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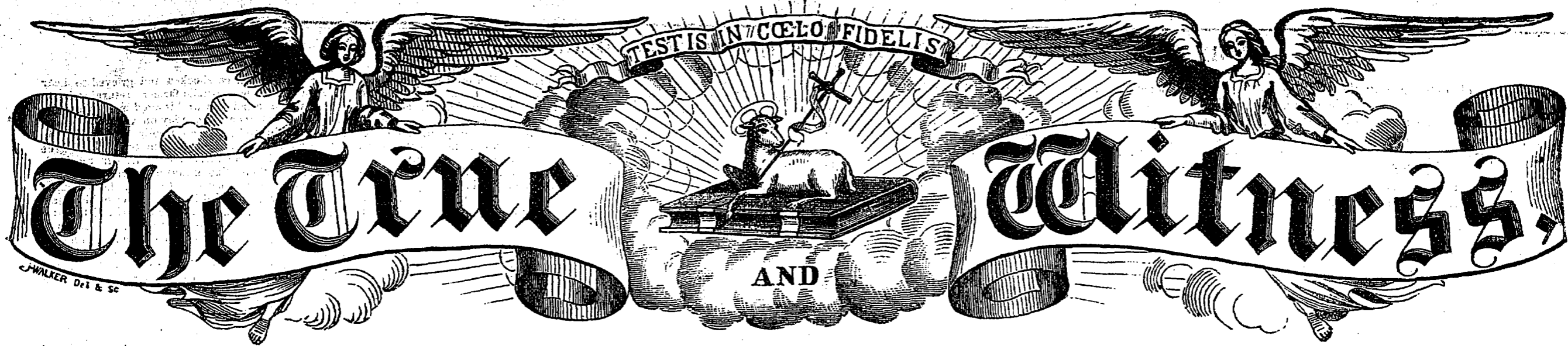
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CATHOLIC CHRONICLE.

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No. 17.

THE MONK'S LAST WORDS.

(From Tales and Legends. Published by D. & J. Sadler & Co., New York and Montreal.)

Ash-Wednesday of the year 1649 had cast its holy sadness over Rome. The merriment of the carnival, that most charming and most childish of all Italian customs, which the northern races have darkened with scandals and debaucheries, had given place to prayer and fasting, and the solemn words, "Memento, homo, quia pulvis es: et in pulvrem revertaris." But at mid-day, in a large chamber overhanging the Tiber, five German artists might be seen sitting down to a jovial repast, which suited ill with the penitential day.

Peter Van Laar, such was the artist's name, had resided in Rome for sixteen years; Poussin, Claude Lorraine, and Sandrart, were of the number of his friends; he was ill-made, even a little deformed; the length of his arms and legs gave him some resemblance to a monkey, and his whole face was covered by enormous moustaches, of which he was extremely proud, and which, curling up on each side of his nose, seemed to threaten the skies. His reputation, however, as an artist, his never-failing spirits, and a certain coarse good humor which he possessed, made up in his companions' eyes for all his external defects.

These companions, on the day in question, were Roelant and Claes Van Laar, his brothers, and John and Andrew Both, two celebrated painters of his own age; they were all disciples of Calvin. A little good sense and feeling might have taught them not openly to violate all the observances of the country which had so hospitably received them; and if they refused to own the authority of the Father of the Church, at least to obey the laws of the sovereign of Rome; and by these laws Ash-Wednesday is a day of abstinence. But they were used to follow their own ways unmolested, and the table was loaded with viands left from the feast of the day before, in the midst of which appeared triumphantly a splendid Tyrolean ham.

"Before we begin," said Andrew Both, "Peter shall play us a tune on his violin; a stirring tune, to wake us up a little and give us an appetite."

The rest eagerly backed his proposal, and Peter, who required no pressing, began with twisting his extraordinary figure and features into every kind of grimace to the tune of a burlesque dance, which was much applauded. At mid-day the five boon companions began their dinner with shouts of laughter, and a noise and confusion which predicted shattered glasses, if not a fray, before the end of the repast.

"We are really too bad to make such a noise," said Peter; "we must respect the customs of the country. What a stillness there is all around us!"

"Bah! nonsense!" answered Roelant; "we are not superstitious—every one knows it; artists are privileged. Just fill my glass again!"

And the noise increased every instant. By four o'clock the five artists were all more or less intoxicated, and the chamber rang with the jingling of glasses and with their hoarse voices mingling in the most horrible curses, in impious jests and ribald songs.

It happened that a good Franciscan monk, passing the house, heard this hubbub; and fearing that a violent quarrel was going on, he hastened in to make peace. Directed by the noise, he approached the door, opened it, and started back bewildered at the scene before him.

"Come in, father!" roared out John Both, insolently; "you look like a rare model. Come and take a draught;" and as the monk stood still, he pulled him roughly forward to the table.

"Gentlemen," said the monk gravely, "I thought I was coming among Christians; but I see I was mistaken."

"As much of Christians as your yourself, old man!" answered Roelant, holding him back as he tried to leave the room; "and none the less, either, for eating a slice of ham."

"What nourishes the body kills not the soul," said John Both, in a tone of drunken solemnity.

"You are not quite in a state to reason, dear brothers," said the monk, gently; "but were you so, all I should say would be, when Mother Church commands, her children have only to obey. What is more worthless than a disobedient family, or a rebellious army? And besides, as you well know, it is not the food which we consider sinful, but the want of submission to lawful authority."

"The monk means to insult us," said Andrew, in a tone which was becoming sulen.

"No, my brethren, but I pity you; and on this holiday I beg you not to give this scandal. Remember that it is, against the laws of the

country; and that if, instead of me, any one in authority had seen you, you might have been imprisoned for a fortnight."

"He is right, he is quite right; let us leave the table," said Peter, in some alarm.

"No, no, that we will not!" cried Roelant; "though I am rather frightened, too," he added sarcastically, "if, as you say, he be right in what he says. Claes, bolt the door; John, hold the reverend father's feet."

"Who knows," suggested Andrew, "but we might be banished from Rome? We are Calvinists."

At these words a look of pain shot over the monk's calm face, and he tried to escape; but he was held too firmly. "We will take care," said Claes, "that the monk does not betray us. Ah, I see how to manage that! Fill up the glasses, Roelant; we'll drink the good gentleman's health—and, John, just cut him a slice of ham."

This suggestion was received with loud laughter and applause.

But over the gentle, simple face of the poor Franciscan came a wonderful dignity. With the hand which was free he declined the ham, which they tried to force upon him; and, when his persecutors had drunk his health, with every kind of mockery and insult, he said, "If you are indeed aliens from the Holy Roman Church, I can only pray for you and weep over you; I cannot blame you. But remember that I, her faithful son, think this which you would make me do a grievous sin."

"No matter! no matter! the greybeard shall do as we bid him," shrieked Roelant, thumping the table with his fist till all the glasses rang.

"He shall!" Claes rejoined; and he tried to force a morsel of ham through the closed teeth of the monk, who drew back in horror.

And then began a fearful scene—a scene which no pen can describe. Night was fast closing in; a stormy wind had arisen, and had burst open the window. The five artists looked in their rage and drunkenness more like demons than men; and the holy monk, the object of their satanic fury. Now held down in a chair, now pushed upon the tables, now knocked down, and then dragged up again almost stunned, yet firm in his resolve, he saw only furious eyes glaring at him, and heard nothing but curses, threats, and insults. Andrew Both held wine to his lips—Roelant tried to press the piece of meat upon him. Peter Van Laar, more sober, and uneasy at the wildness of his comrades, tried to persuade him to yield. Claes continued his endeavors to force open his mouth; the monk silently resisted, and at every moment's pause, his prayer rose up: "Dear Lord, deliver me, and pardon them!"

When this disgraceful scene had lasted for half-an-hour, Van Laar, the only reasonable one of the party, tried to restrain his companions.—"This is too bad," he said; "let the poor wretch go, if he will first swear not to betray us."

"Impossible!" said Claes. "After all this, we are too much compromised; he may now accuse us of assault. No, no! he shall sin with us, or else he shall make acquaintance [with our daggers.]"

He drew his weapon as he spoke: and all followed his example except Van Laar, who cried, "What, murder! know you not 'tis murder you are contemplating? Will you become assassins? You are ruining yourselves for ever!"

The daggers were arrested by this vehement address, and the monk was able to say: "Tho' you have left the Church, gentlemen, you still hold to the Bible. God sees you! and it is He who has said: 'Whosoever smites with the sword shall perish by the sword.'"

"He speaks truth!" exclaimed Van Laar, in an agony of remorse and fear. "Down with the poniards. I will have no murders or murderers in my house."

"The Tiber! yes, the Tiber!" cried Claes, whose drunken fury was unchecked; and, leaping on the window-seat, he dragged the poor Franciscan towards it.

"The monk will betray us!" said Andrew Both. "He will deliver us up to the Inquisition!" added John and Roelant; and thus, lashing themselves into a rage, they pulled and pushed their victim to the window.

"My God!"—began the holy man; but his dying prayer was drowned in the howling of the storm; and in another moment a heavy splash in the river beneath told that malice and impiety had done their worst.

Van Laar had taken no part in the crime, though he had not moved a finger to prevent it. He leaned for some minutes from the window; but seeing only the black stormy night, he closed it hastily and turned to his companions, who had flung themselves on different seats, exhausted.

A long quarter of an hour elapsed in gloomy silence. Van Laar was the first to break it.

"What have you done?" he said. Claes alone could find courage enough to answer.

"It is an untoward event, no doubt," said he; "but at least we have nothing now to fear."

"Nothing," rejoined Van Laar, "if the crime be not discovered!"

"The crime!" repeated the rest, looking on each other with a kind of terror; and they relapsed into their gloomy thoughts.

Moody and sad, the five artists went to their homes, thinking no longer of merriment or feasting. Instead of seeking each other out as before, they avoided each other with horror. Even when the Franciscan's body had been found, and they were certain that no suspicion was attached to them, nothing could banish the cloud from their brow; and Van Laar soon announced that business of importance obliged him to return to Germany. The others also declared that they too would leave Rome, which was now become hateful to them; and they all began preparing for departure.

"It is well, at least," said Van Laar, "that you did not dip your hands in his blood; for, remember, 'He who smiteth with the sword shall perish by the sword.' He said it, and the words of a dying man are terrible!"

"Bah!" said Claes, angrily; "superstition! tales to frighten children with! According to that, we ought all to be drowned."

He burst into a wild laugh: but it found no echo from his companions; their countenances only grew more gloomy, and they rose abruptly, saying, "Do not talk of it: let us go—the sooner the better."

The next day the five friends dispersed. Claes Van Laar started for the villa of a Roman noble, who owed him a large sum for some pictures he had painted for him. He was riding on a mule, and in passing a bridge which joined two rocks the mule slipped, and Claes was hurled into a torrent formed by the late violent rains. The body of his drowned brother was carried to Peter, who was packing up for his journey. After the funeral he set out for Holland, with his friend John Both.

Roelant and Andrew Both had started in a fit of strange melancholy, the one for Genoa, the other for Venice. Neither of them was destined to see his native land again. Six months later, Peter Van Laar received the news that his brother had drowned himself at Genoa.

In the spring of the following year, John Both, when opening his studio at Utrecht, read in a packet received from Italy the account of his brother Andrew's accidental death by drowning at Venice.

Horror and remorse at the sight of this manifest judgment of God seemed to deprive the miserable man of his senses. Overwhelmed with agony and despair, he rushed out of his studio and through the streets like a maniac, and flung himself into the Rhine.

Of all the guilty associates, Peter Van Laar alone remained. He who had once been the gayest of the gay now dragged on a miserable existence, a burden to himself and to all around him; wasting in gloom and in vain brooding over the past the time which God seemed to allow him, as having been the least guilty, for repentance and amendment. But the long-suffering God does not always wait: He may continue standing at the door, and may knock again and again, and though as often unheeded, may as often repeat His calls; but there comes a moment when He lingeringly withdraws, and, albeit willing to return, returns no more. The sinner is left to his own weak will and the goadings of the evil spirit within him. And so it was with this remorseful but unrepenting man, for on Ash-Wednesday, in the year 1673, his cook having served up a ham at dinner, Peter Van Laar sprang up with a cry of agony, rushed from the house, and drowned himself.

Truly the monk's last words had received a terrible fulfilment.

God's vengeance against murder has become a proverb among men; and at times He visibly punishes less heinous sins in this life, as though to vindicate even here His everlasting sovereignty, and to disclose to His creatures something of those tremendous judgments which are reserved for the impatient in the world to come.

REV. DR. CAHILL

ON THE CATHOLIC CHAPLAINS FOR THE ARMY IN INDIA.

(From the Dublin Catholic Telegraph.)

The policy about to be adopted in India, in reference to our army, has already received the universal approval of public opinion in this country. The Sepoy regiments will be diminished by two-thirds, and the money thus saved by their reduction will be expended in maintaining an additional European force. This arrangement will inspire the natives with the conviction of the superior power of the British in the Peninsula, and will thus permanently crush any secret organization or overt combination of future mutiny. It is therefore contemplated to raise at least forty thousand men to replace one hundred thousand

Sepoys so removed; and as a further security for British dominion and commercial prosperity, it is intended to substitute the direct government of the English cabinet (as in Canada), for the indirect, tortuous, incapable rule of the imbecile East India Company. The melancholy events of the last six months on the banks of the Jumna might have been averted, if a carelessness, a blundering which has no parallel in military absurdities had not been persevered in, in the teeth of remonstrances from every part of the empire: and when to the scenes at Cawnpore, to the deaths from cholera, to the disasters from sunstroke and over-marching, to the obstinate insensibility and bigotry of Lord Canning, we add our other official mistakes at the Crimea, it must be admitted that Great Britain has killed more of her own men by her palpable blundering, than have been carried off by the steel or the cannon of the enemy.

In order to remedy these gross deficiencies in our civil and military departments, new laws have been framed, and an improved routine has been adopted. Long gunboats have been built, competitive examinations have been suggested, superior merit has been encouraged. Young officers have now a hope of command, and old worn-out senility can no longer hold the reins of warfare with one foot in the stirrup and the other in the grave. With the bravest army in the world, England has been sadly deficient in the number of first rate competent commanders; and while the marshals, the generals and the field officers are counted by hundreds, England, according to the due proportion of her military population, has been confined in reference to her commanders to some few old men of even doubtful strategical talent. This whole system has brought disgrace on our otherwise unrivalled military renown, and it has tarnished our reputation in civil administration. Universal revision and alteration are now sanctioned by not only the voice of the nation, but by the highest official names in the world; and hence while all must deplore the past losses of life and national character, which resulted from a stupid adherence to an old and stupid routine, all must now rejoice that an advanced plan of civilization will cover our mistakes, and place us on a level with the more improved administrative genius and practice of the surrounding countries.

Whilst, therefore, new military stocks are made for the necks of the soldiers, new shakos for their heads adopted, new patterns of uniform executed, new gunboats built, new field manoeuvres performed, new examinations planned, new schemes of commissariat carried out, and a new universal improved officiality practised, it will be naturally asked if there be contemplated in high quarters any new improved arrangement for equal liberties of religion in the army. Is the Protestant, the Presbyterian, the Catholic soldier on an equality as regards the profession of their faith, the maintenance of their religion and the education of their children? They are all clothed in the same uniform, receive the same pay, stand in the same ranks, fight for the monarch, and with the same courage spill their blood in the same cause. Surely, if they are equal in their military associations, they ought not to be made inferior in their religious character; if the Protestant and the Presbyterian have their Government chaplains, why should not the Catholic have his priest? and if the Queen pay a necessary stipend to the one, why not pay an equal sum to the other? The Catholics are grateful to the British Constitution for even granting the toleration which they now enjoy; but they can never be satisfied perfectly as long as the mark of inferiority is affixed to their faith, either by not allowing an appointed chaplain where other creeds are supplied; or by granting to their priest a pension which is inadequate to his decent support, and which places him below the level of the lowest civil clerk in the Indian service. If the Government give a Catholic surgeon the same pay as his Protestant medical companion, where is the principle in withholding from the Catholic of the Gospel the allowance granted to the Protestant clergyman? And if the Government grant any sum for the priest's support, where is the logic or the religious principle in not making it equal to the allowance of the Protestant chaplain? If Government toleration grant in some few instances ten pounds a month to the priest, while it gives the varied sums of £50, £60, £70, and in some instances £100 per month to the Protestant minister; if Government toleration at all admit the principle it must be the Government bigotry which makes the difference in the pay. And if the small pay of £10 be the measure of the toleration, and if the sum withheld—viz., £100—be the criterion of the bigotry, it will follow that the bigotry of the Horse Guards is ten times the amount of its toleration. I have already stated what I know to be true—viz., that Ireland is grateful for receiving any instalment of its national rights; but as long as England publishes a beggarly insult in her army on her brave Catholic soldiers, she tells

trumpet-tongued her own religious animosity to all nations, and she inflicts a cruel injustice and an unmerited disgrace on the unflinching courage and the invincible breasts of her faithful Catholic subjects. England gains and saves some few pounds by this intolerant, unjust, mercenary conduct; but she loses at the same time a national name, and stamps her parchment laws with the brand of a national lie. If England demand the services, the military science of the Catholics of Ireland in India, she might as well call on them to pay for their uniform as to pay for their religious worship, while in her employment: if she takes them from home to a foreign Pagan land, without a provision for their creed, she robs them of their dearest inheritance with a cruel injustice not known in the other countries of Europe.

With what a pleasing contrast the Irish Catholic reads the laws of Catholic France in reference to the point at issue. This law of France should be written on the entrance of the British Senate House and of the London Horse Guards, France, Catholic France, grants a Government pension of £120 a year to the Protestant parish rector of her country, while she gives only £40 a year to the Catholic curate, and £80 a year to the Catholic priest! Here is an example of toleration which puts England to shame; and which, like a lofty pillar, raises its proud head within twenty miles of Dover, in sight of the English coast, as an imperishable, glorious monument of the wide Christian toleration of France, as contrasted with the religious fanaticism and the intolerant rancor of Great Britain.

Now that our armies in the East will be increased by an additional force of fifty thousand men, it is to be hoped that, as past blunders in our civil and our military departments will be revised and improved, our religious position will not be forgotten. Common sense, justice, and religion all unite in urging on the Government the claims of Catholic Ireland in this respect; and they demand, as a matter of right, that if their bodies are clothed, fed and protected by the national laws, their souls will not be left to perish or taught and provided for by "alms collected by the Propagation of the Faith in France, or by means subscribed by the already impoverished people of Ireland.

D. W. C.

REV. DR. CAHILL

ON THE EXTERMINATION OF THE IRISH SMALL FARMERS.

(From the Dublin Catholic Telegraph.)

Within the last fortnight the usual announcement has been made in the newspapers of the eviction of twenty-four families in the county Dublin: and of fifteen families in the county Cavan! According to the average number of persons in Irish families, usually six individuals in each, we have thus thirty-nine families, or two hundred and thirty-four human beings, made homeless by law, and flung by constitutional cruelty into defenceless and pitiable destitution. These few victims of landlord caprice cannot, in this year of grace, awaken the slightest sympathy in the public mind. When the millions of the expelled Irish, during the ten years that are passed, did not excite the remorse or the mercy of the aristocracy; or move our Parliament to a protecting legislation in their regard, how can the contemptible number of two or three hundred Irish bodies and souls warm into active justice or charitable benevolence the commiseration of the rulers of Ireland? Similar national woes have been so often told since the year 1847 that the cries of the poor, homeless, exterminated Irish are now perfectly unheeded: they die in the crowded cellar, or they dwindle to the grave in the poorhouse prison, or they survive for some years the horrors of the emigrant ship, the hardship of labor in a foreign land, and the brokenheartedness of persecution; but their life and death in the eyes of the Legislature is of much less legal concern than the death of a fox or a snipe.

It is even unfashionable in genteel society to allude to cases of landlord eviction: you are met at once by quotations from the statements of cattle shows, the registry of agricultural statistics, the census of the Irish inferior animals: and the subject on hand—namely, the eviction of thousands of men, women, and children—is sought to be stifled under an enormous heap of turnips and mangold wurzel which have been produced during the past year! Surely no man in his senses would attempt to justify the crime of murder because we have now in Ireland more bullocks than we had in the year of the Rebellion of '98; and decidedly no man, except a very monster, can defend the banishment of hundreds of human beings (with the rent in their hands), merely because the live stock and the green crops of the Irish Aristocracy, fed and grown on the evicted holdings of former expelled poor, are flourishing in unexampled abun-

dance. The crime of exterminating the poor receives an additional impress of heinousness from this very abundance; and proves that the merciless owners of the soil of Ireland can, in times of their prosperity, and hence without necessity, unhouse, banish, and kill at their pleasure the Queen's loyal and faithful subjects. I have never met an exterminator who, in conversation, can abstain, even one minute, from the grossest abuse of the Clergy and the people: he not only banishes the poor from his own property, but he slanders their character, belies their feelings, preaches a crusade of extermination against them; and would if he could (one should think) unite all Irish landlords to combine for the utter annihilation of the small tenant class. And if any one, such as my humble self, stand forward in defence of this abandoned section of the Irish people, he is instantly denounced as a firebrand, an opponent of the social advancement of the country, and, what these sanguinary little tyrants consider the worst of all their malevolent abuse, he is called a Young Irelander!!

I am far from asserting that all the Landlords of Ireland belong to the cruel stamp of character glanced at in the last paragraph: I know Ireland too well to make such a statement: I am very familiar with the notions and the principles of the majority of the landlords of each county in Ireland. But while I own, as a matter of notoriety, that some of the most influential men of this country are favorable to the just interests of the poor, and in their own persons have never evicted a tenant able to pay his rent, there is still withal a relentless proprietary who having the power, never fail to crush their poor Catholic victims whenever local revenge, political ambition, family ill-grained hatred, or religious animosity must be gratified. The good man has the power to evict, but his name, his honor, his justice, are the security of the tenant: the persecuting landlord has the power also, and in a moment of wicked caprice, he will employ that power in the spirit of malice and vengeance. Surely, a law should be common justice be framed, not only to take away the power to kill from such a class of men as are described, but to prevent such men from robbing the evicted poor of the fruits of their labor, and capital expended on the soil, and added to the property of the landlord. After all that has been spoken and written on this subject, it is a waste of time to utter one word in reference to its further explication: it is sufficient that if only one man in Ireland were killed, and his family plundered by cruel men taking advantage of the imperfect state of the law, it ought to be an argument of sufficient moral cogency to alter its provisions in favor of justice and mercy, and in opposition to savage cruelty, and party vengeance.

There is no use in this place to introduce the parallel laws of England and Scotland: with both these references the writer of this letter is minutely acquainted. True, there are even few leases in these countries: and there is no tenant-right there recognised as such. But there are no English Orangemen there: there are no Skibbereen bigots: there are no tract bailiffs: there are no blue magistrates there. The English noblemen, the Scotch gentlemen have tenants of their own creed and politics: there is no national animosity: no religious persecution amongst them: and hence the landlord in these kingdoms is the friend, the father of his tenantry. Whereas, in unhappy Ireland, from the peer to the scullion—from the Protestant bishop to the parish grave-digger—from the lady of the highest name to the Protestant stocking-maker—it is all one network of religious rancor, political hatred, covering the entire surface of Irish society, entering into all states and conditions, and embracing, rotting, and poisoning the whole framework of our social intercourse. Surely, there is no parallel in these cases: and while England and Scotland would be foolish to demand such a useless law, Ireland is mad to relax for one hour her legal efforts to wrench from the enemies of God and man this vital and essential act of just legislation.

On this day the glorious news of the defeat of the Indian fiends, and the equally happy intelligence of the brilliant relief of the heroic garrison of Lucknow, have reached the hearts of many an anxious friend in this country. The pulse of the entire nation will be cheerfully opened to cheer the sufferings of the survivors of this lamentable mutiny; and the names of Nicholson, of Neill, and of Havelock will be justly transmitted to the willing homage of posterity, and they will be ranked amongst the ablest and the bravest soldiers of ancient and modern times. Merited punishment, too, will, it is to be hoped, soon overtake the monster Nena Sahib, who has executed atrocities as low down in the scale of shocking crime as the deliverers of Delhi and Lucknow have soared aloft in the regions of exalted military fame. But while we all in Great Britain and Ireland, of every creed and class, give our mite to the Indian sufferers, there is not even a sigh breathed for the Irish victims of Extermination: not a penny subscribed for the widows and orphans of the persecuted Irish. There are many Nena Sahibs in Ireland, who have banished wives as virtuous, virgins as spotless, and children as lovely as any of those victims murdered at Cawnpore. And if the polluted records of ships' crews on the passage to America can be believed (as I think they can) abominations as appalling, crimes as atrocious, and agonies as heartrending have been committed on the innocent spotless children of Ireland, while their maiden virtue was assaulted and robbed: their shrieks for assistance at dead of night rising from the hold of a foreign ship, heard in pity by the terrified passengers: their cries ultimately quenched by the barbarities of the brutal sailors, and silenced amidst the blasphemies of their savage assailants. If all England raises a shout of horror against the Indian Monster, shall the Irish fiend be applauded? and if the "well" at Cawnpore shall be bathed in a Nation's tears, is there no grief for the ruined virgins of the Emigrant Brothers?

If Mr. Sharman Crawford, the indefatigable friend of Tenant Right, were consulted by some leading men in other parts of Ireland: and if a public opinion, gathered and expressed, were

placed before Parliament, urged with moderation, and demanded as an act of National justice the next Session for many reasons will be a suitable moment, under a given expected crisis, for obtaining for this Country a measure of justice, as well as one of vital importance to the interests, the honor, and the further stability of the empire at large.

D. W. C.

Portadown, Nov. 12.

LECTURE BY ARCHBISHOP HUGHES. EDUCATION OF THE CATHOLIC YOUTH.

Pursuant to announcement, on Sunday evening last, Archbishop Hughes delivered his lecture on "The Education of the Catholic Youth," in the Church of St. James, James' street. The sacred edifice was filled by a most respectable congregation who listened with profound attention to the discourse of the learned prelate, which occupied about an hour and a half in the delivery.

The Archbishop said, he could not better commence the lecture of the evening than by congratulating his hearers on the noble and successful effort they had made to provide a good Catholic education for the young people of their parish. In doing so they had fulfilled a duty they owed to themselves, to their children, to their country, and to God; for children born into the world were not responsible for the nature of the training they received; but those to whom they were committed by the Creator were.—He trusted that the practical example which they (the congregation of St. James' Church) had shown, in the provision of Catholic education for their little ones, would be followed out, until, one after another, there should not be a congregation without its noble, Christian, independent Catholic schools; and when every Church had such attached to it, reckless of all intermeddlers, then, indeed, they might hope to bring up their youth in such a manner, that they would be an honor to their Faith, not by educating them according to the world, but in accordance with the Divine will. Very few understood the true meaning of education: it was supposed to mean everything and comprehend everything; and that if its spread could only become universal that judges and magistrates, and police, would have easy times—in fact, that their millennium would have come. But it was the Church alone that understood the true meaning of education, and that infused into it the principles that made it useful and healthy. It was a fact that piety and religion suffered more from the abuse of perverted knowledge than by the aggregate of ignorance. Who were the defaulters, the swindlers and others, by whom society had been cheated and injured, but men in whom the will to do evil had been sharpened and rendered capable by the acquisition of mere knowledge. He admitted that education was a necessity of their social state; on that point there could be no difference of opinion; and acting on this, the State assumes the right to tax its citizens in order to provide for that necessity; and the State has provided schools, which are supposed to be on a scale calculated to supply all wants in that direction. He did not say that they were not adapted to the task of making enlightened citizens; but they did not pretend to make them virtuous citizens, and in that he held they were deficient; that was beyond their power. The idea prevailed that everything that a man needed was to be learned in the schools of the State. For his part he held that the whole amount of knowledge communicated in the public schools was very poor and very limited.—The State was a mere soulless corporation; and under pretence of preserving the impartiality of the public schools, it had excluded from them every influence except its own, and that had been graduated by a very peculiar standard. It was an idea which was to be found at the bottom of all sects—except Catholicity, and that is not a sect—that religion was personal with the individual, and that if God had decreed or intended that he should become religious, it would come to him at the proper time, or, as it was usually expressed, that he would "get religion."—But, as Catholics, they never could regard the matter in that light, and they had determined that their offspring should be educated in religion, not as they were educated at the public schools, but in the way of Providence; otherwise there was danger of their becoming outsiders and reprobates. It was the principle of state education to give the rising generation a knowledge of the business of this life, to make them smart, able; after that they might be anything you please. The Catholic religion repudiated any system which led to results such as these, for it regarded more the eternal happiness of its children.—If its teachings were true in times past, they were true in the present; if they were true for the parents they were equally so for the children: and they were true, for they had stood the test of eighteen hundred years.

The whole question might be considered within a very small compass—the relation of man to man, and of man to his God. What were these relations? First, we have the Family. The family was the nucleus of the human race, provided and appointed by God. What have we next? The school. Had the State been the parent of the school? No. Had the State been the parent of the Family? No. But the State came next, whose office it was to establish a rule of equality among men. After that we had commerce. The Church was everywhere, and in every phase of society—piercing and penetrating into the heart of everything, and giving life and fruitfulness to every arrangement. Without the Church man was nothing, for the Church was a Divine institution, the bond between man and his Creator. In Adam and Eve, while in their innocence in the Garden of Eden, we had an example of the Family; and the precept and prohibition laid on them by God was religion. They disobeyed; but they had offspring, Cain and Able. Cain was educated, as it is understood in the sense of the public schools; he had knowledge, perhaps, and thought he knew a great deal more than he did; but still he was not educated. Able was educated, because his knowledge was according to God not according to Satan. So it was among the nations, and the result was that they fell into idolatry and paganism. But among the chosen people of God, education was made a part of the family compact; the Patriarchs transmitted to their children the knowledge which they knew to be true, and nothing else. The Church was always.

Education nowadays was spoken of without reference to the human mind or the human will or the faculties of man which it develops, or anything except—so much for school-houses, so much for books, so much for teachers. Was this to be called by the sacred name of education? It was a mockery. If you educate a young man in this way, he will act according to the lights and instincts developed in him by the system through which he passes, and it was an open question whether society was more helped or injured by such a system. As there was no religion recognised in education by the law, it followed that you cannot expect religion from its teachings.

Speaking of the Family alone we have the State, the Common School and all combined in it. The school was its offspring. Knowledge was not education—education was the cultivation of all the faculties of man. Do they, in the public school, cultivate the will? The child is told he must never do wrong; but what motive do they give him; what reason do they assign why he should not do wrong as well as right, when the one may be as consonant with his wishes and advantage as the other? They can give none, for that belongs to religion, and they have widely separated the two. The streams of life and of knowledge are divided at the entrance of the public school; and the former must flow at a distance from the latter, kept off by the boundary of the law. The education afforded by the State was

imperfect, because it was or professed to be wholly secular, and ignored the moral and religious culture of youth. He knew the depth of it, and it was very shallow, and he had not the slightest doubt that ere another generation passed away it would be scouted by the whole community as abortive and insufficient. To the absence of proper religious training and to the fact that the State had usurped the place of the Church and the family in the management and discipline of the school, which he regarded as a purely governmental institution, might be attributed no inconsiderable portion of the crime which has rendered New York so prominent among American cities. The Catholic community had always opposed the system, and unwilling to trust their children to its influence they had, although required to pay their portion of the public school expenses, established schools of their own and supported them at their own expense. This they were willing to do rather than have their children educated under such a demoralizing system. And in saying this he did not wish to be understood as reflecting upon the character of the teachers; no matter how good they might be, the system itself being radically wrong, must be injurious in its effects. If, however, they would give the Catholics but one-third of all the taxes they have paid for school purposes, they would engage to make the duties of both Judge and policeman less arduous. They would then show them what public education is, and prove that it does not consist in the learning of this or that study, but in the formation of the moral and religious as well as the intellectual character of the pupil.

The Archbishop then referred to the common practice of stigmatising Irish born citizens as the ignorant portion of the community, and spoke of the asylum which learning had found in Ireland when banished from other portions of the then civilized world by the irruptions of barbarous nations. He traced the want of education among the Irish people to the penal laws and persecutions of England; and said it was less to be wondered at that they were not educated than that they retained any traces of knowledge at all. But the constancy with which they had upheld and clung to the Faith during centuries of oppression intended to detach them from it, showed that they possessed the true knowledge and reflected on them an honor that could not be taken from them by their enemies.

Where was the polite man to whom the State would point as the result of their system of education; where the youth who respected and revered the grey hairs of old age; where the young woman obedient and considerate to her mother. They could not expect that Almighty God would send an angel to each of their children to instill into their minds those principles which they neglected to plant there; and, indeed, he could conceive of no angel more fitting to take charge of the education of a young child than a good mother. Let them place before their children only good models; let them not corrupt them by the evil influence of bad example; but, with the pencil of affection, trace on the tablet of the young heart, while it was yet pure and ununsullied, the maxims of truth and holiness.

In conclusion, the Archbishop congratulated the congregation of St. James' on the successful attempt they had made in establishing their schools under the Sisters of Charity and the Christian Brothers, upon whom he passed a high eulogium, and expressed his belief that the day would soon arrive when every Catholic church would have a suitable school-house attached to it, and that despite of the burden which the State had imposed on the Catholics, in the form of school tax, they would be enabled to successfully perform the great work which they had undertaken, until not a single Catholic child need darken with his shadow the threshold of a public school in New York.

IRISH INTELLIGENCE.

A NEW CATHOLIC BISHOP.—The *Cork Examiner*—high authority—announces that bulls have been received from the Holy See for the consecration of the Right Rev. Dr. O'Hea as "Bishop of Ross."

The Right Rev. Dr. Vaughan has received from the Holy See a letter in reply to one written by His Lordship authorising the election of a Conductor Bishop for the Diocese of Killaloe.—*Limerick Reporter*.

A Catholic clergyman was waylaid and severely beaten, in the neighborhood of Dromore West, county Tyrone, on the 5th instant.—*Belfast Mercury*.—The Orangemen we dare say.—*Tablet*.

Charles Bianconi, the attached friend of Father Mathew, has sent his contribution of £3 for the Mathew Monument.

Alderman Hancon is to be the Mayor of Clonmel for the ensuing year.

PROSECUTION OF THE MAYO PRIESTS.—It is announced that the ill-advised prosecution against the Revs. Messrs. Conway and Ryan will be proceeded with, and the *Evening Post* informs us that *ex-officio* information against them have been filed in the Queen's Bench by the Attorney-General. Even the government journal strongly deprecates his step. It says:—

"We had hope that the length of time since the termination of the Mayo Election Committee, allowing for the allaying of irritation and excitement, was symptomatic of the abandonment of this very mischievous prosecution. The riots at Kildermister, and in other places in England, during the last general election, were tenfold more formidable than the disturbances in Mayo; but there are no such English prosecutions; and Ireland, notwithstanding her general tranquillity, as compared with England, is to be held up to the world as requiring this state prosecution. "We have learned with great surprise that the crown has determined to proceed by *ex-officio* against those two Clergymen. The informations against them have been placed on the files of the Court of Queen's Bench, and notices have been served upon the traversers to plead in four days, at the peril of judgment by default against them. This proceeding by *ex-officio* is a privilege claimed by the crown, far better regarded in the breach than in the observance. However, as it is a mode of proceeding not in accordance with constitutional principle, and one by which, after all, the crown gains nothing beyond the setting aside the ordinary form of appealing to a grand jury, it has been very seldom resorted to." The *Cork Examiner* denounces the prosecution, and predicts its failure. It says:—"The plain truth is, the prosecution is more or less a vindictive one. These two Clergymen were on the wrong side of the hustings—the popular side, to be sure, but still the wrong side. Had they gone to the most extravagant lengths in praise of Lord Palmerston and his government, and in denunciation of the rascally Chinese; and had they been guilty of every one of the offences laid to their charge in the present voluminous and unscrupulous indictment, not one word would have been heard of a prosecution. Government don't punish those who sin in their service; they reserve their animosity for those who stand in their path, and spoil their game. Father Conway and Father Ryan were guilty of this flagrant offence—hence their prosecution at the suggestion of the government of Lord Palmerston. We do not profess to possess any special gift of prophecy; yet, on this occasion, we may safely venture a little in that line. The whole evidence, as far as it appears in the parliamentary blue-book, is fresh in our memory; and from our knowledge of the real facts of the case, we venture to anticipate the utter break-down of the charge against these Clergymen. The Rev. Mr. Conway may not be a model of discretion; but we have the fullest confidence that any ordinary and impartial jury will never be got to say that he cursed voters from the altar, or committed any one of the grave offences laid to his charge. This we say from a more than ordinary acquaintance with the case. Break down it will, to the triumph of the intended victims, and the humiliation of their enemies.—*Tablet*.

TENANT RIGHT.—The English press and the English people have still much to learn about Ireland and the Irish. When some cause of discontent arises in this country, our good friends on the sunny side of St. George's Channel are usually eloquent in abstract theory respecting Ireland; but of the several habits, relations, and every-day history of the people they appear to be in the most comfortable state of ignorance. After the years of famine had passed off, and Irish farmers began to get on their feet, considerable agitation arose on the subject of Tenant Right, and on these occasions the press on each side of the Tweed propounded the greatest absurdities in relation to the question then at issue. We are well aware that many of the wild and wayward advocates of Tenant Right in those days set forth doctrines which, if practically carried out, would have struck at the very root of all property, and destroyed the right of original ownership in the soil. As a matter of course, the shilling an acre theory soon worked itself out, and sober minded men at once forsake the ranks of the mutineers against landed rights. It did not follow, however, that because injudicious advocates had taken up the subject, the vested industry of Ulster's tenant farmers should be forgotten in the local history of this province, or that moderate men should cease to agitate for the enactment of some defined law by which the honest occupier would be protected in the enjoyment of his farm improvements. We can well recollect the ridicule with which every attempt to legalise the Ulster custom of Tenant Right was met by one section of the London press, as well as by several of the provincial newspapers. The Devon Commissioners stated in their report, delivered to the House of Commons in 1845, that the improvements on farms in Ireland had been made at the expense of the occupiers, and not by the landlords. The acres on acres of arable soil in Ulster had nearly all been created by the sweat and toil of farmers, and to their industry and the habit of investing their savings in fixed improvements of the soil we may in a great measure attribute the prosperous condition of this province. That the sturdy cultivators of land should wish to have a fair claim on the property thus created is not only not a subject for ridicule, but one in favor of which every individual who would honestly advocate popular rights should use his best exertions. The late Marquis of Londonderry once said that the Tenant Right was the farmer's savings' bank, and with all that eccentric nobleman's crotchets, he faithfully adhered to this excellent doctrine, and never attempted to carry off the accumulated earnings of his farmers either by an arbitrary advance of rent or a notice to quit. We have said that, as a class, the people of Britain know little of the working of the tenant-at-will system in Ireland; but a case, which occurred last week in Leicestershire, will at least teach them the alphabet of the question.—*Banner of Ulster*.

ORANGEMEN.—The Grand Lodge stands adjourned to the 2d of December, when the whole subject will be again brought under consideration with a view to future action. It is said that an Address to the Throne itself is contemplated, and that, in the event of the Prime Minister refusing to lay it before the Queen, certain noble lords (Roden, Farnham, Eannis-killen, and Dunganon) will take the matter in hand, and insist upon their constitutional right to bring the grievances of their Orange brethren under the notice of Royalty. The House of Commons is also to be stirred up, and an inquiry is to be demanded into all the circumstances connected with the Belfast Commission, the official finding of which is not yet made public.

RIOT IN BELFAST.—On Sunday a riot took place at Wilson-street, and at one time it threatened to be of an alarming nature. The cause of the disturbance, we learn, was this:—A man, a Catholic, was walking through Wilson-street, and he was followed by some parties, belonging, we believe, to the Orange Society, who requested the man, in the usual polite language of their school, to curse the Pope, and to cry out that his Holiness might be sent to a region lower and hotter than that inhabited by either Papist or Orangeman. "The Papist" very obstinately and very properly also declined to accede to the unreasonable request thus addressed to him, and, thereupon, a crowd gathered, a riot ensued; bricks and stones were flung by opposite parties; and, at five o'clock last evening, when our reporter visited the scene of the disturbance, Wilson-street was literally covered with the debris of broken missiles. Some of the country constabulary were on the spot immediately after the uproar had broken out; but the combatants having been enabled, from their position to get a view of the approaching peace-preservers, fled from the scene of the conflict before any harm was done. No windows, we learn, were broken, nor were there any arrests made. Head-constable Wall, and a party of some ten or twelve county constabulary men, were posted during the evening at the entrance to Wilson-street, for the purpose of preserving the peace, which they most efficiently did.—*Ulsterman*.

We observe that the last act in connexion with the disgraceful riots which disturbed the peace of Belfast has been gone through at the quarter sessions, when several parties on both sides pleaded guilty, and were then discharged, after giving bail to appear for judgment when called on. The course was adopted with the view of terminating the quarrels between the Sandy Row and Pound districts in as graceful a manner as possible; so that no sting might be left behind to give cause for another onslaught, which would again plunge the 'Modern Athens'—a name which is a misnomer—into a state of lawless disorder. No one rejoices more than we do over the amicable end of these party broils; and if Catholics and Protestants in Ulster could be induced to forget the past, and join heart and hand for the purpose of rescuing our common country from her degraded condition, we should feel additional gratification. But let us not forget in the future, how this state of affairs in Belfast was brought about. The Catholics had for years asked the government to give them protection on days when Orangemen, indulged in party displays, but they asked this protection in vain. They were insulted and assaulted, their homes wrecked, their blood spilled, and danger to life and property surrounded them on every side; and it was only when the harm was done that a troop of dragoons were sent for to give them protection. Had the Catholic party permitted this work to go on, without taking steps to resent it, it would be allowed to proceed year after year with the utmost impunity. But they adopted efficient means to defend themselves. They met and formed a 'Gun Club'; and no sooner did the government observe this proceeding than they thought it necessary to step in and deal with the question with a high hand. The commission of inquiry was then instituted; the crime and outrage act was put in force, the Lord Chancellor's letter addressed to Lord Londonderry, and Orangemen rendered quite unshiftable. This, we say, was all the result of the 'Gun Club,' and of the Catholics arming themselves. Nothing else could have done it. Words were vain; they were laughed at as the boy in the fruit tree laughed at the owner when he threw grass at him; and it was not till guns were purchased, powder and ball secured, and the arms primed and loaded, that the sapient government stepped in, and put a black mark on Orangemen. An unarmed people are at all times slaves; and an armed population are freemen. The ring of the rifle strikes terror to the heart of the tyrant, and no people dread the sight of an old rusty gun more than British officials. It is the right of every man to hold and possess firearms. Were the people of Ireland armed as were the Catholics of Belfast, they would be respected and feared, and their words would receive the consideration due to them as coming from men endowed with power. But the contrary is the case, and they are trampled upon by a tyranny unequalled to the whole world.—*Dundalk Democrat*.

One hundred years ago there were but 1,600 Catholics in Belfast—now there are 50,000 in it.

Our readers will be shocked and grieved to hear that a respectable Catholic farmer, returning home from Mass on Sunday, with his aged mother and his sister, was set upon at noonday on the public road, almost within sight of the Catholic church, by six ruffianly miscreants, who beat him to such a degree that he has since died from the injuries he received. It will add to the feeling of horror entertained against the crime to learn that poor Connell, the victim of this ferocious attack, fell into the power of his assassins by having remained in the chapel a little after the rest of the congregation waiting for his sister who had been that day at Holy Communion and remained in prayer as is usual. We cannot conceive any circumstance better calculated to rouse the feelings of the people against the perpetrators of such atrocious acts than the simple publication of this fact, which we have heard from the lips of a zealous Priest of the neighbourhood, whose grief and indignation at the perpetration of such a crime in Catholic Meath justly knows no bounds. Had Connell not been detained in consequence of his sister's performance of a most holy act of religious duty, and had he gone away with the rest of the congregation, he would, in all human probability, have escaped from his assassins. We think this simple fact will bring the horror of the crime home to the hearts of our readers more nearly than anything we could possibly urge. We trust it will have its due effect in helping to make the villainous Ribbon system odious and detestable in the eyes of all who retain a particle of Christian faith and feeling. In connexion with Ribbonism and agrarian outrage we may refer to the silly and mischievous efforts now making to sustain the kidnaped willany of Orangemen. The "Grand Orange Lodge" has put forward a lengthy manifesto, remarkable equally for profanity, malignity, and stupidity, having for its object to keep alive the Orange animosity, and if possible to save the mischievous organisation from utter extinction. We are confident the good sense and good feeling of all classes in the community will combine to disappoint the efforts of these mischief-makers, and to put down Orange ruffianism as well as Ribbon outrage and terrorism. Every intelligent man must know that, as long as Orangemen exist and flourish, Ribbonism will likewise exist and flourish. At the present moment an opportunity offers to get rid of both these vile confederacies, and we trust that the opportunity will not pass away unused.—*Tablet*.

In our last we hurriedly put into type, perhaps the first public intimation of an agrarian outrage which took place near Kells on Sunday last. We have merely to add the qualification that the name of the object of that outrage is said to be Connell and not Donnell, and that though in a dangerous state he is not yet dead. In reference to the murder of Ellis we find the Lords Justices have offered a reward of £100. The *Daily News*, commenting on this affair, in wholesale ignorance of Irish agrarian politics, asks the question—'Will the demon of agrarianism never be exorcised, or is Ireland doomed in perpetuity to be its prey?' We beg to remind the *Daily News* that about the same day on which Ellis was murdered, an agrarian murder was committed a little nearer to him; and the difference between the Tipperary and Essex outrage as precisely this, that the Englishman was murdered by Englishmen in England for the money of which his person was robbed, whereas not one penny of the Scotchman's money, of which a large sum was on his person at the time, was taken by the Tipperary assassin! That seems to be a distinction with a difference.—*Newry Examiner*.

THE BROADSTONE MURDER.—Bernard Gunnings, storekeeper at the Midland Great Western Railway, and against whom the most unfounded suspicions were long entertained as being implicated in the hideous tragedy, has had his unmerited sufferings compensated by a donation of £100 from the company. In addition he has been leased at a nominal rent the hotel at the Athery station. Gunnings, his wife, and their servant, the notorious Catherine Campbell, resided, it will be recollected, in the under portion of the building where the cashier's office is situated, and where poor Mr. Little was murdered on the 13th of November last.

THE MONETARY PANIC.—The following remarks are condensed from the commercial article in the *Dublin Evening Post*:—"We can have no desire to underrate the present crisis in monetary affairs, arising mainly from the American panic, but to us it clearly appears that the soundness and stability of our trade and the strong position of the Irish banking establishments—the result of prudent and judicious management, especially in latter years—afford sure guarantees that the excitement will pass over without injury to the commercial community. This opinion we have expressed from the commencement, when, unlike others, we held that there could not be a panic and a financial revolution in the United States, far the greatest market for British and Irish manufactures, without producing a shock in these islands. And it should be remembered, too, that the peculiar staple manufactures of Ireland—in linen and other fabrics—have one of their chief outlets in the United States, so that Ulster particularly was liable to be severely affected by the American convulsion. We are glad, therefore, to learn that even in the northern province mercantile firms have yet scarcely been affected. The advance of discounts to nine per cent. (a rate, we believe, altogether unprecedented in the history of banking) is obviously intended as a protective measure for the public as well as the banks; but necessarily it operates with exceeding severity upon the commercial classes, and indeed upon the general community. Even in Dublin, where there has long been a total absence of speculative business, and where credit, therefore, is thoroughly sound and payments have been made with singular punctuality, this nine per cent., which is now the rate for first-class and short-dated bills, must be felt as a serious impediment to mercantile enterprise."

THE LANCY-MARKER.—One of the Belfast papers (the *Banner*) says:—"It is deeply to be regretted that, in consequence of the curtailment in manufacturing operations of almost every description in Belfast, caused by the state of monetary affairs, both in America and at home, numbers of skilled tradesmen are walking the streets without employment, and others proceeding by every steamer to England and Scotland, where their prospects of work at present are by no means encouraging. The foundries and machine-makers have discharged many of their other trades, dependent on our staple manufactures are, of course, suffering in proportionate degree; and it is still more melancholy to contemplate the vast number of needlewomen left totally or partially without the means of earning a subsistence." Speaking of the state of the trade of Belfast generally, the *Mercantile Journal* says:—"So far the state of the money-market has not affected the activity of our trade, for the quays are crowded with vessels and goods, and the men are more inclined to ask for increased harbour room than to assume that high discounts will have any injurious effect. It is satisfactory to observe by the Board of Trade returns that the north of Ireland at the present moment is much less interested in monetary affairs with the United States than usual, the export of linen goods having decreased 2,000,000 yards to that quarter during the last nine months as compared with the previous year."

Extensive depots of materials, tools, &c., are now being formed on the line proposed between Sligo and Longford, for the construction of the railway. It is expected that a large number of men will be immediately employed on the line, and that the erection of a terminus will be commenced in Sligo early in the spring.

General Cavaignac was, we believe, like many others who have won military distinction in foreign countries, of Irish extraction, being descended from the ancient Irish family of the Kavanagh.—*Sligo Independent*.

Captain Galway, who so gallantly defended his little party, and succeeded at Bessarathunge in beating off the Sepoys—thirty to one—is a native of Cork County, being son of the late James Galway, Esq., of New Richard, county of Cork; and his wife, Mary, daughter of Richard, county of Cork.

It appears that the total sum contributed to the Indian Relief Fund by the wealthy inhabitants of Belfast amounts to £1,200. This circumstance has given rise to some severe strictures in the Northern Whig, which journal attributes the smallness of the contributions to the refusal of the Catholics to subscribe. The Ulsterman thus retorts:—"We can suggest to the Whig and other 'patriotic' and loyal journals a capital way of raising a fund for the relief of the Indian sufferers, without compromising the opinions of anybody. There is in Ireland an institution called the Established Church. Its members are very few, but its revenues, wrung from the Irish people, who detest and deride it, are enormous. It is an institution nominally religious, but essentially antagonistic to true religion. It is of no possible use, except to promote social bitterness, discord, and unchristian animosities. There is now an opportunity of putting it to some benevolent Christian use. If there is really great suffering among British residents in India—if funds are really wanted for the relief of individuals who are sufferers from the rebellion—let one year's revenue of that most useless, most mischievous, and enormously rich institution be taken and appropriated to the relief of those people in India, on whose behalf our charity and 'patriotism' are so earnestly appealed to.

We believe that Kilkenny has given only one or two miserable creatures to the soupers since their arrival in this city. One of them had reached such a state of Christian perfection, under his new teachers that he was entrusted, a few days ago, with a pound note for the purpose of getting it changed for the Rev. Mrs. Firebrand; but we grieve to say that she is still waiting for the messenger and—her change!—Kilkenny Journal.

A correspondent informs us that the Crowbar Brigade has been at work in Mountmellick. On Thursday, the 5th inst, fifteen houses on the property of the Marquis of Drogheda were levelled, and it is expected that eleven more will be levelled in the course of a few days. The victims already number about one hundred and thirty.—Nation.

A very interesting inquiry was held in Dundalk last week, in virtue of a writ issued by the Court of Chancery of the State of Virginia, United States, and involving personal property to the amount of £20,000. It appears that a Mr. Thos. Byrne, a native of Dundalk, left this country for America in early youth, and resided up to the time of his death in the city of Petersburg, Virginia, where he carried on the trade of tobacconist, and where unmarried and intestate, he died in 1851, possessed of property to the above amount. The present investigation therefore, was to ascertain who are the next of kin to the deceased to be found in Ireland. The investigation was held at the American Consulate. Mr. A. Johnston, solicitor, Dundalk, supporting Mr. McCourt, plaintiff in the suit; and Mr. Leeds of Belfast, with Mr. Charles McMahon, solicitor, Dundalk, on the part of Patrick Byrne, the alleged brother of deceased, defendant. We believe this is the first court of inquiry ever held in the town of Dundalk, under a special writ of the Court of Chancery of the United States, involving property to such an extended amount. How much this big fact speaks for the industry, economy, and perseverance of the poor exile of Erin.—Nevry Examiner.

A Cork paper of Friday 6th ult., says—"Yesterday 21 privates of the South Cork Militia were conveyed in cars from Fermoy under a strong police escort and lodged in the County Gaol, for having enlisted into the North Cork Militia and obtained the bounty. The men, who were brought before Mr. Neal Browne, R. M., admitted that they had been in the South Cork, but that the reason they enlisted in the other corps was that their had not been called out for service, and that having heard the North Cork were destined for foreign service they were anxious to serve their Queen and country rather than remain at home idle. They were committed to gaol for periods of six weeks or two months each. Certainly at a time when so much is said about the necessity for procuring recruits this seems rather a harsh way of dealing with these men."

THE GREAT TEA SWINDLE.—The Belfast Newsletter gives the following as "authentic" intelligence of the escape of John James Moore:—"It is now certain that Moore, the perpetrator of the great tea robbery, has escaped. He sailed in the Asia from Liverpool, and we have received intelligence of the manner in which he eluded arrest at New York. A gentleman, who was a fellow-passenger by the Asia, gives the following account of what took place. As soon as it was ascertained at Liverpool that Moore had succeeded in getting on board the Asia a telegraphic despatch announcing the circumstance was sent to Southampton, from which port the steamer Vanderbilt sailed for New York at about 8 o'clock the same evening. The Vanderbilt is a very fast boat, and making a rapid passage, got into New York 24 hours before the Asia. The police officers were at once put on the qui vive, and they awaited the Asia's arrival, certain of arresting the delinquent. The law not permitting them to go on board the steamer they placed themselves at the gangway to take Moore into custody as he came ashore; but the tea genius was too many for them. Aided by some of the crew who were a little in his secret—he got ashore by the ship's bowsprit, and once away he was not readily discovered. His Whereabouts was still a secret when our informant left America. Moore, having gone a second-class passenger, had the better opportunity during the voyage, by money and otherwise, of ingratiating himself with the sailors, and hence, probably, their useful aid at the critical moment."

The following notice of the progress of "Soupserism" in Ireland is from a Catholic priest, and appears in the Weekly Register:—

"Sir—I happened to meet a few days ago a paper (the Belfast News Letter), in which appeared a speech lately delivered in Belfast by the Rev. John Lynch, Rector of Ballinacill. 'Some of your readers may have read that speech. It contains so many false statements that I deem it my duty thus publicly to contradict it, in order to disabuse the minds of such as may have seen it of any impressions created by it.

"Although Mr. Lynch spoke 'de omnibus rebus et quibusdam aliis' still the propensity of Soupserism in Connemara formed his grand theme. Mr. Lynch seems more at home in the theory of vague generalities than in the logic of facts. He speaks of 'Mission Schools' in the parish of Ballinacill—the persecution of the Missionaries, their prayers and heroic endurance of the grossest abuse; but he forgets to state, for the benefit of his audience and the edification of his supporters, the precise number of 'Mission Schools' now in operation in Ballinacill, the number of 'converts' attending each school, the sums of money granted to sustain these schools, and the manner in which this money has been expended. Why does Mr. Lynch deal in generalities? Simply for the following reason—viz., that all the Mission Schools in the parish of Ballinacill are closed or unattended by what he calls 'converts'; that the money has been squandered in fruitless efforts to induce poor people, dying of starvation, to rear their children in a Faith which they believe to be false; and that neither Mr. Lynch nor his co-operators can render a satisfactory account of their stewardship.

"Ballinacill is (to use the words of Mr. L.) 20 miles long by 7 broad. It contains, I believe, a population of 2,500 souls. Now, I call upon Mr. L. to mention the names of one half-dozen people, out of so large a population, converted by him and attending either his church or any other Protestant church in

Connemara. Will he mention even three, nay, one, name of character? There are many Protestant settlers in the parish of Ballinacill; I challenge them; too, both individually and collectively, to contradict what I state.

"In the parishes caused by the awful years of famine which have passed, some may have forgotten themselves, and lost their soul for meals to prolong a wretched existence. But let Mr. L. not boast of such perversions. Both he and everybody else engaged in those unfeeling perversions should blush at the remotest allusion to them.

"I call them perversions, for all here, thank God! with returning plenty come back with sorrow and confusion to the old Faith of their fathers.

"To give you an idea of the Souters of Connemara, I will mention a few of the best guesses made to my questions by one of them lately. She is a young woman who got married last year to a Protestant servant of Mr. Twining's. She lives at present in the small village of Cloon.

"I asked her, 'Who wrote the Old Testament?' She answered, 'The Apostles!' 'Mention one of their names,' said I. She replied, with great assurance and confidence, 'Exodus!' 'And pray, ma'am,' said I, 'who was Exodus?' 'Oh, Sir,' says she, 'Exodus and Timothy were the Apostles of Christ Jesus, through whom alone salvation is!'

"Behold the converts of Mr. L., and the class from whom he selects an ignorant, idle, but well-paid staff of Scripture-readers!

"He is now called upon to contradict this letter. I trust he will do so. But let me request that he will furnish some facts to disprove, for the satisfaction of his friends, what I have fearlessly stated with regard to his schools and his boasted conversions.

"Pardon the length of my letter, and believe me, Sir, yours sincerely," THOMAS MACDOUGH, R.C.C. "Tully Letterpack, Connemara, Nov. 8, 1857."

I give another passage from the same Protestant Clergyman, Leland—because it describes the modus operandi in the oppression of the Irish, by giving power and authority to persons resident in Ireland, who affected to be the only friends of the English interest. It is just the story of the Orangists of the present day. Power was given and the administration of affairs committed to the persons whose only attachment to English connexion was, that it gave them the means of committing crime with impunity. These persons fabricated outrages; or exaggerated any crimes that might have been really committed. They were accordingly entrusted with authority, to put down disturbance and preserve the peace. That power they naturally, and indeed, necessarily abused. But I had better use the words of Leland himself—"Riot, rapine, and massacre, and all the tremendous effects of anarchy, were the natural consequences. Every inconsiderable party, who under pretence of loyalty, received the King's commission to repel the adversary in some particular district became pestilent enemies to the inhabitants. Their properties, their lives, the chastities of their families, were all exposed to barbarians, who sought only to glut their brutal passions; and by their horrible excesses, said the annalist, purchased the curse of God and man."—Leland, Book II. chap. 3.—O'Connell's Memoir on Ireland.

GREAT BRITAIN.

The Western Times announces that the Rev. John Coventry, late Minister of St. Michael's, Ottery St. Mary, Devon, has been received into the Catholic Church.

We (Weekly Register) have much pleasure in announcing, although it by no means fully meets the necessities of the case, that the East India Company have decided that Catholic Priests attached to the Army in India are to receive, in addition to the salary of £180 per annum, an allowance of 5 rupees per diem for "expenses of living and moving," whenever they are serving with the troops in the field.

THE PATRIOTIC FUND.—The Commissioners admit that they have granted £180,000, to found an establishment for the education of 300 daughters of soldiers, seamen, and marines, in the confidence that if the regulations of the 7th and 8th Vic. c. 101, for district union schools be adopted in it, no real difficulty can arise from differences of religious belief. Now, these regulations are found in the forty-third section of the Act, and are, that at least one Protestant Chaplain of the Established Church shall be appointed, with the consent of the Bishop of the diocese, who shall be empowered to superintend the religious instruction of the inmates, provided that no inmate shall be obliged to attend a religious service contrary to her religious principles, and that no regulation shall authorise the education of any child in any religious creed other than that professed by the parents or surviving parent of such child, and to which such parents or surviving parent may object, or, in the case of an orphan or deserted child, to which her next of kin may object; provided also that access be allowed to the Minister of the religion in which any child has been brought up (or in which her parents, parent, or next of kin, may desire her to be instructed) for the purpose of instructing her. These are the famous provisos, so often and so justly objected to by Catholics as making the education of Catholic children in the Protestant religion the rule, and requiring the special interposition of parents or next of kin to prevent it. And these regulations are actually proposed by the Commissioners for adoption as obviating any possible difficulty upon religious grounds. But the most flagrant proof of the utter incompetency of the Commissioners to deal with the case, from their own obtuseness and insensibility to the religious feelings of Catholics, is found in their argument for the devotion of £180,000 to one educational establishment under Protestant direction. The argument is, that if smaller institutions in Scotland or Ireland had been founded, it would not have been right to have excluded Protestant children from them. What has this to do with the complaint of Catholics? We say if you gave £180,000 for a Protestant school, why did you give nothing for a Catholic school? If you think your provisos sufficient for the protection of Catholic children frequenting a Protestant school, why do you not found a Catholic school with similar provisos for the protection of Protestant children frequenting it? Why have you not provided a Catholic school for Catholic children, since you have provided a Protestant school for Protestant children? Why should Catholic children, any more than Protestant children, be obliged to depend on special intervention to protect them from being brought up in a religion different from their own? It is impossible to answer this question satisfactorily; and if so, the charge of unfairly distributing the funds subscribed by the people for the benefit of a particular class, without reference to their religious principles, is conclusively established.—Tablet.

We are gratified to find, says the United Service Gazette, that the recruiting for the army is proceeding in a satisfactory manner. No less than 3,040 men have been attested during the month of October, and joined their respective corps. This is exclusive of those enlisted for the household brigades of cavalry and infantry.

CLAIM TO A WOODEN LEG.—The guardians of Ranthion Union have been applied to by one of their relieving officers for an order to compel a Mrs. Jones, of Devon, to surrender a wooden leg used by her husband when alive. It seems that the husband some years ago was supplied by the guardians at his own request, with a wooden leg of first-rate quality which cost the sum of £6, and since his decease the widow has been called upon to restore the leg, which she has refused to do, unless for a compensation. She alleges that the leg was a part of her husband, and now it is a portion of his goods and chattels.

THE STATE, CLERGY AND THE DIVORCE ACT.—An address to the Queen is now in course of signature among the clergy in various parts of the provinces, representing the painful position in which they are placed by the Divorce and Matrimonial Causes Act, and the restraint it imposes on their consciences. They state that the Act contains provisions in direct conflict with the Act of Uniformity, and that there is no word, either in the form of solemnization of matrimony prescribed by the Book of Common Prayer, or in any other of the formularies of the Church of England, to show or suggest that it has been at any time the judgment of the Church that marriage, once lawfully contracted, is dissolvable except by death. They add that the Act of Uniformity binds every beneficed clergyman to "declare, openly and publicly before the congregation, his unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer, and to use the morning prayer, evening prayer, celebration and administration of both the sacraments, and all other the public and common prayer in such order and form as is mentioned in the said book." They contend, therefore, that the Divorce Act has indirectly repealed a material portion of the Act of Uniformity, which is the legal and constitutional basis of the public ministrations of the Church of England. This proceeding, they say, is most alarming, inasmuch as it is manifest that if the principle of repealing any material portion of the Act of Uniformity indirectly and by implication be once admitted the plain meaning of the Prayer Book may be nullified, and its express directions imperceptibly abrogated, in so far as the statutory obligation of these is concerned, and that fundamental alterations may be thereby effected in the relations of the Church to the State without the attention of the laity or clergy having been awakened to the legislative process by which such alterations shall have been made. They state, moreover, that the indirect repeal of the material portion in question of the Act of Uniformity by the Divorce Act is accompanied by a circumstance without parallel, as they conceive, in the legislation which has hitherto affected the United Church of England and Ireland—namely, the exemption of one portion of that United Church from the operation of the Divorce Act, which has been carefully framed so as to leave the Church of Ireland unaffected by its provisions; that the United Church is, therefore, dissimulated in respect of a material part by the Act in question, inasmuch as in Ireland marriage remains indissoluble by the general law, while in England it has become dissolvable. They add that the Act cannot come into operation except upon or after the 1st of January next, by an order of the Queen in Council; and they pray that Her Majesty will be graciously pleased to withhold such order until time shall have been given for Parliament to amend the Act that the confusion, inconvenience, and scandal which must arise from a state of the law contradictory to itself may be avoided; and that, in the event of Parliament seeing fit to abide by so much of the Act as provides by process of law for the dissolution, a vinculo, of marriages lawfully contracted, care at least be taken that, whatever the Legislature may enact concerning the dissolution of the civil contract, no violence be done to the plain language of the Prayer Book, the consciences of the clergy and laity of the United Church of England and Ireland, and to the law of the Church, as it has been identified by the Act of Uniformity with the law of the State. The address is signed by a considerable number of the High Church clergy. [Her Majesty's Clergy will no doubt "protest" against the Divorce Act to save their consciences; but it is equally sure that they will tamely submit to its provisions, to save their salaries.]

There are two points connected with the Established Church that may continue for some time to occupy the attention of the religious public. The first has reference to Oxford, the second to Exeter Hall. The Town Council of the City of Oxford, it will be remembered, determined some time since to dispense with the old-fashioned oath of fealty, or submission to the University, and the University authorities have intimated to the corporation that the oath must be taken. The corporation, by a unanimous vote, says it will do nothing of the kind, and thus the remotest of the University falls to the ground as a dead letter. With respect to Exeter Hall, Lord Shaftesbury has been more obedient to Ecclesiastical influence. Large placards at the door announce to large crowds who read them that, in consequence of the mandate of the Parish Minister forbidding the Sunday evening services, those services could not be held until the law had decided whether they could thus be suppressed. The ancient exponents of the Gospel were never in the habit of consulting the law on such matters, but modern teachers, no doubt, believe themselves to be guided by better counsel. The religious public will not have forgotten that, before the last secession from the Established Church of Scotland, the Evangelical party in that Church opposed the legal injunctions that were sent to them against preaching in certain parishes, and were not dissuaded by the threats of pain or penalty.—Morning Star.

ANGLICAN ALTARS.—From some correspondence in the Essex papers, it appears that at a recent meeting in the notorious parish of Brintree, the communion-table was dragged to the body of the church, and was used for the purposes of a meeting, to take into consideration some question of dispute with reference to a tradesman's bill. It appears, from a letter by Mr. Courtauld, chairman of the meeting, that the sexton had brought out the table; that Mr. Coote, the churchwarden, sanctioned the proceeding because the vestry-table could not be moved; that there was not one hand held up against it, although Mr. Courtauld said to the bystanders, "Oh! you had better put this (the communion-table) back, and bring out the vestry table;" and that the churchwarden, Mr. Coote, with Mr. Cunningham, took their seats by Mr. Courtauld's side at the communion-table of their parish church.—Weekly Register.

Last week we found Protestantism associated with saltwater baths. This week it is allied with gunpowder, squibs, fireworks, tarbarrels, and hideous "guys." In one respect, however, the saturnalia of yesterday exhibit a falling-off from those of preceding anniversaries. The Sepoys have superseded "Popery" and the "guy" of yesterday represented Nona Sahib instead of Cardinal Wiseman. It would be a comfortable reflection that this is due to the decay of rampant Protestantism; but, looking at the case in a practical point of view, we are inclined to believe that the youthful zealots who have hitherto burned the Pope have substituted the Nona entirely from mercenary considerations; for there can be no doubt that a straw Sepoy is a better speculation, at the present time, than a host of "Popish" edgives. We are surprised to hear that some half-dozen of the London Clergy had the bad taste to read the political formula which has been bound up with the prayer-book by the spiritual authority of some un-Edinburgh Council, the mouthpiece whereof was "J. Russell."—Union.

EXTRAORDINARY SCENE IN A CHURCH.—On All Saints-day a most extraordinary circumstance took place in Rhos-y-medre church, Rhosbon. It was known in the neighbourhood that the Rev. R. W. Morgan, of Tregey, had come to Plas Madoc on the 28th ult. On Sunday Mr. Morgan was the guest of the Rev. John Edwards, M. A., incumbent of Rhos-y-medre, and, in company with his family, attended public worship in the parish church. It was sacramental Sunday, and the congregation more numerous than usual. The rubric of the church requires that when a clergyman communicates the consecrated elements should be delivered to him before the other communicants. On the Rev. Mr. Morgan presenting himself and kneeling at the table, the consecrated bread was duly administered to him by the incumbent, the Rev. J. Edwards. The administration of the cup representing the blood of the Saviour should have followed, but, to the inexpressible

amazement of the congregation, it was withheld and refused Mr. Morgan by the assistant minister, the Rev. D. R. Davies, the stipendiary curate of the district. Mr. Morgan continued to kneel for several minutes at the altar, then rose, and, without speaking a word, retired to the incumbent's pew. The pain and distress of the congregation at this scene may be better conceived than described. On Mr. Davies being requested by the vicar, in the vestry, in the presence of Mr. Morgan, to assign his reasons for thus publicly excommunicating a clergyman of the church of England from its communion, he replied, "Because I do not think Mr. Morgan is in charity with all his neighbours." The Rev. D. R. Davies is an extreme Puseyite, holding very high doctrines on priestly authority and the powers of the church. On a recent occasion he declined to be present at a festive treat given by a gentleman of large property in the neighbourhood to the children of the various schools, alleging "that he could not sanction with his presence any communication between the children of the church and the children of Dissenters, heretics and schismatics, who were out of the pale of salvation."—Carmarvon Herald.

THE EVANGELICAL PARTY AND THE SALE OF LIVINGS.—Are the Evangelical party in the Establishment prepared to vindicate the shameless system of buying and selling church "livings" at the auction mart? If not, what shall be said of the following advertisement, appearing in the Record of October 19th?—"Advowson for sale.—The friends of evangelical truth are earnestly requested to assist in securing the preaching of the Gospel in a most important and populous town parish. The gross income of the living (which includes the patronage of three distinct parishes) is upwards of £1,000 per annum, and capable of considerable increase. The advowson can be procured for £4,000, provided it be placed in the hands of Simcocks or other trustees of like views, and the purchase made without delay. The case is known to and recommended by the Rev. Dr. McNeill, Liverpool; the Rev. Dr. March, Beckenham; the Rev. E. Holland; Venerable Archdeacon Law; the Rev. E. J. Speck, Church Pastoral Aid Society; and the Rev. J. T. Bayley, Lord's Day Society Office, Salisbury square, who will be happy to receive subscriptions, or give the particulars to any friend who may be desirous to help. Subscriptions also received at the office of the Record." Wanted £4,000 to secure "upwards of £1,000 per annum" and "the preaching of the Gospel in a most important and populous town parish!" Just imagine the "friends of evangelical truth" bidding against its enemies, e. g. the High Church party—think of their palpitations as the auctioneer's up lifted hammer is about to decide the pastoral destinies of no less than four congregations, and of their pious horror at the thought of being beaten by a heavier purse than their own? When Napoleon Bonaparte issues another edition of his Protestant tract, "The Religion of Money," let him, we beg, find a peg for an appropriate comment on so suggestive a transaction.—Liberator.

The John Bull thus exposes the reverence for money on the part of the Press:—"Mr. Morrison is dead. Who, in the name of all that's wonderful, is Mr. Morrison? It is what everybody will say. It is what we ourselves mentally exclaimed when we observed a long history of the deceased gentleman in the columns of a daily contemporary, elaborated in the most prominent type, and presenting all the outward appearance of one of those newspaper memoirs which usually form the first instalment of the funeral obsequies offered to a man of European celebrity. What made the matter more puzzling, was that on travelling down the column we could not see anything remarkable that Mr. Morrison had done all his life. It appeared to be the most ordinary career of a man who had made a large fortune in trade, and reminded us by the generality of its application of Mr. Carlyle's epitaph on a gentleman who had no other occupation than that of preserving and destroying game. But when we reached the end of the memoir, we found that the illustrious obscure, as we had thought him, illustrious indeed. He died, says his biographer, with a kind of hushed reverence, worth four millions sterling. If that be not a title to public honour, what is?"

The Times "comes down" upon India with a demand which will be popular enough in England. It is the anticipative demand that India should pay the bill of costs for the expense and damage occasioned by the military mutiny and its suppression. India is rich in hoarded wealth; she has been absorbing silver in enormous quantities, for money, for ornament; her nabobs are making vast fortunes; and she can pay for what is, after all, an India affair. Let, then, the Indian Government look at once to its financial affairs, and let the rebel districts at least pay for their own pacification. "This," says the Spectator, "is doctrine that will be hailed with delight in the City—though nowhere should there be such sensitiveness to the fact that the proposed method of raising benevolence not only makes the loyal pay for the rebellious, but trenches very closely on the good old easy plan of serving the rich."

The Independence asserts that recruiting for the English service is going on secretly in France, and that 1000. volunteers is given to each recruit. To make the matter appear most certain, the correspondent who furnishes this news says that he saw 1,000 paid down on one occasion to ten recruits. The men thus raised are, it is said, to be sent to India by way of Alexandria, as quietly as possible, and, when arrived at their destination, are to be commanded by French officers. Statements of this kind were circulated some time ago, and positively contradicted. They are, in all probability, untrue now. Yet there certainly is an impression in France that we are raising men there. The Globe remarks that the whole statement of the Independence "rests on a complete misapprehension of the fact." This somewhat ambiguous denial has been subsequently elucidated by the Paris correspondent of the Globe, who states that in nearly all the countries of Europe complaints are made of persons who are recruiting on account of the British government, the fact being that these persons are privately recruiting for some unknown service.

Some amusement and some indignation have been occasioned by the sudden shutting-up of the public preaching authorised by the Bishop of London in Exeter Hall, they having been forbidden to be held by the incumbent of the parish. The Protestant Editors of "Spelman's History of Sacrilege" observe it as a curious fact, that in several instances ships bearing names which arrogantly assumed the attributes of the Almighty—"The Avenger," "The Thunderer," &c. &c.—have been made the ignominious sport of the elements. The observation has been brought to our memory by the curious circumstance that two similar catastrophes have, within a few weeks of each other, befallen ships trading to the Catholic city of Quebec, under the names of the founders of the Protestant religion. We have been favored with the following extracts from the Register at Lloyd's:—

Lloyd's List, 15 April, 1857. "Plymouth, 15 April.

"The 'Martin Luther' (Gordon), from Liverpool to Quebec, has been towed in here with main and mizen masts carried away, and other damage, by the Tagus; five of the crew drowned."

Lloyd's List, 9 June, 1857. "Greenock, 7 June.

"The 'John Calvin,' hence to Quebec, was abandoned, in a sinking state, 2nd June; crew saved by the Mary Young (Cowan), arrived here."

It is ominous of the times, that when "the Luther" and "the Calvin" go down, the crews are happily saved?

THE MINERAL WEALTH OF ENGLAND.—When we reflect on the fact that British miners have been searching our native rocks for metalliferous minerals since the days when the merchants of Tyre supplied the ancient world, and that we are now drawing

from the earth annually metals alone which have a market value of £20,434,270, we cannot but be struck with the enormous amount of mineral wealth which has been stored in the rocks of these "far islands of the West." From the "Records of Mining and Metallurgy" we learn that coal has been worked since 1234 in Northumberland; but at that period the quantity of fossil fuel raised must have been very small. In the report of the committee of the House of Commons the consumption of Coal in Great Britain in the year 1827 is stated at 22,700,000 tons; in 1856, according to the "Mineral Statistics," it had increased to 66,645,450 tons. The coalfields of the United Kingdom have been estimated to contain an area of 12,000 square miles, and various are the estimates which have been made to determine the time required to exhaust them. Little reliance can, we suspect, be placed upon any of these computations; but one thing is certain, the coalbeds of Great Britain are not inexhaustible, and with the falling off in the supply of fuel the staple manufactures of the country must decline, and England must sink from her high estate to the position of a third or fourth rate state among the nations. Nearly 67,000,000 tons of coals are now raised from our collieries, which, in 1856, numbered 2,829, and in every part of the country the price of coals is advancing. France is opening her ports to receive British coals; Denmark, Prussia, Italy, and Russia, are our customers for both coals and coke; Egypt and the East Indies, the United States of America, Chili, Brazil, and China, are regularly receiving our fuel in quantities varying with each country annually from 33,000 tons to 250,000 tons.—Allensham.

UNITED STATES.

THE STEAMSHIP PACIFIC.—The Norwalk Gazette is inclined to think that there is something more than an "April fool" hoax in the scrap of paper taken from a bottle picked up on the coast of France, on the 14th of September last, as follows:—"Steamship Pacific; Eldridge, commander; Smith, passenger.—Steamship Pacific run between two icebergs.—All hands lost. On the 1st of April, 1856. Just going down, 2 P. M." The only person on board the Pacific named Smith was Legrand Smith, of Norwalk, and the Gazette says the opinion there is that the story is not a hoax. So strong is the impression, that the editor has written to Paris for the identical slip of paper that it may be compared with the handwriting of the deceased.

The New York City Council has appropriated \$30,000 to carry on the improvements at the Central Park.

Why should Catholics enter the U. S. Army where promotion is denied them? where the exercise of their religion is denied them? Why should Catholics enter the navy with like prospects? Why should Catholics pay taxes when the money is given to Protestant propagandists?—Boston Pilot.

THE RESOURCES OF THE MORMONS.—At the order of their leader and prophet they can muster 15,000 men, armed with the most effective instruments of destruction. They have many thousands of the finest horses, trained to camp service. They have a foundry where cannon and shells are cast; a powder mill and a factory where revolving rifles and pistols are manufactured, equal to those made at Hartford. They have every munition of war and necessary provisions and means of transportation within themselves, and even the women and children are instructed in the use of arms. Add to this their geographical position. To reach Salt Lake from the East it is necessary to pass through a canon of twenty-five miles, under hills so steep and rocky that a dozen men could hurl down an avalanche of stones on an approaching caravan; and, even in the event of several thousand troops reaching the valley, the besieged, with their herds, would take to the mountains, and reinforced by their savage allies, would in turn besiege their besiegers and cut off supplies until the invaders had starved out. They have, it is said, 20,000 Indian allies, whom they are ready to furnish with arms and horses on an emergency. These Indians are partially instructed in the Mormon religion, enough to make them superstitious in regard to the God of a superior race, yet modifying none of their ferocity.—Sacramento Age, Oct. 16.

POLYGAMY AMONG CHRISTIANS.—In former times even the most zealous disciples of Luther had no difficulty in avowing that their teacher had held the opinions on polygamy, generally attributed to him by Catholics. Some of them defended the opinions as correct, others excused them on the score of the twilight of the Gospel truth, in which he lived. But none of them attempted to deny either his words, or their obvious interpretation. This was reserved for our days, when a morbid reverence for the great reformer seems to have been awakened in the public mind by the efforts of some divines. And to ponder to this popular feeling, which will henceforth see only in Luther a religious hero, faultless and inspired, some writers contribute their fund of ignorance, others of dishonesty, some writing his panegyric out of their own notions and feelings and not out of history, others artfully distorting, colouring and explaining away both his printed works and the records of his life. It is by such ignorant panegyrists or dishonest advocates that the public is deceived, or flattered into a still firmer conviction of its pre-conceived error; and it is, we may charitably suppose, in the same way that the editor of the Central Presbyterian has been imposed upon. But there are even in the Presbyterian Church divines, who have read for themselves, and who, occasionally, where there is no question of answering Catholic objections, come out manfully with the truth. Thus Rev. Dr. Krebs, a minister of high standing in the Presbyterian body (Old School, we believe), had no difficulty to declare that Luther allowed polygamy. It was while he was arguing a case before the General Assembly of 1842. The case was one of "marriage of deceased wife's sister," which had been decided on by some local Presbytery. But from that decision an appeal was taken to the General Assembly; and Rev. Dr. Krebs, counsel for the appellant (Rev. Mr. Queen) in the course of his argument (reported in the New York Observer of June 11, 1842) spoke as follows:—"Luther himself, with all his wisdom, rejected the Epistle of James as 'chaffy' and this same magnificent man, worthy to stand alongside of Paul, the most remarkable man the world ever saw, declared, when the question was solemnly proposed to him, that a man may have two wives at the same time." It is uncertain whether Dr. Krebs alludes to the case of the Landgrave, or to the many other instances in which Luther gave a similar reply. For it is a great error to suppose, that Luther never decided thus, except in the case of the Landgrave, and that from that fact have sprung the accusations made against Luther as an abettor and advocate of polygamy. The editor of the Central Presbyterian, following a notoriously blind guide, falls into the same error, when he asserts that "hence (viz., from the Landgrave's guilt) Bellarmine charged him (Luther) with favoring polygamy." How could Bellarmine know anything of the Prince's bigamy, when that fact only came to light half a century after his death? Bellarmine of course never named the Prince or his crime, much less did he argue thence against Luther. He alleges passages, favoring polygamy, from the Latin works of Luther, and amongst others that very passage that we have alleged from his Sermons on Genesis. Though the sermons were written in German, a Latin translation of them is known to have been published at Nuremberg and was probably what Bellarmine had in his hands. As we have hitherto quoted the text alluded to from memory only, we now give it exactly as it was written. "Ich konnte es noch heute nicht wehren, aber rather wolle ich nicht." The sense is identical, but the words "noch heute" (not even at this day) clearly show that our interpretation was the more reasonable.—"Even at this day" that is among Christians "I could not prevent, (viz., forbid it) though I should not like to advise" them to do it.—Catholic Miscellany.

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MONTREAL, FRIDAY, DEC. 4, 1857.

NEWS OF THE WEEK.

THE America, from Liverpool the 21st ult., was telegraphed at Halifax on Tuesday morning; she brings us however but little important intelligence. The pressure in the commercial world still continued without any signs of an abatement; breadstuffs were falling in price, and several additional heavy failures had occurred. From India we have nothing new; only it seems certain that Lucknow is still menaced by a large force, and that our troops are masters of the castle only. This place however had been victualled, and an addition to its garrison had been received; while General Havelock is still encamped a short distance from the citadel, although he is kept in check by a large body of mutineers, said to amount to 20,000 men. We may however expect soon to hear of the arrival of the reinforcements from England, and we trust, of the final deliverance of the brave garrison of Lucknow, and the women and children there shut up, from the hands of their enemies.

Here, as at home, the general topic of conversation is the coming election. In Montreal, the Irish Catholic electors have determined upon bringing forward one of their own countrymen, T. D'Arcy McGee, to represent them in Parliament. M. Dorion has also taken the field, and has published his address to the electors of Montreal in the city papers. Messrs. Bowes and Boulton are the candidates for Toronto on the Ministerial ticket.

THE MINISTRY AND THE GENERAL ELECTION.

Since our last issue the Cabinet has been patched up, and is now composed as follows:—Attorney-General for Upper Canada, and Premier, Hon. J. A. Macdonald. Inspector-General, Hon. William Cayley. Postmaster-General, Hon. Robert Spence. Attorney-General for Lower Canada, Hon. Geo. E. Cartier. Receiver-General, Hon. J. C. Morrison. President of Council and Minister of Agriculture, Hon. P. M. Vankoughnet. Commissioner of Crown Lands, Hon. Louis V. Sicotte. Speaker Legislative Coun. Hon. N. F. Bellau. Chief Commission Public Works, Hon. Charles Alleyne. Provincial Secretary, Hon. T. J. J. Loranger.

The Provincial Parliament has been dissolved, and writs returnable on the 13th prox. issued for a General Election. Here then are two important facts, which Catholics should deeply ponder; in order that they may take such steps, and so avail themselves of their constitutional rights, as to force upon an unwilling Government the adoption of those measures to which the Irish Catholics of Montreal, by their mouth-piece, the St. Patrick's Society have solemnly and irrevocably pledged themselves; and to which it is our interest and our duty to adhere undilutingly, no matter what the consequences. With consequences we have nothing to do; they are in the hands of Him Who ruleth all things. All that we have to look to, is our duty; and leaving consequences to God, to acquit ourselves therein like men—like indifferent to the threats of enemies, or the more dangerous blandishments of treacherous friends.

We said an "unwilling" Government, and we said so designedly; because by the avowal of their own organs in Upper Canada the present Ministry are determined—we say it advisedly—are determined, not to make those changes in the tyrannical school laws of the Upper Province, upon which we have pledged ourselves to insist, and without which it is but a solemn mockery to prate about "civil and religious liberty" in Canada. Of this we have abundant proof in the columns of the Toronto Colonist of the 30th ult.; wherein that avowed Ministerial organ discourses as follows upon the "School Question," and the designs of his Ministerial patrons:—

"It is only by the most wilful perversion of facts that the present Government can be held accountable for what are called the sectarian clauses of the School Bill. These clauses are not a thing of yesterday. They were approved by the Government which brought the Globe into being—which nursed it for years, and in return received its most obsequious support. And whatever alterations have since been made, with a view to make the working of the act practicable, have been alterations suggested and approved of by the Globe's own school champion—the Chief Superintendent of Education—the man of all others most obnoxious to Roman Catholics.

"Could anything prove better than this simple fact, that a moderate Government which works out a policy equally opposed to the extremes of parties, is the only Government equal to the task of ruling at such a crisis as the present. What, for example, would be the effect of conceding a single point either to the Roman Catholics or the Clear Crit fanatics at this moment? Why, simply, as every one knows, a war from two distinct quarters on the whole school system—and war which would end in

its complete and final overthrow. Whether such an issue would be a national calamity, we shall not seek to determine. Four-fifths of the people of Upper Canada at least believe that no greater evil could befall us. But what is worth noticing is, that what is called the anti-sectarian war is waged by a class who profess the strongest regard for the maintenance of public education. And yet they invite an attack on the whole system from Roman Catholics and malcontents generally. A concession to either side, by a moderate government, would effectually destroy the character which ministers are ambitious to maintain—that of being able to judge between extremes, and protect well-tried institutions from the assaults of fanaticism."

Now, we entreat our readers to mark well the tone of this "Government hack;" to read carefully, and inwardly digest this semi-official announcement of Ministerial intentions towards the unfortunate Catholic minority of the Upper Province. It begins with an apology for the existence of "separate schools;" it carefully disclaims on the part of the Ministry any sanction of, or responsibility for, those clauses of the law which give after all but a scant measure of justice to the Catholic minority; and so far from boldly avowing the principle for which we contend—that it is unjust to tax any man for the support of a school, or of a church, to which he is conscientiously opposed—its authors are evidently anxious to have it supposed that they, at least, hold no such principle; and that they look upon the existence of "separate schools" for Catholics as an evil, but one for which they are not justly responsible. We admit this fact freely. They are not responsible for the paltry concessions that have been made to our just demands; and they have not therefore the shadow of a claim upon the gratitude of Catholics, or the slightest right to ask us for our support. They have done nothing for us; we owe them nothing except scorn and hatred; and we do trust that the coming election may have the effect of convincing them that even in these "hard times" we are willing and able to pay all our debts, with twenty shillings in the pound.

And mark what follows. The Colonist, speaking in the name of his employers, plainly gives us to understand that the Ministry will not concede "a single point" to the Catholic remonstrances against the present School system of Upper Canada. This we admit, is fair and open dealing, and it should be met in a similar spirit. We too, should be frank and open; and therefore, we should remind the Ministry, and all candidates who may ask us for our votes, that we have solemnly, and in the face of God and man, irrevocably pledged ourselves to oppose by every constitutional means every Ministry that will not make concession to our demands a part of its programme; and to withhold our votes from every candidate who will not explicitly and, above all, publicly, pledge himself to adopt in Parliament the line of policy indicated by the Resolutions of the St. Patrick's Society.

The Colonist tells us too, frankly enough, that "the effect of conceding a single point either to the Roman Catholics or the Clear Crit fanatics at the present moment," would be a war on the whole common school system, "which would end in its complete and final overthrow." Well! and what then? Why should we not seek its overthrow?—why should we not give our aid to any body of politicians that would help to accomplish so desirable an end? We like plain speaking; we are accustomed to call a spade, a spade; and we hesitate not to say that our object is, that the object of every man who sincerely desires the establishment of the Denominational or Separate School system must be, "the complete and final overthrow" of the "common school" system. You cannot—as we have before remarked—you cannot have at once, and in the same community, both systems, for they are mutually destructive and therefore cannot exist side by side. "Separate" is the contradictory of "Common;" and the essential condition for the existence of the former is "the complete and final overthrow" of the other.—This every man, not altogether a fool, must see; and this every honest man, who dares to speak the truth and shame the devil, will admit.

Now no conceivable evil can possibly befall us so great as the continuance of the present iniquitous school system of Upper Canada. Compared with it, the Protestant Church Establishment of Ireland is a blessing; for whilst there is certainly no more injustice in taxing the Irish Catholic farmer for the support of a church to which he is conscientiously opposed, than there is in taxing the Catholic settler in Upper Canada for the support of a school towards which he entertains a similar objection—it cannot be said that the Established Church of Ireland has been spiritually injurious to the people of that country—that it has tended to give them a good opinion of Protestantism, or to cool their attachment to their ancestral faith. But how is it with the "common school" system of the United States, and of Canada? Who dare deny, who can doubt, that it has been, is daily, and so long as it is allowed to poison the moral atmosphere with its pestilential breath—will be, the means of working the moral and spiritual ruin of thousands. If then the Catholics of Ireland are justified in seeking the "complete and final overthrow" of the Irish Protestant Church Establishment, much more are we, Catholics of Canada, in duty

bound to seek by every constitutional means in our power, the "complete and final overthrow" of that "common school" system which we have servilely copied from our Yankee neighbors.

But it is not only as Catholics, but as freemen, that we are bound to pursue this policy. Abstraction made of the religious element altogether, we contend that no man, that no number of men, has, or have, any the slightest right to tax us for school purposes; and that any law conferring any power so to tax us, is an injustice, and an infraction of our individual liberty. We deny altogether the right of the State, in any of its departments, to interfere either with our religion or the education of our children, with our schools or our churches. We are fully competent to provide for both if left to our own resources; and the argument which the "Voluntary" in religion urges against State-Churchism, is equally applicable when urged by us against State-Schoolism.

We have therefore no hesitation in admitting that our object, the object from which we will never desist, is the total overthrow of the "common school" system; in order that we may build upon the ruins thereof a just and efficacious Separate or Denominational school system, if possible; and if that be impossible, in order that we may fall back upon the equitable and reasonable system of "Voluntaryism" in education, as in religion.

And now to sum up. The Ministry tell us that they will not concede a single point to our demands as Catholics for a modification of the School laws. We in Montreal have pledged ourselves not to support any Ministry that will not do us justice. It would seem therefore—unless we mean to make ourselves the laughing stock of the whole community, and the scorn of every honest man—that our course towards the different candidates who may solicit our suffrages at the coming election is clear before us; and it is to be hoped that no Irish Catholic will vote for any man who does not present himself on the hustings as publicly pledged to oppose, heart and soul, the present Ministry. We must be careful to exact this pledge from every one for whom we vote; this pledge too must be given openly, publicly; we must have no "hole and corner" work, no secret promises, or confidential communications. The man who refuses to take the pledge, is most likely an honest man, though an opponent. The candidate who professes his willingness to pledge himself in secret to one or two, evidently intends to deceive somebody, and therefore must be a knave.

And not in Montreal only, but in Toronto as well, if the Irish Catholics of that city have any regard for their own honor, or any respect for the most sacred pledges, are our co-religionists bound to oppose every Ministerial candidate, who may present himself before them. They have not, we hope, forgotten the following "Resolution" of the "Catholic Institute of Toronto," which, sanctioned by the Bishop of the Diocese, was published approvingly both in the Mirror and Catholic Citizen, and was generally accepted by the other Catholic Institutes throughout the Province:—

"Resolved—That the Catholic Institute of Toronto pledges itself to oppose, by ALL CONSTITUTIONAL MEANS, the re-election of the present Ministry, and of any of their supporters, at the next session of the Provincial Parliament, until justice is done to the Catholics of Western Canada with regard to the free working of their separate schools; and that this Institute invokes the sympathy and assistance of their fellow-Catholics in Eastern Canada to promote their object."

Now that "sympathy and assistance" which the Catholics of Upper Canada have invoked, we of Lower Canada have, as the action of the Montreal St. Patrick's Society proves—cheerfully offered. It remains only to be seen if the former will avail themselves thereof; if they also will take a similar bold and honest action; and if they also will make some sacrifices to carry out our common object, to redeem their solemn pledges, and to show the world that their stout words and bold "Resolutions" are something more than mere "blather," and that they themselves are not the servile "lick spittles" the tame spirited drudges which their support of a Ministerial candidate at the coming election would infallibly prove them to be. Oh! would we say to the Catholic voters who have so repeatedly and solemnly pledged themselves—if you are men, if you desire the esteem of your friends, and deprecate the scorn of your enemies—the enemies of your race and of your religion—prove for once that you can act as well as talk, that you are as bold in deed as in word, and that an Irish Catholic "Resolution" is not a mere piece of idle bluster.

We have hitherto spoken only of "State-Schoolism;" but there is another subject—that of Orangemen—upon which we are deeply interested, and upon which we have publicly and irrevocably committed ourselves. In the words of T. D'Arcy McGee in his reply to the Address presented to him at the Banquet on the 5th ult., it is our duty, and the duty of every Catholic throughout the Province to adopt the policy of:

"Determined, uncompromising hostility to every Ministry that will not follow the example of the Irish Government by withholding office and emolument from Orangemen."—New Era, 7th Nov.

This enunciation was received with "enthu-

siastic cheering for several minutes," and may therefore be considered as ratified by the assembly. But the present Ministry have not withheld "office and emolument from Orangemen;" and if they be not well belied, do actually reckon Orangemen amongst their own number.—Therefore, unless we wish to proclaim ourselves to the world either as noisy fools or unprincipled knaves, it is our duty to offer—in the words of Mr. McGee—"a determined and uncompromising hostility" to the present Ministry, and all their Parliamentary friends and supporters.—Q.E.D.

These considerations we respectfully submit to our readers; reminding them that at the present juncture it behoves them above all things to be Honest—United—and Consistent.

GREAT IRISH CATHOLIC MEETING.

We abridge from an extra of the New Era the following report of the proceedings of the great Irish Catholic meeting held at Bonaventure Hall on the evening of Tuesday last, for the purpose of selecting a candidate for the approaching election. This meeting was called by the President of the St. Patrick's Society, was most numerous and respectfully attended, and the most perfect unanimity prevailed throughout. Dr. Howard having taken the Chair, and called the meeting to order, proceeded to explain the object which had called these together. He said:—

What they had to consider was the selection of a man to represent the Irish cause in the new Parliament. They all saw the necessity of such a step, and he had no doubt but that they would find the fitting representative before the meeting would conclude.—[Hear, and cheers.]

M. Doherty, Esq., Barrister, next addressed the meeting. He said they all knew the object for which they came together, and he was certain that object would be carried out. [Cheers.] The Irish Catholics of Montreal had never been properly represented in Parliament; but now was the occasion when they might effect this object by their own endeavours.—[Applause.] The gentleman who would come before them to-night was a person well worthy of their support, and one in whom their confidence would not be lost. [Cheers.] To secure their object, all they had to do was to remain together, to fight for a faithful representative, to return him, and then they had accomplished a great aim. [Cheers.] Although he addressed these words to the Catholics of Montreal, he did not mean to be exclusive or one-sided; on the contrary, he would desire that all should co-operate for the purpose of returning a man who would be true to his principles and statements. Mr. Doherty concluded by proposing the following resolutions:—

Resolved,—That the Irish portion of the population of Montreal, reckoning, according to the last Census fully one-third of all its inhabitants, is, on every principle of equity and justice, entitled to name one of the three members, allowed by law, to represent this city in Parliament.

The motion was seconded by Mr. P. Ronayne, and adopted by acclamation.

Moved by Captain Bartley, seconded by Mr. M'Creedy:—

Resolved,—That the industrial and social interests of the Irish portion of the population, demand their union as one man, in the assertion of their rights, and the support of their own candidate (whoever he may be); and that the decision of this meeting, representing as it does our entire people, shall be considered strictly binding on every Irishman in the city.

Bernard Devlin, Esq., Barrister, here rose, and, in an eloquent address, proposed the following resolution:—

Resolved,—As the unanimous sense of this Meeting, that Thomas D'Arcy McGee, Esq., be requested to allow himself to be put in nomination as our candidate for Montreal in the approaching contest.

He stated that the Irishmen and Catholics of Montreal could have no better representative than Mr. Thomas D'Arcy McGee. [Applause.] When all the other great sections of the community could support representatives, it would be extremely singular if the great Irish population of this city could not return their candidate. This gentleman was not only well known in Montreal, but was known and respected throughout the Provinces. [Cheers.] Some in this city would not be known were they thirty miles from it; but the gentleman of whom he spoke was already a public man in Canada, and when elected would give all his general information and acquaintances to the support of the cause which the Irish Catholics had at heart, and which Mr. McGee would faithfully and honorably represent. Mr. Devlin concluded, amid loud applause, by proposing the resolution.

Mr. Lanigan seconded the resolution, and expressed himself delighted at the opportunity now presented to himself, and which would shortly be presented to the Catholics of Montreal. [Cheers.]

The proposition was put from the Chair, and carried with unanimous approbation. Mr. McGee here entered the room with the Committee sent to inform him of his nomination, and his presence was the signal for successive cheers. Having taken the stand, the Chairman said:—

Gentlemen, I have the pleasure of introducing to you our Candidate. [Renewed cheers.] Mr. McGee then spoke substantially as follows:— Before I say anything on other topics, let me ask here publicly—though I have been personally made aware of it before—is your nomination unanimous? [cries of "yes, yes, yes,"] and do you believe and know that the decision of this meeting is in accordance with the will of the Irish inhabitants of the city at large? [Renewed cries of "yes, yes, yes,"] Then I accept your nomination [cheers.] I accept it, and if you stand to me, I will stand to you, and we will fight this battle to a glorious termination. [Renewed cheers.] Gentlemen, you have placed me in a proud position to-night, and I should be a very insensible piece of flesh and blood—which I am not—if I did not feel it, beyond the power of expression. I will not repeat the hacknied phrases which every public meeting receive from every public man on such occasions; I will only say I deeply, deeply thank you for this extraordinary proof of your confidence, and that I will endeavor to deserve it. [Cheers.]

You know that in our community there are several gentlemen far better fitted for the position in which you have placed me than the humble individual who addresses you. But we also know that, from personal or professional reasons, those gentlemen, who have been unable at present to accept it. With an editor, politics is a profession, and I feel that it is more owing to this fortunate accident of my position—of public life being in the line of my daily pursuits—than to any merits arising in myself that I am indebted for the honor of your nomination. [Applause.]

With these few words I might properly bow myself off the stage, but with your permission, gentlemen, I will briefly allude to the general question. And first, let me remark, that the call for this meeting, though addressed to the Irish electors, was only intended, as such, to get together, to get the voice of our whole

class. You have acted in no exclusive spirit, and in no exclusive spirit do I accept your nomination. If I am returned to Parliament, through your choice, I must consider myself bound to represent, to the utmost of my ability, the whole city. [Cheers.] The interests of Montreal, the interests of the Province would become my daily care as they have long been my earnest study. [Cheers.] To obtain for this city the carrying trade of the North Western States—to encourage in Canada manufacturing industry of every description—to systematize and accelerate the settlement of the back country—these will be both from choice and from conviction the object of my efforts. I cherish a high ideal of the office of the Legislator, the desire of which has been called by a great Historian, "the highest earthly ambition of the ripened human intelligence." I cherish a high ideal of what the Parliament of a young country like this ought to be, ought to do, and to set the example of doing. [Cheers.] This ideal I will resolutely endeavor to approach, and the city of Montreal will find—should your action of to-night come to the fruition you desire for it—that its Irish representation will not be the least anxious, and I hope not the least effective advocate of her general interests, commercial and municipal [Cheers.] I may be supposed by those who don't know me to be a very excitable individual especially when I see a yellow color displayed in the dog days [laughter], but I have seen too much of the world, if I were not naturally disposed otherwise, to sacrifice the charities of life, or the dictates of public duty, to any selfish or sectarian views [Cheers.] I have been all my life an enemy of intolerance of every description, and I rejoice to-night that you are asserting your dormant rights against the intolerance of party management which would leave you no figure in the political arithmetic of the city. [Applause.] We will, I trust, show to all parties that we are able to take council and to take care of ourselves; and that our suffrages are in no man's pocket. [Cheers.] I have been shocked by hearing from time to time, that Mr. A. or Mr. B. "is sure of the Irish;" and I pronounce that slavish imputation a foul calumny on our population. [Great applause.] This time we are for ourselves, and it is on record what the Irishmen of Montreal can do, when they put forth all their strength. [Cheers.]

After again returning thanks, Mr. McGee sat down vociferously cheered.

Moved by Mr. James Sadlier.— Resolved.—That a Committee of one from each Ward be appointed to nominate a General Committee for the city, to be constituted as follows—for St. Ann's Ward 9; St. Antoine's 7; St. Lawrence 7; St. Louis 5; St. James 5; St. Mary's 7; East Ward 3; Centre Ward 3; and West Ward 5 members.— And that this General Committee have power to elect the Executive Committee out of their own members; the proceedings of both to be reported at a Public Meeting called for that purpose.

Mr. Henry Kavanagh seconded the resolution for the appointment of a Committee, and the gentlemen composing it were then named, by Wards, each name being received with a round of applause.

On motion of Mr. Sadlier, Mr. Henry Kavanagh was called to the second Chair, and a vote of thanks was moved to Dr. Howard for his able conduct therein. Mr. McGee seconded the motion, observing that to Dr. Howard they were largely indebted for the gratifying unanimity of their proceedings. [Applause.]

The meeting then separated. On reaching the street, they made the walk in ring with "three times three cheers for our candidate!"

"Thus the True Witness of Montreal whose editor has been brought up in Presbyterian Scotland, finds every thing to blame among the revolted Hindus, and every thing to praise when he speaks of the English in India."—Journal de Quebec, 28th ult.

What on earth the Journal de Quebec can have to do with the private affairs of the editor of the TRUE WITNESS, or wherein it can interest or profit the readers of our French cotemporary to learn that we were "brought up in Presbyterian Scotland," we cannot discover; and failing in this, we cannot but conclude that the Journal has been guilty of a piece of unpardonable impertinence towards us, and of idle gossiping as towards its readers. If however he be really anxious for information, we take this opportunity of telling him that the editor of the TRUE WITNESS was not "brought up—eleve—in Presbyterian Scotland;" and that his ignorance of our domestic affairs is as gross as is his impudence in alluding to them.

That, when speaking of the conduct of our own mutinous soldiers, who have violated their faith, turned without provocation, their arms against their officers, who fed, clothed and paid them, and who, in addition to this, the highest conceivable military offence, have been guilty of the most atrocious crimes on record, we "have found every thing to blame," is true. Because, no matter where "brought up," we have been taught to look with scorn and loathing upon falsehood, breach of faith, and cruelty towards women and children; because, as gentlemen, we have no sympathy with mutineers, cut-throats, and thieves; and because, as Christians, we entertain a lively abhorrence of cold-blooded cruelty towards women and children. Had the mutineers massacred the latter in a moment of violent excitement, whilst their blood was still warm, and their passions roused by the recent conflict, we should certainly have condemned the act; but would have recognised therein the existence of, to a certain extent, mitigating circumstances. But this excuse cannot be pleaded for the Sepoys. Their outrages were not prompted by a sudden fury, but were the result of cool, deliberate reflection, and of a design to bring the Frankish or Feringhi nationality and religion into contempt amongst the inhabitants of the Indian Peninsula. They were perpetrated upon those from whom they had experienced nothing but kindness, and the greatest indulgence; an indulgence indeed which had been carried, as experience now shows, too far, and which we fear had been attended in many regiments with a dangerous relaxation of military discipline. And thus it happened that—relying upon the attachment of their men, which the European officers of our Native Indian Army well knew that they had merited, and relying too upon the promises and prayers of the soldiers whom they had often led to victory, and who earnestly entreated their officers not to put a slight upon them, by appearing to mistrust them—when the mutinies broke

out, the wives, daughters, and little ones of our unfortunate countrymen were left exposed to the brutal lusts of the treacherous scoundrels in whom their husbands and fathers had so foolishly placed unlimited confidence. Unarmed, unresisting, the latter were cruelly murdered, after having been condemned to witness the most filthy outrages, the most cruel tortments, inflicted upon their nearest and dearest. In fact, it is not possible for the most microscopic eye to discover in the conduct of the mutineers one solitary redeeming trait, to find the slightest excuse for their mutiny, or palliation for their cruelty. It is then true, that the TRUE WITNESS "finds every thing to blame amongst" our mutinous soldiers.

But, on the other hand, it is false—as any one who will do us the honor of reading what we have written upon the subject will see—that in speaking of the English in India we find "every thing to praise." We have said distinctly and repeatedly that "no Catholic will attempt to conceal, or palliate the evils of British rule in India;" of the "guilt" of that rule we have often spoken pretty freely; and of its rapacity, and utter indifference towards the ryots, we have on more than one occasion expressed our opinion. Why then does the *Journal de Quebec* so falsely represent us towards its readers? It is, we suppose, because he knows that the latter, not having the chance of seeing the TRUE WITNESS, will take his report of us as Gospel; and that he will thus be enabled to hold us up to popular execration, as approving of conduct which every Catholic, nay, which every honest man must condemn.

The utmost that we have ventured to hint in defence of English rule in India is this—That, owing to the publicity given under the British form of Government to all those enquiries into, and revelations of, domestic mismanagement, which in France and every other European nation are carefully, and entirely suppressed, the whole world always knows the very worst about us; and that that worst is often, for party purposes, considerably exaggerated. Thus we believe that British rule, whilst far from having been what its panegyrists pretend, has not been altogether so bad as it has by others been represented to be. Even the devil, the proverb tells us, is not so black as he is painted.

As towards the mutinous Sepoys we know, and they themselves—by their inability to instance a single grievance except that of the "greased cartridges"—admit, that British Rule has been not only just, but most indulgent. As towards the people of India, there can, we think, be no doubt that the same Rule has been often a cruel tyranny; and if we incline to the opinion that the amount of that tyranny has been exaggerated, it is because recent events have shown that, generally speaking, the native races of India are still kindly disposed towards their white masters. Had it been otherwise, had the spirit which animated the Sepoys, been shared in the slightest degree by the people, or even a considerable portion of them, it would have been physically impossible for our handful of troops to have maintained their position before Delhi for one week. Their communications would have been intercepted, their supplies cut off, all retreat closed to them, and they would have had no resource but in immediate and unconditional surrender. That they were with their small numbers enabled to hold their ground, to receive their convoys, and keep open their communications with all parts of the country, is to every one of common sense, a conclusive proof that the people of India, in the ordinary acceptation of the term, are not hostile to British rule; whilst from the narratives of many of those who escaped from the first massacres, we also know that, in spite of the horrid threats of the Sepoys against any natives harboring British fugitives, and the large rewards offered for the betrayal of the latter—it is to the warm and active sympathies of the Hindoo ryots, that is owing the deliverance of numbers of our harassed countrymen and countrywomen. Of course we do not deny that in several instances, there have been outrages and acts of plunder perpetrated by the non-military portion of the population—such as by the felons whom the Sepoys let loose from the jails;—but, as a general rule, the people have remained either indifferent spectators of the conflict, or have given their warmest sympathies and active assistance to their white-faced oppressors. Upon the whole, therefore, we come to the conclusion, that—though there can be no doubt that in the name of the British Government gross wrongs have been perpetrated—the people of India well know that they have more to fear from the success of the mutineers than from the triumph of our arms. It is owing to this that hitherto we have had to deal, not with a popular uprising, but solely with a military insurrection; and that it is merely a mutiny of our own licentious and over-indulged soldiers, and not a rebellion of the people, that we have been called upon to quell. The latter would have a very plausible case, as against the Frankish intruder upon the plains of Hindostan; the others, the mutinous Sepoys, with whom alone we have to deal at present, have none whatever; and if the *Journal de Quebec* would but draw this distinction, he would see that, without inconsistency, we might find much, very much, to blame in the conduct of the English in India, and at the same time find nothing to praise, in that of the mutineers.

COMMON-SCHOOLS.—If there be any who still cling to the superstition that secular education has a tendency to suppress crime, then to these victims of a singular and most dangerous delusion would we recommend a careful perusal of the *New York journals*. There are men, we know, so obstinately attached to a pet theory, that they would not abandon it, even were one to arise from the dead to assure them of its falsity; it has become as it were a part of their existence, bone of their bone, and flesh of their flesh, to part with which would cost them more than the sacrifice of an eye or a limb. To such we do not address ourselves, for they are incurable. But there are others, who, without examination, take up and repeat any cant phrase of the day, merely because every one around them is repeating it. These men may be cured, if a proper system of treatment be adopted in the early stages of the complaint; and it is to these then that we commend a short course of the *New York daily papers* as an admirable tonic; and as certain, if continued steadily for a few weeks, to deliver them thoroughly from any such absurd superstitions as that a broken leg can be set by a bread poultice, or that "common schools" have the effect of repressing crime.

"What are we coming to?" asks a *New York paper* of the 28th ult., in an article fitly headed "*The Carnival of Blood*," in which public attention is directed to "the alarming increase of crime. . . . particularly in these United States, and most particularly in this modern Sodomy"—*New York*—"and its immediate vicinity." Now the people of the United States, and of *New York* are, morally and intellectually, what the "common schools" of the country, have made them. The system of State-Schoolism has there been allowed fully to develop itself, with no obstruction from without, and to bring forth its proper fruits in due season. Now it will be asked—what are these fruits? The *New York Irish Vindicator* whom we have already cited, shall furnish us with the reply:—

"Murder is the cry which breaks the stillness of the night, rings in our ears at the earliest hour of morn, and frights us at broad mid-day when the streets are thronged with the crowds of busy beings, and the mind is least prepared for the dread sound, which warns it that still another victim has fallen, a sacrifice to lawless violence and the worst passions of man. Life is no longer safe at home or abroad—in the darkest alley, or the busiest thoroughfare—for the murderous thief may with as much safety break into your private dwelling and plunge the sharp stiletto into your bosom, in the very midst of family and friends, as tip you quietly on the head, while returning home at night, before you have time to say even as much as 'God bless us!' The revolver is the only protection now, and even that answers the purpose but poorly, so desperate have the villains become, so reckless of all consequences and danger. What are we coming to, or where, in Heaven's name, we ask again, will it all end? The thirst for blood seems to be spreading like a dreadful contagion through the city, dealing out indiscriminate slaughter, and leaving no trace behind but disfigured corpses, perforated by the unsparing bullet, or hacked by the fatal steel, bathed in their own gore, appalling remnants of what were once, perhaps, the noblest specimens of manly beauty, and female loveliness—images of the Deity. Like a plague, too, it increases in violence as it progresses—the tragedy of yesterday being surpassed by the one of to-day, and, dreadful to think, the latter may be exceeded by the bloody revelations of to-morrow."

Another *New York paper*, the *Times*, thus delivers itself:—

"THUGGISM RAMPANT.—Assassins are having their saturnalia. Every night now brings its murder, each more revolting and more daring than the other. Neither age, nor sex, nor position seems to afford any security, and no place is sacred. Old women in cellars, fast young men in supper-rooms, tavern keepers behind their own counters, workmen walking the street with their wives, all seem to fare alike at the hands by whom the city is being desolated. It is only the most extraordinary amount of nerve and self-confidence that any people ever possessed, that enables us to traverse the streets after nightfall, or enter any place in company with persons who are not known to us."

The *Tribune* complains that it is "again obliged" to surrender a large portion of its columns, "to the detail of the fearful crimes which are running over the city like some terrible pestilence." The Grand Jury calls upon the City authorities and Police Commissioners to increase their force immediately, for the protection of the lives and homes of the citizens. Honest men dare not walk abroad on their daily business unless armed to the teeth; and it is scarce an exaggeration to say that life and property are more secure in the very centre of the Indian revolt, than in the streets of the commercial capital of the United States.

Another and most important feature in this appalling portrait of the United States' morality is to be found in the fact that the perpetrators of the crimes recorded in the columns of the press are mostly young lads; fresh, in all probability, from the "common schools," in which they had taken their degrees in vice, learnt how to swear, drink, stab with the bowie-knife, shoot down with the revolver, and attained the rank of Professors in the noble science of Thuggism.

"It is deplorable to think"—says the *Montreal Witness* of Saturday last—"that the increase of offenders against the criminal law consists mainly of young men;" and from the Presentment of the Grand Jury already referred to, it would appear that "a large majority" and the "most aggravating" of the crimes which have rendered the name of *New York* a disgrace to the civilisation of the XIX century "are committed by youth of our City from 15 to 20 years of age." These are facts which must strike every one with horror, but which have

been long ago predicted as the inevitable consequences of Godless State-Schoolism.

"It is not surprising" adds the *Montreal Witness* "that crime is so prevalent, or that young men, and young women form the majority of criminals;" and though our cotemporary finds the explanation of this phenomenon in the "dancing-houses, drinking-saloons and other places of evil resort;" we push our enquiries a step further back; and thus arrive at the "common schools" as the exciting cause of Yankee juvenile profligacy. It is in vain to attribute the evil to the "dancing houses, drinking saloons, and other places of evil resort for juveniles" unless you can account for the existence of these. They are no doubt links in the chain, steps in the easy descent to the lowest depths, but they are not primary facts, for they owe their existence to some other fact. They exist in short because there is a demand for them; they are the sign not the cause of, the juvenile profligacy of the age; and behind, and beyond them, we find looming, as the monster evil of the age, as the primary cause of the immorality, infidelity, profligacy, and in one word, of the ultra-Protestantism of the rising generation, the "common-schools"—these hot beds of iniquity which long ago the Church has branded and condemned, as "dangerous to faith and to morals." No! "it is not surprising," seeing where and what circumstances the majority of the youth of the United States are educated "that young men and young women form the majority of criminals;" but what is surprising is, that in spite of these incontrovertible facts—in spite of the evidence already overwhelming, and daily and from all quarters accumulating—in spite of reason and revelation, the voice of nature and the voice of God, there should still be found men stupid enough, or impudent enough to contend that mere secular instruction diminishes crime, and makes its recipients better citizens and better Christians.

Better Protestants indeed it may, and must make them. And it is because of these its Protestantising, or de-Catholicising tendencies, that the Non-Catholic world still continue its stupid parrot-like cry about the blessings of education, and the duty of the State to make provision for its diffusion. No doubt, the young man, or young woman, who has gone through a course of "common-schools" of "dancing houses, drinking saloons, and other places of evil resort," will have little of the Papist about him or her, and will care but little for priest or bishop. No doubt such a course of training will have the desired effect of weakening the influence of Popery upon the rising generation, and of inspiring it with a thorough Protestant aversion of Confession, Communion, and all other "Romish" errors; and for these reasons Protestants view it with favor. But now that it has been shown to be as dangerous to society as Catholicity, and to the State as to the Church, it is to be presumed that the more intelligent portion of the Non-Catholic world, will feel itself obliged to qualify its eulogium of "State-Schoolism."

STATE-SCHOOLISM IN THE UNITED STATES.—That this has proved a most powerful engine against the Church, and that the "common schools" of the United States turn out annually more sound Protestants, than do all the grog-shops, gambling houses, and brothels of the great republic put together—is no doubt true; but we hope that there is some exaggeration in the statistics of the *New York Tablet*, according to which the Church has daily to weep over the loss of five hundred of her children, for one that she wins to her communion. Our losses are no doubt great; but not, we hope, altogether so great as the *N. Y. Tablet* represents them.

In order that there may be no possible misunderstanding as to the intentions of the Ministry upon the School Question, Mr. Cayley, Inspector General, in his address to the "Electors of Huron and Bruce" expressly declares that "the Common-Schools are working well, and should not be interfered with." How, after such a declaration, any Catholic can give his vote to a Minister, or any Ministerial candidate, is more than we can understand. Some men however, have very tough and very elastic consciences.

In compliance with a Mandement of Mgr. De Tloa, Administrator of the Diocese of Quebec, Friday last was observed by the Catholics of the ancient capital of Canada as a day of prayer and penitence. Judging from the general tenor of his address to the faithful, His Lordship does not seem to entertain a very high opinion of the Sepoys;—for he says, when alluding to them: "You have learnt through the medium of the Press, dearly beloved Brethren, the afflicting details of the insurrection which broke out some months ago in the East Indies, and which still continues its work of devastation and carnage. Your hearts have been painfully distressed at the recital of those horrible excesses to which the insurgents, in their brutal fury, have abandoned themselves, towards feeble women, innocent children, and every one who bears the name of Christian. These excesses have been such that language fails to characterise them, and it is difficult to find a parallel for them in the history of the most barbarous ages. As British subjects, and above all, as Christians, we cannot but bitterly deplore the fate of their unhappy victims, and earnestly long for the day that these perfidious assassins will be prevented from further pursuing their career of savage cruelty."

The *Limerick Reporter* notices the unremitting exertions of His Lordship the Bishop of Toronto in behalf of his Diocese, and adds that the Right Reverend Prelate was about to proceed to Dublin en route for Canada. God grant that this may be true, and that the Catholics of Toronto may soon have the happiness of seeing their beloved Bishop amongst them once more.

The regular monthly meeting of the St. Patrick's Society will be held in St. Patrick's Hall on Monday evening next, the 7th instant, at 8 o'clock precisely. The report of the Sub-Committee appointed at the last Special Meeting of the Society will be submitted; and as other business of the greatest importance will be considered, a full and punctual attendance is requested.

Speaking of M. Cartier, who it is hinted, intends presenting himself to the electors of Montreal as a fit and proper person to represent them in Parliament, the *Montreal Herald* remarks that:—

"We are tolerably sure, however, that Mr. Cartier will be just as ready to take a straightforward pledge to increase the tariff as he will be to swallow the St. Patrick Society's shibboleth to proscribe every Orangeman. To advocate his claims as a manufacturing Protectionist, with Mr. Cayley for Inspector-General, is as great a swindle as it would be to bring him out as the opposer of Orangemen, with all his Upper Canadian colleagues deeply committed to that body."

HEAD QUARTERS, TORONTO, NOV. 26.—MILITIA GENERAL ORDER.—ACTIVE FORCE.—Captain B. Devlin, the senior Captain of the Volunteer Rifle Companies of Montreal, to be Major in the Militia of the Province in succession to Major Lyman who has been placed on the Unattached List.

ATTEMPT TO POISON HIMSELF.—A German named Charles Haag, about 30 years of age, applied for protection at the Centre Police Station House, at 5 o'clock on Monday afternoon, which was granted him. Shortly after his admission the officer on duty noticed him staggering, and having an empty vial in his hand, which from its smell must have contained laudanum. He admitted having swallowed the contents of the vial, just previous to his applying for admission. Dr. Picault was sent for, and on arriving administered the proper remedies. He was afterwards taken to the General Hospital. On Tuesday he was in a fair way of recovery. He states that he had been searching for employment, but was unable to obtain it, had no place to go, had nothing to eat, begged a six-pence, went to a drug store and bought half an ounce of laudanum, which he drank with the intention of ending his miseries.—*Pilot*.

THE USE OF DANGEROUS WEAPONS.—Yesterday, at the Recorder's Court, a man, named John Talbot, was brought up by Sub-constable Dwyer, for having been disorderly in Griffithstown, on Sunday evening, and being in the possession of a dangerous weapon. The evidence of the constable went to show that the prisoner had been drinking with his brother and a friend on Sunday evening, and having got into a dispute with them struck both of them with an axe, and so severe were the injuries that medical assistance had to be procured. The prisoner then came into the street, holding a pistol in his hand, and swearing that he would shoot any one who approached him. A large crowd then assembled, and it was with considerable difficulty that the constable could arrest him; the pistol he had was a double-barrelled one, and believed to be loaded. The Recorder said that as the persons who were alleged to be injured by the prisoner did not make their appearance, the case would be dismissed.—*Montreal Herald*.

SEIZURE OF BREAD BELOW WEIGHT.—Yesterday morning, at an early hour, Police Sergeant M'Bride, and Detective O'Leary made a seizure of 203 loaves of bread, all greatly defective in weight, and some of them wanting as much as a quarter of a pound of being up to the necessary standard. They also seized 92 loaves which they discovered at the bakery of R. Watson, St. Lawrence Main street, to be largely under the requisite weight. The loaves were brought to the Police Station at the Bonsecours Market, and by the directions of Captain Hayes were distributed amongst the different charitable institutions. It is to be hoped that the lesson taught by this seizure will not be speedily forgotten.—*Id.*

DROWN AND FELL INTO THE RIVER.—On Sunday Constable Murray of the Water Police, observed a man named James Conway drunk, and loitering near the edge of one of the wharves. He advised him to go away. No sooner had he turned his back than he heard a splash, and, on turning round, found Conway in the river. He succeeded in fishing him out, and took him to the Station House. On Monday morning he was brought before the Inspector of Police, and after receiving some good advice, was discharged.—*Pilot*.

ANOTHER BURGLARY.—The grocery store of Mr. W. D. Stroud, St. Lawrence Street, was broken into between Saturday night and Monday morning, and the following articles stolen therefrom:—About 30 lbs. best tobacco, 6 boxes figs, 8 lbs. in each box, 4 bottles best brandy, 7 lbs. currants, 6 boxes raisins, bottled salmon, pickles, sardines, fancy soap, crackers, &c., and about 5 lbs. coffee.—*Id.*

ATTEMPTED BURGLARY.—We learn that a few nights ago an attempt was made to enter a dwelling house in Craig Street, by picking the lock of the front door. The noise aroused the male inmates of the house, who on proceeding in the direction of the door, heard the porch door slam, and on going into the street, three men were distinctly seen clearing off. Burglaries are now becoming quite common, and housekeepers should be prepared to give them a warm reception, should they pay them a visit.—*Id.*

A New Dress.—Our old friend, the *Pain Killer*, has come out in an entirely new dress, which greatly improves its appearance. Numerous counterfeits on the old is, we believe, the occasion of it.

Dr. Baumback in his travels on the cape of Good Hope says: I found very frequently among the Dutch Boers of the back country, *Ayer's Cherry Pectoral*, which they keep hung up by a thong around the neck of the bottle to a peg over their hammocks. Indeed this seems to be their sole protection against the throat and lung disorders which are quite prevalent among them. I thought it a speaking comment on the practical genius of the American people, that they should furnish the staple, I believe the only remedy this people buy to use. Asking if they used the same manufacturers Pills, they told me that better purgatives grew all around them than any body could prepare.

FOR SHAVING.—Wet your shaving brush in either warm or cold water, pour on it six to eight drops of the "Persian Balm," and apply to the face. It forms a rich, penetrating lather, and renders the board soft. No person using it can have a sore or chapped face after shaving.

SEIZURE OF THE ZIMMERMAN FOR DEBT.—The steamer Zimmerman, we learn, was on the point of starting on her return trip for Toronto, on Saturday, when she was seized by the Deputy Sheriff of Lincoln for a debt of \$1,400, which had been incurred for wood. A party having taken place the officer went below for some purpose, and while there, the Mate gave orders for getting up steam, which was promptly done and the steamer left the wharf. The deputy was then set on shore, as apparently, he had no desire to be taken off. What course will be taken after such a step it is difficult to say. The Zimmerman proceeded on her way, and arrived here last night.—*Toronto Leader*.

CANADIAN FRAUDS.—At the Wentworth Assizes an action was brought by Mr. Miller of Toronto against the Great Western Railway Company, for damages alleged to have been suffered by the delay of defendants in transmitting to Chicago, 1000 bushels of Canadian peas of a superior quality, used there for the manufacture of coffee. Brother Jonathan little dreams when he is drinking a hot decoction of what he bought for coffee, at twelve cents a pound, that he is really imbibing parched pea soup.

ANOTHER BANK AFFAIR.—The *London Free Press* says:—We were deeply sorry on learning yesterday morning that our late esteemed fellow-citizen, Mr. Berwick who was for some time connected with the Montreal Bank agency in this city, and was subsequently promoted to a higher position in Toronto, has felt it necessary to tender his resignation. We believe that this step has become necessary in consequence of some injudicious advances of capital to J. H. Cameron, Esq., whose financial embarrassments are now a matter of public notoriety.

UPPER CANADIAN POLITICS.—Mr. Robert Ferris has signified to his constituents of South Waterloo, that ill-health will prevent him from again serving them in Parliament. He is spoken of, however, as a candidate for the Legislative Council, where the duties of a legislator are not so arduous as in the lower house. An attempt is being made in Hamilton to start a candidate in opposition to Mr. Buchanan. Messrs. Ford, Jno. Ferris, and Hugh C. Baker, have been requested to allow their names to be canvassed, with a view of ascertaining which is the most likely to command a majority against Mr. Buchanan.—*Montreal Herald*.

MONTREAL MARKET PRICES. Dec. 2, 1857. Table with columns for Flour, Oatmeal, Wheat, Oats, Barley, Buckwheat, Peas, Beans, Potatoes, Mutton, Lamb, Veal, Beef, Pork, Butter, Fresh, Butter, Salt, Eggs, Fresh Pork, Ashes—Pots, Pearls, and prices per quintal, bushel, or hundred.

Married. In this city, on the 30th ult., at the Parish Church, by the Rev. Mr. Prevost, William Lawler, Esq., of Hawkesbury Mills, C.W.V., to Matilda Leppage, widow of the late James A. B. McGill, Esq., City Surveyor.

Died. On the 20th Nov., Joseph, aged 41 years, and on the 21st, Mary Jane Pheby, son and daughter of Mr. John Moran, of Berthier.

From the Clergy. Rev. J. G. Stearns writes: I consider it the best remedy I ever knew for Dyspepsia. The late Rev. Dr. Granger repeatedly expressed his belief that he owed his life to the timely use of Perry Davis's Pain Killer. During his recent visit to the Missions in Burma, he had a severe attack of the cholera, and was immediately relieved by its use. Rev. A. Webster, Editor of the Christian Era, writes: "I have used your Pain Killer for many years, in my family, with much satisfaction." Rev. J. Phillips, formerly of the Orissa Mission, India, writes: "My wife is using your celebrated Pain Killer for a rheumatic affection from which she has suffered for years, and with better effect than any other of the various remedies she has tried; I am using it for dyspepsia and kidney complaints, with good success." Sold by medicine dealers.

FOUND, in Notre Dame Street, Montreal, in September last, a PORTFOLIO, containing some MONEY. Apply at this Office.

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, Chamounging, Bathing; Removing Tan, Pimples, Freckles, Sun-urns, and all disagreeable appearances of the skin. It is unequalled. No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this great "Home Luxury." S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

GREAT SALE OF CATHOLIC AND MISCELLANEOUS BOOKS, AT AUCTION. MESSRS. SADLER & CO., HAVING received a very large Stock of BOOKS, from the FALL TRADE SALES, and being desirous of reducing their STOCK, have instructed the Subscriber to SELL, by AUCTION, at their STORE, Corner of Notre Dame and St. Francois Xavier Streets, Commencing on Thursday Evening, November 12th, AND TO BE CONTINUED EVERY EVENING DURING THE MONTH. The Stock of BOOKS is the Largest and Best Assorted in the Province. Having been manufactured by themselves, or purchased at Trade Sales, it can be sold at unusually low prices. BOOKS AT PRIVATE SALE during the DAY, at REDUCED PRICES, as long as the EVENING AUCTION SALES are continued. JOHN CLARKE, Auctioneer. Montreal, Nov. 12, 1857.

FOREIGN INTELLIGENCE.

FRANCE.

The correspondent of the Weekly Register says:—The middle classes in France have never been so contented nor shown such an aversion to change as at the present time. They are said to be enjoying the fruits of an experience which has taught them to dread the Utopian promises of reformers, and schemers of a liberty which they can never enjoy more really than at present; the liberty to become wealthy, through the means placed in their power by a vigorous and watchful Government; to become happy, through the free exercise of their religion; to become useful members of the large family of France, by the numerous means opened to them of assisting their suffering fellow-creatures in the universally-spread system of charity, to which all can contribute according to the power and willingness of each. Everything is falling into the most beautiful order. Religion being called in to preside in all public functions. The courts and tribunals are one instance; they have just been opened at Paris and throughout the kingdom, everywhere by Masses being offered to ask the guidance of the Holy Spirit.

It is stated that the French Government intends to call out this year not more than half of the contingent of the army.

The progress of extravagance in dress has provoked a slight counter demonstration on the part of the French Court. Last year it was understood that no lady invited to Compiègne could appear twice in the same dress. This season it has been intimated that the re-appearance of a dress once in the course of a week will be not only tolerated, but approved of. The consequence is, that ladies invited to pass a week at Compiègne pack up only eight dresses instead of sixteen.

OPINIONS OF THE FRENCH PRESS

The Siecle dwells on the impossibility of a native rule in India, and maintains that the speedy triumph of the English troops, which it has ever desired, is essential for the welfare of country itself; it says:—

“Our policy has not varied from the day when the revolt at Meerut first became known to Europe. We have desired the triumph of England because, in spite of administrative imperfections, she is the most liberal nation of the West, and also because she proved herself in the great Eastern struggle the firm ally of France. Moreover, we are sufficiently acquainted with the organization of Hindostan to know that the Sepoy insurrection could result in anarchy alone. The unity which England had sought to establish has been destroyed. By what could it be replaced? What organization would collect under a common flag Hindus, Mahomedans, Rajpoots, Sikhs, and Mahrattas? India, once in dissolution, would fall into the hands of the Power which covets and which is alone capable of conquering it—of Russia. But in hoping for the success of England we never disguised her faults; we have long since been aware of the exactions and acts of injustice witnessed in India, and we hold that the administration which is destined to succeed to the Company's rule is bound by policy and humanity to put an end to the iniquities of the native officials. We admit, with the *Univers*, that the Indian revolt is one of those grand lessons which it is madness to disavow.—It is very necessary to remark that the Sepoys, who have been comparatively well treated, are precisely those who seek the extermination of Europeans. The Ryots, Soudras, and all the unfortunate pariahs who were beaten and pillaged by the police remain inactive; they have even afforded assistance to fugitive English families. It is, therefore, logical to conclude that the revolt has not been provoked by the vices of the administration. The rule of the Company is doubtless severe, but the natives are well aware that the rule of the Hindoo conqueror would be doubly so; they consequently remain tranquil.”

The *Moniteur de la Flotte* reads the English press the following lesson:—

“We fear that the triumph of England in India may increase the pride of the men who are at the head of affairs. They have exhibited real humility under the hand of God, and under the pressure of events in which the finger of God is clearly traced. But if that humility is profound and deliberate, it ought to guard against the pride which victory engenders. English diplomacy is not habitually very complying in its relations with other Powers. It must not become more bitter and more haughty because the cause of England triumphs in India. It must not, by an increase of exactions and intolerable pride, make Europe pay for the fears which have existed in Asia. No Power has thought of profiting by the embarrassments of England: and England, on its part, must not profit by her triumph to press with a still heavier weight in international discussions. We mention this reserve after success as a duty of prudence, and of good conduct on the part of the statesmen who are at present at the head of the English Cabinet, without, however, any very strong hope of our counsels being listened to, reasonable and useful as they may be. But, as all know, what English policy and English diplomacy are particularly reproached with, is the excessive pride which does not hesitate to hurt the feelings of others, and which too harshly reveals the selfishness (*egotisme*) with which it is animated. At the height of power which Great Britain has attained, it is a sort of giddiness which affects those who govern her. But how strong soever she may be, it is no good calculation to provoke just hatreds. In spite of what the *Times* has recently said, England is not envied on account of her wealth, and her prodigious prosperity. In France, above all, there are none of those envious feelings, because, after all, France is quite as powerful and as glorious as Great Britain. But if England be not envied, she is in general but little loved, and the manner in which her statesmen act towards other nations enters much in that unpleasant disposition which they sometimes capriciously excite. Let us hope then that the day of fast and humiliation will have imparted a salutary lesson, and that,

after the victory which is preparing, they will know how to remain as truly humble as they promised to be in a moment of sincere contrition.”

SWITZERLAND.

In Switzerland, the Radical Federal Government is busily carrying on the old warfare against the Order of Jesuits. No Jesuit is now allowed to tread the soil of the Canton of Lucerne, the very scene of their former triumphs, and the Canton of the Valley has been called upon by the Federal Government to enact a similar measure. But that canton, clinging to its cantonal independence, has refused to comply.—*Weekly Register*.

The Catholic or Conservative, and the Liberal or Revolutionary parties in the canton of St. Gall are so evenly divided that at the recent elections the latter polled 19,000 votes against 17,000 of the former. The education question is, of course, one great element in the strife.—In 1805, after the dissolution of the great Abbey of St. Gall, the foundation and endowment of a place of education for the Catholic inhabitants, with an Ecclesiastical seminary, was decreed. It was to contain a town school, a grammar school, and a college. In 1835 a normal school for Catholic teachers was added, though the college never was established for want of money. But in 1855, by convention with the Protestant population of the canton and the Protestant townsmen of St. Gall, a place of common education in the higher branches was erected, and the Catholic grammar school, and normal school, and school of industry, were merged in the common cantonal establishment for both religions. To this the Catholics pay their proportion of 33,000 francs per annum. There remained for the Catholics to found a cantonal classical school for themselves. The Catholic College of the Grand Council—i.e., the Catholic division of the General Grand Council of the canton—has made provisions for this Catholic classical school which have been disallowed by the Select Council of the canton as interfering with the other places of mixed education, and great excitement has resulted. So far our Protestant informant; and the whole transaction is highly instructive. Catholic property is first confiscated, and a part of it allowed to them for their educational purposes. Worse than confiscation happens next, for their educational establishments are converted into mixed schools, where the faith and morals of their children are endangered. The third step is, that when they try to guard themselves by erecting a separate school, while they still have to pay for the mixed schools, they are met by a prohibition.—*Tablet*.

ITALY.

The *Univers* of Friday publishes a Pastoral Letter of the Archbishop of Chambéry and the Bishop of Annecy, in entire agreement with those which we last week mentioned from the Bishops of Piedmont, upon the subject of the Elections about to take place in the kingdom of Sardinia. Parliamentary institutions in the South of Europe have this fatal evil, that being looked upon as a part of the Revolutionary and anti-Christian movement, those who are well affected to the Church and the cause of order, as a general rule, refuse to take any part in them, either as electors or representatives; and thus the representation of the nation is thrown into the hands of a mischievous minority. We knew this, on former occasions, to have been extensively the case in the Sardinian kingdom. The Prelates therefore direct their Clergy (strange as the necessity of such an admonition seems in English ears) “to take part in the elections,” and add that they are “morally bound” to vote only according to their consciences uninfluenced by any intrigue, and to support none except men of honor, of known integrity, and, above all, religious men sincerely attached to Catholic principles. We shall anxiously look for the result of these elections, in the hope that they may at least begin the enfranchisement of a religious nation from the oppression which it has too long suffered from a “tyrant minority.”—*Weekly Register*.

RUSSIA.

The Russian Government has devoted five millions of roubles to rebuild Sebastopol. It may be said that this sum is intended to reconstruct the fortifications, or to restore the great public buildings, such as the hospital, or the churches which were destroyed by the allied armies. It is true that the Treaty of Paris forbids the rebuilding of the southern fortresses, but we imagine that the stipulation will not be rigidly observed, and, besides, the northern defences, which have never been taken, may be made more impregnable than ever, while a slight alteration in the harbor will render Sebastopol even stronger than when the allied forces first sat down before its far-famed walls. The Russian journals are as unanimous as they are persevering, in assuring the world not only of Russia's pacific policy, but of the improbability of the peace of Europe being disturbed again for a long time. The *Invalide* says:—

“Apart from the auspicious meetings of crowned heads, there are three circumstances that at the present moment secure the peace of Europe, at any rate for some years to come. The pre-eminence among these must be accorded to the events in India which have brought England into the position in which she is just now. We see that even those political journals, which express themselves with the greatest respect and delicacy with regard to the power of Great Britain, admit the necessity of England straining every nerve, if she intends to be victorious in the conflict; the conviction has also gained ground in England that, in order to attain this victory, every fresh conflict, every fresh complication on the continent, must be avoided, so as to prevent any division of her resources. It may therefore be assumed, that England will strive to remove all scruples and misunderstandings that might lead to collisions, even supposing that Lord Palmerston should long continue to occupy the post of Premier. Russia requires quiet to complete her railways, to fortify her harbors against the new projectiles that have been invented by modern science, and to reform her fleet and her army. Europe knows very well that the war lately brought to an end has not exhausted the resources of the Russian empire, and in this last conflict a new conviction was acquired—Europe can look on Russia with confidence. When we look at the financial position of Europe the third

circumstance which serves as a pledge for lasting peace, reveals itself to us clearly and plainly. A glance at the exchanges of London, Paris, and Vienna will suffice to convince one that war is for the present an impossibility. France will find difficulty enough when she wants to raise a loan of a few hundred millions of francs, to keep her public debt, account square, as she likely to borrow millions for war purposes? Numerous railways in France have suspended their works, and shall new credits be opened to enable her to cast bullets and manufacture powder? Quiet is indispensable to Europe; it is an essential for all and every one.—Tactically, but patently to all the world, Europe has come to the agreement to avoid all collisions that might possibly militate against the quiet so essential to her.”

SWEDEN.

During one of the discussions in the Swedish Diet on the royal proposition relative to religious liberty, M. de Kock, the Chancellor of Justice, said that, if the proposition were not voted, the tribunal would be compelled to pass sentence on seven Swedish women, accused of the crime of having three years ago quitted the evangelical church and embraced the Catholic faith. They would, added the minister, be necessarily condemned to exile. This argument, however, as is proved by the result, had no influence on the decision of the States. [Another specimen of Protestant “Freedom of Opinion.”]

GERMANY.

A singular dispute has arisen between the free city of Frankfurt and the United States of America. The police of the former city has interdicted the residence there of an old political refugee of the name of Froebel, who has since become an American citizen. M. Froebel played a certain part in the events of 1848. In consequence of this interdiction, he has applied to M. Recker, the American consul, who has threatened to break off his relations with the Senate of Frankfurt if it persists in maintaining the order of expulsion of a citizen of the United States.

INDIA.

The following telegram has been received at the East India House:—

“CALCUTTA, Oct. 8, 1857. General Outram telegraphs, on the 2d inst., that the insurgents are too strong to admit of withdrawal from Lucknow. Sick and wounded, women and children, number more than 1,000. After making disposition for safety of garrison, General Outram proposes to retire on Cawnpore. He adds, that two additional brigades with powerful field artillery will be required to withdraw with the garrison or reduce the city. Communication between Cawnpore and Lucknow still interrupted. Latest news from Gwalior the 26th of September. Scindia had brought the mutineers of the Gwalior Contingent under his control, by arraying against them his own troops and 10,000 thaksoors, cutting off their supplies, &c. Division and dispersion among the mutineers, who were asked for aid by a Shaikzadah from Delhi on the one hand, and an emissary from the Nena on the other. The mutineers of the Rangurh battalion were defeated at a place called Chutrah on the 2d inst. by a detachment of the 53d Queen's, under Major English, with loss of guns, 45 carts of ammunition, &c. Some 45 of our men killed and wounded.

“H. JOHNSON.”

The glorious news from India which was known on the 11th ult. needs no comment of ours to impress the public with a sense of its importance. After five months of suspense and anxiety we may again breathe freely. The victory has come at last—won by almost superhuman endurance, by heroism never surpassed, by energy, activity, and skill which reflect honour on all engaged, both soldiers and civilians. It may now, indeed, be said that the Indian mutiny is at an end. To cheer and support us in a great financial crisis we have the news that the most deadly perils have been escaped and the most brilliant successes gained on the field which has so long fixed the attention of the world. All that now remains is to follow up the victories which have been so gallantly won—to drive the enemy not only from the great towns and military stations, but from the villages and plains, and to deliver the unhappy provinces from the scourge of a lawless and desperate soldiery. Delhi, we learn, fell into the hands of the British on the 20th of September, and was entirely occupied on the 21st. Thus, the whole siege of the city, from the opening of fire until final possession was gained, extended over only twelve days. The great assault was on the 14th, as announced by the last mail. Our loss on this day was, it would seem, underrated in the former reports. The accurate return is 61 officers and 1,178 men killed and wounded, being about one-third of the storming force. This loss recalls to memory some of the bloodiest passages in our military history. The annals of the Peninsular and Crimean wars can hardly afford a parallel to the slaughter on this occasion nor is the fact to be wondered at. The British force was small and terribly disproportionate to the work to be done. Hardly any troops but our own would have ventured on such an assault in such circumstances. The Europeans amounted to less than 5,000 men; the rest of the army consisted of native auxiliaries whose courage was untried and whose allegiance was doubtful. The city was large, strongly fortified, and defended by an army three times as numerous as the besiegers. To storm the place and to drive out the enemy would be difficult, while failure would be the signal for a general outbreak of the fire which was smouldering far and wide. Yet the resolute Generals who commanded the British force did not hesitate. Out of their small forces they could spare, it seems, only a storming party of 3,500, and with this knot of men they attacked the city, which contained within its walls the chief arsenals of Upper India. With what courage our men must have fought may be judged from the greatness and rapidity of their success. The details of the conflict we have yet to learn, but within a few days there will be given to the world in the despatches of the General and the private letters of the officers. Enough, however, for the moment is the fact that the head-quarters of the mutiny are in our possession, and that the enemy is flying in various directions, followed by moveable columns of the victorious army. The unhappy old man whom the rebels placed on the throne of Delhi surrendered to a detachment of cavalry commanded by Captain Hodson. His two sons and the grand-son were also captured, and very properly shot at once.

But we are delaying to speak of an event which will carry a feeling of joy and thankfulness into every household in the kingdom. Lucknow has been relieved. In the very extremity of danger, when the besiegers, turning against us the arts we taught them, had raised the Residency, and were preparing to blow up the devoted garrison, the force of Sir Henry Havelock appeared. Let us rejoice that it has been granted to this brave and indefatigable veteran to succeed in the great object of his campaign. If fortune had denied him the happiness of saving his countrymen from a dreadful death he would have been not the less deserving of the highest honors which the State can bestow on courage, skill, and enterprise. We should, however, have deplored the fact that his little column was unable to penetrate the thick masses of the insurgents, and, honoring the effort, should have pardoned the failure. But now there is nothing to allow for or to forgive. The campaign has been crowned with complete success. The garrison of Lucknow, after nearly four months of blockade by a host of savages, is now in safety. Through what perils of war, famine, and disease must the little band have passed during this awful time! When we consider the weak, delicately bred women and the sickening helpless children who saw every day dusky swarms surrounding them and thirsting for their blood—how the deferred hope of rescue

must have made their hearts sick—how their souls must have died within them, first when the noble Lawrence perished again when Havelock was forced back to Lucknow, and then when it was human strength we were led to wonder how it was in human strength to endure so long. From the 21st of May to the 25th of September these heroic souls held out, in a half-fortified building, surrounded by tens of thousands of the enemy, and only obtaining a bare subsistence of beef and rice—by desperate sorties on the besiegers. Such a defence is, we believe, without any precedent in modern warfare. Fortified towns, defended by sufficient forces, have ever now repelled for months the attacks of an enemy, and in some cases, courage and desperation have struggled against overwhelming odds. But neither Genoa nor Saragossa can rival in heroism the little Residency of Lucknow. We trust, for the sake of England and the world, that the records of the struggle will not be lost. A faithful picture of all that has been done and suffered by the besieged would be a book for all time.

The Residency is situated at the extremity of the large and straggling town. This accounts for the fact that the whole place was not occupied at once. On the 25th the Residency was relieved, on the 26th the enemy's intrenchments were stormed, and on the 29th a large part of the city was taken. The loss on our side amounted to 450 or 500 men. To the long list of fallen Commanders we must add General Neil, who so greatly distinguished himself at Cawnpore. General Nicholson is also gone, having died of wounds received in the assault of Delhi. General Wilson, it is said, retires from command, and is succeeded by General Penny. Surely leaders enough have laid down their lives or health for their country! Anson, Barnard, Reid, Wilson, Nicholson—what a rapid succession struck down before the rebellious and doomed city!

The rest of the news is unimportant by comparison. The fugitives from Delhi were dispersing in various directions. Some were marching east to Rohilcand and Oude, others south to Muttra. By our own telegram we learn that General Greathed, with a column 2,000 strong, was to move on to Anopshur; but the Government despatch speaks of two columns having been sent out, one of which reached the neighborhood of Allypore and the other of Muttra by the 28th of September. It is possible, therefore, that the whole body of rebels have taken a southerly or south-easterly route, and that General Greathed's column had consequently changed its direction—unless, indeed, three distinct forces were sent out. The rest must be briefly told. Nena Sahib was said to be near Banda, endeavoring to effect a junction between the rebellious Gwalior Contingent and the Dinapore mutineers. Malwa, the territories of Scindia and Holkar, in fact the whole of Central India, is still in an unsettled state, but there can be little doubt that the news of the fall of Delhi and the capture of Lucknow will enable the British Government and the well-affected Rajahs immediately to suppress the movement. It is a good sign that the Madras troops have attacked and defeated the mutinous 53d, for persuading whom to treason Shunker Shah and his son suffered death. It was thought that perhaps the Madras troops might be infected with the mutinous spirit, but this event seems to dispel any such apprehensions. The Punjab is quiet, except that some robber tribes have been infesting a part of the country. Scinde is also quiet, but the frontier requires watching, and General Jacob has been sent up accordingly. The Bombay Presidency is only slightly disturbed; the Madras Presidency, the Southern Mahratta States, and the Deccan are all that could be wished. On the whole, we may congratulate the country on the danger being past.—There is, no doubt, still much to do, for 100,000 armed men cannot be disposed of in a month or even in six months. But we have no longer before us the apparition of a hostile Empire, capital and army.—All that remains is a set of isolated bands, ravaging the country without purpose, system, or hope of success. To rout and exterminate this ruffian rabble must be the work of the troops who have by this time poured into the country, but who will have before the main strength of the mutineers destroyed before they arrived.—*Times*, 12th ult.

A DAY WITH NENA SAHIB.—Here sat the Maharajah on a Turkey carpet, and reclining slightly on a huge bolster. In front of him were his hookah, a sword, and several nosebags. His highest eunuch came forward, took my hand, led me to the carpet, and begged of me to be seated on a cane-bottomed armchair, which had evidently been placed ready for my special ease and occupation. A hookah is rolled for by the Rajah, and then at least a dozen voices repeat the order—“Hookah lao sahīb ke waste!” (Bring a hookah for the sahib). Presently the hookah is brought in. It is rather a grand affair, but old, and has evidently belonged to some European of extravagant habits. While I am pulling away at the hookah, the musahibs, or favorites of the Rajah, flatter me in very audible whispers—“How well he smokes!” “What a fine forechance he has!” “And his eyes! how they sparkle!” “No wonder he is so clever!” “He will be Governor-General some day.” “Khuda-kurin!” (God will have it so). Native Rajah (in a loud voice) “Moonshie!” Moonshie (who is close at hand) “Maharaj, Protector of the Poor!” Native Rajah—“Bring the petition that I have laid before the Governor-General.” The Moonshie produces the petition, and at the instance of the Rajah reads, or rather sings it aloud. The Rajah listens with pleasure to its recital of his own wrongs, and I affect to be astounded that so much injustice can possibly exist. During my rambles in India I have been the guest of some scores of Rajahs, great and small; and I never knew one who had not a grievance. He had either been wronged by the Government, or by some judge whose decision had been against him.—In the matter of the Government it was a sheer love of oppression that led to the evil of which he complained; in the matter of the judge, that functionary had been bribed by the other party. It was with great difficulty that I kept my eyes open while the petition—a very long one—was read aloud. Shortly after it was finished I craved permission to retire, and was conducted by a bearer to the sleeping room. The Maharajah invited me to accompany him to Cawnpore. I acquiesced, and the carriage was ordered. The carriage was English built—a very handsome landau—and the horses were English horses; but the harness! It was country-made, of the very commonest kind, and worn out; for one of the traces was a piece of rope. The coachman was filthy in his dress, and the whip that he carried in his hand was an old broken buggy whip which some European gentleman must have thrown away. On the box, on either side of the coachman, sat a warlike retainer, armed with a sword and dagger. In the rumble were two other retainers, armed in the same manner. Besides the Rajah and myself there were three others (natives and relatives of the Rajah) in the vehicle. On the road the Rajah talked incessantly, and among other things that he told me was this—in reference to the praises that I bestowed on his equipage:—“Not long ago I had a carriage and horses very superior to these. They cost me 25,000 rupees; but I had to burn the carriage and kill the horses.” “Why so?” “The child of a certain sahib in Cawnpore was very sick, and the sahib and the memsahib were bringing the child to Bithoor for a change of air. I sent my big carriage for them. On the road the child died; and, of course, as a dead body had been in the carriage, and as the horses had drawn that dead body in that carriage, I could never use them again.” The reader must understand that a native of any rank considers it a disgrace to sell property. “But could you not have given the horses to some friend—a Christian or a Mussulman?” “No; had I done so, it might have come to the knowledge of the sahib, and his feelings would have been hurt at having occasioned me such a loss.” Such was the Maharajah commonly known as Nena Sahib. He appeared to be not a man of ability, nor a fool. He was selfish, but what native

is not? He seemed to be far from a bigot in matters of religion; and, although he was compelled to be so very particular about the destruction of his carriage and horses, it is quite satisfied that his drink brandy, and that he smoked hemp in the chillum of his hookah.—*Dickens's Household Words*.

The following particulars of the capture of Delhi are extracted from the *Bombay Gazette* of the 17th October:—

Your readers will have understood, from the intelligence which has been from time to time published, and from the period of the arrival of our army before Delhi in June last; up till very lately, the position occupied by our troops has been in effect a purely defensive one. It extended from the picket at Metcalfe's house; close to the river on the left; along the ridge facing the north side of Delhi, as far as the Suddie Murdee suburb on our right; where this ridge terminates—the distance from the city wall averaging from 1,200 to 1,500 yards.

We had from the first no choice as to the front of attack, our position on the north side being the only one that could secure our communications with the Punjab, whence our supplies and reinforcements were drawn.

Whether the city might or might not have been carried by a coup de main, as was contemplated first in June and afterwards in July it is needless now to inquire; but judging from the resistance we afterwards experienced in the actual assault, when we had been greatly reinforced in men and guns, it appears to me fortunate that the attempt was not made. The strength of the place was never supposed to consist in the strength of its actual defences, though these were much undervalued; but every city, even without fortifications, is, from its very nature, strongly defensible, (unless it can be effectually surrounded or bombarded), and within Delhi the enemy possessed a magazine containing upwards of two hundred guns and an almost inexhaustible supply of ammunitions, while their numbers were certainly never less than double those of the besiegers. Few will doubt, then, that the General in command exercised a sound discretion in refusing to allow a handful of troops unaided by siege guns, to attack such a place, knowing as he did, what disastrous results must follow a failure.

ARRANGEMENTS FOR THE ASSAULT.—By the beginning of this month, however, we received the siege train from Ferozepore and further reinforcements of European and native troops from the Punjab, and it being known that there was no hope of any aid from down country for a considerable time, it was resolved that the siege should be at once commenced and prosecuted with the utmost vigor.

The north face being the side to be attacked it was resolved to hold the right in check as far as possible, and to push the main attack on the left first, as the river would completely protect our flank as we advanced; second, as there was better cover on that side; third, as after the assault the troops would not find themselves in narrow streets but in comparatively open ground.

The front to be attacked consisted of the Moree, Cashmere, and Water bastions, with the curtain walls connecting them. These bastions had been greatly altered and improved by our own engineers many years ago, and presented regular faces and flanks of masonry with properly cut embrasures; the height of the wall was 24 feet above the ground level, of which however, eight feet was a mere parapet three feet thick, the remainder being about four times that thickness; outside the wall was a very wide berm and then a ditch 16 feet deep and 20 feet wide at the bottom, escarp and counterscarp steep, and the latter unrevetted, and the former revetted with stone and eight feet in height. A good slooping glacis covered the lower ten feet of the wall from all attempts of distant batteries.

On the 11th our batteries opened fire, a shot from the nine twenty-four pounders opening the ball, and showing by the way it brought down the wall in huge fragments what effect it might be expected to produce after a few hours. The Cashmere Bastion attempted to reply, but was quickly silenced, and both portions of No 2 went to work in fine style, knocking the bastion and adjacent curtains to pieces, Majors Campbell and Kaye, Captains Johnson and Gray, had charge of No. 2. No. 3, however, did not commence fire until the following day, when the full power of our artillery was shown, and a continuous roar of fifty guns and mortars pouring shot and shell on the devoted city, warned the enemy that his and our time had at length come. Night and day until the morning of the 14th was this overwhelming fire continued. But the enemy did not let us have it all our own way.—Though unable to work a gun from any of the three bastions that were so fiercely assailed, they yet stuck to their guns in the open, which partially enfiladed our position; they got a gun to bear from a hole broken open in the long curtain wall; they sent rockets from one of their martello towers, and they maintained a perfect storm of musketry from their advanced trench and from the city walls.

THE ASSAULT.—On the night of the 13th, the engineers stole down and examined the two breaches near the Cashmere and Water bastions, and both being considered practicable, orders for the assault were at once issued, to take place the following morning.

At 4 A.M. the different columns fell in and were marched to their respective places, the heads of Nos. 1, 2, and 3 columns being kept concealed until the moment for the actual assault should arrive. The signal was to be the advance of the Rifles to the front to cover the heads of the columns by skirmishing. Everything being ready, General Nicholson, whose excellent arrangements elicited the admiration of all, gave the signal, and the Rifles dashed to the front with a cheer, extending along and skirmishing the low jungle, which at this point extends to within fifty yards of the ditch. At the same moment, the heads of Nos. 1 and 2 columns emerged from the Kodacee Bagh and advanced steadily towards the breach. Our batteries had maintained a tremendous fire up to the moment of the advance of the troops, and not a gun could the enemy bring to bear on the storming columns; but no sooner did these emerge into the open than a perfect hail-storm of bullets met them from the front, and both flanks, and officers and men fell fast on the crest of the glacis. For ten minutes it was impossible to get the ladders down into the ditch to ascend the scarp, but the determination of the British soldier carried all before it, and Pandy declined to meet the charge of the charge of the British bayonet. With a shout and a rush the breaches were both won and the enemy fled in confusion.

BRIGHT CONDUCT OF THE EXPLOSION PARTY.—Meanwhile the explosion party advanced in front of the column straight upon the Cashmere gate. This little band of heroes had to advance in broad daylight to the gateway in the very teeth of a hot fire of musketry from above, and through the gateway and on both flanks the powder bags were coolly laid and adjusted, but Lieutenant Salkeld was by this time hors de combat, with two bullets in him. Sergeant Carmichael then attempted to fire the train, but was shot dead. Sergeant Burgess then tried and succeeded, but paid for the daring act with his life. Sergeant Smith, thinking that Burgess too had fallen, run forward, but seeing the train alight had just time to throw himself into the ditch and escape the effects of the explosion. With a loud crash the gateway was blown in, and through it the third column rushed to the assault, and entered the town just as the other columns had won the breaches. Gen. Wilson has since bestowed the Victoria Cross on Lieutenant Home and Salkeld, on Sergeant Smith, and on a brave man of H. M. Fifty-second, who stood by Lieutenant Salkeld to the last; and bound up his wounds.

General Nicholson then formed the troops in the main guard inside, and with his column proceeded to clear the ramparts as far as the Moree bastion. It was in advancing beyond this, towards the Lahore gate, that he received the wound which has since

caused his death... a death which is not too much to say he died in the lustre of even this victory...

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the Collegians, when it was first published, with a pleasure we have never forgotten, and which we have found increased at every repeated perusal. Ireland has produced many geniuses, but rarely one, upon the whole superior to Gerald Griffin.—Brownson's Review.

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"We have now before us four volumes, the commencement of a complete edition of Gerald Griffin's works, embracing the 'Collegians' and the first series of his 'Munster Tales.' The nationality of these tales, and the genius of the author in depicting the mingled levity and pathos of Irish character, have rendered them exceedingly popular.

THE LIFE OF ST. ELIZABETH OF HUNGARY. By the Count de Montalembert. Translated from the French by Mrs. J. Sadlier. New and Revised Edition, 5 0. Souvenirs of Travel in Europe. By Madame Le Vert. 2 vols. 10 0.

ALICE RIORDAN; OR THE BLIND MAN'S DAUGHTER. (A New Edition, with an additional chapter.) By Mrs. J. Sadlier. 1 10 1/2. FABIOLA: A TALE OF THE OUTCAULDS. By Cardinal Wiseman. (New Edition.) 12 mo., cloth. 3 9.

BLANK BOOKS, STATIONARY, PRINTS, &c. 15,000 Blank Books, ruled for Ledgers, Journals, Day, Cash, and Letter Books. 500 Reams of Foolscap, Letter, and Note Paper. 50 Gross Drawing and Writing Pencils. 100 Do Slate Pencils. 5 Cases of Hard Wood Slates. 10,000 Religious and Fancy Prints. 280 Gross Steel Pens.

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

MRS. D. M'ENTYRE, No. 44, McGill Street. (OPPOSITE SAINT ANNS MARKET) MONTREAL. BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of

FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to sell on the most reasonable terms. She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE, Wholesale and Retail, No. 50 M'GILL STREET.

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have Removed to No. 50 M'Gill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING for the SPRING and SUMMER TRADE, consisting of—CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, and VESTINGS, of English, French, and German Manufacture; all of which they will dispose of at the lowest rates for CASH.

All Orders from the Country punctually attended to. As their Stock is all new, and having been got up under their class Outlets, and in the best style, they would respectfully invite the public generally, and Country Merchants in particular, to give them a call before purchasing elsewhere.

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

Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

GROCERIES, &c., &c.

SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel, Bottled Brandy and Wines, Lemon Syrup, Ginger do, Raspberry Vinegar, and all other articles of the Best Quality, and at the Lowest Prices.

JOHN PHELAN, Dalhousie Square, Montreal, January 21, 1857.

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

THIS Institution, situated in a healthy and agreeable location, and favored by the patronage of His Lordship the Bishop of London, will be opened on the first Monday of September, 1857.

In its plan of Literary and Scientific Studies, it will combine every advantage that can be derived from an intelligent and conscientious instruction in the various branches of learning becoming their sex. Facility will be offered for the acquisition of those Ornamental Arts and Sciences, which are considered requisite in a finished education; while propriety of Deportment, Personal Neatness, and the Principles of Morality will form subjects of particular assiduity. The Health of the Pupils will also be an object of peculiar vigilance, and in case of sickness, they will be treated with maternal solicitude.

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 Goblet, 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.

CHEAP READING.

UPWARDS OF FIFTEEN HUNDRED VOLUMES on Religion, History, Biography, Voyages, Travels, Tales and Novels, by standard authors, to which constant additions will be made, for ONE DOLLAR yearly, payable in advance. Printed Catalogues may be had for 4d., at FLYNN'S Circulating Library and Registry Office, 40 Alexander Street, near St. Patrick's Church, October 7.

DEAF AND DUMB INSTITUTE, COTEAU SAINT LOUIS, MONTREAL.

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

The Public in general, as well as the Parents and Guardians of those unfortunate Children, will be happy to learn that this Establishment is under the direction of distinguished and qualified Professors. The Price for Board, with Instructions, will be from Seven Dollars, and upwards, per month, payable in advance, by two instalments. Should Parents or Guardians prefer it, they can board their children outside of the Institution.

Editors of French and English papers are requested to insert this advertisement for one month, with editorial notice, in behalf of the unfortunate Deaf and Dumb. F. A. JACQUES DU HAUT, P't., Director.

WANTED,

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

Applications addressed to the undersigned, will be punctually attended to. LUKE CORCORAN, Sec. Tre. of School Commissioners. St. Alphonse, 15th August, 1857.

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

THE SUBSCRIBER has just OPENED the above Establishment with a varied and extensive assortment of

READY-MADE CLOTHING OF EVERY SIZE AND DESCRIPTION, Made up in the Latest and Most Approved Styles,

Suitable for the SPRING and SUMMER SEASONS, which he is now prepared to dispose of on MODERATE TERMS to Cash Purchasers.

He has also to OFFER for SALE (and to which he would respectfully invite attention) a large and superior assortment of

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

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

D. M'ENTYRE, in inviting the Patronage of the Public, feels confident of being able to give undoubted satisfaction to such persons as may favor him with their patronage. Having engaged the services of one of the Foremost CUTTERS in the Province,

MR. P. O'BRIEN, (For several years in the employ of P. RONAYNE, Esq.) TO SUPERINTEND AND MANAGE

The CUTTING DEPARTMENT, employing the very BEST WORKMEN, and intending to conduct his business in every other respect on the most ECONOMICAL principles—he is enabled to offer inducements to purchasers, such as cannot be exceeded, if even equalled, by any other Establishment in the City, so far as regards

QUALITY OF MATERIAL, CHEAPNESS AND WORKMANSHIP.

He has also made such arrangements, that Garments of all descriptions can be MADE TO MEASURE on the SHORTEST NOTICE; while, as to FIT, STYLE, and WORKMANSHIP, no effort shall be spared to have them made up in a manner that cannot be surpassed elsewhere.

Call, and Examine for Yourself. Montreal, April 23, 1857.

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY.

Silk and Woolen Dyer, and Sewer.

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.

He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, Securing all kinds of Silk and Woolen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

To Intending Purchasers of Indian Lands.

PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal. The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map.

Application by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans. Address, DENNIS & BOULTON, Surveyors & Agents.

Toronto, August 6, 1856.

PATRICK DOYLE, AGENT FOR "BROWNSON'S REVIEW," AND "THE METROPOLITAN," TORONTO.

WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance. P. D. is also Agent for the TRUE WITNESS. Toronto, March 26, 1854.

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

J. FLYNN has the pleasure to inform his old Subscribers and the Public, that he has RE-OPENED his CIRCULATING LIBRARY, in which will be found a choice collection from the best authors of Works on History, Voyages, and Travels, Religion, Biographical Notices, Tales and Novels, to which he will be constantly adding new works (particularly Gerald Griffin's), for which he hopes to merit a share of public patronage. June 25.

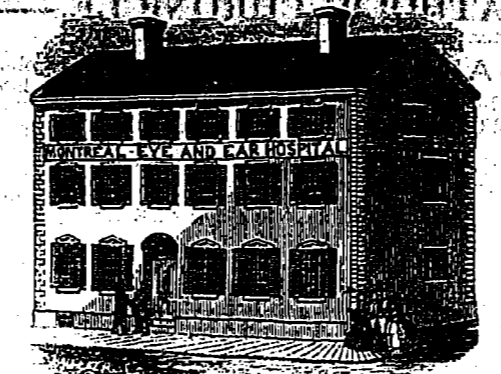
INFORMATION WANTED

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

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

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

W. F. SMYTH, ADVOCATE, D. & J. SAILLIER & CO., Cor. Notre Dame and St. Francis Xavier Sts.



MONTREAL EYE AND EAR HOSPITAL, CONDUCTED BY DR. HOWARD, Oculist and Aurist to St. Patrick's Hospital, AND TO THE MONTREAL EYE AND EAR INSTITUTION.

THIS fine Hospital is for the reception of DR. HOWARD'S PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them.

A careful and experienced Matroness, Nurses and Servants have been engaged; new and appropriate Furniture and Hospital Comforts have been procured; and all the modern improvements requisite for a sanitary establishment have been introduced. HOT and COLD BATHS, &c., &c.

The Hospital being situated in the same building with DR. HOWARD'S Office and the Montreal Eye and Ear Institution, secures to Patients the advantages of a constant supervision, whilst they enjoy, at the same time, the comforts of a private residence; an arrangement which can only be effected in a Private Hospital.

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

FALL 1856.

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

OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE.

BUSINESS CONDUCTED ON THE One Price System.

Goods Marked in Plain Figures.

SALES MADE FOR READY-MONEY ONLY.

As we open no Accounts, we can afford to Sell at a SMALL ADVANCE ON COST.

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

an inspection of which is respectfully solicited by our numerous Customers. MORISON, CAMERON & EMPEY, 288 Notre Dame Street. Montreal, September 26, 1856.

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

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

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

Of the merits of the work, we can safely say, that no biography ever issued from the American Press equals it—it is as interesting as a romance. The Press have been unanimous in praise of the first edition. We give extracts from a few of them: "The book is one of the most interesting, instructive, and edifying that have been produced in our times, and every Catholic will read it with devout thankfulness to the Almighty God, that he has been pleased to raise up, in this faithless age, a layman who can write so edifying a work. It is marked by rare learning, fine artistic skill, and correct taste; and breathes the firmest faith and the most tender piety. His work is as refreshing as springs of water in a sandy desert. Let every one who can read purchase and read this beautiful Life of one of the most lovely and most favored Saints that have ever been vouchsafed to hallow our earthly pilgrimage."—Brownson's Review.

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

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

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

D. & J. SAILLIER & CO., Cor. Notre Dame and St. Francis Xavier Sts.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR, From the worst Scrofula down to a common Pimple.

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

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

Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes. Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruption of the skin. Two to three bottles are warranted to cure the worst case of ringworm. Two or three bottles are warranted to cure the most desperate case of rheumatism.

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

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

For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed. For Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days. For Salt Rheum, rub it well in as often as convenient. On an inflamed surface, you will rub it in to your heart's content; it will give you such relief that you cannot help wishing well to the inventor. For Sores: these commence by a thin, acid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in. For Sores: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.

This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to. Price, 2s 6d per Box. Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury, Mass.

For Sale by every Druggist in the United States and British Provinces.

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

Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children of that class neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. It certainly seems your discovery a great blessing to all persons afflicted by scrofula and other humors. ST. ANN ALEXIS SHORB, Superior of St. Vincent's Asylum.

EDUCATION.

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

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

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

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

Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order.

Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Plugging, Setting, and Extracting of Teeth without pain, and performs Dental Operations on the lowest possible terms.

Setting Teeth from 7s 6d to 15s; Plugging do. from 2s 6d to 7s 6d; Extracting do. 1s 3d. Montreal, May 26, 1857.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

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

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

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

TERMS: The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$160. For Students not learning Greek or Latin, is \$125. Those who remain at the College during the vacation, will be charged extra, 15. French, Spanish, German, and Drawing, each, per annum, 20. Music, per annum, 10. Use of Piano, per annum, 40. Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.

Non-uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

Rsv. P. REILLY, President.

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

BRIMFIELD, MASS., 20th Dec., 1856. DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the common symptoms of a Cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints. EREK KNIGHT, M. D.

A. B. MORTLEY, Esq., of Uxbridge, N. Y., writes: "I have used your PECTORAL myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza. BRIMFIELD, Mass., Feb. 7, 1856. BROTHER AYER: I will cheerfully credit your PECTORAL as the best remedy we possess for the cure of Whooping Cough, Croup, and the chest disease of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our people. HIRSHAM CONKLIN, M. D.

AMOS LEE, Esq., MONTREAL, N. Y., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your PECTORAL by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicine is the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis. WEST MANCHESTER, Pa., Feb. 4, 1856. SIR: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years. HENRY L. BARRE, Montreal.

A. A. HANSEY, M. D., ALBION, MONTROSE CO., IOWA, writes, Sept. 4, 1856: "During my practice of many years I have found nothing equal to your CHERRY PECTORAL for giving ease and relief to consumptive patients, or curing such as are curable."

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

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

ASTOR HOUSE, NEW YORK CITY, March 5, 1856. DR. J. C. AYER, Lowell: I feel it a duty and a pleasure to inform you what your CHERRY PECTORAL has done for my wife. She had been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We tried his kind advice as we were willing for her to be recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and feels herself well. Yours, with gratitude and regard, OHLANDT SHELLEY, of SHELLVILLE.

Consumptives, do not despair till you have tried AYER'S CHERRY PECTORAL. It is made by one of the most skilled chemists in the world, and its curative powers will surpass the highest theories of the virtues.—Philadelphia Ledger.

Ayer's Cathartic Pills.

THE sciences of Chemistry and Medicine have based their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they will unparagonably cure the system of all men. They are safe and pleasant to take, but powerful to cure the most obstinate and dangerous ailments of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purify the bowels which breed and grow distemper, stimulate sluggish or disordered organs to their natural vigor, and impart a healthy tone with strength to the whole system. Not only do they cure the every day complaints of every body, but also formidable and dangerous diseases that have bedded the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of injury. Cures have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. My eminent colleagues and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my Preparation contribute immensely to the relief of my afflicted, suffering fellow-men.

The Agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints: Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a full Stomach, Nausea, Indigestion, Morbid Inaction of the Bowels, and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Cutaneous Eruptions which require an evacuant Medicine, Scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Pimples, Partial Blindness, Stenorrhoea and Nervous Irritability, Derangements of the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

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

Prepared by DR. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. PRICE, 25 Cts. Per Box. FIVE BOXES FOR \$1.

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