

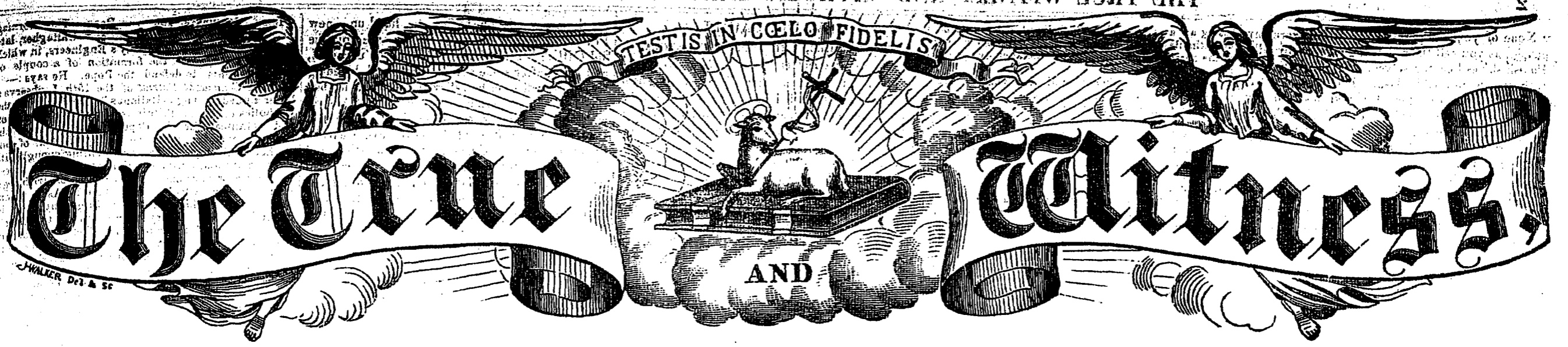
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CATHOLIC CHRONICLE.

VOL. X. MONTREAL, FRIDAY, NOVEMBER 11, 1859. No. 13.

THE LAST IRISHMAN. (Translated from the French of Elie Berthel, by C. M. O'Keefe, for the Boston Pilot.)

CHAPTER I.

One gloomy Sunday in the month of May—most and windy—the Catholic inhabitants of M..., a parish situated in the folds of the Wicklow mountains, were huddled together in their ruined chapel, once a grand monastic temple.

All pictures and statues—indeed, every species of ornamentation had been swept away from this noble and mouldering structure; and the depression of the people had made no attempt to replace the splendors of the past by the humblest description of pictorial embellishment.

About twelve hundred persons were "hearing Mass" in this ruin. The men were draped in large, loose great coats of strong, substantial material, which was mostly threadbare and faded from use and age.

The gloomy aspect of the external heavens seemed in harmony with the gloomy feelings of the people—the hemisphere was mantled with clouds—thick and melancholy—which brooded congenially over a scene which was likewise clouded.

In that part of the church which had been once the choir, a young lady was seen kneeling

whose person derived an inexpressible grace and charm from the beautifully moulded outline of her form, as well as from the angelic sweetness of her celestial countenance, her fair complexion, rosy cheeks and coral lips.

The priest, a man about thirty years of age, was a tall, finely formed person—with a dark serious countenance—the native sternness of which was blended and tempered with the holy benevolence of religion.

The Mass was followed by a sermon which enforced patience and resignation as the principle resource of the people. Not a single word was breathed from the preacher's lips which betrayed a particle of rancor towards the robbers of the Church, and the oppressors of the country.

So crowded was the ruined church that many, unable to find an entrance, remained outside.—Of these, one, more fervent or courageous than his excluded brethren, climbed to the top of the wall, and perched himself with difficulty on a narrow cornice, where he remained in an attitude of prayer, as motionless as if some forgotten statue had been spared by time and havoc to edify posterity.

ple for the scream of some wild bird—the cry of a hawk—while others piously crossed their foreheads as if to avert an omen foreboding, as they fancied, gloomy and sinister future events.

So soon as the sermon was over, the people poured out, and spread themselves in garrulous knots and groups over the platform or green, or yard, which extended before the half ruined portal.

The village, from every hovel of which his lordship extracted rent, did not consist exclusively of mud cabins. The modest whitewashed home of the Catholic priest, the more ample and dignified manse of the Protestant minister, together with a new handsome Protestant church, on which architecture had lavished its choicest ornaments, towered high above the low lying clusters of black and fetid hovels.

One group of gossipers who loitered before the chapel door, was attracted by an old blind man, whose hair was perfectly white, while his face was radiant with intelligence. He wore short inexpressibles, trapezes, or half stockings, and a caubeen or pot-shaped hat.

The group had melted one by one from around him, and O'Daly in an attitude of deep thought, was seated alone on a block of polished limestone, rolling his glassy eyes occasionally in a solemn manner, as if in search of light, when a voice exclaimed: "The top of the morning to you, Mr. Daly. Faix, it's yourself that looks young and well, God bless you. Ah! then, where's Brann, the beast? Faix, its chasing he is, I'll be found in the demesne. That's the kindest dog in the seven parishes. Give us the hand, Mr. Daly; shure I'll be after helping you down the precipice. By gonnies it's a dangerous way, and a body having the sight of their eyes and all. Give us the fist, Mr. Daly."

The old blind man stood up slowly. "Thank you, thank you, Tom," he exclaimed, "I'm very much obliged to you. But I can shift for myself. I can go down the precipice quite well, thank God. It's waiting I am for Brann, the beast, you see, for I drove him away before I went into Mass, because Father O'Byrne said the Sunday before last 'twas't right to be bringing dogs into the chapel.'"

have a gay slip of a gorsoon to be guiding you, that could go into the chapel with you so sowsy and nice, instead of that heathen of a dog that dare not put his nose in the chapel, but goes skelping off after hares and rabbits."

"Oh, you're joking, you're joking, Mr. Kavanagh," said Daly, with a kind of slight guttural laugh, for he saw what Kavanagh was aiming at.

"Ah, then, the divel a joke," answered Kavanagh, "there's little Paudeen—the best gorsoon in the seven parishes; and if you had him, it's well he'd take care of you. There's not such a boy in the school as the same little Paudeen, either for learning or good behaviour, and if you have any doubt of it, here is Mr. Morris, the master, and he'll bear witness that my words is true."

"Is it auctioning off your son, you are, Mr. Kavanagh?" asked Morris.

"Now, isn't he a bright boy, Mr. Morris?" asked Kavanagh.

"Well, there's worse. He is certainly bright at his book, but then he's arch, and fond of his own way, and—"

"Oh, na-bac-lis," exclaimed Kavanagh, alarmed at this enunciation of the bad or questionable qualities of his son, "sure he's better nor Brann, anyhow." He'd guide Mr. Daly better than Brann, or the devil is a witeh."

"By Gor, that's not so certain," said the schoolmaster. "Brann is the dog for catching the rabbits; it's seldom he comes home empty-handed. But we must not say much about game, for if Lord Powerscourt heard the wind of the word 'twas all up with poor Brann—he'd be swinging from a tree before night."

"Well, if Brann is hung, my son Paudeen is sure of a place, isn't he, Mr. Daly? Sure beasts oughtn't to be doing Christians' work.—Here's myself with seven children, and sorra know I now what to do with them, or how to feed them. And there the villains seized my pig last week for the rent, and— I duana what'll become of me."

"Oh, never grumble man! Sure you're as well off as the most of us."

"How can any one be well off when they raise the rent the moment you're able to pay?"

"Oh! it's true for you, Mr. Morris; it's well I know the time of the last rise, I'd never be able to pay it, and no more I'm not. But what could I do? Shure I was obliged to agree to pay it, or be put out. But, to tell the truth, it is not my lord I blame; his steward, Jameson, is worse nor himself."

"I wonder, Mr. Daly, will we poor Catholics ever get out of the claws of those lords, and middle-men, and tythe-proctors?" asked Morris.

The two speakers turned their eyes to the old man, as if respectfully awaiting his opinion; but he remained silent, as if he had not heard the question. Finding the old man make no reply, Morris exclaimed—

"Did you mind Miss Julia at Mass? I wonder what was amiss with her?—she never stopped crying all the time."

"Sorra know myself knows," replied Kavanagh; "but some say that her brother, who was so long in the French army, was killed in India—and that's what ailed her. But whether she has got news about him or not, I think it was his fetch I saw in the chapel at Mass."

The blind man, who had hitherto taken no part in the conversation, exclaimed—

"What are you talking about, Tom Kavanagh?—what is it you saw in the chapel?"

"Faix, then, I saw nothing but what the whole world saw—a fine, handsome man, and he hearing Mass, just the same as the rest of us, until Father O'Byrne finished his sermon, and it's then the man gave a shout, and it's gone he was in a jiffy—just like a flash of lightning.—Didn't you mind him, Mr. Morris?"

"I heard his shout, sure enough," said Morris; "but it wasn't it I was intending—it was poor Miss Julia—God help her, whatever ails her."

"Could you be certain who he was?" asked the blind man.

"Well, I couldn't say, for certain," answered Kavanagh; "if he is in India, he can't be in Ireland."

very little surprise. After a moment's silence Tom Kavanagh resumed:—

"Mr. Daly may be right, for his *Leannam Sighe* inspires him; and shure enough it's a bad sign to hear such a cry in a chapel; but we are so used to bad luck that we easily can bear a little more of it. But I have good news for you: Widow Flanagan has got a keg of pot-teen; and a few of the boys will be dropping in about this time. You may as well come down—well see what's going on—an ounce of sorrow never cured a pound of debt."

Though the position of Morris was somewhat more elevated than that of Tom Kavanagh, he was nowise offended at being invited to the sheebeen house. "Thank you, Tom," said he, "but I want to see Miss Julia, and she's not yet come out of the chapel."

"Oh! you are always thinking about Miss Julia," resumed Kavanagh; "but never mind, if you won't come another will; there's many a man in the parish glad enough to get shure of a dram. So God be with you."

So saying, he took his departure, sneering at the school-master who was filled with confusion. A couple of peasants, whom he invited as he proceeded, willingly accompanied him to the public house. They had entered the door which was carefully closed behind them, when a sudden noise arose in the valley; furious cries and frightful howling, were followed by the detonation of firearms. Morris, who was standing beside the blind man, could see a cloud of smoke, and a wounded dog flying out of the village, as it mad. A game-keeper, in the livery of Lord Powerscourt, was pursuing the dog, which fled, as if for refuge, in the direction of the Church.

"Faix, Brann is in danger," exclaimed the schoolmaster, "and McDonough, the game-keeper, the turn-coat rascal, will certainly kill him—oh, Lord!—oh, Lord!"

On hearing the cries of the dog, the blind man suddenly stood up.

"Brann, my only friend," he cried—"oh, don't kill him—don't hurt the poor dumb beast!"

A magnificent black dog, covered with blood and sweat, came scouring, in a state of agitation, to the spot where the old man stood trembling, laid a water-horn, which he carried in his mouth, at the feet of his master, and fell dead. His body, streaming with blood, had been pierced with two balls. All the villagers came swarming and crowding to the Church, in a state of hubbub and commotion, groaning and hooting the gamekeeper, who faced them with an air of defiance; his hat perched on one side of his head, and his fowling-piece on his shoulder.—"McDonough the traitor!—McDonough the turn-coat—McDonough the dog-killer!" cried a number of voices. And the whole crowd uttered simultaneously that harsh and guttural cry or groan which, in Ireland as in England, is the usual expression of popular dislike.

CHAPTER II.

McDonough, who now stood in the midst of the exasperated villagers, flourishing his firelock, and bidding defiance to them all, had been reared for charity by one of these villagers. A benevolent farmer had adopted the fatherless orphan, and rescued him from the Protestant asylum by rearing him at his own expense. But when McDonough reached manhood, he preferred apostacy to poverty, and exchanged the religion of his fathers for the livery of Lord Powerscourt. This he knew made him hateful to the people, and he returned the hate with deadly malice and "mortal dislike." The bitterest passions on one side were answered on the other by passions equally deep and deadly. He had besides made love to one of the farmer's daughters, and when the girl refused the apostate's hand, he had served an ejection on the family, exterminated them from the estate, and banished them from the country.

"Well I know how you tattle behind my back, you dirty pack of Popish cowards. But show me the man that dare say it to my face.—Show me to me, and I'll make an example of him. You know what I can do. I'll teach you to respect Lord Powerscourt's people, you cowardly Popish, priest-ridden gang."

Thus he went on roaring defiance and hatred at the subdued and silent multitude.

"Oh! you may well boast of what you have done," exclaimed Thigue Daly, inconsolate for the loss of his favorite, "you have killed a blind man's dog. It's a fine exploit—to kill a poor harmless dumb brute like that. A man like you, that's come of decent people, should behave himself better. But what could we expect. You have renounced your religion and denied your God. But, mark my words! the day you die you won't have a dog to follow you—since you sold yourself to the devil for the sake of a suit of livery."

McDonough's face turned alternately red as fire and as white as chalk—with execrations rushing to his lips, and the most satanic expression in his livid countenance he looked perfectly frightful; as he exclaimed in a hoarse voice:—





The True Witness

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MONTREAL, FRIDAY, NOV. 11, 1859.

NEWS OF THE WEEK.

The Treaty of Zurich, signed on the 17th ult., and of which an analysis will be found on our 6th page, whilst professing to regulate the affairs of the Italian Peninsula, settles nothing, but rather increases the pre-existing complication. No one of the parties immediately interested therein is satisfied. Sardinia is not satisfied, because by the 16th clause the religious communities in Lombardy—now handed over to the first named power—are authorised to dispose of their property, by sale, and to retain the proceeds; whilst Sardinia, as a Liberal Power, naturally expected to have the privilege of robbing the Church in Lombardy, and appropriating the revenues of its religious communities. Neither have the people of the revolted Duchies much cause to be pleased with the Treaty; for it re-affirms the principle—laid down betwixt the Emperors at Villafranca—of the restoration of the exiled Grand Dukes. But then as this restoration is not to be effected by force; and as, except by force, their restoration is to all appearance impossible, the Grand Dukes have little reason to feel grateful for the stipulations in their behalf. It is not wonderful, therefore, that no body believes in the Treaty, and that there is very little confidence in the continuance of peace. "What is certain," says the *Times*' Paris correspondent, "is that the conclusion of the Treaty, and the prevalent belief that a European Congress will assemble, have not yet had the effect of causing even a slight revival of confidence in the commercial world."

It is from the political and social condition of Central Italy, however, that the efficacy of a permanent treaty to restore order, and allay the war fever in Europe, may be estimated. That condition is described by the *Times*' correspondent; an authority whom no one will accuse of prejudices against Italian Liberals, or in favor of the *ancien regime*. Writing from Parma, where is the murder of Anviti, the true Liberal or revolutionary spirit has been most strikingly developed, this authority says:—

"The town of Parma is in a hopeless state of demoralization. I never saw such impudent, arrogant bearing on the part of the lower people; never heard such lame attempts to compromise with truth and justice among the upper orders."

Again, speaking of the affairs of Northern and Central Italy, generally, the same correspondent writes:—

"The symptoms of serious disorder are everywhere apparent. I know that every syllable I have just uttered is flimsily contradicted by nearly the whole of the Italian press, and nothing is more distressing or alarming than the utter disregard of truth by which the newsmongers here seem bent upon deceiving themselves no less than the world. It is not true that Central Italy has at this present moment more than 45,000 or 50,000 men under arms. It is not quite a week ago since General Manca asserted me the Central Italian forces only amounted to 25,000 men."—*Times* Corr.

That from this chaos order can be evoked without the interference of some power from without, seems impossible; and it is most probable therefore that both Austria and France will find themselves involved in fresh disputes upon the Italian Question. From Rome we learn that the Pope had returned to that city on the 20th ult., and had been well received. The Liberals are however still very active with their favorite weapon the stiletto; as appears from the murder of a M. Spontoni on the 13th ult. at Velletri. "It is feared," says a letter in the *Times*, "he was the victim of Italian revolutionists, who condemn to death all those who dare to abandon them."

There are still rumors of a hostile feeling betwixt the French and British Governments, growing out of the dispute between Spain and Morocco; and the Paris correspondent of the London *Morning Herald* states that the impression is gaining ground that a rupture is imminent. Of the French journals, many are filled with bitter invectives against that "perfidious Albion."

A meeting of the Prelates of Ireland was held on the 19th ult., to treat of matters of vital importance to the Church in Ireland. We learn from the *Nation* that their Lordships have decided on immediate and vigorous action on the Education Question; so as to convince the Government and the public of their unshaken resolution to carry out the views expressed in their late Pastoral. The particulars, however, of the late synodal meeting have not as yet been made public.

**THE CONVENTION.**—This much-talked-of gathering of the "Ours" and their friends took place in Toronto on Wednesday last. Several Catholics have deemed it their duty to attend; and their presence invests the meeting with an importance in the eyes of Catholics, which it would not otherwise possess.

Our first sentiment is naturally one of surprise that any Catholic should countenance a meeting held with such objects as these which the promoters of the Convention profess to have in view. These avow their main object to be the deliverance of Protestant Upper Canada from Catholic Lower Canadian control. Or in other words, Protestant Reformers urge this as their great, their only grievance: that over the government of the country Popery has too great an influence; and the design of the Convention avowedly is, to concert measures to weaken that Popish influence, and to obtain a preponderance for Protestantism. "Protestant Reformers" make no secret that "Protestant Ascendancy" is what they aim at, and is that which the deliberations of the Convention are designed to establish. That Catholics should appear to co-operate in such a policy; that they should in semblance even lend their aid to carry out the anti-Catholic designs of their bitterest enemies, is certainly a phenomenon for which it is not easy to account.

But we hope that such is not the serious intention of the Catholic delegates. We hope, and until the contrary shall have been proved by the result, we will believe that it is with the view of promoting the cause of "Freedom of Education" that Catholics have condescended to become members of the Convention. Their duty is plain; and if they shrink from its performance, they are unworthy of the name of Catholics. That duty is, at the very first meeting of the Convention, to elicit from its Protestant members, a clear explicit declaration of their intended course on the School Question—as the *one* question in which, above all others, Catholics are interested. If the "Protestant Reform" party, thus called upon to declare its policy on that question, shall as a body pledge itself publicly to carry out the views of the Catholic minority of Upper Canada, then, under such circumstances, but under such circumstances only, can Catholics consent to take any part in the subsequent proceedings of the Convention, or to give any semblance of political support to the party in whose name it has been summoned. But if that party refuse to give public and satisfactory assurance as to its School policy, then it is the bounden duty of Catholics—if they regard either the precepts of their faith, or their honor as gentlemen—to withdraw at once from the Convention; and to tell its members that they are, and ever will be, the political enemies of all who refuse to, or withhold from, them their rights to educate their children as they please. This is the only manly, honorable and consistent course that Catholics can pursue; and thus only will they be able to redeem themselves from the reproach—so degrading to them as Catholics—of being willing to keep the School question in abeyance, and of subordinating the eternal interests of their children to the paltry considerations of place and party.

That the "Protestant Reformers" entertain any favorable intentions towards Catholics, we do not believe, and, indeed, we have the assurance of the *Globe* to the fact, that they do not. They will, therefore, in order to avoid the dilemma in which they would be placed by being called upon to declare themselves openly on the School Question, most probably do their best to evade the discussion of that question; and every inducement will be brought to bear on the timid, the servile, and mercenary, amongst Catholics, to induce them also to avoid all allusions to such a very dangerous topic—and one which, after all, merely involves the eternal happiness, or eternal damnation of future generations. So, some years ago, the friends of the "Ins" or Ministerialists, exerted themselves for a similar purpose; and just as in those days the *True Witness* urged the Catholic electors to force on the discussion of the School Question, without regard to the effects of such a discussion upon the fortunes of the Ministry; so would we respectfully, but earnestly, urge upon our coreligionists the duty of forcing the discussion of the same all-important question upon the "Ours," or would-be Ministerialists, without the slightest regard to the feelings, wishes, passions, prejudices, or interests, of their colleagues in the Convention.—Indeed, were the "Protestant Reformers" honest men, they would not require to have the question forced upon them; they would spontaneously declare themselves either for or against us. Your knave only, your sneaking, double-faced hypocrite, who desires to keep his political principles hidden from the world, is he who shrinks from avowing them. If the "Protestant Reformers" of the Convention do not speak out on the School Question, it is because they desire to conceal their sentiments, with the intent of deceiving, either their new Catholic, or their ancient Protestant supporters. But Catholics are not such fools as to allow themselves thus to be deceived; they will appreciate at its true value the reticence of their pretended friends; and they will remember that it is written—*He that is not with us, is against us.*

As Catholics therefore we look to the proceedings of the Convention with some interest, because thereby will be settled the question that has been lately agitated—whether on politico-religious questions, and, above all, whether on the School Question, Catholics and "Protestant Reformers" hold principles in common. If they do, the fact will become apparent at the Convention, and we shall be prompt to confess our error and to admit the possibility of a Catholic-Clear-Grit alliance. If however, on the contrary, either by their reticence, or their explicit declarations, the "Protestant Reformers" give us no reason to believe that they have entirely abandoned their opposition to Separate Schools, we shall be confirmed in our opinion that any kind of political alliance with them would be to us as Catholics, imminently dangerous and inexpressibly degrading.

**A TRUE BILL.**—The *Echo*, a Toronto Protestant journal, and which, as rejoicing in the title of *Episcopal Recorder*, we may assume to be an organ of the "Church as by Law Established," publishes, in its issue of the 2nd inst., a long array of charges against "Popery in Lower Canada." The indictment is composed of several "Counts," to all of which, we suppose, we must plead; and since from a Protestant jury a favorable verdict can scarcely be anticipated, we are well content to be pronounced "Guilty" of that wherewith the *Episcopal Recorder* accuses us. To enumerate the several charges of our Protestant cotemporary against Popery in Lower Canada, is briefly to pronounce its eulogy.

The first Count in the indictment charges us (Papists) with being "very numerous" and with "increasing rapidly in number and influence."

To this charge, which is an ample refutation of the boasts of the *Montreal Witness* as to the success of the *French Canadian Missionary Society*, we at once plead "Guilty." It is with the Church to day as it was of old; it is "established in the faith, and increased in numbers"—*Acts*, XVI. 6.—and we thank God for it.

The next Count charges us with having "erected large churches in every town and city;" and with the great wealth of our ecclesiastical institutions (which is the secret of Protestant hostility thereunto.) To this we offer no defence; demurring only to the insinuation that "Romanists must give to their Church, whether they are willing or not." The only compulsory payment in Canada is that of "tithes," and the payment of tithes is one of the conditions upon which the tithe-payers hold their lands, but to which Catholics alone are subject. But with this solitary exception, all the property of the Church in the Lower Province has been acquired either by purchase, or by donations from private individuals.

We are next accused of having numerous "Nunneries and Monkeries," which "are silently making rapid progress," and which afford shelter, food, employment and education to large numbers of poor, and uneducated persons. The *Episcopal Recorder* insists strongly on the enormity of this offence against Protestantism:—

"The number of children under the care of the Sisters and Brothers is startling, the latter having 5,000. When we think of the tuition these young Nuns undergo, we as Protestants may well shudder at the prospect of what Lower Canada will be twenty years hence."—*Episcopal Recorder*.

What Protestants may shudder at, it is not for us to determine; but we may feel well assured that, if the devil could look up, and see what is passing in this portion of the earth, the sight of the thousands of children annually snatched from his clutches by the "Monkeries and Nunneries" of Lower Canada, would strike him with dismay, and cause a shudder to pass through hell, thus defrauding of its expected victims. But we must pass to the next item of our Protestant cotemporary's formidable Bill of Indictment:—

"In the Lower House last session, the Papal influence was brought to bear to make death-bed bequests valid."

We acknowledge the "corn;" and we are proud, as Papists, that Papal influence should have been exerted in behalf of the natural rights of the individual, and against the encroaching tyranny of the Legislature. Knowing as we do what kind of stuff a Canadian Legislature is for the most part composed of, we ought to be thankful, very thankful indeed, that there is an influence that can be opposed to it; and especially should we be thankful that that influence is exerted in the cause of justice, and of right against might.

We plead "Guilty" to the next Count also, with great satisfaction; to that of having opposed the legalisation of bigamy; and having resisted the attempt to substitute the gloom, superstition, and debauchery of a Puritanical Sabbath, for the cheerfulness, rational religion, and innocent enjoyments of the Christian Lord's Day. On both these points too, our opponent should, as a professing member of the Protestant Episcopal Church of England, take our part, and sustain our cause.

With regard to Divorce, and the doctrine of the indissolubility of the marriage union, *quod vinculum*, there is no difference whatever betwixt the doctrines of the Catholic Church, and that of which the *Episcopal Recorder* professes to be an organ. Both hold that marriage is indissoluble, and that Divorce, a *vinculo*, is beyond the power of any earthly tribunal to grant. In attacking us, therefore, in treating divorce as a *right*, which the "laws of God" allow to man, the *Episcopal Recorder*, attacks, not us, but the Fathers of his own church; and deliberately accuses the Church of England of error in her teachings. So also with regard to what, in the cant of the conventicle, is called the Sabbath. The highest authorities of the Church of England have taught the lawfulness of amusements on that day; and from the pulpit, have exhorted the people to avail themselves of the leisure afforded by the cessation from servile work, to indulge in innocent and healthy athletic exercises.

The *Episcopal Recorder* next urges against us the ceremonies of High Mass, as by him witnessed at the Parish Church of Montreal, or, as he erroneously styles it, the Cathedral. In his description of these ceremonies, he is for the most part pretty accurate; and we will once again ask permission to have a verdict of Guilty recorded against us. The church is large; on

Sundays; and other Festivals of Obligation, its interior is well filled—or, as the *Episcopal Recorder* complains—

"every seat is occupied, and hundreds are standing in the passages."

Whilst the congregation—

"appeared to be very attentive to what was going on."

In like manner we have nothing to urge against the charge, that "the Roman Catholics are very attentive to church attendance;" or that, "during every day in the week, from an early hour in the morning till evening, they are to be seen entering the Cathedral, in which they remain for some time in a devout posture, looking towards the altar." Heinous as these offences may appear in the eyes of Protestants, and to tally unlike anything that the *Episcopal Recorder* can possibly have witnessed amongst the members of his denomination, they are, we can assure him, universal in all Catholic countries.—So, too, with regard to the Confessional; we plead Guilty to entertaining the belief that Christ was neither a fool nor an impostor; and that, as a necessary consequence, when He said to His Apostles, "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retained they are retained."—*St. John*, xx., 23.—His words were intended to convey some clear, definite meaning; and that the promise to those words conveyed has been faithfully redeemed.—This we cannot call in question, without calling in question either the sanity, or the honesty of Christ; and if Protestants could prove to us that our belief in the power of the Priest to remit or retain sins, in the sense attributed to them by the Catholic Church, was folly, they would, by the same act, convince us that reason required us to look upon Christ either as a fool, or as a knave.

And, here again, the *Episcopal Recorder* must allow us to apply to him the *argumentum ad hominem*. He professes to marvel at the credulity of the Papist; is amazed "how any intellectual Protestant can become a convert to Romanism"—seeing that it is a doctrine of the Catholic Church, that, in virtue of the supernatural powers given by Christ to His Apostles, and transmitted through their successors, the Priest actually receives at his ordination "the Holy Ghost," and the power—"veluti a jure"—of remitting or retaining sin. This is what mostly appeals to the organs of wonder with which the *Episcopal Recorder* is most capriciously or partially endowed.

We say capriciously and partially; because there is a still greater marvel than that at which he marvels not at all; because there is an inconsistency, an absurdity, infinitely more glaring than which he pretends to detect in Romanists, but which seems to excite in him no amazement whatsoever, though to Papists it presents the most inscrutable of psychological problems.—That marvel is this:

"That any man should be such a fool, or such a knave—(one or the other he must be)—as to profess himself a member of a particular Church, and yet at the same time, and in the same breath to deny and ridicule what that Church teaches. Thus the *professed* Anglican, if an intelligent man, if not altogether an idiot, and therefore morally irresponsible; and if at the same time an honest man, must believe all that the Church of England by her Liturgies and Articles believes and teaches. He may not believe that his Church is infallible or incapable of error; but so long as he continues a member thereof, he must, if neither a fool nor a knave, believe that all she teaches is true. The honest man, the man with one spark of honorable or virtuous feeling in his bosom, would scorn to remain for one moment, or in appearance even, a member of a community which in his opinion demanded a lie to be accepted as a divine truth. Now let us apply these axioms to the *Episcopal Recorder*."

1. He calls himself a member of the Church of England.  
2. The Church of England in the plainest and most unambiguous language (teaches, as a divine truth, as a portion of the Christian Revelation, that the Priest has power to forgive or retain sin. The Anglican Bishop when he ordains the Priest or Minister, expressly says to him;—

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained."

Neither is it intended that this power should be unemployed; nor is it insinuated that the "Imposition of our hands" is to be looked upon as an imposition, or act of an impostor. For in its Liturgy, the Anglican Church commands its Ministers to use the following words:—

"By His authority committed to me, I absolve thee from all thy sins, in the name" &c.

No amount of quibbling, no word-splitting, or other ingenious devices to make black white, and blue no color at all, can invalidate the above language. If there be any meaning in words, the Anglican Church teaches, as divine truth, that the "Imposition" of Episcopal hands does give power to him on whom they are imposed, to "forgive" or "retain, sins."

(3) But the *Episcopal Recorder* who professes to belong to the Anglican Church; nay, who boasts that his "Is the only Church of England Religious Newspaper Published in Canada," denies what his Church explicitly teaches, and marvels that any one should be so foolish as to believe its doctrines. What then are we to think of the honesty, consistency, and logical abilities of the *Episcopal Recorder*, and of those members of the Anglican Church who accept it as an organ of their Church, and exponent of its dogmas?

In a word, we plead "Guilty" to all that the *Episcopal Recorder* in his article under review urges against "Popery in Lower Canada;" can he refuse to plead "Guilty" to the charge of gross inconsistency—which implies every thing that is intellectually and morally contemptible—that we urge against him; in that, calling himself a member of the Anglican Church, he rejects as a lie, that which his Church teaches as a divine truth?

• Conc. Trid. Sessio XIV. c. vi.

**SIGNIFICANT.**—The *Bowmanville Statesman*, one of the chief organs of the "Protestant Reformers" or "Clear Grits" of Upper Canada, notices, and comments favorably upon, the document lately given to the world as embodying the policy of the Reformers, or "Ours" of the Lower Province. The *Bowmanville Statesman* is delighted at the sight of representatives of Lower Canadian constituencies taking part with the enemies of Lower Canada, and betraying the interests which they were sent to Parliament to watch over and protect. To the *Bowmanville Statesman* such a spectacle is as pleasing as it was unexpected:—

"We were quite unprepared to see such a document emanating from the hitherto unpopular political party in Lower Canada. It candidly admits that Upper Canada has been governed against the well understood wishes of the people by a corrupt French party."

We are not surprised that the policy advocated by Messrs. Drummond, Dorion, & Co., meets with the warm approval of the *Bowmanville Statesman*; for we remember that Mr. Drummond was the introducer of the infamous and insulting clauses of the Religious Incorporation Bill;—that in the last Session of Parliament, M. Dorion, who to the disgrace of Montreal, is still one of our so-called representatives, voted in favor of those most odious clauses;—whilst the *Bowmanville Statesman* is conspicuous, even amongst "Protestant Reformers" for its hatred of Catholicity, and takes no pains to disguise its hostility to Popery and its yearnings after "Protestant Ascendancy." It was through the columns of the *Bowmanville Statesman*, for instance, that a short time ago the "Protestant Reformers" betrayed their real intentions towards us, as being—"The Repeal of the sectarian School Laws"—"Protestant Ascendancy," and the complete overthrow of the Papacy—and above all, the withdrawal of the Elective Franchise from Catholics. All these are "planks of the political platform" of the "Protestant Reformers" of Upper Canada, as given to the world through the columns of their organs of the press; it is but natural therefore that these journals should hail with joy the appearance of a document from Lower Canada which endorses their darling policy in so far as Upper Canada is concerned.

For though opinions may differ as to the effects upon Lower Canada of a repeal of the Legislative Union, there can be no doubts as to the immediate effects of such a measure upon the Catholic minority of the Upper Province. Socially and politically, the latter would be placed in the same position as that in which the Catholics of the New England States find themselves. They would be unrepresented in Parliament; and without a voice in the Legislature, they would soon be deprived of the miserable installment of justice which they hold at present in the shape of their Separate Schools. For this installment of justice, pitiful as it is, the Catholics of Upper Canada are indebted to their Legislative Union with Lower Canada, and the votes of the members of this section of the Province. This in fact is the very complaint urged by the "Protestant Reformers" of Upper, against the Catholics of Lower, Canada. Their complaint is, in the words of their organs, "that Upper Canada has been governed against the well understood wishes of the people"—[i.e., that, against the wishes of the Protestant Reformers, a system of separate schools for Catholics has been partially established]—by a corrupt French party."

There is a slight foundation of truth for this accusation against the members of Lower Canada, but, we regret to say it, only a very slight one. It is to their interference with the affairs of Upper Canada, that the Catholic minority are indebted for the little that they enjoy; but, had the former done their duty, had they manifested but half as much zeal for the interests of religion, as they have displayed for the defence of a Ministry; or if our Canadian Ministers had been as intent upon promoting the good of the Church as upon pocketing and securing their quarterly salaries, the condition of our Catholic brethren in the West would not be what it is to-day. It is because the "French party" of whom the "Protestant Reformers" complain, have interfered too little in the affairs of Upper Canada, not because they have interfered too much; because too many amongst them, when they went to Parliament left their faith behind them; and when amongst Protestants forget that they were Catholics, and behaved themselves as if they were ashamed of their religion, as if they were only anxious to avoid the reproach of being "bigots"—it is because Lower Canadian Ministers and Members of Parliament have failed in their duty towards their coreligionists, and approved themselves too obsequious to the prejudices of Protestants—that the School Question has not been finally and equitably settled; and that unfortunately a great breach has been opened betwixt the Catholics of the Upper Province and their brethren of Lower Canada, to whom by every principle of duty, honor, and interest, they ought to be united in the bonds of brotherly love. The Catholics of Upper Canada may have good reasons to complain of the "French party," not for what it has done, but for having left undone those things which it should have done.

But the "Protestant Reformers" have no such grounds of complaint. Indeed their charge against Lower Canada is, that it has done too much for the Catholics of their section of the Province; and the only grievance, or semblance of grievance, which they can make out against their political opponents is, that the latter have interfered too successfully in favor of the oppressed Catholic minority. The "Protestant Reformers" claim a prescriptive right to "wallop their own nigger"—i.e., the Papists; and resent accordingly, as an intolerable outrage, the timid and gentle remonstrances which, from time to time, the "French party" have preferred in behalf of the "walloped." It is monstrous, therefore, that Catholics in Upper Canada should make common cause with their "wallopers" against the Lower Canadians, to whose interference they owe what little immunity from "walloping" they have hitherto enjoyed.—However, if by their alliance with the "Clear Grits," or "Protestant Reformers," the Catho-





would presently arrive, though he knew that His Eminence had not the remotest intention of thus administering to His Majesty's vanity...

THE GREAT EASTERN.—The anticipations which we have expressed that the long delay necessary to really fit this ship for sea would prevent her departure for America either during this month or the next have thus far been realized.

UNITED STATES.

A STRAY METHODIST PREACHER.—Mr. I. S. Holland, of Pembroke, Christian County, Kentucky, offers a reward of \$150 for the capture and return to him of Thomas Whitlock, a Methodist preacher...

COOL IMPATIENCE.—Bishop Lynch, of South Carolina, having caused a school to be opened in a house which he had purchased for the purpose in Columbia, was lately waited upon and offered a certain sum for the building by one or two citizens...

The N. Y. Freeman's Journal attributes the difficulties under which the Sovereign Pontiff labors, to the "Holy Alliance" and its disregard of constitutional rights.

It sickens us to hear the advocates of revolutionary centralism in Europe, dilating on the necessity of "reform" in the provinces subject to the Pope.

The ancient Constitution of the Roman States embodied those great principles of free government that Catholic law, resting on Catholic conscience, had rendered possible in Europe.

These Constitutions were swept away when the arms of the first French Revolution invaded Italy, and merged the Roman States into the "Department of the Tiber."

WHERE IS PATRICK LYONS? INFORMATION WANTED OF PATRICK LYONS, who left Montreal for New York about nine years ago, and has not since been heard of.

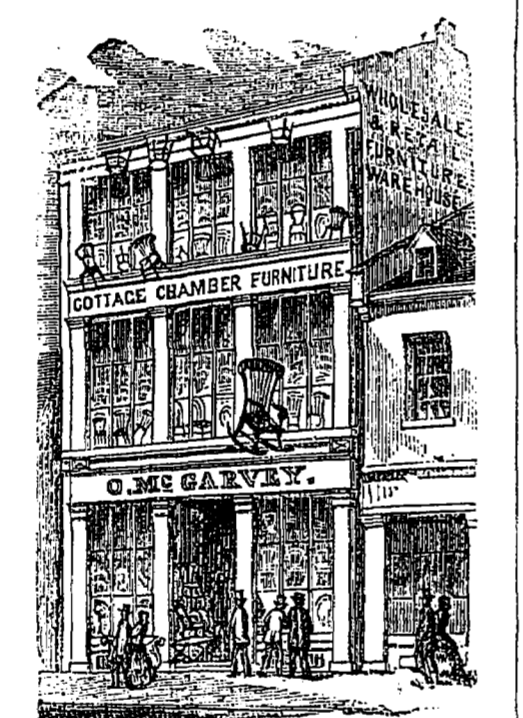
It was the Congress of Vienna, and the unholy Alliance there represented, that did violence to the Holy See; that put the Pope back, indeed, but put him back a dependent on the "Great Powers."

While the whole penetration of living Italians have been growing up, the Popes, with other Italian sovereigns, have been held to this foreign and imposed system. It is easier to lose the practical traditions of free government than to re-acquire them.

CUNNINGHAM'S MARBLE FACTORY, No. 77 BLEURY STREET.—William Cunningham begs to inform the public, and particularly those who carry on the Manufacturing of Marble, that he has opened a Wholesale Trade in addition to his large Retail business.

DAVIS' PAIN KILLER. I have used the medicine known as Perry Davis' Pain Killer in my family for the last twelve months, and have great pleasure in testifying in favor of its very valuable properties.

WAR IS DECLARED! AND TO OPEN ON MONDAY, THE 29th AUGUST, M'GARVEY'S SPLENDID STOCK OF HOUSEHOLD FURNITURE, AND NO TERMS OF PEACE, Until the present Stock is Disposed of.



THE Subscriber, in returning thanks to his friends and the public, for the very liberal support extended to him during the past nine years, wishes to inform them that his Stock of PLAIN and FANCY FURNITURE now on hand, consists, not only of every style and quality, but in such quantities as has never before been exhibited in this city.

Church, Factory and Steamboat Bells. JUST RECEIVED, ex SS, "North American," a Consignment of "CAST STEEL" BELLS, a very superior article, and much cheaper than Bell Metal.

WHERE IS PATRICK LYONS? INFORMATION WANTED OF PATRICK LYONS, who left Montreal for New York about nine years ago, and has not since been heard of.

Mr. A. KERGAN'S Select English, Commercial and Mathematical EVENING SCHOOL, No. 109, WELINGTON STREET. Number of young men or pupils limited to 12.

MONTREAL SELECT MODEL SCHOOL, No. 2, St. Constant Street. THE duties of this School will be resumed on THURSDAY, 18th instant, at Nine o'clock A.M.

Scrofula, or King's Evil, is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it.

THE Undersigned, Agent for the above First Class INSURANCE COMPANIES, is prepared to INSURE all class of Buildings, Merchandise, Steamers, Vessels and Cargoes, on Lakes and River St. Lawrence, at LOW RATES.

AYER'S Compound Extract of Sarsaparilla, the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood.

Ayer's Cathartic Pills, FOR ALL THE PURPOSES OF A FAMILY PHYSIC, are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

NOTICE TO THE CENSITAIRES OF THE SEIGNIORIES OF MONTREAL, ST. SULPICE, and of the LAKE OF TWO MOUNTAINS.

THE CENSITAIRES of the SEIGNIORY of MONTREAL as well in the City and Parish as in the rest of the Island, and also those in the SEIGNIORIES of ST. SULPICE and the LAKE OF TWO MOUNTAINS, who owe, either personally or hypothecally, arrears of Lods et Ventos or Cens et Rentas above \$100, are notified that, by the Seigniorial Tenure Amendment Act of the 4th May the said arrears are payable.

NEW YORK INSURANCE COMPANIES. COMMONWEALTH FIRE AND INLAND MARINE, Office—6 Wall Street, N. Y. CASH CAPITAL, \$250,000 SURPLUS, OVER, 40,000

MERCANTILE FIRE INSURANCE COMPANY, Office, 65 Wall Street, N. Y. CASH CAPITAL, \$200,000 SURPLUS, OVER, 50,000

HANOVER FIRE INSURANCE COMPANY, Office, 43 Wall Street, N. Y. CASH CAPITAL, \$200,000 SURPLUS, OVER, 40,000

HOPE FIRE INSURANCE COMPANY, Office, 33 Wall Street, N. Y. CASH CAPITAL, \$150,000 NETT SURPLUS, 32,537

REFERENCES: Wm. Workman, Esq., B. H. Lemoine, Esq., Wm. Saiche, Esq., Henry Atwater, Esq., Edwin Lyman, Esq., Ira Gould, Esq., H. Joseph, Esq., E. Hudson, Esq., T. Doucet, N. P., Esq., Canfield Durwin, Esq., N. S. Whitney, Esq., D. P. James, Esq., John Sinclair, Esq., Messrs. Leslie & Co., Messrs. Forrester, Moir & Co., Messrs. Harrington & Brewster, Messrs. J. & H. Mathewson.

BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, C. W. Skills made to Order Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the Province.

GROCERIES, SUGAR, & C., FOR SALE, At 43 Notre Dame Street, Montreal. TEAS (GREEN) GUNPOWDER, very fine. YOUNG HYSON, best quality. IMPERIAL. TWANKY, extra fine. BLACK TEAS. SOUCHONG (Breakfast) fine Flavor. CONGOU. OOLONG. SUGARS. LOAF. DRY CRUSHED. MUSCOVADA Sugar, very light. COFFEE, & C. JAVA, best Green and Roasted. LAGUARIE, do. FLOUR, very fine. OATMEAL, pure. RICE. INDIAN MEAL. E. W. FLOUR. DRIED APPLES. CHEESE, American (equal to English.) WINES—Port, Sherry, and Madeira. BRANDY—Plumet Pale, in cases, very fine; Martel in hds. and cases. PORTER—Dublin and London Porter; Montreal Porter and Ale, in bottles. PICKLES, & C.—Pickles, Sauces, Raisins, Currants, Almonds, Filberts, Walnuts, Shelled Almonds, Honey Soap, B. W. Soap, Castle Soap, and English do.; Corn Brooms, Corn Dusters; Bed Cord, Cloth Lines, Shoe Thread, Garden Lines, Candies, Lemon Peel, Orange and Citron do.; Sweet Oil, in quarts and pints. STARCH—Glenfield, Rice and Sated, fair. BRUSHES—Scrubbers and Stove Brushes; Cloth and Shoe Brushes. SPICES, & C.—Figs, Prunes; Spices, whole and ground; Cinnamon, Cloves, Mace, Nutmegs, White Pepper, Black Pepper, Allspice, Cayenne Pepper, Macerone, Vermicelli, Indigo, Button Blue, Sego, Arrowroot, Sperm Candles, Tallow do.; fine Table Salt; fine Salt in Bag; Coarse do.; Salt Petre; Sardines, in Tins; Table Cod Fish, Dry; do., do., Wet; Cream Tartar; Baking Soda; do., in Packages; Alum, Coppers, Sulphur, Bristone, Bat Bricks, Whiting, Chalk, & C. The articles are the best quality, and will be Sold at the lowest prices. J. PHELAN. March 3, 1859.

CATHOLIC COMMERCIAL ACADEMY, No. 19 COTE STREET. PROGRAMME OF INSTRUCTION IN THE COMMERCIAL ACADEMY OF CATHOLIC COMMISSIONERS, MONTREAL; UNDER THE DIRECTION OF

Mr. U. E. ARCHAMBAULT, Principal. Mr. P. GARNOT, Professor of French. Mr. J. M. ANDERSON, Professor of English.

The Course of Education will embrace a Period of Five Years' Study. FIRST YEAR: TERMS—ONE DOLLAR PER MONTH.

Religion; English and French Reading; Calligraphy; Mental Calculation; Exercises in the French and English Languages; Object Lessons in French and English; Vocal Music.

SECOND YEAR: TERMS—ONE DOLLAR 50 CTS. PER MONTH. Religion; French and English Reading; Etymology; Calligraphy; The Elements of French and English Grammar; The Elements of Arithmetic; The Elements of Geography explained on Maps; Sacred History; Object Lessons in French and English; Vocal Music.

THIRD YEAR: TERMS—TWO DOLLARS PER MONTH. Religion; French and English Reading with explanations; Etymology; Calligraphy; Arithmetic (with all the rules of Commerce); English and French Syntax; Sacred History; Object Lessons in French and English; Vocal Music.

FOURTH YEAR: TERMS—TWO DOLLARS 50 CTS. PER MONTH. Religion; French and English Reading, with reasonings; Etymology; Calligraphy; General Grammar (French and English); all the Rules of Arithmetic; Geography; History of Canada, under the dominion of the French; the Elements of Algebra and Geometry; Natural History, ancient and modern History; Object Lessons in French and English; Book-Keeping (simple entry); Vocal Music.

FIFTH YEAR: TERMS—THREE DOLLARS PER MONTH. Religion; Elocution, English and French; French and English Literature; Calligraphy; Book-Keeping, by Double Entry; Commercial Economy; Geography; History of Canada under the rule of the English; Natural History; Ancient and Modern History; Geometry; Algebra; Notions of Natural Philosophy and Chemistry; Vocal Music.

N.B.—As the most important lessons are the first of the morning exercises, parents are respectfully requested to send their children early to school, so as not to deprive them the benefit of any of these lessons. Parents will be furnished with a monthly bulletin, stating the conduct, application and progress of their children. The Religious instruction will be under the direction of a Gentleman from the Seminary, who will give lessons twice a week in French and English. Should the number of pupils require his services, an additional Professor of English will be procured. The duties of the School will be resumed at Nine A. M. on MONDAY next, 22d current. For particulars, apply to the Principal, at the School, U. E. ARCHAMBAULT, Principal.

A NEW CANDIDATE FOR PUBLIC FAVOR. PRO BONO PUBLICO!! THE undersigned begs to inform his friends and the general public, that he has OPENED the Premises No. 3, ST. LAWRENCE MAIN STREET, (Dr. Nelson's Buildings,) with a large and well selected STOCK OF FANCY GOODS, SCHOOL BOOKS, STATIONERY, PERFUMERY, TOYS, & C. & C. and that he is now prepared to Sell the same at LOW PRICES, for CASH ONLY.

His Stock of Fancy Goods, & C., comprises everything usually found in an establishment of the kind, including also Cutlery, Jewellery, Perfumery, Oils, Fancy Soaps, Carrings of imported Willow, Cans, do., Baskets, do., and a great variety of Toys. This Stock having been selected by a gentleman of more than twenty years experience in the trade, the style and quality of the Goods may be relied on. The STATIONERY DEPARTMENT will be found replete with everything essential to a First Class Stationery House, consisting of Writing Papers, from the lowest to the highest grades; Packet, Commercial, Letter, and Note; Envelopes, of every style and pattern; Inks, Instandes, Pens, Penholders, Slates, Slate Pencils, Lead Pencils, Pencil Leads, Rulers, Stationing Wax, Water, Wafer Stamps, Rubber, & C. & C. Ledgers, Journals, Day Books, Account Books, Memorandum Books, Bill Books, Pass Books, Copy Books, Maps, Diaries, Portemonnaies, Wallets, & C. The National Series, and a good assortment of other Books used in the City Schools. Bibles, Prayer Books, Hymn Books, and Catechisms of all denominations. Children's Books in great variety. The undersigned also announces, that in order to meet the requirements of that important section of the City, he has connected with his establishment a DEPOT for the Sale of the popular American Periodicals and Newspapers, amongst which the following may be mentioned:— N. Y. Ledger, Scottish American Weekly, Musical World, Mercury, Musical Friend, Frank Leslie's, Stants Zeitung, Harper's Weekly, Atlanticische Blatter, Picayune, Herald, Police Gazette, Tribune, Clipper, Times, Brother Jonathan, Frank Leslie's Magazine, Tablet, Irish News, Phoenix.

Metropolitan Record, (Catholic.) Youth's Magazine, Do. Church Journal, Christian Inquirer, Independent, And all the Montreal Daily and Weekly papers. Additions from time to time will be made to this department as the public demand may require. The undersigned will also receive orders for every description of PRINTING and BOOKBINDING, which he will execute with taste and despatch, and at reasonable rates. Subscribers to the various Illuminated Works and Periodicals of the day can have them Bound in a style of excellence appropriate to the work. Particular attention will also be paid to the Binding of Music. Postage Stamps for Sale. The undersigned hopes by unremitting attention in all departments of his business, equitable dealing and moderate charges, to receive, and respectfully solicits, a share of the public patronage. W. DALTON, No. 3, St. Lawrence Main Street. September 22.



AGENTS FOR THE TRUE WITNESS. Quebec—Rev. J. J. O'Connell. Montreal—N. A. Gossé. Amherstburg—J. Roberts. Antigonish—Rev. J. O'Connell. Arichat—Rev. Mr. Girroir. Belleville—M. O'Dempsey. Brock—Rev. J. R. Lee. Brantford—W. M'Namany. Cavanville—J. Knowlson. Chambly—J. Hackett. Cobourg—P. Maguire. Cornwall—Rev. J. S. O'Connor. Compton—Mr. W. Daly. Carleton, N. B.—Rev. E. Dunphy. Dathousie Mills—Wm. Chisholm. DeWittville—J. M'Fiver. Dundas—J. M'Gerrald. Egansville—J. Bonfield. East Haverbury—Rev. J. J. Collins. Eastern Townships—P. Hackett. Erasmie—P. Gafney. Frampton—Rev. Mr. Paradis. Farmersville—J. Flood. Gananoque—Rev. J. Rossiter. Hamilton—P. S. M'Henry. Huntingdon—O. M'Paul. Ingersoll—Rev. R. Keleher. Kempsville—M. Heaphy. Kingston—M. M'Namara. London—Rev. E. Bayard. Lochiel—O. Quigley. Lohborough—T. Daley. Lindsay—Rev. J. Farrally. Lacolle—W. Hart. Merrickville—M. Kelly. Millbrook—P. Maguire. New Market—Rev. Mr. Wardy. Ottawa City—J. Rowland. Oshawa—Rev. Mr. Proulx. Orillia—Rev. J. Synnot. Prescott—J. Ford. Perth—J. Doran. Peterboro—T. M'Cube. Pictou—Rev. Mr. Lalor. Port Hope—J. Birmingham. Quebec—M. O'Leary. Rawdon—Rev. J. Quinn. Renfrew—Rev. M. Byrne. Russelltown—J. O'Connell. Richmondhill—M. Teffy. Richmond—A. Donnelly. Sherbrooke—T. Griffith. Sherrington—Rev. J. Graton. Summerstown—D. M'Donald. St. Andrews—Rev. G. A. Hay. St. Athanasie—T. Dunn. St. Ann de la Pocatiere—Rev. Mr. Bourrett. St. Coluban—Rev. Mr. Fulvay. St. Raphael—A. M'Donald. St. Romuald & Etchemin—Rev. Mr. Sax. Thorold—John Heenan. Tanguish—T. Donegan. Toronto—P. Doyle. Templeton—J. Hagan. West Osgoode—M. McEvoy. Windsor—O. A. McIntyre. York Grand River—A. Lamond.

BRITISH AMERICA ASSURANCE COMPANY. FIRE RISKS taken for this Old Established Office, on terms equally as favorable as other First-Class Companies. M. H. GAULT, Agent. October 13.

VALUABLE BUILDING LOTS, BY PRIVATE SALE, On St. Gabriel Farm, On Priest's Farm, near the Mountain, On Woodland or Gregory Farm. APPLY AT THE SEMINARY. JPH. COMPTÉ, PRINCE, Procr. du Seminaire. Montreal, Oct. 27, 1859.

DRY GOODS, St. Lawrence House, 93 McGill Street, Second Door from Notre Dame Street.

JOHN PAPE & CO. HAVE just OPENED one Case of LADIES' CHEMISE HAIR NETS, all colors. Montreal, Oct. 27, 1859.

LADIES' AND GENTLEMEN'S GENERAL DRAPERY, HOSIERY AND GLOVE WAREHOUSE, THE CLOTH HALL, 292 Notre Dame Street, (West), (Fourth door from McGill Street). ALSO, GENTLEMEN'S GENERAL OUTFITTING AND MERCHANT TAILORING. STRICTLY ONE PRICE.

Best West of England BLACK CLOTHS. Brown Drab Oxford, Moscow and Beaver Cloths, &c. Cassimeres, Feather Tweeds, Doeskins, &c. Gent's fancy Flannel Shirts, Gent's L. wool Vests and Pants, Gent's Walking, Driving and Dress GLOVES. Gent's Shirts Collars, Scarfs. Gent's Coats, Pants and Vests, Fashionably got up for immediate demand. A very Select Assortment of Ladies' Mantle Cloths. Ladies' Scarfs and Polkas. Ladies' Hosiery and Gloves. Ladies' Dress Goods, Newest Styles. Worked Muslin, Sleeves and Collars in sets. Balmoral Skirts, Corsets. Linens, Long Cloths, Muslins. Table Linens, Towellings Napkins. French Cambric, and Silk Handks. Childrens Hosiery, Gloves, Booties, &c. Umbrellas, Travelling Bags, Gent's Scotch Scarfs, Wrappers, &c. The entire stock is marked off with the selling price in plain figures on each article. J. IVERS, Proprietor. Montreal, October 13, 1859.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL. Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

CHEAP WHOLESALE AND RETAIL DRY GOODS AND GROCERIES. PIERRE R. FAUTEUX, IMPORTER, No. 112, St. Paul Street, next door to Thomas Tiffin, Esq., where he will have constantly on hand a large assortment of French and English DRY GOODS, READY-MADE CLOTHING, &c., at very Low Prices.

Also, on hand, GROCERIES and PROVISIONS, to be Sold WHOLESALE only. ONLY ONE PRICE. P.S.—Mr. OMER ALLARD's friends will be glad to learn that he is with Mr. Fauteux, both so well known to the trade. Sept. 23 3m

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

CHEAP SEWING MACHINES. THE Subscriber has just OPENED his Office at No. 265 NOTRE DAME STREET, for the SALE of SINGER'S SEWING MACHINES, manufactured by himself. These Machines are adapted to Family and Manufacturing purposes, and, in point of utility, durability, and cheapness, surpass any of the kind ever offered to the Canadian public.

Mr. NAGLE has had long experience in the construction of Singer Machines, both in Singer's Factory and in Buffalo, N. Y., in which latter place he has made over \$20,000 worth, all of which have given the greatest satisfaction to the purchasers.

The following TESTIMONIALS have been received from the principal Boot and Shoe Manufacturers in this city: Montreal, July 23, 1859. We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had one in use for the last two months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind BROWN & CHILDS. Montreal, 13rd July, 1859.

We have used E. J. Nagle's Sewing Machine in our Factory for the past three 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. CHILDS, SCHOLES & AMES. Montreal, July 25th 1859. I have been using one of E. J. Nagle's Sewing Machines since the beginning of June last. It is giving full satisfaction, and I can recommend them to the public. E. THOMPSON. Montreal, July 25, 1859.

I have been engaged in the manufacture of Boots and Shoes for a number of years, during which time I have used Machines manufactured in the States and here, but consider those manufactured by Mr. E. J. Nagle the best adapted to manufacturing purposes. They do coarse and fine work equally well, and I take great pleasure in recommending them to the public. PIERRE DUFRESNE, Boot and Shoe Manufacturer 128 Notre Dame Street.

The undersigned have had in continual use, for the past three months, one of the machines manufactured by E. J. Nagle, and they do not hesitate in recommending them for general use. L. BENJAMIN & CO., Clothiers, 190 Notre Dame Street, Montreal. July 26, 1859.

I have used E. J. Nagle's Sewing Machines for the past two months in my Boot and Shoe Factory, and I find it to be all that the manufacturer claims for it—a good machine. J. LINTON, 317 St. Paul Street, Montreal. July 26.

Notre Dame Street, Montreal, July 26, 1859. I have two of E. J. Nagle's Machines in operation for the last three months, during which time I have thoroughly tested their working qualities, and feel satisfied they are all Mr. Nagle represented them to be—perfect Machines. DAVID PELLETIER.

The subscribers having used the Sewing Machines of Mr. E. J. Nagle, since the spring, are well satisfied with the work done by them, and we certify that these machines go quicker than any we have used up to the present time. A. LAPIERRE & SON. Montreal, 26th July, 1859.

All Machines purchased from the subscriber will be kept in good running order for twelve months, provided they are not damaged by accident or design. E. J. NAGLE, N.B.—Binders, Shuttles, and Needles constantly on hand, Factory over BARTLEY & GILBERT'S, Canal Basin. October

DR. ANGUS MACDONELL, 184 Notre Dame Street. (Nearly opposite the Donegana Hotel.) B. DEVLIN, ADVOCATE, Has Removed his Office to No. 30, Little St. James Street.

RYAN & VALLIERES DE ST. REAL, ADVOCATES, No. 59 Little St. James Street. PIERRE RYAN. HENRY VALLIERES DE ST. REAL. W. M. PRICE, ADVOCATE, No. 2, Corner of Little St. James and Gabriel Streets.

M. DOHERTY, ADVOCATE, No. 59, Little St. James Street, Montreal.

CHIEF AGENCY OF SCOVILL & GOODELL'S \$40 FAMILY SEWING MACHINES, GRAND TRUNK BUILDINGS, 73 GREAT ST. JAMES STREET, MONTREAL. SOMETHING NEW, COMPLETE WITH TABLE, And Sewing with Two Threads From Common Spools. ESPECIALLY ADAPTED FOR FAMILY USE



2,000 STITCHES IN A MINUTE. These Machines are warranted First Class, and fully equal to the high-priced Machines.

OBSERVE.—We invite all to bring any garment, coarse or fine, heavy or light, which we will make up at once, thus establishing the reputation of our machines—the only low-priced Machine as yet offered, sewing with two threads, and GUARANTEED NO HUMBBUG! A FIRST CLASS Family Sewing Machine at this reduced price, is something heretofore unheard of, yet we warrant them to be constructed of the best metals that money will buy, and the facilities of our manufactory are equal to the furnishing of one hundred machines per day.

We here present an accurate diagram of the double lock stitch as taken by this Machine. The stitch being magnified to show the direction of the two threads more accurately, it will be seen that the threads are firmly twisted and interlocked with each other, making it impossible to rip through every fourth stitch be cut. Clothing sewed with this stitch can never give out.

Having for some time been solicited to open a branch in Montreal, we have now complied by taking the elegant and spacious Store under the Grand Trunk Offices, opposite the Ottawa Hotel. In opening so extensive an establishment here, we but repeat the requirements of our business in other cities, and we trust we may be encouraged to place in the household of every family one of our Sewing Machines. We know by actual experience that no family can afford to be without one. The difficulty of managing other and more complicated Sewing Machines has heretofore prevented their general use in Canada: WE GUARANTEE the Management of this Machine as simple as the common Coffee Mill. Three thousand Families in the States who have purchased and used our invention during the past year, attest to the truth of all we here assert, for not one machine has been returned to us, yet we wish it, and will return the money if it does not give entire satisfaction.

ALL INSTRUCTIONS FREE at your residence or at our Establishment. Servants taught at our Rooms. We Hem any width without previous basting; Stitch, Fell, Gather, Tuck, Sew in Cord; likewise Embroider with the lightest or heaviest silk or French working cotton. You may complete your entire Fall and Winter Sewing in a few days by taking a few lessons and using one of our Sewing Machines. Indigent persons and Charitable Societies furnished almost upon their own terms. Understand us, we will sew the coarsest Bagging or the finest Silk, Satin, or Lawn upon one and the same Machine. We work from two common spools of Thread or Silk, just as you get them from the shops. Agents wanted throughout the Canadas. SCOVILL & GOODELL. September 29.

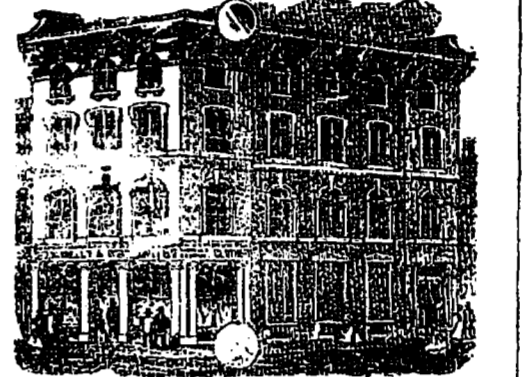
REGISTRY OFFICE FOR SERVANTS. MRS. WILLIAMSON'S REGISTRY OFFICE for SERVANTS, No. 24 ST. JOSEPH STREET, Sign of the large Spinning Top. September 22.

MRS. MUIR, 283 NOTRE DAME STREET. SHOW ROOM OPEN THIS DAY (THURSDAY) with a splendid Assortment of the FINEST and CHEAPEST GOODS in MILLINERY. Oct. 6.

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

WEST TROY BELL FOUNDRY. [Established in 1826.] BELLS. The Subscribers have constantly for sale BELLS. an assortment of Church, Factory, Steam-boat, Locomotive, Plantation, School-BELLS. House and other Bells, mounted in the most BELLS. approved and durable manner. For full BELLS. particulars as to many recent improve- BELLS. ments, warranties, diameter of Bells, space BELLS. occupied in Tower, rates of transportation, BELLS. &c., send for a circular. Address A. MENEELY'S SONS, Agents, West Troy, N. Y.

1859. SPRING AND SUMMER. 1859. GREAT BARGAINS! AT THE GRAND TRUNK CLOTHING STORE, 87 M'GILL STREET, 87



The Proprietors of the above well-known CLOTHING & OUT-FITTING ESTABLISHMENT, RESPECTFULLY announce to their Patrons and the Public generally that they have now completed their SPRING IMPORTATIONS; and are prepared to offer for Sale the LARGEST, CHEAPEST, AND BEST STOCK OF READY-MADE CLOTHING & OUT-FITTING (All of their own Manufacture) EVER PRESENTED TO THE CANADIAN PUBLIC.

Their Stock of Piece Goods consists in part of—French, West of England, German, and Venetian BROAD CLOTHS, and CASSIMERES; also fancy DOESKIN; Scotch, English, and Canadian TWEEDS, &c., &c. The choice of VESTINGS is of the newest Styles and best Qualities. Their Out-Fitting Department contains, amongst others articles, Fancy Flannel Shirts; Australian and English Lamb's Wool do.; every description of Hosiery; White, Fancy French Fronts, and Regatta Shirts, Shirt Collars, &c., of every style and quality. Also a great number of French, English, and American India Rubber Coats—Reversible and otherwise.

The whole to be disposed of at ASTONISHINGLY LOW PRICES. To give an idea of how cheap we sell our goods, we here state the price of a few articles:— Black Cloth Coats from \$4.00 to \$25.00 Tweed, Do. " 1.50 to 12.00 Vests, " " 0.75 to 8.00 Pants, " " 0.75 to 10.00

N.B.—A liberal Discount made to Wholesale purchasers. DONNELLY & O'BRIEN, 87 M'GILL STREET. Montreal, April 14, 1859.

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. EVENING CLASSES, FOR BOYS AND YOUNG MEN, NOW OPEN IN THE ROOMS OF THE ST. LAWRENCE ACADEMY, No. 95, St. Lawrence Main Street. Mr. M. O. HEALY Will attend Commercial Department. THOS. W. BALLY, Advocate, Will attend Classical Department. Ladies Taught in a Class by themselves. Mr. Healy has no hesitation in saying that, from his Course of Lectures on Book-Keeping, a Pupil of good capacity will become competent to Open, Conduct, and Close a Set of Partnership Books in about six weeks, and will receive a Certificate to that effect. Hours of attendance from half-past Six to half-past Nine o'clock P.M. Terms moderate—payable in advance. Sept. 22.

THOMAS M'KENNA, PRACTICAL PLUMBER AND GAS FITTER, No. 62, SAINT PETER STREET, (Between Notre Dame and St. James Streets), MONTREAL. BATH TUBS, HYDRANTS, WATER CLOSETS, FORCE AND LIFT PUMPS, &c. Constantly on hand, and fitted up in the best manner. Jobbing Punctually attended to. September 15, 1859.

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY. Silk and Woollen Dyer, and Scourer, 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

He will dye all kinds of Silks, Satins, Velvets, Orapes, Woolens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

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 sunning 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, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula. KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY. For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed. For Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days. For Salt Rheum, rub it well in as often as convenient. For Sores on an inflamed surface, you will rub it 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, acrid 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 flesh is heir to. Price, 25 cts per Box. Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass. For Sale by every Druggist in the United States and British Provinces. Mr. Kennedy takes great pleasure in presenting the readers of the True Witness with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—

ST. VINCENT'S ASYLUM, Boston, May 26, 1859. 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 so 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. ST. ANN ALEXIS SHORE, Superior of St. Vincent's Asylum. 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. Sisters of St. Joseph, Hamilton, O. W.