

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

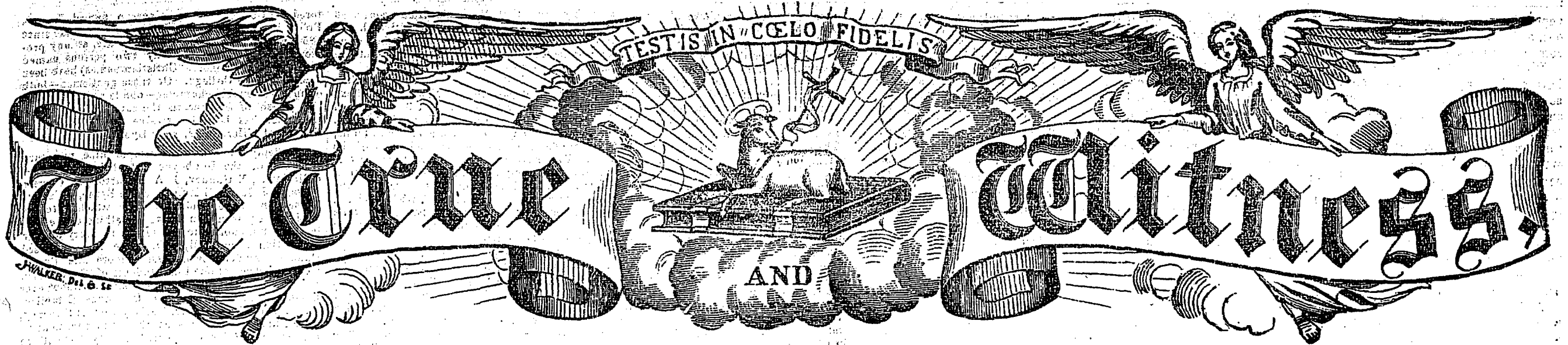
- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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



CATHOLIC CHRONICLE.

VOL. XIV.

MONTREAL, FRIDAY, JUNE 17, 1864.

No. 45.

THE BENEDICTINE NUN: A TALE OF OUR LADY OF FOLGOET.

A TALE FROM BRITANNY.

(Concluded.)

On his return to the chateau, the messenger was met by Ernest, under whose command he was, and he could not avoid rendering an account of his absence: upon which Ernest took the packet and the key, of which Archaro was the bearer, and timidly mounted the turret stairs. Blanche, eager for her reply, hurried to the door, but drew back in consternation when she saw who it was that bore her answer.

'You are angry, Blanche, at my intrusion,' he said, placing the packet on the table.

'I am not angry, Ernest,' she replied, in a tone at once grave and sad; 'but I am grieved to see you here, and hoped that both of us would have been spared this interview; but since it must be so, what is your will with me?' and she turned calmly towards him.

It was then Ernest fell at her feet, and poured out his whole heart before her, picturing the utter wretchedness or supreme happiness of his future life, according to her decision. Sincerity was on his lips, and his heart spoke audibly in his behalf: the perfection of manly beauty and grace was in every motion. 'Give, O give me but one chance against my competitors, and leave the rest to me.'

Blanche faltered, as she saw all that her heart coveted pleading for more than life before her; her features became fixed as marble, but no outward sign betrayed the conflict within. At length, she said, in a calm but subdued voice, 'Rise, Ernest, nor remain in that position; had I been free, you would have needed no advocate, and I would have wrung from my father an unwilling consent. But I have no choice. Remember there is one whose consent is as necessary as that of an earthly parent—God, the father of us all, and unworthy as I am, he claims me for his spouse. Your faith and generosity will help you to bear patiently till you can rejoice in the sacrifice; and now leave me till to-morrow, when I will make public my determination.'

Ernest yielded in silence, and Blanche, forgetful of her own anguish, prayed earnestly that he might be supported in the disappointment that awaited him.

The morning was now far advanced, and Blanche's attendants came to assist in her toilet, but she required not their services.

There was a portentous silence in the hall of Rohan as the appointed hour drew nigh, but the baron was calm in his great will, assuring himself that his daughter would give way before his unyielding decree. As the clock struck, Blanche presented herself, but she did not take her place as before under the canopy; she advanced a few steps only; a universal consternation seized the assembly, when they saw her clad in the Benedictine habit, instead of the gorgeous apparel of the preceding day. While they were still under the shock of this first surprise, in a clear voice, with great dignity and modesty, she thus addressed them:—

'Honored father, my kinsmen, my friends, and all you who make up this brilliant assembly, which, alas! is but a cloudy scene for me, know that, whilst I was but a child, my infant heart had shot forth tendril of affection that wound themselves about one youthful as myself; nor knew I of the strength of these first feelings, till I was snatched away, and placed within the convent walls. My heart struggled within me, and oft winged its way back to its cherished companion; but day by day thoughts were led to contemplate another, who was shown to be the only object worthy of my affections. As womanhood approached, my childish sapling paled beneath the shade of this broad tree of love, whose roots, entwined about my heart, shot from the inmost recesses of my soul; and who dare dispute this object of my choice? You are rich, but his wealth is unbounded; you are powerful, but his power has no limits; your love may be sincere, but time will mark its duration. So great, my lord, that at his bidding I would fly to the ends of the earth. Yet he is kind as he is great, and he exacts not this; but only asks that I should quit this dangerous world, and dwell with him beneath the cloistered roof.

'That it may lack nothing in its agreeableness to God, Holy Church asks a parent's blessing on this choice of life; and should it be denied, requires the longing child to wait patiently till Providence shall open a way for the free action of its will; and so it has fallen out; for had my honored father given me no choice, patience would have been my only remedy; as it is, I am free; and may God in His mercy help me; for if He is for me, who shall be against me? In His name, then, I renounce my prospects of wealth, worldly honors, and marriage. I renounce the inmost affections of my heart; I renounce my parents' and I am renounced; I renounce my home and name; I accept my disinheritance; and I invoke the blessing of God on those who shall

replace me; I claim, upon the honor of de Rohan, the decree that has been passed against me, and I turn from the halls of my ancestors full of charity and of love. But ere I pass these gates, let me remind my father, not in inspired nor prophetic words, but simply in those of worldly prudence, that though he has evidence of my brother's fall, he has none of his death; and he may yet return; and I shudder to think that, through me, he might have passed his heritage to another. It may be that an ever-watchful Providence has put the decision in my heart, for the salvation of us all.'

Blanche immediately quitted the hall alone, for the suddenness of the change, and the menace of the baron, paralyzed all, and none, not even her attendants, dared to follow her.

Long and deep was the silence that reigned after her departure. At length astonishment gave way to feelings of pity, sympathy, and admiration. The last words of his daughter had struck deeply in the heart of De Rohan. Was it possible that his son still lived? Yet he felt bound by a fatal and false honor to abide by his decree. His disappointed guests refused his proffered hospitality, and went their several ways—hence the Chateau de Rohan, the nucleus of all that was gorgeous and great in Brittany, became silent as the tomb.

Blanche, unattended, save by Him whose cause she had espoused, was on her way to the Convent of St. Iva; her heart was great, her resolution firm, though many a tear fell upon her feet as she hastened on her solitary journey.

Anticipating the result of the day, the Lady Abbess had sent some attendants to a height commanding the road for some distance, in the direction of the Chateau de Rohan. At the moment Blanche distinguished this welcome escort, her ear was arrested by the sound of stifled sorrow, which a too sensitive instinct told her was from Ernest. She stopped, but turned not, and said, in a tremulous but under tone, 'Ernest, farewell!' adding, with more firmness, 'Go, and do thou likewise.' It was, indeed, he, for the hope was dead within him, he determined as a last tribute of affection, to follow and protect her at a distance unseen, and then to take a silent farewell for ever. The sudden appearance of those sent to meet her surprised his resolution, and his anguish became audible, in spite of himself. Blanche continued her way, but Ernest turned and fled upon his footsteps, as though he feared to trust his resolution at a slower pace.

Night had set in as Blanche and her attendants approached the gates of St. Iva; the sound of music in solemn chant was heard, and the Lady Abbess, attended by the whole community, came to meet her, for the safety of whom they had so earnestly offered up their prayers. The long procession wound its way into the chapel, where, after a short pause, all burst forth in a hymn of joyful praise and thanksgiving, at the end of which, Blanche, exhausted with fatigue and anxiety, fell into the arms of the Lady Abbess, near whom she had been standing.

For some days she was not permitted to leave the chamber that had been prepared for her. Nothing could exceed the care and tenderness with which she was nursed; at length, however, the fever subsided, and she urged her desire to enter upon the duties of a novice. When she had sufficiently recovered her strength, she was conducted to the cell of Sister Cyril. This in the eye of the world was but a poor and gloomy abode; the walls were almost as circumscribed as a tomb, they were bare of all ornament, except a crucifix, an image of our Blessed Lady, and a little picture of St. Cyril, the patron saint of the tenant of this little cell. From an opening in the wall, at the end of a long avenue, could be seen the great crucifix of the cemetery; on a little table lay a chaplet and an illuminated book of hours. Raising herself somewhat from her mattress, Sister Cyril, addressing Blanche, said, in a voice, the weakness of which was compensated by the extreme deliberation with which she spoke—'Our good mother, the Lady Abbess, has confided you to my care; though unworthy of the charge, confident in the help of heaven, and being assured of your docile co-operation, I undertake it in the spirit of holy obedience, and for the honor and glory of God. Look not back on that which you have left behind; remember that you give the past for the future, and let your first sacrifice be your last, so shall the Lord take the weight upon himself. You will henceforth bear the sweet name of Mary, in honor of our common mother. If you have received great graces, remember this is a cause for greater humility on your part. We must press forward towards the goal of perfection in the practice of charity, in prayer, mortification, and abnegation; in fine, the virtues and merits of a religious life, offered in the wounds of Our Saviour, for ourselves and for others. And what, my child, can be more glorious than to pass our lives in carrying such a cross in the ensanguined track of Our Saviour's feet, in humble atonement for our sins and the sins of others, and for

the obtaining of grace for the salvation of their souls? This is what we propose; receive the truth courageously, and prepare for the combat, for you have an enemy to contend with who will dispute the victory inch by inch, and hour by hour; pride is in his ranks, your bucklers must be humility. Be on your guard against all delusions. Humiliation is the royal road all the saints have travelled, and it is paved with gold; we must commence by bearing it, continue by seeking it, and conclude by loving it, and this for Christ's sake. This road commences with what is meanest on earth, and terminates in heaven.—Have always in your mind the Holy Family at Bethlehem. The humble dwelling of the mother of God, where the King of Kings and sweet St. Joseph dwelt, has been preserved to us by repeated miracles, whilst the contemporary palaces of kings have not one stone left upon another. Endeavor always to imitate the virtues of her whose dear name you bear; and when you do aught for one of your sisters, think of the love, and care, and patience with which Mary wore the seamless coat in which Jesus suffered. Let nothing discourage you, for the fire of grace will burn within the heart in proportion as the members suffer; and that spirit is transparent with light which staggers under the cross. In every sister, nay, in the humblest servant, you may daily detect some virtue which to edify and instruct yourself—in one it will be charity, in another patience, in another zeal; gather all these flowers, and carry them in your bosom, that their sweet odor may refresh and encourage you on your way, and may God be always with you.'

When Sister Mary raised her eyes they were bathed in tears, and, embracing the feet of Sister Cyril, with a look of ineffable love and veneration, she withdrew silently and meekly from the cell.

On Ernest's return to the chateau his hours at first almost insupportable; his heart was desolate, and his only consolation was in thinking over the past and considering whether there was yet anything he could do to be agreeable to the memory of Blanche. One reflection took entire possession of his mind, and summoning Archaro he desired him to prepare immediately to accompany him on a long journey.

At the break of day, well armed, and each with a belt of gold pieces round his waist, they left the chateau. Ernest was mounted on a stout horse, but Archaro set out on foot, scorning all other modes of travelling.

Meantime, under the particular guidance of Sister Cyril, Sister Mary made rapid progress in the duties of religious life, and when the twelvemonth of her novitiate had nearly expired she was pronounced sufficiently prepared to take the vows required by the Benedictine rule. It was at this epoch, as the shades of evening set in, that a small cavalcade approached the convent gate; they bore a litter, and asked hospitality for a wounded man. The necessary accommodation was quickly prepared in the building set aside for visitors. The leader of this band having carefully seen that his charge was comfortably provided for, rode on to the Chateau de Rohan. Great was the joy of Sister Mary to discover that the suffering tenant of the litter was her brother. His faithful attendant Archaro related to her the dangers and hardships Ernest had gone through in fulfilling what he considered a sacred mission from her, and which ended in her brother's discovery and ransom. The latter now suffered more from weakness consequent on his imprisonment and long journey than from the effect of his wounds.

Sister Mary, however sensible of this last act of devotedness so honorable and so disinterested on the part of Ernest, allowed no human sensibility to take possession of her feelings—at the same time she fully appreciated his motives in thus avoiding an interview. From this moment she made it one great object of her prayers that he too might enter the holy gates and seek peace where alone it was to be found.

The rejoicing at the chateau may be well imagined; the Baron de Rohan trembled at the abyss from which he had escaped, and was truly grateful to God for thus preserving him.

In the meantime the day for Sister Mary to take her religious vows arrived; her brother was sufficiently recovered to be present, and her father led her to the altar and resigned her into the hands of the ministers of religion, and her mother could now give vent to her long-stifled feelings of pious joy without fear of reproach. Ernest, too, was changed; his great passion had become consumed in its own fire; the grace of resignation had been given him, so that he could bear to be present at this ceremony; soon after which he had the happiness to enter a religious order himself.

Sister Mary made such progress in wisdom and piety that at the death of Sister Cyril, she was chosen to replace her, and after a long life of edification to all, she at length died in the odor of sanctity.

PASTORAL LETTER OF H. E. THE CARDINAL ARCHBISHOP OF WESTMINSTER,

Enjoining the Collection for the Building of Churches and Schools in the Arch-Diocese, on Trinity Sunday, 1864.

Nicholas, by the Divine Mercy of the Holy Roman Church, of the title of St. Pudenciana Cardinal Priest, and Archbishop of Westminster.

To our Dearly Beloved Children in Christ, the Faithful of our Archdiocese, Health and Benediction in the Lord.

The recurrence of Trinity Sunday brings before us the repetition of an annual and most important observance, that of exhorting you to contribute towards the fund for erecting churches and Schools in this Archdiocese.

No day could be more appropriately devoted to such a purpose than this. For, as we may not lay any other foundation under what we build for the religious teaching of our flock, than that which our Lord Jesus Christ has laid, the Mystery of the ever Blessed Trinity, the fundamental doctrine of all true Christianity, may be well considered the very groundwork of our intentions and desires, of our suggestions, and of our co-operation.

It is a topic on which we might, indeed, flatter ourselves that we need not address you; for nothing that we may say, can bring this sublime doctrine more vividly before you, or more enliven your faith in it, than the daily and almost hourly declarations of it, which your religious practices elicit from you.

You open your eyes each day, and you close them every night, by the sign of the Cross, 'in the Name of the Father, and of the Son, and of the Holy Ghost'; you begin every prayer under the same invocation; every litany, and the most solemn act of your worship, the Sacrifice of the Mass, commences with the same profession of your faith: Baptism, Confirmation, and Penance are administered with this triple invocation. In fine, the main scope of every creed is to teach distinctly, and inculcate the solemn and sacred principle that this doctrine, 'is the Catholic Faith, without which one cannot be saved.' (Athan. Creed.) And the summary declaration of this dogma, with that of the Incarnation, constitutes, principally, your familiar 'Act of Faith.'

Not only, therefore, is the divine doctrine kept always before you, but you make such constant profession of it, that it may seem unnatural rather than superfluous, for us to address you on the necessity of fidelity to this belief. Yet it is too true, that a feeling necessity, 'the charity of Christ presseth us' to do so.—(2 Cor. v. 14.)

Blessed, indeed, are you, poor and little ones of Christ, to whom the Father has revealed those sublime truths, 'which He has hidden from the wise and prudent ones.' (Luke x. 21.) You, in the simplicity of your hearts, accept the faith which your fathers held before you, and repeat the profession of it, without a blush on your faces, or a doubt in your hearts.—Your walk on a path, which, if rugged under your feet, is serene over your head; on which the sun of truth and justice shines unclouded, fighting and guiding you athwart all snares and perils, till you knock at the gate which opens to the pass-word so familiar to your lips, the invocation of the Adorable Trinity.

Pardon, and pray for us, ye faithful, guileless souls, if secure of your Faith, we turn ourselves to-day, rather to those who, in worldly knowledge more instructed, are thereby more exposed to dangers in their belief.

We do not allude now, dearly beloved children, to fanciful theories of theological doctrine, which with alluring baits, try to draw us away from our firm reliance on the Holy Apostolic Church, as the only divinely appointed Teacher of revealed Truth. To sacrifice Faith to Charity seems, at first sight an impossibility; the two virtues are inseparable on earth. Yet it has been insinuated that the Church might surrender part of her invariable teaching on the dogma of the Blessed Trinity, out of kindness to schismatics, whom this suppression of her doctrine might reconcile to her communion. And if this is deemed not too great a sacrifice, we may easily imagine how readily lesser obligations to unity are contemplated.

This, however, is not the suitable occasion for addressing you on this grave subject. We feel now a more urgent necessity to speak on present and sensible dangers.

We cannot shut our eyes to the aim or tendency of modern science; which is, to demand not equality but supremacy, not a fair balance but a loaded scale, whenever it seems to come into competition with the claims of revelation. The moment the two appear to contend, in disagreement, for the belief of man, science at once exacts that all else should give way; and unfortunately, too many yield immediately and surrenders at discretion.

The boldness of assertion, the doubtfulness or inadequacy of proof, the crudeness of theories, the vagueness of conjecture, the contradictions of solutions, the monstrous fabulousness of com-

putations, the fanciful co-ordination or subordination of assumed facts, the hasty adoption of unverified observations, the inconsistent combination of all these together, are pressed upon us, as composing an argument or a system of belief, which not so much sets aside as overthrows the whole of Christianity, and makes it become a mere heap of antiquated, almost antediluvian formation.

The stump of a fossil tree, the bones of an extinct animal, a broken skull found in some inexplicable place, but requiring a solution equally from our assailants; nay, a potsherd, a sea-shell, the piles of a lake village, the rudiments of stone instruments, all things—anything is heavy enough to turn the scale in favor of what is called reason.

And we are ridiculed as fearing, or opposed to, science, as narrow-minded and hoodwinked bigots, for not at once adopting this confused mass of immature *geognosy*, and sacrificing, in honor of our acceptance, whatsoever has been to us venerable, whatsoever holy, whatsoever truly whatsoever of good fame, whatsoever true and just, whatsoever has been hitherto to us the light of our eyes or the joy of our hearts, what has made us and kept us virtuous, hopeful, consoled, happy through our dark or rugged way on earth, and has sustained our heads above the billows, and our souls above the troubles, and anxieties, and the anguish of life.

We pause in vain. We are calmly and composedly placing in the opposite scale many and dear considerations. We have before us a prescriptive authority in records of several thousand years ago, discussed, disputed, and always victorious, running down a channel that seemed scooped out for it through primeval rivers, lined with monuments, beyond which man has left no articulate memorial—cuneiform or hieroglyphic; all marvellously attesting, by consenting and concurrent testimony, the accuracy of those sacred volumes; then interwoven with what the West considered ancient, and the East modern, the annals of the Ptolemies and the Seleucids, till the stream of primitive history, with its evidence of prophecy still in course of verification, drops silently into that deeper, nobler, and more magnificent cistern, where it mingles with the living waters of a new dispensation, thence to issue with all the new qualities—evidences, proofs, and applications which are concentrated there.

And this great current of anterior witnessing strengthened by every ancient tradition, even by the semi-historical fables of savage tribes in both hemispheres, comes to us only as preparation for that newer revelation which opens another dispensation to the world, moral, social, civil, international and religious, and remains unconquered, amidst enemies, till the present day.

Here we meet with such a strange superhuman overweight of proof, as seems to master every possible objection, and to leave no alternative for a second solution. For, in addition to all, that miraculous works and prophetic sayings, and new moral precepts, a fresh philosophy, theology, and social code issuing from illiterate men, in the midst of a most brilliant age,—and accepted, can give of evidence; we have to throw into the balance the vastest empire ever known, subdued when at its greatest might; the entire world reformed, transformed into a new condition by a new legislature, promulgated by ignorant men, propagated by weak men; proved and pressed on acceptance by men in prison and in the stocks, under the scourge and the knife, on the rack and the gridiron; till the whole empire and the entire globe rolled spontaneously to the feet of a Galilean, crucified on the Janiculum.

Strange evidences indeed, and unrivalled, of Truth! To which we may add the brilliant examples of a virtue, a purity, and a saintliness, unknown before this new law of men; the splendid renovation of society and the civil state, the later, the new learning, new arts which it elicited from whatever was worth preserving in previous civilisations.

Then comes, in corollaries and deductions from the principles, either discovered, or for the first time grasped by this new system, professing to be divine and not human, the complete recognition of mighty claims, and rights before unknown; the sacredness of the kingly guardianship of public interests; the legitimate and indefeasible prerogatives of the subject; those more tender, of woman and of the family; the recognised place of the poor and the unfortunate in society; nay, the inalienable human rights of the delinquent, the captive, and the slave.

Now all this, and much that we omit, as testimony to the truth and certainty of the primitive records of man. For they who have transmitted them to us as such have given, in all that we have said of them, their pledge of veracity; the evidence of their inability to lie. And this veracity has been severely tested, by scepticism from Julian the Apostate to Voltaire; and yet it has been believed in, and its teachings have been ac-

cepted by more learned, more acute, more serious, and more irreproachable men than ever combined in defence of any system or theory.

Well then, dearly beloved children, in Christ have we not a right to put all these grave, and solemn considerations against a solitary cranium, antiquated fish-bone, or a fragment of pottery.

But no; eternal truth will still prevail, when temporal sciences shall have revised its wisdom, and brought it into harmony with the moral evidences which surround and support revelation.

And now, dearly beloved, you may ask, how we connect these earnest protests against the supposed discoveries of recent science, with the particular occasion of this day's mystery?

It is not merely that the admission of what are considered the modern conclusions of science involve the surrender of all mysteries, and make reason, and not revelation, the guide and guarantee to truth.

For when you heard that sublime colloquy in Unity, which opens the first history of man on earth, that solemn and mysterious speech, which God is said to have breathed forth in the silence of His eternity.

You have felt that this effigy of the Holy Trinity, designed in your triple spiritual powers, was not to be defiled by sin, nor trampled upon by mean desires; that it consecrated you and endeared you to God; that it was destined one day, as the Church sings of Magdalen, to be cleansed and laid up in the eternal treasury.

Your strongest support and your sublimest aspirations were centered in this belief and hope that you were made to the likeness of God in Trinity. Science, so called, pretends to annihilate this belief, and so deprive you of your most ennobling and consoling principle of life and action.

No, if science, as now read by too many, says true, there was no time when God could have created man; no moment in which He could have impressed on Him His own divine image. The human race, according to this version, springs from some scarcely organized rudiment of matter, which gradually went on, through millions of ages, unfolding its means and powers of life.

God help us? that many should have allowed themselves to accept such an origin; while a whole host of proofs assigns to us that of revelation, makes man the bonding link between unthinking matter and the breath of God, which rendered him sentient, reasoning, moral, and imperishable.

And now, perhaps, a second question awaits us:—Has anything occurred to make these warnings especially requisite at this time, beyond the increasing tendency to liberalism in religion, and the ease with which are adopted conclusions of rationalism, that have been of late years spreading?

Most certainly, dearly beloved children, there have been growing in the last few months alarming symptoms not merely of religious indifference but of betrayals of the Faith, by those to whom the public will of this country had entrusted its guardianship, at least in what is broadly designated Christianity.

Some months before his visit, this soldier and statesman, assuming the highest possible position, addressed a letter to the English nation, dated September 28, 1862. From it we extract the following passage:—

The initiative that to-day belongs to you, might not be yours to-morrow. May God avert this! Who more bravely took the initiative than France in 89? She, who in that solemn moment gave to the world the Goddess Reason, levelled tyranny to the dust, and consecrated free brotherhood between nations.

Need we say, that without our specifying other doctrines, there was enough in what we have mentioned to evoke from long torpor, and bring into fearless activity, any power, preservative or curative, antidote or medicine, which lay in the hands of that body, to which the bulk of the people look for religious teaching, or for guidance in their own more humble enquiries?

Answers, totally inadequate, have indeed appeared from other contending scholars. But from those who hold, by law, the office which St. Paul describes as full of corrective energy, there has been no active demonstration of consciousness of its possession; no efficacious re-proving, entreaty, rebuking, in all patience and doctrine.

May we not, therefore, conclude, that this supposed teaching body feels within itself that want of power to act, which instinct makes us feel, when in the presence of a wide chasm, that our body would refuse to obey our will, should this impel us forward over it; and that our attempt to leap it must end in an ignominious fall?

In fact, so unreluctant has it shown itself, now as ever before, on its own inborn, or heaven-granted, authority and success, that this most solemn and purely religious controversy has passed into the hands of laymen, from the hall of the priests to the tribunal of Cæsar.

It is that the supposed conflict between religion and reason, as it is called, aims at depriving you of one of your noblest and most consoling convictions, one which associates your very natural privileges with the doctrine of the Blessed Trinity.

For when you heard that sublime colloquy in Unity, which opens the first history of man on earth, that solemn and mysterious speech, which God is said to have breathed forth in the silence of His eternity: 'Let us make man to our own image and likeness; (Gen. i. 26), and when you further learnt, that this divine proposal was carried into effect, 'To the image of God He created him' (27); and when finally you were taught, from the very dawn of your reason, that this image of God in Trinity is stamped on your individual soul, as clear as was Cæsar's on his com of tribute; O Christian! O Catholic! you accepted, and you have fostered this belief as a treasure better than gold.

And so may any one, secretly, deny that eternal fire of the Judgment to come, which is more effectual for converting sinners than the reading of God's word, which terrified Felix in his powerful wickedness, and Simon Magnus in his cunning impiety.

When we see the foundations of revealed Truth thus sapped and abandoned, after a short and ineffectual struggle, by those placed on its walls to defend them, must we not be anxious, and even weep? Must we not feel dismayed at contemplating the gulph of infidelity towards which the bark abandoned by its steersman, is evidently drifting?

But still more, must we not speak out, believing as we do, and proclaim that to us is entrusted a true and terrible responsibility to uphold revealed doctrine? Must we not lift up our voice and protest, in the name of the Catholic Church, against any weak surrender of our sacred deposit or any attempt to lessen it, by whomsoever made, and by whomsoever coincided in? For Zion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest.—(Is. liii. 1.)

And now, a more recent occurrence leaves us no alternative but to express our feelings, an occurrence which cannot but afflict us, as most humiliating to Christianity itself. For, although we may not allow any spiritual power or ecclesiastical claim to those who took part in it, yet we most fully recognize their high civil position and the influence of their example, and the face of deductions from it on the bulk of the nation, which attributes to them a still more exalted and sacred position.

Within these few weeks, a man of celebrity in his own country, only connected with this country by admiration on his side, and helpful co-operation, here, with all his schemes, paid England a visit. He was welcomed by many nobles with magnificence, and by multitudes with enthusiasm. With all this, we have nothing to do.

We are often warned not to presume to give an opinion on public matters, as beyond the sphere or above the capacities of Churchmen. We leave, therefore, the deserts of this public man to more competent authorities. We leave the military character of one who was made prisoner in battle against his own sovereign's troops, and who was wounded by a missile from his armoury, to those gallant men, who never paid such homage to a Napier or a Olyde but who have ever considered that a soldier's loyalty and honor should be as spotless and as highly cherished as his sword.

We leave to our statesmen of every party to pronounce on the place to be accorded in their ranks, to one who to-day advocates and perpetrates the destruction of thrones, and gives public rewards for the attempted assassination of kings; and to-morrow exhorts his fellow-subjects to reject the constitutional government of his country; and centre all authority in a despotic dictatorship.

But one thing, at least, there is on which we have a right to judge, to feel, and to speak. Touch religious matters with scorn and bishopery, speak contemptuously of what we most reverence and love; and you touch the very apple of our eye, and we have a right to cry aloud, with pain, perhaps with shame.

Many of you doubtless know what France, drunk with the spirit of irreligion and disloyalty, did to inaugurate, the Goddess of Reason, and give her solemnity to the world. To those who do not, it may suffice to say, that whatever the Prophet and our Lord meant by the 'abomination of desolation,' standing in the holy place, this expression was here verified most literally. The triumph of Rationalism over Christianity was symbolized by a hideous, immoral monstrosity, too detestable to be described.

This representation, by an act of sacrilegious solemnity, of the victory by reason over revelation, was thus enlivened in an address to the British nation, by the man to whom it is said English ladies knelt. Be it so. The French nation was extolled for that obscene worship, and is reprobated for having repented of its maddest wickedness. And in conformity with this praise and this blame must the religion of its utterer be considered to stand.

Not in the common crowd, not mingled with Dissenting Ministers, in the general levees, but standing apart, elaborately separated, and no less studiously collected, the leaders, we will not say, the representatives, of the Anglican clergy, three and three from each highest class of the national hierarchy came forward, not as statesmen, not as soldiers, nor as worldlings—but before as priests and bishops—to greet the man who has preached to them doctrines, and applauded to them practices, far beyond those in wickedness, to the proclaimers of which the Word of God forbids us to say, 'God speed you!' With one hand grasping the right hand of him who had called on them, indirectly at least, to install the Goddess of Reason on the altars of their Ministers—for this was what France did—with the other feebly condemning the doctrines of that Goddess.

Oh, pity, pity! at least, if not worse, that such a spectacle should have been exhibited to England, at the time, the moment, when every energy of every hand should be put forth, not to dally with, but to crush the spirit, however embodied, of infidelity, as well as disloyalty!

And now, dearly beloved, must not we who value consistent truth—revealed truth, Apostolic truth, the truth that rests on the teaching of the Church—boldly assert our rights to teach it, however others may either vacillate or shrink in its plain delivery? We stand on our own ground here, within our own holy place. And we ask you to co-operate with us in our effort this day to multiply the number of those churches and schools into which the spirit of irreligion will never creep, nor any tampering be allowed with the faith of our fathers.

And may the Grace of God in Trinity, Father, Son, and Holy Ghost, strengthen our works in you, and make them fruitful; now and to eternal life.

Given on Pentecost Day, and ordered to be read in all the churches and chapels in this Archdiocese, on Sunday next ensuing, May 22nd, 1864, when a collection will be made in aid of the fund for building churches and schools in the Archdiocese.

N. CARD. WISEMAN. F. O'CONNOR SEARLE, Secretary. Lamartine's 'History of the Girondists,' Vol. III., p. 302—Bohn's Ed.

IRISH INTELLIGENCE.

DEATH OF THE REV. JOHN MULVHILL, DUBLIN.—We deeply regret to announce the death of this most amiable and zealous young Clergyman. The sad event took place yesterday morning at the Chapel House, Angler-street, after a brief illness, with which he was first attacked on last Saturday week, and the melancholy result of which, it is apprehended, was accelerated by a scrupulous fulfilment of the duties of his sacred office.

That report which we publish in another column of a meeting of the Clergy of Westmeath, is a significant comment on the preachings of the Post, the Freeman, and the Nation. Why they won't even sanction an appeal to the people to join in a political movement against the Irish Church Establishment. No they say, it is not there that the shoe pinches. That is a good cry for peace-hunters and Whig expectants, but we won't help to gull the people by it.

The Establishment is an abuse and an anomaly; but it does not affect those for whom we are almost just present interested—the honest and industrious and poor man. He has made sacrifices enough, we will not call on him for more. These things are mere devices to gain support for Whig-Liberal patrons, and Catholic place-hunters. And if the Clergy will not sanction a political agitation in Ireland against the Church Establishment, is it very likely that they will sanction a political agitation in Ireland to make Mr. Gladstone Premier, and to give the Government of the Empire to the Democracy of England.

EMIGRATION FROM QUEENSTOWN.—The Cork Reporter of May 13 says:—The Inman steamer City of Glasgow arrived in the harbor a little after noon on Thursday. About 380 were put on board, making her entire number about 700. There were over 900 persons left behind, who had procured passage tickets. The rush for passages is so great that persons desirous of being booked on Thursday would not be entered for any time before the 25th of June next, with a probability that when the time arrives they would be obliged to wait still longer. There are over 2,000 persons already entered to sail in this company's boats, and before one of that number can be sent, there will be a vast increase by other entries in Liverpool and Queenstown, and by the receipt of advice of fares paid in America.

WE have had personal observation of the crops, this week, in the counties of Sligo, Leitrim, and Londonderry, and we have the satisfaction of reporting most favorably of all descriptions. The rain which fell in the county of Sligo at the close of last week has been of incalculable service—the grass lands now presenting a most luxuriant appearance, and as to the cereals and potatoes, they never looked more healthy or more promising. There is, as compared with last year, a considerable breadth of fax sown in this county—we have heard to the extent of between 800 and 900 acres; and there is also an increase in the County Leitrim.

ST. PATRICK'S COLLEGE, MAYNOOTH, MAY 22, 1864. Dear Sir,—My attention has just been called to No. XVII. of the 'Record of the Priests' Protection Society for May, 1864,' which contains a letter, dated 'The College, Maynooth, April 14, 1864,' purporting to be the 'Reply of the Students of the Dunboyo Establishment' to an Address of Mr. J. O'Brien, Foley, and bearing the signatures of certain supposed students of that establishment.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people. Mr. Cahill has, unquestionably, produced a work greatly exceeding in value the sum agreed upon. The matter may be amicably arranged.

Both these professions are false. In order to his having been a 'follow-student' of these gentlemen, or any of them, Mr. J. O'Brien, Foley must have been in the College at that time since 1854, in which year, the most advanced of them entered the College. Now, no person named J. O'Brien, Foley, has been in the College at any time since 1854, nor indeed so far as we are aware, at any previous period. Since 1854 only two persons named Foley (but with different Christian names) have been students of the College. Of these gentlemen—both of an unexceptionable character—one is now curate in the parish of Banteer, in the county of Cork; the other, has been for twelve months resident in France, at L'Hermite, near Lyons.

part weekly, and that the emigration continued through the whole of the past winter, although previously it ceased during the ungenial weather, some notion may be formed of the magnitude of that tide which is ceaselessly rolling from our shores.

THE appalling progress of the depopulation of the country may be conceived from the crowds who are leaving one district, the West of Clare alone. The emigration from that division during the town of Kilrush is computed to have been two hundred a week, every week for the last month; and this month the numbers each week are not fewer. The emigration comes and goes principally from Miltown and Carrigaholt; and within a month no fewer than two hundred free passage forms reached residents of the latter place from friends abroad.—Munster News.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

tered the College. Now, no person named J. O'Brien, Foley, has been in the College at any time since 1854, nor indeed so far as we are aware, at any previous period. Since 1854 only two persons named Foley (but with different Christian names) have been students of the College.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

THE Dublin Irishman says:—O'Neill's statue on O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people.

KIDNAPPING IN ACHILL.
 (To the Editor of the Tablet.)
 Dear Sir—It is with extreme pain we have witnessed the daring injustices inflicted, from time to time, on the poor of this isolated island, by the agents of proselytism. Agents proscribed, not only by the Trustees of the Protestant Mission property in Achill, but also, by those who are the representatives of Her Majesty's Government in Ireland. Alas! it is difficult for the Catholics of Ireland to exhibit a redress of their evils at the hands of men foremost in the support of such a system.

Amongst the many notorious acts of inhumanity which have been, from time to time, exercised here by the agents of proselytism, none seems more calculated to arouse the just indignation of all honest minded men; than that which took place a few weeks since; amongst the many wretched poor families, which constitute the great bulk of the tenantry, on the Protestant Mission property, is a poor widow who, some months since, had the weakness and misfortune to accept, from sheer want, the bribe held out to the proselytisers, and put her four innocent children into the Orphan Home at the Colony, under the benign auspices of Rev. G. Nagle and the Trustees of the Mission property. But the unfortunate woman being struck with remorse at the injustice she had done to her little children, as well as for having acted contrary to the dictates of her own conscience, through the remonstrances of our zealous Clergy, resolved on taking them back from the Orphan Home, where she knew their tender minds would be tainted with the false principles taught there, and rather see them die of starvation at her feet, in the bosom of the Holy Catholic, than to have them brought up in the errors of Protestantism. She, therefore, pursuant to her resolution, went to the Orphan Home, and demanded her children, and if I have been correctly informed, her demand was refused, and would not even get a sight of them; although one of them, at the time, grievously sick, from which the unfortunate child never recovered. However, after much trouble, and many reiterated demands, her children were given to her; but one of them reduced to the last extremity. But the managers of the Orphan Home soon regretted to have yielded so far to humanity, and to have given up the prey which, they imagined, they had justly acquired. They, therefore, endeavored covertly, by their alluring promises, to win back once more the innocent children. But their fair words proving ineffectual, they determined to adopt a better course, in order to compass their wicked scheme. One of those agents of proselytism, commonly known by the name of scripture readers, passing on horseback through the village in which the above mentioned woman, with her children lived, and meeting one of them, easily induced the innocent child to get the horse for a short space only, as he plausibly insinuated. But that wily in sheep's clothing, resolved on keeping the prey which he had so unjustly acquired, and had the boldness and temerity, to convey him to the Orphan Home where he has been kept since, defiant of all law human and divine, and regardless of the tears and intreaties of his afflicted mother, who on the same day on which her child was kidnapped went to the Orphan Home and demanded him as her inalienable right. But her tender entreaties capable of moving any heart, save that possessed by the Spirit of Darkness, met with no other sympathy but the scoffs of the pious inmates of the Orphan Home; and often has she gone there since, but to no purpose, not even would she get a sight of her dear child. I now leave to the consideration of all honest-minded men the inhumanity and glaring injustice of such a proceeding, and I feel confident that they must be unanimous with us in denouncing a system, perpetrating a deed, equally condemned by the natural and Divine law. And strange to think of, this is the system which has the benign patronage of the Chief Secretary for Ireland, Sir Robert Peel, and towards the support of which he yearly contributes his quota, and raises his voice wherever he can do so, to advocate its cause and to eulogize on its merits. But those strange exertions on the part of the proselytisers disclose the undeniable fact that their system in Achill is on the verge of a course to keep it in existence. All honor to Him who has been faithful to His promise. Their strange exertions, during four and thirty years and more, have only served to arouse the people to a sense of their duty, and increase, more and more, their natural aversion to their false principles.

We beg leave to appeal through the columns of your influential journal to the charitable public. Not to enable us to help our poor to pay their rents, or crop their lands, and thus putting it into the landlord's pocket. But we appeal in behalf of the poor children attending our school—scores of whom we must endeavor to feed daily particularly during the ensuing two months. Many of these poor creatures have nothing except what we daily give them. We do not say that there is starvation here as was last year, but we say that there is poverty, that there is want, and that many will suffer from hunger during the ensuing two months. Few know this as well as we do. When the poor father or mother wants food for their children, they dare not seek it from their landlords, neither will they expect it from the agents of proselytism, who would have them to barter their faith for the relief they would give, but they will seek it at the Monastery; there they can freely make known their wants. We assure all the benefactors of our poor that their grateful prayers, and particularly the prayers of the children, shall be daily offered for them; and that every penny received for them shall be faithfully given to them.—I remain, dear sir, very faithfully and obliged in Christ.

DOMINICK O'CONNOR.
 The Monastery, Isle of Achill, May 23, 1864.

DUBLIN, May 16.—The weather during the present month has been the most favorable for the crops that has been known for many years. The vegetation is exceedingly luxuriant. It is long since the "Green Isle" so well deserved the title as at present. There is a slight decline in railway traffic, and those who have invested in shares are not pleased with their dividends. But the farmers are in excellent spirits. The demand for fat stock is very brisk, and the prices given are highly remunerative. There is a want of store cattle, which were formerly well supplied by the small farmers, who reared them in their mountain ranges, of pasture, and sold them to the lowland graziers. The prices are now so high that only men of capital are able to stock their farms. But they are sure to sell in autumn at a large profit. Men of this class say that the farming interest was never in a better state; while men of the less fortunate class—that is, small farmers without capital—declare that it was never, at so low an ebb. This class is emigrating as fast as possible. The consequence is that the shopkeepers in the small towns whom they sustained, are giving way, and their failure acts upon the merchants in Dublin and other cities.—Times.

The following passage, which throws light on a scene in the life of Fitzgerald, the Flogger, is taken from a review of Massey's history of England, which appeared eight months ago in the Times. The Indemnity Act of the Irish Parliament, which threw a protection over every miscreant who had murdered or tortured in the name of loyalty, are, perhaps, the most remarkable monument of the spirit of Protestant ascendancy when triumphant. By these acts redress was denied even in a civil action to sufferers from the cruelties committed by the victorious faction; and worked as they were by Orange juries, we may conceive what memories they have left of law and justice among the Irish people. Mr. Massey thus records the operation of one of these infamous licences of crime in the case of Sheriff Judkin Fitzgerald, a vigorous champion of loyalty and order. After the act was passed, the Sheriff conducted himself with an insolence which the most hardened ruffian has seldom exhibited. William

Doyle, a tradesman, in the town of Carrick, was seized by Fitzgerald and flogged until he fainted. No charge having been brought against him, Doyle brought an action of assault and false imprisonment, Fitzgerald pleaded the statute, and conducted his own defence. One of the witnesses, Captain Upham, who commanded a troop of Yeomanry, declared that the conduct of the Sheriff had been calculated to convert loyal men into rebels, and that he himself had been in any other situation, would have been driven by such wanton cruelty as he had witnessed to join the rebellion. Fitzgerald addressed the jury in a speech the like of which, it may be safely asserted, was never before heard in a court of justice, and such as no criminal in the dock would now be suffered to utter without rebuke. He was, indeed, more like an outlaw vaunting his exploits to his gang of cutthroats in their den than a sane man taking a part in a transaction of civilised life. He named several persons whom he had flogged under circumstances more aggravated than those of the case before the court. He mentioned one man who had cut his throat to escape the horrors and ignominy of torture. He admitted or boasted that, in his search for rebels, he had flogged many persons who proved to be perfectly innocent. Lord Avonmore, the Chief Baron who tried the case, did not dissemble his hate and indignation at having to administer such a law as that which had recently been enacted. Before the Indemnity Act passed, he said, in summing up to the jury, 'no damages you could give would be too great, but these are the words of the act, which places an insuperable bar between injury and redress, and sets all equity and justice at defiance.' With these words the Judge dashed the act upon the cushion and threw himself upon his seat. 'The jury found for the defendant, who thereupon sued the plaintiff for double costs under the statute, and obtained a verdict. It remains to be noticed with reference to this subject that among the persons ultimately recommended for their services to the special favour of the crown was Mr. Thomas Judkin Fitzgerald, who received a considerable pension, and after the Union was created a baronet of the United Kingdom.' Upon this extract the Times comments as follows:—'If we bear in mind that men still alive can recall tales of iniquity such as this, and have witnessed that detestable conflict between an ascendant faction and a down-trodden people which still separates Irish parties.'

DREADFUL BOMB EXPLOSION TOOK PLACE IN LONDON—about 6 o'clock on Monday evening. The boiler was one of the premises of Mr. Christy, a miller, in Foyle-street. The sound was like the discharge of artillery, and a shock like that of an earthquake was felt over the town. Two houses abutting on the boiler were blown up, and no less than five persons were found dead under the ruins, besides several persons more or less injured. The victims were Mr. O'Connell, owner of one of the houses; his daughter-in-law, a fine young woman; a servant maid, a girl about eight years old, and a child about two years. In the room of another house were found the remains of the widow M'Swain, shockingly mutilated. The Derry Sentinel states that such was the force of the explosion that many houses in the neighbourhood had their roofs shattered as if the town had been bombarded and many windows were broken. The loss of so many lives has cast a gloom over the city.

DARING ROBBERY IN A CHAPEL IN THE COUNTY WATERFORD.—On the 7th of October last, the chapel at Ballymacart, Old Parish, was broken into by whom it was unknown until the 12th May, when mounted Constable Charles Donnelly obtained information that the crime, happily of rare occurrence in this country, was committed by a blacksmith, named Thomas Mahony, nicknamed the "Angel of Ballymacart," against whom the constable lodged information, and obtained a warrant for his arrest. On proceeding to Mahony's house for the purpose of arresting him, the police, who accompanied Donnelly, found in the house of the accused a number of magnificent soutans, vestments, altar curtains, &c., which had been stolen from the chapel of the parish, all cut and torn up; and the remnants were subsequently identified by the Rev. John Mullins, the esteemed pastor, as his property. The unfortunate prisoner cut up the vestments in several pieces, made inside clothing, lining, and even uppers for his shoes, of them. When arrested he coolly said to the police—"It is well that it was not a sheep I stole." Some people think the man is not right in his mind. The night he broke into the chapel was a wet and tempestuous one. He struck the safe in the tabernacle several blows with an iron bar, and only it was composed of wrought iron and very strong, he would have broken it open, and stolen therefrom the sacred vessels. The vestments stolen were very beautiful and valuable, the screen alone costing over £20. Prisoner is about 45 years of age, was some years separated from his wife, was formerly in America, and intended to proceed to New Zealand in a few days. He is now lodged in the county jail. Donnelly, the policeman, who arrested him, has served 25 years in prison, and is in every way, we hear, a man deserving of promotion for his activity in the detection of crime. Full particulars of the preliminary inquiry are given in our Dungarvan correspondence.—Waterford News.

An article in the North British Daily Mail, advocating the claims of Ireland to some consideration as well as Scotland in the selection of a Royal representative for a portion of the year, has given great satisfaction in Dublin. If there were a Palace built here, and Her Majesty could occupy it for a few weeks every year, it would have a wonderfully healing effect on the feelings of all classes. The article, however, indicates a good spirit in the Scotch, and as such it will be warmly appreciated.

seeing that there is such a very large proportion of what in this Protestant country may be considered a foreign element among us; is it not the wisest policy for us to make ourselves thoroughly acquainted with its strength, its tendencies, and its progress? Forewarned is forearmed, and the efforts which the Roman Catholics are now making ought to include other sects to lead the van in the same direction. There are now we believe, six Roman Catholic schools in Dundee, with a staff of upwards of twenty teachers; and at the present moment a seventh school, with an Orphanage, is in course of erection in connection with the Convent in Blackness Road. These six schools have almost all been erected within as many years; and are all of them very well suited to their purpose. In Maxwellton there are a Girls' and Boys' School—the latter taught by a number of Marist Brothers; in Scouringburn there is a very large Boys' School and an Infant School; in Blackness Road there is the Convent School for girls; and in Tay street there has just been opened a Boy's School of a higher order. After a glance at such an honorable list, surely it will not be asserted that in Dundee at least, are the Roman Catholic Clergy opposed to the education of their people. All that has been accomplished has been with their sanction and under their guidance, and from the laymen connected with the movement we are given to understand that the Clergy have been most zealous in their efforts to meet the educational requirements of their people. And while on this topic we cannot help pointing out, as a single act of justice to the Roman Catholic Clergy in Dundee, the fact that their efforts in behalf of this Society deserve in a special degree the warm appreciation—we will not say of every Protestant—but of every loyal subject. For it so happens—and none in this country know it better than those connected with the press, unless it may be the Roman Catholic Clergy themselves—that, at the present moment, a Secret society, having revulsion for its object, is determined spreading its roots among the Irish population of the Kingdom—a Society ostensibly known here as the "Brotherhood of St. Patrick," but one which, on the other side of the Atlantic, is openly rejoiced in as the "Fenian Brotherhood." Some may think Britain is able to laugh at such a Society; but when we tell them that at one time it had struck its roots deep among the Irish population of Dundee, who would thus have been the willing tools of Dublin conspirators and American revolutionists at a fitting time, they will perhaps acknowledge that its suppression, or at all events its having been rendered almost innocuous, is a thing to be thankful for. And that has been accomplished solely by the exertions of the Roman Catholic Clergy in Dundee. Convinced of the unworthy and criminal objects of such a Secret Society, they have preached against it, prayed against it, fought against it, and wrought hard against it, until now in Dundee the snake is scotched. The last time that the late Dr. Keenan ever appeared in his pulpit was when he rose with a desperate courage from his bed, and dragged thither his trembling limbs, that he might denounce with all the strength of which he was yet capable the dangerous consequences, both civil and spiritual, resulting from membership of such a society. The note he then sounded has been, as we have said, continued by his successors with the result that we are now chronicling. Of the religious aspect of the Young Men's Society, which the Clergy have established in place of the "Fenians," we cannot speak, and to it we of course are not committed; but this we would say, that so far as we have seen the rules, the society must be calculated to do a deal of good to those who belong to the Roman Catholic Church. Of course, to Protestants the regulations would not be suitable, but still we think that they might take a leaf out of the books of the Roman Catholics in the provision for the bodies and the minds of the members. The large hall in the upper storey—a room which could accommodate some seven or eight hundred persons—is used for the weekly prayer meetings of the society on Sunday evening, and for any other meetings which it may be found necessary to hold there. The whole plan and working out of such an institution as this is very interesting to those who take an interest in the advancement of the people—whatever their sect; and we know that several philanthropic Protestant gentlemen of the strictest of our dissenting sects have paid one or two visits to the rooms of the Dundee Catholic Young Men's Society, and been unfeignedly gratified with what they have seen there. And he would be worse than *Bulwer* bigot who could look upon it otherwise. As long as there are Roman Catholics among us it must ever be matter of satisfaction to find them progressing in education, instead of remaining stationary—or no one will deny that educated Roman Catholics like educated anybody, will, as a rule, turn out more loyal subjects, better citizens, and more desirable neighbors, than if they were sunk in the hopeless depths of ignorance.—Dundee People's Journal.

THE LONDON SPECTATOR on DR. NEWMAN'S SERIAL.—Referring briefly to the serial now being published weekly at the Messrs. Longman's entitled *Apologia pro Vita Sua*; by John Henry Newman, D.D., the Spectator says:—"We shall be obliged to review this remarkable book on its completion, and need only say now that it bids fair to give us an interior view of one of the greatest minds and greatest natures ever completely subjected to the influence of reactionary thought. We anticipate that even Mr. Kingsley will feel when it is completed that he has grievously wronged a man utterly unintelligible to him, but as incapable of falsehood or of the advocacy of falsehood as the sincerest Protestant."

THE CHAPTER IN DANGER.—The courts of law have narrowly escaped a trial in which the doctrines of the Church of England on Sacramental efficacy would have undergone a searching scrutiny. The Venerable Charles Dodgson, Archdeacon of Richmond, has been preaching, in his turn, in Ripon Cathedral, and in dealing with his subject—the efficacy of the sacraments—made remarks which the Very Rev. Dr. Goode, the Dean of Ripon, construed into a personal affront. The Dean presented the Archdeacon to the Bishop of Ripon for teaching unsound doctrine, but the Bishop having before his eyes recent unsatisfactory and very unprofitable theological lawsuits, declined to interfere, and informed the Dean that if he desired to proceed he must do so through the Ecclesiastical Courts by setting the Church Discipline Act in motion. This course the Dean declined to adopt, and the Church has been spared the scandal of a conflict between two high dignitaries of the same cathedral.

AN ANXIOUS VISION OF THE BIBLE.—At a recent meeting of the Library Committee of the London Corporation Mr. Deputy Bower in the chair it was announced that the Emperor of Russia, through his Ambassador, Baron Brunow, had presented to the Corporation a copy of the *Bibliotheca Codex Sinaiticus* recently published at his expense at Constantinople. It has been edited by M. Zischendorf, and the history of its finding is very curious. It appears that the editor, who is a celebrated philosopher of the German school, and a resident in Leipzig, while on a visit to the convent of St. Catherine, on Mount Sinai, discovered, wrapped in a cloth, in the stairway room, an ancient manuscript. He, at once saw the value of the treasure, and after some parley succeeded in persuading the monks of the convent to present it to the Emperor of Russia. The Emperor, in the most generous manner, caused 300 copies of it to be printed in the ancient Greek characters, 200 of which were distributed by his own hand, and the remainder he presented to the Editor. The work contains part of the Greek Septuagint version of the Old Testament, the Epistle of Barnabas, the first portion of the Shepherd of Hermas, and other books; the New Testament being complete, and with the notes published by the same gentleman, and now incorporated with this, the whole of the work is considered to be complete. It is considered to have been originally written about the fourth century.—City Press.

The committee of the Protestant Alliance have sent to all the unions in the kingdom a paper (No. LXV.) entitled "The Romish Priest, and the Mass in the Workhouse." They state that the select committee of the House of Commons, originally appointed in 1831 to inquire into the administration of the laws for the relief of the poor, is about to make its report. Among other matters, the committee will, it is believed, recommend the appointment of Roman Priests as Chaplains, and the celebration of Mass in union workhouses. The proposal, if adopted, would produce much evil and involve a large annual expenditure, and increase very seriously the burdens on ratepayers, and, at the same time, the guardians would have no control over the persons appointed, nor even the right of appointing the Priests. The Alliance suggests a form of a petition against the appointment of Roman Catholic Chaplains and the celebration of the Mass in union workhouses. The subject was brought up at the meeting of the guardians of the West London Union, held on Tuesday, Mr. J. W. Batterworth moved the adoption of the petition, which was seconded by Mr. Capel. After some discussion the consideration of the question was adjourned.—Express.

Tennyson has given his opinion that the thoughts of men are widened by the process of the sun. This does not seem to be the case with one individual in Hampstead at all events; but we trust, for the honour of suburban London, that the individual in question is the exception that proves the rule. We were made aware of his existence by the following announcement, which we came across on Monday in the supplementary sheet of the Telegraph:—"Wanted in a Small Gentleman's Family (no children) a thorough good general servant. No Irish. Must be a plain &c. Apply at — Square, Hampstead." Truly he must be a small gentleman—a very small gentleman, a pigmy in mind as in body, that penned such an advertisement as this, loftily pronouncing that no Irish are fit to wait upon his table! It is too bad that the small susceptibilities of this small gentleman should be rudely outraged by the admission of these Irish (we presume his aspirants are as apposite as his aspirations) to a foothold on English soil at all. For his special best history should be re-written. Forthwith the statues of Burke and Grattan should be disposed from the vestibule of St. Stephen's, and the sepulchre of Oliver Goldsmith kicked out of Westminster Abbey; and the autograph of Dean Swift should be removed from under its glass shade in the British Museum, and the Rivals' biased off the boards of Haymarket; the effigy of Arthur, Duke of Wellington, should no longer be suffered to obstruct the view from the Brompton buses, nor the dust of Tommy Moore to desecrate the clay of Shropshire; the name of Hugh Gough should be erased ignominiously from the Army List, and the discoverer of the North West Passage sent to rusticate in the wilds of Connemara. Cannot that genial laureate of the nursery, Mr. Thomas Hood, wreath a nonsense-verse for this silly gentleman of Hampstead, who, to all sense properly dead, has raised the weak cry of "No Irish apply" from his very small throat at Hampstead? Seriously we do not know whether this breathing anachronism, that can thus make a parade of his own littleness, is more to be pitied or despised. His heart—we have his own authority for it in the parenthesis "no children"—never expanded in the sunshine of an infant's smile; and, certain we are, nobody will suspect his intellectual part of having ever expanded under that other sun-process of which Tennyson has written.—Universe.

According to *Mitchell's Maritime Register*, the Great Eastern is likely to leave this country for a French port. It is said, also, that she is under charter, subject to sale, to lay down the Atlantic Telegraph Cable in 1865. For this service the owners to receive £50,000 in greenbacks, the name now given to the share certificates of the Telegraph Company. It was calculated that the cable to connect Ireland with Newfoundland would not cost more than £600,000, but the company are endeavoring to raise another £150,000 to pay for the increased cost by the enlarged size and weight of the insulated wire and covering. If, however, the French government determine upon purchasing the Great Eastern, she will not be available for carrying out the contract, in which case a lighter cable will have to be substituted, and then the old capital of £600,000 will be adhered to.

THE BIGOTS IS THE SELECT VESTRY—The following is from the *Liverpool Chronicle* of Saturday:—"It is deeply to be deplored that some of the small persons who become members of the Select Vestry bring indecible disgrace on the town by the intemperance of their religious bigotry, and anyone who reads the proceedings of the Workhouse Committee as they were reported in the local papers yesterday—covering two columns of small print—could not wish, if they envied the commercial prosperity of Liverpool to see the intelligence and fair play of its citizens more thoroughly humiliated and rebuffed than by the circumstances out of which this discussion arose. In consequence of the great mortality which has lately befallen the Roman Catholic Clergymen who attend the cases in the Fever Hospital of the Workhouse—three of them having died in succession during a few months—Canon Walmesley, on behalf of the Catholic Bishop, respectfully asked that their terrible responsibility, instead of being confined to one Clergyman at a time, should be divided amongst a number, each discharging the duties in succession, and it is hardly to be credited that this reasonable request was refused. In consequence of this refusal, Dr. Goss, the Catholic Bishop, addressed a letter of gentle remonstrance to the bigots, showing that not merely were they morally wrong in the course they had pursued, but that they were directly contravening the statute law of the land, which permits even a criminal in a goal to be attended by his own Clergyman. When we contrast the enlightened liberality of the borough magistrates—men of the world, with large ideas, as evinced in the appointment of a Roman Catholic Clergyman, the Rev. James Nugent, to the Borough Gaol at a salary of £300 a year—with the petty annoyances which the Workhouse Committee and the Select Vestry have thrown in the way of the paupers in Brownlow-hill being attended by their own Priests—the difference between gentlemen and these parish Bumbles is striking in the extreme. It would really seem, from the course which the Select Vestry is pursuing, that they believe the lives of gentlemen of education and refinement, simply because they are Priests, who devote their days to acts of goodness and charity without any sordid consideration, to be as worthless as the lives of dogs."

The Government have decided, it appears, to introduce a supplementary measure to the Act of last Session which provided for the regular Chaplains. This Act has in several cases been rendered a dead letter through the intolerance and bad faith of occasional majorities among the country magistrates, who, though bound by their oaths to administer the laws honestly, baffled the spirit of the particular Act by availing themselves of the discretion given by its letter. This has been notably the case in Middlesex, where the magistrates have succeeded in defeating the motions made by Mr. Lauris and Mr. Cox for the appointment of a Roman Catholic Priest to visit the prisoners of his Faith—not on the ground that there were not enough Roman Catholic prisoners to warrant this step (in contemplation of which question the Legislature had left them a discretion), but because they did not like the Act of Parliament, and wanted to defeat it by a side-wind. It is of course impossible, for Parliament to suffer its intentions to be thwarted by such a subterfuge; and therefore Sir George Grey has very rightly taken the matter in hand, and is about to introduce a bill empowering the Home Secretary to order similar appointments to be made in case of any flagrant abuse of their discretion on the

part of the magistrates. It is absolutely necessary that some remedy should be found for such a fraud on the Legislature, but there are at the same time objections to Sir George Grey's measure which make the commission of the fraud doubly creditable. It is a serious evil that we should be obliged to encroach on the independence of the magistracy by introducing the arbitrary control of a Minister of the Crown over expenditure from the local rates. For our own part we would rather have seen the appointments under the Prison Ministers Act made compulsory in all cases to which that Act applies, than invest a Cabinet Minister with this centralised authority. We see no reason, indeed, why this plan should not be adopted even now, and we have no doubt that it would prove more acceptable to the magistracy and the public in general than that which Sir George Grey proposes to adopt. At all events however the Home Secretary deserves high credit for his readiness in coming forward to redeem the pledge given by the nation in this matter.—John Bull.

The Index publishes a statistical statement from its Nassau correspondent, showing that of 425 attempts to run the blockade from that port alone 363 were successful.

A significant trade has sprung up at Liverpool. Ships now bring wheat from America as ballast without freight, so eager are they to come across, and they take back Irish emigrants, "food for powder," so eager are the war authorities.

UNITED STATES.
THE BEAUTY OF THE ONE HUNDRED DAY CALL.—The Somerset (Ohio) Union published in Perry county says:—"We are informed there are 25 farms in Hopewell Township, in this county, left by the late call for 100 days without a man to till the land. The neighboring farmers will do all in their power to cultivate their crops, but when we consider the scarcity of hands, we fear they will be unable to attend their farms properly. Is this the prosperity the radicals declared would follow the election of Lincoln? Governor Brough seemed to imagine that it was of no consequence whether the people, next year, raise anything to eat or not, and that fighting was their only occupation.—Cin. Eng.

A BURST OF ELOQUENCE.—Western eloquence continues to improve. A Western reporter sends the following sketch to his paper. A lawyer in Milwaukee was defending a handsome young woman, accused of stealing goods from a large unoccupied dwelling in the night time, and thus bespoke in conclusion:—"Gentlemen of the Jury, I have done. When I gaze with enraptured eyes on the watchless beauty of this peerless virgin, on whose radiant charms suspicion never dared to breathe; when I behold her radiant in the glorious bloom of lustrous loveliness, which angelic sweetness might envy but could not eclipse, before which the star on the brow of night grows pale, and the diamonds of Brazil are dim, and then reflect upon the utter madness and folly of supposing that so much beauty would expose itself in the cold, damp dead of the night, when innocence like hers is hiding itself amid the snowy pillows of repose, gentlemen of the jury, my feeling are too overpowering for expression, and I throw her into your arms for protection against this foul charge which the outrageous malice of a disappointed scoundrel has invented to blast the fair name of this lovely maiden whose smiles shall be the reward of the verdict which I know you will give."

The jury acquitted her without leaving their seats. In order to show the progress we are making in calling out the "last man" for the prosecution of this war, we give the following table of levies made since it commenced:

April 15, 1861,.....	75,000
May 4, 1861,.....	54,700
From July to December, 1861,.....	500,000
July, 1862,.....	300,000
August 4, 1862,.....	300,000
Draft in summer of 1863,.....	300,000
February 1, 1864,.....	500,000
March 14, 1864,.....	300,000
Total,.....	2,329,700

To this is soon to be added another draft for 300,000 men, which will make two millions and a half called out! The whole number of voters in the so-called loyal States in 1860 was about three millions and a half. We are making better progress for the last man than people imagine. Lincoln is determined to have him. He is the most generous person to dispose of other people's lives that was ever known since the creation. In another four weeks he could exhaust a population of its men in a country as thickly settled as China.—Cin. Eng.

HAS IT COME TO THIS?—The Washington correspondent of the N. Y. Commercial (administration) thus writes:—"We of the press are semi-officially cautioned not to criticise the recent newspaper seizures in New York. It is very odd to write about the liberty of the press, but one's personal liberty is more desirable these broiling days. Discretion is the better part of valor—mum's the word."

MORALS AT WASHINGTON.—It is a sad and shocking picture of life in Washington which our correspondents are giving us. A bureau of the Treasury Department made a house of seduction and prostitution. The necessities of poor and pretty women made the means of their debauchery by high government officials. Members of Congress putting their mistresses into clerkships in the departments. An honorable Senator knocked down in the street by a woman he had outraged. Whiskey drinking *ad libitum*. The government cheated in contracts and openly robbed by its employees. Writes our most careful correspondent—a long resident of the Capital—"Washington was never quite so villainously corrupt as at the present time. In the palmy days of Southern rule, of slavery, there was not half the corruption there is now." We do not doubt this is strictly true; and we repeat, it is a sad and shocking picture.—Springfield (Mass.) Republican.

THIRTY YEARS' EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best Female Physicians and Nurses in the United States; and has been used for thirty years; with never failing safety and success by millions of mothers and children, from the feeble infant of one week old to the adult. It corrects acidity of the stomach, relieves wind, colic, regulates the bowels, and gives rest, health and comfort to mother and child. We believe it the best and safest Remedy in the world, in cases of DYSENTERY, DIARRHY, HOARSE CHILDREN, whether it arises from any other cause. Full directions for using will accompany the bottle. None Genuine unless the face of the wrapper is signed by J. C. Winslow, Proprietor, 23 North Second Street, Philadelphia. Sold by all Medicine Dealers. 25 cents a bottle. Office, 48 Day Street, New York; and 205 High Holborn, London.

June, 1864.

The True Witness.

CATHOLIC CHRONICLE.
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 223, Notre Dame Street, by
J. GILLIES.
G. E. OLBERG, Editor.

We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, JUNE 17.

NEWS OF THE WEEK

The arrival of the *Belgian*, from Liverpool 2nd June, has brought no news of any importance. The English items are meagre.

The Conference on the position of Denmark met on the 2nd inst., but nothing definite was arrived at. A proposal for the prolongation of the armistice for 15 days longer was agreed to. The Conference will meet again on the 15th.—It was feared that hostilities would recommence between the Danes and Germans. The leading Danish papers violently denounce the proposition made by England at the Conference for a division of Schleswig. Altogether matters look gloomy, and it is believed that a European war will be the result.

The pertinacity with which your evangelical journalist will adhere to a lie, even when he has been exposed, and denounced by the highest authority, is remarkable, and considered simply as pertinacity, would be worthy of all praise, were it exerted in a good or honorable cause. Take the case for instance of the lately deceased Rev. Mr. Hutchison and his Protestant brother-in-law, Mr. Smee, and see the tone in which this business is still discussed by the evangelical press, as if it had not been thoroughly sifted in Protestant Law Courts, before Protestant juries, and adjudicated upon by Protestant Judges.

Our readers are, we suppose, acquainted with the leading facts of this case, but we will recapitulate them. The late Rev. Mr. Hutchison was a convert to the Catholic Church, and a member of the Oratory. He possessed, at the time of his conversion, a considerable private fortune, which, much to the disgust of his Protestant brother-in-law, he frittered away in good works, in acts of charity, and in founding ragged schools for the poor of both sexes. These things he did whilst living, and of the trifle left to him out of his original fortune, some four or five thousand pounds, he, a few years before his death, made a disposition by his will, bequeathing it to the Institution of which, for some fifteen years, he had been an inmate. At this Mr. Smee was naturally and evangelically indignant; he felt that he ought to have had the money; contested the validity of his brother-in-law's will, and brought an action in Court to have it set aside upon the grounds that it had been obtained by undue influence, and whilst the testator was in a state of health that unfitted him for the management of his temporal affairs. We need scarcely add that, after a long and searching trial, before a Protestant tribunal, the case thoroughly broke down, and was dismissed with costs—the Judge taking the opportunity of expressing pretty strongly and severely his opinion of Mr. Smee's conduct. Not only was no evidence of "undue influence" adduced, but the contrary was on the trial so clearly established, that even the *Times* in its comments thereupon was obliged to admit the justice of the verdict, and by implication the sordid rapacity of those who had attempted to set the will aside.

Here one would have thought that the matter would have been allowed, by Protestants at all events, to rest. Not so; for in the columns of the *Witness* of Saturday the 4th instant, we find the whole business gone over again, as if it had never been tried and adjudicated upon, in an article copied from a low Irish Orange journal, the *Belfast News*. This did not surprise us; for the *Witness* but a short time ago, insinuated—he did not dare to make the assertion point blank—but like a sneak and a coward he insinuated, that Romish priests are in the habit of putting a pen betwixt the fingers of a dead man, and making him in this state devise to them his property. But we must confess that we were, on reading the article in question a little, and more than a little, surprised at the very "short memory" of its writer, and at the inconsistencies and self-contradictions into which he in consequence was betrayed. First, the writer tells us—though this statement was disproved in open Court, and by the judge who presided was declared to be without the shadow even of a foundation—that—

"The health of Mr. Hutchison declined under this pressure. At last Faber told Mr. Hutchison that, in virtue of the obedience which he owed him as head of the Oratory, he must make his will, and the will was drawn up by Faber in favor of himself as head of the community." Here then a member of this community, bound by his sense of obedience, made a will at the bidding of his superior, the document being witnessed by two other members of the community in favor of whom the instrument was executed.

In this paragraph the writer, it will be seen, speaks positively, and as of a thing of which there could be no doubt, of the undue influence

and moral coercion brought to bear upon Mr. Hutchison. From the decided tone he adopts one would imagine that he had himself witnessed the scene he so graphically describes. And yet, a line or two lower down, he writes as follows:—

"The will of Mr. Hutchison is, in point of fact, as present before the English Court of Probate; and although, in the case of a will made in such a place—made secretly in presence of none but the brotherhood—it will be difficult to obtain evidence as to the influences used to make Mr. Hutchison devise his property to the Oratory, the presumption is that some influence was used."

And so the positive assurance with which the writer commenced, has, before reaching the end of the article, dwindled away to a mere presumption unauthorised by one iota of evidence. But in fact the presumption was all the other way; for what more natural than that a Catholic gentleman should, by will, leave some legacy to a Catholic Institution of which he had been an inmate for fifteen years, and to which his attachment had therefore been established by the most convincing of proofs.

But so it is with Protestant calumnies. The authors and circulators of them have at best but a "presumption," and that a very slight one to start with. Upon this slender basis they forthwith proceed to erect a stupendous fabric of lies; and even when, as in this case of Smee and Mr. Hutchison, the falsity of their premises is established in Protestant Law Courts, they still continue to build thereupon, as confidently as ever. Well has it been said that "A Protestant Lie is immortal!"

The same article in the *Witness* speaks of the late Mr. Hutchison as "the unhappy pervert." Why unhappy? Does any Protestant believe, will any Protestant seriously maintain, that a man puts his soul in jeopardy, or loses his hopes of salvation by becoming a member of the Roman Catholic Church, by believing all she teaches, by practising all she enjoins? No!—Let them say what they will, no Protestants believe this, no single Protestant would dare to maintain such a proposition. Why then do they speak of men like Faber, of Manning, of Newman, and so many others, "quibus dignus non erat mundus," as "unhappy" perverts? Is it because they have forfeited heaven? Not so, as the article from which we quote well shows; but because by their perversion, they have given up and renounced no heaven but the earth; because in the words of the article before us, they are "lost to their friends and to the world." Yes, no doubt, this is true; and if the loss of the things of the world, and the riches of this world, its honors and its dignities, its pleasures and its friendships, did constitute unhappiness, then most unhappy must have been the late Mr. Hutchison and the late deplorable Faber. And yet no one ever heard these men complain of unhappiness, because at the dictates of conscience they had given up all things which most men mostly value; because they had exchanged, for conscientious motives, wealth for poverty, ease for toil, the honors and dignities of the Establishment, for the penury and privations of the humble Oratory—the friendship of men, of the powerful, of the learned, and the witty, for the society of the saints, of the Blessed Mother of God, and of His holy angels. On his death bed there never yet was one of these "unhappy perverts" who would have wished the deed that had made him poor and friendless on earth, undone; or who did not at that supreme moment, and when about to appear before the Sovereign Judge—thank Him above all things for that in His infinite mercy, He had brought him, all unworthy as he was, of such a grace, within the fold of His Holy Catholic Church.

THE ARCHBISHOP OF WESTMINSTER AND GARIBALDI.—Though to some the conjoining of two such names may savor almost of profanity, yet it is not inappropriate, as will be seen from the perusal of His Excellency's Pastoral Letter, which we publish on our first page, and to which we earnestly invite the attention of our readers. The latter may judge of its intrinsic merits from the fact that it has been the subject of editorial comments by all the organs of the British Protestant press—the *Times*, the *Daily News*, with many others.

In this important document, the Cardinal Archbishop of Westminster deals chiefly with three topics—the spread of rationalism in the Anglican Establishment amongst both laity and clerics; the impotence of the so-called Bishops of this Government machine to deal with these dangerous and anti-Christian tendencies of their people; and the degradation to which they—the said Bishops, and Right Reverend Fathers in God by Act of Parliament—submitted themselves in their greetings and adulation of Garibaldi the avowed enemy not of Catholicity alone, but of Christianity and all revealed religion.

The Archbishop cited the language of Garibaldi himself as reported, not by an enemy, but by the *London Times* of the 3rd of October, 1862, in which was published an Address from Garibaldi to the English nation, exhorting the latter to Revolution, and to follow the noble example of France in the eighteenth century. In

this Address, as published in the *Times*, the following passage appeared, and may be seen by any who will give themselves the trouble to consult the files of that paper:—

"The initiative that to-day belongs to you might not be yours to-morrow. May God avert this! Who more bravely took the initiative than France in '89. She, who in that solemn moment gave to the world the Goddess Reason, levelled tyranny to the dust, and consecrated free brotherhood between nations. After almost a century, she is reduced to combat the liberty of nations, to protect tyranny, and to direct her only efforts to steady on the Ruins of the Temple of Reason that hideous immoral monstrosity, the Papacy."

It was no doubt an unpleasant thing for Anglican Bishops to be reminded of their adulation of the writer of such anti-Christian bombast; and the Protestant press accordingly are at a loss how to meet the reproaches of Cardinal Wiseman. The truth they dare not tell, for the truth is, that the religion of Protestants consists, as a general rule, far more in hatred of the Pope than in love to Christ; and the majority of them would be well content in all Popish countries to see the "Goddess of Reason" whom the Jacobins set up, and who is the special object of Garibaldi's worship, installed in the place of honor hitherto occupied by the Blessed Virgin, for whom in company with all his fellow Protestants Garibaldi entertains a profound aversion.

But if the truth could not be told, how were the taunts of the Archbishop's Pastoral to be turned aside? Only one way presented itself, and that was by falsehood, or at all events by the insinuation of the false. The majority of the Protestant papers did not, of course, venture to assert in so many words that Garibaldi the idol of Exeter Hall, the pet of the evangelical conventicle, had been misquoted by the Cardinal; but they have all insinuated as much—even to the *London Times*, which affects to be ignorant of the contents of its own columns!—If Garibaldi had indeed proclaimed the allegiance to the Goddess of Reason attributed to him in the Pastoral, then indeed the conduct of the Anglican Bishops who received with greeting this reviler of the faith which they are paid for professing and teaching, would be most infamous, and indefensible; so the *Times*, to save the reputation of the Government Bishops, has recourse to the ingenious artifice of throwing doubts as to the truth of the Cardinal's allegations:—

"We freely admit that he—Garibaldi—has published many things that seem to us very wild and unmeaning. Whether this circumstance justifies the Cardinal in attributing to him expressions about the 'Goddess' and 'Temple of Reason' which, it is said, are not to be found in the translation of his Address, is another question."

A question which the *Times* might have resolved by simply referring to its own columns for the date indicated, October 3rd, 1862, where the obnoxious words are to be found, but which the *Times* insinuates—for it dare not say so in so many words—"are not to be found." Is not this a pretty specimen of the truthfulness and candor of Protestants in their controversial dealings with Protestants! On this subject, and in denunciation of the meanness of the *Times* in endeavoring to sneak out of a disagreeable position by denying or seeming to deny its own words, the *Weekly Register* has the following excellent remarks:—

The worshipper of truth has the baseness, in order to baffle a Prelate whose Pastoral he is criticising, to throw doubts upon a quotation borrowed avowedly from his own columns, and therefore susceptible of immediate contradiction or verification. Was the *Times* the "inventor of the profanities" which itself attributed to Garibaldi? We never saw the original address, and if there be frauds in the translation which we have seen, the *Times* is the forger. However that may be, the Anglican Bishops must have seen the "profanities" of the hero of the red shirt, for the address in an English garb appeared in all the morning papers, and probably in all the other Protestant journals, and it was with the full knowledge of Garibaldi's avowed sympathy with the vilest form of infidelity and with the greatest miscreants that ever degraded human form, that these Prelates of a Church which professes Christianity, paid ostentatious honor in the House of Lords and at Mr. Gladstone's, to the pirate, the rebel, and the traitor who decreed rewards to an assassin and regicide and glorified the French infidels of the last century for deifying Reason in the person of a harlot.

We believe that one of the reasons assigned by the Imperial Government for the recall of the Guards, is the expense of Canadian barracks. This expense is borne by the Imperial Government, whereas, in common justice, it ought to be defrayed out of the revenues of the Province. It is little enough surely, seeing that we as yet have done nothing to protect ourselves, that we should bear a part of the expenses of those troops whom the Mother Country sends to us for our protection.

We say "done nothing," because it would be silly to speak of militia and volunteers as anything, when the defence of the Province against a regular army, and veteran soldiers is in question. Militia men, as in the war of '12 and '13, will do very well against militia men: but as against regular troops they are useless, or worse than useless, at best they can but create a panic and confusion in the ranks of better men.

The only defence for the country that is worth a cent, that is worth paying for, is a regular standing army; for in the present day, and in the present state of military knowledge, regular and well seasoned troops are alone of any service on the field of battle. For Queen's Birthday,

for parades and civic displays, militia men and volunteers are no doubt excellent; and they might be made, under good engineer officers, to do effective garrison duty in time of war. But for actual service in the field the only troops that can be of any use against the only enemy with whom we shall ever be called upon to contend, are regular troops: and these, either because of the dilapidated state of our finances, or because of our apathetic loyalty we do not seem to be in any hurry to raise. Under these circumstances people in England cannot think it worth while to make any great sacrifices for a country which will not, or cannot protect itself: and we may therefore expect that the Guards will shortly be followed to England by the other British troops now stationed here. They are not numerous enough, in case of a war to make head against the force that would be brought against them: and they are numerous enough to compromise by their defeat the military honor of Great Britain.

We have received from our correspondents accounts of the riots at Toronto on Sunday 29th ultimo. As we have already given a full account of the affair, we trust that we may be excused if we decline publishing anything further on the subject.

One of our correspondents concludes his letter by the pertinent remarks:—

"Such news, my dear Sir, will certainly excite a great desire amongst the Catholics of Lower Canada, to throw themselves, through Representation by Population at the feet of such characters as I have mentioned above."

Our friend is right. Every demonstration of the bitterly anti-Catholic spirit of the West will confirm the people of the East—not to entrust themselves to the tender mercies of the former. We enjoy, thank God, here in Lower Canada full religious freedom, but we owe it, under God, to the fact that we are sufficiently powerful in the Legislature and the Government to prevent our enemies from encroaching upon our rights. This is the safeguard, and the only material safeguard of our liberties: but this safeguard would exist no more, were Representation by Population to be carried, or were the talked of Union of all the Provinces of British North America to be consummated.

We have much pleasure in copying from the *Montreal Herald* the following liberal remarks upon processions. When our separated brethren display so accommodating a disposition, there can be no difficulty in so arranging matters as to avoid all occasions of offence: and we again say that we have every reason to congratulate ourselves, upon the general good feeling that in Montreal obtains betwixt Protestants and Catholics, and of which the annexed from the *Herald* is a proof:—

THE PROCESSION OF THE FETE DIEU.—Whatever difference of feeling there may be about the propriety of the form of religious worship used on the occasion of the *Fete Dieu*, we suppose there can be none in any well regulated mind, to matter what creed may have its individual allegiance about these two propositions. 1st. That the institution is one that no one will think of interfering with. 2nd. That it is one that should be so managed as not to interfere unnecessarily with persons who do not take part in it. We think that both of these views, which seem to us too reasonable to be gainsayed, might easily be conciliated as to avoid the unseemly occurrence of last Sunday—an occurrence which, whoever may have been in fault, could be edifying to no person of Christian feeling to whatever Church he may belong, and which apparently might have ended in a still more unfortunate manner. Our suggestion is that the line of procession should be communicated a day or two before hand to the Mayor or Chief of Police, and that one or two crossings should be designated, by which carriages might be allowed to pass, except during the moment when the procession was actually passing. The line and crossings, and the precise time of the passing of the procession, might be so arranged as to give Protestants reasonable means of reaching their own places of worship, without subjecting themselves to the reproach, which we believe few deserve, of wishing to treat with contumely the observances of their neighbors, and so as to save Catholics from the reproach of desiring to encroach upon the freedom of Protestants, who are passing on to the worship of the same God as themselves, though in a different manner. This arrangement may not be one theoretically perfect. We can imagine objections which may be started, and of which the logic perhaps could not be denied, which would prove on the one hand that the procession was inconsistent with the public ownership of the streets; and on the other, that the procession should take place without any sort of consideration for other acts of religious worship proceeding at the same time. But we think that neither of these extreme views, however theoretically correct, can be sustained upon the broad grounds of mutual comity and respect, on the part of fellow citizens. A properly published programme, making provision at once for the procession and for the convenience of those who are going to Protestant Churches, would obviate trouble on either side.—*Montreal Herald*.

"A Sunday Trip to Camden" in our next.

At the grand lottery recently held in Scotland for the benefit of the Catholic Orphanage at Lanark, one of the prizes, a splendid Caneo Brooch set in fine gold, the gift of a distinguished lady, has been drawn by Mr. J. J. Curran, Advocate, of this city.

ANNIVERSARY OF THE FIFTIETH YEAR OF ORDINATION OF THE VERY REV. JOHN McDONALD, V.G., AND PASTOR OF ST. RAPHAEL, GLENGARRY, O.W.

(To the Editor of the True Witness.)

Sir,—On Wednesday, the 8th instant, took place the interesting ceremony of the celebration of the fiftieth anniversary of the Priesthood of the Very Rev. John McDonald of this Parish. The Rev. gentleman is the first clergyman who has performed the duties of a missionary in Upper Canada for fifty years consecutively. He is the survivor of the small number of priests that were in the upper province half a century ago. He is the living witness of the struggles and poverty of the church at that period, as well as of its subsequent rise and progress. His unswerving integrity, his fervent yet unassuming piety, his zeal, and the conscientious discharge of his duties have won for him the esteem of all who became acquainted with him. By reason of his years, and of his exemplary life he may be justly called the Patriarch of Upper Canada. It was therefore befitting that the anniversary of this good and venerable priest should be celebrated with all the pomp that the circumstances of a country parish could afford.

His Lordship Bishop Horan, who since his first acquaintance with the Rev. gentleman, has always entertained the highest regard for him, honored the occasion by his presence.

The following Rev. gentlemen were present: The Very Rev. Mr. McDonagh, V.G., of Perth; the Rev. Mr. Hay of St. Andrews; the Rev. Mr. Cholette, and the Rev. Mr. Vinet of St. Polycarp; the Rev. Mr. Chisholm of Alexandria; the Rev. Mr. McIntyre of Camden; the Rev. Mr. Meade of Morrisburgh; the Rev. Mr. O'Connor of Cornwall; the Rev. Mr. McCarthy of Williamstown; the Rev. Mr. Leclair of the Seminary, Montreal; the Rev. Mr. McDonnell of Lochiel; and the Rev. Mr. Masterson, assistant Priest to the venerable pastor. The volunteers of Captain McDougald's Company, of Alexandria, came with colors flying, and headed by a pipe to assist at the ceremonies of the day, they added by their presence very much to the festivity of the occasion. They acted as a guard of honor and escorted the venerable priest and the clergy to and from the church. Both his Lordship and the venerable Priest complimented them, and thanked them in a very handsome manner for their kind attendance on the occasion.

A very large concourse of people came from this and the neighbouring parishes, to assist at the ceremonies of the day and to testify their regard for the venerable Pastor.

The Church was neatly decorated with festoons of green boughs, along the road between the Church and the house were planted with small trees.

At ten o'clock the procession began to move; at the head of it were the volunteers, then came the people, followed by the clergy. At the church door the volunteers filed off on each side and presented arms as the clergy entered. Mass was celebrated by the venerable pastor, assisted by the Rev. Mr. Leclair and Mr. McCarthy as Deacon and Sub-Deacon. His Lordship assisted in Pontificals attended by the Very Rev. Mr. McDonagh and the Rev. Mr. Hay as Deacon and Sub-Deacon of honour. After the Gospel, His Lordship ascended the pulpit and in a brief discourse explained the object and the meaning of the day's ceremony. He dwelt in eulogistic terms on the merits of the venerable priests, and expressed himself well pleased with the congregation who came in large numbers to testify their respect for the worthy Pastor. He concluded by entreating them to offer their prayers for him during the holy sacrifice of the Mass. I must not forget to mention that the choir of the church at Alexandria sang at Mass, and sang very well indeed. At the end of Mass, the *Te Deum* was intoned by the venerable Priest, and sung by the clergy.

After Mass an Address was presented to him on the platform in front of the church, to which he made a reply. At the conclusion of the reply, His Lordship called for three cheers, which were given with a hearty good will, with three cheers more. At the same time the three bells of the Church began to ring: a small cannon, used as a signal gun in the war of 1812, was fired several times,—the volunteers fired three rounds of a *feu de joie*,—the pipes were played, and the drums were beat. The commingling of the voices of the crowd, with the sounds of the bells, reports of cannon, the firing of rifles, the playing of the pipes, and the beating of the drums continued for a few minutes. If these sounds were not in strict accordance with the rules of musical harmony, they were the impressive demonstrations of a people who rejoiced that a venerable Priest had the happiness of celebrating the fiftieth anniversary of his ordination. Thus terminated the ceremonies of the day. All who were present, clergy and people, were highly pleased with the proceedings of a day which will long be remembered.

SPECTATOR.
St. Raphael, June 11, 1864.

ADDRESS.
To the Very Rev. John McDonald, V.G., and Pastor of St. Raphael.

VERY REV. SIR, AND BLESSED PASTOR.—A long life is a blessing which the Church in several of her offices invokes on her children.—It is a blessing with which we greet our best friends and well-wishers. A long life of fifty years in the sacred ministry is but the lot of few. You, beloved Pastor, you are the first of the Clergy who, for a period of half a century, has exercised the sacred duties of the ministry in Upper Canada; and to-day you have the happiness of celebrating the fiftieth anniversary of your Priesthood. The occasion is one of rejoicing; and we deem it a duty—a duty truly agreeable to our feelings—to present to you, in union with our Bishop, and of the Rev. gentlemen here present, our most sincere congratulations.

When you look back at the state of our holy religion in Upper Canada, half a century ago, when the number of Priests was small, the congregations few and far between,—when you see that there are more Bishops to-day in the Province than there were Priests then, it must be a source of joy and comfort to you, in your old age, to witness the progress religion has made since the first days of your Priesthood; and the reflection that you had a share in contributing to its progress, is in a measure a reward for the many hardships and difficulties you had to

encounter in the discharge of the arduous duties of a missionary.

We read in the holy Book that old age is a crown of dignity, when found in the ways of justice, and the fear of the Lord is the glory of old men.

On many of you poured the saving waters of Baptism; afterwards you expounded to us the Word of God, and prepared us for the worthy reception of the Bread of Life.

That He the bestower of all good may grant us the desired favor, and that He may shower on you His choicest blessings, is the prayer of your devoted parishioners.

(Signed in behalf of the congregation), DUNCAN McDONALD, Greenfield; JOHN A. McDONALD, NIEL McDONALD, JOHN KENNEDY, St. Raphael, June 8th, 1864.

REPLY. To Duncan McDONALD, Greenfield; John A. McDONALD, John Kennedy, and Niel B. McDONALD.

GENTLEMEN—I offer you my most sincere thanks for your Address. It is indeed a happiness for me to say Mass on the Fiftieth year of my Priesthood, and I ought truly to be thankful to God's mercy for it.

During this long time there have been many changes. I need not speak of improvements, such as canals, steamboats, telegraphs; I shall only say a few words about the progress religion has made since I first came to Gleanery.

During this long period I had indeed the happiness of administering the Sacraments to many of you, and of instructing you in the principles of our holy religion; this was a duty I always endeavored to do as well as I could.

In return for your kind wishes for my welfare, all I can do, with the assistance of the prayers of the Blessed Virgin and the Saints in heaven, is to pray God may grant you and every one of the congregation every blessing in this life, and eternal glory in the next.

I remain, your affectionate friend, JOHN McDONALD, Priest. St. Raphael, June 8, 1864.

CORNWALL, June 12, 1864. To the Editor of the True Witness.

DEAR SIR,—Tuesday, the 7th instant, was a day of joy and consolation to every true Catholic in this Parish; for on that day His Lordship the Right Rev. E. J. Horan, Bishop of Kingston, laid the corner stone of the new Catholic Church now in course of erection in this town.

cannot do more, have the goodness to offer up a fervent supplication to Heaven for the success of our weighty undertaking; for we know that "unless the Lord build the house, in vain they labour who are engaged in its construction."

I am, dear Sir, truly yours, J. S.

We would call special attention to the advertisement of Mr. C. F. Frazer who has commenced business as a Lawyer in Brockville. Mr. Frazer passed his legal examinations in a most creditable manner to himself, we know him to be prompt in his business habits, most reliable in his dealings, and willingly introduce him to the patronage of the public.

This day is the seventeenth anniversary of the election of His Holiness Pope Pius IX to the exalted position of Head of the Church. During the past sixteen years His Holiness has always commanded the respect and veneration of the Christian world, for the exemplary manner in which he has discharged his arduous duties.

In consequence of the Editor's absence for a short time, several communications, &c., have been left unanswered.

DANGER TO THE CITY.—We learn from a correspondent there are now stored, at Cote St. Catherine, that is to say, on the road leading round the mountain, distant about 4,000 yards from the centre of the City of Montreal, 200 Tons of Gunpowder.

Helien Street—Jean Dery, shoemaker, a wooden house; no insurance. Pierre Bedard, laborer, wooden house; no insurance. Joseph Picard, joiner, a wooden house; no insurance. Thos. Lavallee, stevedore, brick house, gutted; insured for \$300 in the Royal.

ANOTHER SPECIMEN OF THE GENUS STEPMOTHER.—It would seem to be inborn in stepmothers to be harsh and cruel from the many instances to be found to support the supposition; although there are many amiable exceptions to the rule; among which we may, of course, include all the readers of the Herald, sustaining that relation.

Her father came to the station yesterday morning to know if anything could be done to punish the unnatural woman for her cruelty, but the girl seemed to have been affected mentally as well as physically by the treatment she received, and could not say whether she knew the nature of an oath or not.

A CONSPIRACY.—James Derrah, a resident of Kingston, who has served a term in the American army, was arraigned on Saturday for enticing soldiers to desert, on information of Thomas Ryan, of the Canadian Rifles, late of the 47th.

DIABOLICAL ATTEMPT.—A short time ago some fiends in human shape attempted to throw the express train on the Grand Trunk Railway off the track, about a mile west of the Utica Station.

DISASTROUS FIRES TO DAY.—In St. Helen street, St. Roch's, a fire occurred between two and three o'clock this morning, in the unfinished dwelling house belonging to Mr. Thomas Lavallee, Stevedore.

To-day at noon, a fire broke out in the house adjoining Lavallee's above mentioned, supposed to have been caused by a spark which had settled in the roof during the fire of this morning.

MONTREAL CATTLE-MARKET—June 14. First Quality Cattle, \$7.60 to \$8.00; Second and third, \$6.50 to \$7.00. Milch Cows, ordinary, \$15 to \$20; extra, \$30 to \$35.

TORONTO MARKETS—June 11. The market was slightly supplied with grain to-day and little business was transacted. Price are flatter owing to the news received by the "City of Baltimore" yesterday, but as yet there is no reduction.

ST. PATRICK'S SOCIETY. THE GRAND ANNUAL PIC-NIC of the above SOCIETY will take place (weather permitting) on WEDNESDAY, 22ND INST., IN GUILBAULT'S GARDEN'S.

The MONTREAL BRASS and RENAUD'S QUADRILLE BANDS are engaged. GARDENS OPEN from 10 A.M. to 10 P.M.

A SITUATION WANTED. A PERSON of middle age, who has had great experience with children, is anxious to obtain a situation as Nursery Governess, or to take the maternal charge of a Widower's Family.

AMERICAN YEAST POWDER. THE Genuine Article may be had at the following places—Messrs. McMillan, English, Dufresne & McGearty, McLeod's, McLaren's, Ferry's, Blacklock's, Bensalack's, Douglas's, Wellington Street, Mullin & Hesley's, Flynn's, Bonaventure Building.

DALTON'S NEWS DEPOT. Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamps for sale at DALTON'S News Depot, Corner of Orange and St. Lawrence Streets, Montreal, Quebec, &c.

In our obituary notice last week of the late Captain Thomas McGrath, we omitted to mention that he bequeathed the very handsome sum of \$4,000 to the St. Patrick's Orphan Asylum.

A FEDERAL DESERTER KIDNAPPED—His ESCAPE FROM HIS GUARD.—A man named Timothy Shanahan reported to Chief McLaughlin of the Water Police yesterday, that he, on the second of this month was accosted in Great St. James street by a good-looking man of fair complexion and about five feet ten inches in height who made proposals to him to engage with him as coachman to go to Sorel.

Birth. In this city, on the 7th inst., Mrs. Wm. Booth, of a daughter.

Married. In Quebec, on the 1st instant, by the Rev. B. McGauran, P.P., St. Patrick's Church, cousin of the Bridegroom, Mr. John Mallin, Merchant, Leeds, to Mary Ann, eldest daughter of Thomas O'Brien, Esq.

Died. At his residence, in the village of Hull, O.E., on the 1st instant, after a protracted illness, Charles D. Decelles, M.D., aged 54 years.

At Petite Cote, on the 14th inst., Michael Hyland, aged 61 years, a native of Queen's County, Ireland.

OBITUARY. Died suddenly, on the 6th inst., at his place of residence, lot No. 34, 9th Concession of Lancaster, Co. of Gleanery, C. W., Mr. Donald McDonald, aged 82 years. He was a native of Arisaig, Invernesshire, Scotland. He came to this country in 1786.

MONTREAL WHOLESALE MARKETS. Montreal, June 14, 1864. Flour—Pollards, \$2.70 to \$2.80; Middlings, \$3.10 to \$3.22; Fine, \$3.40 to \$3.55; Super, No. 2 \$3.65 to \$3.75; Superfine \$3.80 to \$4.00; Fancy \$4.20 to \$4.40; Extra, \$4.40 to \$4.50; Superior Extra \$4.75 to \$5.00; Bag Flour, \$2.20 to \$2.20.

MONTREAL RETAIL MARKET PRICES. (From the Montreal Witness.) June 14. Flour, country, per qtl. 12 6 to 13 0; Oatmeal, do. 13 0 to 13 6; Indian Meal, do. 11 3 to 11 6; Peas per min. 3 9 to 4 0; Beans, small white per min. 5 0 to 5 6; Honey, per lb. 0 7 to 0 8; Potatoes, per bag 3 9 to 4 0; Dressed Hogs, per 100 lbs. \$10.00 to \$10.00; Hay, per 100 bundles \$3.50 to \$ 5.50; Straw, do. 0 8 to 0 7; Eggs, fresh, per dozen 1 3 to 0 0; Butter, fresh per lb. 0 11 to 0 11 1/2; Do salt, do. 0 7 to 0 8; Lard, do. 2 6 to 3 0; Barley, do, for seed per 50 lbs. 2 6 to 3 0; Buckwheat, do. 0 0 to 0 0; Flax Seed, do. 0 0 to 0 0; Timothy, do. 2 6 to 2 9; Oats, do. 8 0 to 10 0; Turkeys, per couple, (old) 8 0 to 10 0

MONTREAL CATTLE-MARKET—June 14. First Quality Cattle, \$7.60 to \$8.00; Second and third, \$6.50 to \$7.00. Milch Cows, ordinary, \$15 to \$20; extra, \$30 to \$35.

TORONTO MARKETS—June 11. The market was slightly supplied with grain to-day and little business was transacted. Price are flatter owing to the news received by the "City of Baltimore" yesterday, but as yet there is no reduction.

ST. PATRICK'S SOCIETY. THE GRAND ANNUAL PIC-NIC of the above SOCIETY will take place (weather permitting) on WEDNESDAY, 22ND INST., IN GUILBAULT'S GARDEN'S.

The MONTREAL BRASS and RENAUD'S QUADRILLE BANDS are engaged. GARDENS OPEN from 10 A.M. to 10 P.M.

A SITUATION WANTED. A PERSON of middle age, who has had great experience with children, is anxious to obtain a situation as Nursery Governess, or to take the maternal charge of a Widower's Family.

AMERICAN YEAST POWDER. THE Genuine Article may be had at the following places—Messrs. McMillan, English, Dufresne & McGearty, McLeod's, McLaren's, Ferry's, Blacklock's, Bensalack's, Douglas's, Wellington Street, Mullin & Hesley's, Flynn's, Bonaventure Building.

C. F. FRASER, Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANCER, &c., BROOKVILLE, C. W. Collections made in all parts of Western Canada.

WANTED. A PERSON, holding an Elementary School Diploma from the Catholic Board of Examiners of Quebec, wishes to obtain a Situation as Tutor or Schoolmaster. Can furnish good references, if required. Address, A. B. C., True Witness Office, Montreal. April 28, 1864.

NOTICE. THE PARTNERSHIP heretofore existing between the undersigned as Wholesale and Retail Grocers, Wine and Spirit Merchants, under the Style and Firm of SHANNON & BROTHER, has been Dissolved by mutual consent.

Referring to the above, the Subscriber will continue the Business of the late Firm, under the name and style of NEIL SHANNON, as Wholesale and Retail Grocer, Wine and Spirit Merchant, at the OLD STAND, 128 Commissioner Street; and begs to inform his Customers and the public generally that as he has had upwards of Twenty years' experience in the Business, he is prepared to supply those who may favor him with their orders with the best Goods that can be obtained in the markets, and at the lowest prices.

A. & D. SHANNON, GROCERS, Wine and Spirit Merchants, WHOLESALE AND RETAIL, 38 AND 40 M'GILL STREET, MONTREAL. HAVE constantly on hand a good assortment of Teas, Coffees, Sugars, Spices, Mustards, Provisions, Hams, Salt, &c. Port, Sherry, Madeira, and other Wines, Brandy, Holland Gin, Scotch Whiskey, Jamaica Spirits, Syrups, &c. &c. Country Merchants and Farmers would do well to give them a call as they will Trade with them on Liberal Terms. May 19, 1864.

COLLEGE OF REGIOPOLIS KINGSTON, C. W. Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston. THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be OPEN to the Pupils. TERMS: Board and Tuition, \$100 per Annum (payable half-yearly in Advance.) Use of Library during stay, \$3. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1861.

IT IS NOW UNIVERSALLY ACKNOWLEDGED that Wanzer's Combination Sewing Machine, combining the best qualities of the Wheeler & Wilson and Singer, is the best in the world for general family use, and Dressmaking purposes. JAMES MORISON & CO. WANZER'S SEWING MACHINES have taken First Prizes at the present Great Provincial Exhibition. WANZER & CO'S FAMILY SEWING MACHINE, (The "Combination") has been awarded the First Prize at the Exhibition. ALL THE LATEST IMPROVEMENTS are combined in Wanzer's Family Sewing Machine. For Sale at MORISON'S. FOR GENERAL FAMILY USE, there is no Sewing Machine made so equal Wanzer's Combination. JAMES MORISON & CO. WANZER & CO'S SEWING MACHINES can be had only from the Agents, JAMES MORISON & CO. 288 Notre Dame Street. SEEDS! SEEDS!! FRESH FLOWER and GARDEN SEEDS just received at the GLASGOW DRUG HALL, 268 Notre Dame Street. CAMPHOR. 1000 lbs. finest ENGLISH CAMPHOR, for SALE at the GLASGOW DRUG HALL. HORSFORD'S AMERICAN YEAST POWDER. THE Genuine Article may be had at the following places—Messrs. McMillan, English, Dufresne & McGearty, McLeod's, McLaren's, Ferry's, Blacklock's, Bensalack's, Douglas's, Wellington Street, Mullin & Hesley's, Flynn's, Bonaventure Building. Finest KEROSENE OIL, 3s 6d per gallon. COAL OIL, 2s and 2s 6d. J. A. HARTE, Druggist, Montreal, April 21.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, May 25.—A telegraphic message from Algiers yesterday afternoon announces the death of Marshal Pelissier. The *Moniteur* of Monday said that he had been ill, but was much better. His malady was congestion of the lungs. Various conjectures are hazarded as to his successor in the government of Algeria.

Marshal Pelissier was in his 70th year. He was born in November, 1794, at Maromme (Seine Inferieure). In 1845 Pelissier's name acquired a most unenviable notoriety by the suffocating of 500 Arabs who took refuge in the grottoes of Ouled-Rial, in the Dahra. This act of cold-blooded cruelty caused great sensation even in France; and so strong was the feeling that Marshal Soult then Minister at War, did not venture to approve it. Marshal Bugeaud declared that Pelissier had only acted according to orders. Pelissier was promoted Major-General the following year. He commanded the province of Oran from 1848 to 1851; was named General of Division, and commanded the province of Algiers previously in place of General de Hautpoul. When the news of the coup d'etat reached Algiers he issued a proclamation placing the province under martial law, and declared that he was resolved to maintain order by all the means at his disposal. In 1855 he was appointed to the army of the Crimea, and soon succeeded M. Marshal Canrobert in the chief command. When the Crimea was evacuated Pelissier, who after the taking of Sebastopol had been raised to the rank of Marshal, returned to Paris. He was named Senator, created Duke of Malakoff, and received a donation of 100,000fr., voted by the Legislative Body. In 1858 he was named Ambassador to London, in place of M. de Persigny, and when his period of office expired, was appointed Governor-General of Algeria.

The state of Algeria is now causing a good deal of disquiet. The Government allows very little of what is going on there to transpire. Private letters from Tunis state that the insurrection there was not so formidable as described in the French papers. The increase of the imposts and the constitution were made the pretext by foreign agents, who wished to intimidate the Bey and force him to annul a convention with England by which British subjects are allowed to buy land in the Regency.

The Toulon fleet, composed of six ships of war, carrying 240 guns and 2,600 seamen, under the command of Admiral Bouet-Willamez has sailed for Tunis.

The *Journal des Debats* remarks that anarchy in European politics becomes more complete every day. All that hatred can inspire in the way of bitter expressions is shown in the London journals towards Prussia and Austria, in the journals of Vienna towards England and Prussia, in the journals of Berlin towards Austria and England. If the conference separated without a treaty of peace the confusion will be at its height.

A letter from Vienna says:—"A few days ago, the Russian Ambassador at the Court of the Tuileries dropped some bitter words about the Pope, in the presence of the French Minister of Foreign Affairs. M. Drouyn de Lhuys, so runs the report, retorted that, in his opinion, nothing more than a sacred duty had been fulfilled by the Pope in exposing and denouncing before all Europe the systematic persecution to which the Catholic Church in Poland had been and was subject. It was a melancholy fact that the Russian Government did not practice justice even in matters of religion; and it was greatly to be feared that evil consequences would ensue. On this the Russian diplomatist feigned astonishment at language, which he intimated, was hostile to his country, adding, however, a hope that the French Minister, in what he had said, had only expressed his private opinions on a subject which he was sure must be viewed in a different light by his colleagues and the Cabinet as a whole. M. Drouyn de Lhuys, however, nothing daunted by the menace implied, coolly declared that the feelings he had just embodied in words were shared by his sovereign; and he must repeat it was much to be regretted that France had remained isolated in her endeavors to alleviate the position of Poland. Here ended the interview. M. Drouyn de Lhuys, so it is affirmed, lost no time in communicating the discussion to the corps diplomatique, or, which is much the same, to the world at large.

We read in the *Monde*:—"The Pontifical allocution denouncing the Czar re-echoes through the politics of Europe; it is the cry of public conscience coming to cut short the complicity which silence involves. Within a few hours' journey by our railroads, within a few minutes' transit of our electric wires, in the very centre of our boasted civilization, a people is being slowly exterminated. As in a bygone age, the father of the great European family raises his voice alone in behalf of right. The words of the Pontiff vibrate in every heart. In the face of the triumphant Revolution, Christian policy is boldly asserted. The Russian question will become a much more formidable one than the question of the East. Moreover, these questions are related to each other; already are the Russian regiments ranged upon the confines of the Danubian principalities, they must hit for a pretext to cross them, to renew the attempt made erewhile by Nicholas. Whose fault is it, that miserable governments hold the provinces of the old Greek empire? Who was it that strove with the barbarism of the Mussulman? The Pope; it is their energy that saved Europe by rallying Christian princes under one standard. When division and rivalry had rendered these princes deaf to the voice of Rome, the Turks entered Constantinople. All regal powers flag in the defence of Christianity. Since the fourteenth century, France has forgotten that she is the eldest daughter of the Church. In the fifteenth century half Germany invited the Turks; Turkey rather than Poland, is the cry of the innovators; Sobieski is the last on the list of Christian heroes. The Turkish question was settled 180 years ago, after it had lasted from the seventh century. During this long interval, the dynasty of the Poles made a start alone against the torrent, without ever losing sight of what was the constant object of its active exertions. The Russian question resembles the Turkish question, and is no less threatening to Christianity, than was the latter. It made its appearance on the occasion of the first partition of Poland. The Pope protested, but its protest fell to the ground unheeded amid the general indifference. It was the reign of philosophy, and philosophers burnt incense on the altar of Catherine II.

The Russian knot is a weapon as efficient as the scimitar, for the extermination of Catholics; whole populations have been driven by terror into schism; some millions of Catholics who still remain firm are deprived of their pastors, and handed over to the suggestions of apostates. Transportation and pains and penalties have increased the arms of martyrs; the whole class of landholders have been stripped of their property which has been offered to apostates as a premium. And though the events which are now laying Poland waste, were foreseen by everybody, there is nothing to show that the governments of Europe even troubled themselves about the matter. Alas! the last vestige of Christian policy had disappeared from the minds of men, even more completely than from their protocols. The Pope insists, implores, supplicates. The nations who have written liberty of conscience among their laws, do not consider that Russia is violating the liberty of Catholics in Poland. Four powers divided among themselves the supremacy of Europe, and claim to influence the course of events; namely, England, France, Prussia, and Austria. Now they all suspect, and are more disposed to rend, one another, than to succour a people who is a sister equal to them all, and who is suffering a violent death at their very doors. Russia pursues her work and goes away with the remains of the barrier which separates her from the west. While the wretched Europe of the 15th century was finding its delight in the revival of art, and in Pagan philosophy, Mahomet II. burst upon Constantinople, where he met with resistance from only a handful of intrepid men, and where the English, the French, and the Germans were conspicuous by their absence. The Europe of the 19th century is a prey to the same heedlessness, and to the same passions. Yet a little while, and there will be only second-class powers in Europe. This is the more probable, inasmuch as there is a greater chance of Prussia or Austria uniting with Russia, than there is of a combination of the four above-mentioned great powers that were. This is the result which Pius IX. is bent upon averting, while he vainly seeks for support among princes and peoples. National assemblies gravely discuss questions of tariff, of duty, of industry, and of commerce; they will not deserve the reproach brought against the Greeks of the lower empire, of losing themselves in obscure discussion at the very moment when the walls of their Capital was falling. There are points between metaphysics and topics of every-day life upon which men of heart and of intelligence might easily agree with a view to the common welfare. The Pope is never without this highest kind of foresight; at the present day it shines forth most brilliantly.

A DUTCH ROMANCE.—Several of the Paris journals, relate the following story concerning the interpreter of the Japanese Embassy, now in Paris:—Frantz Bleckmann was a native of Holland, but being of a roving disposition, embarked on board a vessel bound for Batavia to seek his fortune. Years passed by, and nothing being heard of him, his friends at last concluded that some accident must have befallen him, and that he was no longer living. His father remained in Holland, but being unsuccessful in business, he came to Paris. Here his resources soon failed him, and on writing to a friend to solicit a small loan he received the following letter in reply:—"I send you the money you ask for, and add to it the photographic portraits of the Japanese Embassy. You will remark the face of one of those strangers, for he is the very image of your son." The father could not but perceive the resemblance; the features were certainly the same, but the closely-shaven head and the Oriental costume greatly puzzled him. He, however, went to the courtyard of the hotel in which the Embassy was staying, and was so fortunate as to arrive just as the Japanese were passing to go out. The original of the portrait he at once recognized, and called out, "Is that you Frantz?" In a moment the son—in each other's arms. The Ambassadors who witnessed the scene were greatly moved, and old Bleckmann's troubles were now at an end, as the son is wealthy and prosperous.

ITALY.

PIEDMONT.—Turin, May 25.—To-day in the Chamber of Deputies the Minister for War, replying to the questions of Signor Mordini, stated that the active army consisted of 390,000 infantry, 80 batteries of artillery, and 19 regiments of cavalry. This army was capable of defending the kingdom from any attack whatever, but the Minister could not say whether it was sufficient for Italy to make an attack alone and without allies. The state of the fortifications, he said, was excellent, and the mobilization of the National Guard was nearly completed.—*Cor. of Tablet.*

Turin, May 21.—The month of May has witnessed several triumphs for the Vicar of Christ, even in the very camp of the Philistines. The battle of the *Obolo di San Pietro* has been fought, and the discomfiture of the enemies of Saint Peter is the result; but it was by a battle charge not led by human leaders, and hardly fought by human arms. The rushing hostile torrent would have impetuously overturned the firm but scanty barrier opposed to it, had it not been for one of those turning points which, especially in all that appertains to the Church, proclaims at necessary periods that her guardianship is from above, and defeats the ignoble machinations, the mean and calumnious vituperations, the ungrateful and heartless hostility of redeemed but rebellious man. It was a moral, and at the same time a material triumph, which must tell throughout Europe, and is a renewed assurance for Catholicism that its most dire enemies cannot separate it from the Father of the Faithful. Prison walls have been, ere now, powerless to hush the voice of a captive Pontiff, and even now the holy voice of Pius IX. sounds over the frozen wastes, and smites the Sovereign of the icy North, proclaiming the Vicar of Christ's inalienable right to feed, and, in feeding, to defend every Catholic people. The reciprocity is complete. At the eleventh hour, the legislative instincts of the Piedmontese robbers have perceived that their contemptible shackles would only irritate the great frame of Catholic Italy, which would augment a hundred-fold its material aid to the Holy See; that their own abnormal and diseased state, powerless to effect their aim, would become more apparent to all; that universal indignation would condemn the act; that a system could be organized which would impoverish their own exchequer; and, finally, that the voice of Pius IX., until now patient and enduring under his own wrongs, would be uplifted to crush the tyranny which would impede the good works of his people. None can suspect the Piedmontese Government of any sense of moderation towards religion, or the wants of the Holy See, in refusing to adopt measures that would repress the *Obolo* of Saint Peter. They were bound to do so (considering their principles) if they credited their own assertions: that they dare not, shows the true state of the question. Let then those who devote their time and their speeches to misrepresenting the feelings of the Italian Peninsula as hostile to the Temporal Power of the Pope open their eyes to what every hour clearly reveals. As I stated in my last, Passaglia declared that the *Obolo* was an expression of the opinion of those who would support the Temporal Power; and it has been declared in the Chamber that the same funds support the so-called Neapolitan brigandage. The recent decision presents the following dilemma, and the Honorable can select which horn they please—either the *Obolo* is the means by which the Temporal Power and the Neapolitan brigandage are maintained; in which case, to neglect abolishing it, must prove the *Obolo* to be cowardly traitors to the *Patria*; or it is not used for that purpose, in which case all the assertions that the Pope maintains 'brigandage' with the oblation of the Faithful, prove the *Obolo* to be deliberate slanderers.

The Minister for Foreign Affairs, Visconti-Venosta,

expressed the assurance that the Government had not abandoned Rome and Venice, which were thrown in its face as an accusation; but their principle was not to attempt a solution without a chance of success. The policy of reserve was adopted to watch opportunities. If a diversity of views existed between France and Italy, the French Government had frequently declared their occupation of Rome to be abnormal. Nevertheless the Minister stated the very best relations exist between them and the English and French Governments on the questions of Rome and Venice. The Onorevole Passaglia had accused them of not combating the moral war waged against them by Rome, but we wished to show to Europe that as we respect the liberty of all, we do not wish to trample on religious liberty! As to reprisals against the Roman Government, to which we are encouraged by Passaglia, we have refused to allow the Pontifical flag into our ports, or to receive Roman Consuls, and have sequestered the lands of the Church in the Kingdom of Italy; and if we have not had recourse to more vigorous reprisals, it is with the desire not to damage those populations which aspire to be united to us.

It is clear that audacity and mendacity are the figures of speech which give force to Piedmontese eloquence. He did not wish to create antagonism between the French and English alliance; the latter affords us moral help while France destroys treaties, and the influence of Austria co-operate immensely towards our regeneration. Such was his programme. Their army and navy would accomplish the rest.

The usual tag-rag-and-bob-tail (of the Newdegate-Whalley style) such as Musolino, Mellana, Massari, and Obilaves spouted out their commonplaces against Rome; the latter proposing an order of the day inviting the Government to surround such part of the Pontifical States as was not under the Italian Government and to take the necessary steps to complete the electoral lists; the whole to be accomplished by October 1864. Finally, however, on the motion of Alievi, the order of the day, pure and simple, was adopted by a large majority.

The answer of Prince Napoleon to the Revolutionary Committee declaring that they should never cease their efforts until Italy was free from the Alps to the Adriatic, received no consideration here until a despatch yesterday arrived stating (only, however, on the authority of the *Times* Vienna Correspondent) that the Emperor, while he regretted the publication of the above, expressed his opinion that peace would be impossible until Italy was free from the Alps to the Adriatic. It is not much credited.

Passaglia has at last thrown off the mask and proved by his recent speeches in the Turin Chamber of Deputies that his expulsion from Rome as a traitor to the Holy See and a perfidious conspirator in favour of Piedmont was amply justified. In a debate upon the state of the nation Passaglia recommended the formal incorporation of Rome and the Patrimony with the Kingdom of Sardinia, by the establishment of electoral bureaux, in which the votes of the revolutionists might be taken for the election of Roman representatives in the so-called 'Italian' Parliament, thus treating the Sovereign Pontiff as a non-entity, and altogether ignoring the existing order of things. It is to the pestilent advice of such perjured Priests that some of the greatest crimes of monarchs are traceable. The worst acts of the reign of Henry VIII. were countenanced, if not suggested, by infamous ecclesiastics who betrayed their trust and abandoned their sacred duties, and we have not the least doubt that bad Priests are answerable before God for many of the worst deeds of Victor Emanuel. He is a coarse, sensual, illiterate, hot-headed, reckless soldier, who takes his notions of obedience to the Church from such scandalous Priests as Gioberti and Passaglia, and trusting to their perfidious advice and wicked counsel, commits the grossest sacrilege without knowing what he does. For a time, Passaglia assumed a vizzor of respect for the Holy See, while advocating the unification of Italy, and thus deceived the Marquis d'Azeglio, but he could not long restrain his revolutionary passions and his malicious designs, and being turned out of the Marquis's house he had no alternative but to cease to play the hypocrite and boldly assume his true character. This is very fortunate, for Passaglia's name is no longer a source of strength to the enemies of the Church, and even in the Turin Chamber his influence is gone. The Government treated his proposal with contempt, and had no trouble in inducing the Chamber to reject it. What sad examples we have in the fate of La Mennais, Gioberti, and Passaglia, of the fatal effects of inordinate vanity in ecclesiastics. The two former died the death of heathens who never heard of God, and the third yet lives—we hope to repent and die as become a Christian.—*Weekly Register.*

ROME.—Letters from Rome of Saturday the 21st inst. state: His Holiness the Pope has recovered completely from his recent indisposition, and has resumed his customary course of life.

We find the following details relating to the family of the Father Holy in the *Semaine Liturgique* of Poitiers. Pius IX. is younger than any of his brothers who are yet alive. Two of them are Ogetonarians, Count Gabriel, who is 84, and Count Gaetan, who is 80; his sister, Countess Benigni, carries lightly her 77 years. His father, died at the age of 84; his mother, Countess Catherine, at 82. To conclude, his grandfather, Count Hercules, lived 96 years. It would be as well before foretelling the death of the Pope, to take these telling figures into the calculation of the chances of this painful event. The family of the Mastai is a numerous one. Count Gabriel, the eldest, whose wife, Countess Victoria, has just had a narrow escape from death, has two sons: Count Lewis who is married to the Princess of Drago, and Count Hercules, who is married to the niece of Cardinal Oadolini; Count Gaetan is a widower, and childless. The late Count Joseph, formerly a captain in the police force, died some years ago, leaving no issue, but the Pope's four sisters, of whom only one is still living, have given him many nephews, who in their turn are furnishing him with plenty of great-nephews. And yet, to the honour of the Sovereign Pontiff be it said, this host of brothers, sisters, nephews, and great-nephews, has never cost the States of the Church a half-penny. No inheritance can be laid to their charge; not one post, not one mission has been theirs; nobody can say that the Mastai owe the slightest advancement of their fortune to the elevation of Cardinal Mastai to the highest dignity. Pius IX. has trod the path of the evangelical perfection. Wholly detached from the things of this lower earth, no sooner is he seated on the throne of St. Peter, than he owns no worldly tie; while he embraces with inconceivable tenderness the great family of souls which God commits to his care.

A remarkable 'sign of the times' is the favour with which the Papal loan has been received on the Continent. The difficulty was not to find capitalists willing to take the loan, but to whom it should be given. The proposals were numerous, and the point for the Minister of Finance of His Holiness was the most favourable out of the many favourable offers. The preference has at last been given the Belgian Company of the 'Credit Foncier,' who have very generously declined to receive any commission for the execution of the contract. One Belgian capitalist, M. Dumoucaeu has not only offered to guarantee the punctual payment of the interest but has already placed in the hands of the Pontifical Government a considerable portion of the capital of the loan. This shows first, the confidence of the moneyed interest in the fidelity of the Pontifical Government to its engagements, and secondly the conviction of capitalists, those shrewd observers of the signs of the times—that the Piedmontese usurpation in the States of the Church is not likely to be permanent.—*Weekly Register.*

Rome, May 21.—Public opinion and the fear of embarrassing contingencies, which in England so abruptly cut short the ovations and precipitated the departure of Garibaldi, have also had their effect in this country on the persecutors of Cardinal Morri-

chini, whose arrest and imprisonment mentioned in a former letter, I have been credibly informed that energetic reclamations on the subject of the atrocious outrage were made at the Tuileries by the Nuncio, Monsignore Olivi, and that all parties, including the accepted miscreant concerned in the sacrilegious transaction, were menaced with excommunication. Certain it is that, after a few days' close confinement, his Eminence was brought before the Court of Appeal at Ancona, and after a mere formal examination, was acquitted of all charges and forthwith released. The return of His Eminence to this diocese was the occasion of a remarkable demonstration. On arriving at the city of Jesi, the inhabitants met him in large numbers, and accompanied him amidst the most unrestrained manifestations of joy to the Episcopal residence. The reception which His Eminence received is said to have given offence to the Government officials and their sympathisers at Jesi, and it is stated that some Piedmontese officers assembled the same evening in front of the Bishop's residence, and having evinced their disrespect for His Eminence by the most offensive exclamations, threw stones at and broke the windows, after which they only escaped the vengeance of the indignant and excited population by a precipitate flight. Cardinal Morichini is said to have manifested the most perfect equanimity from the commencement to the end of this series of outrages to which he has been subjected. His Eminence is expected in Rome in the course of next week.—*Cor. of Weekly Register.*

KINGDOM OF NAPLES.—Our accounts from Naples represent the Government there as a grinding and ruthless tyranny. The worst that was ever alleged by the most unscrupulous calumniator of the Bourbon Government against the administration of the late King of Naples falls far short of the atrocities daily perpetrated by the myrmidons of the Usurper. The Sardinian rule in the Two Sicilies is literally a reign of terror. The rigor of the police to all classes and to all persons, is such that whole families are hourly flying for refuge to Rome and Malta. Arrests are so numerous and are attended with so much barbarity, by the mere order of the Chief of the Police, and without any formality or accusation, that a panic prevails throughout the capital. In eight months no fewer than 60,000 persons have been banished from Naples under the Pica law. Assassination and crimes attended with violence are of constant recurrence, so much so that the official journals are forbidden to say anything about them, and while crucifixes and the images of Saints are pulled down inexorably by order of the revolutionary municipality, the most obscene prints are hawked with impunity and almost under official patronage through the streets. The insults, the ignominies, and the cruel wrongs heaped upon the Priesthood for their fidelity to the Holy See are innumerable, and we have seen it stated in the *Times* that there are no less than 50 Priests in one Neapolitan Lunatic Asylum—the victims of Piedmontese tyranny for their adherence to the cause of religion and order.—*Weekly Register.*

At Palermo, on the 11th instant, at break of day, a number of Carabinieri police agent and soldiers of the line entered the Monastery of La Concezione to compel the Nuns to quit. This vast and magnificent Convent has been changed into a Hospital, and endowed with £3,200 a year. The decree which effected this change, allowed the Nuns a delay of one month and a few days before leaving, but as they refused to go, the doors were broken open on the 11th, and the Nuns were evicted. It was a distressing sight to see these poor creatures turned weeping out of their home. This is what the Robber Government calls a 'free Church in a free country.'

The *Times* calls the Pope 'a poor old man,' and professes to pity his 'sorrows' without understanding whence those sorrows spring, and forgetting that another 'old man' when a prisoner in France caused Napoleon more trouble, as he passionately declared himself, than Europe in arms and leagued against his ascendancy. It would however have been more becoming and more consonant with the obligations of truth and honor if the *Times*, when it felt disposed, from whatever motive, to say civil things of His Holiness, abstained from calumnious assertions and insinuations. Where, for instance, is the justification for its assertion that 'Pio Nono is an instance of a man whose very kindness has been the cause of cruelty?' That, as the *Times* asserts, His Holiness pities the unfortunate King of the Two Sicilies and reproaches the injustice of which that Prince is the innocent victim—an injustice in which this country is deeply implicated, —there is no doubt. It is also undeniable that the Pope wishes most cordially to see His Majesty restored to his throne and an end of the Piedmontese usurpation in Naples and in all other parts of Italy. But has this been the cause of cruelty? Perhaps the *Times* means that the Pope might by the exercise of his influence induce the King of Naples to abdicate in favor of Victor Emmanuel, and persuade the Neapolitans to accept the Sardinian yoke, and that as His Holiness does not take this course, he is answerable for the cruelties perpetrated by the butcher Giardini, and the other agents of Piedmontese oppression in their endeavors to force the people of the Two Sicilies to submit to the usurper. If this be what the *Times* means, we cannot understand its complaint against the Pope, but we believe there is not an impartial reader of the article, who will concur with the writer. What reason, moral, social, political, or religious, is there why the Pope should do any act calculated to establish the rule of Victor Emmanuel in Naples? The late King of Naples was the friend to His Holiness, and gave him a hospitable reception when driven from Rome by the treachery of the 'Liberals' and the threats of the assassins—a hospitality which, we suspect, lay at the bottom of much of the enmity entertained towards His Majesty and his family by Lord Palmerston and the English Protestant friends of the Italian anarchists. The Neapolitan Revolution was effected by the basest means that ever disgraced the authors of any political movement. Every step in that revolution was marked by perfidy, falsehood, corruption, and fraud. At the very moment when the miscreants, O'auru and Hudson, were planning the invasion of the Neapolitan territory by Garibaldi under the protection of Admiral Mundy and the British fleet, Victor Emmanuel was fooling the inexperienced Francis—his near relation,—by proposals for a treaty of alliance. The Neapolitan officers, naval and military, were notoriously bribed—we wish we could say that none of the money and none of the corruption were English—to betray their trust and commit high treason. When the revolution was thus effected, the usurper's rule was at once signalled by the persecution of the Clergy; the spoliation of Monasteries; the desecration of churches—the encouragement of obscene publications, profane writings, and heterodox preaching; and the torture in every conceivable manner of those who preserved their allegiance to their rightful Sovereign; and to this hour the same iniquitous system of Sardinian government is carried on in Naples! Is it for all these considerations that the Pope is expected, by the *Times*, to go out of his way to establish Piedmontese rule in the Two Sicilies, and is held up by that journal as the author of cruelty because he does not do so? If His Holiness considered it his duty to interfere directly in the affairs of Naples, his benevolent and just character, and his august office would, we should think, be a guarantee to the world that his interference would not be on the side of usurpation and revolution. If his anathemas were hurled against brigandage, the Piedmontese butchers and robbers would surely be the mark for the missiles of the Church. The Church does not back might against right. Successful crime may command the world's acquiescence and even win its favor; but the Church does not admit the theory that success can consecrate a wrong. It is one thing to submit patiently to the inscrutable will of Providence, and quite another to approve of triumphant injustice. The King of

Sardinia has laid his impious hands upon the Church itself and robbed the Holy See. Against this infamous spoliation the Pope protests, and all Christendom exclaims: "but beyond" the use of ecclesiastical means "to bring the evil doer to a sense of duty, the Holy Father has not gone. He condemned the crime and warned the criminal, and there he has left the matter." But surely there is no reason why he should help the excommunicated plunderer of the Church to enrich himself still further by keeping unjust possession of the territory of his host's and benefactor's son. If Victor Emmanuel can reconcile it with his conscience to rob the Holy See and to despoil his cousin; that is his affair, for which he shall account; as he must for the foul means he employs to retain his plunder. The Pope leaves him to pursue his own course as he leaves the Neapolitans to pursue theirs; though we have very little doubt that his sympathies go, as we saw frankly that our own do, with the enemies of usurpation, revolution, and infidelity, whom it is the fashion with the debased admirers in this country of Garibaldi and Mazzini to stigmatise as brigands. When the British Protestant nobles, when the Ministers of the British Crown, when the Protestant British press shall cease to fraternise with avowed assassins, and to encourage by their conduct the use of the basest and most cowardly means that were ever employed to produce political changes—then, and not until then will it be within their province to find fault with anybody for not discountenancing 'brigandage' in Naples or elsewhere. The friends and admirers of assassins—convicted and avowed—are not precisely the persons from whom the world will tolerate platitudes about morality and denunciations of 'brigands,' whose crimes, whatever they be; are the deeds of men resisting tyranny, contending for the rights of their King, and imperilling their lives in opposing a foreign yoke.—*Weekly Register.*

AUSTRIA.

BERLIN, May 25.—The 'National Zeitung' of to-day publishes a letter from its Vienna correspondent stating that a decided alteration has taken place in the policy of Austria upon the Schleswig-Holstein question. That Power now inclines decisively to the point of view adopted by the Federal Diet, and to the substance of the legal opinion expressed in the resolution brought in by Herr von der Pfordten, the Bavarian representative.

HEART DISEASE,

WITH

GREAT DISTRESS AFTER EATING,

ENTIRELY CURED.

Sault au Recollet, Jan. 2, 1864.

Messrs. DEVINS & BOLTON, Druggists, Notre Dame Street, Montreal.

Dear Sirs,—For six years I have been suffering from a disease of the heart and sickness of the stomach, with much distress after eating. I determined to try BRISTOL'S SARSAPARILLA, and after the first bottle I experienced great relief, and after using four bottles I found myself entirely cured. I believe it to be my duty to make these facts known, and to say, that I had previously been bled several times, by different physicians from the city as well as from the country, without receiving any perceptible benefit.

It is now six months since I used the last bottle of SARSAPARILLA, and I have had no return of my illness.

I have the honor to be, dear sirs, your obedient servant,

THEOPHILE PAQUET,

Merchant.

Agents for Montreal:—Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, and H. R. Gray.

OPEN YOUR EYES.—To the fact that Patent Medicines are doing more good in the country than most people are willing to admit. What a solace it is to know that, when disease makes a sudden and unforeseen attack, you have a remedy at hand, a family physician in the house as it were. Such is 'N. H. Downs' Vegetable Balsamic Elixir, that ought to be kept always at hand to be ready in season and out of season, like a faithful sentinel ever on the watch to ward off the attacks of an unscrupulous foe. Price only 25 cts. See advertisement in another column.

John F. Henry & Co. Proprietors, 303 St. Paul St. Montreal, O. E. Im

BRISTOL'S SUGAR-COATED PILLS.—No family catholic has ever deserved or received the praise which has been awarded to BRISTOL'S SUGAR-COATED PILLS, both by physicians and patients. The testimonials to their efficacy and entire freedom from all objectionable properties are from the very highest and most cautious medical authorities. Their great merit, according to witnesses, is that they not only cleanse the stomach and bowels, but obviate the necessity for continual purgation. In other words, they give a tone and permanent vigor to those organs, which enable them to fulfil a frequent resort to the original curative. This is a matter of vast importance. Moreover they do not reduce the general strength, as all mineral purgatives do, nor involve pain nor nausea in their operation. Hence they are invaluable for women, children, and aged persons. They are put in glass vials, and will keep in any climate. In all cases arising from or aggravated blood, BRISTOL'S SARSAPARILLA should be used in connection with the Pills.

J. F. Henry & Co. Montreal, General agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, H. R. Gray and by all prominent Druggists.

Fort Bridger.—Ool. Bridger, the proprietor of 'Fort Bridger,' so famous in connection with the history of the Mormon disturbances, settled in the vicinity of Salt Lake in 1835, and has, since greatly distinguished himself as hunter, trapper, trader, and guide. In an interview with Gov. Cumming, on the advance of the army to Utah, he stated to him, that some years since, while pursuing the buffalo, he had discovered an immense rock of pure crystal, through which the sun's rays were reflected with all the gorgeousness of the most magnificent rainbow, but that he had lost the place, and had never been able to re-discover it. HOOPLAND'S GERMAN BITTERS, which can be discovered in the store of any druggist or dealer in medicine, will positively cure Dyspepsia, Liver Complaint, Loss of Appetite, &c., and will almost restore to the old all the vigor of their youthful days.

John F. Henry & Co., General Agents for Canada. 303 St. Paul St., Montreal, O. E.

MURRAY & LANMAN'S FLORIDA WATER.—The introduction of this beautiful and delicate perfume must inevitably render the inferior scented waters, manufactured from strong and impure essential oils, a drug in the market. Twenty years ago it took the place of the European 'essentials' and 'essences,' in the South American and West Indian markets, superseding even the veritable *EAU DE COLOGNE*. Its aroma is a closer approximation to the breath of living flowers, than that of any 'toilet article' in use; and as a wash for the teeth and for the complexion (when diluted with water) it is unequalled. As there are imitations abroad, it is important to see that the names of Murray & Lanman are embossed on the bottle and inscribed on the label. Agents for Montreal: Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, and Picault & Son.

OXYGENATED BITTERS.—This is a remedy for Dyspepsia, Indigestion, and the numerous disorders of the stomach...



THE Publisher respectfully invites the attention of the Catholic Clergy and Public to this magnificent Edition of Rev. BAYLE's great Work—

THE ECCLESIASTICAL YEAR, Its Festivals and Holy Seasons,

To which are added the LEGENDS, or the LIVES of the SAINTS, by

REV. DR. ALBAN STOLZ, Translated from the German, by Rev. THEODORE NOETHER, Pastor of Holy Cross, Albany, N.Y.

THE ECCLESIASTICAL YEAR CONTAINS:

I. The Explanation of all the Sundays and Festivals, divided into three parts—Christmas-Cycle, Easter-Cycle, and Pentecost-Cycle.

II. The Legends, for every day during the Year. The public will easily understand that a work will be given to them, which contains more matter than any similar work that has yet been published.

The following extracts from letters received by the translator, Rev. Th. Noether in Albany, prior to Feb. 1864, abundantly prove the high value of this work.

Cincinnati, O.—Most Rev. Archbishop J. B. PURCELL.—"It is a most timely and valuable addition to our library of Catholic instruction and literature. I beg to give the publication my hearty approval."

Albany, N.Y.—Rev. Bishop J. M'OLDSKEY.—"I commend it warmly to the patronage of the Catholics of my Diocese."

Alton, Ill.—Rev. Bishop H. D. JUNKER.—"It is certainly a praiseworthy work. It will be to every family a source by which to obtain knowledge."

Burlington, Vt.—Rev. Bishop LOUIS de GOESBRIAND.—"Should the subsequent numbers be equal to this, I consider the work very useful."

Chicago, Ill.—Rev. Bishop J. DUGGAN.—"I wish we had many works of this kind in our language."

Cleveland, O.—Rev. Bishop A. RAPPE.—"I have been much pleased with it."

Dubuque, Iowa.—Rev. Bishop CL. SMYTH.—"I desire to see it widely circulated throughout my Diocese."

Eric, Pa.—Rev. Bishop J. M. YOUNG.—"It seems to combine in one, the excellencies of several other works in devout use."

Hartford, Ct.—Rev. Bishop F. P. M'FARLAND.—"I am much pleased with it. The style is good, simple and earnest, and such as cannot fail to speak to the heart. You have my best wishes for the success of the publication."

Kingston, C.W.—Rev. Bishop E. HORAN.—"I know of no work, recently published, calculated to produce so great an amount of good."

Louisville, Ky.—Rev. Bishop M. J. SPALDING.—"I wish you much success in the publication."

Milwaukee, Wis.—Rev. Bishop J. M. HENNI.—"I sincerely wish that it may become a daily companion of devotion to every household in my diocese."

New York.—V. R. WM. STARRS, Adm. of the Arch-Diocese.—"It is a work of merit. I approve of its publication, and I take pleasure in recommending it to the faithful."

Pittsburgh, Pa.—Rev. Bishop M. DOMENEC.—"I have not the least doubt, that such a work is calculated to instruct the Catholics."

Portland, Me.—Rev. Bishop D. W. BAOUN.—"Please add my name to the approbation given to you by the Rev. Bishop of Albany."

St. Vincent's Abbey.—Rev. Abbot B. WIMMER.—"I would wish to see it in every family of the English speaking Catholics of this country."

The Ecclesiastical Year will appear in 30 numbers. The first number will be published on the 1st of April, 1864, and subsequently on the 1st and 15th of each month.

Price, per number of six sheets (three double sheets) only 20 cents.

Each subscriber will receive two premiums (on the additional payment of 25 cents, each) viz.:

With No. 15, "SANCTISSIMA VIRGO," (The Holy Virgin).

With No. 30, "ASCENSIO DOMINI," (Ascension of Christ).

These splendid engravings, on account of their excellent execution, and being copies of original oil-paintings by eminent masters, are of far greater value than the small steel engravings subscribers mostly receive with similar publications.

Being 22 inches wide and 28 inches high, they will be an ornament to any parlor. The Holy Virgin as well as the Son of God are in full figure, elegantly colored upon a black ground with printed symbolical border.

The retail price of each engraving is \$2, but premiums, therefore, almost equal the price of the whole work. Notwithstanding, we only demand an additional payment of 25 cents for each picture for the purpose of paying import-expenses.

This work can be had of all Bookellers, Agents and News-carriers through the United States and Canada. Whoever will send \$1.20, will have six numbers of the work sent to him free of postage.

No one is authorized to make any other terms. S. ZICKEL, Publisher, No. 113 Livingston Street, New York.

AGENTS wanted for Towns, Counties and States—a liberal discount given.

The undersigned is appointed Agent for the above work in this vicinity. Nos. 1 and 2 may now be had at his News Depot, price 20 cents each. Orders from the country attended to on the receipt of 24 cent stamps.

W. DALTON, Cor. Craig and St. Lawrence streets.

M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCOE STREET, KINGSTON.

An assortment of Skins always on hand. OARS MADE TO ORDER. SHIP'S BOATS OARS FOR SALE.

RICHELIEU COMPANY DAILY ROYAL MAIL LINE OF STEAMERS, RUNNING BETWEEN MONTREAL & QUEBEC, AND THE Regular Line of Steamers, BETWEEN MONTREAL AND THE PORTS OF THREE RIVERS, SOREL, BERTHIER, CHAMBLEY, TERREBONNE, L'ASSOMPTION, AND OTHER INTERMEDIATE PORTS.

ON and after MONDAY, the 2nd May, and until further notice, the RICHELIEU COMPANY'S STEAMERS will leave their respective Wharves as follows:— STEAMER MONTREAL, Capt. P. E. GORRIS, Will leave the Richelieu Pier, opposite the Jacques Cartier Square, for QUEBEC, every Monday, Wednesday, and Friday, at SEVEN o'clock, P.M., stopping, going and returning, at the Ports of Sorel, Three Rivers, and Batiscan.

STEAMER EUROPA, Capt. J. B. LABELLE, Will leave for QUEBEC every Tuesday, Thursday, and Saturday, at SEVEN o'clock, P.M., stopping, going and returning, at the Ports of Sorel, Three Rivers, and Batiscan.

STEAMER THREE RIVERS, Capt. JOS. DUVAL, Will leave the Jacques Cartier Wharf for Three Rivers every Tuesday and Friday, at TWO o'clock P.M., stopping, going and returning, at Berthier, Maskinonge, Riviere du Loup (en haut), Yamachiche, Port St. Francis, and leaving Three Rivers for Montreal every Sunday and Wednesday, at TWO o'clock, P.M.

STEAMER NAPOLEON, Capt. ROBT. NELSON, Will leave the Jacques Cartier Wharf for Three Rivers every Tuesday and Friday, at THREE o'clock, P.M., stopping going and returning, at Sorel, Port St. Francis, and leaving Three Rivers for Montreal every Sunday and Wednesday at Three o'clock, P.M.

STEAMER VICTORIA, Capt. CHS. DAVELNY, Will leave the Jacques Cartier Wharf for Sorel every Tuesday and Friday, at THREE o'clock, P.M., stopping, going and returning, at St. Sulpice, Repentigny, Lavallrie, Lanoraie, and Berthier; and will leave Sorel for Montreal every Monday at half-past FOUR o'clock A.M., and Wednesday at SIX o'clock P.M.

STEAMER CHAMBLEY, Capt. FRS. LAMOUREUX, Will leave the Jacques Cartier Wharf for Chambley every Tuesday and Friday at TWO o'clock, P.M., stopping, going and returning, at Vercheres, Contracour, Sorel, St. Ours, St. Denis, St. Antoine, St. Charles, St. Marc, Belœil, St. Hilarie, and St. Mathias; and will leave Chambley every Saturday at Three o'clock, P.M., for St. Denis, leaving St. Denis for Montreal on Monday, at Three o'clock, P.M., and Wednesday at TWELVE o'clock, Noon.

STEAMER TERREBONNE, Capt. L. H. ROY, Will leave Jacques Cartier Wharf for L'Assomption, as follows:—On Monday and Saturday, at FOUR o'clock, P.M.; Tuesday and Friday at THREE o'clock, P.M.; stopping, going and returning, at Bout de l'Isle and Lachinaie; returning will leave Terrebonne for Montreal on Monday at SEVEN, Tuesday at FIVE, Thursday at EIGHT, and Saturday at SIX o'clock, A.M.

STEAMER LETOILE, Captain P. E. MALHOIT, Will leave the Jacques Cartier Wharf, for Terrebonne, as follows:—On Mondays and Saturdays at FOUR o'clock, P.M.; Tuesday and Friday, at THREE o'clock, P.M.; stopping, going and returning, at Bout de l'Isle and Lachinaie; returning will leave Terrebonne for Montreal on Monday at SEVEN, Tuesday at FIVE, Thursday at EIGHT, and Saturday at SIX o'clock, A.M.

For further information, apply at the Richelieu Company's Office— No. 29 Commissioners Street. J. B. LAMERE, General Manager. Richelieu Company's Office, } Montreal, May 2nd, 1864.

ROYAL INSURANCE COMPANY. FIRE AND LIFE. Capital, TWO MILLIONS Sterling. FIRE DEPARTMENT. Advantages to Fire Insurers. The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch: 1st. Security unquestionable. 2nd. Revenue of almost unexampled magnitude. 3rd. Every description of property insured at moderate rates. 4th. Promptitude and Liberality of Settlement. 5th. A liberal reduction made for Insurances effected for a term of years.

N. H. DOWNS' VEGETABLE BALSAMIC ELIXIR.

A CERTIFICATE WORTH A MILLION. An Old Physician's Testimony. READ: Waterbury, Vt. Nov. 24, 1858.

Although I do not like the practice of Physicians recommending, indiscriminately, the patent medicines of the day, yet after a trial of ten years, I am free to admit that there is one medicine before the public that any Physician can use in his practice, and recommend to the public with perfect confidence; that medicine is Rev. N. Downs' Vegetable Balsamic Elixir.

I have used it myself with the very best success, and now when ever I am troubled with a Cough or Cold, I invariably use it. I can cheerfully recommend it to all who are suffering from a Cough or a Cold, for the Croup, Whooping-Cough, & all diseases tending to Consumption, and to the Profession as a reliable article.

I am satisfied of its excellence beyond a doubt, having conversed personally with the Rev. N. H. Downs about it. He informed me of the principal ingredients of which the Elixir is composed, all of which are Purely Vegetable and perfectly safe. J. B. WOODWARD, M.D. (Now Brigade Surgeon U. S. Army.

Sold at every Drug and Country Store throughout Canada. PRICE—25 Cents, 50 Cents, and \$1 per Bottle. JOHN F. HENRY & Co., Proprietors. 303 St. Paul Street, Montreal, C.E., and Main Street, Waterbury, Vt.

HENRY'S VERMONT LINIMENT.

READ These Certificates: Montreal, April 8th, 1860 Messrs. Henry & Co. Your Vermont Liniment has cured me of a Rheumatism which had settled in my limbs and for which blessing you may well suppose I feel grateful. T. QUESNEL.

South Granby, C.W. Mr. Henry R. Gray, Chemist, Montreal. Sir—I am most happy to state that my wife used Henry's Vermont Liniment, having accidentally got a needle run under her finger nail. The pain was most intense; but by using the Liniment, the pain was gone in a few minutes. Yours very respectfully, W. GIBSON.

Montreal, Dec. 12th, 1860. Messrs. Henry & Co. Having, on various occasions, used your Liniment, I am happy to say that I have always found it beneficial. I have frequently used it for Bowel Complaint, and have never known it to fail in effecting a cure. I think it the best medicine I ever used for Diarrhoea—summer complaint, and disorders of a similar character. I have also found it a never-failing specific for COLDS, and for affections of the head.—I always recommend it to my friends, and would not be without it in the house for any consideration. W. BALDWIN.

Testimony from Hon. Judge Smith: Montreal, Feb. 5th, 1862. I have used Henry's Vermont Liniment, and have found great relief from it. SMITH.

Sold in every Drug and Country Store throughout Canada. PRICE—25 Cents per Bottle. JOHN F. HENRY & CO., Proprietors, 303 St. Paul Street, Montreal, C.E., and Main Street, Waterbury, Vt. Jan. 22, 1864.

GRAND TRUNK RAILWAY SUMMER ARRANGEMENT.

ON and AFTER MONDAY, the 16th Inst, TRAINS will leave

Table with columns for stations (BONAVENTURE STREET STATION, EASTERN DISTRICT, CENTRAL & WESTERN DISTRICTS) and times (8.40 A.M., 3.45 P.M., 10.15 P.M., 7.45 A.M., 10.00 A.M., 4.30 P.M., 8.20 P.M.).

Managing Director O. J. BRYDGES

WISTAR'S BALSAM WILD CHERRY

Has been used for nearly HALF A CENTURY, With the most astonishing success in Curing Coughs, Colds, Hoarseness, Sore Throat, Influenza, Whooping Cough, Croup, Liver Complaint, Bronchitis, Difficulty of Breathing, Asthma, and every affection of THE THROAT, LUNGS AND CHEST, Including even CONSUMPTION.

There is scarcely one individual in the community who wholly escapes, during a season, from some one, however slightly developed, of the above symptoms—a neglect of which might lead to the last named, and most to be dreaded disease in the whole catalogue.

The power of the 'medicinal gum' of the Wild Cherry Tree over this class of complaints is well known; so great is the good it has performed, and so great the popularity it has acquired.

In this preparation, besides the virtues of the Cherry, there are commingled with it other ingredients of like value, thus increasing its value ten fold, and forming a Remedy whose power to soothe, to heal, to relieve, and to cure disease, exists in no other medicine yet discovered.

CERTIFICATE FROM L. J. RACINE, Esq., of the Minerve:— Montreal, C.E., Oct. 20, 1858.

S. W. Fowle & Co., Boston—Gentlemen.—Having experienced the most gratifying results from the use of Dr. Wistar's Balsam of Wild Cherry, I am induced to express the great confidence which I have in its efficacy.

For nine months I was most cruelly affected with a severe and obstinate cough, accompanied with acute pain in the side, which did not leave me, summer or winter. In October the symptoms increased alarmingly, and so reduced was I that I could walk but a few steps without resting to recover from the pain and fatigue which so slight an exertion occasioned. At this juncture I commenced taking the Balsam, from which I found immediate relief, and after having used four bottles I was completely restored to health.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

St. Hyacinthe, O.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

SADLIER & CO'S NEW PUBLICATIONS AND BOOKS AT PRESS.

New and Splendid Books for the Young People BY ONE OF THE PAULIST FATHERS. THE COMPLETE SODALITY MANUAL AND HYMN BOOK. By the Rev. Alfred Young.—With the Approbation of the Most Rev. John Hughes, D.D., late Archbishop of New York.

THE HERMIT of the ROCK. A Tale of Cashel. By Mrs. J. Sadlier. 16mo, 500 pages (with a view of the Rock of Cashel) cloth extra, \$1; gilt, \$1.35.

A NEW ILLUSTRATED LARGE PRAYER BOOK. DAILY PRAYERS: A Manual of Catholic Devotion, compiled from the most approved sources, and adapted to all states and conditions in life.—Elegantly illustrated. 16mo, of nearly 900 pages. Sheep, 75 cents; roan, plain, \$1; embossed, gilt, \$1.50; limit, full gilt, \$1.75; clasp, \$2; English morocco, \$2; morocco extra, 2.50; morocco extra, clasp, 3.00; morocco extra, beveled, 3.00; morocco extra, beveled, clasp, 3.50; morocco extra, paneled, 5.00.

THE MASS BOOK. Containing the Office for Holy Mass, with the Epistles and Gospels for all the Sundays, and Holidays, the Offices for Holy Week, and Vespers and Benediction. 18mo, cloth, 38 cts; roan, plain, 50 cts; embossed, gilt, 63 cts; embossed, gilt, clasp, 75 cts; imitation, full gilt, 75 cts; imitation, full gilt, clasp, 88 cts.

THE METHOD OF MEDITATION. By the Very Rev. John Rootham, General of the Society of Jesus. 18mo, cloth, 38 cts.

SONGS FOR CATHOLIC SCHOOLS, with Aids to Memory, set to Music. Words by Rev. Dr. Cummings, Music by Signor Speranza and Mr. John M. Lorez, jun. 18mo, half bound, 38 cts cloth, 50 cts.

MARIAN ELWOOD, or, How Girls Live. Tale by Miss Sarah M. Brownson. 12mo, cloth, extra, \$1 gilt, \$1.35.

A NEW BOOK ON THE ROSARY & SCAPULAR. A SHORT TREATISE ON THE ROSARY; together with six reasons for being Devout to the Blessed Virgin; also, True Devotion to her. By J. M. P. Heaney, a priest of the Order of St. Dominic. To which are appended St. Francis of Sales' 'Devout Method of Hearing Mass,' 'Memorare,' accompanied with some remarks; 'The Stations, or Holy Way of the Cross, &c. &c. 18mo, cloth, Price only 38 cents.

To the Second Edition is added the Rules of the Scapulars and the Indulgences attached to them. A NEW LIFE OF ST. PATRICK. A POPULAR LIFE OF ST. PATRICK. By an Irish Priest; 16mo, 380 pages, cloth, 75 cts; gilt, \$1.

SERMONS by the PAULIST FATHERS for 1862. 12mo, cloth, \$1.00. THE TALISMAN: An Original Drama for Young Ladies. By Mrs. J. Sadlier, 19 cts.

A NEW BOOK BY FATHER WENINGER, S.J. EASTER IN HEAVEN. By Rev. F. X. Weninger, D.D. 12mo, cloth, 90 cents; gilt, \$1.25.

Chateaubriand's Celebrated Work. THE MARTYRS; or, A Tale of the Last Persecution of the Christians at Rome. By Vicomte de Chateaubriand. 12mo, 450 pages, cloth, \$1.25 cloth, gilt, 1.75.

A POPULAR HISTORY OF IRELAND, from the Earliest Period to the Emancipation of the Catholics. By Hon. T. D. M'Gee. 12mo, 2 vols, cloth, \$2.50; half calf or morocco, 3.50.

TRUE SPIRITUAL CONFERENCE. By St. Francis of Sales, with an Introduction by Cardine Wiseman. 12mo, cloth, \$1.00. NEW INDIAN SKETCHES. By Father De Smet. 16mo, cloth, \$1.50.

The Cottage and Parlor Library. 1. The Spanish Cavaliers. A Tale of the Moorish Wars in Spain. Translated from the French by Mrs. J. Sadlier, 16mo, cloth, 75 cents, gilt, 1.00.

2. Elinor Preston; or, Scenes at Home and Abroad. By Mrs. J. Sadlier. 16mo, cloth, 75 cts, gilt, 1.00. 3. Hussy Conway; or, The Irish Girl in America.—By Mrs. J. Sadlier. 16mo, cloth, 75 cts, gilt, 1.00.

4. The Last Son: An Episode of the French Revolution. Translated from the French. By Mrs. J. Sadlier. 16mo, cloth, 75 cents; gilt edge, 1.00. 5. Old and New; or, Taste versus Fashion. An Original Story. By Mrs. J. Sadlier with a Portrait. 16mo, cloth, 1.00; gilt edges, 1.30.

Catholic Youth's Library. 1. The Pope's Niece; and other Tales. From the French. By Mrs. J. Sadlier. 18mo, cloth, 38 cts; gilt edges, 50 cts; fancy paper, 21 cts.

2. Idleness; or, the Double Lesson, and other Tales. From the French; by Mrs. Sadlier; 18mo, cloth 38 cts; gilt edges, 50 cts; fancy paper, 21 cts. 3. The Vendetta, and other Tales. From the French. By Mrs. J. Sadlier; 18mo, cloth, 38 cts; gilt edges, 50 cts; fancy paper, 21 cts.

4. Father Sheehy. A Tale of Tipperary Ninety Years Ago. By Mrs. J. Sadlier; 18mo, cloth, 38 cts; gilt, 50 cts; paper, 21 cts. 5. The Daughter of Tyroconnel. A Tale of the Reign of James the First. By Mrs. J. Sadlier.—18mo, cloth, 38 cts; cloth, gilt, 50 cts; paper, 21 cts.

6. Agnes of Braunsburg and Wilhelm; or, Christian Forgiveness. A Tale of the Reign of Philip II., and other Tales. Translated from the French. By Mrs. J. Sadlier. 18mo, cloth, 38 cts; gilt, 50 cts; paper, 21 cts.

NEW WORKS IN PRESS. MRS. MARSHALL'S great Work on the Contrast between Protestant and Catholic Missions. CHRISTIAN MISSIONS: their Agents and their Results. Mr. Marshall, the author of the foregoing work, is an eminent Catholic gentleman of England, formerly a clergyman of the Established Church. As such, he was favorably known as the author of the best work on Episcopacy that has been written by any Protestant. His History of Missions is a work of extensive research and profound interest.

TERMS—The work will be published in two volumes, of nearly 700 pages each; cloth, extra, \$2 half morocco, \$1.75; roan, wishing to subscribe will be good enough to send their names to the publisher as soon as possible. FATHER MATTHEW: A Biography. By J. C. Francis Maguire, M.P., author of 'Rome and the Pope.' 12mo, of about 600 pages; cloth, \$1.50; roan, 2.00; half calf, 2.50; morocco, 3.00. By Mrs. J. Sadlier & Co., Publishers, 25 St. James Street, Montreal, C.E., and 120 St. Paul Street, New York. Montreal, Jan. 29, 1864.

JUST RECEIVED, A FURTHER SUPPLY OF REED'S DOMESTIC DYES, IN PACKETS, 9d. EACH. With full directions for use on each packet.

SITUATION WANTED. A YOUNG CATHOLIC desires a Situation as ORGANIST in or near the City. Address, Haydn, at this Office. March 31, 1864.

NOTICE. ALL persons having claims against the Estate of the late PATRICK COX, in his lifetime of Her Majesty's Customs here, will file the same immediately in the office of O. J. DEVLIN, Notary; and all persons indebted to the said Estate, will make immediate payment to Mrs COX.

L. DEVANY, AUCTIONEER. (Late of Hamilton, Canada West.)

THE subscriber, having leased for a term of years that large and commodious three-story out-stone building—fire-proof roof, plate-glass front, with three flats and cellar, each 100 feet—No. 159 Notre Dame Street, Cathedral Block, and in the most central and fashionable part of the city, purposes to carry on the GENERAL AUCTION AND COMMISSION BUSINESS.

Having been an Auctioneer for the last twelve years, and having sold in every city and town in Lower and Upper Canada, of any importance, he flatters himself that he knows how to treat consignees and purchasers, and, therefore, respectfully solicits a share of public patronage.

The Leading Perfume of the Age FROM FRESH-CULLED FLOWERS.



MURRAY & LANMAN'S CELEBRATED FLORIDA WATER.

THIS exquisite Perfume is prepared direct from BLOOMING TROPICAL FLOWERS, of surpassing fragrance. Its aroma is almost inexhaustible; while its influence on the SKIN is most refreshing, imparting a Delightful Buoyancy to the overtaxed Body and Mind, particularly when mixed with the water of the Bath.

ROUGHNESS, BLOTCHES, SUN BURN, FRECKLES, AND PIMPLES. It is as delicious as the Otto of Roses, and lends richness and beautiful transparency to the complexion.

DYSPEPSIA, AND THE DISEASES RESULTING FROM DISORDERS OF THE LIVER, AND DIGESTIVE ORGANS, Are Cured by

HOOFLAND'S GERMAN BITTERS, THE GREAT STRENGTHENING TONIC. These Bitters have performed more Cures, HAVE AND DO GIVE BETTER SATISFACTION, Have more Testimony, Have more respectable people to Vouch for them, Than any other article in the market.

HOOFLAND'S GERMAN BITTERS, Will Cure every Case of Chronic or Nervous Debility, Diseases of the Kidneys, and Diseases arising from a disordered Stomach.

Remember THAT THIS BITTERS IS NOT ALCOHOLIC, CONTAINS NO RUM OR WHISKEY, And Can't make Drunkards, But is the Best Tonic in the World.

From the Rev. Levi G. Beck, Pastor of the Baptist Church, Pemberton, N.Y., formerly of the North Baptist Church, Philadelphia:— I have known Hoofland's German Bitters favorably for a number of years.

From the Rev. Jos. H. Kennard, Pastor of the 10th Baptist Church:— Dr. Jackson—Dear Sir—I have been frequently requested to connect my name with commendations of different kinds of medicines but regarding the practice as out of my appropriate sphere, I have in all cases declined; but with a clear proof in various instances, and particularly in my family, of the usefulness of Dr. Hoofland's German Bitters, I depart for a moment from my usual course, to express my full conviction that, for general debility of the system, and especially for Liver Complaint, it is a safe and valuable preparation.

From Rev. Warren Randolph, Pastor of Baptist Church, Germantown, Penn. Dr. C. M. Jackson—Dear Sir—Personal experience enables me to say that I regard the German Bitters prepared by you as a most excellent medicine. In cases of severe cold and general debility I have been greatly benefited by the use of the Bitters, and doubt not they will produce similar effects on others.

From Rev. J. H. Turner, Pastor of Hedding M. E. Church, Philadelphia. Dr. Jackson—Dear Sir—Having used your German Bitters in my family frequently, I am prepared to say that it has been of great service. I believe that in most cases of general debility of the system it is the safest and most valuable remedy of which I have any knowledge.

From the Rev. J. M. Lyons, formerly Pastor of the Columbus [N. J.] and Milestown [Pa.] Baptist Churches. New Rochelle, N.Y. Dr. C. M. Jackson—Dear Sir—I feel it a pleasure thus, of my own accord, to bear testimony to the excellence of the German Bitters. Some years since being much afflicted with Dyspepsia, I used them with very beneficial results.

Should your nearest Druggist not have the article do not be put off by any of the intoxicating preparations that may be offered in its place, but send to us, and we will forward, securely packed, by express: Principal Office and Manufactory—No. 631 ARCH STREET, PHILADELPHIA

M. BERGIN, MERCHANT TAILOR, AND MASTER TAILOR TO THE Prince of Wales' Regiment of Volunteers, No. 79, M'GILL STREET.

JORDAN & BENARD, LUMBER MERCHANTS, corner of Craig and St. Denis Streets, and Corner of Sanguinet and Craig Streets, and on the WHARF, in Rear of Bonsecours Church, Montreal.—The undersigned offer for Sale a very large assortment of PINE DEALS—3-in.—1st, 2nd, 3rd quality, and CULLS good and common. 2-in.—1st, 2nd, 3rd quality and CULLS. Also, 1 1/2-in PLANK—1st, 2nd, 3rd quality. 1-inch and 1 1/4-inch BOARDS—various qualities. SCANTLING (all sizes) clear and common. FURRING, &c., &c.,—all of which will be disposed of at moderate prices; and 45,000 Feet of CEDAR.

C. LARIN'S CITY EXPRESS. IN accordance with previous notice, I have this day opened an Office at No. 34 Great St James Street, and am now prepared to enter into Contracts for the delivery of Goods from Stores to any part of the City or Country, either by the parcel or by the job at the lowest rates.

WILLIAM H. HODSON, ARCHITECT, No. 43, St. Bonaventure Street. Plans of Buildings prepared and Superintendence at moderate charges.

O. J. DEVLIN, NOTARY PUBLIC. OFFICE: 32 Little St. James Street, MONTREAL.

B. DEVLIN, ADVOCATE, Has Removed his Office to No. 32, Little St. James Street.

THOMAS J. WALSH, B.C.L., ADVOCATE, Has opened his office at No. 34 Little St. James St.

J. P. KELLY, B.C.L., ADVOCATE, No. 6, Little St. James Street, Montreal, June 2.

CLARKE & DRISCOLL, ADVOCATES, &c., Office—No. 125 Notre Dame Street, (Opposite the Court House) MONTREAL.

J. J. CURRAN, ADVOCATE No. 40 Little St. James Street, MONTREAL.

MATT. JANNARD'S NEW CANADIAN COFFIN STORE, Corner of Craig and St. Lawrence Streets, MONTREAL.

M. J. respectfully begs the public to call at his establishment where he will constantly have on hand COFFINS of every description, either in Wood or Metal, at very Moderate Prices. March 31, 1864.

TO LET, DEPOT FOR THE SALE OF THE CELEBRATED VARENNES WATERS.

THESE WATERS, as a Curative agent in a great number of diseases, are highly efficacious, and are recommended by the most skillful Medical practitioners. As a summer drink, they are most pleasant, salubrious, and refreshing.

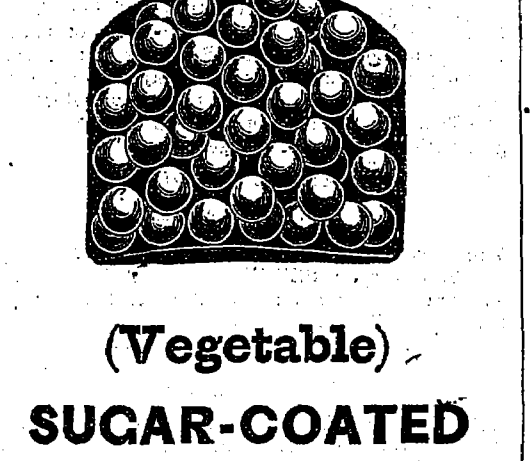
WEST TROY BELL FOUNDRY. [Established in 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yokes, and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a circular. Address E. A. & G. E. MENEELY, West Troy, N. Y.



M. KEARNEY & BROTHERS, Practical Plumbers, Gasfitters, TIN-SMITHS, ZINC, GALVANIZED & SHEET IRON WORKERS DOLLARD STREET, (One Door from Notre Dame Street, Opposite the Recollet Church) MONTREAL.

Manufacture and Keep constantly on hand: Baths, Hydrants, Water Closets, Lift & Force Pumps, Beer Pumps, Shower Baths, Refrigerators, Hot Air Furnaces, Tinware, Voice Pipe, Water Coolers, Sinks, all sizes. Jobbing punctually attended to.

BRISTOL'S (Vegetable) SUGAR-COATED PILLS, THE GREAT CURE For all the Diseases of the Liver, Stomach and Bowels, Put up in Glass Phials, and warranted to KEEP IN ANY CLIMATE.



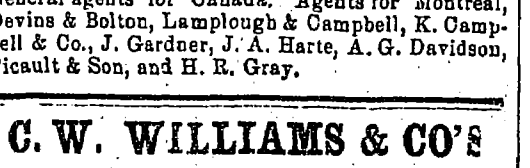
These Pills are prepared expressly to operate in harmony with the greatest of blood purifiers, BRISTOL'S SARSAPARILLA, in all cases arising from depraved humours or impure blood. The most hopeless sufferers need not despair. Under the influence of these two GREAT REMEDIES, maladies, that have heretofore been considered utterly incurable, disappear quickly and permanently.

DYSPEPSIA OR INDIGESTION, LIVER COMPLAINTS, CONSTIPATION, HEADACHE, DROPSY, PILES. For many years these PILLS have been used in daily practice, always with the best results and it is with the greatest confidence they are recommended to the afflicted.

Only 25 Cts. per Phial. J. F. Henry & Co. 303 St. Paul Street, Montreal, General Agents for Canada.

G. W. WILLIAMS & CO'S UNEQUALLED DOUBLE THREAD

FAMILY SEWING MACHINES, (MANUFACTURED IN MONTREAL) Prices ranging upwards from Twenty-Five Dollars



BETTER MACHINES for Dress-making and family use have never been made. They are simple, durable, reliable and warranted, and kept in repair one year without charge.

A LADY wishes for an engagement in a Family as GOVERNESS. She Teaches English, Piano and Singing. Would have no objection to take charge of a country School.

INFORMATION WANTED OF JOHN, MARY and ELIZA KELLY, formerly of the Parish of Brimlin, County Roscommon, Ireland, who emigrated to this country in the year 1845 or '46.

Agents Wanted in all parts of Canada and the Provinces. C. W. WILLIAMS & CO. Montreal, Oct. 15, 1863.

THE afflicted may rest assured that there is not the least particle of MINERAL, MERCURIAL, or any other poisonous substance in this medicine. It is perfectly harmless, and may be administered to persons in the very weakest stages of sickness, or to the most helpless infants without doing the least injury.

BENJAMIN CLEMENT, CARPENTER & JOINER, 54 St. Antoine Street. Jobbing punctually attended to. Oct. 9.

J. FOURNIER & CO., 242 St. Paul Street, MONTREAL. BEG to inform their customers and the public in general that, notwithstanding the damage sustained by them in their Stock, on the 15th instant, they are prepared to meet the demands which may be made to them for Wines of every description—Brandies, Ornamental Glass, &c.

Parties desirous of tasting the Wines may do so any day before the Sale, from 8 o'clock in the morning to 6 in the evening. Purchases may also be made in Bond, if required.

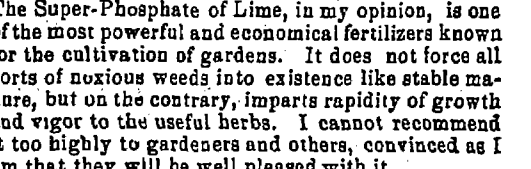
COE'S SUPER-PHOSPHATE OF LIME. MR. COE has received the following letter from the Reverend Mr. Papiereau, of the Bishop's Palace, Montreal:—

Montreal, March 2nd, 1864. Sir,—Having been appointed Superintendent, last Spring, of the garden attached to the Bishop's Palace Montreal, I applied to our esteemed Seedsman, Mr. Evans, for a few pounds of Coe's Super-Phosphate of Lime, in order to judge personally of its fertilizing effects as a manure, and to satisfy myself whether it really deserved the high reputation in which it was commonly held.

Allow me to thank you, Sir, for the powerful fertilizer you sent me, and believe me to be, Sir, Your very humble servant, T. V. PAPIEREAU, Priest.

For sale by Law, Young & Co., Lyman, Clark & Co., and Wm. Evans, Montreal.

BRISTOL'S SARSAPARILLA IN LARGE QUART BOTTLES.



The Great Purifier of the Blood, Is particularly recommended for use during SPRING and SUMMER, when the blood is thick, the circulation clogged and the humors of the body rendered unhealthy by the heavy and greasy secretions of the winter months.

THE PERMANENT CURE OF THE MOST DANGEROUS AND CONFIRMED CASES OF Scrofula or King's Evil, Old Sores, Boils, Tumors, Abscesses, Ulcers, And every kind of Scrofulous and Scabious eruptions.

It is guaranteed to be the PUREST and most powerful Preparation of GENUINE HONDURAS SARSAPARILLA, and is the only true and reliable CURE for SYPHILIS, even in its worst forms.

It is the very best medicine for the cure of all diseases arising from a vitiated or impure state of the blood.

The afflicted may rest assured that there is not the least particle of MINERAL, MERCURIAL, or any other poisonous substance in this medicine. It is perfectly harmless, and may be administered to persons in the very weakest stages of sickness, or to the most helpless infants without doing the least injury.

Full directions how to take this most valuable medicine will be found around each bottle; and to guard against counterfeits, see that the written signature of LANMAN & KEMP is upon the blue label.

Devis & Bolton, Druggists, (next the Court House) Montreal; General Agents for Canada. Also, sold at Wholesale, by J. F. Henry & Co., Montreal.

Agents for Montreal: Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co, J. Gardner, J. A. Harte, E. H. Gray, and Picault & Son.