast young men, supposed to take place after they had been attending a sermon by Mr. Spurgeon, in which they voted Sundays in London dull, clergymen slow, but Mr. Spurgeon amusing, and giving an entertainment that would be perfect if he only allowed cigars and sherry colblers during his sermons in Park-street Chapel.

"POPERY" IN THE CHURCH OF ENGLAND.—High Stowell—we beg pardon, "the Rev Canon Stowell"—has just discovered a plot amongst the members of "The Church Pastoral Aid Society," which he denounced at a meeting in the Free Trade Hall, on Monday night last. He said a large portion of the younger Clergy were preparing to be the pioneers of "the Church of Rome" in the Church of England and some of the Bishops were either dupes or deceivers in the matter. A theological college had been established at Cuddesdon by the Bishop of Oxford, the chapel of which was "fitted up with every fantastic decoration, to which a party meaning has been assigned, and approximate to the Romish model," "the service of the Lord's Supper" is "conducted with genuflections, rinsings of cups in the piscina, and other ceremonial acts foreign to the usages of the Church of England;" and, lastly, that a service-book is in use in the chapel "concocted from the canonical hours of the Romish Church." One of the students, himself on the eve of going to Rome, stated that it was impossible for any student to pass through that college without becoming a Romanist. It was high time that these things should be exposed, for we had been asleep too long. The Reverend gentleman announced that a monster meeting would be held in the same place next Thursday, to insist that the religious element should enter largely into our reform in the government of India. The Canon left off roaring without producing much effect upon his hearers.

The Lord Bishop of Gloucester and Bristol has refused to consecrate a new memorial church, just completed in the parish of Ilford, by the incumbent, the Rev. Henry Richards. Several reasons for his lordship's refusal are alleged—one is, that he requires the appointment to be vested in himself.—Bristol Gazette.

We speak under correction, but as far as we are informed, and as far as we understand the announcement that has been made, the intended Bill will not alter the substance and spirit of the law of conspiracy to commit murder, but simply supply a serious omission. As the law now stands it is certainly treason to conspire to murder our own Sovereign, and we believe it to be felony to conspire to commit murder upon British soil. Of course, however, it is not treason in England to conspire to murder a foreign Sovereign, neither is it felony to conspire to commit a murder in France, though common sense tells us that the place has nothing to do with the matter, and it is just as murderous to plan a murder to be done at Paris as in London. If there is this imperfection in our law, and the law admits of this simple amendment, then it is clearly the most honest and dignified course to set things right at once. Mr. Isaebuck, however, makes himself a mere mirror, reflecting the angry passions which he affects to condemn, and returning defiance with defiance. The more the French Colonels insult and threaten us the less reason will he show them. The more they knock the less will he open the door. Unfortunately, this is all that is wanted to give them some sort of justification. Did we all speak in this "Gargantuan" tone, then they might justly say that we did wrong deliberately and on principle; that our laws were intentionally defective; that we persisted in what we admitted to be unneighborly, and that when a loophole for treachery or a covert for assassination was detected among us we steadily refused to give it up. This might, indeed, be adduced to excuse an appeal to arms; for, when reason fails, what elusa is there to decide but the ultima ratio of brute force? It is to the crime of assassination alone that the present question refers. No one supposes that we shall ever forsake our present position so far as to give up political offenders. This we have always steadily refused to do.—London Times.

THE WORK OF ENGLISH NAVY.—It is difficult to form an adequate idea of the immense quantity of earth, rock, and clay, that has been picked, blasted, shovelled and wheeled into embarkments by English navies during the last 30 years. On the South-Western Railway alone the earth removed amounted to 16 millions of cubic yards—a mass of material sufficient to form a pyramid 1,600 feet high with a base of 150,000 square yards. Mr. Robert Stephenson had estimated the total amount on all the railways of England as at least 550 millions of cubic yards! And what does this represent? "We are accustomed," he says, "to regard St. Paul's as a feat for height and space; but by the side of the pyramid of earth these works would rear St. Paul would be but as a pigmy to a giant. Imagine a mountain half a mile in diameter at its base, and soaring into the clouds one mile and a half in height,—that would be the size of the mountain of earth which these earth-works would form; while St. James's Park, from the Horse Guards to Buckingham Palace, would scarcely afford space for its base." All this vast mass has been removed by English navies—perhaps the hardest workers in the world.—Quarterly Review.

Few places, probably unless perhaps Dublin, are more infested with the pestilential tribe of low Popery lecturers than Edinburgh. These equivocal characters come, either nobody knows whence, or from unsavoury antecedents; they are supported by monied parties who keep in the background; their career commonly terminates in a more public manner than it commences. The last of them is generally seen in the police reports. In the meantime they fill the public eye with their nauseous scurrilities against our religion, and they are the opprobrium of Protestantism, which only preserves itself by such questionable means from utter stagnation and oblivion amongst the low orders. To Catholics the nuisance and the insult is great. It is one from which, if religion, we should be protected by the laws and police. What must be our feelings of seeing day by day, week by week, such effusions as the following in newspaper columns and on street walls!—I do not copy names and phrases literally, nor would I soil your page with the grossest of the Anti-Catholic insults which are put forth under the sanction of the Presbyterian and Episcopal bodies of Edinburgh.

"GALMACY.—On Sabbath evening next, at Foul Glose Church, Dr. Macbullenif, Licentiate of the Church of Scotland Reformation Society, will, D.V., show up Antichrist's Bachelor Brigade, and the abominations of the Confessional. Females and children not admitted; Roman Catholic fathers, husbands, and brothers are affectionately invited. After the lecture, the objections of any Priest or any reputable Roman Catholic layman will be heard and refuted."

Or the following:—

TRANSUBSTANTIATION.—On Sunday morning next, at the Episcopal Church, Queergrubbers' Wynd, the Rev. Isaboth Barrabass lately a Jewish Rabbi will demonstrate, on the principle of common sense, the absurd impossibility of this Popish dogma, and comment on its insidious introduction into the Church of England by the Oxford Herey. Members of the Romish sect, and deluded Puseyites, are most affectionately invited to attend. "Prove all things, hold fast that which is good."—Roman Catholic Bible.

The learned Rabbi, still, despite his Episcopalian metamorphose, more Jew than Christian, and true to the traditions of his progenitors, when Herod and Pilate ruled, adds to his handbill the hackneyed quotation from the misbelieving Sdracon Aerroco, casting on Christianity a blasphemous reproach, which I cannot bring myself to transcribe. Such are our Protestant champions. Ridiculous and calumny, grossness and blasphemy, are called controversy and argument; and we are said to shun the light, to fear discussion, because our laborious Clergy do not leave the altar of God and the bedides of the sick, and come forth for a campaign with these "budsmashes" of heresy on their own dagghills. Our consolation is, that a system so propped is tottering. Such attacks show our real strength—they show how impregnable is our Faith, and how pure its sacred ministers, when no real ground of attack is afforded to such bitter hostility.—Cor. of Weekly Register.



THE TRUE WITNESS

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The True Witness.

MONTREAL, FRIDAY, MARCH 5, 1858.

NEWS OF THE WEEK.

THE America's mails to the 13th ult., are very barren of interesting intelligence. From India the news is called "satisfactory," which means that British arms have experienced no late reverses, and that Sir Colin Campbell is gradually compressing the insurrection within the limits of the Province of Oude, where the struggle is assuming the characteristics of a national uprising. In Bengal we had merely a mutiny of our own soldiers to contend with; in recently annexed Oude we have a people in arms against us; and though the issue of the struggle may not be doubtful, the final conquest of the country will prove no easy task. There is nothing new from China, since the bombardment of Canton, reported in our last.

There is still much excitement in England about the regimental addresses to Louis Napoleon; but the moderate measure of Lord Palmerston will in all probability be carried by large majorities. A proclamation has been issued offering a reward of £200 for the apprehension of Thomas Allsop, an Englishman, charged as accessory to the Red Republican attempt at assassination; and the British Government, after Louis Napoleon's handsome apology for the intemperate tone of some of the articles of the *Moniteur*, cannot refuse to remove every reasonable ground of complaint which the Continental Powers may have against England as a "den of assassins." The Belfast blue book, being the report of the Commissioners of enquiry into the disgraceful Orange riots in July and September last, has been published. The evidence is conclusive against the Orangemen of Belfast, instigated by the Rev. Mr. Hanna and his evangelical associates; and the Report alludes strongly to the evil arising from the offensive displays of Orangemen on the 12th of July.—The fact that in Belfast, with a Catholic population of between fifty and sixty thousand souls, there is but one Catholic magistrate, is commented upon in very significant language. In short the Report is another great blow and discouragement to Orangemen in Ireland. From Donegal come heart-rending tidings of the sad state of the population; reduced to destitution, not by famine, or any visitation of God—but by the cruelty of their Protestant landlords. Hundreds of families are subsisting on what they can scrape off the rocks in the shape of cockles or sea-weed; and not even in the famine year was there such distress known as now prevails after an abundant season. The fund for the defence of the Rev. Fathers Conway and Ryan is progressing rapidly, and the names of the Bishops of Ireland figure conspicuously in the list of contributors. The trial was fixed for Tuesday 6th ulto. before the Lord Chief Justice of the Queen's Bench, and a Dublin Special Jury.

An augmentation in the French army, the division of the country into military districts, and the measures of suppression adopted by the Imperial Government against the press, would seem to indicate a very unhealthy state of affairs in France. Either these strong coercive measures are necessary, or they are not. If they are not, their wanton adoption must alienate the affections of the friends of constitutional freedom; and if they are, the throne which is upheld only by the bayonets of the army, and which can be shaken by the feeble blast of a newspaper leading article, cannot stand long.—As having saved France from anarchy, and Europe from convulsion, Louis Napoleon deserves the thanks of the civilised world; but it is to be feared that he is carrying matters with too high a hand, and that the measures upon which he relies to perpetuate the Napoleonic dynasty will only lead to another "cubite generale."

The proceedings in our Provincial Parliament have as yet been dull, but symptoms of a stormy session are not wanting. The Seat of Government Question—that of Representation by Population—and the School Question—will all come up for discussion, and give rise to some strange complications. The Ministry will probably avoid as much as possible committing themselves, either on one side or the other, and will stick to the policy of "open questions" to the last. The Quebec election, and its stupendous frauds, will occupy the early and serious attention of the Legislature.

VOLUNTARIANISM VS. STATE-SCHOOLISM.

"We are not prepared"—says the *Toronto Colonist*—"to deny the great abstract merit of the principle sustained by the *London Times*"—that principle being the "grant-in-aid" from Government, as the true solution of the vexed question of State assistance to education in a community whose disunions render a "common" system of education obnoxious to, and therefore unjust towards, a considerable portion of its members. "So far as England is concerned"—adds our cotemporary:—

"perhaps the plan suggested would be the best, if not the only arrangement practicable in the circumstances. But we are not to infer that the plan which might be best in given circumstances, would be the best in all. We are not warranted in concluding that what may be 'the true solution' of a vexed question on the other side of the Atlantic, would be equally applicable to Western Canada."

If our cotemporary would but bear in mind that that which is "just" is always and everywhere "best," he would not attempt to defend his position by such arguments as those given above. The "grant in aid" system is the "best" in England, because it is the only system that is "just" or equitable towards all classes of society in that country; and it would for the same reason be the "best" system for us to adopt in Canada, if equal justice to all were in this country the chief object of our legislators. Their chief object however is neither to do justice, nor to diffuse the advantages of education, but to make proselytes, and to put down Popery.—For this purpose, we admit that the system advocated by the *London Times*, and adopted in England, and in India, is not the "best;" and in this sense, but in this sense only, do we recognise the force of our Toronto cotemporary's rejoinder. By "best" he means one thing, whilst we mean another. He means that which is most likely to give effect to the proselytising designs of a tyrannical Protestant majority; whilst, by the same word, we understand that only which is in harmony with the eternal and universal principles of justice.

In all ages, and under all forms of Governments, tyrants, whether knaves or fools, have drawn, or rather attempted to draw, a distinction betwixt the just and the useful—betwixt right and expediency; and so it is in Upper Canada at the present day. No one, we think, will presume to impugn the perfect "justice" of the "grant-in-aid" system, or pretend that if adopted, the slightest wrong would thereby be inflicted upon any one in Canada; whilst, on the other hand, it cannot be denied that a gross wrong is inflicted by the actual system, which compels parents to pay for schools to which they are conscientiously opposed, and which, to the same extent, deprives them of the means of supporting schools of which they do approve; and yet forsooth we are to be told that the "just" system is to be abandoned for the unjust, upon the tyrant's plea, that the latter is the better, or the more expedient! When will Protestants learn that it is never expedient to do wrong?—that the unjust can never be good?—and that truth is one, eternal and universal?—the same in all ages and under every degree of latitude and longitude? Their system of "national" churches, as opposed to "one Catholic" Church for all time and for all countries, is absurd enough, but scarcely more absurd than the theory of the *Toronto Colonist* that that which is "true" under the meridian of Greenwich, is false under the meridian of Toronto.

Our cotemporary bids us bear in mind the "strong feeling" that exists in Upper Canada in favor of the present iniquitous arrangement, and the "peculiarities" of that "section of the Province;" but in these we can find, after mature deliberation, no reasons for altering or modifying our opinions as to the evils of the present school system, or the advantages of that which obtains in England. The "strong feeling" or decidedly pronounced public opinion of Upper Canada, is no doubt, as is all public opinion when rightly formed, entitled to our serious respect. We entertain the most profound deference for, and are always ready to submit to, "public opinion," when that opinion is a sound opinion, and founded upon reason and justice.—But public opinion is but the opinion of fallible men, and may therefore be in grievous error; and when—as is the case with the public opinion, or "strong feeling" of the Protestants of Upper Canada in favor of the actual iniquitous school system of that section of the Province—it is manifestly an erroneous opinion, it is to us but as so much stinking breath, for which we would not so much as to pretend even the slightest respect, or deference whatever; whilst the voice in which that erroneous public opinion finds utterance is in our ears, but as the blatant bellowings of a brutal and ignorant rabble. To their "public opinion," we oppose our "private judgment;" reminding our cotemporary that, if as against the Catholic Church we renounce all pretensions to the exercise of such a faculty, we assert it in its fullest extent as against the whole Protestant world; and that no amount of Protestant clamor shall ever induce us to renounce, or for one moment to forego its enjoyment. In this respect we are Protestants of Protestants; and will assert our right of "private judgment" against

all Protestant "public opinion," no matter how strongly pronounced, even to the death.

But what does our cotemporary mean when he prates about "the concession now accorded to Roman Catholics?" A concession means a favor, a special indulgence, but not a right; and in that sense we deny that any the slightest "concession" has been made to the Catholics of Upper Canada, or any claim upon their gratitude established. We hurl back the word "concession" in his teeth; we tell him that what we ask as a right, we would scorn to accept as a favor; and that we look upon the present law for Separate Schools as it stands, as upon a most paltry, as an infernal instalment of our rights—for which we do not feel the slightest gratitude towards those from whom we have wrung it; and that we will never relax in our demands for the payment of the whole debt due to us from those who have robbed us of the precious jewel of "Freedom of Education." As well might the fraudulent debtor, compelled by legal process, but sore against his will, to pay three farthings in the pound to his creditors, take credit for his "concession," as the *Toronto Colonist*, and his Ministerial employers, boast of their "concessions" to Roman Catholics. We tell them plainly that we will accept no such "concessions;" that we will be satisfied with nothing less than our "rights;" and that we owe no thanks, not a shadow, to those who have assisted the "Clear Grits" fanatics of Upper Canada in withholding from us the full enjoyment of those rights.

In the course of the same article from which we have already made our extracts, the *Toronto Colonist*, deprecates any further agitation of the "School Question," because such agitation would result in the overthrow of the present system; in which case we should have to fall back upon Voluntaryism in education, as in religion—for the School as for the Church.

What then? we ask. The alternative which the *Colonist* proposes, has no terrors for us; for in so far as the Catholics of Upper Canada are concerned, they would in every respect be the gainers by the substitution of "Voluntaryism" for "State-Schoolism." If the Church, if the interests of religion can be safely entrusted to the Voluntary principle, so can the School, so can the interests of education; if "State-Churchism" be irreconcilable with justice in a community like ours, so also is "State-Schoolism." Every argument which can be adduced against the one, is valid against the other; and if it be desirable to abolish all semblance even of connection betwixt the State and Church, it is at the least, equally desirable to abolish all such connection betwixt State and School. We may be told that education, if left to the voluntary efforts of the people for its support would languish, and die out; but is not the same objection equally strong against the adoption of "Voluntaryism in religion? Nay—much stronger; for men are as a general rule, far more easily moved to make provision for the things pertaining to this world, and which will ensure their well being in time, than for those which belong to the world to come, and relate to their eternal happiness. Many a man will be anxious to make his child acquainted with the art of "book-keeping" and to unroll before its eyes the marvels of the ledger, who will care but little about initiating it into the mysteries of revelation, or directing its attention to the glad tidings of salvation recorded in the blessed Gospels. The School then has far less to fear from the adoption of Voluntaryism than has the Church.

But whatever may be the case with other races, this without flattery, we may say of the Celtic races of whom the Catholics of Upper Canada are chiefly composed—that with them, education, even if entirely unsupported by the State, would be in no danger of languishing or of becoming extinct. Amongst the Irish Catholic race, the love of learning, the desire for education, ever have been, are, and ever will be ardent, universal, and irrepresible, and stand in no need of the application of State stimulants. Of this we have abundance of proof in the history of Ireland; where for many a generation the entire force of the British Government was directed, but ineffectually, to the repression of education; and where Protestant penal laws—worthy of their authors, worthy of their cause—treated the Catholic schoolmaster as a felon, and made the educating of his Catholic subjects a capital offence. Yet in spite of these brutal, these thoroughly Protestant laws, the schoolmaster was not banished from Ireland. Driven from his quiet home, and well-ordered school-house, he took refuge in the almost impenetrable recesses of the bogs and mountains of his native land; and there, sheltered from the rude blast by some kindly rock, or a rude turf hut, and secure from the more brutal visitations of the Protestant magistrate, did he impart to the children of the noble but persecuted race, that instruction which the laws of enlightened Protestant England interdicted under pain of death. The "hedge schoolmaster" is one of the specialities, and not the least glorious of the institutions of Catholic Ireland.

And shall we be told that the children of this race in Canada, are so indifferent to education, that unless the State interferes therein, learning will be neglected, and the darkness of ignorance will overspread the face of the earth? In so far as the Catholic Celtic races of this Province are concerned, of this calamity there is no fear.—When long centuries of Protestant persecution could not prevent them from supporting the schoolmaster at home, it is worse than absurd to suppose that Protestant legislation is necessary to compel them to support him in Canada.—Though all around them may be in thick darkness, yet there where Catholics are left unmolested—and this is all that they ask of the State—there will still be an intellectual Goshen.

We therefore fear not for ourselves the adoption of the Voluntary principle for the School

in Canada—though we do not necessarily advocate it; believing that betwixt "State-Schoolism" and "Voluntaryism" there is a third alternative possible: one which shall combine the advantages of State assistance to the School, with perfect "Freedom of Education." But if our opponents insist upon leaving us no such alternative—if with them it must be, either "Voluntaryism" or the present degrading, demoralising, and tyrannical system of "State-Schoolism"—then we hesitate not for one instant to accept the former; not as the best, but as the only possible system. For come what may, "State-Schoolism" must be crushed.

PROVINCIAL PARLIAMENT.

On Thursday the 25th ult., the first session of the Sixth Provincial Parliament was opened by the Governor General; who having taken his seat in the Legislative Council Chamber commanded the attendance of the members of the other House, and informed them that the first thing they had to do was to choose a Speaker, after which he would make known to them his reasons for calling them together. Having retired to their own chamber, it was moved by Att.-Gen. MacDonald and seconded by Att.-Gen. Cartier that Mr. Henry Smith take the chair as Speaker. This motion was supported by the friends of the Ministry upon the plea that according to the principles of the "double majority" system the Speaker should be selected from the Upper and Lower Canadian members alternately, and that the last Speaker was a gentleman representing a Lower Canadian constituency. The Opposition brought forward no other candidate, but ridiculed the argument based upon the application of the "double majority" system, because in fact a Lower Canadian majority were forcing an obnoxious Speaker upon the majority of the members from the Upper Province. After the usual amount of talk, a division took place, the numbers being Yeas—79; Nays—42; majority for the Ministerial proposition, 37. Mr. Smith was then conducted to the Chair by his proposer, and seconded, and having returned thanks to the House and received assurance from Mr. G. Brown of the support of the Opposition, the House adjourned.

On Friday, 26th ult., His Excellency having again commanded the attendance of the Legislative Assembly in the Legislative Council Chamber delivered himself of the following speech:—

Honorable Gentlemen of the Legislative Council; Gentlemen of the Legislative Assembly:

I am happy to meet you as the representatives of the Canadian people, in this the first session of a new Parliament. When I closed the last session in the month of June, we supposed that England was at peace with all the world, but at the very time a fearful mutiny was raging in the heart of our Eastern Empire, a mutiny which for the moment seemed to peril all that we had won in India, whilst by the atrocities committed in its course, it roused the indignation of the whole civilized world. The people of Canada, as they have sympathized with the dangers and sufferings of their fellow subjects, will, in like manner, rejoice at the vigor which has checked this rebellion, and will appreciate the steadfast courage and perseverance which have distinguished our countrymen in the East. It is a source of pride to the British Colonies that with Havelock and Outram is associated the name of Inglis, and that we have sent from Canada some who fell gallantly fighting at Delhi and Lucknow. The issue of this struggle is in the hands of Providence. We may, however, without presumption, anticipate success to our arms, and the firm establishment of the British rule in Hindostan.

Towards the close of last year, commercial relations, both in Europe and in America, have been very much disturbed. In these matters, as you well know, the welfare of every country is more or less affected by the condition of others, and thus an effectual remedy for such evils is rarely to be found within the reach of any community. We have reason to congratulate ourselves on the prudence of our commercial men, and we may be proud of the position of our banks, inasmuch as they stand almost alone on this Northern Continent in having continued to meet, without shrinking, their obligations in specie. Yet there is no doubt the pressure has been and still is severe on our merchants, our land-owners, and our farmers. There is no doubt, too, that much may be done to amend and improve our commercial legislation. I earnestly recommend these matters to your attention, and I therefore solicit your consideration of the following subjects.—The expediency of assimilating the Commercial Law of Upper and Lower Canada. The law of imprisonment for debt, and the law of insolvency in Upper Canada. The law regarding fraudulent assignments and preferences, and that relating to the interest of money in commercial transactions of every kind. It appears so me also that the Usury Laws require revision, and that the Municipal Law of Upper Canada may be with advantage amended and consolidated. There are no statutory provisions more important than those which regulate the franchise and the law of controverted elections. Being of opinion that the present acts require amendment, I trust that you will do all in your power to improve and simplify the existing system. I believe, too, that it would be expedient to secure the proper registration and protection of all qualified voters.

A measure will be laid before you for amending and simplifying the whole system of management of our Public Lands and facilitating their occupation by industrious settlers. I am glad to state that the number of emigrants in the course of the year just ended, was considerably in excess of that of the previous year. A large extent of territory in different parts of the Province has been surveyed for the purpose of immediate occupation. Experience has proved that the opening of roads through the forest has much facilitated the settlement of our wild lands. By making these roads on a system at once uniform and comprehensive, there is every reason to expect the best results from the aid granted by the Legislature.—The subject of the fisheries in both sections of the Province is one which deserves your attention, as I believe that they may be so dealt with as hereafter to become a source of revenue.

In Lower Canada the legislative changes made in the judicial system have been brought into operation. I trust that more ready access to justice and the speedy termination of civil suits will be the result of these provisions.—I congratulate you on the continued success of the Canadian Line of Steamers; they have already placed our intercourse with Europe on a new footing. I look forward with pleasure to the establishment of a weekly line to the St. Lawrence during the next summer.—I recommend to your notice the increasing value of the Lake Commerce of

Canada. Our trade with Chicago and the Western States, promises to be important alike to the Upper and Lower sections of the Province.

During the recess a correspondence has taken place with the Imperial Government, and with the sister Colonies of New Scotland and New Brunswick, in which the importance to the Imperial interests of an Inter-Colonial Railway and Military Road to Halifax has been pressed on the attention of the Home Government. This correspondence I will cause to be submitted for your consideration.—As this Province has already gone to the utmost limit of pecuniary aid to the Grand Trunk Railway Company, it affords me pleasure to state my confident expectation of the proofs sufficient to secure the advantages promised by the completion of its works, and I doubt not that the Community at large are fully sensible of the benefits derived from this great and important undertaking. Gentlemen of the Legislative Assembly:

The commercial difficulties to which I have already alluded will be found to have affected our revenue.—This was to be expected, but the diminution was such as to inspire us with no fears for the credit or the future prosperity of the country. I believe you will find that the economy has been used in the expenditure of the funds entrusted to the Executive Government—that effectual supervision over the public accounts has been maintained by the Board of Audit. I have to ask of you, in the present session, such supplies as may be required for the public service.

Hon. Gentlemen and Gentlemen: Correspondence in relation to the Hudson's Bay Company and the Territory will be laid before you, as well as an answer to your Address presented to Her Most Gracious Majesty on the subject of the Seat of Government. On the first of these subjects it is for you to consider the propositions made by Her Majesty's Secretary of State for the Colonies for the Company, and to what will be the bearing of these propositions on the interests and rights of Canada.—Papers will also be submitted to you showing clearly the steps taken by the Provincial Government for the assertion of these interests and rights and for their future maintenance. I now leave you to the performance of your respective duties.

Having listened to the above discourse the members of the Legislative Assembly returned each man to his own place.

On the 2nd inst., a Bill was introduced into the Legislative Council by Mr. Patton to provide for the rendition of verdicts by a majority, in cases where the Jury is not unanimous. On the same day petitions were presented in the Legislative Assembly complaining of the conduct of Judge Mondolet on the presentation of the petition against the return of M. Cartier; and from Mr. McLeod complaining that his petition against the return of Mr. Burton could not be proceeded with, that gentleman having evaded the service of the required notice. This petition was ruled out of order by the Speaker. The Clerk of the Crown in Chancery was ordered to bring up the Poll-books and other papers connected with the Quebec election. The Address in answer to the Speech from the Throne was moved by Mr. Talbot and seconded by Mr. Morrin. Notices of amendments thereto were given by the Opposition; of these one to be moved by Mr. Brown will assert the necessity of giving "Representation by Population." The debates on the several amendments will occupy several days, but the Ministry will probably carry their Address by large majorities.

MUNICIPAL ELECTIONS.—After a keenly contested, but orderly struggle, the elections for the office of Mayor of Montreal concluded on Saturday last, leaving M. Rodier in a majority of 769 over the rival candidate, Mr. Day. The numbers polled by each candidate were 3,092, and 2,323, respectively. The following gentlemen have been returned as Councillors for their several wards:—

- Centre Ward.....Dr. Bernard.
- West Ward.....Mr. Corse.
- St. Antoine Ward.....Dr. Leprohon.
- St. Mary's Ward.....Mr. Goyette.
- St. Lawrence Ward.....Mr. Rennie.

The result of the contest having been made known on Saturday evening, Mr. Rodier was conducted home by a large procession through the principal streets. Everything passed off quietly, in spite of the efforts of a few fanatics to excite religious and national antipathies. The *Montreal Witness*, with its usual disregard of truth, asserted that during the polling, "all the fraternities of the Church of Rome, open and secret, were at work against Mr. Day"—although it is well known that amongst that gentleman's supporters are to be found the names of a large number of our Catholic population; and by way of climax he strongly hinted his suspicions that M. Rodier was a "brother of the Order" of Jesuits!!! All these falsehoods and puerilities failed however in provoking any disturbance, and the election concluded in a quiet and orderly manner. The silly, though malignant insinuations of the *Montreal Witness* are of course beneath the notice of any man of common sense; and we do not therefore call upon him to prove that any one of the Catholic religious fraternities of Montreal, took any part, or indeed any interest whatsoever, in the elections just terminated.—Every body knows that the statement is a lie, and we can afford to laugh at it; but, when he complains that "no Protestant can ever be Mayor of Montreal," we would remind him of the fact that but a very few years ago a Protestant gentleman occupied the Civic Chair; and we would ask what chance a Catholic would have of being elected Mayor of the City of Toronto?

We have been requested by the Superior of the Seminary of St. Sulpice to state that the Rev. Mr. Murphy, over whose name a communication appeared in the *Toronto Mirror* of the 18th ult., is not a member of St. Sulpice, and consequently not one of the Pastors of St. Patrick's church, Montreal, though he is employed as an assistant to the regular Pastors of that church. We are also requested to state that the letter in question was written and published without the knowledge or authorisation of the Superior of the Seminary of St. Sulpice of Montreal.



LITHOGRAPH PORTRAITS OF THEIR LORDSHIPS THE BISHOPS OF BYTOWN AND LONDON—OF MGR. PHELAN, LATE BISHOP OF KINGSTON—OF DR. CAHILL, AND OF DANIEL O'CONNELL, THE CHAMPIONS OF RELIGIOUS LIBERTY.

We can heartily recommend the above portraits to our readers, both as handsome works of art, and as valuable memorials of men whom we all respect and love, for their services to the cause of freedom and the Church.

HOW THE DEAD ARE TREATED IN THE MONTREAL GENERAL HOSPITAL.—The following revolting narrative we copy from the Montreal Herald of Tuesday last, as an illustration of the manner in which, under its present management, the internal affairs, of the Montreal General Hospital are conducted.

It appears that about eleven weeks ago a Mrs. Ann Spillen, aged about sixty-seven years, and said to be the widow of a Captain Spillen of her Majesty's 43rd Regiment, who died in Canada in 1843 or '44 was admitted into the Montreal General Hospital labouring under cancer.

On Sunday, about three o'clock in the evening, her friends, accompanied by a hearse and some twenty sleighs came to the hospital to convey her remains to the burying ground.—Before removing the coffin, however, some of the by-standers expressed a wish to see the corpse, and the desire was granted with much difficulty; when the lid of the coffin was removed, what was the astonishment and consternation of the lady's friends, when instead of beholding the body, nothing met their gaze except two large logs of maple wood!

The alarm soon became general, and the intelligence spread outside with astounding rapidity. Large crowds gathered about the hospital, and the excitement was intense. Many of the mob, worked up to a pitch of desperation, called upon the others to make an assault upon the building, and there is scarcely any doubt but the most dangerous consequences would have been the ultimate result of the appeal, had not a Mr. Jamison pacified the infuriated by-standers by assuring them that he would procure a magistrate's warrant to search for the body.

watch and ward over the dead-house: and if it be further borne in mind that when the coffin lid was removed a shroud was nicely adjusted over the logs of wood, and on the end of one of them was placed in cruel ingenuity the cap of the deceased lady.

The Herald adds that "it may satisfy the public to know that Mr. Redpath, one of the Governors of the Hospital," has promised that every exertion shall be made to expose the guilty parties in this sickening affair. If the public are satisfied with this assurance they must be a very easily contented set of mortals indeed.

ADDRESS TO THE VERY REVEREND J. M. BRUYERE, VICAR-GENERAL OF TORONTO.

The Students of St. Michael's College, Toronto, availed themselves of the opportunity afforded them by a public examination held on the 16th ult. of presenting the following Address to their esteemed Pastor:—

VERY REV. AND DEAR SIR,—We avail ourselves of your presence among us, on this occasion, in order to express our respect for you as the Representative of the Venerable Bishop of this Diocese, and also to evince the high consideration in which we hold your character and personal services in the cause of Religion and Education in this Province.

At the time when the spirit of Inequality and Fanaticism swept through the land, inspiring their followers to join in one grand effort to remove every vestige of Christian Toleration from our school enactments, you came forward, and in that hour of need, proved yourself the able and dauntless Champion of Education based upon religion.

In conclusion, Very Rev. Sir, we return our most sincere thanks for the numerous evidences of the interest with which you regard this Institution, and especially for the honor you have conferred upon us by again assisting at one of our Examinations.

To Very Rev. J. M. Bruyere, V. G. Toronto, February 16, 1858.

To this Address the Rev. M. Bruyere replied as follows:—

REPLY. My DEAR YOUNG FRIENDS.—Accept my most sincere thanks for the flattering address with which you have been so kind as to honor me. It is a literary production which sparkles with the richest gems of beauty and eloquence.

Were I to attempt to express my feelings on this interesting occasion, I would say that they are of the most pleasant and agreeable nature. Your presence reminds me of the happy moments we have spent together under the same roof, in old St. Michael's College. I find myself again with those young friends who, when I first landed on the shores of our beautiful Lake, were commencing their literary career, under the shadow of St. Michael's Cathedral, and contributing, by their presence, to the splendor of our religious ceremonies within its sacred precincts.

distinguished Prelate who has called it into existence, and fosters it with the watchful solicitude of the tenderest parent. His paternal heart will rejoice, I am sure, when he shall behold again the happy results which have exceeded his most sanguine expectations.

To E. Heenan and Fellow-Students. Toronto, February 16, 1858.

The above Address and the Reply thereunto, are alike honorable to the students of St. Michael's College; as showing that they can appreciate and are therefore worthy of, the exertions of the generous and self-denying Pastor to whom, during the absence of the Bishop, has been entrusted the spiritual charge of the Catholics of the Diocese of Toronto.

DIocese of KINGSTON.—We learn from Quebec that His Grace the Archbishop has received the Bulls from Rome nominating Mgr. Horan to the See of Kingston. The consecration of the Right Reverend Prelate will take place in the month of May next, in the St. Patrick's Church of Quebec.

J. O'REILLY Esq., of KINGSTON.—Our Upper Canada exchanges mention with many flattering compliments to his abilities, that Mr. O'Reilly of Kingston is about to remove to Ottawa City, there to pursue his career as a Barrister.

ST. PATRICK'S SOCIETY.—At the monthly meeting of this Society held on Monday evening last, C. W. Sharpley, Esq., was elected 2nd Vice-President, in the place of Thomas McGrath, Esq., resigned, and Thos. Healy, Esq., Corresponding Secretary, in the place of T. C. Collins, Esq., resigned.

ST. PATRICK'S SOCIETY, PERTH. The annual meeting for the election of Officers for the above Society was held in the Catholic church, on Sunday, 21st Feb., when the following gentlemen were duly elected for the current year:—

- President,....Very Rev. J. H. McDonagh. 1st Vice Do.,...Michael Browne, Esq. 2nd Vice Do.,...Patrick McDonagh, Esq. Treasurer,....Mr. William Gill. Cor. Sec.,....Mr. D. Harrington. Rec. Do.,....Mr. H. S. Gallagher. Perth, 1st March, 1858.

Mr. Terence Rogers, of River Beaudette, is informed that his paper was duly forwarded last week; and that if he did not receive it, it is owing to the negligence or dishonesty of some of the Post-office people.

We have received from a French Canadian gentleman resident in the United States, a communication upon the general deplorable condition, moral and religious, of his fellow-countrymen, from which we make a few extracts, as confirmatory of the truth of our statements respecting the degraded condition of "Yankeeified" French Canadians, which drew down on us the wrath of the Journal de Quebec, and some others of our Lower Canadian contemporaries:—

"MONSIEUR LE REDACTEUR.—Having read in a late number of your esteemed journal an interesting article upon French Canadian emigrants in the United States, and having been much struck with its appropriateness and its truth, I feel myself, though not accustomed to appear in print, constrained not only to congratulate and thank you, but to confirm the accuracy of your statements by the following detail of facts of which I myself, a French Canadian, have been both an eye and ear witness. I cannot understand why some of my compatriots should feel shocked with your articles; on it is because you have too plainly told them the truth; or because they form to themselves no idea of what is daily taking place in this country? ... Certainly amongst French Canadian emigrants in the United States there are some who preserve the memory of their religion and their nationality; but the great majority soon change their religion, and unite themselves either with the Baptists, Methodists, Congregationalists, Universalists, Episcopalians, &c., &c., according as they are employed by a member of one of the above sects, and by way of giving pleasure to their employers, who for the most part do but laugh

at them, and brand them with the name of 'turn-coats.' Nor is this all; for throwing off all decency, these apostates scruple not to calumniate all our religious institutions and their inmates. There is nothing so obscene, so disgusting, so revolting that these wretches do not repeat against the Catholic Bishops, Clergy and the members of the religious communities of which Canada has the happiness to possess so many. After this it is not strange that the American public entertain so bad an opinion of the Catholic religion and its ministers; it is not wonderful that their hearts are filled with hatred and aversion against the Church, and with contempt for Canada and its people, with such specimens of Canadians as they—the Americans—have constantly before their eyes—wretches without morals, without sense of shame, destitute of honor, ignorant, filthy and dirty, and who are capable of the basest actions.

"I should never finish were I to enter into the full details; but I may mention that only on Sunday last the 14th inst., I for the first time, assisted at the ridiculous and somewhat indecent ceremony of a public baptism by the members of the Baptist sect. The place selected for the performance of their strange rites was the foot of a rapid stream called Crickson's Falls. A large crowd with books in their hands, assisted, the rear of the procession closed by two ministers, one of whom by way of encouraging the neophytes walked into the middle of the half frozen pool. The candidates for baptism, then advanced towards him, he stretching out his hands, and plunging them head and ears under water. Now the very second person thus treated was, to my shame as a Catholic and as a Canadian, a fellow-countryman of my own, a member of a most respectable family in Lower Canada, but whose parents are dead—(we withhold the name of the unhappy creature). Another disgusting feature of this disgusting ceremony was the sight of young women treated in a similar manner, plunged head foremost under water, with their feet in the air, whilst the obscene jokes, and indecent laughter of the male spectators on the banks of the stream, showed with what feelings the affair was viewed by the majority of the assistants at the ceremony. Was it not, Sir, to a Canadian Catholic, a most painful sight to see a fellow-countryman, and one who had been baptised in the Catholic Church, taking part in such a degrading ceremony? Oh! if your censor in Canada had any idea of what is taking place here, assuredly they would never have dared to call in question the truth of your statements which are susceptible of the fullest demonstration. It is not necessary to reside for years or months or even weeks in this country to be convinced of this. A few days residence will suffice to prove that in leaving his parish, and losing sight of his parish Church, the French Canadian emigrant in the United States loses only too often all sentiments of honor and morality; and learns to despise the religion of his father, and the language which he learnt upon his mother's knees.

"UN JEUNE CANADIEN."

MELANCHOLY SUICIDE.—On Sunday, a little before one o'clock, a man named Thomas Charles Speers, who resided in Little St. James' street, destroyed his own life by cutting his throat with a razor. It seems from the evidence adduced at the inquest that the deceased and his wife did not live on very amicable terms; about one o'clock on Sunday, however, he asked her to remove the ashes from the stove, and she complied; he then requested her to replenish the fire but this she refused to do; and the deceased instantly seized a piece of wood and struck her over the head. After inflicting the blow Speers went into an adjoining room and was heard to say "Almighty God, pardon my sins!" in a few moments after he staggered into the kitchen, the blood streaming from a terrible gash in his throat, and going towards his wife attempted to speak to her, but before he could utter a word he fell down and expired. It was supposed that the wretched man contemplated the fearful deed, for early in the forenoon he disposed of some papers and money to his eldest daughter, a girl of thirteen years of age; and informed his children that he was about to enter the Montreal General Hospital for disease of the eyes.—Montreal Herald.

MORE ORANGE VIOLENCE IN PEEL.—GUELPH, FEB. 21st 1858.—There was a flagrant Orange row in Arthur on Ash-Wednesday evening. I am not well posted on the particulars, but I'll try and sketch them for you, and you can put it into form. It appears there was a sleigh-riding contest between a Catholic named McCawley and an Orangeman whose name I could not ascertain. The former was challenged by the latter in a trial of speed. The Orangeman was ahead, when from some cause unknown his sleigh was upset, the horses of the Catholic (who could not of course, check them soon enough to avoid mischief, severely hurt the "brother," who took the law of the papist. The two Catholic magistrates refused to entertain the case—an Orange magistrate, on the other hand, refused bail. The Catholic party prevailed; and about 400 Orangemen assembled on the 17th at Arthur, to wreak vengeance on the Popish magistrates. Not finding them, they amused themselves by firing some forty or fifty shots into the Catholic Church, and several shots into Catholic houses amongst others Mr. C. O'Callaghan's whose son had a narrow escape from being shot—the ball having passed by his head. How long this Orange Carnival will last there is, it is not easy to determine. The Catholics entertain serious apprehension from the threats that have been made, that more serious violence will be resorted to, and that soon. These are the rough details. If anything more definite should come to my knowledge before Wednesday, I'll communicate with you.—Correspondent of the Toronto Mirror.

LET THERE BE NO SECRETS IN MEDICINE, or rather no pretended secrets. The Medical Faculty publish as soon as made, all their discoveries, and almost all that is known of real value for the cure of disease, has been discovered by them. Dr. Ayer takes the honorable honest course, and right because it is honest. He goes to work and invents the best remedy which medical skill can devise for the cure of certain complaints; then publishes what it is and maintains his monopoly of it solely by making it cheaper, better, more perfect, than any body else can. If the people would exact this of all who offer medicines, they would have much less trash and swindle.—New Orleans Organ.

THE BOWELS AND THEIR FUNCTIONS.

As perfect health is the greatest blessing that we can enjoy, without which all other blessings are of little consequence, we deem it of great importance to point out the way for you to enjoy it. The bowels must be kept in a state by which they are enabled to carry off the useless matter; they are the main channel which nature has appointed to carry everything that is unnecessary. And it is impossible to tell what a large amount of sickness has been caused by constipation, or costiveness; in other words, by not keeping the bowels regular; it is the main road to all diseases; it is the cause of unnatural irritation to the mucosa, or lining membranes of the bowels. Having lost their natural strength, they cannot object to what is required of them. Hence, the bowels become inflamed, and unless you find a speedy relief, a thousand other complaints are ever ready to drag you through a miserable and wretched life. Such medicine must be given as will cleanse the stomach and bowels and restore their natural strength. To accomplish this there is no compound so valuable as those Pills; all other medicines sink to utter insignificance when compared to them; it seems as though the Author of Nature had designed them for this as well as other complaints. From two to five Pills a day will increase strength and appetite, and cleanse the stomach and intestines from whatever is injurious. Dr. Morse's Indian Root Pills are sold by all dealers in Medicines.

Births, In this city, on Saturday, 27th inst., the wife of George E. Clark, Esq., of a son. In this city, on the 26th ult., Mrs. Frederick Dalton, of a daughter. In Quebec, on the 25th ult., the wife of Mr. E. J. Charlton, of a daughter.

Died, In this city, on the 2nd inst., Mr. John Coleman, a native of the County Clare, Ireland, aged 31 years. In Montreal, on 27th ultimo, Henry William, son of Mr. Henry Rose, printer, aged 22 months. In Buckingham, G. E., on Friday, the 19th ult., after a long and painful illness, which he bore with Christian patience, Peter Meriman, a native of the County of Wicklow, Ireland, aged 50 years. May his soul rest in peace. On the 26th ult., at St. Foy's, Mr. Hugh McCaffrey, Hotel Keeper, aged 39 years.

MONTREAL MARKET PRICES. March 2, 1858. Table listing prices for various commodities like Flour, Oatmeal, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Potatoes, Mutton, Lamb, Veal, Beef, Pork, Butter, Eggs, Fresh Pork, Ashes, and Pearls.



AN ADJOURNED MEETING of the St. Patrick's Society will take place in the ST. PATRICK'S HALL, on MONDAY EVENING NEXT, the 8th inst., at EIGHT o'clock precisely. As business of importance will be transacted, a full and punctual attendance is requested. By Order, WM. WALLACE O'BRIEN, Sec.

GRAND TRUNK CLOTHING STORE. DONNELLY & O'BRIEN, WHOLESALE AND RETAIL, 87 M'GILL STREET, 87 OPPOSITE HENRY MORGAN & CO'S.

DONNELLY & O'BRIEN beg leave to inform their friends and the public generally, that they have OPENED the

New Clothing & Outfitting Establishment. CORNER OF M'GILL AND BUCKLETT STREETS, where they are prepared to offer for Sale the largest and best selected Stock of READY-MADE CLOTHING IN THIS CITY.

Their Stock of Cloths, Doeskins, Cassimeres, Tweeds, Vestings, Water-proof Coats, Scotch Plaids, White, Regatta and Flannel Shirts, Collars, Umbrellas, Mufflers, Scarfs, Ties, Gloves, &c., having been

Carefully Selected in the English Markets, And their Stock of Ready-Made Clothing, consisting of Dress, Frock, Morning, Sack Business and Over-Coats, Pants, Vests, Caps, &c.—Also, a Large Assortment of BOYS' CLOTHING, of every style and quality suitable for the present and coming seasons, having been carefully manufactured under their own inspection, buyers, before making their purchases elsewhere, will find it much to their advantage to give them a call.

The order Department being under the management of experienced Cutters, Customers can rely on having their orders promptly and carefully executed. Montreal, Feb. 16, 1858.

P. K. Methuen, Mass., Aug. 26, 1857.

Messrs. P. Davis & Son—Dear Sirs: I have had occasion to use your PAIN KILLER very frequently during my residence in Burmah, and have found it a very useful medicine. I did not think I could visit the Jungles without it. In case of colic, diarrhoea and cholera, the Pain Killer gives speedy relief, and for many other ailments I have found it beneficial. It is becoming popular in Burmah, among the natives as well as Europeans. I always carry it with me for my own benefit and the good of the people where I go. Sincerely yours, M.H. RIXBY. The Rev. H. L. Van Meter, writing from Bassin, Burmah, says—"The Kearns praise it very highly indeed. I cannot conceive how a single medicine could better meet their peculiar ailments and habits than does your Pain Killer. We are now using it freely in our family and find its excellent qualities confirmed with each renewed trial. Please send me 40 bottles for first opportunity." Sold by all medicine dealers. Lyman, Savage & Co., and Carter, Kerry & Co. Montreal, Wholesale Agents. Sold by Druggists everywhere.

A LUXURY FOR HOME. IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Chamooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled. No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this great "Home Luxury." S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLUGH & CAMPBELL, (Wholesale Agents), Montreal.



FOREIGN INTELLIGENCE

FRANCE

The Moniteur continues daily to publish hundreds of loyal addresses from the departments and the army. Though hardly varying in their expressions of congratulation, they have, however, attracted considerable attention both in France and other countries, on account of their unanimity. These professions of devotedness and affection to the dynasty of Napoleon may be considered as a manifestation somewhat similar to that which hailed the establishment of the Empire in 1852. Viewed in this light, the conspiracy has rendered signal service to the throne, by calling forth such a general effusion of popular feeling. The present Emperor must be a strong-minded man indeed, if he does not allow himself to be hurried along by the under and upper currents, which alike prompt him to wield more despotically than ever the power delivered over to him by the whole nation.

Among the above addresses, those sent up by the army have naturally become an object of more than usual interest; and I am told that foreign Governments have been particularly struck with the spontaneous character which seems to pervade them all. Those Governments were not aware that Napoleon III. had taken such deep root among the staunchest supporters of his power. For my own part, a long residence in France has made me suspicious of such professions. I remember having witnessed others much of the same kind on different occasions and under different dynasties; so that you must excuse me for not relying implicitly on their sincerity, more particularly for not looking upon them as a guarantee for the stability of the present state of things, though it seems so truly adapted to the wishes and moral depression of French society.

That very depression is, in my opinion, one of the greatest dangers to which the present Government is exposed, as its only safety-valve against abuse of power consists in the Sovereign himself. In my last letter, I mentioned the suppression of two papers belonging to different political opinions; the current seems to set in decidedly in the same direction. This is indeed so much the case that the Debats, though so cautiously and nobly directed that it has hitherto escaped any official warning, are now contending for their very existence, and depend upon the most trifling casualty for their continuation. On the other hand, the long-lived and celebrated "Revue des Deux Mondes" is seriously thinking of transferring its abode to Geneva or Turin, in order to be out of the reach of prosecution. Should this really take place, which I doubt after all, the editor of the publication would be obliged to establish a sort of contraband mode of communication for his French subscribers, who do not, however, form the majority. And when I say that I am doubtful of things being pushed so far, my opinion is grounded on the Emperor's prudence, who would not probably be disposed to adopt measures of a tyrannical character, which might only discredit his Government throughout civilised Europe.—Paris Correspondent Weekly Register.

ALLEGED SECOND ATTEMPT ON THE LIFE OF NAPOLEON.—I have not yet spoken to you of the report of the Emperor having been attacked again since the night of the 14th Feb., as I first attached no credence to the story; but I hear it now from such trustworthy, and I might indeed say official quarters, that I cannot avoid referring to it. It would seem that, on Thursday last (the 21st), at the moment when the Emperor, on horse-back, escorted by two attendants, was turning from the Champs Elysees into the Bois de Boulogne, a man, dressed in a blouse, sprang forward, and was about to fire a pistol at him when he was seized and instantly given into custody. I have seen no one who witnessed the scene with his own eyes; but I have, I repeat, heard it related as absolutely true by those whose position is such as to enable them to have all the details of such a circumstance at first hand. One thing that is positively certain is, that not only once, but several times already, the Emperor has received a formal sentence of death, drawn up, with all attention to judicial formalities, by the superior authorities of Carbonarism, and in which his condemnation is notified to him as to a "brother" who has turned traitor. It is equally certain that upon Orsini's first interrogatory, when asked for his name, he replied, "My name is legion; after me countless numbers are ready to take my place." Orsini, who is a younger man than the Emperor, had for one of his associates in Italian conspiracies, Pietri, the Corsican Prefect of Police, which fact the latter is anxious to hide from the public knowledge; but the thing is too well known; Frenchmen are too ready to take to make it easy to hide anything, and Prince Napoleon's intimates repeat on all sides that the Prince himself says, "I don't know why Pietri should tell me so much about his surprise at Orsini's wondrous good looks. There can be no surprise in the affair, for he has known Orsini long enough for that matter." I have the best possible authority for the following: When the Prefect of Police, this same M. Pietri, tried to get Orsini into the explanation of some details of the crime (Orsini having confessed only his own individual share in it), he at one moment addressed the prisoner thus:—"But it is inconceivable to me how you, who have had the reputation of a man of courage and generous feeling, could have contemplated the murder of so many innocent people." To this the answer was:—"It is upwards of a week, since I have been trying, by every means in my power, to make only two victims—myself and him; and I did not succeed."—Paris Correspondent of the Manchester Guardian.

From the semi-official journal, the Constitutionnel, we learn that the French Government will, for the present, simply endeavor, by means of existing British law, to trace, capture, and punish the accomplices of the assassins who may be in this country; but that, if these efforts prove fruitless, it must be through the inadequacy of our law, and in that case the French administration will call on the British Government to supplement the imperfection of British

law. Hitherto the efforts to discover accomplices have altogether failed. The trial of Orsini and his accomplices, at which Orsini and his accomplices will be tried, has been finally adjourned to the 15th of March. The Judge of Instruction is laboring hard to prepare the necessary act of accusation, and it is hoped that the trial will take place early in February. It is believed that the recent horrible act will induce the government to endow the police, with more inquisitorial powers, which will extend to the surveillance of salons and cafes. The persons accused of the late attempt on the Emperor's life have made important revelations concerning their guilt. There is no reason why the trials should not take place immediately; as far as the prisoners are concerned.—One of the persons wounded in the attempt to assassinate the Emperor, M. Raffin, keeper of an hotel, has just died of the injuries which he received. There is every reason to fear many more of the wounded will never recover. The atoms of the shells are of a nature such as to render extraction impossible. These minute deposits are, it is feared, likely eventually to produce fatal results. All that care and science can accomplish is employed on the sufferers by order of the Emperor.

It is said, that notwithstanding the exertions of the police, no accessories to the plot to assassinate the Emperor have been discovered; and that the four principals already in custody, and two others who have escaped from justice, will be brought to trial. The report of the Chambre de Mises en Accusation, of course, recommends that the prisoners shall be put on their trial.

NAPOLEON III.—The French Emperor has been very seriously hurt, morally though not corporally, by the recent attempt upon his life. He might by simply letting things take their natural course have derived great benefit from the event both at home and abroad; but by his haste he is putting himself in a worse position than before with his subjects and with his neighbors. One of his first acts was to make the attempt the pretence for suppressing two newspapers, wretched enough otherwise, but not so wretched as to have submitted themselves implicitly to the directions of his police. If those journals had in the slightest degree implicated themselves in apology for the authors of the attempt their suppression would have been at least seemly if not just; but they had done nothing of the kind, their offence being simply a deficiency of general subservience. One of the features in the late attempt most likely to render it odious to Frenchmen, even of the most extreme and fanatical of the political sections, was that its authors and its aims were foreign; but that feature the Emperor does a great deal to obliterate by making the attempt into an opportunity for screeching the gag with more stifling lightness upon French speech upon French subjects.

In pursuance of the same policy his Ministers are introducing measures which will render the liberty of person almost as much a shadow or a matter of caprice as the liberty of the press. With regard to his neighbors, not satisfied with the universal expression of indignation which the attempt elicited in this country, and with his perfect knowledge of the special friendliness towards him entertained by at least the head of the present British Government, he is permitting, and, by publication, is virtually encouraging and approving the utterance of threats which will excite nothing on this side of the Channel but surprise, contempt, and alienation of sympathy. The addresses from the army, in which the addressors profess a distrust of the good intentions of this country, and a readiness to come across and drag the conspirators out from the midst of us, are, in British eyes, anomalies as well as outrages; and their deliberate and continuous publication in the official organ implicates the French Government and greatly increases the offence. Even to suppose British regiments holding meetings and getting up addresses, not only to proclaim their opinion upon domestic events, but to announce their distrust and dislike of allies, is impossible—and yet Britain has entire liberty of speech, and France, (except, it would appear, in her army) has none at all. Of course, this is a thing which the Emperor can stop; but instead of that he gives those foolish and insolent addresses to the world through the Moniteur—much the same as if our Government, besides permitting or inducing regiments to denounce France or Belgium, published the denunciations in the London Gazette. Since the Emperor has the benefits of a system under which nothing is politically done or said in France but according to his pleasure, he must take also the responsibility; and—even though the addressers were not his soldiers and the organ his official paper—he would necessarily and justly be held as approving systematic menaces and intended insults towards an ally. It may be doubted whether by such a policy he will strengthen himself at home, and it is quite certain that he is gaining only weakness and odium here.—Scotsman.

A private communication from Castres, in the department of the Tarn, contains the following extract from a letter received by Monsignor Danicourt, bishop of the district, announcing the execution, by the Chinese, of the Rev. Ferdinand Montels, a Lazarite priest, who was a native of Castres;—

"Father Montels was decapitated on the 26th June, 1857, with two native Christians named Jean Queen and Pierre Y. The execution was commanded by a military mandarin, at Kiang-ai, near Yi-guan-Fou. Father Montels was proceeding to visit a French missionary named Thau, who, being unwell, had requested his assistance. In the course of his journey he fell in with a detachment of the Imperial army. The Chinese searched his baggage and found in it his hair, which Father Montels had cut off in order not to be taken for an insurgent, but which he had preserved to show at a later period to the insurgents, who were masters of the country he inhabited, and to prove to them that necessity alone had compelled him to shave himself. The military mandarin before whom the priest was brought, would listen to no explanation, though Father Montels in vain claimed the protection afforded to missionaries by existing treaties. The mandarin commanded that his head should be struck off, as well as those of the two Christians who accompanied him."

THE HAWKERS' LITERATURE OF FRANCE.—Few even among the best informed readers of the literature of the day will be prepared for the fact that, side by side with the known productions of the press of Paris, there has existed from time immemorial in France another, and, in its own sphere, hardly less influential literature, addressing a totally different public, enjoying a separate and peculiar circulation, and possessing an organization, both for production and distribution, almost entirely independent of the ordinary machinery of literary commerce. Still less will they be prepared to learn that the number of volumes thus annually put into circulation throughout the length and breadth of France amounts to nearly 10,000,000, at prices ranging from a franc down to a sou; or for the still more extraordinary fact, that among this enormous number, with the exception of a few of the modern novels, hardly a single volume—at least in the form in which it is circulated by the hawkers—is the production of any writer whose works have ever attracted the attention of our readers. So that we are led to the singular conclusion that a substratum of publications of enormous extent supplies the demand and feeds the curiosity of the lower orders, utterly unconnected with the higher creations of French genius, coarser in form and in substance, and very slightly affected by the vicissitudes of taste and opinion.—Edinburgh Review, new number.

AUSTRIA.—The Emperor is quietly pursuing his work of "progress." Little is said of him and his doings generally in Protestant journals—purely, no doubt, because he is a Catholic of the severest class, and therefore his good works and well-studied amelioration, are willingly ignored by Old Johnny. The enlarging Vienna, filling up the old moat, and grant-

ing building room for all classes and creeds—contributing to the air and light and comfort of his metropolitan subjects; while the newly-acquired rooming will diminish the chances of pestiferous diseases—is one of the great projects of Francis Joseph, which will carry his name to posterity as a benefactor to his grateful people. The diminution of the army diminishes also many a heart-sore, in the hope it offers to the paternal bosom of being able to retain its offspring around the domestic hearth in works of peace and aid to the decline of life. When the present reduction is complete, 50,000 of efficient soldiers are to be reserved in Vienna, 100,000 kept in Hungary and the German provinces, and 100,000 in Italy. Another kind interference for the increase of the happiness of his people is in raising the salaries of the inferior servants of the State, honanars, &c.—a consolation which will be very sensibly felt. The chief subject of interest since the diabolical attempt on the lives of the Emperor and Empress of the French, has been the decision the Cabinet of Vienna would take on the affair of the refugees. Some years ago, as is known, Austria united herself with France in the demand of the expulsion of the refugees from England. It has been reported that it would again unite with France in the demand which all nations are now excited to see complied with by the British Government. At present, there is no confirmation of this report, though the general opinion is that it ought to be made. Surely the strong feeling everywhere prevailing, that England ought to be no longer the den to secrete the assassin of foreign Potentates, must ere long have its effect.—Correspondent of the Weekly Register.

ITALY.—The rumors that the French and Neapolitan governments are inclined to shake hands is strengthened by the fact that the Marquis de Rochejacquin has been for several days in Naples, it is presumed on some kind of a mission from the French government; and still more is it strengthened by the remarkable fact that, on the 27th ultimo, Prince Ottobone left Naples on board a frigate, accompanied by a numerous suite, to congratulate the Emperor Napoleon, in the name of King Ferdinand, on his recent providential escape.

It is the impression in well-informed quarters in Vienna that through the interference of Austria the relationship between the King of Naples and the Western Powers will be very shortly established. A letter from Turin says:—"Ten of the electoral colleges of the kingdom are convoked for the 3rd of February to elect deputies, in consequence of those made by them having been annulled by the chamber. These elections will occasion another conflict between political parties."

The Moniteur Toscano contradicts a statement which had found its way in some Italian journals, to the effect that Pierri had once occupied a chair in the University of Pisa as deputy professor. It adds that neither at Pisa nor in any other place in Tuscany did Pierri ever occupy any position connected with public instruction.

INDIA.—THE ORPHANS OF CATHOLIC SOLDIERS IN INDIA.—The Bombay Catholic Examiner contains the following address from the Pro-Vicar of that diocese:—"TO THE CATHOLICS OF THE PRESIDENCY OF BOMBAY

"Among the numerous duties of our Ministry, one which calls for our anxious attention and the full exercise of our solicitude, is the education of those helpless children, who by the death of their parents are left destitute of the means of acquiring the instruction necessary to make them worthy and useful members of society. Convinced that to a Catholic a merely civil education, unaccompanied by moral maxims, and which is still worse, corrupted by misrepresented ideas of our holy religion, is as fatal to the individual as it is dangerous to society, our hearts have been led to the lamentable condition of the youth who, by the present war, is deprived of the tender care of the parent who alone could control his passions and lead it to the path of rectitude. But our distress increases out of measure at the danger which these innocent sons of sorrow incur daily, and to which they are still constantly exposed, of falling into the hands of those who, under the name of protectors and tutors, seek to corrupt the religion of the fatherless Catholic children, and to fill their unsuspecting minds with a moral hatred of Catholic doctrines. We assure you that at the sight of these imminent dangers we felt the pressing and urgent nature of our duties on this occasion, and the irresistible force of the religious and pious voice of our Ministry impels us to become the protector and tutor of these destitute orphans.

"You know that our brave soldiers, in fighting for the common cause, have left behind them a number of orphans claiming our attention, and claiming it the more because they are just of that age when the maxims instilled in them will act upon them in after life, and their still innocent minds are readily corrupted by teaching contrary to Catholic morals. This proneness of young hearts to be easily misled is too well known to the enemies of our holy religion not to be taken advantage of; and, provided as they still are with full means to promote their destructive purposes, they will for the future, as they have ever done during the past, employ their utmost endeavours to possess these destitute creatures in order to overturn their minds, and to turn the Catholic sons of our brave soldiers into deserters from the true religion, haters of the Catholic Church, and the unhappy victims of proselytism, to their eternal perdition.

"Let us, then, oppose energy to energy, and against the tempters of the minds of the Catholic orphans let us avail ourselves of the means placed at our disposal by a merciful Providence, and fight the good fight against the deadly weapons of proselytising sectarians.

"Accordingly, we call upon all Catholics, but especially upon all the Rev. Chaplains, now and always carefully to inquire at their respective stations if there be any orphans; we call upon all Catholics to exercise the pious and Christian duty of informing their respective Chaplains of any such who may come to their knowledge, and the Chaplains will immediately forward to us all the necessary information, paying especial attention to those orphan children born of mixed marriages. We feel assured of the assistance of all Catholics in this important matter, and it is scarcely necessary to remind them that the education which our orphanages impart is all that can be desired by the best of parents.

"F. ANZELICUS, Pro-Vicar. "Given at the Chapel of Our Lady of Mount Carmel, 20th Dec., 1857."

The Madras Examiner of December 29th, in an article on the charges of proselytism made against the managers of the Patriotic Fund, says:—"With all respect for Sir John Pakington we do not consider the charge so very extravagant. Unfortunately we have too many instances to point to in India to prove that misappropriations, and with the same motive, have taken place, and that, too, when high names were exhibited to the world to prove that the owners of those names approved of the proceeding. In the first place, what is the Martinique, and by whom was it founded? It is an orphanage into which Christian children of every denomination will be received, but it is so contrived that every child who enters must be reared up a Protestant. The funds for this institution were provided by a Catholic, the rules were made by Protestants, and so made as to exclude the co-religionists of the founder. Then, again, there is the Woolley bequest for the support and education of the children of Europeans, and the government administrator it. Can it be denied that, with the exception of a small grant made by Lord Elphinstone eighteen or nineteen years ago, the Catholics are excluded from any share in its advantage? That Catholics do not share the fund is not their fault; for although an application was made to government it was unsuccessful! Sir John Pakington ridicules the notion that noblemen and gentlemen

could be base enough to misapply public funds, and particularly so for the purpose of converting to Protestantism some few poor Roman Catholic children of soldiers and sailors who died in the service of their country during the war with Russia. All we can say is, that we have here in the neighbourhood of Madras two institutions for the purpose of converting to Protestantism as many children of Catholic soldiers, who died for the service of their country in India, as can be found to enter them.

THE ASSASSINS OF THE FRENCH EMPEROR.—According to his own accounts, Police Orsini has been implicated in every plot against public tranquillity in Italy since he reached the age of twenty-two. He has been concerned in all those affairs where Mazzini, without a shadow of success, and himself secured under the shelter of some constitutional power, has goaded unhappy bands of victims to a hopeless struggle and to an inevitable punishment. While others have been pursuing peaceful avocations and honourable duties, Felice Orsini has been engaged in plot after plot, murderous conspiracy, and cowardly espionage. One day the "centre of action," the next an emissary—one day a combatant, the next a prisoner or a fugitive—his life has been equally balanced between crime and its consequences. His short memoir, when published, and his subsequent lectures, obtained, we regret to say, a momentary popularity. This was due to the varied adventures which, whether true or false, proved the staple of his narrative. In the same manner a British public have rendered classical the lives of highwaymen, swindlers, and murderers. But Orsini's own revelations furnish us with sufficient evidence for conviction, even when taken at his own valuation. In a rhapsody where vulgarity contends with guilt he unblushingly avows his constant criminality, vainly dreaming that all required for the character of a Brutus is the achievement of a Bellingham.

Felice Orsini was born in 1819, in Meldola, in the province of Forli. His father and mother were, according to his own account, in good circumstances, but in nowise justifying the appellation of "Count," with which it appears the son has lately decorated his identity. Educated by an uncle at Imola, Felice Orsini, like his prototype, Giuseppe Mazzini, embraced the profession of the law. From his earliest years, however, following the example of his father, he had associated with "young men of liberal views," that is to say, with the refuse of a Roman Legation. At sixteen, during his travels in neighbouring states, "he had carefully cultivated their acquaintance." At the age of twenty-two this delicately nurtured patriot was initiated into a secret society, and took part in the movements which ended in the execution of the brothers Bandiera. On the 10th of May the hopeful citizen was arrested for the first time. In vain he attempts to excite a little sympathy, as being torn with his father away from his mother and his brothers. His father had frequently been a prisoner for the same reason. The son was now admitted into the same exalted confraternity.

After some separation, the two prisoners—father and son—were once more united and conveyed to the fortress of St. Leo, where Felice remained eight months. After some further confinement he was sentenced by the State Council to the galleys for life. As a galley slave he was conducted to Civita Castellana, a place about thirty-eight miles from Rome. Having been some two months in this place, the young victim joined in a revolt against the authorities, on the ground that, being with others an "ardent youth," he did not choose to be separated from sixty of his colleagues ordered to Civita Vecchia. The assistance of the military was called in, and the mutineers were reduced to reason. Before long, however, Gregory XVI. died, and was succeeded by the present Pope. Felice Orsini was therefore included in the well-known general amnesty of the 16th of July, 1846.

On leaving Civita Castellana Mr. Orsini repaired to Florence, where he lent his efforts to some Liberal youths to overturn the Tuscan government. He was accordingly escorted beyond the frontier. In a month he contrived to return within the limits of the Grand Duchy. Accused, however, of publishing an incendiary tract, he was again exiled. Protesting against this judgment, he remained for some time concealed in the country, till, at the end of a month, he was taken in chains to his native Province. He, however, returned three times to Tuscany, managing to escape the hands of justice.

In February, 1848, this civis Romanus left Florence to take part in a movement in the Abruzzi, and a share in the profits of the Roman republic. After the fall of that mass of iniquity and crime he repaired to Piedmont. On the 6th of February he started on a "political mission" for the Roman States. Falling into the hands of the Modeneses police, he managed to escape; but subsequently, in 1853, while on another criminal errand, he was arrested at Sarzana, and confined for two months at Genoa. At the end of this year he received permission to leave Piedmont, and was embarked in a vessel bound for England. In 1854 he was engaged, under the alias of Tito Celesi, in organising in Switzerland a revolutionary movement, which was to be developed at the Lake of Como. The Swiss authorities, however, took possession of the arms and ammunition, and the conspirator narrowly escaped another imprisonment. Our hero, now under the name of Giorgio Bernaghi, left Switzerland, and passed through Turin to Milan. He thence proceeded to Vienna via Venice and Trieste, with the view of "entering the Austrian army." His object in so doing does not transpire; but the writer himself, while declining to assign a reason for this proceeding, declares his inability "to explain this fact consistently with his attempt to get up a revolution at Milan." But little doubt can be entertained as to his designs. The Austrian government obtained timely information of his movements. He was accordingly arrested at Hermannstadt, and conveyed to Mantua.

After a protracted imprisonment Orsini escaped from the fortress, and made his way to England. This portion of his career is too well known for repetition. The most extraordinary feature of his work is presented in the following passages. After accusing the Austrians of attempting to assassinate him, he proceeds to remark—"At first I doubted whether Austria would so far disgrace herself as to connive at my assassination." "In a revolutionary crisis, all means, so to speak, are justifiable; but in times of political tranquillity everything ought to return to its normal state, and the laws that govern society be respected." Thus this firebrand, this galley-slave, this assassin, attempts to delude himself and his dupes into the belief that the means which he pursues are justifiable, while, when employed against himself, they add another title to the vengeance of society.

While noticing, however, a career such as that of Orsini, we must reflect that it is no solitary instance. At the present moment there are many within our own territories equally unscrupulous, equally daring, but unfortunately more wary. The successful journeys into Italy of Orsini, his escape from the fastest stronghold of Italy, the manner in which Foschini, in this country, eluded the pursuit of justice—all point to the wonderful organisation established by these enemies of society. Even in our country their machinations bear fruit. None but those who have traced the operations of Italian propagandism can conceive the influence obtained by Mazzini and his followers in some of our middle-class families. It is only necessary to cite, as an instance, one young lady whose name has of late been forced into an unavoidable notoriety at Genoa. Beguiled by the pseudo-patriotism of these persons, she has displayed not only sympathy but active participation. We allude to Miss Meriton White. When we state the fact that her name is affixed as the translator of Orsini's narrative—that to her hand Orsini was indebted for a commendatory preface, compar-

ing the progress of Italian liberalism to the career of our Saviour—our readers will perceive that England does not escape unscathed from the ordeal, and that in affording an asylum to a horde of foreign criminals we are inflicting no slight injury on our own domestic morality.

In connexion with the character and resources of the "patriots" in question, let us submit one consideration to the good sense of our fellow-countrymen. "Whence do these bearded agitators derive the means of carrying on their iniquitous projects? Mazzini is an advocate. Orsini was an advocate. Advocates in Italy do not belong to a class of life boasting of hereditary revenues or even moderate competence. Yet both these individuals find funds not only to live themselves in idleness, but to take frequent journeys on the Continent, to purchase arms and ammunition, to carry on the secret manufacture of projectiles and the gratuitous distribution of incendiary publications; weekly bills, railway tickets, and posthorses require ready money. Whence does it come, if not from the pockets of English sympathisers? Many the English lady, many the weak-minded stripling, who, flattered by the prospect of assisting movements comprehensively designated as "the cause," find luxuries for brigades, and purchase the instruments of murder.

On one feature of the "Sepoy atrocities"—viz., the maimings and mutilations practised upon living victims, whose mere aspect revealed the brutalities which had been inflicted—a controversy has arisen. A writer in the Times, evidently well informed on Indian matters beyond most, questions the existence of any such victims of barbarity. And the Times has inserted a formal statement (though anonymous) from members of the Relief Committee, that, having made particular enquiry, they cannot find that any person maimed or mutilated by the Sepoys has been seen in Calcutta, or has arrived in England. The object of the Sepoys is stated to have been the destruction of all Christian and European life. Women and children were slaughtered—not because they were women and children, but because they were Christians and Europeans, and it is declared that no cruelties and no tortures were inflicted beyond murdering them in cold blood, above all, that none who became victims to their fury escaped with their lives. It is a curious controversy. One would imagine that every one would be too glad to believe that the dreadful outrages reported to have happened had not taken place. Yet some seem to consider that to throw a doubt upon the contradicted statements is an affront. On the other hand, the fact that such reports have been spread, and that they are either exaggerated or unfounded, is brought forward as a very material vindication of the Hindoo character. We sincerely trust that the contradiction may be established for the sake of those who are most concerned, viz., the ladies themselves. As for the character of the Sepoy murderers, a shade more or a shade less of barbarity will not materially qualify men's estimate of them. The men who could, and did, put women and children to death by sword strokes and gun shots are black enough without any gratuitous blackening. But to involve all the Sepoys in the guilt would be unjust, when there are whole regiments of them against whom not only are atrocious upon women or children has been alleged, but not even any murder in cold blood of men. Lord Shaftesbury, when brought to book, declares he did not say he had seen the letter from "the highest lady in India." He said that he had heard it, and meant to say he had heard of it. Still, why does he not tell us what his informant has got to say in defence of his statement? But, as a correspondent of the Daily News points out, the Medical Times told of a lady at Baywater, and her child, three years old, whose hands and feet had been cut off. Then there is the medical man who is attending the lady, whose three children have all had their eyes gouged out. Then there is the Bristol Mirror with the young lady, "daughter of a highly-respected Clergyman of this city," whose tongue has been cut out. Let the Bristol Mirror and the Medical Times, at any rate, be brought to book.—Tablet.

The Madras Examiner has resumed its series of articles on the grievances of Catholic soldiers in India, interrupted by the Sepoy mutiny, and the press-gagging act of Lord Canning. It will be seen from a long article, full of interesting details relative to cases of orphan children of Catholic soldiers kidnapped by official proselytisers, that even the late desperate peril of British power in India has not been warning enough to the military Bibles, who burn to pervert the unfortunate children of those Catholic soldiers who are shedding their blood to maintain England's supremacy in the East. An astounding story is related in the same journal of an act of direct religious persecution of Catholic soldiers, which seems so outrageous as to be scarcely credible. The colonel of a regiment stationed at Arcot, in the Madras Presidency, is related to have assembled his men, Protestants and Catholics, on last Christmas morning in the Protestant place of worship, and to have ordered the Catholic soldiers to remain there, at on parade, during the Protestant service. Two Catholic privates respectfully objected to do so, asking leave to stand outside the door during the religious service, in which they could not conscientiously join, and for this most reasonable objection they were at once sent to the guard-house, or black-hole, as it is usually called, where they spent their Christmas under arrest. The facts of this case are published under the authority of the Catholic Chaplain.—Tablet.

A LADY ON CRIMINALS.—What does all this grumbling spirit arise from? My own conviction is that it is not at our taste in dress, but from a shabby feeling. The men like to see their wives and children well dressed, but they want this pretty picture without paying for it. There is nothing that the gentlemen are fonder of looking at; but grumble as they like, they must pay for it. But my subject now is the criminal. It is the criminaline that is the subject of the clergyman, the lecturer, the press, the pop, the rake, and the buffoon. And why all this? It cannot be on the ground of cost, for the price is only 3s. 6d. for a good one. Charles meets Joe; they turn into the theatre for a lounge. Joe pays 5s. admission for two. They then turn in for a lobster supper and porter, for which Charles pays 4s. Afterwards they go and have some brandy, which costs 2s. 6d. And they have smoked 1s. 6d. worth of cigars during the evening. It is in this way the men spend their money, which is as much ours as theirs, if we had our right. What they spend upon themselves out of doors in three or four days in this loose matter of course would buy a handsome dress for me. But how do they spend their evenings at home? Five gentlemen have dropped in to have a smoke with papa. Yes, that is what they come for; and everything else is very subordinate. The cards come out; the draught-board is produced, and draughts of another kind must be indulged in. I send in the spirits and the cigars. This is my share in the sport as yet. After a bit of the supper bell rings, and all come in and join in a bit of cold beef. Sundry bottles are worked and disposed of. While this dispensation is going on, we ladies are honoured with a little banter and small talk. Papa gives the cue, and the gentlemen adjourn to the smoke room for a "glass of grog." Just for curiosity we girls play the excise man next morning, ply the gauge, and take stock, 17 glasses of brandy, 19 whiskies, 5 gins, 4 rums, 3 bottles of sherry, 3 of port, 4 pints of porter, and one of ale had to be accounted for; and our estimate of the cost was £1 18s. 6d. The cigars added made the evening's amusement amount to £2 6s. 6d. All this being disposed of, it is out of sight; but if the same sum had been laid out on a shawl, dress, or bonnet—dear me, we should never hear the last of it! The word "extravagance" is constantly ringing in our ears. If we chance to take up an illustrated paper,







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

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

The Press have been unanimous in praise of the first edition. We give extracts from a few of them: "The book is one of the most interesting, instructive, and edifying that have been produced in our times, and every Catholic will read it with devout thankfulness to the Almighty God, that he has been pleased to raise up, in this faithless age, a layman who can write so edifying a work."

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

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

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The knowledge of Religion and of its duties will receive that attention which its importance demands, as the primary end of all true Education, and hence will form the basis of every class and department. Differences of religious tenets will not be an obstacle to the admission of Pupils, provided they be willing to conform to the general Regulations of the Institute.

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

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

There will be an extra charge of \$15 for Pupils remaining during the Vacation. Besides the "Uniform Dress," which will be black, each Pupil should be provided with six regular changes of Linen, six Table Napkins, two pairs of Blankets, three pairs of Sheets, one Counterpane, &c., one white and one black bobinet Veil, a Spoon and Gilet, Knife and Fork, Work Box, Dressing Box, Combs, Brushes, &c.

Parents residing at a distance will deposit sufficient funds to meet any unforeseen exigency. Pupils will be received at any time of the year. For further particulars, (if required,) apply to His Lordship, the Bishop of London, or to the Lady Superior, Mount Hope, London, C. W.

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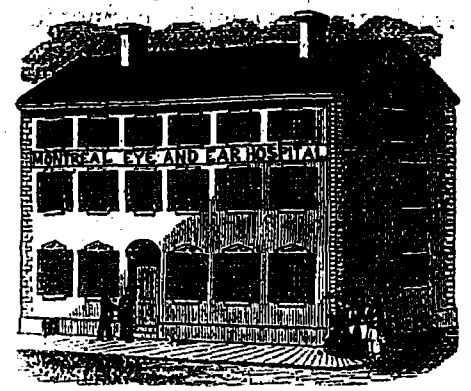
BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

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