

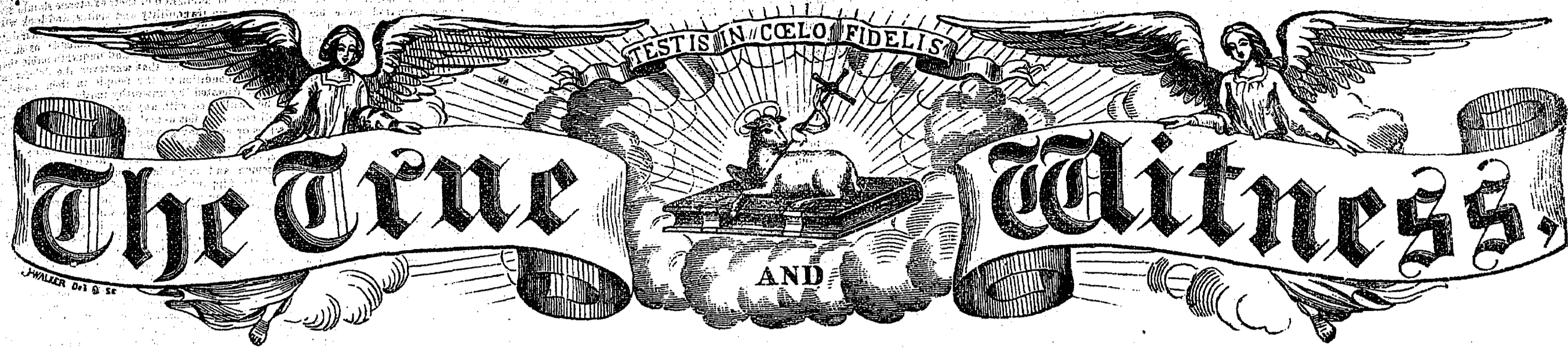
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CATHOLIC CHRONICLE.

JOAN OF ARC;

THE MAID OF ORLEANS.

CHAPTER I.

REMARKS ON THE CONTENTS OF THIS HISTORY.

When man broke his peace with God, he lost from his side the Angel of Peace, as inseparable from the cup of peace as man is from the rock of death and torment on which he is now bound, where wretched passions, like hungry vultures, torture him by day, and grant him no rest by night. Their pestilential breath has transformed the earth, the beautiful garden of God, into a vast and desolate battle-field, on which nations are perpetually striving with nation, and brother dyeing his hand in the blood of brother. Glittering swords, poisoned bows, and deadly feuds, are constantly passing an inheritance from race to race, from father to son. Peace never lasts long among the combatants, and indeed only occurs when exhaustion has paralyzed their powers, or the last drop of blood has been shed in the struggle. Very limited is the number of those who keep in their hearts the words of the Eternal Love, who gave Himself as a Peace-Offering between God and man, and who inculcated upon the infuriated combatants:

"Blessed are the peacemakers; for they shall be called the children of God."

Wherever the sword of Battle is appealed to, its law comes into force, which law is: the strong conquer, the weak fall. It is the natural course of things in war, that the wolf should tear the lamb if he meet him in the way. But if Almighty should Himself condescend to interfere in the struggle, and with His own right arm arrest the natural course of events, all is at once changed—the law of might no longer rules the result. He, upon whose dread command death awakens into life, and life sinks into death; He, higher than all laws which He has Himself given to His creatures, can, in His inscrutable wisdom, give the victory to whom He will—to the strong, or to the weak. It often happens in His wise decrees, that before the gaze of the world He brings to naught the cunning of the artful thro' the simplicity of the child-like; or shatters the lofty oak with the frail stem of the lily; that the pride of scorner and the prudence of the skeptic may be brought to shame, and the world be forced to acknowledge that there is verily a God in Heaven, that He is Lord of all, and that to Him alone belongs the earth.

Just such a wonderful record, and verified to a greater extent than almost any other history by the solemn oaths of living witnesses, is that of the young shepherdess, Joan of Arc, called after her great victory the Maid of Orleans. Her life is a history of great and glorious deeds, as full of adventure as that of the boldest warrior; yet tender, lovely, and touching as that of a holy, consecrated virgin. The living Breath of God is felt through its web of wonders, and His miracles shine everywhere through it, like stars glittering in the stillness of the midnight heavens.

As the prize of many and signal victories, England had already set upon her head the crown of France; already had the leaders and nobles of half the realm taken the oath of fidelity to the foreign sovereign; Paris was lost; Orleans foresaw its certain fall; and the forsaken king, in the anguish of his heart, contemplated immediate flight from the beautiful dominions of his ancestors. Lo! in the very hour of deepest need an unknown maiden appears upon the field of battle; she could bring to her king no troops, no treasures; nothing but the simple assurance that God, the King of Heaven, would have compassion on France, that His power should be with her arm, and that He would lead her steps to victory.

Miraculous indeed! A quiet, weak child brought up far from the turmoil of the world, with her sheep and spinning wheel; trembling at home if only spoken to; shedding bitter tears when her savage enemies, enraged by her victories, calumniated her maiden delicacy and honor; weeping convulsively if she saw any one die upon the field of battle; who, when the Voice from above called her to combat in aid of her oppressor king, exclaimed: 'I am only a poor child, and do not know how to mount a horse, or draw a sword!' Lo! it was this weak girl, poor keeper of her father's herds, who lifted the prostrate banner of France from the dust, and before whose God-strengthened, virgin arm the conquerors of Cressy, Poitiers, and Agincourt, the dreaded bowmen of England fled in dismay.—Carrying the banner in her hands before the boldest knights in France, it was this simple maid who led them to storm and victory; it was she who won for the 'petty King of Bourges,' as his enemies, in his abasement, called the unfortunate Charles VII.; the glorious title given him in history, King Charles, the Victorious! She it was who led him through the bristling swords of his enemies to Rheims, and placed upon his head the crown of his ancestors.

And that England does not at present bear the proud title of the United Kingdom of England and France; that the French realm is not groan-

ing under a heavy yoke, like unhappy Ireland, had she, like that unfortunate country, refused the sacrifice of the Apostolic Faith to the demands of the conqueror—is France heavily indebted to her true heroine, the victorious and matchless Maid of Orleans!

But while she thus held in her own hand the destinies of France and Europe, she renounced all praise, declaring to the world, and proving it through her wonderful prophecies, that it was not through human power or wisdom that she was capable of such things, but solely and entirely through the might of God, through whose compassion she had been sent, and that she desired no reward save the salvation of her own soul.

After she had completed her great commission, and placed upon her king the holy crown of St. Louis, then was the maiden also crowned, but with no transitory, glittering glory—the unyielding lustre of the crown of martyrdom was placed upon her gentle head; that immortal halo circling the brow of those who suffer death in the service of God, and praise His name from the midst of the flames of their blazing pyres.

CHAPTER II.—THE HOME AND PARENTS OF THE MAID OF ORLEANS.

In the beginning of the fifteenth century, when Sigismund, of the House of Luxemburg, held the imperial power and the sword of Charles the Great, and Alexander V. occupied the Apostolic See, there lived in a little house at Domremy, upon the confines of Champagne, Burgundy and Lorraine, a poor couple, Jacques d'Arc, and Isabella Romee, his wife. It is unanimous testimony of those under whose eyes their simple lives were passed, that they were pious, upright peasants, of unsullied reputation. They served God with humble hearts, brought up their children to industry and in the fear of God, were modest in their conversation and bearing, correct in all their transactions with their fellow-men, and lived in Christian peace with their neighbors. It was no easy thing for them to make their living, and their bread was gained by the sweat of their brows; but they ate it with grateful hearts, willingly sharing their little with the poor and helpless, that so God might mercifully look upon them on the great day of his eternal judgment.

It was a tranquil lovely spot in which their quiet home was situated, in a solitary and pleasant valley, rich in wide and sunny meadows, in luxuriant grain fields, in orchards, and in vine-clad hills. The young Meuse sparkled through its midst, glittering and singing on its way thro' the friendly villages, by the quiet chapels, and past the old chateaux. Upon the crests of the hills around are still standing the wrecks of the dark old forests, from which the tall trees, the mute witnesses of past races and ages, with their withered crowns shaken by the storms of centuries, look sadly down into the smiling valley with its fruits and flowers, as the hoary-headed old man gazes gravely upon the young sporting around him, laughing because they know nothing of the wintry storms of life, and have never looked upon the pale stern face of death.

The surrounding country is not indeed sublime and varied as the Alpine valleys, where the shepherd pastures his flocks on the slopes of snow-capped mountains, or at the feet of giant cliffs with sounding cataracts; neither is it rich in commerce and thronged with travellers, as are the valleys of the larger rivers; but it is truly a tranquil picture of happy labor, of contested rest.

The village of Domremy, pertaining to the parish of the neighboring town, Greux, was situated between Neuchateau and Vancoeurs, and was an immediate possession of the French crown. Lying on the very limits of the kingdom of France, and at that time almost surrounded by foreign dominions, the fidelity and attachment of that section of country to its old line of kings had only been strengthened by unceasing wars and bitter struggles. In things spiritual Domremy pertained to Germany; its Bishop was of Toul, its Archbishop of Treves. In those days, when the wings of the Imperial German Eagle spread widely over the trans-Rhenish provinces of the ancient kingdom of France, the great boundary stones of the Realm erected by the Emperor Albert, stood but a few miles distant from Domremy.

The little house in which Jacques d'Arc and Isabella Romee, his wife, lived more than four hundred years ago, is still to be seen. It may readily be distinguished from those around it;—in the arch above its door stands an old stone figure of a woman in armor, with long flowing hair, and in a kneeling posture. This figure is now more than half destroyed by time; yet in the arch under it stand three escutcheons still in good preservation. The one upon the right bears a naked sword, the point turned upwards, and holding a king's crown; the one to the left bears three plow shares; between these two is seen the three lilies, the old shield of France; over the shields is a sheaf grain with grape clusters, and the super-scription: 'Long live Labor—Long live King Louis!' with the date, 1481.

Certainly the good Jacques d'Arc never once dreamed that after hundreds of years should have passed away, neither prince nor peasant would pass near Domremy without visiting his poor house, stopping long to gaze with reverence upon the kneeling figure and the three escutcheons over the doorway. Although nearly five hundred years have elapsed, and many a mighty house and haughty race have sunk into oblivion, the traveller still stops before the humble dwelling, and around it lingers the sympathies of humanity. And as long as gratitude lives in the hearts of men, so it will continue, for the hand of God was over this house, and here, as man counts time, was born Joan of Arc, about 1411 years after the birth of Christ.

She is the kneeling female figure in the knightly coat of armor, and the escutcheon with the naked sword and king's crown was granted to her race for a perpetual memorial that she had hastened from the plow of her father, (as designated by the second shield with the three plow shares) to aid her king in the hour of his sorest need;—and with the point of her own sword won for him the fair crown of lilies—the kingdom of France!

The motto of her house: 'Long live Labor! Long live King Louis!' let each one hold in honor, and although he may conquer no crown for his king, as did the heroic maiden, he may still gain corn and grapes, and live in peace with his neighbors, like the pious parents of Joan of Arc.

CHAPTER III.—CHARACTER OF THE MAIDEN DURING CHILDHOOD.

Joan had three brothers and one sister, but from her earliest years she was distinguished above the youthful members of her own household as an especially good and pious child. Testimony regarding her early life, from more than thirty eye-witnesses of all ranks, is still extant. High and low, knights and priests, royal officials and peasants, men and women, unite testifying to the purity and uprightness of her character and conduct during her childhood. Nearly every one of these witnesses praises some peculiar virtue which he has himself seen her put in practice.

According to these various testimonials, her heart was exceedingly tender and compassionate, her nature simple and void of suspicion, and her intellect bright and clear; she was orderly in speech and manners, industrious, humble, quiet, and modest, and while free from every emotion of impatience or anger, bold and courageous in the performance of duty.

But above all do they laud her piety; the love burning in her soul toward the eternal Creator of the Good and the Beautiful, with entire submission to His will, was indeed the true source of her virtues, the golden chain linking them all in one harmonious whole. Whether in wood, field, or house, God was ever present to her mind, and that presence was her guiding star through fortune and misfortune. The House of God was her especial dwelling-place, and when able, she never failed, morning and evening, to assist at the services devoted to His worship.—She went often and with great compunction to confess her sins, and to strengthen her soul by receiving the Bread of Life. If she chanced to be in the fields when the bell rang calling the faithful to prayer, and the distance was too great or her work too pressing to allow her to join them in the temple, she would fall upon her knees under the open sky, and lift her gentle voice to the throne of God.

The witnesses farther testify that her chief delight consisted in speaking of God and of the Blessed Virgin. When the labors of the day were ended, and the other maidens would be laughing and jesting or lizily sauntering along the highways, Joan would generally be found in one corner of the church, kneeling before a cross, with her eyes devoutly fixed upon the image of the Saviour, or upon the mild countenance of the Mother of Sorrows. She was however by no means gloomy or melancholy, but always cheerful and glad to see herself surrounded by happy faces. None have ever reproached her with having prided herself upon the superior graces and devotion vouchsafed her from above. She blamed none who did not feel called upon to follow her example; she was gentle and kind toward all, aiding and consoling whenever she had the opportunity, and—according to John Moret, a farmer of Greux who was sixty years old at the time his testimony was given—beloved by every inhabitant of the village. Another farmer, Simon Musner, says that when he was ill, she nursed him with the greatest care, and spoke to his heart the gentlest words of consolation.

A third witness relates that her compassion for the poor was so great that she not only begged shelter for them from her family and friends, but would even relinquish her own bed and sleep upon the floor. Whatever money she did not expend in alms, was devoted to the service of the altar. Perin, the sacristan of Domremy,

states that she often bitterly reproached him for neglecting to ring the bell for the evening Angelus, and that she promised him money as a reward for greater care in the future.

In her earlier childhood she aided her brothers in the labors of the field, and took her turn with the other children of the village in driving the herds, including her father's, to pasture. When somewhat older, her mother needed her more in the house, and she became very skillful in sewing and spinning.

She had several intimate friends among the village maidens, and found much pleasure in association with grave elderly women; she also delighted in playing with young children, whom she was very successful in entertaining, and who loved to be with her.

One of her favorite recreations was the weekly procession to a small forest chapel, called the Hermitage of Our Lady of Bernout. The quiet house of prayer stood upon an eminence behind the village, near the border of an ancient oak wood. The site to this day is covered by the ruins of the temple of God; and as they rise above the smiling valley, they lift the soul to Him who has so richly adorned the woods and fields that the beauty of nature far surpasses the glory of princes. The whole neighborhood held this spot in especial veneration, and like many other of our most renowned places of pilgrimage, it seems in ancient times to have been consecrated to the service of the heathen gods. In such spots, the teachers and martyrs of the Gospel often kindled the flame burning before the altar of God, whence the churches afterwards arising in the vicinity received their light. Many mysterious legends, still current among the people, may be traced to similar sources.

Not far from the chapel, a healing fountain gushed from the ground. Its waters were supposed to be beneficial to persons stricken by fever. The legend said that in the old heathen times the place was inhabited by fairies, and that they even 'et sometimes appeared to mortals.—Roots possessing magic powers were also supposed to grow in the neighborhood. Near the fountain stood a noble old beech tree, called the Beautiful May, or the Fairy Tree. This beech, with its thick foliage and wide-spreading branches hanging down to the ground, and forming a green tent, was the delight of the whole community.—Every Spring, on that Sunday (Mid-Lent) when, at the Introit, *Letetia Jerusalem* is chanted, the lord of the Castle of Domremy, with his household and all the youth of the village, went in festive procession to the Fairy Tree. The children sang and danced round the tree, drank at the fountain, plucked flowers, and wore garlands, with which they adorned the green beech. The lord of Domremy distributed wine and bread, a peculiar kind of small rolls being baked in the village for use on that day, known as Spring Sunday. This custom was probably a reminiscence of some festival pertaining to heathen times, which Christianity had transformed into a joyful May pilgrimage.

Joan joined with the other children in solemnizing this day, but the witnesses relate that she was more accustomed to sing than to dance, and that though she also devoted some of her wreaths to the decoration of the old tree, yet the greater number were reserved for the adornment of the image of our Lady in the forest chapel, before which she every Saturday placed lights and prayed fervently.

More than two hundred years after Joan's death, Edmund Ritcher, the maiden's diligent biographer, saw the tree still standing, in all its pristine glory, and beheld the same festive observances. Thus peacefully did the years once pass over the land; each spring found new bowers budding beside the fountain, and a new generation dancing round the beech, unwitting that their ancestors had thus danced ages before, and that their posterity would thus dance in ages to come.

When in later years the maiden's sword had stricken the enemies of her king and country, and had thus aroused their bitter ire, they wickedly strove to find a crime in her participation in this festival, and in her pious pilgrimage to the forest chapel. 'She had studied magic arts in that unholy place, and to them, and not to the almighty power of God, must her victories be ascribed!' But Joan, who had a profound horror of magic, and of everything not founded upon God himself, thus replied to their questions regarding the fairies and the magic roots:—

'I have often heard old people, who were not, however, of my own family, say that that place was visited by fairies. Madame D'Aubry, wife of the village magistrate and my godmother, told me that she herself had seen these fairies, but whether that be true or not, I do not know. As for myself, to the best of my knowledge, I never saw the fairies under that tree, nor in any other place that I know of.'

'I have heard my brothers say that it was reported in my home, that I had received my mission under the beech tree. But that is not true,

and I deny it entirely. I do not remember that the saints ever appeared to me under the Fairy Tree. When I first stood before my king, some persons asked me whether there was not near my home a forest called the Oak Wood, because there was an ancient prophecy foretelling that from that forest should issue a certain maiden who would do wondrous deeds. But I never believed such things regarding that wood. I have never owned a magic root. I have been told that it was sinful and dangerous to own one, and in fact I do not know of what possible use it could be. I have heard that it might be employed in procuring money, but I do not believe that. The voices of my Holy Ones never said anything to me about it.'

Such were the maiden's replies, free from superstition in an age when persons much more learned than she, believed in the power of a magic root or a wishing rod; her mind was filled with other cares than the luring of gold by magic arts from the bosom of the hills; the miseries of her king and country lay nearest to her heart, and to remedy these, she addressed Heaven in no magic formulae, but in fervent prayers.

Although Domremy lay so far from the great highways and large cities of the realm, yet the wild war tumult of that terrible time had penetrated even to its quiet vale. The whole of France was divided into two parties, one named from the house of Orleans or of Armaignac, and the other from that of Burgundy. The contest was long and bitter, until finally the Burgundians to avenge the murder of their lord, betrayed the bleeding realm, with its unfortunate, demented sovereign, to the old hereditary enemy, England. The inhabitants of Domremy, with but one exception, adhered to their legitimate ruler. But another village in their immediate vicinity declared for the Burgundians. This fearful civil war had kindled so fierce a flame in the minds of the opposing parties that the very babes drank in hatred and enmity with their mothers' milk. In the evening, when the labors of the day were done, the children of the two quiet villages would sometimes sally forth to meet each other in mutual strife. Joan, destined one day to lead to battle the bravest knights of France, could not remember ever having taken part in this childish war, but had frequently seen the children of her own village return home wounded and bleeding. She also confessed that she had wished that the sole adherent of Burgundy in Domremy might have his head stricken off, but her pious heart, which never permitted her to lose sight of God, always added, if such were indeed God's will. Thus did Joan, who so deeply sympathized with all suffering, and who was gentleness and mildness personified, also feel the influence of that spirit of deadly hatred which renders civil war so much more fearful than any other. But she seems finally to have been reconciled even to this single Burgundian, as they are known to have stood together as godfather and godmother at the baptism of an infant. He always spoke of her with the greatest respect.—

When in after life she was asked if she had ever entertained a lively desire to injure the Burgundians, she replied with noble simplicity: 'I always, from the bottom of my heart, desired that my king might regain his kingdom.' Such was her own unvariable sentiment, and she would often weep with her conquered enemies and endeavor to dry their tears.

Thus did Joan quietly pass her secluded life among the poor inhabitants of the valley, and all who knew her loved her. And yet this maiden, so universally praised, whom the pastor and the whole community considered the best child in the village, and of whom Albert, Sieur of Urchies testified on oath that he had often wished that heaven had sent him just such a daughter—this little girl, whose deeds were one day to amaze all the nations of the west, could neither read nor write, and her poor parents could give her no learning beyond the Lord's Prayer and the Apostles' Creed. We may hence see how much more may be accomplished by a heart devoted to God and strengthened by His love and power, than by all earthly learning and wisdom.

In an ancient life of the maiden we find an account of a curious phenomenon, likewise found in the legends of many of the saints, namely—how her inward peace and the fervor of her love influenced even the lower animals, the unreasoning creatures of the woods and fields. While still very young, as she sat watching sheep, she would often call the birds, and lo! they would fly towards her as to a beloved playmate, and pick the crumbs from her lap. This may be true, or it may be merely a beautiful legend with which the love of the people has striven to embellish the fame of their pious heroine. Years after, when her relentless enemies, amid every effort to stain her pure name, and sent an envoy in her native place in search of a foundation regarding her early life, he returned saying that he had heard nothing of the kind that he would not be glad to see in his own lifetime. Such is the testimony of John Moreau, sacristan of Rouen.

This testimony of her enemies regarding the universal love and honor in which Joan was held at home, is nobler and more beautiful than if the wild birds of the forest had indeed come and perched crumbs from her lap.

(To be Continued.)

ST PETER'S PENGE—PASTORAL OF THE ARCHBISHOP OF DUBLIN.

Paul, by the Grace of God and the Apostolic See, Archbishop of Dublin, Primate of Ireland and Delegate of the Apostolic See,

To the Catholic Clergy of the Diocese of Dublin.

The rulers of Sardinia, aided and encouraged by the anti-Catholic and crooked policy of French and English politicians, have sacrilegiously stripped our Holy Father of nearly all the dominions given to his predecessors by the piety of past ages. To carry out their plans of spoliation and robbery, in compassing the destruction of the Pope's temporal authority, all justice, human and divine, have been set at naught, and the sacred rights of property, and the laws of nations trampled under foot. The leaders of wicked and secret societies, statesmen guided by no other principle than a savage hatred of Catholicity, and the abettors of heresy and infidelity, have been most active auxiliaries in this work of darkness and destruction; to justify their proceedings, they have proclaimed principles of sedition, rebellion, and communism, most opposed to the doctrines of Jesus Christ, and well calculated to produce universal anarchy, and the general ruin of civilized society.

How sadly have these fruits been matured in all the States in Italy, now subject to the excommunicated Sardinian ruler? In them, violence, robbery, bloodshed, and every heinous crime is perpetrated with impunity, and a state of things is renewed, that forcibly reminds us of the bloody scenes enacted by Cromwell and the Puritans in Ireland. Under the reign of that hypocritical liberty which has been proclaimed in substitution for the Pope's paternal authority, or in opposition to the legitimate power of other princes, the prisons of Italy have been filled with victims, tens of thousands of unoffending men have been massacred, whole villages and considerable towns have been barbarously destroyed, and reduced to ashes, and the unhappy inhabitants either put to the sword, or left to pine away in misery or despair.

Such are the results of the revolutionary movements principally directed against the Papal authority; such is the state of things brought about by the enemies of our holy religion, where they have established their sway. When we consider so dreadful a picture of desolation, must we not cry out, "Let God arise, and let His enemies be scattered, and let all those who hate Him, flee from before His face."—Ps. 67.

Whilst the enemies of the Holy See are stained by every crime, the victim of their iniquities, His Holiness, Pius IX., presents to the world in his sufferings an admirable example of patience and resignation to the holy will of God, of fortitude in his trials, and confidence in the promises of Christ, and in the final triumph of justice and religion. He alone, with unshaken confidence, resists the spirit of error and infidelity, now menacing destruction to the world. Upholding the sacredness of property, the necessity of obedience, the rights of supreme power, as necessary for the preservation of society, he unceasingly protests against despotism and tyranny, and raises his voice in favor of the oppressed and persecuted. The heroic courage, and the virtues of the Pontiff, reflect the greatest lustre on the Church of God; and must be a source of consolation and holy pride to all Catholics. Can any of his children refuse sympathy and support, and prayers, to so great and holy a Pontiff in the arduous struggle in which he is now engaged against the wicked and unscrupulous enemies of God and our religion?

No sincere Catholic can consider the attempts now made to deprive the Holy See of its temporal possessions, without being filled with alarm for the future prospects of the Church. Indeed, as the Pope, in the quality of successor of St. Peter, and Christ's Vicar on earth, has to guide and feed the vast fold of his Divine Master, to send pastors and missionaries to distant regions of the earth, to protect the sacred deposit of the faith and watch over the purity of Christian morals, he necessarily requires great assistance, in so extensive an administration, and were he deprived of the temporal means required for carrying on the works of religion, how could the exigencies of conscience, and the spiritual affairs of two hundred millions of Christians be properly provided? Were there no other reason, ought not this consideration alone prove to us that the attempted destruction of the temporal sovereignty of the Pope should be regarded as a dangerous blow directed at the religious interests of all Catholics?

Besides, the experience of past ages shows us, that in order to preserve the free action of the Pope in the administration of ecclesiastical affairs, it is necessary that he should be independent of every temporal prince. In the early ages of the Church under the Pagan emperors, the Popes were frequently persecuted, driven from their See, or obliged to conceal themselves in the catacombs, and thus spiritual functions were often altogether suspended.

Not many years ago, when the French Republic or Napoleon Buonaparte had usurped the sovereignty of Rome, two great Pontiffs, Pius VI. and Pius VII., were dragged away from the Eternal City, and the Church had to suffer great privations during their captivity. At that time in Ireland many bishoprics remained without their pastors, and it was exceedingly difficult to obtain dispensations and other faculties necessary for the administration of the Church. Happily, the persecution was not of long duration.—The Republic which had persecuted Pius VI., having deluged France with blood, and brought innumerable evils on that great country, merged its pretended liberty in a military despotism. Buonaparte, the uncle of the present Emperor of France, fell as rapidly as he had risen, and was sent to expiate his misdeeds on a desert island in the distant ocean, and to mourn over the sacrilegious insults which he had offered to the Vicar of Christ, and the evils which he had inflicted on religion. From so awful a catastrophe learn justice, O you rulers of the earth; learn to keep profane hands from the anointed of the Lord.

Though God is patient and merciful, and suffers iniquity to triumph for a while, yet the history of past ages shows that he generally visits, even in this world, the persecutors of His Church, the Herods and the Neroes, who spring up from time to time, with the severest punishments, and pours upon them the most dreadful visits of His wrath. "I have seen," says the Psalmist, "the wicked man highly exalted, and lifted up like the cedars of Lebanon; and I passed by, and he was not; and I sought him, and his place was not found." God tolerates for a time the misdeeds of his enemies, and allows them to trample on virtue and justice; but when the children of light have been purified in the crucible of affliction, and have acquired greater merit in the sight of heaven, the rod that had scourged them is broken and cast into the fire. When Babylon and Nineveh had executed divine vengeance on Jerusalem, they were abandoned to eternal desolation, whilst looking with mercy on his people, converted in the day of tribulation from their wicked ways, God received them again into favor.

What the condition of his Holiness would be, were he placed at the mercy of the Sardinian rulers, we may conjecture from the treatment of the Bishops now placed under their sway. Several of those distinguished Prelates are now languishing in exile or prison; their churches have been profaned, their seminaries suppressed, their property confiscated, and the secular clergy and religious orders subjected to the severest trials. Indeed nothing is omitted to promote immorality and impiety; books of the most corrupting tendencies are published to poison the public mind; improper pictures are exposed in the

streets, disgraceful scenes are enacted in the theatres, whilst a ban is placed upon everything connected with the true Church. Undoubtedly, this war is carried on so actively by the fomenters of revolution and the agency of secret societies, that the actors in it appear desirous to banish religion and justice from the world, and to establish the reign of brute force, violence, despotism, and corruption.

Would it not be a fearful calamity were the men, whose designs are so wicked and full of malice, whose hands are stained with so many crimes, to bring under their control the sacred person of Christ's Vicar on earth, or to succeed in preventing him from communicating with his children throughout the world? To understand the greatness of such an evil, let us consider the sad condition of religion in countries where it has been totally subjected to temporal rule, and reduced to that condition to which the Sardinian statesmen are anxious to bring the Papal power. We all know what has happened in England. The Anglican Church has become the creature and the slave of the state; it is a mere machine in the hands of politicians. In Constantinople, when the pride of its patriarchs had impelled them to raise the standard of rebellion against the Holy See, they lost all their spiritual influence, and were obliged to yield in everything to the imperial caprice. They remained in the same abject state under the Turkish rulers, being so degraded that they were obliged to refer their controversies on affairs of conscience to a Mahometan mufti or shawish, just as we have seen the most important questions regarding baptism or the holy Eucharist decided by laymen in England, who had not even the semblance of a pretence to any mission from Heaven. In Russia things proceed in the same way, and a Cossack or a Caimuck general may be the president of an ecclesiastical synod, and inspire all its decisions. The Catholic Church being the work of God, can never be reduced to the state of degradation and slavery to which the churches of England, Greece, and Russia have been brought by heresy and schism; but still the human means at our disposal are to be used in order to avert such fearful evils, and to preserve the rights and the independence of the successors of St. Peter.

There is no sovereignty in Europe so ancient, or founded on such indisputable titles of justice, as that of the Holy See. The Popes were called on to govern and protect the Roman States when the inhabitants were left a prey to barbarians by the emperors of the East. The exigencies of the times, and the voice of the suffering people, compelled them to assume a temporal sovereignty, which far more than a thousand years they exercised in the same spirit in which it was assumed, for the welfare and happiness of their subjects. Every civilized state in the world has repeatedly recognised the temporal authority of the Popes, and guaranteed their dominions as the common property of all Catholics, and necessary for the independent and free administration of religion. If the foundations on which the Pope's sovereignty rests be now disturbed, no state can defend its rights, no man be secure in the possession of the property justly received from his forefathers, and the precepts of the Gospel—not to steal and not to do violence—must be erased from our moral code. Let us therefore be exposed to such evils, ought we not to contribute, as far as lies in our power to preserve in their integrity, the ancient and indisputable rights of the Holy See.

We may here add a consideration peculiar to ourselves. When the Catholic religion was proscribed in Ireland, when our forefathers were doomed to suffer death or exile for the faith, and a cruel code of penal laws was enacted for the protection of heresy and the destruction of the Catholic religion, when it was a crime for a Catholic to instruct his children at home, or to send them abroad for their education, when a Catholic by becoming an apostate could rob his brothers of their estates—in those sad times of desolation, not far distant from our own days, the Popes excited the sympathy of Europe in favor of our suffering and martyred countrymen; they opened asylums for them in their exile, provided for their wants, and by their assiduous exertions, preserved the venerable Church of Ireland from the contagion of error, and from the destruction with which it was threatened by so many violent and perfidious enemies. It appears from the records of the time that for a long period, seventy-two thousand lives yearly were set aside by the Holy See to assist the persecuted Irish; and one thousand dollars per annum were regularly paid during the last half of the past century, for the support of schools in Ireland; so that for our educational purposes alone, in that period, a sum now equivalent to fifty or sixty thousand pounds was expended by the Popes. In the sad time of William III., Innocent XII. proclaimed a jubilee to solicit the prayers of the world in favor of our people; and then large sums were, at his recommendation, contributed which preserved the lives and religion of multitudes of our countrymen. If the Holy Catholic Church has cast such deep roots in our soil, if it produces so many admirable fruits in the piety and morality of our people, in the education of youth, in works of charity, in our colleges, and in our convents, and if all the blessings of the one true religion are so widely spread over our land, if we are free from that degraded state of worse than pagan ignorance and immorality and crime, which, according to the published testimony of many Protestant dignitaries prevails in England—do we owe all this to the fostering care of the Holy See, which watched over our Church in the times of persecution, and preserved the light of faith pure and bright in the midst of darkness and desolation?

When the successor of St. Peter is now in distress, would we not be wanting in gratitude, were we to forget past services, were we to look on with listlessness whilst the Holy See, to which we owe the preservation of our faith, is assailed, and insulted, and subjected to the most grievous wrongs? And, let me ask, is not the Catholic faith the true glory of our country, the most noble emblem of our nationality, the only valuable treasure we possess, the foundation of all our hopes, the source of all the spiritual blessings we enjoy?

I shall now merely add, that when promoting the objects of the Confraternity of St. Peter's Pence, we make an act of faith in the vitality of the words of our Redeemer; addressed to St. Peter, and in him to his successor—"Thou art Peter, and on this rock I will build my Church; feed my lambs, feed my sheep; we protest against violence, treachery, sedition, and infidelity, leagued together against the Pope, and we raise our voices in favor of justice, the rights of property and of authority, of virtue and religion, all of which are identified with the success of his cause; we perform an act of filial piety by assisting our spiritual Father, Christ's vicegerent on earth, an act which will be received by Christ as done to himself; and we repay to a small extent, a debt of gratitude, due to the Holy See for the innumerable benefits conferred on us in past times.

Though the prospects of religion are at present unfavorable, and the horizon is dark and menacing yet we can entertain no fear as to the final triumph of the successors of St. Peter. There is a God in Israel who watches over the pastors of his people, and vindicates their cause at the proper time. In past ages the Popes passed through trials as severe as those to which Pius IX. is now subjected, without suffering any diminution of their power or their influence. Their enemies exulted as they do now—crying out—"Babylon is fallen, the Popedom is at an end; but their frantic joy was short-lived, and their hopes soon vanished, like phantoms of the night.—The authority of the Pope being necessary to preserve the unity of the Church, and to bind its innumerable members together in one body, and being founded on the infallible word of Christ, the gates of hell can never prevail against it. "The heavens and earth shall pass away," says our Divine Master, "but my words shall not pass." (Mark xiii. 31.) "The Church is the pillar and ground of truth; hence the solid foundation on which it rests, the rock of Peter shall be as lasting and permanent as the word

of Christ, and endure until the end of time. In the words of inspiration, "Whoever shall fall on this stone shall be broken; but on whosoever it shall fall, it shall grind him to powder."—Matt. xxi. 44. Notwithstanding all our reasons for sustaining the cause of the Holy See, it appears there are some few who, though professing to be Catholics, and to look upon the Pope as their Spiritual Father, and the Head of their Church, yet protest that they feel no sympathy with him in his present afflictions, and regret not to see him robbed of his possessions, and deprived of the means of freely exercising his spiritual powers, by being made dependent on a hostile sovereign. These professing Catholics seem to think it necessary to despise their own religion and its Spiritual Head on earth in order that they may be considered liberal and independent by the enemies of their faith.

Fortunately the manifestations of public feeling in favor of the Pope, which, within the last three years, were witnessed in every quarter of the globe, and nowhere more than in Ireland—manifestations in which all the bishops of the world, and the clergy and laity vied with each other in uniting—prove that such Catholics are so few and unimportant, that they are scarcely worthy of public notice. However, I would ask them whether their apathy can be reconciled with the doctrines they profess, or with the maxims of the Gospel? Ought they not to think seriously about the position they take, when they see themselves in opposition to the millions of Catholics who constitute the Church of Christ, and leagued with heresy, schism, and infidelity—the allies of all that is wicked and degrading on earth? Ought they not to examine whether their faith is what religion requires it to be? Can they believe the words of Christ, addressed to the prince of the apostles, and yet proclaim a cold and pretended stoical indifference as to the fate and sufferings, and the liberty of his successor and the interior of all his power? If they are followers of the Gospel, how can they become the friends and allies of the Mazzinis and Garibaldis, and of the writers of an infidel press wagging war on everything sacred in Catholicity?—Let the professing Catholic compare his conduct with that of the early Christians, who were animated with the purest spirit of faith and the most ardent charity. When the Herod of those days cast Peter into prison, were they slow in manifesting their sympathy for him and their anxiety for his welfare? On the contrary, they were filled with grief and dismay, and to prove their filial piety to the prince of the Apostles "prayer," says the Scripture, "was made without ceasing by the Church unto God for him."—Acts, xii. 5.

I would also remind lukewarm Christians of the words of the Redeemer—"Who is not with me is against me;" and "You cannot serve God and Belial." Who the chief actors are, in the present war against the Pope, it is known to all; they are the votaries of a corrupt world, leagued with the powers of darkness. If any do not declare against those enemies of God, they become their allies, pass into the camp of Belial, and cease to be the friend of Christ. They deny Christ when they deny Christ's Vicar; they no longer have Christ within them when they cease to feel for his Vicar, and repudiate any connexion with his cause; and for having denied Christ's Vicegerent before men, Christ will deny them before his Father who is in Heaven.

But it is not necessary to insist on these matters in writing to you, you, dearly beloved, have repeatedly proved for the past, that you do not participate in the apathy and listlessness of those who are ashamed to express an interest in their Father's sufferings.—The enthusiasm manifested in your public meetings, your protests against the insults offered to Pius IX., your generous contributions to assist him, constitute a monument that will record your sentiment to all future generations. Though you cannot do much in the present times of distress, yet you will undoubtedly do enough to show the vitality of your faith and your confidence in the promises of Christ; and the little you can give, added to the contributions from other countries, which are acting with true Christian piety and generosity, will show how you are united in feeling and doctrine with the Catholics of the world, and secure for you, your families, and your country, the blessing and protection of the Prince of the Apostles, and a constant adherence to the true faith.

But whether or not we be able to give any temporal assistance to the Successor of St. Peter, as long as the sufferings of the Church continue, whilst the spirits of wickedness appear triumphant, it is our duty to have recourse to the throne of mercy, and to pour forth our hearts in fervent prayer, begging of God to avert the calamities now impending over our Spiritual Father, and indeed over the world, "in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one." Ephes. vi. 16.

It is meet that in our difficulties we should also avail ourselves of the intercession of the most Holy Mother of God, invoking her as the Strength of the weak, the Consoler of the afflicted, and the Help of Christians. May the Holy Virgin obtain peace and happiness for the Church and society, presenting our petitions to her Divine Son, and pleading our cause successfully at His throne; may she protectors of the Church and the special patrons of Rome, St. Peter and St. Paul, intercede for us, "so that being delivered from the hands of our enemies, we may serve the Lord without fear, in holiness and justice before him all our days."—Luke i. 74.

The peace of our Lord Jesus Christ, be with you all, now and for ever more.

PAUL CULLEN, Archbishop of Dublin. Dublin, Feast of the Holy Name of Jesus, 1862.

IRISH INTELLIGENCE.

THE STATE OF THE WEST.—BEINMULLER.—I have no hesitation in stating that the greatest wretchedness and poverty which I have yet witnessed is to be found amongst the inhabitants of that narrow strip of land known as "The Muller." Towards the north the Muller is about five or six miles wide; but from the town of Beinmuller to the southern extremity of the island it is very narrow, and at one point a few small sand banks alone separate the waters of the Atlantic, which wash its western shores, from those of Ely Harbour, a little creek of Blacksod Bay, on the eastern side. Some stormy night the sea will probably make a clean breach through this frail barrier and divide the Muller into two unequal parts. It is the inhabitants of the southern division of the island who are likely to suffer most during the coming spring. I say this, because they are more numerous and contain amongst them a greater number of wretchedly poor persons than are to be found in other parts of Erris within so small a compass. They are also worse off than the people of any other part of Mayo that I have yet seen with respect to fuel.—There are no bogs, or next to none, in the district. Heretofore the people were in the habit of obtaining their supply of turf from the Island of Achill, but the dearth of fuel which prevails there has also deprived them of that resource. The further removed they are from the mainland the greater will be their distress; and that is the position of the inhabitants of Fallmore, a small village at the extreme southern point of the island, the property of an English clergyman named Palmer, who some two years ago evicted nearly half the village. The people of this place have to travel twelve or fourteen miles to buy an ass load of turf, for which they pay 1s. being treble its price in ordinary years. They economize the turf thus obtained as well as they can by burning it with bits of stick, old bog scraws, and dry sods from the fences wherever they can procure any. The condition to which they are reduced for want of fuel is indeed most pitiable; and it must be remembered that these people are not suffering from any neglect of their own, because there is no bog near them, and they have always had to purchase their supply at a distance. In other respects they appear to be amongst

the most miserable of human beings. Poverty is apparent in the furniture of the houses, their patched and ragged garments, their listless, hopeless, woe-begone aspect. Their cottages, situated close beside the sea, are built of huge blocks of red granite, but whilst the walls are strong and firm, the thatch appears to have long been in a decaying state, and to afford but a poor protection against the cold and rain. Their beds consist of a few sticks laid across two piles of stones and covered with a bundle of straw. The bed clothing is scanty and of the most wretched kind, often consisting of an old thin quilt, without any blankets. In every house I saw either a pig, a cow, or a donkey. In two of the houses into which I went men were lying sick, and the fires that smouldered on the hearth could not afford much warmth or comfort to the poor invalids. In another house a pale hollow-eyed woman, having a sickly-looking infant in her arms, and surrounded by a troop of ragged, hungry-looking children, addressed my companion in Irish, with an energy of gesticulation and a fluency of speech that I am sure must have been full of eloquence, for it was the passionate pleading of a mother for her children. My companion told me that she said she and her children would go into the workhouse, but they would not be received unless her husband went in also, and he did not like to give up the bit of land. I thought it would be difficult to find another community exceeding in wretchedness of appearance the village of Fallmore; but I had not proceeded far when my attention was directed to a collection of hovels, such as I should think is not to be found elsewhere in Ireland. These were the abodes built by some of the persons evicted from Fallmore. They are composed of large pieces of granite found on the beach and rudely placed together. The roofs are very nearly flat, and each hovel is so low that an ordinary man cannot stand upright in it, and so small, that it can hardly contain three or four persons at the same time. In attempting to enter another of these extraordinary dwellings my head came in unpleasant contact with a stone over the doorway, a circumstance which compelled me to retreat from such a scene of misery. These people each cultivate half an acre or so of poor sandy soil, from which they have obtained as much potatoes as will last them for another month or so. After that I do not know how they are to exist, for they do not appear to have any stock, and I am sure they have no money.

THE HOME OF THE EVIL.—There is still another strange assemblage of huts also situated on the margin of the sea, about midway between Fallmore and Beinmuller. This place is known as Sebastopol, an ironical name given to it by the inhabitants themselves, for what reason I am unable to say. The occupants of these wretched sod cabins (for such is the material of which they are built), had been from time to time evicted from different properties. They squatted here, and rent small patches of land on which they grew potatoes. They also keep some pigs and fowl, and the women endeavour by begging to add to the resources of the family. I saw a pit opened in which one of these families had their potatoes stored. Some of them had rotted in the pit, and the sound ones in general were not larger than ordinary-sized gooseberries. Your readers can judge for themselves whether such a crop can supply these people with food much longer? For my part, I have no doubt that many of the persons living in the three places which I have attempted to describe must, if not otherwise assisted, seek relief within the walls of the workhouse. Most fortunately, the season, though wet, has hitherto been mild and favourable. The poor are getting through the winter much better than could have been reasonably expected in the month of November. Had we anything like the piercing frosts and heavy falls of snow which prevailed during December and January, 1861, the sufferings of the people in this remote district would have been appalling, and death in many instances the inevitable consequence. The comparatively warm weather with which we have been blessed here saved us from witnessing such scenes, and a dry spring and summer, accompanied, as we may anticipate, by a more than usual amount of agricultural employment, will, I trust, enable the people generally to encounter the food difficulty with equal success. A committee, of which the Protestant and Catholic clergymen are the leading members, was formed some time ago in Beinmuller, for the purpose of relieving distress, and they have obtained subscriptions to the amount of £70. Up to the present, however, they have not expended any of this money, thinking it advisable to reserve all their resources for the relief of the greater amount of distress which they apprehend in the coming spring.—Saunders's Special Correspondent.

LORD PLUNKET AND HIS STARVING TENANTS.—With all our knowledge of this Right Rev. and Right Honourable person and his "antecedents" since the eldest of the Hannibals was transferred by the living Hamilcar from the wealthy Deanery of Down to the richer and more exalted Anglican Bishopric of Tuam, we confess we were a little surprised on reading the subjoined letter, addressed to him by the Hon. Secretary of the Tuam Relief Committee with reference to the heavy drain upon their funds for the maintenance of his famishing tenantry. Will it be believed,—can it be credited,—is there an English Peer or Prelate who will not blush with shame at the fact, that in the town and suburbs of Tuam there should be one hundred and forty families, tenants of Lord Plunket.—Protestant Bishop of that wealthy See,—dependent for their existence upon the charity of their neighbours?—that of all the sufferers in that neighbourhood from the prevalent dearth of food and fuel (which the jannity Chief Secretary could not discover from the side of his jaunting-car), one-fourth have for their landlord a Peer of the Realm and a Prelate of the Church by law established, who does not so far recognise the "duties of property" as even to contribute to the charitable fund by which his unfortunate tenants are kept alive?—and that this owner of most valuable and extensive See lands, infamously plundered from the Church of the nation in evil days, while he revels in luxury in his palace, allows his dependents to be saved from starvation by means of an alms-house fund collected by benevolent laymen, without religious distinction, in the town of which he is rapidly making himself the owner by a stern enforcement of the rights of property and an utter disregard of the interests of families, which had been scrupulously and generously respected by his predecessors—Archbishops Beresford and Trench? All this is so startling to English eyes and ears, that if the fact were not placed beyond the reach of controversy by the entire absence of contradiction or explanation, we own we should have hesitated to call attention to the circumstance. But what makes the matter more startling still, and what should, we think, be deemed by Lord Plunket as the most dishonouring humiliation that could befall him, is the additional fact that of the charitable fund, upon which the tenants of this Peer, Prelate, and Privy Councillor are subsisting, a very considerable portion has been contributed by his illustrious neighbour opposite, the Archbishop of Tuam. To have tenants in such a state of destitution in such a place as Tuam, and to refuse to contribute to the relief of his own dependents, to whom we do not hear that any abatement or remission of rent has been made,—to leave them entirely dependent upon the benevolence of others, in a period of severe trial and privation, evidences a state of mind which we are sure there is not in England a man of his cloth, rank or grade, who would envy.—Weekly Register.

When the Catholic Clergy raised the alarm last autumn about the partial failure of the potatoe crop and the almost entire destruction of the ordinary source of fuel supply in various parts of Ireland, in consequence of the wetness of the summer—unprecedented even in Ireland—the warning voice was not only unheeded, but its truth was stoutly contradicted. It could not be denied that Priests possessed greater facilities and better means of becoming perfectly acquainted with the actual condition of the peasantry than anyone else in the Kingdom, but to render their

timely admonition nugatory, salaried officials, who systematically ignore popular discontent and grievances, lest the admission of their existence should disturb their own tranquillity and smiles, and look with evil eyes upon anyone who reminds them of their duty,—and a prejudiced Press, which holds it as an article of faith more positive and unquestionable than any of the Thirty-nine that whatever the Priests say must be dictated by unworthy motives, and should not be swallowed with any amount of salt,—should in full chorus a flat denial that there was any real distress or even any ground to fear that there would be any distress. This bold tone had its effect for a time, and when the confident assertions of the plant policemen and prejudiced journalists were backed up by the flippant harangues of the Chief Secretary on his jaunting-car trip along the Western and Northern Coasts, it did not at all surprise us that many of our contemporaries and especially the Times, although not remarkable for their leaning to Irish landlordism, and on the other hand always earnest in stimulating British benevolence to rush to the relief of Irish distress, should have taken up the note of triumph and congratulation which issued from Dublin Castle, and proclaimed the Priests alarmed-mongers and deceivers. Unfortunately for the poor peasantry of Mayo, Galway, Sligo, Donegal, Clare and the other Irish counties where peat constitutes the fuel and potatoes the chief food of the people, the calamity by overwhelming evidence of having misrepresented the true state of affairs; and it is now admitted on all hands that there is in Ireland a fearful amount of destitution and suffering, which a fearful increase of scope and intensity as the year advances, and the scanty stock of turf and potatoes becomes exhausted.—Weekly Register.

What does workhouse relief really mean? To those who are compelled to have recourse to it, it implies the severance of every domestic tie—the sacrifice of all family relations—the complete abandonment of the duties and feelings which as parents and children, they should entertain. When the pressure of want compels a family to seek for this relief, they must resign their homes, renounce their rights as citizens, and appear before the workhouse gates as mendicants, begging the beggar's dole. If admitted within them, the husband must separate from his wife, the parents from their children, and brothers and sisters are forced to bid each other adieu. The sorrows of a parting like this are bitter and poignant in the extreme. Each feels that division of this kind increases their common stock of woes, while graver and heavier looms in the distance. For, the want of moral classification amongst the inmates exposes the virtuous and innocent amongst them to temptations which the peculiar circumstances of their condition render it difficult for them to resist. The frail victim of seduction has her first error stamped in durable characters on her soul by the "unfortunate" whom want or an unholly aim has led to seek a temporary asylum there; and both combine to corrupt the tender minds of the young and unsuspecting amongst their sex, who are thus delivered to a fate worse than that from which these institutions are supposed to relieve them. The children of honest parents, reared to virtuous pursuits, and taught their duties to God and man by those who never incurred, even in poverty, the shame of a disgraced deed, are herded with thieves, and associated with those whom vice claimed from their very infancy as its own. It is in vain that religion seeks by her influence to supply an antidote to these crying evils. The illiberal and intolerant spirit of the Poor Law Guardians, backed by the English magnates who constitute the Board of Commissioners, has ever been fruitful of devices to impede the ministrations of the Catholic chaplains, and take from the celebration of their rites that becoming decency and solemnity with which, to be duly impressive, they should be invested. For, although the faith of the Catholic does not rest on forms, there is something chilling in the appropriation for the mere day of the dining-hall as a Temple of the Most High, which tends to lessen respect for the ceremonies performed in it, and to impress on the minds of the unhappy inmates a sense of inferiority and privation even in matters of religion. The badge they wear is humiliating enough before man—it should not confront them in their appeals to Heaven. As to the physical condition of the poor in workhouses, it is sad to reflect on it. The criminals in our jails are better housed, better fed, and better clothed than they; and no one who has ever seen the sickly inmates of these institutions huddled together in yard or ward, and gazed on their sorrow-stricken and emaciated features, could help feeling that hunger and sickness are still permitted to continue their ravages amongst them. The children are blind or scrofulous, and most of them sink into an early grave. The able-bodied are reduced and feeble, while the old are bowed to the earth with a weight sadder and heavier than that of years. Often as the representations of these and other similar grievances have been made within the last fifteen years, no redress has yet been obtained for them. The constitution of the Board of Commissioners, consisting wholly of Protestants, and, with one doubtful exception, of Englishmen, and the peculiar complexion of the Boards of Guardians, in which property influence is supreme, render any modification in the working of the system an impossibility.—Nation.

DISTRESS IN THE WEST.—At a meeting of Poor Law Guardians at Galway on Friday, the Rev. J. D'Arcy, Vicar, the Rev. Mr. Nissen, a Roman Catholic, with Mr. Harrison and Mr. Martin, waited as a deputation on the board to confer as to the best mode of relieving the poor. The following memorandum was read:—"Relief is given in meal to 1,300 families daily, numbering 6,500 individuals, not including about 100 families at Claddagh, who are supplied out of the funds. The consumption is two tons per day, at a loss of £7 being £49 per week. Relief in coal is given to 765 families each day, at ten tons per day, at a loss of £4 10s being £31 10s per week, of £80 for meal and fuel. We would require £7 10s a day to supply 900 families for five weeks, which would amount to £257 10s." The discussion was postponed for a week.

DEATH FROM STARVATION.—The Galway Vindicator publishes details concerning the deaths by starvation of two men, James Murphy, in an entry off Lower Cross-street, and an old man, 70 years of age, in the Claddagh. An old woman had come to Murphy's assistance. She told him to go to the poor house. His reply was "Throw me out in the sink, there; but don't bring me to the poor house." The poor man who died in the Claddagh had lived for some days on potato-skins and water, brought to him by a poor woman.

EMIGRATION FROM IRELAND.—On Monday a large number of emigrants, amounting to upwards of four hundred, bound for Cork, en route to Queensland, left Tuillamore, Genshill, and the surrounding districts under the care of the Rev. P. Dunne, of Tuillamore. On their arrival in Cork they were received by the Rev. M. Quinn, D. of Dublin, and they were conveyed by steamer to the "Erin Go Bragh" at Queens-town. The scenes at their departure from their native towns are described to have been painful in the extreme.

LOSS OF AN EMIGRANT SHIP AND ALL ON BOARD.—At five o'clock on Friday morning, the 7th instant, a large emigrant ship was beat to pieces at Anstown. Her deck was crowded with crew and passengers. It is much to be apprehended every one of them perished. From a paper washed ashore, the vessel is believed to be the Indian Ocean, which sailed from Liverpool for Sydney, New South Wales, on the 27th ult. She was laden with a valuable cargo, of general assortment, with which the coast is strewn. The paper is a printed form, signed for W. Nicol and Co., dated 2nd January, 1861, at Bombay, directing the commanding officer of the Indian Ocean to receive fifty bales of cotton, and give a bill of lading.—Waterford News.



The True Witness.

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Also at Mr. Alexander's Bookstore, opposite the Post-Office, Quebec.

MONTREAL, FRIDAY, FEB. 28, 1862.

NEWS OF THE WEEK.

The Imperial Parliament was opened by Royal Commission on Thursday the 6th inst. The Royal Speech was couched in the following terms:—

"My Lords and Gentlemen,—We are commanded by Her Majesty to assure you that Her Majesty is persuaded that you will deeply participate in the affliction by which Her Majesty has been overwhelmed by the calamitous, untimely, and irreparable loss of her beloved Consort, who had been her comfort and support. It has been, however, soothing to her, while suffering most acutely under this awful dispensation of Providence to receive from all classes of her subjects the most cordial assurance of their sympathy with her sorrow, as well as of their appreciation of the noble character of him, the greatness of whose loss to Her Majesty and to the nation is so justly and so universally felt and lamented."

"We are commanded by Her Majesty to assure you that she rears with confidence to your assistance and advice."

"Her Majesty's relations with all the European Powers continue to be friendly and satisfactory, and Her Majesty trusts there is no reason to apprehend any disturbance of the peace of Europe."

"A question of great importance, and which might have led to very serious consequences, arose between Her Majesty's Government and the Government of the United States of North America, owing to the seizure and forcible removal of four passengers from on board a British mail packet, by the commander of a ship of war of the United States."

"That question has been satisfactorily settled by the restoration of the passengers to British protection, and by the disavowal by the United States Government of the act of violence committed by their naval officer. The friendly relations between Her Majesty and the President of the United States are, therefore, unimpaired."

"Her Majesty willingly appreciates the loyalty and patriotism which have been manifested on that occasion by her North American subjects."

"The wrongs committed by various parties and by successive governments in Mexico upon foreigners resident within the Mexican territory, and for which no satisfactory redress could be obtained, have led to the conclusion of a convention between Her Majesty, the Emperor of the French, and the Queen of Spain for the purpose of regulating combined operations on the coast of Mexico, with a view to obtain that redress which has hitherto been withheld. That convention and papers relating to the subject will be laid before you."

"The improvement which has taken place in the relations between Her Majesty's Government, and the Emperor of China, and the good faith with which the Chinese Government have continued to fulfil the engagement of the Treaty of Tien-Tsin, have enabled Her Majesty to withdraw her troops from the City of Canton, and to reduce the amount of her force on the coast, and in the seas of China."

"Her Majesty, always anxious to assert her influence for the preservation of peace, has concluded a convention with the Sultan of Morocco by means of which the Sultan has been enabled to raise the amount necessary for the fulfilment of certain treaty engagements, which he had contracted towards Spain, and thus to avoid the risk of a renewal of hostilities with that Power. That convention and papers connected with it will be laid before you."

"Gentlemen of the House of Commons,—Her Majesty commands us to inform you that she has directed the estimates for the ensuing year to be laid before you. They have been framed with a due regard to prudent economy, and to the efficiency of the public services."

"My Lords and Gentlemen,—Her Majesty commands us to inform you that measures for the improvement of the law will be laid before you, and among them will be a bill for rendering the title to land more simple, and its transfer more easy. Other measures of public usefulness, relating to Great Britain and Ireland, will be submitted to your consideration."

"Her Majesty regrets that in some parts of the United Kingdom, and in certain branches of industry temporary causes have produced considerable pressure and privation; but Her Majesty has reason to believe that the general condition of the country is sound and satisfactory."

"Her Majesty confidently commends the general interest of the nation to your wisdom and your care, and she fervently prays that the blessings of Almighty God may attend your deliberations, and may guide them to the promotion of the welfare and happiness of her people."

It will be seen that Her Majesty acknowledges "the loyalty and patriotism" of her subjects in North America, and not without good reason.—The latter, on the other hand, would be strangely blind to their own interests, were they not to appreciate the advantages which they enjoy from their connection with the British Empire—a connection which preserves them from the curse of annexation to the United States, which leaves them perfectly free to develop their own resources, and secures to every one of them the inestimable blessing of perfect civil and religious liberty. "Measures of public usefulness relating to Ireland" are also promised in the Royal Speech; and if, for once, British statesmen could make up their minds to deal with Catholic Ireland as they have dealt with Catholic Lower Canada, in the next Speech from the throne we might expect to hear the Queen congratulating herself upon the "loyalty and patriotism" of her Irish subjects.

The news from the Continent of Europe by the last steamer is of but little interest. Messrs. Shidell and Mason had arrived at Paris; but it is not likely that their representations will induce

any of the European Powers to deviate from that policy of strict neutrality, and non-interference with American belligerents, which they have hitherto faithfully pursued. The elevation of an Austrian Archduke to the throne of Mexico is still under discussion, and seems to be favorably accepted, as offering the best possible guarantee for the future peace and good government of that long distracted country. It may however reasonably be expected that such a manifest violation of what our neighbors call the "Monroe doctrine," will not, by the latter, be allowed to pass without a protest. The persecution of the Church in Poland continues with unabated vigor; and by the last mails we learn that at Warsaw a Court Martial had sentenced several Catholic ecclesiastical dignitaries to transportation to Siberia, and military imprisonment.—Nothing of any consequence has transpired in Italy since our last.

There can be no doubt that the capture of Fort Donelson has given a serious, if not a fatal blow, to the cause of secession. We can hear only one side of the story, it is true; but making every allowance, it must be admitted that the Northerners are carrying everything before them, and that their opponents show but little of that judgment and of that determination for which, at first, every one was willing to give them credit. The defence of Fort Donelson was not such a defence as might have been expected from men fighting for national independence; and the proceedings of the Confederates since its capture would seem to indicate the perfect demoralization of the Southern troops. Clarksville has been abandoned without a blow; Nashville is scarcely susceptible of a prolonged defence; and with the exception of Florida, Alabama, and Mississippi, there is not a State of the Southern Confederacy in which the Federalists have not now a footing; whilst Tennessee and Missouri may fairly be looked upon as belonging to the Federal side. The people of the South too, seem to be weary of the war; and though it is not probable that they generally entertain feelings of strong attachment to the Union, they will probably submit to it as the less of two evils, and in preference to the alternative of a contest which must be bloody and costly, and in which success is very doubtful. General Beauregard is said to be lying ill with typhoid fever, and there seems to be amongst the Southerners, no man of any genius, or at all qualified to take his place.

The last reports from the seat of war confirm the capture of Nashville by the Northerners.—No opposition was offered, the Federalists having a great superiority of force, and the Confederates being apparently disheartened by the many reverses which their arms of late have met with.

COMMON SCHOOLS, AND INCREASE OF CRIME.

—We do not accuse the Common Schools of Upper Canada of teaching crime, or of inculcating the practice of vice upon their pupils; but with the criminal statistics of the Province, and the melancholy avowals of the Protestant press of Upper Canada, before our eyes, we do assert that those schools have signally failed in checking the progress of criminality; and that the argument of their supporters—that they are powerful instruments for the diffusion of moral and virtuous principles amongst the people—has been thoroughly refuted by the stern logic of facts and figures. Let us hear the Toronto *Christian Guardian* (Methodist) upon the subject:—

"No one can doubt that there is a fearful increase of crime in Canada. To speak of nothing else, do we not hear of one, two, or three murders almost every week? During the past year—so we have heard it stated—there were more than five times as many murders in Canada as there were in the whole of Ireland! We do not know but we had as many instances of this fearful crime, in this young country, with its thin population, as in the whole United Kingdom. What a thing to think of!"—*Christian Guardian*, Feb. 19.

This is a startling admission; but the *Christian Guardian* places the demoralization of the country in a still stronger light, in the following paragraph. He asks "What is the cause of this dreadful frequency of murder?" and he thus continues:—

"It may be said it is owing to the fact that so many strangers of a bad description come always to a new country, and that it is amongst these the crimes take place?"

This suggestion, or explanation of the sad phenomenon seems at first sight plausible enough, and does no doubt contain a good deal of truth. We know, to our cost, that from our unfortunate vicinity to the United States, and the consequent large influx of Yankees, our Canadian population are much corrupted, and their moral atmosphere vitiated. But still the fact remains as admitted by our Methodist contemporary, that of the more serious crimes, the majority are perpetrated by persons long resident in Canada:—

"Many," he says, "of these horrid and tragical crimes take place in the country districts, and the parties to the crimes have been a long time inhabitants of the Province."

Injurious, therefore, as familiar intercourse with our Yankee neighbors no doubt is to the moral prosperity of the Province, we must still look elsewhere, and amongst other conditions, for the

cause of that "fearful increase of crime in Canada?" which the *Christian Guardian* admits; and this cause, we find in the Godless, and therefore morally defective, education of Canadian children in the common schools of Upper Canada. These schools are impotent for good; and to a considerable extent prevent, or interfere with, the establishment of other schools in which religion would form an integral part of the system of instruction pursued.

And thus, even allowing that the influence of the Common Schools is morally negative, we have an excellent argument against them. The only plausible plea that the champions of State Schoolism can urge in palliation of their high handed invasion of the rights of parents is, that education—such education, that is to say, as can be imparted in Common Schools—has a morally elevating influence, thereby tends to diminish crime, and is therefore a proper object of the legislator's attention. But if facts and figures show that Common School education has no such influence, that it does not check crime, but that on the contrary it is accompanied by "a fearful increase of crime," then indeed the last prop which supports State-Schoolism is knocked away, and, as far as the system is dependent upon argument for its existence, it may be said to have received its "coup de grace." The evils of State-Schoolism are numerous and palpable—for it involves a violation of the most sacred rights of the family and of the individual. Its moral advantages are, as the statements of the *Christian Guardian* show, purely hypothetical, and utterly unsupported by facts; why then should such an odious impost be longer tolerated?

The answer to this question it is not difficult to find. State-Schoolism is, and we fear long will be, supported by a large number of our separated brethren—not because it breeds good citizens, but because it generates bad Catholics; not because it raises up a supply of moral orderly subjects to the State, but because it corrupts and perverts the faith of the children of the Catholic Church. This is the explanation of the favor which State-Schoolism finds in the eyes of the No-Popery liberals of the United States, and of the Protestant or anti-Catholic community generally. Its fruits are abundantly evident in "the fearful increase of crime in Canada."

Is it not time however for Catholics, and for all Protestants who care more for keeping up a high moral standard than they do for putting down the Pope, to bestir themselves actively against an educational system, which, introduced and hitherto supported, upon the plea that, though tyrannical and costly it would improve and maintain the moral health of the community, has proved itself so ineffective for good! Already, so we are told by the *Christian Guardian*, the numbers of murders in thinly populated Canada are more than five times greater than they are in densely populated Ireland—whose social and political conditions, so favorable to the development of crimes against person and property, are nevertheless restrained by the more powerful influences of Popery. And what makes this the more striking is this—that in crime, Upper Canada has, if not the monopoly, at all events an immense preponderance over the other section of the Province; and that it is in Upper Canada only that the "fearful increase of crime" is perceptible. We have of course crime in Lower Canada; but our serious crime is for the most part of foreign origin—the work of Yankee abolitionists and other Yankee importations, by whom our soil is polluted, and our moral atmosphere infected.—It is Upper Canada however that fills our Penitentiaries, that furnishes food for the galleys, inspires the wail of the *Christian Guardian*, and justifies the condemnation pronounced by the Catholic Church upon common schools and Godless education.

THE "MONTREAL WITNESS" ON RUSSIANISM.—Our evangelical contemporary copies from the Peterboro' Review a notice of a recent Protestant outrage upon a Catholic priest in Upper Canada, and prefaces it with the following comments:—

"RUSSIANISM.—The outrage mentioned in the following extract from the Peterborough Review seems to have been committed by some over-zealous defenders of the Protestant faith, and must be painful to every Protestant. It is hard to conceive what could induce such cowardly acts of abuse towards a harmless missionary. We are afraid that there are some Protestants so fully ignorant of the simplest doctrines of Christianity."—*Montreal Witness*.—

"We deeply regret to be compelled to record an act of vandalism that occurred on the Bohaygeon road recently, and which will go far to injure the fair fame of the settlement. A Roman Catholic Clergyman having occasion to visit some of the adherents of his church in the settlement, repaired there on the 5th February last. His horse was put away in a stable, which was entered by some ruffians, the harness cut to pieces, and the horse disgracefully mutilated by having his mane and tail shaved. Not satisfied with this, the fellows met the clergyman on his way home, and stopping him, informed him that he must never again enter the settlement, or worse would befall him. This act carries with it its own comment: it is a shame and a disgrace that in a free country like this a clergyman should be thus molested. The respectable residents of the neighborhood owe it to themselves, as well as to the honor and credit of their settlement, to find out the ruffians and bring them to summary punishment. Meanwhile it is as well that the perpetrators of this act of vandalism should understand that this is a free land, where every man has a right to exercise his right of worshipping God as his own conscience dictates, and that they will not be permitted to repeat such acts with impunity."—*Peterboro Review*.

Upon the outrage itself we need offer no remarks. It merely shows that Protestants will still be Protestants; and that between a John Knox Protestant of the sixteenth century, and a George Brown Protestant of the nineteenth, betwixt a Yankee Protestant and an Upper Canadian Protestant, there is no perceptible difference; the prefatory remarks of the *Montreal Witness* are however more worthy of notice.

We are too intimate with the process by which the Reformation was effected in England and Scotland, and the Holy Protestant Faith has been upheld in Europe and in the United States subsequently, to feel surprise at the conduct of the Protestants of Peterboro'. Remembering their antecedents, and the precedents left them by their spiritual fathers, we look upon that conduct as the most natural thing in the world; but, we do confess it, the sanctionous comments thereupon of our evangelical friend the *Witness*, the wiping of the lips, the rolling of the eyes in which, at its aspect, he indulges, and his prudish affectation of disapproval thereof, do provoke our special wonderment.

"It is hard to conceive," says our simple-minded contemporary, "what could induce such cowardly acts of abuse towards a harmless missionary." Why! What induced the brave Protestants of Boston to burn the Convent at Charleston, and to outrage the harmless Sisters, its inhabitants?—what induced the Protestants of Scotland, at the bidding of John Knox, to pull down the Catholic churches and Monasteries?—what induced the robber-King of Sardinia and his Ministers to abuse the Catholic Bishops of Italy?—what induces the Protestants of the U. States to tar and feather priests, and to wreck Popish mass-houses? To listen to the *Witness*, one would think that Orange brutality to Catholic priests were a myth; that the stories which, even in Protestant histories, we have read of Protestant Penal Laws, of Catholic missionaries in Ireland tortured and cruelly put to death by Protestant authorities, of the massacres of Popish priests by French Protestants during the Revolution, were but so many fables, destitute of foundation. What could have induced the Protestants of Peterboro' to ill-treat and threaten a Catholic priest, indeed! Why! the same foul spirit as that which prompted the Reformation, which banished the Religious from England, which inspired the Penal Laws, which presided over the birth of Orangeism, which kindled the flames at Charleston Convent, which suggests Yankee "smelling committees," and which still speaks by the mouth of Belial Achill, of George Brown, Gavazzi, Maria Monk, Tresham Gregg, and the other prophets of Protestantism. In a word, the spirit of the devil, who is the father of denials.

We would not insinuate that all non-Catholics look with approval upon acts of violence towards our Clergy and Religious; for we know that amongst our separated fellow-citizens there are, despite their theological errors, thousands of as honorable and noble-minded men as ever breathed, and who look with disgust upon the cant and brutality of their fellow Protestants. But we cannot class the *Witness*, or any of those whom it represents or in whose name it speaks, amongst them. The "evangelical" section of the Protestant world has always been notorious, or we may well say infamous, for its encouragement of "ruffianism" against Popish priests. Even now it is first and loudest to urge measures of persecution and outrage against the Catholic Church; and it is the ludicrous inconsistency of the *Witness*, the organ of that section of Protestantism, in condemning or pretending to condemn in the Peterboro' Protestants that which, by implication, it approves of in the founders of the Reformation, and this inconsistency only—that we desire to hold up to reprobation in our above remarks.

CATHOLIC PROGRESS IN THE LOWER PROVINCES.—Whilst we in Canada have good reasons to congratulate ourselves upon, and to give God thanks for, the progress which our religion is making in this country, as manifested by the details of the late Census, we should not be unmindful of the condition of our brethren in the Lower Provinces; nor should we withhold our grateful admiration, and acknowledgment of their exertions to spread and perpetuate the common faith, in the districts where their lot has been cast. They are not perhaps so favorably situated, in some respects, as we are; they have many difficulties to contend with from which we are free; but undismayed by these obstacles, they press manfully forward, and by their generous sacrifices, and munificent contributions in support of religious and religious institutions, almost give reason to fear that we are not so thoroughly in earnest and zealous for the Catholic cause, as we ought to be.

The above considerations were suggested to us by the perusal of an article in the Antigonish *Casket* of the 6th instant, giving an account of the completion and dedication to the service of God, of a new and elegant Church near the town of New Glasgow, in the county of Pictou. The new building, to be known henceforward as the Church of St. Bridget, has replaced an old chapel falling into decay. An appeal having

made to the Catholics of the district, and generously responded to by the latter, a handsome and substantial edifice has been completed; and on Sunday the 26th ult. was solemnly dedicated to Almighty God by His Lordship the Right Rev. Dr. McKinnon, Bishop of the Diocese, assisted by the Rev. Ronald McDonald of St. Francis Xavier College, and the Rev. Alexander McSween, the pastor of the parish. As one good work almost invariably provokes another, we are not surprised to learn that the Catholics of the district have determined to add a school to their Church, and that steps have been taken to carry this laudable design into prompt execution. Sincerely do we congratulate our friends upon the success that has attended their labors; whilst we would hold up their zeal in seconding the designs of their venerable Bishop and excellent pastor, to the admiration and to the imitation of Catholics everywhere.

WHAT DOES IT MEAN?—The praises of non-interference, and of non-encouragement of rebellion, come with a bad grace from lips which sing hymns in honor of Victor Emmanuel, of Garibaldi, and of Italian filibusters; and the encomiums lavished by the *Montreal Herald* upon the British Government for its refusal to ally itself with, or give countenance to, Southern insurgents, remind us forcibly and painfully of the aid, encouragement, and countenance given by the same government to revolutionists in the South of Europe. The *Herald* says, speaking of the determination evinced by the Russell-Palmerston Cabinet to abstain from all interference with the rival parties on this Continent:—

"This is but the repetition of the professions of good will towards the North; which have often been made before by members of Her Majesty's Government, who, of course, never had any idea of allying themselves with, or even countenancing, rebels against legitimate authority."

There is something almost sublime in the impudence of the above laudation of the men who have never abstained from aiding, countenancing, and inciting even to rebellion against legitimate authority, when that authority was wielded by Catholic hands; and who, by the mouth of Lord John Russell have formally sanctioned the "right of insurrection," or the right of a people to depose their rulers at pleasure, or when in their opinion it seems good to them to do so.—Whatever may be the faults of the Southerners, they had, at least, as good a right to take up arms against the Federal authority, and to set up Jefferson Davis, as had the subjects of Pius IX, and of Francis II, to revolt against their respective sovereigns, and to set up the robber King of Sardinia. No such deeds of cruelty and bloodshed, of brutal shooting of unarmed prisoners, and wholesale massacres of the vanquished have furnished the arms of the victors of Bulls Run, as those which have rendered for ever infamous the names of the butcher Cialdini, and of the Sardinian murderers of the brave Borgese and the loyal Neapolitans taken in arms fighting for their legitimate sovereign Francis II. And yet forsooth! British ministers who are hail fellow well met with the rascally cutthroats of the King of Sardinia, and the bosom friends of Italian Jacobins, cannot entertain the idea even of allying themselves with, or even countenancing the gentlemen of Virginia and the Carolinas—whom it would be to insult to mention in the same breath with filibusters such as Garibaldi, Farini, and the other heroes of the Italian Revolution, worthy only of a place in the Newgate Calendar.

The *Herald* is a very recent convert to the doctrine of obedience to "legitimate authority," and some extravagant assertions must therefore be looked for. In the case of the Italian revolution, no one can deny that the authority of Francis II, of the Pope, of the Duke of Modena, and the other Italian Sovereigns was "legitimate," and that the process by which they were severally deprived of their dominions was illegal, or rebellion. But in the case of the United States, it is by no means clear that Secession from the Federation is *per se* illegal; or that a State, dissatisfied with its position under the Union, has not the right to fall back upon its original and inalienable sovereignty, and to secede. Dr. Brownson, no mean authority, a warm advocate of the North as against the South, an out and out Union man, in a late article in his *Review* expressly admits the existence of the right, whilst condemning the *modus operandi* of the Southern States, or manner in which they exercised that right; and where so warm a partizan of the North, and so eminent a publicist, acknowledges a legal right, we are not presumptuous enough to condemn as "rebels" the men who claim for themselves the enjoyment of that right. At all events, well founded doubts as to the propriety of terming the Southerners "rebels" may be entertained; but no man, however violent his prejudices, can deny that the Sardinian mercenaries who invaded the dominions of the King of Naples were filibusters; that the Italian Jacobins who co-operated with them in exiling Francis II, were rebels; and that the British statesmen who countenanced these proceedings, and acknowledged the robber King as their ally, are the friends and saviors of treason and rebellion. Hardly then can it be from qualms of consciences, or from honorable scruples, that such men hesitate to acknowledge the Southern Confederates; but perhaps, because at the present moment, to do so would be inconvenient, or inexpedient.

SECRET SOCIETIES.—If we may place reliance upon the statements of a writer in the Ottawa Tribune of the 21st inst., these odious organisations exist, and are spreading amongst the people of Canada; and, saddest of all, it would seem that Catholics are sometimes persuaded to become members of these detestable societies.

"In Canada, our adopted country, we are yet compelled to battle with our old foe, Orangism; but, at least, we know our enemy, and in that there is some consolation. Another enemy, hitherto, at least, comparatively unknown, is lifting up its head and beginning to stalk about in open day. Freemasonry has spread its roots in our midst; it has grown into a shrub—has some pretensions to become a tree, with its concomitant branches, buds, leaves, flowers and fruits. Had the 'Brotherhood' confined their initiations and inductions to our Protestant brethren—carried on the 'good work' of enlightenment and proselytism in their midst only, we should not have complained; but when their pretensions of encroaching upon Catholic ground begin to appear, we think it time for Catholics to bestir themselves and give expression to their disapprobation. This is certainly not done by patronizing by their presence the amusements got up under the tutelage of Freemasonry. Far from it; this is what gives a moral strength to such societies; and we would remind our Catholic friends that there may be indirect co-operation in the moral as well as in the material life. We speak not against persons but things."

Assuming that the facts are as stated by our contemporary, we would remind our readers that no Catholic can upon any pretence whatsoever, become or remain a member of any secret society, no matter by what name designated, or upon what pretence it may have been organised. In other words, any person becoming or remaining a member of any such society is, ipso facto, excommunicated; and therefore, no matter what he may call himself, no matter in what religion he may have been educated, is cut off from the communion of the Catholic Church, and is as much beyond her pale, and excluded from all participation in her benedictions, as is the Mahometan or the unbaptized infidel. Freemasons, Ribbonmen, Orangemen, and members of all secret societies of every description are excommunicated; and can only be readmitted to the communion of the Catholic Church upon the condition of renouncing entirely, and forever, all connection, direct or indirect, with any such associations. This is simply the law of the Catholic Church, from which no deviation however slight is, or can, upon any pretence whatsoever be tolerated; and this law, Catholics, as they value their eternal salvation, should always bear carefully in mind, and faithfully obey.

ORDINATION.—On Sunday last His Lordship, the Bishop of Kingston, conferred the Order of Priesthood upon M. N. Fortier, in the parish church of Ste. Claire.

PROTESTANTISM AND INFIDELITY.—Sadlier & Co., New York and Montreal.—This is a new work by the Rev. F. X. Wenginger of the Society of Jesus. The writer addresses himself to Protestants, and shows with unanswerable logic, that the Protestant, if consistent, must push his protest till it becomes infidelity; and that in denying one article in the Symbol, he really rejects the whole. We can recommend the work to our readers, as a valuable addition to the controversial literature of the day.

MUNICIPAL ELECTIONS.—The voting for these elections commenced on Saturday last, and was continued during the course of the week.—But little interest was manifested in the contest for the Mayoralty betwixt M. Rodier and M. Beaudry. The result cannot be known at present, but both candidates seem sanguine of ultimate success.

The great snow storm of Monday last has for sometime blocked up all the lines of communication. Correspondents will please bear this in mind, and accept of it as an explanation of any omissions on our part of which they may think they have reason to complain.

A CORRECTION.—In our last we set down the sum total of the Prescott Collection in aid of the Irish Famine Relief Fund, as \$520 10, whereas the amount actually realised was \$539 80. This is highly creditable to the people of Prescott, and is a convincing proof that an appeal to their charity and patriotism is never made in vain.

The Montreal Pilot tells us, without assigning his authority, however, that:—"It is reported that many of the clergymen of the Church of England embrace the peculiar tenets of Swedenborg, that the Queen is inclined to the same way of thinking, and that Prince Albert died in that faith."

The Swedenborgians are also making progress in Canada; and have already organised a church at Quebec, where the peculiar tenets of this Protestant sect are expounded.

We have to record the death of Joseph Papin, Esq., formerly Member of Parliament, and for the last four years, City Attorney for Montreal.—Commercial Advertiser, 25th inst.

MILITARY POLICE.—We understand that an order has been issued by the Commander-in-Chief in Canada directing the immediate organization of a Military Police Force for this city, to number sixty officers and men, whose duty it will be to patrol the streets in small parties and arrest and convey to their respective barracks every soldier seen drunk or in any way misbehaving. The military police will have their headquarters in the building belonging to Mr. Jean Brunson, which has been leased for the purpose and is situated off Notre Dame street, opposite Levin and Davis' stores. They will be under the direction of the Town Major.—Commercial Advertiser.

To the Editor of the True Witness.

Brookville, Feb. 17, 1862.

DEAR SIR—Will our friends of Lower Canada assist the liberal-minded men of Upper, if there be any, in procuring a more equitable separate school law for the Catholic portion of Her Majesty's subjects of the Upper Province, during the next Session of Parliament, or not?

I think the Government might be induced to alter one or two clauses of the existing Separate School Act, at all events, if not disposed to do more, so as to make them more worthy of this enlightened nineteenth century. As they are at present, they are very unjust indeed, and cause the persons to whom they relate a great deal of trouble and annoyance. For instance, one of the clauses to which I refer compels Catholics, who wish to support a separate school, to make a declaration to that effect before the Clerk of the town, city, or Municipality, in which the school is established; and all who fail to do so are assessed for the support of the common school;—and this must be done on or before the 1st of Feb. every year. This is certainly very unfair and troublesome to the supporters and Trustees of the above-named schools.

Why not give us the same privilege for our schools that the Protestants have for theirs?—They are not forced to go through all these formalities. No; they are permitted to assess every rate-payer on the assessment roll, who has not entered his protest as above stated. Would it not be more in accordance with the spirit of Christianity to have this clause re-arranged, so as to authorise separate school Trustees to tax all Catholic rate-payers for school purposes, except those who had declared their intention to support the common school? In fact, just to reverse the clause, and make it incumbent on Catholics to support their own schools, unless they had gone through the ordeal of appearing before the Clerk of the place, and of protesting against the support of the common school. We would then be on the same footing, in this respect, with our Protestant fellow-subjects. The other clause makes it necessary for separate school Trustees to swear to the correctness of their returns to the Educational Department, before a Magistrate, while those of the common school do not; they simply sign the form attached to the returns. Is this not a glaring piece of despotism? If it were perpetrated in a Catholic country towards Protestants, would there not be howling and gnashing of teeth?—The Protestant press would never tire of sounding the outrage on humanity. But when they are the guilty party, and the Catholics the sufferers, how different! How coolly they can enjoy the joke. I would simply ask why is this disparaging distinction made? Are not Separate School Trustees as reliable as Common School Trustees? If it be right for the former to swear to their returns before a magistrate, why not equally so for the latter? I call it a foul blot upon Canadian Legislation, which ought to be swept from our Statute-Book for the credit of our country. I will conclude by repeating the words I commenced with—Will our Lower Canadian friends assist us to remove the above mentioned grievances during the next Session of Parliament?

TRUSTEE.

We find a communication upon the same subject in the Brockville Monitor, to which the editor appends the following note:—

NOTE BY THE EDITOR.—We have always been most decidedly of the opinion, that all classes of Her Majesty's subjects should be put precisely on the same footing in school matters, as in every other matter. The policy of Separate Schools is now effectually grafted on the Canadian Statute Book, and will have to remain there while Upper and Lower Canada constitute one Imperial Province. That policy should be effectually and fairly carried out, and no obstacles thrown in the way of the proper working of Separate Schools.—The principle having been once conceded the odious distinctions made, as forcibly alluded to in the letter of our correspondent, should most certainly be abolished. They answer no practical purpose, beyond that of gratuitous and unnecessary annoyance.

SEPARATE SCHOOLS.

To the Editor of the True Witness.

Canadian Desert, Valley Oak, Feb. 12, 1862.

DEAR SIR—You will pardon me, I hope, for borrowing from the issue of the most excellent and esteemed True Witness of the 7th inst. a few words, upon which I mean to make some remarks, in reference to the Schools of Upper Canada, &c.:

"Numbers without union profit little; and it is because Catholics, unfortunately, have not been united, that the minority of Western Canada have still to complain of vexatious restraints upon their Schools."

The foresight, Mr. Editor, of not saying School law appears to me admirable; for, to speak truly, so far as the law relating to separate schools is concerned, it should be called a farce or a bag-pipes of a separate school law, upon which a skillful performer can play any tune to please himself. Although words or explanations avail but little without facts, yet I will, for this time, confine myself to a few facts out of many.

I know a small town in this Upper Province in which there is a common school and a separate school in the same Municipality; and although the so-called separate school law of 1855 says that the Government apportionment shall be based on half-yearly returns, yet I find that while the common school receives for the half-year ending 31st December last the sum of \$70, with an average attendance of 110, the separate school of the same town received for its apportionment for the same half-year the liberal sum of \$16 with an average attendance of 65; 49 being resident, and not including resident Protestant children who attended. This deserves to be called on the big-pipe—a vox liberalis.

The next in order, Mr. Editor, is the name of *tuus penalis*; for while Catholic children who attend the common school can be returned in the average attendance of the common school, and draw Government money for its support, Protestant children who attend the separate school cannot be returned in the average attendance; and therefore cannot draw any Government money to support the separate school.

The next I may call *tuus penalis*; for in the same town I perceive that when, for instance, a Catholic and a Protestant are assessed, say for \$1 50 each, according to Statute, each must pay \$2 taxes; but the \$2 are all that will be required from the Protestant for town and common school taxes, while the Catholic must pay the \$3 for the town taxes, and will have to pay his taxes to the separate school besides. Think what dissatisfaction and confusion this quibble of the law creates.

It is evident, Mr. Editor, from these few facts that before we can boast of "Freedom of Education" in

this part of a free Province, these points must be amended, and a law substituted that shall leave Catholics and Protestants equally free to make choice of a school for the education of their children, as they are free to make choice of a church wherein to worship God. Protestant and Catholic ought to be left free to support the school of their choice by taxes and donations, as they are free to support the church of their choice. Then let the Government aid be given to each school recognised by law, according to its average attendance, without exception of creed; then the Chief Superintendent's motto will be truly carried out—"Thus each school is aided according to its works."

The writer of these lines, Dear Sir, remembers well the time when the English Government of the day sowed in the fertile soil of Ireland the bitter seed of injustice of which there is cause now to apprehend from the blighted appearance after so many summers, what the consequence will be, when Ireland's harvest day will come, and come it will.

As I have already said, facts speak louder than words, therefore I will give one. When the Irish Catholic peasant of the time intended to dig out his potato crop for the support of his poor family, he first notified the Protestant Parson to come and take away the tithe of his hard labor for months. Oh tithe! tithe! thou curst seed of animosity and injustice—why permitted to be sown in the midst of a people, the most faithful, loyal, and valiant on the face of God's earth. But to return: when the poor Catholic dug out the tenth potato, he threw it one side, sometimes a perch or two, and the next tenth in like manner—leaving the Parson or his man, or the crows to pick up the tithe. From such corrupted seed what can be expected; for as a man sows, so shall he reap; and the Statesmen of the time must have been very short-sighted if they could not foresee the consequences.

And let me tell you, Mr. Editor, that the Statesmen of Canada are now just as short-sighted if they cannot foresee the consequences of the law respecting "Freedom of Education" at present on the statute books of Upper Canada; for in the midst of as live many of our Yankee neighbors, who know right well our secrets, our feelings, and our wrongs, and the bitter seed that the unjust separate school law has sown in the hearts of many during years past. Yes! They behold these things and rejoice; because from these they expect one day to reap where they did not sow, any manifestation to the contrary notwithstanding.

There is another source of dissatisfaction in this part of the Province which it appears to me I ought not to pass over without noticing—namely, the assessment of the residence of clergymen. Surely common sense ought to dictate that clergymen who give their whole labor for the welfare of the people and have to be supported by the people, ought to be free from the avicious grasp of some bigoted Councilman. Some honorable gentlemen, I understand, brought in a bill at the last Session of Parliament in Quebec, to exempt from assessment the residence and a half acre of land, when such should be the actual residence of a clergyman. Since this would be a favor in which clergymen of every denomination would gladly unite to return thanks, it is hoped that the Hon. gentleman will add a little amendment, and make it an out instead of a fraction—one acre, as the case may be, with the residence. And as the Bill has passed the first reading, it is firmly hoped that it may very soon become a pleasing law.

Trusting you will pardon me for the length of this communication, and wishing every success to your most highly esteemed and faithful journal, the True Witness,

I have the honor to be, dear Sir, Yours very respectfully, J. R.

To the Editor of the True Witness.

Hamilton, Feb. 17, 1862.

SIR,—On Tuesday last, a meeting was held in the large building lately erected for a Nunnery, by the Rev. Louis G. Gagnier, for the purpose of contributing towards the relief of the suffering Irish.

On the motion of Mr. James Narey, seconded by Mr. James McTear, the Rev. L. G. Gagnier, pastor of St. Joseph's Parish, was called to the chair; and Mr. William Hassan was requested to act as Secretary.

The Rev. Chairman in a brief but moving address explained the object of the meeting; he brought before the consideration which should induce them to contribute liberally towards the relief of their countrymen, who were threatened with, or who already suffered, the horrors of famine. He insisted particularly on the evils of delay, as the necessities of the peasantry, in the diocese of Team, were well known to be very pressing.

Mr. William Hassan, in moving to move the first Resolution, said:—"Rev. Chairman and Gentlemen—In the assembly which has met here to-day I recognize a strong proof of that unending sympathy which exists among the scattered members of the Irish Family wherever they are exiled among the nations, and of that tenacious attachment which binds us with cords of love to the Green Isle of our nativity. Yes, the land of our birth is green and lovely; her streams are numerous and fertilizing; her mountains are grand and picturesque; her plains are broad and fertile; her climate is delightful and salubrious; and her sons are famed for their industry and virtue.—How is it then that we are met here for the purpose of affording assistance to the sons of a land to which nature has been so proverbially bountiful? How is it that the husbandman starves in the midst of plenty? How is it that his offspring suffer the pangs of hunger, the shame of nakedness, and are unprotected against the pinching blast of the inclement winter; while the father's heart bleeds and burns alternately at beholding the misery he is unable to alleviate, and the scalding tears of the mother deepen the furrows which age has ploughed on her emaciated cheeks? Human tyranny, and the just dispensations of an all-wise God, are weighing heavily on some parts of Ireland at present; and threaten, if a prompt and efficacious remedy be not applied, to strew her valleys and mountains with the bleaching bones of her forsaken children. This is no exaggerated statement: it is no hyperbolic fancy of a diseased imagination. I know that similar announcements were regarded as such, previous to the terrible years of '46 and '47, when famine and pestilence scattered death in its most terrific forms, over large districts of Ireland. It is true that relief—abundant and generous relief—came from various countries; but it came in most cases when it was too late; when the same grave had closed over the grey hairs of the mother and the bloom of her daughter; over the strong frame of the father and the feeble ones of his famine-stricken children; when the babe was numbered with the unburied remains of the once happy family circle that sat in domestic bliss around its cheerful blazing fire; and when the ocean hearse, the emigrant ship, had carried off tens of thousands of the pride of our land to a death still more dreadful, if possible. Ah! yes! the green surge of the Atlantic still prolongs the wild wail of agony that arose to Heaven, when the ship with its living cargo began to sway and sink in the boiling deep; the willows still hum the lonely death dirge of the lost, over the watery grave of their forgotten bones; bones that no eye may see, save the approving eye of Jehovah—bones that shall one day, when vivified by the breath of the resurrection morning, appear in the valley of Josaphat, and bear bitter and condemning testimony against tyrannical legislation, and cruel landlordism. Who shall number the woes, or who shall probe the depth of the wounds which landlordism has inflicted on Irish society? Is it not grasping and unfeeling landlords which through the big wares of that country, and the streets of its cities with the

starving, homeless children of poverty? What is it but their system which crowds the poorhouse, and whets the scythe of death, that he may mow down his harvest of wretched humanity before their time? What is it but landlordism that has created the crowbar brigade, that levels the houses of the tenantry, and depopulates whole districts? What is it but landlordism that feeds the fishes of every sea, and pares the bottom of every ocean, with the petrifying bodies of the exterminated Irish?

Moved by Mr. William Hassan, and seconded by Mr. Thomas Murphy, and

Resolved,—"That this meeting has learned with profound sorrow, the distress that prevails, for want of food and fuel, in some parts of the west of Ireland, and that the members of this meeting consider it their duty to contribute as liberally as possible, for the purpose of alleviating the sufferings of their afflicted countrymen."

Moved by Mr. James McTear, seconded by Mr. Patrick Kelly, and

Resolved,—"That the following gentlemen be, and are hereby appointed, to form a committee for the purpose of soliciting subscriptions in the settlements where they respectively reside, viz.: Messrs. Denis Martin, William Feeny, James McTear, Patrick McAffrey, John Gilmore, James Flynn, Charles McFaul, Peter Brady, John Donnelly, James O'Neill, John McTear, Edward McAffrey, Austin McDonald, Michael Bannon, James Narey, and William Hall."

Moved, by Mr. Michael Murphy, seconded by Mr. James Fagan, and

Resolved,—"That the Rev. S. G. Gagnier be appointed Treasurer, for the purpose of receiving the monies collected by the Committee, who will make their returns to him on or before the 23rd instant, that they may be transmitted without delay to the Archbishop of Team."

The chair having been vacated, was taken by Mr. Michael Murphy, when a vote of thanks was returned to the rev. gentlemen who presided over the meeting, which then adjourned.

WM. HASSAN, Sec.

We understand that extensive fortifications are about to be commenced on the Island of Orleans below Quebec, on the line of the St. Lawrence Canals, and at other points needing protection.—Commercial Advertiser.

GREAT FIRE AT HAMILTON.—On Tuesday, the 18th inst. the large grain elevator belonging to the Great Western Railway Company, at Hamilton, was burned to the ground. About 100,000 bushels of wheat were stored in the building at the time of the conflagration, and nearly all of it was consumed. The fire commenced near the top of the building, about three o'clock in the afternoon, and although the fire companies were soon at the spot, their efforts to save the building, which was of wood, or its contents, were entirely fruitless. In about two hours after the fire was discovered nothing remained of the stately building but a pile of smoking ruins. The elevator was erected by the Company at a cost of \$32,000, and the wheat it contained is calculated to have been worth about \$100,000. The latter belonged to various wheat dealers, but we have been unable to learn the names of any of them with the exception of Mr. Bayler, Wellington Square, who lost 10,000 bushels. His loss is covered by insurance. The building is said to have been covered by insurance, and no doubt the greater portion of the wheat is also insured.

LEGISLATIVE COUNCIL, IRLAND DIVISION.—A meeting of the Reform Convention for the choice of a representative of the Millard Division, in the Legislative Council, was held at Bradford on Tuesday last. The unanimous choice fell upon the Hon. Geo. Brown, who, however, on receipt of the nomination, telegraphed the following refusal:—

"E. Jackson, Esq., Secretary Millard Division Reform Convention.

"I return sincere and grateful thanks to the Convention, but must decline the high honor they have conferred upon me. For many reasons I have resolved to remain out of Parliament at present.

"Geo. Brown."

Mr. McMaster of Toronto, a gentleman of the highest mercantile standing, as well as of political influence, was then nominated with unanimity.—Transcript.

A Western paper says, it will be gratifying to all interested in the lake trade to hear that the prospects are favorable to an early opening. There is far less than the usual quantity ice in the lakes, and it is now too late in the winter for the quantity to be much increased. A letter from Mackinaw to the Milwaukee Sentinel says there was very little ice in the straits on the 23rd ultimo; the snow was very heavy, and the prospects of an early opening were very good.

THE REGIMENTS IN CANADA TO BE AUGMENTED.—The Adjutant-General, Sir James Youle Scarlett, has issued a circular memorandum, dated the 25th Jan., addressed to general officers commanding, and to regimental and depot officers serving in Canada. It announces the augmentation to 1200 rank and file of the 15th Foot, 1st battalion; 18th Foot, 1st and 2nd battalions; 17th Foot, 1st and 2nd battalions; 30th Foot, 4th Foot, 60th Foot, 4th battalion; 62nd Foot; 63rd Foot; 95th Foot; and Rifle Brigade, 1st battalion; and states that his Royal Highness the General Command-in-Chief has decided that the distribution of their establishment shall be as follows:—10 senior companies, 3 field officers, 10 captains, 11 lieutenants, 9 ensigns, 6 staff, 57 sergeants, exclusive of school master, 21 drummers and buglers, 50 corporals, and 950 privates; 2 depot companies, 2 captains, 3 lieuts., 1 ensign, 10 sergeants, 4 drummers and buglers, 10 corporals and 130 privates.—London Times, Jan. 31st.

AMERICAN DESERTERS.—For the past two months quite a number of stragglers, dressed in Brother Jonathan's sky blue toggies, have made their way over here. Three or four of them came along to strut in their new livery and exhibit themselves to the gaze of admiring relatives; but by the time the great number of deserters, tired of the glorious pomp and circumstance of Federal warfare, to say nothing of the miserable pay and hard usage which they are subjected to. A day or two ago we saw a batch of five or six of them in town, all having their arms and accoutrements with them. They all tell the same story of harsh treatment from the officers and seem glad to arrive in a place where they can breathe the air of freedom.—St. Catherine's Constitution.

AVENUE'S AMERICAN ALMANAC for 1863 is now ready for delivery gratis, at the Drugists, who are happy to supply all that call for them. Every family should have and keep this book. It is worth having. Comparing much general information of great value; it gives the best instruction for the care of prevalent complaints that we can possibly have. Its anecdotes are worth a bushel of wheat, and the medical advice is sometimes worth to the sick the wheat's weight in gold. Be sure of the best of almanacs are fresh, but this is a solid metal. Its calculations are made purposely for this latitude and are therefore correct.—Call and get an Avenue's Almanac and when got keep it.

Birth.

At Quebec, on the 19th inst., the wife of Capt. T. Mahon, Royal Artillery, of a daughter.

Died.

In this city on the 25th inst., Mary Anne, eldest daughter of Mr. Patrick Bannan, aged 19 years, 11 months and 5 days.

In this city, on the 26th inst., after a short and painful illness, Alexander Deans, aged 77, widower of the late Jane J. Deans, Superintendent, of this city. At St. Hyacinthe, on the 22nd inst., Hon. Ruebe Carrier, aged 66 years.

A new oil well has been sunk within two hundred of Shaw's well, at Wyoming, C.W., and it pouring out one hundred gallons a minute, the greater part of which runs waste, for want of receptacles.

MONTREAL WHOLESALE MARKETS.

It is to be borne in mind that the following quotations, unless otherwise specified, are for round lots sold to shippers or produce dealers, and that the latter as a matter of course, must charge higher rates to their customers.

Flour—Pollards, \$2 25 to \$2 75; Middlings, \$2 90 to \$3 25; Fine, \$3 80 to \$4 00; Superfine, No. 2, \$4 00 to \$4 80; Superfine, \$4 90 to \$5 00; Fancy, \$5 10 to \$5 20; Extra, \$5 45 to \$5 50. Bags, U. C. Spring, \$2 60 to \$2 70; Scotch, \$2 70 to \$2 75 per 112 lbs.

Small Sales No. 1, at \$4 97 1/2 and \$5 Strong Bag Flour in fair demand. The Mills at the Canal being idle this winter, causes more demand for Bag Flour from a distance.

Wheat—\$1 07 ex-car for U. C. Spring. Demand active and supplies small. The roads must be quite impossible for some days, and, consequently, there is nothing doing.

Coarse Grains—No transactions. Oatmeal per bbl. of 200 lbs, no sales—holders ask \$4 per bag of 112 lbs, 10s. to 10s. 6d.

Ashes—Pots, \$6 50; Inferiors 10c. more. Pearls, \$6 35 to \$6 40.

Butter—Sales at 11 1/2c to 12 1/2c for Store-packed Dairy, 13c to 14c.

Eggs are in good demand at 17c to 20c, and purchasers are willing to take their chance of a little frost if the Eggs were fresh and good when sent off.

Pork—Prime, \$9 50 to \$10; Prime Mess, \$11 to \$12; Mess, \$12 50 to \$13 50.

There is increasing firmness in the Pork market on account of Union victories in the States.

Dressed Hogs—About \$4 50; few in market and holders firm.

Lard—13c to 8c. Tallow—\$4 1/2 to 9c.

Seeds—Clover Seed, \$3 75 to \$4 25, for common to good; Timothy, \$1 75 to \$2.—Montreal Witness.

SEEDS—SEEDS—SEEDS.

R. J. DEVINS, CHEMIST AND DRUGGIST.

NEXT THE COURT-HOUSE, MONTREAL.

(Promises formerly occupied by Alfred Savage & Co.)

JUST Received direct from

FRANCE AND GREAT BRITAIN.

A large assortment of the finest fresh

GARDEN,

FIELD,

POT HERB and

FLOWER SEEDS.

FOR SALE all kinds of CLOVER AND TIMOTHY SEED.

Feb 17



THE Regular MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at the ST. PATRICK'S HALL, on MONDAY EVENING next, 3rd of March.

The Chair to be taken at Eight o'clock.

P. O'MEARA, Assistant Rec. Sec.

Feb. 27, 1862.

PRIME MACKEREL.

Nos. 1, 2, and 3 Barrels and Halves.

RYAN, BROTHERS & CO.,

St. Peter Street.

Montreal, Feb. 27, 1862.

WANTED,

BY A LADY of several years' experience, a Situation as Organist and Teacher of a Catholic School. The best of references given.

Address, if by letter, post-paid, "M. Y. R." True Witness Office, Montreal.

Feb. 1862.

INFORMATION WANTED,

OF MICHAEL HENNESSY. When last heard from, in 1858, he was in Ogle County, Illinois. Any information concerning him will be most thankfully received by his wife,

MARY HENNESSY,

St. Roch's, Quebec.



ST. PATRICK'S SOCIETY.

A GRAND

PROMENADE CONCERT,

WILL BE GIVEN BY THE

ST. PATRICK'S SOCIETY,

IN THE

CITY HALL,

On the 17th of March next.

Proceeds to be devoted to Charitable purposes.

MDE. LAURA HONEY STEVENSON

has kindly volunteered her services for the occasion.

Feb. 13, 1862.

NOTICE.

Newspapers, Periodicals, Magazines, Fashion Books,

Novels, Stationery, School Books, Children's Books,

Song Books, Almanacs, Diaries and Postage Stamps,

for sale at DALY'S NEWS DEPOT, Corner of Craig

and St. Lawrence Streets, Montreal.

Jan. 17, 1862.

BOARD.

THREE or FOUR GENTLEMEN can be accommodated

with BOARD at 354 LAOUCHEBIE

STREET, four doors from St. Urbain Street.

Jan. 23.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Tuesday, Feb. 4.—The secret of the Emperor's policy in the affairs of Italy, and particularly of Rome, is not easily ascertained.—Probably, it is not clearly known to himself.—We have seen the late earnest appeal of M. de Lavalette to Cardinal Antonelli, with a view to some arrangement of the great point at issue between them; and we also have heard the Cardinal's *non possumus* once more. The short paragraph in the Emperor's speech at the opening of the Chambers was by many considered as hinting at a change of policy not in accordance with that of the Vatican. If the reports in circulation on this important subject are entitled to credit, it would seem that no change of the kind is contemplated, that matters are to remain pretty much as they are, and that this resolution has been communicated to the Vatican in a more recent despatch of M. Thouvenel.—The attitude of certain parties in the Chambers, and particularly in the Senate, may have led to this. In speaking of the somewhat cold reception which the Imperial speech met with on Monday week at the Louvre I noticed in particular that passage which referred to the affairs of Italy, and the contrast of the silence with the burst of applause with which the complimentary allusions to the King of Naples were heard last year. It is not certain that the Senate will be in better temper this Session than the last, or that it will be less disposed than then to use the liberty of speech so lately granted to it. The Senator cares not much for a dissolution which, after all, brings no change to him. He is not exposed to the danger of being turned out of his seat, as a refractory Deputy is. He may be Ultramontane or Gallican, as he pleases; his place and his dotation is for life. I should not, therefore, be surprised if certain symptoms of opposition in the debate on the address, and which all M. Troplong's admitted skill and devotedness may be powerless to repress, are even now appearing. We hear that the discussion which took place on Saturday at the first meeting of the committee on the address was animated, particularly with reference to the foreign policy of the Government; and that a Minister without portfolio who was examined before the committee declared that for the present no change was contemplated in the political and military state of Italy. One or two other Ministers are said to have expressed the same opinion or wish. If this be true, it is not difficult to believe, what we also hear, that the Nuncio expresses himself much pleased both with the Minister for Foreign Affairs and with the Emperor.

It appears that the principal Chambers of Commerce in France petitioned the Emperor to undertake the Mexican expedition. It is expected that it will produce most advantageous results for the money-market, as the Mexicans pay in silver for the French produce exported to that country. Previous to the state of anarchy which has so long prevailed in Mexico the average annual export of silver to Europe was valued at 125,000,000 piasters. That exportation has been stopped or very much impeded during the last two years by the revolutionary state of the country. It is believed by the French Chambers of Commerce that the export of silver from Mexico to Europe shall be resumed, when the allied troops have occupied it, for the great advantage of foreign commerce, and particularly for the money-market.

The *Courier du Dimanche* contains the following note on the now exciting topic of Mexico:—  
The idea of creating a royal throne in favor of the Archduke Maximilian is of a less recent date than may be generally supposed. Even before making preparations for the Mexican expedition the Cabinet of the Tuilleries sounded the intentions of the Court of Vienna as to the eventual reception which the offer of the throne of Mexico to an Austrian Prince might be likely to meet with. The Cabinet of Vienna did not show itself very eager to close with the offer, although great care was taken at first to say nothing about equivalents. It is only within the last few weeks that it has been shadowed forth in a very delicate manner.

The idea of connexion between the trans-oceanic extension of the Austrian power and the excision of some of its possessions in Europe?—It will be readily understood that this confirmation of suspicions previously entertained was ill calculated to remove the objections at Vienna, and the offer made to the Archduke Maximilian continued to be looked upon very coldly. The idea then arose of finding some further compensation for Austria in Europe. It was believed on good grounds that Turkey would not be altogether intractable if a good pecuniary indemnity and other advantages were offered against the cession of Herzegovine, as a measure conducive to the peace of Europe.

There was certainly a chance at one time that the combination would have had a chance of success at Vienna. But the latest news leads to the supposition that great difficulties are in the way. The Cabinet of St. Petersburg, which so seriously took to heart the little affair of Suterrina, would never consent to such important territorial changes on the Lower Danube; and it does not appear that Paris and Vienna have made up their minds to go against Russia. We may add as the latest news that, according to a despatch just received from Vienna, the Archduke Maximilian's Privy Councillor, M. Scherzenlecher, has just started for Mexico.

The Government, it is said, is much displeased with the *Siede* for publishing from day to day long lists of subscriptions for the destitute working classes of Lyons, as it is not decorous to expose the utterly miserable condition of those poor people.

ANNIVERSARY OF THE DEATH OF LOUIS THE XVI.—The *Patric* mentions the following fact which took place at the Tuilleries:—“On the 20th Jan. there was a soiree at the Tuilleries. Some minutes before midnight the Empress caused the dancing to cease, and the fête was terminated at once and before the hour when the

funeral anniversary of the death of Louis the XVI. commenced.”

It is in vain to hope that the financial embarrassments of the Napoleonic Government are a surety for peace. These embarrassments, however more considerable than they are, never drag it, on the contrary, to the attempt of drowning its mistakes in military glory. The French people have gained enough glory by soldiering; it would be well if they could gain therefrom a little freedom. But they are so vain that they can get to do anything with drumming. Then, observe, like a composite of Byzantine Greek and Machiavelian Italian, Napoleon has no choice between creating revolution nowhere and creating it everywhere. His mind and natural inclination lean always on the latter side, which compels you English, on the other hand, to increase constantly your means of defence. Every abnormal government in France seems advantageous to you, and offers you more chance of obtaining partial diplomatic success; that is true. But you must own also that it only allows you to sleep with an eye open.

The Mexican expedition, which gives such a flagrant contradiction to the non-intervention principle, is not calculated to restore our finances. The following is the true account of this expedition, which is to be paid for by the sugar of our *portieres' cafe-au-lait*. The French Government has in that country a very active agent, who was formerly a fanatic Orléanist, and who has put forward, over there, Pion-Pion as a candidate for a throne. This has not been Earl Russell's liking; and to observations of his, Napoleon answered that he only attached importance to one thing, and that was not to have to burn any powder for any Bourbon. Whereupon the raising, to the Mexican throne, of the Archduke Maximilian was decided upon. The Emperor of Austria has declared that he could not sacrifice for the purpose either a groat nor a florin; the Archduke has consented to ascend the throne only on condition of being maintained there, for ten years, by allied forces; and public opinion is not very favorable here to such an expense for an Austrian, who, it is whispered, will be an Englishman in the bargain.

The fear of a speedy struggle in the peninsula is beginning to rise again in certain minds. The language used at Vienna is certainly no longer as modest and harmless as heretofore. This is asserted to proceed from a secret agreement finally concluded with Russia. The journals of that Empire do not give much reason to think so;—but it is very possible that the Emperor Alexander prefers to throw himself into the arms of Austria rather than let go Poland, which he no longer knows by what stratagem to keep. I also observe in Austria an expectation, if not a desire, of war, from its earnest efforts to settle amicably with Hungary. The distinguished chiefs of that valorous country are ready to come to an understanding; but Crouy-Chanel is far from having failed, it is said, in his propaganda among the lower classes of St. Stephen's kingdom. His portrait, surrounded with enemies, is spread there in abundance. What are these poor Hungarians thinking about? They will always find a King; it is good institutions they have most need of. This reminds me that, in 1814, the plenipotentiaries of the Great Powers wishing previously to debate the question of candidature to the throne of France, Count Nesselrode said to them, “Let us first make a Constitution; there will not be then a lack of persons to swear to it.” He could have added, “and then infringe it.” The anecdote is perfectly authentic; but Count Nesselrode does not like to be reminded of it.—*Paris Cor. of the Weekly Register.*

Louis Napoleon, the Emperor of the French, professes not only to be the ally, but the reverent child of the Sovereign Pontiff, and yet he thinks it decent to acknowledge the usurpations of Victor Emmanuel, who has with the undoubted connivance of the Emperor seized upon the States of the Church. This act of the King of Sardinia is a more flagrant violation of the law by which nations are governed in their relations one with another, than was the outrage committed on board the mail packet, the Trent. In this latter instance the Emperor expressed his displeasure but in the former case he has nothing to say, but to recognise and sanction the evil deeds which he might have prevented had been so minded. He has taken a base advantage of his position, for he will neither withdraw his troops from Rome, so as to leave the Pontiff at liberty to receive help from Spain or Austria, nor defend those interests which he has undertaken to defend.—*Tablet.*

ITALY.

The tone in which the London *Times*'s Turin correspondent describes the results of Piedmontese military despotism, reminds one of the Russians towards Poland. “Order,” he boasts, “reigns at Bologna under the wise and firm rule of the new Prefect; public security has been restored by simple yet efficient means, without the least breach of legality; the priests are everywhere being put down without violence, though legal proceedings had to be resorted to in the case of the arrogant Bishop of Fossombrone, and of Monsignor Speranza, the testy, fractious, and fractious, incorrigible Prelate of Bergamo.”

A letter from Paris, in the *Augsburg Gazette* says: “The accounts of the bad state of things in Italy are confirmed from all sides. Even the French *Ultramontans* confirm them. One of them, a distinguished *littérateur*, who has lived several years in Italy in intercourse with Italian leaders and statesmen, and while residing at Rome was required to leave on account of his literary exertions in the cause of Italian Unity, returned to Paris on the 18th of January. He declares that things look very badly for Italy; that the Italian patriots have made fearful discoveries about Cavour's policy, character, and disinterestedness; that Ricasoli, to whom history will not refuse honorable mention, is the last man of honor and statesman who holds to the idea of Italian Unity, which, on his retirement from the Ministry, will pass away in vapor, smoke, and blood; that Ricasoli is making a devoted and obstinate stand against the sordid intrigues of the Courvoisiers and Piedmontese Bureaucracy; that the narrow-minded and insignificant Rattazzi is put forward by the Bureaucracy, who have speculated on the plunder of Italy, but that his performances in Paris have ruined his chance and made him impossible for Italy; that the Tuscans and Florentines are infuriated against the Turin loteries, and declare that they will have nothing to do

with Piedmont, and that Italy shall not be Piedmontised; that the Piedmontese themselves, for their part, viz., the Bourgeois and the common people, say that Italian Unity has brought them nothing but debt, difficulty, and distress, and that if the Italians will have their Lombardy, they may go and hang themselves.” This statement was made in a tone of painful disenchantment, in a crowded *salotto* full of enthusiasts for the Italian cause. It made a great sensation.

ROME.—The following is the literal version of the circular addressed by the Pope to the Catholic Bishops, inviting them to assist at the solemn canonization which is to take place at Rome on Whit Sunday next:—

“My Lord,—No more pleasing command could be given to me than to announce to your Eminence that His Holiness has resolved to convocate, for the 1st of May next, two consistories semi-public, and that, after these consistories, will take place, on Whit Sunday next, the solemn canonization of 23 blessed martyrs of Japan, of the Franciscan order of Minor Observants, viz., the blessed Peter Baptiste and his companions, the blessed Michael de Sanctis, Confessor of the Order of the Holy Trinity for the redemption of slaves. His Holiness, following the example of his predecessors, would have desired by his authority to induce the Bishops of Italy to come to Rome in order to hear their opinion on an affair of such great importance, and in order to increase by their presence the solemnity of this solemnity. But, considering the calamity which has fallen on the greater part of Italy, which will not permit all the pastors to quit their flocks, he has thought it his duty for this time to deviate from the established custom. For this reason the Sovereign Pontiff has deigned to command me to send this letter, not only to the Bishops of Italy, but likewise to all those of the Catholic world, to give them the happy news of the canonization, and at the same time to declare to them that those who in Italy or elsewhere believe that they can make the journey to Rome without injury to their flocks, and without any particular inconvenience, in order to assist at the consistories and at the solemn canonization, would perform an act agreeable to His Holiness. Moreover, this journey to Rome, if it can be accomplished, will serve, according to the intentions of His Holiness, as if it were undertaken to fulfil the obligation of the visit *sacrorum limitum*. I announce all that by command of His Holiness. I take the opportunity to express to your Eminence my profound feeling of respect, and to wish you all Divine prosperity.”

CARDINAL CATRINI, Prefect of the Congregation of the Council.

Rome, Jan. 18.

THE ST. PETER'S PENDE IN ITALY.—Out of the £30,000 now received for the St. Peter's Pence by the Papal Treasury, from Nov. 12, 1859, to January 9th, 1862, the city of Rome has contributed £9,000 in fourteen months, from September, 1860, to November, 1861; while the *Armonia* and the *Standa Carlo Cattolica* of Genoa have collected £25,250, in addition to numerous objects of value.—*Freeman's Journal.*

THE PERSECUTION ANNOUNCES.—Monsignor Cluffi, President of the Civil Tribunal at Rome, has been assassinated. The assassin, whose name is Faroni, has been arrested.

The same journal also announces that the Pope is ill.

THE ROMAN REVOLUTIONISTS.—The *Journal de Bruxelles* publishes two letters from a member of the secret societies in Rome, who not being able to leave the *vasp's nest* in which he is engaged, through family connections, at any rate frankly tells us what is being done, and what the Revolutionists intend to do. In the second letter, dated on the 10th of January, he gives the following description of the revolutionary party in Rome:—“Believe me, the revolutionary party is in a very small minority in Rome. I know it from the chiefs down to the last of its scissars. It does not number more than 700 men; but, out of these 700 men, 300 are capable of any attempt. I must say, to be just, that they either are not Romans, or are former convicts; that their trades accustom them to dirty and cruel work, as that of butcher, skinner, tanner, and porter; which does not prevent towards in kid gloves from shaking hands with them. One of these cowards was Piombino. At any time, one or two thousand souis (dollars) can throw them into excesses which you would not dare to conceive. Beyond these three hundred, all the rest are cowardly and vile, and would hide themselves at the first shot, especially the chiefs. There are among them three or four medical men, eight or ten lawyers, about a hundred Government agents, several ambitious or ruined nobles, shopkeepers, men of no value, and railway officials, whom the sight of a gendarme would send into a swoon. These latter have very loudly, speak of *Roman Vespers*, make plans for cutting the throats of all the officers some night or other when they are in bed; but they become intoxicated words, sometimes with wine, and that's all. They are only dangerous in one way—they give money. And, take a note of this, their Committee has at present a tolerably large sum of money. It has been sent from London, Paris, and Genoa. I could mention the sums and their two bankers in Rome. . . . A certain Signor Joseph Serio, of Catania, a former Garibaldian officer, has spent a few days here in the house of a Signor Artico, of Viterbo, in the Via del Seminario. Among other obligations, he had to procure the signatures of the Romans to an address to Garibaldi, to invite him to come to Rome, as soon as possible, to deliver the capital of the kingdom from the defilement of priestly rule, and the tyranny of the French. He has had his address to Garibaldi signed. The signatures of the 700 men, whom I spoke of are really there; the rest are either false, invented, procured by fraud, or paid for, as they were for the addresses which accompanied the Castellani swords. The hundred Government officials figure there also; and this is the most shameful part of it. I promised not to compromise anybody, and I shall not, therefore, give the names of these officials, some of whom are in the confidence of the Government. The Garibaldi address was signed in private houses, and then in the back-parlour of the Café di San Luigi dei Francesi, and in the house of a lucksmith in the Piazza Cardelli. Finally, Serio left, on the 1st of January, by the first train, accompanied as far as Civitella Vecchia by a member of the committee, a Signor Bruscia, a general agent, who returned in the evening to tell us that the Garibaldian emissary had happily embarked.” The letters are signed “Giusse Pentito,” “a repentant Judas.” The Roman correspondent of the *Journal de Bruxelles* says that he had sent copies of these two letters to a French Journal, but that it had not dared to publish them. He says also, “If I did not place entire faith in them I should not ask you to publish them.”

“Naples.—The relief in money sent by King Francis II., all the Princes of the Royal Family, the Princes of Montemiletto and Aogri, General Bosco, and a great number of Neapolitan exiles now in Rome, has produced the best possible effect among the unfortunate inhabitants of Torre del Greco, who, to the number of 24,000, are without shelter and bread. The letter addressed by the King to the Archbishop has been published by our journals. The whole of the Neapolitans, without any party exception, have found it worthy of the pen and of the occasion. Meanwhile, murders, robberies, assaults, and various run riot on all sides. Persecution against religious orders continue. Every day some police agents invade into convents of Nuns to order them to quit without the least delay. Thousands of poor Nuns are thus left without means of existence. Their convents are turned into barracks, or added to some other pretended public use. Two thousand poor, from the immense Royal Arsenal at Portici (which contained 6,000), have been sent to the provinces, where they will find neither bread nor work. Three hundred young girls are being driven out from the Conservatorio of St. Francis of Sales.—*Cor. of Weekly Register.*”

The *Gazette de France* states that General DaMarmora has assented to the request of the Vicomte de St. Priest and Prince de Scilla, to have the body of General Borge expunged from its grave at Tagliocozzo. It will, therefore, be transported to Rome, to rest in a Christian tomb in that noble home of the unfortunate.

AUSTRIA.

Under the head of “Latest Intelligence,” *La Patrie* publishes the following:—  
“A private letter from Vienna informs us that His Imperial Highness the Archduke Maximilian, who has been appointed by the Emperor to the command of the Austrian navy, held a levee on the 1st Feb., which was attended by all the Austrian naval officers actually at Vienna. The Prince informed them that the navy was to be considerably increased, and that all his care should be devoted to make it as perfect as possible, a task which required time and perseverance. The same letter adds that the Emperor will pay another visit to Verona in February to inspect the additional fortifications he ordered to be made there recently.”

Respecting the presumed offer of the Crown of Mexico to the Archduke Maximilian, in exchange for Venetia; the *Augsburg Gazette*, after stating that not one inch of territory in Italy will be ceded by Austria, says:—  
“On this point M. de Schmerling shares the sentiments of Count Rechberg, and M. de Plener would not hesitate for a moment to decline all the treasures of California if they were to be the price of the cession of any portion of Austrian territory. The offer of the throne of Mexico, whatever *La Patrie* may choose to say, will never be looked upon as an equivalent for the loss of the Adriatic. On this point all are agreed, and Austria will resist with a firmness which nothing can bend, happen what may.”

The *Vienna Gazette*, of the 3rd inst., indignantly denies the rumor that negotiations are on foot for the cession of Venetia.  
“The foreign policy of Austria is at this moment the theme of a great many correspondents, who write from Rome and Paris. It is asked what Austria will do in Italy, and the question is discussed whether Austria is disposed to make war. We can calm the fears of these gentlemen. Austria will not stir from her defensive position; but, on the other hand, Austria has certainly a right to put a stop to the threats which are continually uttered against her. We have a representative in Paris; an ambassador who has access whenever he wishes to a foreign Sovereign. We believe that Prince de Metternich is instructed to explain the situation fully to the Emperor of the French, and to ask him whether it is compatible with the honor and interests of a State that a neighbor who has nothing to fear should keep continually threatening. It is the duty of France to call upon Piedmont to renounce this conduct, which involves an insult to France herself who concluded the peace.”

RUSSIA.

ST. PETERSBURG, Jan. 29.—The Assembly of the Nobles was opened yesterday by General Sarawoff, the Governor-General, who, in his speech on the occasion, said:—

“The welfare of the nobility is not possible unless a close alliance exists between them and the Emperor. It is the wish of the Emperor that the nobility should maintain their privileged position; but it is only by the Throne remaining established on a firm basis that the nobility can preserve their influence and be able to solve the important questions which have yet to be settled.”

It is concluded the Governor promised to give his support to those wishes of the nobility which might be advantageous to the common welfare.

The *Northern Post* of the 31st Jan. says that considerable dissatisfaction, uneasiness, and impatience exist on account of the emancipation of the serfs, and the changes that have been introduced into the financial system, and adds, the dissatisfaction of the nobility arises more especially from the unpunctual payment by the peasants of their dues. The government having guaranteed the latter, will keep its word; but it must be understood that transition requires time. The nobility, however, must be resolutely prepared to accept the new condition of affairs, and assist the government. The solution of the question will be found in the final accomplishment of the emancipation. The extended participation of the people in the public administration depends upon the nobility, who have it in their power either to facilitate or obstruct the efforts of the government.

THE FRENCH EMPEROR'S SPEECH FROM THE THRONE.—Commenting on this important document, the *Times* says:—“The Emperor of the French has opened the Legislative Session of 1862 with a manly, moderate, and reasoning speech. He depicts the blessings of peace so well that he will hope that he has converted even himself; he is so glad in the doubling of his commerce that he will try to believe that he has discovered how much more happy a nation can be made by what she earns than by what she seizes. If the Emperor will be content to remain free from foreign cares, and will use his great power to the advancement of peace, and freedom, and toleration throughout Europe, he may be as great a blessing to mankind as has sometimes gone near to be thought a curse. If he should abide in the promise of his speech all Europe may yet hope, what Europe has not always hoped, that at the close of another ten years he may be able to boast that, under his leadership, France has traversed (other) ten years amid the quiet of satisfied populations and the union of the great bodies of the States.”

England now, with its forty or fifty Religious institutions, each calling itself a Church, is probably the largest example of superstition ever seen in the world. That they cannot all be true Religions is a thought which must, probably, occur to some individuals more reflecting than the rest of the motley crowd. But the evil is far beyond remedy from the doubts of a few. In these the word superstition, justifies its derivation. There is the Name, *quod est super omnia nomen*, upon which they have built their fabrics of delusion. But of the real meaning of such a profession nothing is felt. Hence the interminable disputes about all possible things; the uncertainty, hesitation, and fanatical scrupulosity, which is for ever appearing in the writings and talkings of all Protestant sects. The most educated of them, which seems to find expression in the *Saturday Review*, just now, if we may judge from the writings in that journal, any idea of the meaning of Faith, or any one article of belief which it holds as inviolable. We say this with a perfect recollection of their occasional use of solemn words. If we turn to Scotland we find a variety of the superstition of England. The false doctrine about the first day of the week, which is common with English Puritans the Scotch called “the Sabbath,” has given a peculiarity to the popular religionism, and has acted effectually in degenerating the people. It is unavailing to point out, as Fuller, the Protestant historian, long ago did, the year of Elizabeth's reign in which Sunday was first called “the Sabbath” by a fanatical minister. This name is fixed upon Sunday not only in defiance of Conscience, but of Calvin, by the Scotch Kirk.—And although the established Religion in England nowhere uses the misnomer in its formularies, yet, the writings and speeches of multitudes of its ministers show how largely it has given in to this delusion. That such an exhibition should be accompanied by the attempt to call the true Religion a superstition is not only not surprising, but is a necessary accompaniment to it. The true Religion, from which these superstitions have fallen off, contradicts, repels, and as far as possible represses, their errors. They cannot co-exist with it in the human mind. They must, conceivably, be tolerant of each other but, of that which is, without any hope of compro-

mise or modification, their enemy, they cannot be tolerant; and if they cannot suppress it by force of arms; they must endeavour to oppress it by convenient falsehoods.—*Weekly Register.*

UNITED STATES.

“A ‘REVIVAL’ MEETING.—The following description of a ‘revival’ meeting by an eye-witness is from the pen of an evangelical writer in Maine.—“If all Bedlam had been let loose together, there could not have been more confusion. The rankest blasphemy I ever heard was at that meeting, and from the lips of a minister, while on his knees he pretended to pray. There was no humility in his voice or manner, but in a lordly, imperative tone he commanded the Almighty to come right down just now, and scolded Him severely because He did not mind, telling Him they were all ready for Him, and were waiting. A cruel master could not have used more abusive language to his tardy slave than that blind Balaamite did to his Maker. Young people were shouting in their prayers. One young man prayed most lustily for his ‘sister Sally—his sweetheart—and told the Lord ‘all about her’; and when he got through, sister Sally turned to and prayed for him, and such another shouting prayer never tickled the ears of any mortal. I felt solemn enough to weep bitter tears at witnessing such delusion, such trash in the name of Christ; and yet those prayers were so ludicrous, I could but laugh in the midst of tears. As I left the meeting, I felt that, if the angels ever had cause to weep, they must have shed fountains of tears over such a scene of mingled ignorance, mockery, and blasphemy.—*Portland Bawl.*”

YANKEE ‘SMARTNESS.’—“If we are to believe,” says the *Times*, “those who have made it their business to investigate the question, the annals of jobbing afford nothing parallel to the proceedings of almost every officer of the United States’ Government since the beginning of the war. An old stipendiary makes 32,000 dollars by selling a contract for oxen, upon which the purchaser makes 26,000. Two millions of shoes have been manufactured at a gain to the contractors of three-quarters of a dollar per pair. In one regiment four hundred and eighty-four horses out of a thousand, which cost the Government nearly £12,000, were cast, not one of them being worth £4. The contracts for muskets are stupendous. One contractor spent 390,000 dollars in linen pantaloons, straw hats, London porter, and dried herrings for the army, and then got ‘soured and quit.’ The very printing of the paper currency which is ruining the country has been a matter of fraud. Mr. Conkling might well say that the country was making a sufficient exhibition of itself without contributing anything to the Exhibition in London. The details are ludicrous enough, but what a break-up of the whole fabric of society and civilization do they not expose to us! And yet, in the face of all this, the contest is to go on, and men are preparing a gigantic conflict for a country which they are doing all in their power to make not worth fighting for or living in.”

RELIGIOUS MALADY IN ILLINOIS.—The inhabitants of the towns of Warren and Chelsea, in Jo Davies county, Illinois are in a state of considerable excitement at the appearance and long continuance of a malady called the “jerks,” apparently caused by religious excitement. It appears that in the Fall of 1860, the Rev Henry W. Will and his wife came to that vicinity and commenced a series of protracted meetings at Chelsea and Robinson school-houses at which a general interest was manifested. By and by a young lady, about fifteen years old, became attacked with a strange twitching of the muscles, which settled into a continual jerking. Very soon others of similar age were likewise affected, and various theories were advanced connecting the jerking with supernatural or divine influence, such as that it was a manifestation in answer to prayer, or that it had something to do with some unconverted friend; but all these theories proved false. The “jerks” still continued and spread, although the religious excitement subsided. Medicine has afforded no permanent relief. In many cases the paroxysms have quite a resemblance to an epileptic fit, but in most cases they are a perfect nondescript. In a few cases they have thrown two young men to the ground, apparently senseless for a time, in a kind of stupor, which soon passes off. A number of the persons afflicted have exhibited plain manifestation of mental aberration. The people are becoming alarmed, and recently held a public meeting and appointed a committee of investigation, but nothing satisfactory was attained.

The truth is that “Liberal Catholics” are no Catholics; they are the tares that grow up amongst the wheat, and it would be a very great blessing for the Church of God in her arduous and never-ending struggle with the world, and the powers of darkness who rule it, if she could cast these unnatural children from her bosom. They do more injury to religion than the combined forces of the enemy—they scandalize the faithful by their tepidity and indifference, and utter neglect of their Christian duties, whilst by their pseudo-liberalism they compromise the Church with those outside her pale. They do not live as Catholics, they are only nominal Catholics, yet they talk big and vapor as Catholics, and make concessions to error in the name of their Catholicity.—*Tablet.*

A writer in the London *Times* draws an amusing, but by no means exaggerated sketch of Yankee publicists, and Yankee smartness. We make some extracts:—

A few weeks ago I ventured to address to you some remarks upon a letter of Mr. George Sumner, professing to justify the act of Captain Wilkes on the strength of a precedent fabricated for the occasion. This method of reasoning certainly created a little surprise in this country, where the art of smartness is not quite so perfectly appreciated or understood as in the United States. The whole transaction reminds me so irresistibly of the scene in Mr. Dickens's novel where Martin Chuzzlewit is enlightened as to the principles of American statesmanship by the editor of the rowdy journal, that I shall ask leave to recall the passage to the recollection of your readers:—

“Pray,” said Martin, after some hesitation, “may I venture to ask, with reference to a case I observe in this paper of yours, whether the *Popular Instructor* often deals in—I am at a loss to express it without giving you offence—in forgery? In forged letters, for instance,” he pursued, “the Colonel was perfectly calm and quite at his ease, solemnly purporting to have been written at recent periods by living men?”

“Well, sir,” replied the Colonel, “it does now and then.”

“And the *Popular Instructor*—what do they do?” asked Martin.

“Buy ‘em,” said the Colonel.

“Mr. Jefferson Brick expropriated and laughed; the former copiously, the latter approvingly.”

“Buy ‘em by hundreds of thousands,” resumed the Colonel; “we are a smart people here, and appreciate smartness.”

“Is smartness American for forgery?” asked Martin.

“Well,” said the Colonel, “I expect it's American for a good many things you call by other names. But you can't help yourselves in Europe. We can.”

monstrated that it was unquestionably right to keep Messrs. Mason and Sidell, it is now the business of the Hon. Charles Sumner to prove conclusively that it was undoubtedly right to give them up. It is agreeable to observe how in this united family such opposite ends may be compassed by very similar means—"facies non omnibus una, sed diversis tamen modis."—The Hon. Charles Sumner, in an old story of quite decent esse sororibus. The Hon. Charles Sumner, a Quaker partnership in which one brother did the praying while the other sanded the sugar. It would seem that the "pilgrim fathers" carried with them to the sanctuary of Boston the traditional receipt for combining piety with "sharpness." Nowhere, certainly, is the text accepted with greater reverence, "that gain is godliness."

When Mr. George Sumner had committed the unpardonable error of being "found out," great pains were taken to assure the British public that this was not the Mr. Sumner. The Mr. Sumner, it should seem, is the Hon. Charles Sumner, Chairman of the Committee on Foreign Relations, in the American Senate. He is understood to belong to that very numerous and uninteresting class who visit these shores in the character of "the most remarkable men of our country." I have never seen the oration which called down upon Mr. O. Sumner the wrath of Mr. Brooks. I do not know whether he indulged on that occasion in the same insolence of language and the same recklessness of assertion, directed against a large section of his own countrymen, which characterize his recent assault upon this country. I am not, therefore, in a position to pronounce on the relative demerits of the line of argument adopted by the Northern and Southern champions respectively in that celebrated debate. However that may be, Mr. Sumner's "misfortune" stood him in good stead here. It would be scarcely too much to say that for a single season Mr. Charles Sumner enjoyed a social success almost equal to that of the "Black Sam" himself. He was regarded as a "man and a brother," and he could not have been better treated if he had real black blood in his veins.

It is impossible to read such performances as the "Great Speech of the Hon. C. Sumner" without drawing a gloomy augury for the future of a nation among whom such a man can occupy a chief place. In all the symptoms of decadence which the recent history of the American Republic exhibits, there is none more conspicuous and apparently more irreparable than the decline in capacity and character of her public men. The men bred under the shadow of the English colonial system were of a very different stamp from the race which progressive Democracy has spawned for itself. Compare such men as Washington and Jefferson, Franklin and Hamilton, Madison and Monroe, with American statesmen of the present day. What a contrast in the measure of their intellectual stature and moral elevation! In those days, bitter as the struggle was, we were fain to confess that at least we were matched with "some worthy of our steel." Nay, even in the later times of Webster and Clay, though the growing necessity of ministering to popular passions and flattering the vulgar conceit had done much to corrupt the standard of public integrity, still the American Republic could speak by the mouths of men whose intellectual powers and political capacity entitled them to attention and respect. But now, whether we turn to the puerile absurdities of President Lincoln's Message, or to the confused and intransparent sophistry of Mr. Seward's despatch, or to the feeble and illogical malice of Mr. Sumner's oration, we see nothing on every side but a melancholy spectacle of impotent violence and furious incapacity.

Temple, Jan. 28. HISTORICUS.

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They would direct special attention to their Prayer Books. They are got up in every size and variety of binding and of price, and are the most saleable books published.  
They would also direct the attention of Teachers to their Metropolitan and Christian Brothers Series of School Books which are well worthy the attention of all engaged in the work of Catholic Education.  
They keep constantly on hand an assortment of Foreign Catholic Works, Breviaries, Missals, and Catholic Articles, such as Bells, Medals, Crucifixes, Holy-Water Fonts, Scapulars and Lace Pictures.  
NEW BOOKS,  
SUITABLE FOR  
CHRISTMAS  
AND  
NEW YEAR'S PRESENTS,  
JUST RECEIVED BY THE UNDERSIGNED,  
COMPRISED:  
ALBUMS, ANNUALS, ILLUSTRATED STORY BOOKS, &c., &c.  
PRAYER BOOKS,  
In Velvet, Morocco, and other Styles, always on hand.  
D. & J. SADLER & CO.  
Montreal Nov. 7.

PROSPECTUS OF THE  
ASSUMPTION COLLEGE,  
SANDWICH, CANADA WEST;  
Under the Patronage of their Lordships the Rt. Rev. Bishop of Sandwich, and the Rt. Rev. Bishop of Detroit, U. S.

THIS College is under the direction of the Rev. Fathers of the Order of St. Benedict, whose Mother-House is at St. Vincent, Westmoreland County, Pennsylvania, U. S. It is situated in the South-western part of Canada, in the town of Sandwich, only two miles from the town of Detroit, and can be most easily reached by land and water from every part of Canada and of the United States.

There is a Classical and a Commercial Course.—The Classical Course comprises the English, French, German, Latin and Greek languages, together with the other branches of literature which are usually taught in all great Colleges.

The Commercial Course comprises the English, French and German languages, Mathematics, History, Geography, Book-keeping, Geometry and Trigonometry, Natural Philosophy, &c., according to the capacity of the pupils. Vocal and Instrumental Music will also be taught, if desired.

Religion is the basis on which the whole plan of education will rest, and propriety of manners and correctness of deportment will be strictly enforced.

The Scholastic year commences on the first Monday of September, and ends about the middle of July.  
The discipline is strict, but mild and parental. All letters must be submitted to the inspection of the President.  
The use of tobacco is prohibited.  
No student is permitted to leave the College, unless accompanied by his parents or guardians, and this will be allowed only on the first Monday of the month.

TERMS, (invariably in advance):  
Board and Tuition, for quarter of 80 days, \$25 00  
Washing, mending, and the use of Library, ditto, .. 3 00  
Instrumental Music, ditto, .. 3 00  
Spending vacation at the College, .. 20 00  
No extra charge for Vocal Music.  
School Books and Stationery will be furnished by the College at the usual prices.

No advancement in money will be made by the College to the students; it is therefore desirable that each student should deposit \$10 at least, for unforeseen expenses.  
Every student must be provided 1st, with three suits of clothes; 2d, six shirts and two flannel shirts; 3d, two long night gowns; 4th, eight pair of stockings; 5th, three pair of shoes; 6th, a white counterpane, two blankets and pillows; 7th, two cotton clothes bags; 8th, four napkins and four towels; 9th, three pair of sheets; 10th, all articles necessary for a toilet; 11th, knife, fork, tea and table spoons, and a metal cup.  
The College opens this year on the first Monday of October.

FATHER OSWALD, O. S. B.,  
Assumption College,  
Sandwich, C. W. Sept. 14, 1861.



SPECIAL NOTICE.

THE Subscriber, in returning thanks to his friends and the public for the very liberal support extended to him during the past twelve years, would announce to them that he has just completed a most extensive and varied Stock of PLAIN and FANCY FURNITURE,—the largest ever on view in this city. It comprises every article in the Furniture line. He would call special attention to his stock of first class Furniture, such as Rosewood, Mahogany, Black Walnut, Oak, Chesnut, and enamelled Chamber Sets, varying in price from \$20 to \$225. Also to his Mahogany, Walnut and Oak Parlour, Dining, Library and Hall Furniture, of various styles and prices, together with 2000 Cases and 3000 Wood Seat Chairs, of thirty-five different patterns, and varying from 40c. to \$18 each. The whole have been manufactured for cash during the winter, and in such large quantities as to insure a saving of 10 per cent to purchasers. Goods packed for shipping and delivered on board the Boat or Car, or at the residences of buyers residing within the city limits, free of charge.  
Also, on hand a large assortment of the following Goods:—Solid Mahogany and Veneers, Varnish, Turpentine, Glue, Sand Paper, Mahogany and other Nobs, Curled Hair, Hair Cloth, Moss, Excelsior and all other Goods in the Upholstery line, all of which will be sold low for Cash, or exchanged.  
All Goods warranted to be as represented, or will be taken back and the money returned within one month.  
All sales under \$100 strictly cash; from \$100 to \$1000, three or six months, with satisfactory endorsed notes if required. A discount of 12 1/2 per cent to trade, but no deduction from the marked price of retail goods, the motto of the house being large sales and small profits.  
The above list is but an outline of the Stock on hand, and the proprietor respectfully solicits a visit which is all that is necessary to establish the fact that this is the largest, best assorted and cheapest Stock of Goods in this city.  
OWEN MCGARVEY,  
Wholesale and Retail Furniture Warehouse,  
244 Notre Dame Street, Montreal.  
April 19, 1861.

AMALGAM BELLS,

AT prices within the reach of every Church, School-House, Factory, Cemetery, or Farm in the land. Their use all over the United States for the past 3 years has proven them to combine more valuable qualities than any other, among which tone, strength, durability, vibrations and sonorous qualities are unequalled by any other manufacturer. Sizes 50 to 5000 lbs., costing less than half other metal, or 12 cents per pound, at which price we warrant them 12 months. Send for Circular.  
PRATT, ROBINSON & Co.  
Lowe M. C. CHADWICK & CO.  
No. 100 William Street, New York

MASSON COLLEGE,  
AT TERREBONNE, NEAR MONTREAL.

The object of this splendid Institution, is to give to the youth of this country a practical Education in both languages—French and English. The Course of instruction embraces the following branches, namely:—Writing, Reading, English and French Grammar, Geography, History, Arithmetic, Book-keeping, Practical Geometry, Arithmetic, Agriculture, Drawing, Music, &c., &c.

HENRY R. GRAY,  
Chemist, Druggist and Pharmacist,  
94, ST. LAWRENCE MAIN STREET,  
MONTREAL.

Retail Dealer in pure Drugs, Chemicals, Patent Medicines, Trusses and Perfumery.  
Garden and Flower Seeds, warranted fresh.  
Coal Oil and Burning Fluid of the finest quality.  
N. B.—Physicians Prescriptions accurately prepared, Medicine chests fitted up, &c.

EVENING SCHOOL.

A. KEEGAN'S EVENING SCHOOL for Young Men is now OPEN in the Male School attached to the St. Ann's Church, Griffintown. Terms moderate. Hours of attendance, from SEVEN to NINE o'clock.  
A few boys, between the ages of ten and sixteen years, can be accommodated with board.  
Montreal, October 17.

LANDS FOR SALE,

TOWNSHIP OF STONINGTON.  
LOT No. 26, 11 Concession, Township of Stonington, 200 acres; Lot No. 2, 15 Concession, do, 175 acres.

Apply to G. H. PARKER, Esq., Druggist, Kingston; or to the undersigned,  
DUNCAN MACDONALD.  
December 6, 1861

The following remedies are offered to the public—the best, most perfect, which medical science can afford. AVER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of this age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but these cause such dangerous complaints as quick and so sure, as to place an efficacy and a power to cure disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor,—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic to disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.  
Give them to some patient who has been prostrated with bilious complaint; see his head up, torturing him straighten with strength again; see his long-lost appetite return; see his clayey features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these PILLS, and mark the effect; see the sores fall from his body; see the new, fair skin that has grown under them; see the leather that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these PILLS to purify his blood; they may not cure him, for alas! there are cases in which mortal power can reach; but mark, he walks with crutches now, and now he walks alone; they have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that with radiant health and glowing complexion, has fallen so early withering away, to mental anguish, or some other lurking disease, has deranged the internal organs of digestion, assimilation or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these PILLS to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—see the roses blossom on her cheek, and when she smiles sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. His wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the PILLS in large doses to sweep these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.  
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Through a trial of many years and through every nation of civilized men, AVER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale, thin features of him who was lately lusty and strong, whisper to all but him the cause of his malady. He says every thing; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the CHERRY PECTORAL now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and with it his strength. The dart which pierced his side is broken. Scarcely any neighborhood can be found which has not some living trophy like this to show the truth of the virtues which have won for the CHERRY PECTORAL an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the CHERRY PECTORAL, if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, and dardling lambs from many a home.  
Authentic evidence of these facts, with directions for the treatment of each complaint, may be found in AVER'S AMERICAN ALMANAC, of which we publish three millions, and scatter them broadcast over the earth, in order that the sick every where may have before them the information it contains. Druggists and dealers in medicine generally have them for distribution gratis, and also for sale these remedies, prepared by Dr. J. C. AVER, Practical and Analytical Chemist, Lowell, Mass.

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Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Cost



AGENTS FOR THE TRUE WITNESS. Alexandria—Rev. J. J. Chisholm. Ajulu—N. A. Goste. Aylmer—J. Doyle. Antigonish—Rev. J. Cameron. Arichol—Rev. M. Girouard. Arthurly—M. Moran. Brockville—C. F. Fraser. Belleville—P. P. Lynch. Barrie—Rev. J. B. Lee. Bradford—W. M. Manamy. Burford and W. Riding, Co. Brant—Thos. Maginn. Chamilly—J. Hackett. Cobourg—P. Maguire. Cornwall—Rev. J. S. O'Connor. Carleton Place—Patrick Corcoran. Compton—Mr. W. Daly. Carleton, N. B.—Rev. E. Dunphy. Dufresnoy Mills—Wm. Chisboim. Deseronto—J. M'Ever. Dundas—J. B. Looney. Eganville—J. Bonfield. East Hantsburg—Rev. J. J. Collins. Eastern Townships—P. Hackett. Erinsville—P. Gafney. Frampton—Rev. Mr. Paradis. Farmersville—J. Flood. Gananoque—Rev. J. Rossiter. Guelph—J. Harris. Goderich—Dr. M'Dougall. Hamilton—J. M'Carthy. Huntingdon—C. M'Paul. Ingersoll—W. Featherston. Kenilworth—M. Heaphy. Kingston—P. Purcell. Lindsay—J. Kennedy. Lansdowne—M. O'Connor. London—B. Henry. Lochiel—O. Quigley. Loderburgh—T. Daley. Lucille—W. Harty. Madisson—Rev. H. Kehler. Merrickville—M. Kelly. New Market—Rev. Mr. Wardy. Ottawa City—J. Rowland. Oshawa—Richard Supple. Paris and Gall—Rev. Nicholas M'Kee. Prescott—J. Ford. Perth—J. Doran. Peterboro—E. M'Connell. Picton—Rev. Mr. Lalor. Port Hope—J. Birmingham. Port-DuRoi—O. M'Abbot. Quebec—M. O'Leary. Rawdon—James Carroll. Russellton—J. Campbell. Richmondhill—M. Teffy. Sarnia—P. M'Dermott. Sandwich—H. Morin. P. M. Sherbrooke—T. Griffith. Sherrington—Rev. J. Graton. South Gloucester—J. Daley. Summerstown—D. M'Donald. St. Andrews—Rev. G. A. Hay. St. Albanese—T. Duvv. St. Ann de la Poitriere—Rev. Mr. Bourret. St. Columban—Rev. Mr. Falvey. St. Catharines, C. E.—J. Gaughlin. St. Raphael's—A. D. M'Donald. St. Romuald d'Etchemin—Rev. Mr. Sax. St. Mary's—H. O'Connell. Starnesboro—C. M'Gill. Sydenham—M. Hayden. Trenton—Rev. Mr. Brettigh. Thorvald—John Heenan. Thorpylle—J. Greene. Thymick—T. Donegan. Toronto—P. F. J. Millen, 23 Shuter Street. Templeton—J. Hagan. West Osgoode—M. M'Evoy. West Port—James Kehoe. Williamstown—Rev. Mr. M'Carthy. Willacburg—Thomas Jarmy. Windsor—D. Lamlyer.

CHRISTMAS & NEW YEAR. 160 DOZEN LUBIN'S PERFUMERY. JUST RECEIVED; Winter Blossom, Jockey Club, Millefleur, Kiss-me-quick, &c., &c., 2s 6d per bottle. A large and choice assortment of Silver-capped and other Fancy Smelling Bottles, Vianettes, &c.; Hair, Tooth, and Nail Brushes; Combs, &c., of every description and price; Fancy Soaps, in boxes, for presents. SYRUPS. Ginger, Lemon, Pineapple, Orange, Sarsaparilla, &c., in Bottles, 1s 3d; Quart Bottles, 1s 6d; equal, if not superior to any in the city. R. J. DEVINS, CHEMIST, Next the Court-House, Montreal.

WEST TROY BELL FOUNDRY. [Established in 1836.] 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 Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a circular. Address: A. MENEELY'S SONS, West Troy, N. Y. BOSTON PILOT & IRISH AMERICAN For Sale at T. RIDDELL'S every week. Subscriptions received for DUBLIN NATION and other Irish papers. TO THE REVEREND CLERGY, CATHOLIC INSTITUTIONS, BOOKSELLERS, &c. An Extensive Stock of about \$50,000 worth of Books and Stationery, SELLING OFF AT GREATLY REDUCED PRICES FOR CASH! In consequence of the present Unsettled Condition of National Affairs, the undersigned have concluded to REDUCE their present EXTENSIVE AND VARIED STOCK

CATHOLIC, SCHOOL AND MISCELLANEOUS BOOKS, PAPER, STATIONERY, RELIGIOUS ARTICLES, &c. Commissioning a Large and Varied Stock of FOREIGN BOOKS, viz.: Liturgical Works, Missals, Breviaries, &c., &c.; Theological, Ascetic, and Devotional Works, in the Latin, French and English Languages, which they are now prepared to SELL OFF, by Wholesale or Retail, AT GREATLY REDUCED PRICES FOR CASH. Such as may desire to avail themselves of this opportunity, will do well to call, or send early orders. MURPHY & CO, Publishers, Booksellers, Importers, Printers, &c., 163 Baltimore Street, Baltimore, Dec 15, 1861.

O. J. DEVLIN, NOTARY PUBLIC. OFFICE: 32 Little St. James Street, MONTREAL. PIERRE R. FAUTEUX, IMPORTER OF DRY GOODS, No. 112, St. Paul Street, HAS constantly on hand grand assortment of Merchandise, French and English, Carpets for Saloons, &c., &c. P. F. has also on hand a choice selection of Dry Goods and READY-MADE CLOTHING, which he will sell, at very low prices, Wholesale and Retail. Also, on hand, GROCERIES and PROVISIONS, to be sold WHOLESALE only. Mr. F. has made great improvements in his Establishment and is receiving NEW GOODS every week from Europe, per steamer. He has also on hand a large assortment of Ladies' Gentlemen's, and Children's Boots and Shoes—Wholesale and Retail. April 6, 1860. 12ms.

No. 19, Great St. James Street. THE Subscriber has received an assortment of Prayer Books, from London, in various elegant styles of Bindings, with Clasps, Rims, &c., bound in velvet, Morocco, and other handsome materials, at prices much below the usual cost of such elegant Bindings. A supply of Missals and Vesper Books. No. 19, Great St. James Street. J. ANDREW GRAHAM. Montreal, Aug. 22.

H. BRENNAN, BOOT AND SHOE MAKER, No. 3 Craig Street, (West End,) NEAR A. WAGNER'S GROCERY, MONTREAL.

SEWING MACHINES. E. J. NAGLE'S CELEBRATED SEWING MACHINES, 25 PER CENT. UNDER NEW YORK PRICES!! These really excellent Machines are used in all the principal Towns and Cities from Quebec to Port Sarnia. THEY HAVE NEVER FAILED TO GIVE SATISFACTION. TESTIMONIALS have been received from different parts of Canada. The following are from the largest Firms in the Boot and Shoe Trade:— Montreal, April, 1860. We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had 3 in use for the last twelve months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind. BROWN & CHILDS. Montreal, April, 1860. We have used Eight of E. J. Nagle's Sewing Machines in our Factory for the past twelve months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines,—of which we have several in use. OHILDS, SCHOLDS & AMES. Toronto, April 21st, 1860. R. G. NAGLE, Esq. Dear Sir, The three Machines you sent us some short-time ago we have in full operation, and must say that they far exceed our expectations; in fact, we like them better than any of L. M. Singer & Co's that we have used. Our Mr. Robinson will be in Montreal, on Thursday next, and we would be much obliged if you would have three of your No. 2 Machines, ready for shipment on that day as we shall require them immediately. Yours, respectfully, GILLGATE, ROBINSON, & HALL. NAGLE'S SEWING MACHINES Are capable of doing any kind of work. They can stitch a Shirt Bosom and a Harness Trace equally well. PRICES: No. 1 Machine..... \$75 00 No. 2 "..... 85 00 No. 3 " with extra large shuttle. 95 00 Needles 20c per dozen. EVERY MACHINE IS WARRANTED. All communications intended for me must be prepaid, as none other will be received. E. J. NAGLE, Canadian Sewing Machine Depot, 265 Notre Dame Street, Montreal. Factory over Bartley & Gilbert's, Canal Basin, Montreal.

Ayer's Cathartic Pills. THE above Establisment will be continued, in all its branches, as formerly by the undersigned. As this establishment is one of the oldest in Montreal, and the largest of the kind in Canada, being fitted up by Steam in the very best plan, and is capable of doing any amount of business with despatch—we pledge ourselves to have every article done in the very best manner, and at moderate charges. We will DYE all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c., as also SCOURING all kinds of Silk and Woolen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Restored in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. DEVLIN, MURPHY & CO. No. 19, Great St. James Street. THE CHEAPEST MUSIC. THE Subscriber feels pleasure in announcing that he is Agent in Canada for the CHEAPEST MUSIC PUBLISHED. This Music, published in London, is distinguished for correctness, beauty of Engraving, and superiority in every respect, while it is sold for only about ONE THIRD the price of other Music, viz: TEN CENTS, (6d.), and larger pieces in proportion. Among others, the compositions of Ascher, Baumbach, Beyer, Beethoven, Cramer, Chopin, Grobe, Herz, Huten, Mendelssohn, Mozart, Oesten, Pischy, Schulhoff, Thalberg, Weber, &c., &c.; besides, the popular and lighter compositions of the day. The Stock embraces Music of all kinds—English, French, German and Italian, Songs and Ballads, Danes Music, Piano-Porte arrangements, Duets, Solos, &c. Music for Beginners, and Instruction Music. Music for the Violin, Accordion, Concertina, Guitar, &c., &c.,—all distinguished for elegance of appearance, correctness, and WONDERFUL CHEAPNESS. Catalogues can be had on application at No. 19, Great Saint James Street, Montreal. A liberal reduction to Schools, Colleges, Professors, the Trade, or others buying in quantities. STATIONERY of all kinds, BOOKS, ENGRAVINGS, &c., &c., Wholesale or Retail, at Lowest Prices. J. ANDREW GRAHAM. ACADEMY OF THE CONGREGATION OF NOTRE DAME, KINGSTON, C. W. THIS Establishment is conducted by the Sisters of the Congregation, and is well provided with competent and experienced Teachers, who pay strict attention to form the manners and principles of their pupils upon a polite Christian basis, inculcating at the same time, habits of neatness, order and industry. The Course of instruction will embrace all the usual requisites and accomplishments of Female Education. SCHOLASTIC YEAR. TERMS: Board and Tuition.....\$70 00 Use of Bed and Bedding..... 7 00 Washing..... 10 50 Drawing and Painting..... 7 00 Music Lessons—Piano..... 28 00 Paymen is required Quarterly in advance. October 29. 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 (pays to last yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July, July 21st, 1861.

C. DE LORIMIER, Advocate, 31 LITTLE ST. JAMES STREET, MONTREAL, Will attend Circuits at Beauharnois, Huntingdon and Soulanges.

W. F. MONAGAN, M.D., Physician, Surgeon, and Accoucheur, OFFICE AND RESIDENCE: No. 71, WELLINGTON STREET, Being No. 8 Raglan Terrace, MONTREAL, C.B.

THOMAS J. WALSH, B.C.L., ADVOCATE, Has opened his office at No. 34 Little St. James St. B. DEVLIN, ADVOCATE, Has Removed his Office to No. 32, Little St. James Street.

M. DOHERTY, ADVOCATE, No. 59, Little St. James Street, Montreal. M. F. COLOVIN, ADVOCATE, &C., No. 59, Little St. James Street, MONTREAL.

DEVLIN, MURPHY & Co., MONTREAL STEAM DYE-WORKS, Successors to the late John M'Clusky, 38, Sanguinet Street, North corner of the Champ de Mars, and a little off Craig Street.

THE above Establisment will be continued, in all its branches, as formerly by the undersigned. As this establishment is one of the oldest in Montreal, and the largest of the kind in Canada, being fitted up by Steam in the very best plan, and is capable of doing any amount of business with despatch—we pledge ourselves to have every article done in the very best manner, and at moderate charges. We will DYE all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c., as also SCOURING all kinds of Silk and Woolen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Restored in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. DEVLIN, MURPHY & CO. No. 19, Great St. James Street.

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NEW CLOTHING STORE. BERGIN AND CLARKE, Tailors, Clothiers and Outfitters, No. 48, M'GILL STREET (Nearly Opposite Saint Ann's Market.) MONTREAL.

HAVING commenced BUSINESS on their own account, beg leave to inform their numerous friends, and the Public in general, that they intend to carry on the CLOTHING Business in all its branches. READY-MADE CLOTHING CONSTANTLY ON HAND. All Orders punctually attended to. May 16, 1861.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.) WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., begs to inform the Citizens of Montreal and its vicinity, that the largest and the finest assortment of MANUFACTURED WORK, of different designs in Canada, is at present to be seen by any person wanting anything in the above line, and at a reduction of twenty per cent from the former prices. N.B.—There is no Marble Factory in Canada has so much Marble on hand. June 9, 1859.

THE Montreal Gazette BOOK AND JOB STEAM PRINTING ESTABLISHMENT, 36 Great St. James Street, SUPPLIES EVERY DESCRIPTION OF PRINTING WITH NEATNESS, ECONOMY AND DISPATCH.

Being furnished with POWER PRINTING MACHINES, besides CARD and HAND PRESSES, we are enabled to execute large quantities of work, with great facility. BOOK PRINTING! Having the different sizes of the new SCOTCH CUT and other styles of TYPE, procured expressly for the various kinds of BOOK PRINTING, all CATALOGUES, BY-LAWS, REPORTS, SPEECHES, &c., &c., will be executed with neatness and dispatch, at moderate charges.

FANCY PRINTING! Particular attention is paid to COLOURED and ORNAMENTAL PRINTING. The highest style of work, which it was at one time necessary to order from England or the United States, can be furnished at this Establishment, as good, and much cheaper than the imported article. CARDS Of all sizes and styles, can be supplied at all prices, from 2s per thousand to \$1 for each copy. Particular attention given to BRIDAL CARDS.

BILL HEADS! The newest style of BILL-Heads supplied at a very low figure. SHOW-BILLS! Country Merchants supplied with SHOW-BILLS of the most STRIKING STYLES. BLANK AND RECEIPT BOOKS OF EVERY SIZE AND VARIETY. Jobs ordered by Mail promptly executed and dispatched by Parcel Post. A share of public patronage respectfully solicited. M LONGMOORE & CO. MONTREAL (HARRIS BUILDING, 36 Great St. James Street.)

PLUMBING, GAS AND STEAM-FITTING THOMAS KENNEDY WOULD beg to intimate to his Customers and the Public, that he has REMOVED his Plumbing, Gas, and Steam-fitting Establishment TO THE Premises, 36 and 38 Henry Street, BETWEEN ST. JOSEPH AND ST. MAURICE STREETS, (Formerly occupied by Mitchell & Co.) where he is now prepared to execute all Orders in his line with promptness and despatch, and at most reasonable prices. Baths, Hydrants, Water Closets, Beer Pumps, Force and Lift Pumps, Malleable Iron Tubing for Gas and Steam-fitting purposes, Galvanised Iron Pipe, &c., &c., constantly on hand, and fitted up in a workmanlike manner. The trade supplied with all kinds of Iron Tubing on most reasonable terms. Thomas Kennedy is also prepared to heat churches, hospitals, and all kinds of public and private buildings with a new "Steam Heater," which he has already fitted up in some buildings in the City, and which has given complete satisfaction. Montreal, May 2, 1861. 12ms.

D. O'GORMON, BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, C. W. Skiffs made to Order. Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the Province. Kingston, June 3, 1860. N. B.—Letters directed to me must be post-paid. No person is authorized to take orders on my account.

THE GREATEST MEDICAL DISCOVERY OF THE AGE. MR. KENNEDY, OF ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR. From the worst Scrofula down to the common Pimples He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston. Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. Two to three bottles will clear the system of boils. Two bottles are warranted to cure the worst cancer in the mouth and stomach. Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes. Two bottles are warranted to cure running of the ears and blotches among the hair. Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruption of the skin. Two or three bottles are warranted to cure the worst case of ringworm. Two or three bottles are warranted to cure the most desperate case of rheumatism. Three or four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula. DIRECTIONS FOR USE.—Adult, one table spoonful per day. Children over eight years, a dessert spoonful; children from five to eight years, two spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula. KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY. For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed. For Scaly Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days. For Salt Rheum, rub it well in as often as convenient. For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor. For Scabs: these commence by a thin, acid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in. For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color. This Ointment agrees with every flesh, and gives immediate relief in every skin disease that is its heir to. Price, 2s 6d per Box. Manufactured by DONALD KENNEDY, 130 Warren Street, Roxbury Mass. For Sale by every Druggist in the United States and British Provinces. Mr. Kennedy takes great pleasure in presenting his readers of the True Witness with the testimony of the Lady Superior of the St. Vincent Asylum, Boston. ST. ANN-ALEXIS SHORB, Superioress of St. Vincent's Asylum. Boston, May 26, 1860. Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children, of that class sometimes neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted by scrofula and other humors. ANOTHER. Dear Sir—We have much pleasure in informing you of the benefits received by the little orphans in our charge, from your valuable discovery. One in particular suffered for a length of time, with a very sore leg; we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well. F SISTERS OF ST. JOSEPH, Hamilton, C. W.

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