

Nahmen to follow their own strange devices, and the latter would all die. Added by knapsacks, crossbelts, and pipes, the sun and the climate would do the business most effectually. Indeed, a helplessness and ignorance of such a force would be tragically fatal.

THE "NO-POPERY" CRY.—The Toronto correspondent of the Montreal Herald proves conclusively, by means of extracts from their election addresses, that the Ministerial candidates at the last general election were, to say the least, as ready to raise the "No-Popery" cry against their opponents, as were the latter to avail themselves of the same cry against the Ministry.

"Will you vote for the man that defended and advocated 'priestly' corporations and has written more strongly in support of them than any man in Upper Canada, until he accepted a paid office on the Globe. Then vote for Wm. McDougall (see article on ecclesiastical incorporations in the Guide).

"Will you vote for the man who supported the Catholic Schools until the Globe hired him to write on the other side? Then vote for Wm. McDougall (see article on the Catholic Schools).

"Will you vote for the man who praised Bishop Charbonnel, aided, abetted, and defended him when he made the attempt to drive the sectarian wedge into our common school system—who has defended Roman Catholics and Catholicism more than any Protestant writer in this Province—denounced Mr. Brown for 'assumed fanaticism' and gross 'bigotry,' whose Protestantism was that of 'fiends and devils,' because he maintained Protestant rights and denounced Papal aggression? Then vote for M'Dougall.

"Will you vote for the man who sustained the Catholic rioters in the bloody massacre at Montreal, called the Gavazzi riots, and unjustly laid the blame on Mr. George Brown, who he accused of bringing him into the Province, called the spirit that prompted and advocated the right of free discussion and free speech, the liberty of a fiend, and such Protestantism the Protestantism of the Devil? Then vote for William M'Dougall. (See article on 1st page Gavazzi riots).

"Will you vote for the man who, in the year of grace 1852, praised Archbishop Hughes of New York, for his doctrines and teachings upon 'religious liberty' and 'Catholicism,' and now, in the present year, shouts 'down with the Papacy,' 'down with Priests and Bishops,' because he wants Protestant voters? Then vote for M'Dougall."

"This is a pretty good 'No-Popery howl,'" adds the writer in the Herald, "from the Ministerial side of the House, which is usually so wonderfully anxious to appear as the patrons of Catholics;" and should, we think, convince the latter how little reliance is to be placed on the liberal professions either of the Ins, or of the Outs.

In answer to an objection that has been urged against the TRUE WITNESS for insisting upon the necessity of a radical change in the school system of Upper Canada, we would reply by citing the words of no less a person than M. Hector L. Langevin; over whose signature we find the following explicit declaration to the same effect, in the Courier du Canada of the 1st of April, 1857; since which date no remedy has been applied to the evils by the writer complained of:—

"The time has arrived to apply a remedy. The reason for delay has past. Every man, who has studied the existing system of mixed schools, admits that it must be changed radically—qu'il faut le changer radicalement—because it tends essentially to destroy all moralising influences, by prohibiting the teaching of religious principles, which are the indispensable base of morality."—Courier du Canada, 1st April 1857.

The opinion of the Courier du Canada some fourteen months ago, is the opinion of the TRUE WITNESS to day. If in 1857 the time for the application of a vigorous remedy had arrived, and the season for delay and temporising had passed, surely the same holds true in 1858. If a radical change in the mixed school system were necessary then, it is to say the least, no less necessary now; and if there be any difference of opinion betwixt us and the Courier du Canada upon any one of these points, it is certainly not because we have changed, or in aught modified any of our once held opinions. It would be well for the interests of our Catholic children in the Upper Province, if Canadian Catholic members of Parliament were to adopt the same firm and independent tone in the House, as that in which Catholic journals gave utterance to their opinions last year through the columns of the press.

The Guelph Mercury mentions the burning of the new Catholic Church in Mount Forest, and adds that there can be but little doubt that it was the work of an incendiary. With an Orange Attorney-General, we must make up our minds for the constant recurrence of such outrages against Papists.

AGENTS FOR THE TRUE WITNESS. Alexandria—Rev. J. J. O'Connell. Adelaide—Rev. J. J. O'Connell. Albany—J. Doyle. Amherstburg—Rev. J. Roberts. Antigonish—Rev. J. O'Connell. Archa—Rev. M. Girouard. Belleville—M. O'Dempsey. Brockville—Rev. J. R. Lee. Brockville—P. Eurlong. Brantford—W. M. Hanamy. Coburg—M. M. Kelly. Cornwall—J. Knowlson. Chambly—J. Hackett. Cornwall—Rev. J. S. O'Connor. Compton—Rev. M. Daly. Carleton Place—Rev. E. Dunphy. Deseronto—J. M'iver. Dundas—J. M'Gonard. Egansville—J. Bonfield. Eastern Townships—P. Hackett. Drummond—Rev. M. Paradis. Farmersville—J. Flood. Gananoque—Rev. J. Rossiter. Hamilton—P. S. M'Henry. Huntington—C. M'Paul. Ingersoll—Rev. R. Kelehor. Kemptonville—M. Heaphy. Kingston—M. M'Namara. London—Rev. E. Bayard. Lochiel—O. Quigley. Loderburg—T. Daley. Lindsay—Rev. J. Farrelly. Lacolle—W. Harty. Merrickville—M. Kelly. Millbrook—P. Maguire. Niagara—Rev. M. Wardy. Oshawa—Rev. M. Proulx. Prescott—J. Ford. Perth—J. Doran. Peterboro—T. M'Gabe. Picton—Rev. M. Lalor. Quebec—M. O'Leary. Rowdon—Rev. J. Quinn. Renfrew—Rev. M. Byrne. Russelltown—J. Campion. Richmond Hill—M. Teely. Richmond—A. Donnelly. Sherbrooke—T. Griffith. Sherrington—Rev. J. Graton. Summerstown—D. M'Donald. St. Andrews—Rev. G. A. Hay. St. Athanasie—T. Dunn. St. An de la Pointe—Rev. M. Bourrett. St. Catharines—Rev. M. Fulvay. St. Raphael—A. M'Donald. St. Remi—H. M'Gill. St. Romuald d'Etchemin—Rev. M. Sar. Toronto—John Heenan. Tinswick—T. Donagan. Toronto—P. Doyle. Templeton—J. Hagan. West Osgoode—M. M'Voy. Windsor—C. A. M'Intyre. York Grand River—A. Lamond.

HOOFLAND'S GERMAN BITTERS. Prepared by Dr. C. M. Jackson, No. 418 Arch Street, Philadelphia, Pa. READ WHAT IS SAID OF THEM. Scott, Cortland Co., N. Y., March 21st, 1857. Dr. C. M. Jackson, Dear Sir—In behalf of the afflicted, I pen a few lines to you. I have suffered and doctored myself, and know how to pity those in a like condition. Until I commenced taking your Bitters last summer, I was not able to do any thing, or even to sit up any considerable length of time. Before I had taken the first bottle I felt like a new man, and now, after having continued the use of them for a short time, in the worst season of the year, I am able to labor hard every day. To say the least, I think I have received more benefit from the Bitters, than all other medicines I have taken. I have not only used your Bitters myself, but have given bottles and parts of bottles to those complaining of Dyspepsia and Liver Complaint, and in every case, they tell me they have taken no medicine so beneficial as the Bitters. Respectfully yours, JAMES VON BENSCHOTER. The Bitters are sold by druggists or storekeepers in every town and village in the United States, Canada, West Indies and South America, at 75 cents per bottle. For sale by all Druggists, in Montreal.

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The reason why people are so distressed when sick and why so many die, is because they do not get a medicine which will pass to the afflicted parts, and which will open the natural passages for the disease to be cast out; hence, a large quantity of food and other matter is lodged, and the stomach and intestines are literally overflowing with the corrupted mass; thus undergoing disagreeable fermentation, constantly mixing with the blood, which throws the corrupted matter through every vein and artery, until life is taken from the body by disease. Dr. Morse's PILLS have added to themselves victory upon victory, by restoring millions of the sick to blooming health and happiness. Yes, thousands who have been racked or tormented with sickness, pain and anguish, and whose feeble frames, have been scorched by the burning elements of raging fever, and who have been brought, as it were, within a step of the silent grave, now stand ready to testify that they would have been numbered with the dead, had it not been for this great and wonderful medicine, Morse's Indian Root Pills. After one or two doses had been taken, they were astonished, and absolutely surprised in witnessing their charming effects. Not only do they give immediate ease and strength, and take away all sickness, pain and anguish but they at once go to work at the foundation of the disease, which is the blood. Therefore, it will be shown, especially by those who use these Pills, that they will so cleanse and purify, that disease—that deadly enemy—will take its flight, and the flush of youth and beauty will again return, and the prospect of a long and happy life will cherish and brighten your days.

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DR. MORSE'S INDIAN ROOT PILLS. DR. MORSE, the inventor of MORSE'S INDIAN ROOT PILLS, has spent the greater part of his life in travelling, having visited Europe, Asia, and Africa as well as North America—has spent three years among the Indians of our Western country—it was in this way that the Indian Root Pills were first discovered. Dr. Morse was the first man to establish the fact that all diseases arise from IMPURITY OF THE BLOOD—that our strength, health and life depended upon this vital fluid. When the various passages become clogged, and do not act in perfect harmony with the different functions of the body, the blood loses its action, becomes thick, corrupted and diseased; thus causing all pains, sickness and distress of every name; our strength is exhausted, our health we are deprived of, and if nature is not assisted in throwing off the stagnant humors, the blood will become choked and cease to act, and thus our light of life will forever be blown out. How important then that we should keep the various passages of the body free and open. And how pleasant to us that we have in our power to put a medicine in your reach, namely Morse's Indian Root Pills manufactured from plants and roots which grow around the mountainous cliffs in Nature's garden, for the health and recovery of diseased man. One of the roots from which these Pills are made is a Sndorific, which opens the pores of the skin, and assists Nature in throwing out the finer parts of the corruption within. The second is a plant which is an Expectoant, that opens and unclogs the passage to the lungs, and thus, in a soothing manner, performs its duty by throwing off phlegm, and other humors from the lungs by copious spitting. The third is a Diuretic, which gives ease and double strength to the kidneys thus encouraged, they draw large amounts of impurity from the blood, which is then thrown out bountifully by the urinary or water passage, and which could not have been discharged in any other way.—The fourth is a Cathartic, and accompanies the other properties of the Pills while engaged in purifying the blood; the coarser particles of impurity which cannot pass by the other outlets, are thus taken up and conveyed off in great quantities by the bowels. From the above, it is shown that Dr. Morse's Indian Root Pills not only enter the stomach, but become united with the blood, for they find way to every part, and completely rout out and cleanse the system from all impurity, and the life of the body, which is the blood, becomes perfectly healthy; consequently all sickness and pain is driven from the system, for they cannot remain when the body becomes so pure and clear.

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