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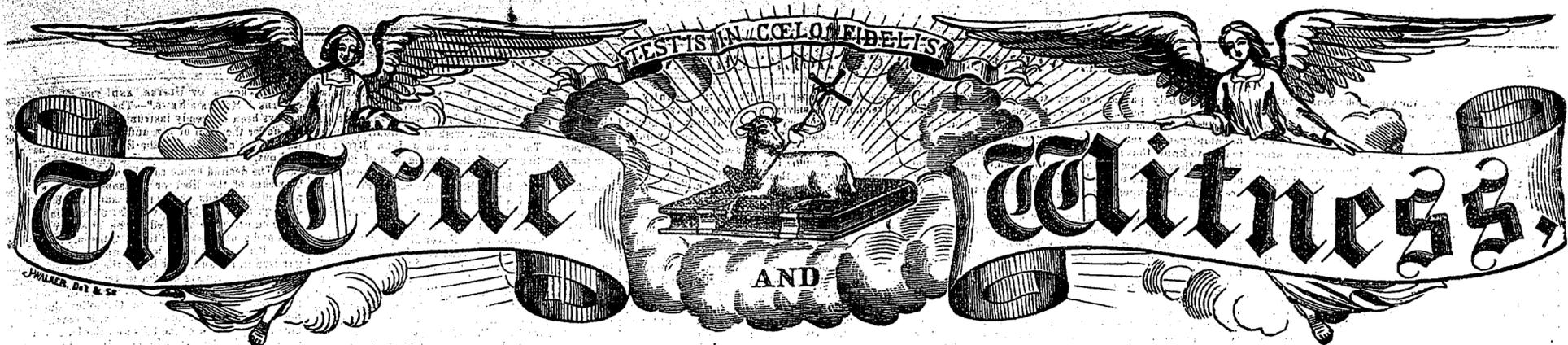
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CATHOLIC CHRONICLE.

VOL. XII.

MONTREAL, FRIDAY, NOVEMBER 15, 1861.

No. 14.

TURLOUGH O'BRIEN;

OR,

THE FORTUNES OF AN IRISH SOLDIER.

CHAPTER XXXVI.—THE FORGET-ME-NOT.

The moon shone gloriously from the soft summer clouds, and silvered the woods and towers of Glindarragh, as Percy Neville, overtaken by the nightfall in his ramble, found himself once more under the shadow of the oaks and thorns. The presence of the king's soldiers in the castle, however, in other respects undesirable, was attended at least with this good result—that no predatory invasion was any longer to be apprehended from the wild peasantry; and thus the ancient mansion and its surrounding woods were now as secure and peaceful as in the happiest time of civil quiet.

As the young invalid slowly approached the bridge of Glindarragh, he heard upon the sequestered bye-road which debouched at its extremity the rapid tread of a horse's hoof; and pausing by the battlement, he saw beneath the stooping boughs the advancing form of a horseman.

'God save you, sir,' said the cavalier, gravely drawing up upon the bridge, beside the young gentleman, and raising his hat with a formal salutation. 'I bear with me some letters for the castle—and some, if I mistake not, intended for your own hands; may I ask your name? Even as I suspected,' continued O'Gara, his question answered—'I have two letters addressed to you.'

Percy Neville, with a courteous acknowledgment, took the letters which the young priest extended toward him, and, leaning against the battlement of the bridge, as the horseman rode up the steep ascent to the castle gate, he read their contents in the bright moonlight. Sir Hugh's letter was a hurried one, and intentionally made light of his own present difficulties. In the belief, therefore, that the old knight was undergoing no more than the inconvenient formalities of a temporary confinement, the young gentleman, without much anxiety, passed on to the next. This was from his father, Sir Thomas Naville; one passage from it we shall quote; it was couched in the following terms:—

'On receipt of these, it is my pleasure you should set forth from Glindarragh, and crossing the Shannon into Clare, by which course you will be less like to meet interruption than were you to take the long road through Dublin; so to pass on for Antrim in the north, where I shall expect your arrival, as doth my honored friend, Sir John Campbell. You can get a protection from any general officer; but as Sir John is known to be a Whig, you had better not mention your exact destination. It is now high time you were settled in life. I have let my cousin Hugh know my opinion of his weakness in suffering a wilful young hussy to disappoint both him and me. Mayhap, however, it is better so. I have at present in view such an alliance as will be, in point of rank, more honorable, and no less desirable in the matter of wealth; but I will more fully unfold my purpose when we meet.'

There was nothing in this letter, one might have thought, to make the young man particularly sorrowful; and yet he was very pensive and melancholy, as he folded it again. He leaned over the moss-grown parapet, and looked sadly down upon the chafing stream, and then up again upon the broad sailing disc of the summer moon.

'And so, and so, all is ended,' he said, in regretful meditation: 'all her innocent, pretty ways—her simple kindness—the chance meetings that gave such a charm to every day—all gone and over for me. Am I never to see her again—her light step, her beautiful smile—shall I hear her voice no more, the sweetest, the softest?'

He paused abruptly, and a pang of grief and loneliness, more bitter than he had felt for many a year, wrung his heart; and if the truth must even be told, it needed the whole force of all his stoicism to restrain the tears from starting. With a bitter effort, however, he mastered the weakness which threatened to unman him.

'I little dreamed,' he said, 'the thought of leaving her would cost me grief like this. She little thinks it either—she, who never cast away a thought on me, save in simple kindness—she will forget me as lightly as she would the chance traveller whom her bounty had relieved; and I—I must forget her, too—I will forget her—if I may.—And yet,' he resumed bitterly, 'after a pause—it is, perchance, better thus—better to part thus early, and while it is yet possible, than to wait on, and break my heart. Only to think on it—sure never did dream steal away the sense like this—never did dream work such sweet and sorrowful magic.' From the moment when I saw her first, in that old orchard, which I love, and always will for her sake—when I saw her standing there, in her simple, sad, exquisite beauty, a spell was on me, which I had—which I have—no power to break—a spell which will enchain me, heart and soul, for ever. And then to think—oh, God! it is not bitter—that I, loving her thus—ay, loving, loving her to madness

—that I can never tell her this—that she can never know it.

'Pride, pride, pride—accursed pride,' he said, with the vehemence of anguish, as with a slight but expressive gesture, he struck the folded letter, which he still held in his hand, upon the battlement of the bridge—'pride, parental pride, commands me to be silent—forbids me woo to an honorable alliance, this most noble and beautiful creature—this being whom I love so fondly, so unutterably, because, alas! she is humble in fortune and in birth. And therefore must I, with all my store of love and adoration untold, part from her silently—never, most like, in all the wayward paths of life to meet her more.'

'But then,' he resumed, 'she cares not for me, that is, beyond mere simple kindness, she knows not of the love I bear her. I myself scarce knew it until now. To her this parting will be but so many last words, and one last look—to me, a struggle that wrings the very heart. But that avails not, were I to plead and pray, with all the fond love of my heart, 'tis more than likely she would refuse to hear me. I cannot now bethink me I ever marked that, in her words or looks, which could show me that she liked me; wherefore, then, say more; better to part thus, and at once, than to strive to involve her in the fate of one whom misfortune would thenceforward mark for its own—dependent upon the pleasure of an ambitious and imperious father. Ay, ay, 'tis better as it is, pride, have you triumphed, and as he spoke, he crushed the clenched hand. 'Yes,' he pursued, 'it will need much stoicism—a sore effort; but I shall not be wanting to myself—I shall leave it early, and without seeing her—I shall avoid the possibility of seeing her—I am resolved there shall be no leave-taking.'

He had hardly uttered this doleful resolution, when he heard a light footfall approaching the bridge. This little sound smote heavy on his heart—a thousand remembrances and feelings rose at its tiny summons—and in an instant all his resolves were obliterated and gone. There she came, indeed; alone, descending the steep road at the far bridge foot, her light cloak drawn about her, and her little shoe-buckles glittering at every step in the moonlight. So, after all, they were to meet before he left the old castle—and under the screen of the wild thorn, whose roots were knotted in the buttress of the bridge, and beneath the soft and melancholy radiance of the moon, Percy Neville and the simple country beauty stood together, in another minute, upon the lonely road.

'Whither are you going, my pretty Phebe,' asked Percy Neville, with a melancholy smile.

'I am going down to Nurse Eileen's, sir,' she answered, gently.

'Nurse Eileen, the good old woman who nursed you, my pretty Phebe,' he continued in the same tone; 'I feel fond of the old nurse myself, though, in truth, I could scarce tell why, unless it be, mayhap, because she loves you so well.'

The girl looked with sweet embarrassment in his face, and then turned her glance downward upon the chafing river.

'And where does Nurse Eileen dwell?' asked he, willing to prolong this chance interview.

'In the old Abbey Mill, sir,' answered she, again raising her soft, dark, melancholy eyes. 'on the border of the wood; by the river bank; in was the knight—Sir Hugh—that made it up for her—God bless him, and put her there.'

'I know it, a pretty, small, thatched house, by the river side, among the oaks. She is very happy there, I dare say,' he pursued, with a sigh. 'You and she are happy together.'

She looked up into his face with one of her own sad, beautiful smiles, but marking the singularly melancholy expression which reigned there, the smile, with all the eloquence of its modest dimples, gave place to a look of sorrow, and almost of pain, and turning her eyes pensively away, she plucked from among the moss—which covered the old battlement, one of the little blue weeds that nodded there; it chanced to be that wild flower to which poets and lovers have given the name of 'forget-me-not.'

'Give me that little flower,' he said, very sorrowfully and tenderly, after he had watched her small fingers playing with its slender stem for some minutes. 'They call it "forget-me-not," and if you give it, 'twill, indeed, prove one to me; give it to me, pretty Phebe, and it will remind me of this spot, and this hour, when I am far away, and perchance, when years are past and gone.'

With a mournful smile of perfect innocence and modesty, she held the little flower toward him. He took it, and he took her hand.

'We have been very good friends, have we not? since I came here, my pretty Phebe,' he continued in the same mournful tone, 'we have been good friends all that time, and so do not take your hand from me, for a few minutes now; for this is, perchance, the last time in my life I shall ever see and speak with you, my kind little friend, my pretty Phebe.'

In the moonlight, he thought he saw her color change as he said this. She did not speak, however, but lowered her head a little, as if to adjust her cloak, and he plainly felt the little hand he held tremble in his own.

'Does she love me—does she really love me?' thought he, as he gazed passionately upon the beautiful girl.

'Phebe,' he continued, after more than a minute had passed in silence, 'my pretty Phebe, when I am going away, as I shall be to-morrow—will you sometimes think of me, will you remember poor Percy Neville.'

She strove to smile, she tried to speak, but she could not, it was all in vain, the fountains of her full heart were unlocked—the unavailing struggle was over—and she wept in all the abandonment of desolate and bitter grief.

In an instant every colder thought and remembrance vanished from his mind. Warm, generous fervent as ever flowed from a lover's full heart, the words of passion, devotion, adoration, pledged him for ever to the weeping girl. What recked he of consequences; what cared he for the distant future. She loved him—loved him truly; he would not—he could not give her up.

What boots it to follow this scene of passionate romance through all its length. They parted, then, beneath that wild-thorn tree, pledged and promised one to the other through every chance and change of life.

CHAPTER XXXVII.—THE PARCHMENT.

Weary after a day of tedious travel, O'Gara entered the old castle-yard, as we have described, and fully impressed with the importance of his mission, hastened, spite of his fatigue, to acquit himself of his momentous undertaking. In compliance with Sir Hugh's minute directions, he selected, as his bed-chamber, the old knight's apartment, which, as we mentioned in an early chapter of this book, was situated in one of the projecting towers, overhanging the river; he at his leisure rummaged the dusty papers and parchments which filled the old press in the ante-chamber—and, at length, to his infinite satisfaction, discovered the identical deed of settlement—the precious document of which he was in search.

It is necessary to be somewhat particular in detailing his proceedings, inasmuch as he was that night destined to experience an adventure, whose consequences exerted an important influence upon the subsequent events of our history.

Having ascertained by an accurate scrutiny, the identity of the deed he had selected, as the actual document of which he was in search—he sat down before a roaring fire of turf and bog wood, in what we have called the ante-chamber or dressing-room, through which his bed-chamber was reached, and then enjoyed at his leisure such substantial reflection as his jaded condition demanded. His supper ended, fatigue began to weigh his eyelids down, and leaving the door of communication open, he placed his loaded pistols upon the table where he had supped, and, for greater security, brought the parchment itself with him into his bed-chamber, and laid it safely under his pillow upon which his own weary head was soon pressed in dreamless slumber.

He might have slept for some hours, when he became conscious, though without thoroughly awaking, that some one was cautiously moving about his bed-room with a candle, and stealthily moving the furniture, and searching among his clothes; but the sense of fatigue was so overpowering, that, although he actually opened his eyes, and saw the light shifting, and the distended shadow of a human form gliding upon the wall, he had no distinct consciousness of anything sufficiently extraordinary in the circumstance to warrant his interfering—and wanted energy to rouse himself so far as to call out and speak to the intruder.

Thus it was that once or twice he was thus partially awakened, and again relapsed into the overpowering forgetfulness of sleep; before, upon one of those occasions of temporary consciousness, he distinctly saw the face of an ugly, sinister-looking man, glide close by the curtains of his bed; the face seemed travel-soiled, anxious, and villainous, and was stooped down, under the light of the candle, as if peering in cautious search after something; there was that in the features, momentary as was the glimpse which he had obtained of them, which suggested to his mind some associations of remembered outrage and danger, with such sudden and painful power, that in an instant he felt himself thoroughly aroused.

'Who's there?' cried the young priest, in a tone of sudden alarm.

There was no reply whatever, but instantaneously the candle was extinguished. O'Gara, however, thought he could distinctly hear the sound of a cautious retreat in the outer room; and without an instant's hesitation, except so much as was necessary to feel the parchment under his pillow; he sprang from his bed, and followed the sounds: As he entered at the door communicating with his bed-room, he saw, indeed,

clearly enough, a retreating form skulking in a stooping posture from the outer room.

He stretched his hand instantly to the table for his pistols, but the fire light showed him that they were gone; his visitor had taken the precaution to remove them—a sufficiently unequivocal evidence of a sinister purpose. Glad that the intruder had, at all events, relieved the apartment of his presence, O'Gara followed to the outer door, looked forth upon the passage, and hearing nothing, contented himself with shutting the door, and turning the key in the lock upon the inside.

For some time after his return to bed, he was kept awake by uneasy conjectures and speculations as to the purpose of the visit which had thus disturbed him; and no less so by the fruitless endeavor to recall the time or the season or any of the attendant circumstances in which the countenance, somewhere or somehow unquestionably seen before, had first been presented to him. But gradually the soothing rush of waters, seconded by the fatigues of his journey, prevailed over every more exciting influence, and he once more sank into profound repose.

Perhaps it was that the agitating occurrence which we have just described made O'Gara's after-slumbers lighter and more easily disturbed; but certain it is that he was awakened on a sudden by a slight rustling at the side of the bed, and distinctly heard a soft step crossing the floor of his chamber, toward the outer room, and at the same moment a very low knocking.

His first instinct, as before, was to thrust his hand beneath his pillow. Good God! the parchment was gone! In an instant he was upon the floor; and just as he entered the ante-chamber, he saw, in the imperfect fire-light, the squat, sinister figure which had appeared by his bedside, and so unpleasantly occupied his drowsy fancy, reach the chamber door, and turning the key hurriedly in the lock, exclaim in a harsh screech:—

'Found, by ———. I have it—I have it.'

Straight at this hideous thief the young priest darted, heedless of all consequences. The villain did not wait to open the door, and make his escape upon the passage; but leaving it vacant for the entrance of his accomplice, he ran round the room, screaming, 'help!' and pursued by O'Gara in his shirt. A tall, powerful form, however, now bolted into the room, and joining in the scramble clutched the unarmed priest around the waist in his iron gripe, so tight that he had scarce room to breathe; and exclaiming in a piercing whisper—

'Now, now, Garvey—now, you idiot; now, into the fire with it. Well done; grind your heel on it; roll the red fire over it. Well done, boy. Never fear, I have him fast.'

As he thus reiterated his directions, the half-suffocated and helpless priest, to his unutterable agony, beheld the ugly familiar execute his orders to the letter. The parchment shrivelled, smoked, and smouldered; and at last he saw Garvey's foot grind its very ashes into powder.

'There now,' growled Garrett, relieving the struggling priest with a rude shove, 'our business here is done; so, if you'll take a fool's counsel, you'll just get back again into your bed; by the way, you'd have done wisely not to have left it at all.'

'You have done a foul wrong, Mr. Garrett,' said the priest, indignantly. 'That catfif there has stolen the paper from under my head, as I slept, and by your direction destroyed it. The mischief is, I fear, irreparable; but it must be answered for.'

'Get to your bed, I tell you,' retorted Garrett, menacingly: 'you are too fond of half meddling in other men's business; beware, or you'll burn your fingers at last. You have come in my way once or twice already—be prudent, and seek not to thwart me again.'

'I seek to thwart no man in the pursuit of his lawful business or pleasure,' replied O'Gara; 'but I will not submit to be robbed, and to see the property entrusted to my care destroyed, without remonstrance and complaint, where both will be attended to.'

'What I have done I have warrant for,' retorted Garrett, doggedly; 'I am armed with authority to search here for papers—to seize such as I please, and deal with them at my discretion; and thus much I will tell you, my worthy sir, there is enough in my possession to mark you for suspicion; do you hear, to involve you in correspondence with convicted traitors—so if you be wise, you will stir as little as need be at present. Above all, forbear offending those who, if provoked, may prove themselves possessed alike of the will and the power to punish you.'

Having thus spoken, with a threatening shake of the head, Garrett strode from the room, without waiting for an answer, and pushed Garvey before him, swung the door fast, and left O'Gara confounded and dismayed at this disastrous issue of his mission.

'I have nothing for it,' said he, after some minutes' reflection, 'but to return to Dublin, if

I can obtain permission to do so; and, at least, to secure my own honor against a share in this most infamous proceeding—as well as to clear my conscience by the fullest information I can give, of the reproach of having screened the villains by my silence. I greatly fear the loss is an irreparable—a ruinous one.'

Without attempting to return to his bed, he hurried through the offices of his simple toilet, with all convenient despatch—and seating himself by the fire, awaited in solitary and anxious ruminations, the arrival of the morning.

How different were the feelings with which Miles Garrett paced the floor of his chamber.—It was high twenty years since he had last passed a night in Glindarragh Castle. Sir Hugh was then a prosperous gentleman, and greeted him with all the hospitality of kindred and affection. A beautiful young bride was by his side, in all the pride of her early loveliness—glad and happy as the song of a merry lark in a summer's morning—proud and generous as she was beautiful—but, alas! too light, too vain, too fond of admiration—too open to flattery, for safety against the arts of villains; and now, how was all this wrecked and blasted—how hideous and desolate the contrast!

As Miles Garrett, in the irreplaceable excitement of his recent triumph, strode slowly through the long wainscoted apartment of which he was the solitary tenant, spite of all the exultation of his success, he felt occasionally a sudden misgiving—a pang of something like fear, if not remorse—as the remembrance of all he had inflicted—the portentous desolation which he alone had wrought, came darkly to his mind. He started, with an effort, from his haunting thought as a feverish sleeper would from a recurring nightmare—and busied his mind with projects of further aggrandizement, and schemes of future vengeance.

'The thing is done,' muttered he, as half-jaded with his own excitement, he threw himself into an arm-chair, before the expiring fire; 'done and ended; there is no need any longer to avert his fate—so, in the devil's name, let him hang now, as soon as they list. Why should I budge to save him? pshaw! this dark old room, with its accursed remembrances, rising like vapours round me, makes a mere child of me; why, in hell's name, should I, of all men, stir to save him? why should I turn chicken-hearted, and lose courage now? Curse my folly; how Talbot, and even that sneaking dastard, Garvey, would laugh at me if they knew it. 'Sdeath, let the old dog hang, the sooner the better—it's not my doing; and if it were, by ——— he has earned it well at my hands; ay, fifty times over—the insolent, dogged fool! No, no,' he continued, after a long pause, 'I'm not so weak—I am not so mean, as to help the snarling, ungrateful old libeller out of his troubles; he has turned on me twice when I offered to succour him—and 'fore God, he shall never do so a third time.—And then there's that hopeful Spaniard; well, well, no matter—all in good time. Brag is a good dog, but Holdfast is a better—and we'll see whether I'll not get the whip-hand of Colonel O'Brien yet; all in good time—fair and easy goes far in a day.'

He shook his head slowly, and smiled a pale sinister smile upon the smouldering fire as he spoke; and then bit his lip, and contracted his brows, in deep and silent thought—buried in which we shall for the present leave him.

(To be Continued.)

THE ARMAGH JURIES.

The Archbishop of Tuam has addressed the following letter to the Secretaries of the Free Press and Fair Jury Committee:—

'St. Jarlath's, Tuam,

'Feast of St. John Cantius, 1861.

'Gentlemen,—
"With mingled feelings of hope and melancholy I have read over the roll of names that compose the Committee recently formed to right the grievous wrongs so long inflicted on Ulster, and to sustain and encourage a fearless Press that dares to stand by the people amidst general apathy, if not corruption. In that roll I am glad to recognize some venerated names, who, in the past struggles of our country, established a firm claim to the public confidence. Some of them were the able and eloquent champions of every right that was wrong from the gripe of a tenacious bigotry, not by the abstract force of justice, but by the pressure of a united nation, to which it was at length obliged to yield.

"During the last ten years of treachery, of ignominy, and disaster—and the more ignominious, because Ireland, with all its real sufferings, has been continually paraded in a false light, flaunting in the tinsel of a got-up prosperity—those gentlemen have had sufficient opportunities for reflection, and they have, doubtless, come to the conclusion that every acquisition must be retained with the same weapons by which it was gained—a maxim which, in moments of excessive confidence, has been sadly forgotten by the Irish people. Yes, of the sad results of this too confiding disposition, we have witnessed two memorable instances in our time, both ending in all the bitterness of disappointment.

"The first year that followed Emancipation, would have witnessed the first complement of that measure, either in a Repeal of the Union or a total annihilation of the Protestant Establishment, were it not that court intrigues and all their seductive

disbandments dissolved the victorious confederacy... which almost the entire Catholic body was bound together.

Again, to pass over many apposite details, the fragments of the popular party collected in 1852, after twenty years of varied fortunes...

Since then we have had abundant instances of the two edged qualities of the Press and Trial by Jury. They have been both occasionally engines of the most oppressive tyranny or of the most heroic virtue.

I must confess I do not sympathize in the complaints so generally expressed of the Press, especially to the extent to which they are carried.

It is not creditable to the Press to promulgate that an honest and fearless one is a *rara avis*, neither is the assertion more creditable to the country.

Such a favourable moment for negotiation may not again occur. Be assured that England and France will not remain tranquil spectators of a contest which affects the interests, I may say the existence, of many millions of their population.

Your faithful servant, JOHN, Archbishop of Tuam.

LETTER OF W. S. O'BRIEN TO THOMAS FRANCIS MEAGHER ON THE WAR IN AMERICA

Dublin, Oct. 21, 1861.

My Dear Meagher.—I have read with much interest the speech recently delivered by you at Boston; but though I admire its fervid eloquence, and agree with many of the sentiments which it contains, I differ altogether from the conclusions which you endeavor to enforce.

I am not, indeed, surprised that you have taken up arms in defence of the Constitution and of the Union. When I first heard of the attack made by the Southern upon Fort Sumpter I felt that if I had been a resident of New York I should have said to myself—

Since the Southerners appeal to arms we must not shrink from the struggle. We will not yield to force what we might have been willing to yield to negotiation. This was the first impulse which excited the dormant passions of the North, and it is so natural an impulse that it cannot be said to merit commendation.

You have denounced as "conspirators" and "propagandists of national dishonour and of national ruin" those Americans who advocate peace. These terms can scarcely apply to me, though I am an advocate of peace.

Let us first contemplate the case in which success shall have crowned the efforts of the Unionists, and that Charleston, Augusta, Savannah, Montgomery, Mobile, Memphis, and New Orleans shall be in possession of the Federal troops.

Does not the whole course of history show that a conquered nation can be kept in subjection by the means by which it was conquered?

It is generally passed through that little angle of Italy, which still remains subject to Austria. I cannot state the exact number of Austrian troops which are employed to retain it in subjection, but I have reason to know that more than thirty thousand Austrian soldiers are now quartered in the town of Verona alone, and that the other Austrian garrisons in Italy are maintained upon a scale proportionate to this number.

Have you estimated what number of men will be required to keep in subjection a territory nearly as large as the whole of Europe, or what will be the annual expense imposed upon the Union by the maintenance of such a force?

Do you believe it possible to maintain a Republic of Government in the conquered States? If representative institutions be allowed to subsist, will not the discontent of a conquered people break out, not only in impatient murmurs, but in perpetual efforts to contract the policy of the Union?

On the other hand are you prepared to domineer over ten millions of people and their descendants through all time by the coercion of military power? Do you believe it possible to maintain the Republican institutions of the North concurrently with the maintenance of a standing army consisting of half a million of soldiers, who must necessarily be placed at the disposal of an executive chief?

These will be the results of an issue of the present contest, which shall be favorable to the North or the South. Let us now contemplate the remaining and more probable alternative. Already this unhappy war has destroyed the power and prestige of the Republic, in its relation to foreign states. Not England alone, but even the second-class powers of Europe, can now insult with impunity the divided Republic of the West.

What has been the result of all this expenditure of blood and treasure—of this fearful severance of affection—of this irrecoverable loss of power and of prestige? At the present moment it is difficult to say whether either of the contending parties has gained a single point of ascendancy in relation to the other.

Such a favourable moment for negotiation may not again occur. Be assured that England and France will not remain tranquil spectators of a contest which affects the interests, I may say the existence, of many millions of their population.

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Does not the whole course of history show that a conquered nation can be kept in subjection by the means by which it was conquered?

the property of those who live in the country. The Government, however, have constantly refused to provide any machinery for ascertaining the births and deaths in Ireland. This is one of their points. At the same time they broadly assert that the people are prospering.

The Irish Registrar-General has been forced to compute them after the English ratio, viz. births (each year) 1 in every 31 of the existing population, and deaths 1 in 45. In his Report to the Lord Lieutenant on the emigration from Ireland in 1859, he calls attention to the continued want of a measure for the registration of births, deaths, and marriages, and says:—"This country presents the strange anomaly of being the only civilized country in the world in which the births, deaths, and marriages of the inhabitants are not systematically recorded."

This is the table of the Registrar-General, which, as he says, is only an approximation, but at the wrong side:

Table with 4 columns: Years, Population, Excess of births over deaths, Emigrated. Data for years 1851 to 1861.

This table of emigration was made only up to 1859, and the population for each year calculated according to the English standard of births, deaths, and marriages. I have filled in the emigration for 1860. The population for each year between 1851 and 1861 is over calculated, as a consequence of assuming the English standard of increase. If the population in 1860 had been, as calculated, 5,988,820, this number added to 80,125, and the emigration (124,742) subtracted, would be the population in 1861.

I will now add the true table. And it will be at once seen why the Government have constantly refused to give us any statistical returns on the subject. It is calculated from the average excess found from the Irish Census, thus:—The emigration, during the 10 years, has been 1,230,986; the actual decrease of the population 787,842; the difference 443,144, gives the total real excess for 10 years; consequently, 44,314 is the average excess for each year, and which average, as determined by the emigration, occurred about the year 1854. I have assumed, like the Registrar-General, for the sake of calculation, that the excess is in a constant ratio to the existing population, and only directly affected by the emigration. But this, as we will see, cannot be the case. It must be decreasing, not only directly in proportion to the emigration, but in a rapid progressive ratio:—

Table with 4 columns: Years, Population, Excess of births over deaths, Emigrated. Data for years 1851 to 1861.

Now, from this, the following facts are evident:—The average excess of births over deaths in Ireland (taken for ten years) is 1 in 139-2 of the population for the year, or 0.71 per cent. The average increase, by excess of births over deaths, in England is 1 in 75-4, or 1.326 per cent. Therefore, the English standard of increase is 85 per cent. greater than the Irish. In Scotland, the average excess of births over deaths each year is 42,634; and the average population which produces this increase is 3,078,697. In Ireland the average increase is 44,314; and the average population which produces it is 6,170,098.—Therefore, in Scotland, a population about one-half as much as Ireland reproduces nearly as much as the population of Ireland does. In 1861 we were credited by a calculation much less than the English standard with having a population less by 179,660 persons than the true population. But this does not make the whole case of Ireland. Of the emigration from Ireland, 81 per cent. are young men and women between the ages of 15 and 45. 73 per cent. are between 15 and 35 years; and 44.8 per cent. are between 15 and 25 years; 84.2 per cent. are under 55. Consequently it is evident that for the last 5 or 6 years the excess of births over deaths cannot have been nearly so much as the average for the 10 years. Referring to the tables we see that the average excess about 1854. Therefore the excess was greater before and less since that year. Thus we see that even 787,842 does not express our decline; nor does 1,230,986 give a true idea of the loss by emigration. The aged are left behind, and are dropping like withered leaves. And the future alone can exhibit the desolation of the present.

DEATH OF THE REV. MR. O'GORMAN, P. P., ABBEYSIDE, DUNGAUNAN.—The people of Dungarvan and Abbeyside have been visited with a sad bereavement in the death of the Rev. Maurice O'Gorman, P. P., Abbeyside. This truly pious, zealous, and learned labourer in the Lord's vineyard had been afflicted with a slow but steady consumption for the last two years, and on Monday, the 14th inst., placidly resigned his soul into the hands of the Creator.

DEATH OF WILLIAM SHANNAN CRAWFORD.—This eminent and honest Irishman departed this life on Thursday the 17th inst., at Crawfordstown, in the eighty-first year of his age. It is unnecessary to dwell upon the patriotism of Mr. Shannan Crawford. He was associated as far as the memory of any one now living goes back, with every movement for the development of the natural resources of the country. He was the uncompromising advocate of Tenant Right. A large proprietor himself, he carried out on his estate the principle he wished to make legally binding on others. To him is in a great measure due the bold which the question of Tenant Right has taken upon the minds of the people and their representatives. The subject was imperfectly understood until he developed it with logical clearness and illustrated it on his own property. He represented Dundalk, and subsequently Rochdale in the imperial parliament.

IRISH INTELLIGENCE.

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DEATH OF A PAPAL VOLUNTEER.—On Saturday last, all that was mortal of a brave soldier of the Cross was consigned to its last resting-place in the church-yard of Clougher, parish of Clonduff, County Tipperary. The deceased, named John Ryan, in company with several other young men of his parish, hastened to Italy, at the call of the Sovereign Pontiff, to testify his fidelity to the See of Peter, and to defend, with his life, the patrimony of the Church from the sacrilegious spoliation of the robber King of Italy—proving that "the faith which conquers the world" was also his. Never did the inhabitants of Clonduff behold a scene so solemnly grand as the last tribute of reverence and love paid to this dead soldier of the Church on Saturday evening.

The coffin, which was draped in black, and on which was placed the Papal medal and cap, was borne to the grave by his comrades in arms, preceded by the Rev. T. O'Carroll, P. P. and Rev. J. O'Carroll, C. C. Clonduff, arrayed in ecclesiastical costume, and followed by a large number of his fellow soldiers from the surrounding parishes, wearing crepe upon the left arm, and marching in file, a vast concourse of the parishioners following in the rear, many of whom wore crepe upon their hats.—On entering the graveyard the funeral service was read by the Rev. Messrs. O'Carroll, and in a few moments the grave closed over as brave a soldier as defended the Church in the hour of its trouble. The deceased was present at the siege of Ancona, and lauded with the brigade at Cork, on its return to Ireland, in November last. In the course of a few weeks a column, surmounted by a cross with the Papal arms inscribed beneath, will be raised over his grave, which will testify to future generations that when the enemies of God assailed His Church, Clonduff sent forth its contingent of chivalrous crusaders.—*Corr. of Nation.*

A Protestant journal of this city has published with much apparent glee an article in which it states that "something very curious and remarkable has arisen about the Dublin ceremonies over the body of M'Manus," and what the curious and remarkable thing is, it professes to tell in the following words:—"In Cork the Roman Catholic Bishop is to pay the body honors, just as Archbishop Hughes did in the States; but in Dublin another spirit is at work. Dr. Cullen has absolutely refused Marlborough street Chapel for a lying in state, for a eulogium, or a Mass. He will have nothing to do with the body of M'Manus. When applied to by his Faithful 'faithfullest among,' he declined to answer their letters. He won't even see a deputation on the subject. Failing with the bishop, they turned to Father Spratt, but he seemed to have had his instructions, and also refused the use of his cathedral in Whitefriar-street. Dr. Cullen signifies, in fact, in the most marked manner, that he disapproves of the 'movement,' and disents from his Cork brother in toto as to the merits of the deceased Repealer." The statements in the foregoing extract we believe to be in many respects inaccurate, as are also many assertions and assumptions which are tacked on to them. In the first place, it is not true that "in Cork the Roman Catholic Bishop is to pay the body honors, just as Archbishop Hughes did in the States." In the next place there is no authority for saying that Dr. Cullen "disapproves of the movement"—the fact, as it seems to us, is that Dr. Cullen has no exact knowledge of what the nature of the movement is to be, and, therefore, is not in a position to give it either his disapproval or his approval. And where is he to find the necessary information? Where is the programme, and who are the moral guarantees that the programme, if considered unobjectionable, will be adhered to? Sufficient time has elapsed to permit of the definite arrangement of the order of proceeding, and of the publication of that arrangement; but no such publication has taken place, and the Archbishop, like most other men in Dublin, is uninformed of the nature of proceedings in which he is asked to take a prominent part. If the ceremonies which the Dublin Committee desire to have performed over the body of M'Manus were no more than what is usual in the case of the re-interment of a Catholic, their celebration could not be taken to imply any participation by the Archbishop in the other parts of the proceedings; but as they are of a special and peculiar nature, it ought not to surprise any one if his Grace, before taking part in them, should desire to be made acquainted with the whole of the arrangements, and should wish to have a sufficient assurance that from the plans, as laid down, no important departure would be made. We shall not enter into the question of why any special Catholic ceremony should be looked for on this occasion. The case certainly is not similar to that of Daniel O'Connell, who emancipated the Catholics of Ireland, and whose services to the Catholic Church were very important and are well known to all the Catholic world. Still, we would be very glad and not in the least surprised to see a solemn religious ceremony in our pro-cathedral of Marlborough-street over the remains of M'Manus—an honest, honourable, fearless patriot, and a Catholic, who offered up his life for his country. But as we all know how possible it is that the political opinions of the Archbishop of Dublin may not be identical with those of the late Terence Bellew M'Manus, it is not too much to say that when asking his Grace to do that which he may suppose would give him a certain connexion with the proceedings, he should be allowed an opportunity of judging for himself how far such a connexion might be held to identify him with opinions which he does not share, and with acts of which he might not approve.—*Dublin Nation.*

INLAND FOR THE IRISH.—It is a remarkable fact, not, as we recollect, noticed by him or by recent essayists on the same theme, that in the consolidation of farms consequent upon the emigration of thousands of small holders, it is the Irish farmer, the true-born Celt, who has reaped benefit, and not a stranger. The English and Scotch settlers—of whose intrusion, as some still would call it, so much has been made for political purposes—reach, after all, but a small number. It may be affirmed that the total of non-Irish farmers among our people, introduced during the existence of the incumbered Estates Court and the prevalence of emigration, does not much exceed nine hundred; and these bear a small proportion to the number of those Irishmen who have acquired additional land, often in no inconsiderable quantity either from the departure of their neighbours to America. The wealth and stability arising from the most natural and salutary reversion—for such its extent entitles it to be considered—have fallen to the lot chiefly of the Irish race the children of the old inhabitants. It is they who have been enriched by the sweeping off of their miserable fellow-countrymen. There is no foundation whatever for the complaint that the Irish soil is passing from Irish hands. That is an entirely erroneous description of what has occurred within the past eight or ten years. It would be more correct to say that the Irish soil has during this period become so consolidated in Irish hands, that there is at this moment, less likelihood of its being taken from the native race than at any previous period.—*Dublin University Magazine of October.*

One of Bianconi's teachers from Galway to Offiden, gives Mr. Thornbury, en route, who sits on the box with him, an illustration of faith and soup. Stopping at a gateway to take up a parcel from a little girl, Mike remarks to his companion:—"Did you see that little girl that brought us the parcel at the gate?" "Yes," I replied. "Well," says Mike, "she's one of the jumpers." "Jump—what's that?" "Why, one of the jumpers that went over to the black faith in the famine times for soap. I've seen fellows change their faith for a pair of breeches." "No?" I said. "Is it no you say? 'Tis yes I say," cried Mike. "There was a young Brady of Mollygallen. When the committee was giving away the clothes, he sees a pair of breeches as mightily takes his fancy. Give me them, says he, and I kiss the Bible. Well, next day when he went they'd been given to somebody else—so what does Brady do but come back again to the old faith!"

THE WRONGS OF ULSTER AND THE PROSECUTION OF THE "MORNING NEWS."—The packed jury has always been the ready instrument in Ireland, whereby, under the form of law and the false pretence of justice, the mandates of the Executive can be carried out, after the mockery of a trial has been enacted. The desired crime can be easily manufactured by means of the libel or treason-felony laws; the packed jury finds the verdict and the business is done quite as surely and with far more decorum than if the culprit were collared in the street by a policeman and sent off at once to the transport ship or the jail. Protestants being looked upon as the English garrison in Ireland, they being the petted, pampered minority, are always chosen to act upon those juries that are known in Ireland as "packed." Now, the proportion of Protestants to Catholics throughout the country being about one to six, it requires some nice manipulation of the lists and the ballots to secure a purely Protestant jury. It is like the card trick, the pea and the thimble, and various other such sleights of hand. It is perfectly easy to the initiated, so easy, indeed, that it is extremely difficult to find out where, when, or by whom the effect has been produced. The consequence is that, in endeavouring to check the evil, plunges are made sometimes in the dark, and the danger attendant upon all such attempts is no less than the ruinous one of becoming entangled in the meshes of the libel law.—How, then, is the evil to be abated? The Government could easily remove the stain and the dread of jury-packing from Ireland. The English system could be readily enforced there. English public opinion could compel uniformity of practice if it only aroused itself and pronounced its decision. But mark the risks and dangers which surround journalists in Ireland if they venture to expose or to denounce a wrong. We do not defend libel, or advocate licentiousness in the press. We merely pray attention to two cases, the merits of which we leave to speak for themselves.—*London Universal News.*

THE ULSTER JURY PANELS.—THE PROSECUTION AGAINST THE "MORNING NEWS."—A general public meeting of the Catholics of Armagh, called by the Catholic Defence Committee, was held here on Thursday evening, Oct. 25, to take into consideration their present position before the law, and their exclusion from the juries and panels, and to adopt measures in reference to the pending prosecution instituted against the *Dublin Morning News* by the Sub-Sheriff of Armagh. On the motion of Mr. P. C. M'Court, the chair was taken by Francis Vallery, Esq., T. C. The Chairman said that was the first public meeting of the Catholics of Armagh which he had attended—it was the first meeting of Catholics held in Armagh for several years—and he felt proud indeed in being called to preside over it. The cause that had called together that evening was the cause not only of the Catholics of Armagh, but of the entire province, of the entire country. (Hear, hear.) They were met to know whether they were prepared to abide by the justice of the present jury system—whether they were prepared to abide by the exclusion of Catholics from the jury box—whether they were satisfied with eighteen Catholics being summoned out of a panel of 180. (Cries of "We are not satisfied," and loud applause.) He thought not. (Hear, hear.) That was the great cause of their meeting—they knew also the more immediate and most important occasion of their being called together. They were met to defend the liberty of the press—to support the able, independent, and spirited journal which had so warmly espoused their cause, and which was now menaced with a legal prosecution for advocating their rights, and exposing and denouncing the wrong under which they suffered. (Hear, hear.) And what a wrong was that? They recollect the speech of Mr. Joy, Q. C., addressing a jury in their Court house last March, when he added insult and injury to such a degree, that the Solicitor-General for Ireland, himself a Protestant, felt called on to declare that, if there had been one solitary Catholic on the jury he dared not have made such a speech. (Hear, hear.) Could they be called men if they submitted to such a system as that? As His Grace Dr. Cullen had said, they could not dispense with the *Morning News*. (Hear, hear, and loud cheers.) It was, he believed, the only Dublin journal which had come forward to expose the exclusion of Catholics from the jury panels of Armagh. And what was the result of that exclusion? The blood, not only of Frank Hughes, who was hung twenty years ago, but of poor Murphy, shot down last year, still cried to Heaven for justice. (Hear, hear.) He had no doubt that the very thing which Mr. Hardy had done to crush them—the bringing of an action of libel against Mr. Sullivan—would prove the best means of exposing the present nefarious jury system—would induce the Government, to amend that system, so that at last in Armagh, instead of the gross mockery of a proportion of 18 to 180, they should have a fair and just proportion of Catholics on the jury panel. (Cheers.) That was the object they sought, and which they were entitled to seek successfully. They would best attain it by sustaining the proprietor of the *Morning News* in the coming struggle, in which he would fight their cause. (Hear, hear.) They owed him a deep debt of gratitude, and they should now show him and the world that they were not unworthy of their generous champion. (Loud and continued cheers.) Messrs. F. W. M'Kee and H. F. K'ee were then appointed secretaries.

Mr. James Wynne, T. C., proposed, and Mr. Charles Daly seconded the appointment of Mr. Francis M'Kee as treasurer, and was carried by acclamation. Mr. F. W. M'Kee said:—Mr. Chairman and Gentlemen, I feel great pleasure in proposing that the resolutions I shall read concerning the *Morning News* be passed. We owe this to Mr. Sullivan, the noble advocate of national feeling and Catholic principle in Ireland. And, as a proof of my statement, I have but to refer you to the letter of Archbishop Cullen, wherein he tells you how Mr. Sullivan has battled in the National cause, and is always found on the side of truth and justice. (Cheers.) I beg to propose:—"That in the conduct of the *Morning News* in this case, we recognise the firmness and fidelity that should distinguish a Catholic journal where Catholic rights are to be maintained; and we believe that it has incurred the present prosecution through no imprudence, or fault of judgment, but by its faithful and just discharge of duty, and honest desire to reform a grievance long felt by the Catholics of Ireland. Mr. Peter M'Aleary—I beg leave to second that resolution. The Chairman put the resolution, which was unanimously adopted.

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Mr. P. C. M'Court proposed the second resolution:—"That as well to maintain this contest—involving the greatest public interest—as to mark by a suitable testimonial our appreciation of the services the *Morning News* has herein and otherwise rendered to the Catholic cause in Ireland, a Central Committee be established for the purpose of collecting funds." Mr. P. Wynne seconded the resolution, which was unanimously adopted.

A subscription list was then opened, and a handsome sum was immediately subscribed. Vote of thanks to the Chairman and the representatives of the press terminated the proceedings.—*Morning News.*

THE CROWN AND BISHOP PLUNKETT'S FUND.—We have learned, on reliable information, that informations were perfected on Saturday last, before J. Kelly, Esq., Crown Solicitor for Mayo, against the Rev. Mr. Lavelle, and others, for the breaking of the Bishop's "pound." These are to be presented to the Grand Jury at the Spring assizes, and should bills be found, "bench-warrants" to be issued against the parties concerned, the affair to be tried at the ensuing assizes. Such a proceeding is hardly ever taken by the Government. Hence, its adoption in the present instance shows no less the admission of defeat on the part of the Crown than its *animus* against the priesthood of the country. Thus, the "young case" will run over a period of 12 months, if, indeed, it end there.—*Tuam Patriot.*

IRISH PROSPERITY (?)

TO THE EDITOR OF THE (LONDON) TABLET. I have already drawn attention to some significant facts: 1,230,986 Irishmen have emigrated from Ireland during the last ten years. The population of Ireland has diminished by 787,812 persons; while the population of England and the population of Scotland have both increased considerably. But this does not thoroughly represent the state of the case with regard to Ireland. 2 part from emigration, the tendency to increase, by the excess of births over deaths, is of course the principal test of

The True Witness.

CATHOLIC CHRONICLE.

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

MONTREAL, FRIDAY, NOV. 15, 1861.

TO OUR READERS.

Mr. Gillies, of the TRUE WITNESS office, is about to start on a collecting and canvassing tour through Canada West. He has full authority to receive all monies due to this office, to give receipts, and to make such arrangements as he shall deem most convenient.

It is painful and humiliating to be obliged so often, and so ineffectually, to appeal to these latter, and to remind them of their duties, and of our necessities. We would not entertain the suspicion that our subscribers, who call themselves Catholics, are radically dishonest, and constitutionally averse to the payment of their debts; we will therefore, assume as the only other hypothesis that presents itself, that it is through forgetfulness that our subscribers are so remiss; and that they need only to be reminded of their indebtedness, to be persuaded to act the part of honest and conscientious men.

The position of the independent Catholic journalist in this country, and addressing an English speaking public, is peculiar. He has, if honest, independent, and unconnected with party, nothing to depend upon except the punctuality of his subscribers. To him all the ordinary sources of emolument, which so greatly help to support his secular and partizan contemporaries, are hermetically sealed. The greater part of the commercial business in this country, which is not in the hands of the French Canadians, is monopolized by Protestants; consequently the Catholic editor has but little to expect from commercial or business advertisements. If truly independent of party, he cannot, of course, either expect, or even accept, any Ministerial patronage, in the shape of government advertisements; and thus, if his subscribers are unpunctual or dishonest, the faithful and independent Catholic editor incurs the penalty of pecuniary ruin. This is the reason why so many journals, professedly established as Catholic organs, rapidly subside into party hacks; and, subsidized either by the "Ins" or by the "Outs," betray the interests which they were established avowedly to promote, and bring discredit and ridicule upon Catholic journalism. If a Catholic public desires to have an independent press—that is to say, a press whose conductors seem to wear any man's livery, to play the part of Jack Scyphand, or to deck themselves with any party badge, with any emblem save that of the Cross—then must that public make up its mind to pay a fair price for a fair and honest day's work. If by refusing to meet its engagements towards its press, the Catholic public acts dishonestly and unjustly, it has no right to expect to be honorably and faithfully served by those whom it cheats out of their legitimate dues, and sole means of support.

As we force ourselves upon no one, so we have the right to demand, that from those who take our paper, we receive in return, and punctually, the stipulated price. We have not the vanity to suppose that we are of any very paramount importance, nor do we value our humble services at any very high rate; and yet we feel that it is very mean on the part of those who are indebted to us—and their name is Legion—to withhold from us that which which we may claim to have fairly earned. We will not boast of ourselves; but we may at least claim credit for integrity of purpose, for consistency, and faithful adherence, in good repute, and in evil repute, to every promise or pledge of our original Prospectus. We may, and very likely, have offended some by our independent course; but we defy any one to point out a single instance in which we have deviated one hair's breadth, either to the right or to the left, of the path which we originally traced out, and pledged ourselves to follow. What we are to-day, that we were years ago; independent of all parties, calling no man master, caring not a straw for personal interests of any description, and owing no allegiance, except to our Holy Mother the Church. She speaks to us through her Pastors, who represent her to us. Their voice is to us law; their friends are our friends, their enemies are our enemies; and all who, upon any pretext whatsoever, set themselves in opposition to their views, may be sure to find in the TRUE

WITNESS a constant and relentless opponent. We may be permitted to say more than this; and after a careful review of our past career, we feel that we have the right to boast, that we have wronged no man, that we have accused no man falsely; that we have judged no man unjustly. We feel that, as to the matter, or substance, we are not called upon to retract one word that we have ever uttered; and though as to form or manner, we may have often expressed ourselves too bluntly, too harshly, and have allowed our indignation at the sight of falsehood, duplicity, and mercenary treachery, to master our discretion; yet we can, with a safe conscience, assert that no one has ever found the TRUE WITNESS opposed to him, who was not, either the avowed enemy of the Church and the ally of her enemies, or the disguised traitor, conspiring against her peace, and trafficking with her foes. Upon this point we challenge contradiction.

But enough of this topic—for we feel persuaded that, though many may accuse us, and perhaps with truth and reason on their side, of errors of judgment, of unsound views on political questions, and of too great warmth of expression—no one can tax us with inconsistency, with having violated our pledges, with having sacrificed truth to popularity, or with bartering that independence of all secular influences—which, next to absolute submission to his ecclesiastical superiors should be the most precious jewel of the Catholic journalist—for party, personal, or any human considerations.

We conclude, therefore, by calling upon our indebted subscribers to settle the accounts which our Mr. Gillies is about to lay before them. Whether they will continue to support the TRUE WITNESS is a matter which we leave entirely to them, and they will, of course, do in this matter as they please; but the discharge of the arrears due, we insist upon, not as a favor, but as a right which we are determined to enforce by every means the law of the land provides. To those—and they are many—who have punctually discharged their pecuniary obligations, and have so often cheered us by kind words of approbation and encouragement, we would return our best thanks; assuring them that, if the publication of the TRUE WITNESS be continued, we will adhere to the policy, which, without a shadow of turning, the TRUE WITNESS has since its inception closely pursued; that, as we retract nothing that we have said in the past, so in the future we do not design to change, or even modify in the slightest, our course; and that, whilst the TRUE WITNESS exists at all, it will pursue the same objects as those which it has hitherto pursued, and animated by the same spirit as that by which it has always hitherto been actuated. Our object—and we say it once for all, and to obviate all possibility of misconception—is not to advocate the claims of this man or that man to a Government situation; not to make the profession of Catholicity a cloak for the peace-beggar, and needy political adventurer; but to refute the libels and mendacious calumnies of the Protestant press; to urge the claims of the Catholic minority of Upper Canada to perfect "Freedom of Education;" to oppose "Protestant Ascendancy;" to cement union betwixt Catholics of all origins; to expose the sordid artifices of those who, for their own dirty ends, are ever striving to set French Canadian Papist against Irish Papist, and the Irish Papist against his French Canadian brother; and in our humble sphere, and according to the best of our abilities, to impress upon our readers the duty of loving obedience to the Church and her Pastors, in the religious order—and in the civil order, the duty of cheerful unwavering allegiance to the Queen, and all in authority under her. Yes! it is our ambition to convince even our separated brethren, that the Papist's loyalty to his Church is not only not incompatible with loyalty to his sovereign; but that the most sincere and faithful Catholic will always be the most orderly, obedient, and loyal subject.

NEWS OF THE WEEK.

The suppression of the Society of St. Vincent de Paul by Louis Napoleon is a startling fact, which must convince us of the total overthrow of all civil and religious liberties in France, and furnishes us with abundant materials for gratitude in that we are British subjects. Louis Napoleon has, we think, in this instance overreached himself. The Society which he has suppressed is well known to, and beloved by, the people of France. It is known never to have directly or indirectly interfered in any political matters; and it is beloved for the effectual assistance to the poor which its simple but admirable organisation enabled it to afford. The hungry artisans, and the shivering orphans will soon begin to complain of the loss of their kind protectors, and will miss the familiar faces of those who, day by day, were wont to visit them in their afflictions. They will remember too, how, and by whom their friends were suppressed; and remembering this, their attachment to Louis Napoleon, and the dynasty which he foolishly believes he has founded, will not be greatly increased. Let us wait patiently, and we shall see some rather interesting complications springing out of this high handed stroke of despotism. We thought Louis Napoleon a crafty and prudent politician, though a very dishonest man; recent events suggest the idea that he is going mad.

There is little of importance by the last steamers from Europe. In Italy the state of the contending parties has not materially changed; but from the publication of an edict by the ministers of Piedmontese tyranny, threatening the Clergy with severe penalties, should they persist in their opposition to the despotism and usurpations of Victor Emmanuel, it would seem as if the Church were still very troublesome, and the conquest of Naples as far off as ever.

Austria knows not how to deal with the Hun-

garians. Poland is ready for an outbreak, and Russia is in a state of social and political fermentation. The emancipation of the serfs is evidently destined to lead to most important results; and a revolution is apparently impending in Russia, before which the horrors of that of France will seem but tame and very commonplace transgressions.

From the United States the tidings are highly important. The great naval expedition has been attended with a decided success over the Southerners, who seem to have allowed their enemies to effect their landing without any serious loss. The fleet arrived at Port Royal on the 4th, silenced the fire of the forts, whose guns were badly served, and drove the Southerners from their entrenchments with great loss of men, guns and baggage. The Northerners hold now a strong position in the seceded territory, and can effectually intercept the communications betwixt Charleston and Savannah. Their army is being licked into discipline; and we should not be surprised to see them in a very short time victorious at all points over antagonists, of whose prowess we are inclined to form but a very low opinion, from the easy victory that the Northern expedition has obtained. The losses of the latter are put down at one officer and eight men killed. If this be not a deliberate lie, the resistance offered by the Southerners must have been trifling indeed.

THE CIVIL WAR.—What will be the issue of the great contest now pending amongst our republican neighbors? This is a question one hears hourly, and to which no one can presume to give an answer.

There are however, only two issues really before the people of the Northern States. They may elect, either to save their peculiar Constitution by a sacrifice of the Union; or, the fortune of war favoring them, they may elect to preserve the Union by sacrificing their Constitution. If they prefer territory to their peculiar democratic institutions, they will adopt the latter course; but if they esteem political and personal liberty as of more importance than geographical extent of dominion, they will abandon the Union, allow the Seceding States to go about their own business; and apply themselves to setting their own house in order, and to repairing the damages caused by the storm through which they are even now passing.

The Northerners are the more numerous, have by far the larger navy, the better stuff for making sailors of, and the greater command of funds. The Southerners, as acting on the defensive only, have this advantage, that they can choose when and where to fight; but upon the whole we are inclined to think that the advantages on the side of the Northerners are so many and great, as to ensure to them the victory in the field. Yet that very victory would be fatal to the Constitution; and the success of the Federalists—as by a strange misnomer, the Northerners are styled—would be a death blow to Federation, and a Federal Republic.

The South, when conquered, would of course have to be governed like a conquered country, and by Pro-Consuls appointed from Washington. A large standing army will therefore, in case of the triumph of Northern arms, become a necessary domestic institution; and all history shows that a standing army is incompatible with republican institutions, and an elective executive. Where the hereditary principle is firmly established, a standing army is not so dangerous; but where the head of the State is elective, the head of the army, the successful general, he who can count upon the allegiance of the pretorian cohorts, will invariably be raised to supreme power by the votes of the soldiery whom he commands. A heavy debt will also have been incurred; and all experience shows that the democratic institutions of the Northern States are incompatible with faith with the public creditor. If the sponge has not yet been applied to the National Debt of Great Britain, it is not because, as a whole, the people of that country are more honest than others; but solely because even in the popular branch of the Legislature there is a strong admixture of the aristocratic element. Given universal suffrage in Great Britain, repudiation would follow in six months; and so when a large National Debt shall have been contracted by the United States, they will either have to break faith with their creditors, or to modify extensively their existing political institutions. Victory over the South will in short place the North in the position of the man who won the elephant in the raffle; whilst the condition of the South will be as that of every other conquered country, chafing under a foreign yoke, and thirsting for revenge—as that of Ireland after the Treaty of Limerick, as that of Poland under the rule of Russia.

To conquer the South, to make "order reign in Richmond," is the least difficult part of the problem which the North has undertaken to solve. When the South shall have been conquered, disarmed and brought into subjection, then and then only, will the real difficulty commence. How will the North maintain possession of its conquest? How will it deal with men who are subjects not citizens? We do not

question the power of the North; if that power be put forth, to conquer the South, and even to keep possession of its conquest by means of standing armies, large garrisons, and "a state of siege;" but we do not believe that it is possible to compel men to a voluntary Union with these whom they cordially detest. We have no doubt that the North is strong enough to govern the conquered States even as Cialdini governed Naples; but we cannot conceive even how such a mode of government in the South, is compatible with the democratic institutions of the North.—And yet in no other manner can a conquered community be governed, or held in subjection.

There is nothing new under the sun. What is, has been, and will again be. The struggle now raging has long been foreseen as inevitable by all who judge of the future from the past, and who believe that in the social, as in the physical order, like antecedents have like consequences. With a slightly different nomenclature, the civil war amongst our neighbors is but a repetition of the bloody battles betwixt the Girondists and the Jacobins of the first French revolution. The objects of the contending parties are substantially the very same; and in the respective modes of pursuing those objects, there is no greater difference than there always is betwixt the conduct of Frenchmen and Anglo-Saxons under analogous circumstances. The Southerners are fighting for the Federal principle, as did the Girondists; the Northerners are anti-Federalists, fighting (even if as yet unconsciously) as did the Jacobins, for "a Republic One and Indivisible"—for to this issue their victory must inevitably lead them, though in the heat of passion they as yet see it not. The Southerners, therefore are fighting in the cause of Federalism, of local self-government, and therefore of freedom; the Northerners in the cause of centralisation, which, must, if triumphant, ultimately lead to despotism and Caesarism. The Jacobins, no doubt, saved France by crushing the Girondists; but at the same time they made political liberty in France an impossibility. So, in like manner, the Northerners, or Yankee Jacobins, may maintain the Union, and preserve the territory of the Republic from dismemberment, but it will be at the expense of the Constitution and of freedom. The United States may even emerge from the contest more powerful externally, more formidable to their enemies, than ever; even as France under Napoleon, was more terrible in the eyes of Europe than the France of Louis Quatorze; but their internal liberties, their inner-life, that which has hitherto distinguished them from the old communities of Europe, will have passed away forever.

Or, if not conquered, the Southern States may be destroyed, and lost to the Union as St. Domingo was destroyed and torn from France, by a servile insurrection of the African races. That this may be the consummation is by no means improbable. Hitherto President Lincoln and his advisers—to their credit be it said—have refused to make the war an "Abolition War"—and have nobly discountenanced all attempts that have been made by others to provoke the blacks to take up arms against the whites. But there is a strong and determined band of Abolitionists in the North, who little care about lighting the flames of servile war; and it is very doubtful whether the Executive at Washington will be long able to resist the pressure brought to bear upon it from without, by such a band of reckless, unprincipled fanatics as are the Northern Abolitionists.

We will not reply to the Boston Pilot in the spirit or tone which he, in his issue of the 9th instant, has seen fit to adopt towards the TRUE WITNESS. We may be deficient in historical lore, and in logical acumen; we will at all events endeavor to approve ourselves his superior in courtesy and Christian charity.

On the 25th of last month we ventured to express our surprise at the language of the Pilot, and its threats against this Catholic country, which it menaced with invasion "when our victorious army returns from the war;" and we expressed our opinion that such threats were always indecorous, but doubly indecorous when coming from a Catholic journalist, who should set an example to his Protestant contemporaries, of respect for the rights of others, and for the laws of political as well as of personal morality. If the Church teach truth, then are the laws of morality as binding upon communities as upon persons; and national law, or that law which regulates the intercourse of nations, is as sacred as are those laws which regulate the intercourse of individuals. Now by his threats against Canada, which has furnished no legitimate cause, or even plausible pretext of complaint to the United States, the Boston Pilot evidently ignores this principle; and thereby not only sets a very bad example to his Protestant contemporaries, but justifies the worst acts of Cavour, Victor Emmanuel, and the filibusters of Europe.

How, for instance, can the Boston Pilot, as a Catholic journalist, consistently condemn the invasion of the Pontifical States, and the Kingdom of Naples, by the Piedmontese, whilst by implication he approves of a similar invasion of Can-

ada by "our victorious army," with the object of forcibly annexing this Catholic country to the United States? If it be not morally wrong for the people or Government of the latter to impose its detested political and social system upon French Canadian Catholics, then neither is it wrong for Russia to act in a similar spirit towards Poland; nor can Great Britain be accused of wrong-doing in having established Anglo-Saxon rule and "Protestant Ascendancy" over Catholic Ireland. If war, not for protection, not for the vindication of national independence and an outraged flag, is morally lawful on the part of the United States, then must we pronounce absolute over the most atrocious acts of European despots, and recognise the justice of the forcible annexation of the Kingdom of Naples to Sardinia; for certainly the United States have no more legitimate pretext for making an attack upon Canada, than had Victor Emmanuel for the invasion of the territories of Francis II.

The Boston Pilot asks us why, as Catholics, we loathe the prospect of annexation? and why we shudder at the idea of the assimilation of our political and social institutions to those of the United States? Our answer shall be short, and we hope to the point.

We loathe the prospect of annexation to the United States, because, the people of that country, being alien to us in blood, in language, and in religion, such an annexation could only be brought about by force, and maintained by military despotism; because it would therefore inaugurate on this Continent a political order, which has been the bane of Ireland, and of many of the fairest districts of the Western World; and because as men and lovers of liberty, because as Christians and therefore averse to bloodshed, we abhor a policy which would make of Canada a conquered country, and shudder at the thought of the brutal and bloody excesses which it would entail; and because we have before our eyes the sad example of Catholic Ireland, which has been annexed to Protestant England by the very same process as that by which the Boston Pilot proposes to annex Catholic Lower Canada to the Protestant United States.

As Catholics we shudder at the thoughts, even, of any assimilation of our political and social institutions to those of the United States; because such assimilation implies the overthrow of that noble edifice of Freedom of Education which we have with much labor built up in Canada, and the substitution, in lieu thereof, of the tyrannical and demoralising system of State-Schoolism which obtains in the United States, and which the Protestant Reformers of Canada have long labored to impose upon us. Because that assimilation implies the overthrow of our peculiar ecclesiastical system—the repeal, or important modification, of the laws by which our great ecclesiastical Corporations enjoy undisputed title to their several properties—and the abolition of the tithes; which, if not essential to the existence of the Church, are of very great importance, and could not be abolished without serious injury to the cause of religion. Because the assimilation of our social institutions to those of the United States implies the entire alteration of our marriage laws, and the introduction of the filthy and demoralising system of divorce; which strikes at the very roots of the social fabric, by reducing the union of man and woman, raised by Christ to the dignity of a Sacrament, to the level of mere concubinage. It is absurd for the Boston Pilot to prate about the liberty of Catholics in the United States. They are slaves, and the most abject of slaves, so long as they are deprived of "Freedom of Education," or compelled by law to pay for the support of godless schools, which have sent more souls of Irish Catholics to hell, than the swords of Cromwell and his soldiery sent to heaven. We do not reproach the Catholics of the United States with being subject to that odious law; for we know that resistance is in vain, so numerous, so powerful, and so intensely bigoted are their oppressors. But we do protest against their false representations of their actual condition; but we do condemn that servile bug-ging of their chains to which some of them seem to be addicted; but we do look upon their boasts about the civil and religious liberties of Catholics in the United States, as not a whit more dignified than the fawning of the well-whipt spaniel upon the hand that flogs it. Compared with the State-Schoolism of the United States—the State-Churchism of Ireland appears but a very trifling grievance. The latter has not, to our knowledge, been the cause of a single apostasy; through its instrumentality no souls have been lost to God and to His Church. But what shall we say of the Common Schools of Massachusetts? Are they not boasted of by Protestants for their efficacy in grinding Catholic souls into Protestantism? and is it not a fact that in the second, or at furthest, third generation—the descendants of Catholic parents are, in the great majority of instances, apostates from the faith of their fathers?—thanks to those very Schools towards whose support the Catholic parent is compelled to contribute, and thus to become accessory to

the damnation of his own little ones. True, the Church has made great actual progress in the United States since the commencement of the century; but what are the numbers of her children to-day; when compared with the amount of Catholic immigration? We do not undervalue the learning, virtues, and heroic constancy of the Bishops, Clergy, and Catholic laity of the United States; but we do say that for their Prelates and Pastors our neighbors are indebted almost exclusively to foreign countries, to Ireland, Germany and Canada; and that when we contrast the actual number of Catholics in the United States with that which, according to the natural laws of increase, it would have been but for the apostasy of the second and third generations of Catholics—we are struck with horror; and look upon the fortunes of Catholicity in this Continent, as furnishing matter for the most painful chapter in Ecclesiastical History.

We assert too, that in Lower Canada, Catholics enjoy a degree of civil and religious liberty unknown to any other Catholic community in the world; and that for this they are indebted, under God, to their connection with Great Britain, and the preservation of the monarchical element in their Constitution.

In proof of our first proposition we appeal to the numbers and flourishing condition of our ecclesiastical, religious, charitable and educational institutions; to the laws on our Statute Book—the horror be it said *en passant* of our Protestant Reformers, and of all who are "looking to Washington"—which secure to our Bishops, Priests, and Religious the full and secure enjoyment of their rights; and to the fact that Lower Canada is, we believe, the only country in the world in which the State has no voice whatever in the nomination of Bishops, and in which at the same time the acts of the Catholic Bishop carry with them civil consequences, and as such are recognised by the legal tribunals.—We have perfect freedom of religion, perfect freedom of education; and above all, no Lower Canadian Catholic is subject to the cruel and degrading School laws of the neighboring republic.

Our second proposition is this. That for this our happy condition, we are, under God, entirely indebted to our connection with Great Britain, and to our consequent separation from the United States. This too we undertake to prove, and by history.

It is a fact which should never be forgotten, and least of all by the Catholics of Lower Canada, that the American "War of Independence" was not only a war to throw off the unwise and unjust financial policy of Great Britain; but a war to set up "Protestant Ascendancy" on this Continent, and to get rid of the equitable and tolerant laws enacted by the Imperial Parliament of Great Britain in behalf of the Catholics of Canada. The liberty for which the patriots of the Northern colonies contended, was not merely the liberty of self-government, but the liberty "to reap their own riggers," or in other words to impose penal laws upon Papists. Thus, in the first Congress of Philadelphia an address was drawn up to the people of Great Britain, dated Sept. 5, 1774, setting forth the wrongs and grievances of which the insurgents chiefly complained, and justifying their appeal to arms. Prominent amongst those grievances was placed the Quebec Act of 1774, and the toleration thereby extended to Popery in Lower Canada.

"Nor can we suppress our astonishment," said the founders of American Independence in this historical document, "that a British Parliament should ever consent to establish in that colony a religion that often drenched your island in blood, and has disseminated impiety, bigotry, persecution, murder and rebellion through every part of the world."

We leave it to our readers to imagine what would have been the fate of Catholicity in Lower Canada had "our victorious army" been able to wrest it from the grasp of the British Sovereign; and whether with this solemn, deliberate expression of the formal principles of the American Republic before our eyes, we were not justified in expressing our abhorrence of Yankee rule, and our indebtedness to the monarchical element in our Constitution.

It is no answer to say that Great Britain acted during the eighteenth century most cruelly towards the Catholic Church in England and Ireland. We admit it. The Penal Laws of the Whigs were a disgrace to human nature; in a word, almost as bad as the penal laws of Massachusetts and the New England colonies; worse than this it would be impossible to say of them. But this does not affect our thesis, which is, that Great Britain has acted liberally, and on the whole honestly, towards the Catholic Church in Canada; and that in its worst acts, such as the sequestration of the Jesuits' Estates, it only faintly copied the acts of the *soi-disant* Catholic governments of Europe. It is no doubt true, as the Boston *Pilot* asserts, that "Catholicity flourished in Canada before England owned an inch of it;" and that Great Britain in respecting the rights of the Church has merely done her duty, and fulfilled stipulations made by Treaty.

But the Boston *Pilot* must also remember that, if Great Britain deserves no great praise for this simple act of justice, she deserves some credit for having steadily refused to break faith with Catholic Canada, when strenuously urged to do so by the Protestants of her other North American colonies; that every effort was made by the latter to compel the Imperial Government to impose upon the Catholics of Canada a system of penal laws analogous to those of Ireland; and that failing in this, the fathers of the American Republic made it one of their prominent grievances, justifying insurrection against British rule, that the King and Imperial Parliament had actually consented to treat the Papists of Canada with toleration, justice, and in accordance with the terms of a solemn international treaty.

This was the chief reason why, after the War of Independence, Great Britain still numbered Canada amongst her Colonial possessions. Not that the people of Canada loved British rule much; but that they hated Yankee rule, and the prospects of Yankee rule, more than they disliked the foreign yoke lately imposed upon them. The same causes are in operation to-day, and will be attended by the like results. The condition of political parties in British North America is to-day, in 1861, what it was in 1774.—On the one hand, we have the Protestant Anglo-Saxon party, irritated at Lower Canadian domination, and the toleration of Popery—just as the Protestants of the New England Colonies were enraged by the passing of the Quebec Act, and the refusal of the Imperial Government to assist them in setting up "Protestant Ascendancy." Baulked of their expected plunder of the Canadian Church, the patriots, or "Protestant Reformers," of the earlier epoch flew to arms; and with the aid of France, panting for revenge for the loss of Canada, succeeded in establishing their national independence; so in like manner the "Protestant Reformers" and "low Orangemen" of 1861, are casting longing wistful "looks towards Washington," with intuitive but infallible apprehension that "annexation" would furnish them with the weapons to put down Lower Canadian domination, to suppress the growth of Popery, and to "improve the French Canadians off the face of the earth."

On the other hand, there is a Catholic and loyal party which looks with horror upon the "Protestant Reformers" and their dreams of Protestant Ascendancy; and whose members, for the same reason that their enemies invoke, loathe, and shudder at the idea of, Yankee annexation. This party is opposed to "annexation," because such a measure would be deeply injurious to the cause of religion, and fatal to the nationality of the French Canadians; and it is loyal to the Imperial Crown, and attached to British connection, because in that Crown and connection it sees the best guarantee against the curse and degradation of Yankee annexation.—Every feeling by which men can be actuated urges Catholics to resist the schemes of the "Protestant Reformers" and to oppose everything which may tend to assimilate their political and social condition to that of the United States. Honor, liberty, love of country, and of religion all appeal to us; and with such motives, so many and so holy, to urge us to action, the *Pilot* may be sure that his "victorious army," should it be rash enough to hazard an attack upon Canada, would meet with as warm a reception as it met with from the Southerners at the ever memorable Bull's Run.

The most forcible condemnation however of the principles advocated by the Boston *Pilot* is to be found in the following fact—to which we beg respectfully again to direct his attention.—We have in Canada some who are looking forward to Annexation with the United States, and who would receive "our victorious army" with open arms. But these are to be found, exclusively, amongst the avowed enemies of the Church, amongst the most rabid of the "low Orangemen" and the most violent No-Popery demagogues of the West; and amongst the Rouses or demagogues of Lower Canada who believe in the Gospel according to Jean Jacques, and whose confession of faith is that of the infidel cut-throats of '93. These are the only allies or friends whom "our victorious army" would meet with in Canada; and we leave it to the *Pilot* to judge if such men are appropriate allies for one who calls himself a Catholic.

LOSS OF THE "NORTH BRITON."—This fine vessel, homewards bound, was wrecked on one of the Perroquet Islands—a cluster of dangerous rocks between the north coast of Anticosti and the mainland—on the morning of the 5th inst., about 1 a.m. Soon after striking, the vessel went down; but the crew and passengers, amongst whom were Sir A. McNab and Mr. Vankoughnet, were fortunately saved. Immediately that tidings of the disaster reached Quebec, the government steamer *Napoleon* was dispatched to the relief of the sufferers.

Of the causes which led to this accident we have no particulars; but it is certain that the frequent loss of the vessels of the Company to whom the *North Briton* belonged must be in a great measure the result of bad management somewhere. The *North Briton* was, as appears by a letter published in the Quebec *Chronicle* before the accident occurred, much too deeply laden, and her condition excited the comments of those who saw her when she sailed from Quebec. The matter will, however, we suppose, be thoroughly looked into by the proper authorities; and in the meantime it is most prudent to refrain from pronouncing any opinion on the causes that have led to the loss of so many of our Ocean Steamers. The reputation of the Line is, however, irretrievably ruined; and we would caution every one against committing either his person or his property to the care of a Company whose vessels are meeting with such incessant disasters.

On Thursday 7th instant, His Lordship the Bishop of Tloa, Administrator of the Archdiocese of Quebec, consecrated the new Church of St. Laurent, on the island of Orleans. The ceremony was most imposing, and must have been highly gratifying to the good Catholics of the parish, by whose energies the new Church has been brought to a state of completion.

His Lordship, the Bishop of Kingston, passed through this City on Wednesday last *en route* for Quebec.

"Where are our strong-minded women now?" is a question pertinently put by the *New York Herald*. The same journal thus comments:—

"But a very short time ago, there was no end to the clamorous caterwauling of the would-be heroic females, some of them in short dresses and long pantaloons, who hungered and thirsted after their share in the management of the white and black interests of the nation. What has become of them all? Where have they gone to? Why do they not form themselves into a great Amazonian brigade, and bear their part in the fatigues and toils of the present war? Or, if they are not quite able to fight, why, at least, do they not take their places in the hospitals, and around the ambulances, which are the necessary accompaniment of armies and of battles? Let them go, all of them, to the seat of war and bind up wounds, soothe the sick, and make themselves useful in the hour of their country's need."

To this invitation we expect no very speedy reply from the "strong-minded women" aforesaid. If we want women who, gratuitously, shall devote themselves to the service of their suffering fellow creatures, we must look amongst those who are actuated, not by a spirit of philosophy or of pride, but of meekness and christian charity, and whose ruling passion is, not love of humanity, but love of God. Such are not to be found amongst the "strong minded"—whether of the virago, hard featured angular class, who wear spectacles and short hair, give public lectures on morbid anatomy, physiology, and sociology, and who affect scepticism and the bifurcated garment; or, of that less physically repulsive class who, conscious of well-turned ankles, and a pretty figure, take advantage of short clothes and bloomer trousers to publish their gifts of nature to the world. These are not the raw material out of which Sisters of Charity can be improvised.

We should be sorry to appear even to undervalue the services of a Florence Nightingale; we would not like to be suspected even of an indifference to her many natural virtues, which have endeared her to her countrymen and countrywomen, and embalmed her name to all posterity.—But if we would have Sisters of Charity, if we really desire to have a constant supply of Florence Nightingales on hand, we must have recourse to Popery, and to the Catholic Church, for under no other system can they thrive.—Florence Nightingale was an exotic in Protestantdom, a beautiful exotic and the Protestant world marvelled at her accordingly. But in the Catholic Church such flowers are indigenous, springing up, blossoming, and coming to maturity in every quarter, and with never ceasing profusion. They form the ordinary flowers of our *parties*; and it is because they are so common that their beauty is despised, and their merits undervalued by an ungrateful and inattentive world. "Strong-minded women," thank God, do not, cannot grow in such a soil as that which affords support and nourishment to the Sisters of Charity; and perhaps the necessities of the war may induce Protestants to think more favorably of that system of horticulture which alone can furnish them with that of which they now so greatly stand in need.

PRESENTATION TO THE REV. EDWARD BAYARD, PASTOR OF ST. PETER'S CHURCH, LONDON.

On Sunday evening, the 27th ultimo, the following Address was read by the President of the Society of St. Vincent de Paul, and the presentation of a beautiful silver-headed cane, neatly and appropriately engraved, took place in the school-house.

The Rev. gentleman was deeply affected during the reading of the Address.

To the Rev. Edward Bayard, Pastor of St. Peter's Church, London, C. W., and Treasurer of the Society of St. Vincent de Paul.

Rev. Sir—As you are about to give up your onerous duty as Treasurer of our beloved Society, of which you are the Spiritual Director, we, in behalf of the active members of the Society, beg to express the deep regret we feel at your departure from us, and to thank you for the unceasing zeal and assiduity, with which you discharged your duty. When we take into consideration the many calls that you, as Pastor, have had upon you, the time devoted by you to our Conference has been great indeed. Your kindness and benevolence to our highly prized Society, particularly the humble follower of our Holy Patron, St. Vincent de Paul.

In expressing the regret which we feel at your departure, and the gratitude which we owe you for the many favors received, we would present you, in the name of the active members of our Conference, with a small token of our love and esteem. We trust that this Gift will be acceptable to you, not for its intrinsic value, but for the love and esteem in which its donors hold you.

Rev. Father, it would be superfluous on our part, after the respectful address already presented you by the congregation, to offer any remarks in further reference to your removal from our midst by our beloved Bishop, as His Lordship this day publicly thanked you for your faithful discharge of your duty. This tribute to your worth and zeal from your venerated superior must be a consolation to you in your sorrowful departure from us.

We ask a remembrance in your pious prayers, as we shall ever think of you in ours. Adieu, Rev. Father, you carry with you, not only the affections of the members of the Society of St. Vincent de Paul, but also those of the entire congregation, a fact not hitherto known in the ecclesiastical records of London.

May God in His infinite mercy grant you a long and happy life to fulfil your holy calling, is the humble but earnest prayer of this brotherhood.

(Signed) JOHN KEARY, President. JOHN McLOUGHLIN, Secretary.

tion. We are all working for the honor of our Holy Patron and the glory of Almighty God.

You have, my dear friends, lightened my labors by your attention to the temporal wants of the poor, for which God will surely reward you. When offering the Holy Sacrifice of the Mass I shall always remember your excellent Society.

Once more, my good friends, allow me to return you my most sincere thanks for your very flattering Address and good sentiments.

BROTHERS OF THE CHRISTIAN SCHOOLS.—At a general chapter of the Order of the Christian Brothers held lately in Paris, amongst other important business transacted, Brother Facile, for many years Provincial of the Order in America, was elected Vice-General of the Institute, and Brother Taribe (late Brother-Director in Montreal) appointed Provincial in his stead. This change is a very important one. Brother Facile, during his long term of office, has governed the brotherhood in America with consummate prudence and ability, and, as a consequence, the Order has spread and flourished to an amazing degree. Few men are more largely endowed with administrative powers than the venerable Brother Facile, but his great abilities are hidden under the humble garb of a Christian Brother, and exercised only in the internal affairs of his Order, so the world knows nothing of them, fame is silent on his merits or capabilities, and he pursues in the sheltered path of Christian humility the calm and even tenor of his way. Oh! how beautiful is such a life, how dear to the angels of heaven and the faithful on earth! States and kingdoms are convulsed by the throes of ambition. Statesmen and legislators, nay, eminent judges, are carried away by the desire of personal aggrandizement, not so the rulers of religious orders—not so the chief men among the Christian Brothers—chief only in virtue and in wisdom, influenced only by the single motive of the love of God and the good of religion. Yet do they wield a more powerful engine than any at the command of statesmen. They are forming the mind, the opinion of millions of Catholics throughout the world, and planting seeds which, grown to maturity, will influence the affairs of states and kingdoms opposing a barrier, we may reasonably hope, against the infidel tendencies of the age, and the all-subverting doctrines of revolution. The government of a teaching order so widely spread as that of the Christian Brothers is of vast importance to the Catholic world, and judging by what Brother Facile has done in America, we think his promotion to the high office of Vice-General will be of great and general advantage. We must crave the good Brother's pardon for bringing his name before the public, knowing that human praise or public notice gives no pleasure to those of his Order, but we could not allow him to leave the New World to enter upon a new and still more arduous career, without a word of grateful acknowledgment on the part of American Catholics.—N. Y. Tablet.

SPINED CORONA.

"Go forth ye daughters of Zion, and see bring Solomon in the diadem wherewith his mother crowned him in the day of his espousals, and in the day of his heart."—CAN. OF COR. iii, 11.

Behold the crown the mother love,
To press upon the noble brow,
Of him whom with a mother's love,
She loved so lovingly I trow.

'Tis woven from the lovely rose,
But still the thorns are left thereon,
Like rays of purest gold it glows,
Or waves that moonlight plays upon.

'Tis set with ruby dew-drops fair,
That tremble on each crescent spine,
Gems stolen from the brow and hair
Of lowly Beth'lem's child divine.

'Tis mercy's diadem beidight
With mercy's dew-drops ta'en from be'ven,
That glancing with celestial light,
Tells us of heavenly pledges given.

SACRADO.

HOUSE RAILWAY.—The cars for the City Horse Railway have arrived at Rouses' Point, but will not be brought on to this city until the stables and the equipments are ready. The stables, which are located at Hochelaga near the Longueuil Ferry, are designed to hold 44 horses, and will be furnished in a very substantial manner.—Montreal Herald.

THE LATE STORM.—The damage done by the recent gale to the shipping on the river is very serious. A mercantile house here received, yesterday, advices that there are not less than from eight to ten ships, and twenty to thirty schooners ashore below Quebec. The losses of property, and in all probability of life also, it is to be apprehended, will be very great, and make this a memorable year of nautical calamity.—Transcript, 12th inst.

A SERIOUS MATTER.—No WEDDINGS.—When the day of the arrival of our new Governor General, Lord Monck, was fixed for the 14th inst., all Marriage Licenses signed by Sir Edmund Head, in the hands of the various Agents throughout the country, were drawn in, in order to receive the signature of Lord Monck. Our new Governor, however, failed to arrive on that day; and the consequence was that for quite a period there was not a single Marriage License to be obtained in the country! Here was a pretty kettle of fish! Wedding days appointed—all arrangements made—"fixings" all ready—but not a license to be procured!—In several cases, serious results promised to follow this unfortunate state of affairs; and some weddings had actually to be postponed in consequence. Several couples, however, were united on giving the bond required by the Government—the license to be filled up when obtained; but some agents refused to sanction this plan. A few days removed all the difficulty, however; and the smiling agents throughout the country are fully prepared to supply all the wants of enterprising bachelors in this respect. So says the Gait Reporter of November 1.

MONTREAL WHOLESALE MARKETS.

Flour.—Fine \$4.10 to \$4.20; Super. No. 2, \$5.00 to \$5.20; Super. No. 1, about \$5.25 to \$5.30; Fancy \$5.50 to \$5.75; Extra \$5.80 to \$5.95; Superior Extra \$6 to \$6.40.

It is difficult to quote Flour, there being no buyers at above rates for No. 1. We hear of lots offered at \$5.20.

Bag-Flour per 112 lbs.—Spring Wheat Flour \$2.60 to \$2.70; Fyfe Wheat, or Black Sea Wheat Flour \$2.75 to \$2.80.

Ontnnt per bbl. of 200 lbs.—\$4 to \$4.10.

Wheat.—U. C. Spring ex cars, \$1 to \$1.05 per 60 lbs; about \$1; White, \$1.17½ to \$1.25, the latter about.

Yesterday afternoon there were perhaps twenty sellers and only one buyer of Wheat, and he, for want of freight, only buying to a limited extent. Of course the turn was decidedly in his favor and we quote sales of White Winter at \$1.17½. Wheat coming at this season in car-loads is under every disadvantage. Consignees do not like to incur the expense of storage, expecting to sell every day, and yet the demurrage soon amounts to more than the storage. The heavy demurrage, and the rapid maturing of short drafts, force consignees to accept whatever price they can obtain. There have been sales of Spring Wheat, ex cars, at \$1 for Oats, \$1.02½ for Ordinary, \$1.05 for Bright, and \$1.06 to \$1.07½ for Golden Drop.

Barley—48 to 50c. per 50 lbs. Very dull.
Corn per 56 lbs.—54c to 55c. Nominal.
Oats.—No. wholesale transactions.
Peas per 68 lbs.—60c to 70c. No transactions.

Ashes—Pots \$6.50; Inferiors 5 to 10c. more.

Pearls \$6.70 to \$6.75.

Pork—Mess \$15 to \$16. Prime Mess, \$13 to \$13.50. Prime, \$12 to \$12.50. Dull.

Butter—Grense, nominally 8 cents, but unsaleable. Ordinary to good, 9 to 12c. Choice Dairy, 13c. No wholesale transactions.

Cheese—5 to 7½ cents.—Montreal Witness.

Married,
In this city, on the 12th inst., at St. Patrick's Church, by the Rev. Mr. Dowd, Mr. Patrick Jordan, to Miss Mary Ellen Finlay, eldest daughter of Francis Frederick Finlay, Esq., all of Montreal.

Died,
In this city, on the 12th inst., of croup, Joseph Michael, only child of Mr. Joseph McCaffrey, printer, aged 13 months and 16 days.

In Picton, C. W., on the 10th October, of Bronchitis, aged seventy-one years, nine months and fifteen days, Rose Ann, daughter of the late James Park, Esq., Ayrshire, Scotland, and wife of W. H. Gray, Esq., late Barrack Master, first-class, Montreal, Canada.

At Sydney, Australia, on the 31st July, at his residence, Paradise Place, Strawberry Hills, Mr. James Beatty, aged 72 years, formerly of Enniskillen, County Fermanagh, Ireland, and father of Mr. John Beatty, of Montreal.

In this city, on the 10th instant, Anne Ryan, aged 38 years, wife of Michael Shelley, Commercial Hotel, 99 Craig Street.

At Quebec, on the 7th instant, John Nolan, of Diamond Harbor, Beef and Pork Inspector, aged 60 years.

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AN ADJOURNED SPECIAL MEETING OF THE ST. PATRICK'S SOCIETY will be held on MONDAY EVENING next, for the purpose of taking steps for the erection of a St. Patrick's Hall.

By Order, M. F. GOLOVIN, Rec. Sec. Nov. 15, 1861.

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

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EVENING SCHOOL.

A. KEGAN'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.

NOTICE TO CONTRACTORS.

PROPOSALS will be received to the TWENTIETH NOVEMBER next, for making the Staircase, and Plastering the Ceiling and the Walls, Finishing the Gallery, and Painting the Roof of the Church of St. Patrick of Sherrington. The Trustees will not be bound to receive the Lowest Tender. Two good and sufficient Securities will be required.

For Plans and Specification apply at the Presbytery of the Parish of St. Patrick of Sherrington. By Order of the Trustees. Montreal, Nov. 1, 1861.

FOREIGN INTELLIGENCE.

FRANCE.

The hostility of Louis Napoleon to the Church is evidently on the increase, and the breach betwixt the Government and the Catholic Clergy is becoming wider every day. On this subject the correspondent of the *Weekly Register* writes in the following terms:—

You have no idea of all the annoyances practised against those who are suspected of *Clericalism*. Allow me to quote to you a few specimens of it; for it is the foreign press alone which can publish them, and serve to repress it. M. de St. Pierre, Sub-Prefect of Rheims, was to receive the Cross of the Legion of Honor.—Not having received it, he asked for some explanation from the Minister, and it was answered him.—“It is because we have had accounts of you. You go to Mass, and you have even been seen to receive Communion. You must choose between the Cross and your Easter duty.” M. de St. Pierre has preferred the Cross of Christ to that of Napoleon; but all do not choose so well. M. Cochlin's name is known in England. That eminently honorable man, who spends his whole fortune in good works, had built a church on his estate, near Corbeil, and he wished to have in it a seat for his family. It took a year to secure this unfortunate seat, and, when the grant came before M. Roulan (the Minister for Public Worship) for approbation, it was rudely rejected, because M. Cochlin writes in the *Correspondant*; which, by the way, is to contain in its next number, an article by the Prince de Broglie, on the famous maxim, “A free Church in a free State.” I have not yet seen anything written in favor of the temporal power of the Pope, which seemed to me so neat and conclusive. But let us return to our big Rouland. He has proposed to the Council of State to abolish the order of nuns, called “*Dame de l'Union*,” whose chief house is at Douay. M. Gomel, who had to report on the matter, concluded that it could only be done by a decree, because they had been authorised by the State, before 1825. “You can find some flaw in the authorisation of 1825,” answered the Norman Minister. The Council refused to commit this piece of pettifoggery; but Rouland, in spite of the opposition of the Douay municipality, has, from his own authority, dissolved the community of that town, and no journal has even dared to make known that illegal and savage act. I was well informed, when I warned you, in my last letter, that the Conferences of St. Vincent de Paul were threatened. However little esteem I feel for M. De Persigny, I did not think he would have alleged, for that act, a law of 1792, proposed by Danton! Persigny was spoken of as a clever sergeant, who had a few lucky ideas. He turns out now to be a mere corporal, who throws his plates out of the window when he has dined.—He is going to be named Duke of Chamaraude, and Cardinal Morlot is to be made a Count of the Empire. There is a great talk also of re-establishing the Corps of Court Pages. All this will not deliver us from the food crisis, nor from the industrial and financial crisis into which we are only entering.

The *Augsburg Gazette* says:—“The measures taken against the Society of St. Vincent are very significant, for it is a blow struck at the Clergy. The Minister of the Interior breaks one of the Clergy's chief weapons, and seeks to make it powerless. Is not this a sign that the Government contemplates some step which is sure to meet with the opposition of the Clergy? This can scarcely be any other step than the final solution of the Roman Question, which will undoubtedly agitate France much more deeply than at first sight seems likely. The conviction acquires strength daily that the fall of the Pope's Temporal Sovereignty will necessarily involve a modification of the position of the Pope towards the Clergy of the several Catholic States. A Government will scarcely concede any but honorary rights to a Pope dependent on a foreign and perhaps hostile Power. The revolution will spare the Pope's Spiritual Power just as little as it has spared his Temporal Power. But these changes affect only the externals of the Church; far more serious are those internal disturbances by which the Church is threatened.”

The above is the view of the Protestant *Augsburg Gazette*, but by others a different interpretation is approved, and they think the dissolution of the Society of St. Vincent de Paul is a concession to “disciplined democracy,” partly to atone for the delay in the execution of the plot for the destruction of the Papacy, and partly because the blow struck at the Society of St. Vincent will be accepted as a satisfaction for some measures against the Revolutionary societies, which the Emperor contemplates.—*Tablet*.

It is said that the Senate will be convoked early in December to deliberate on the partial reform of the Constitution, with a view to placing it on a wider basis, so as to allow more latitude to the members of the Legislative Corps in the discussion of the Budgets. The financial condition of the country is certainly and avowedly far more cheering. The responsibility of this condition is too much for the Government to assume on itself alone, and the Emperor naturally desires that the representatives of the nation should take their share of it.

The circular of the Minister of the Interior to the Prefects on the suppression of the Provincial Councils of the Society of St. Vincent de Paul is still warmly commented on by the press both of Paris and the Departments. The cautious *Journal des Debats* publishes an article on the subject from the pen of M. Prevost-Paradol. “We in no manner,” observes the writer,

“Undertake the defence of this society, nor do we pretend to guarantee that it has never departed from the observance of its rules. But it is sufficient to glance over these rules to reduce to their just value a considerable part of the charges under which it has succumbed. It was, for instance, reproached with giving an exclusive character to its charities, and employing them for the propagation of its religious tenets. Nothing would be more legitimate than such conduct; but the reproach is unfounded, and if the

Society of St. Vincent de Paul exacted the profession and the practice of the Catholic religion from all who wished to join it in order to relieve the indigent, it exacted nothing of the kind in exchange for its acts of benevolence.—It relieved Protestants, and still more the followers of that religion so common in France, and which consists in having none. The Society of St. Vincent de Paul was accused of being the instrument of the clergy, whereas, on the contrary, it always kept aloof from all influence, administrative or ecclesiastical. No priest was at its head, and its conferences always wished to remain distinct from the parochial charitable committees as well as from the *Bureaux de Bienfaisance*. Finally, it was accused of mixing in politics, and we do not pretend to say that its members had not political opinions, or that these opinions agreed generally with those of the Government or our own; but the most positive of its rules was the prohibition of anything approaching to politics being mixed up with works of Charity. It is owing to this prudent prohibition that the Society of St. Vincent de Paul has, up to the present time, successfully passed through our civil troubles; and it carried this rule so far as to abstain from making any collection in its body for the victims in Syria or for the Peter's pence. But, we are told, the Society is not dissolved; the Government only desires to recognise it. We are aware that this is the name given to the measure, and that official language is rarely confounded with the common language of mortals. Silence, for instance, is not imposed on the press; it is only ‘saved from its own excesses.’ The freedom of elections is in no way interfered with; the electors are merely protected against error and lies, &c. We know this vocabulary well, and they who now use it have not invented it.—They have found it open on the table where for the last sixty years are registered the acts of our ephemeral Governments. They turn over its leaves in their turn, and according to all appearance they will so bequeath it to their successors. But the abuse of words does not alter the nature of things; and to take from the Society of St. Vincent de Paul the General Council which maintained its rules, and the Provincial Councils which distributed its funds, is purely and simply to dissolve it. There may still subsist isolated associations, which can place if they so desire it, their acts of beneficence under the patronage of St. Vincent de Paul; but the community of spirit and of action which existed between them has disappeared—the moral being has ceased to exist.”

The Conferences of St. Vincent de Paul distributed in France more than two millions of francs (£80,000) yearly, in the shape of every kind of relief. It is real madness on the part of the Government to cut off such a resource at the time when winter promises to be so severe. But passion guides men more than interest. M. Baudouin, the President-General of the Conferences, has immediately consulted several of his colleagues on the resolution to be adopted.—Every one has been of opinion to submit purely and simply to the prescribed dissolution, without having anything to do with any further organisation under the direction of the Government, whose accusations would seem to be justified by any petition on their part. The end of the Society was exclusively charitable. The Government having thrown suspicion upon it, any obstinacy in keeping it up would allow it to be thought that, under the cloak of charity, there was really some hidden intention. The Council does not mean to countenance any such false suppositions. The Brother were carrying on a good work; the Government thinks it dangerous; the Brothers leave it alone. It will now be the turn of the *Siccie* to give bread, fuel, and clothing to the thousands of distressed families who have lost their Budget.—*Weekly Register*.

A Paris letter in the *Nouveliste* of Rouen states that M. Ratazzi has mentioned to some person the details of his interview with M. Thouvenel:—“He said,” the writer declares, “that after he had pointed out to the French Minister of Foreign Affairs the different embarrassments created for the Government of Victor Emmanuel by the situation of Rome—the impossibility of pacifying the Neapolitan provinces, and of proceeding with the internal organisation of Italy, so long as the new kingdom should not have its capital—and lastly, the incessant progress of Mazzinian agitation so long as the *status quo* should be maintained, M. Thouvenel replied that, while comprehending those difficulties, the Imperial Government had not the power of putting an end to them, as was wished, by recalling its garrison from Rome. That, in fact, France was responsible for the Papacy to the Catholic Powers, and that in that point of view it did not depend on her alone to solve the political question. In a word, from those considerations, the Imperial Government could not indicate at what period its troops would quit Rome.”

The work of M. Guizot, “the Church and Christian Society” is making a great sensation in Paris. The *Debat*, hitherto entirely one with Guizot, protests its total disagreement with him. M. Guizot seems to have the greatest difficulty unknown to himself, in maintaining Christianity without falling into Catholicism. The Paris correspondent of the *Guardian* says:—“That the publication is a blow aimed at the still tottering fabric of the Italian monarchy, it is impossible to deny. Every strong expression of opinion in so premeditated a form from such a man as M. Guizot must be formidable to those against whom it is directed.”

A NEW DISCOVERY.—A Trappist named Delalot-Sevin, of the Abbaye de la Grace-Dieu, has made a discovery which will probably produce a revolution in the system of lighting and heating public and private buildings. He has invented a new pile, much stronger, and at the same time much cheaper than the pile of Bunsen. By means of his photo-electric apparatus he produces an electric light as cheap as gas, and with his thermo electric pile he supplies caloric or economic terms hitherto unknown. Several of these apparatus have been constructed, and one is at full work in the Abbaye de la Grace-Dieu. Manufactories for the public are shortly

to be established in Paris and Lyons. The apparatus for producing gas will not be given to the public until after the exhibition at London next year, but that, for heating buildings, will be made public on the 16th of December next. The inventor has been authorised to make public experiments with his system of lighting on the Place St. Jacques in Paris, and on the Place Belle-cour at Lyons.

MORTALITY AMONG INFANTS IN FRANCE.—At a recent sitting of the Academy of Sciences Dr. Bouchut presented a statistical account of the mortality of children within a period of 20 years—viz., from 1839 to 1859, taken from the registration of the Administration of Public Assistance. One of his tables comprises 48,525 children deposited at the Foundling Hospital; another table comprises 24,169 children sent to nurse by the Administration. The principal results at which our author arrives are as follows:—1. Mortality among children in France amounts to one-sixth during the first year of life, while formerly it was one-fourth. 2. Within the same period the mortality among males, taken alone, is one-fifth; and amongst females, one-sixth. 3. Mortality is greater among the children of the poor than among those of the rich. 4. Cold weather increases the mortality of newly born infants; and in winter children cannot without danger be taken either to the *mairie* or the church. 5. Among foundlings the mortality is 11 per cent. during the first ten days of life, and 55 per cent. within the first year. 6. Dry-nursing, or bringing up by hand, greatly increases the chances of death among foundlings. 7. The mortality among children of the middle class sent out to nurse is 29 per cent. within the first year. 8. Within that period mortality is greater in the 13 departments which lie around Paris than in any other department in France; and this is probably owing to the greater number of foundlings they contain, to the want of necessary care by the nurses who receive the children, and to the influence of the endemic or epidemic disorders that prevail in the capital.

DISCOVERY AT COLOGNE.—The high-altar of the Benedictine monastery at Cologne was lately removed, to be replaced by a new one, and, in taking down the pedestals of the chandeliers, they were found to be full of bones, partly enveloped in white linen. Among the bones were found fragments of paper, in a state of decomposition, but on one of them were the words “*Ossa Lotharii*.” From this circumstance it is assumed that they are the bones of the Emperor Lothaire, grandson of Charlemagne, who was known to have been interred in that church.

ITALY.

The Turin Correspondent of the *Morning Star* writes:—“The news from Paris respecting the Roman question is not very consolatory. The Emperor cannot take any definitive resolve. He looks for a solution from time and the pressure of public opinion. He manifests the most lively sympathy with the Italian cause, but he cannot face the embarrassments created for him by the Catholic party. He reckons on the financial difficulties of the Court of Rome. This is nearly the substance of the news M. Benedetti brings from Paris. The vexation felt by the Emperor at the continuance of Baron Ricasoli as Minister of Foreign Affairs cannot be avowed. The substitution in the place of him of a more pliable minister dare not be demanded. Signor Ratazzi has left Paris with a letter from the King for the Emperor. He has no official mission from the Government. The King addresses Napoleon III. in order to smooth away the difficulties created by the presence of Ricasoli in the Foreign Office, and to ascertain if possible the real thoughts of his Imperial Majesty. Signor Ratazzi is a very subtle-minded gentleman, polished, even honeyed in his manners, and an intimate friend of Victor Emmanuel.”

The *Armonia* (Turin) of the 16th has an article headed “The Archbishop of Spoloto and the Priest of Lucca.” Lucca is the native place of Passaglia. It is a history of the life of Marc Antonio de Dominis, a man better known by reputation to English Protestants than to Catholics, either here or abroad. Born of a noble family, on one of the islands of the Dalmatian coast, in 1580, he early entered the Society of Jesus. But he had not found his vocation, and after some years he obtained his dismissal from the Society and promotion in the church (from which its members are excluded by the rules of the Order) until he became Archbishop of Spoloto and Primate of Dalmatia. While in this situation he was surrounded by flatterers who tempted him to join the Anglican party. He came to England published some books against the Catholic system, and a good deal of mutual flattery passed between him and James I. and his Divines. But he was not satisfied. In a very few years he sought and obtained permission to return to Rome, where he abjured his heresies. Yet many months had not passed before he relapsed; and was committed by the reigning Pope Gregory XV. to the Castle of St. Angelo. He was seen there by an English traveller, who was little edified by his state of mind, and there he died. The *Armonia* says:—“We are far from comparing the case of the Priest of Lucca with that of the Archbishop of Spoloto. But he has commenced the downward path, and unless he takes care, will fall after him down the precipice.”

I have before me a late letter, written by an English lady long resident in Florence. Her picture is not a favourable one, but I believe it is quite a true representation of the present state of that city. The blasphemies and indecencies performed in the public theatres, the prints exposed for sale in the shops, correspond precisely with what others have lately described to me, and are quite consistent with, if not necessary to, the rule of the Galatunom. All this is the case in Naples at the present time. Lord Shaftesbury would hardly be edified by the sight of a Protestant Bible garbished by a profusion of those Parisian prints whose public sale is quite forbidden in moral London. Yet such things meet the eye constantly in these and other cities to which the blessings of freedom have been recently granted. It will seem strange perhaps that in the midst of all this licence and corruption the Protestant Propaganda should be up and doing, not to combat such evils and horrors, but to try and raise money for church-building, by railing against the errors of Rome. It is certain that Florence, Naples, Modena, &c., &c., never knew a society so disorganised, nor means of corruption so varied, as they have become familiar with since Protestantism entered their gates hand in hand with infidelity, and welcomed by the cheers of the Ghetto.

Yet, by way of mocking accompaniments, they must have churches subscribed for to teach them the “pure faith,” whose “works” are manifest to every citizen!—*CINCINNATI*. “Subscriptions will be received by ——— to build in ——— an independent Italian church, already permitted by the Royal Government, with an Apostolical establishment, as in the ages when the Church had a Bishop and not a Pope, without the weight of Confession to the Priest, and other injuries to conscience, added by Popes for their own ambition and interests; the church is to have the Episcopal Book of Prayer of the Churches of England and America.”

The abolition of the Confessional probably occurred to the frater of the circular as a strong bonus held out to the Florentines, whose demoralization is so fast progressing.—“A church in which faith is everything, and works, good, or bad, count for nothing, is just the thing for a society turned topsy-turvy.”—*Cor. of Tablet*.

Rome, Saturday, October 19, 1861.—In my last letter I wrote that I knew from a good source that Dr. Passaglia's pamphlet was under the examination of the Sacred Congregation of the Index. A few hours after, and after the post hour, was affixed on the walls of Rome the decree of that Congregation, which condemned, among other works of ecclesiastical authors, the anonymous pamphlet with the title, “*Ad omnes episcopos Catholicos, pro causa Italiae, actores presbytero Catholicis*.” The anonymous authorship of that pamphlet was first unveiled by the Italian journals, and we can now no longer be in doubt with regard to the truth of their revelations; since Passaglia has openly declared to the Secretary of that Congregation, Father Modena, that he was the author. In consequence of that declaration, Father Modena communicated to Passaglia the condemnation of the Congregation, exhorting him to retract the errors professed by him in that publication. This communication of Father Modena's gave rise to a proud retort from Passaglia, which depicts and characterises the man completely. He answered that he had all reverence for the sentence, as a good citizen (the Catholic priest did not know how to say, as a good Catholic, and he submitted to it *per via di fatto* (by way of fact). Such a deportment on his part was the cause of his being immediately suspended a *divinis* by the Vicariate of Rome. However, such a condemnation and suspension were, I believe, in conformity with Passaglia's own wishes, who meanwhile continued to reside in Rome, with the hopes of more rigorous measures being adopted. But the Government only ordered a perquisition of his writings and correspondence, which Passaglia endeavoured to oppose by setting forth the English nationality of the lady in whose house he resided. I am told also that Passaglia went to the length of brandishing pistols. The Government has taken no step against him beyond this perquisition. I can even say that, to the present time, the salary which he enjoyed from his appointment has not been taken from him. Passaglia, seeing then that, his attitude of defiance did not bring on anything more, was obliged to content himself with his condemnation, suspension, and perquisition, and, adorned with such merits, he has made his entry into the “*Italian Kingdom*,” by way of Rieti, where he was received with great ovations. What a fine triumph for a Catholic priest! Besides the said pamphlet, the printer, Lemonnier, of Florence, has published two other letters from Passaglia, an Excommunication and the Chair of the Roman Pontiff. These two new publications will increase his merits in the eyes of the party which he has now undertaken to serve; but they will also increase the blame he deserves, not only at the hands of Catholics, but also of the men who esteem, at least, consistency of character. In these pamphlets, Passaglia contradicts openly what he had professed in another pamphlet, published in 1850.—*Cor. Weekly Register*.

The Emperor, it is said, has recalled for a few days, General de Goyon. It seems that this General will find himself in Paris with De Gramont and Lavalette, the new Ambassador for Rome, and it seems that the Emperor wishes to hold, with these personages, a congress on the affairs of Rome. Ratazzi is going to Paris, and this coincidence gives great hopes to the revolutionists. Here in Rome, however, the party is also in great hopes. We shall see who will be satisfied. I say nothing more about the Pope's health. It is excellent.

NAPLES, Saturday, Oct. 19, 1861.—A letter from Caserta says:—“The reaction daily takes more threatening proportions in all the mountainous country of Taburno. Six hundred and thirty-two Calabrese have come to increase the bands which were already there. They all wear a red cockade on their hats, and a silver piastre, with the effigy of Francis II. on their breasts. For the last two nights we have had a great number of regular troops passing through to go to Capua, where the order has come to clear off all the sick from that stronghold, which is to be immediately placed in a state of defence.”

The reactionists entered three days ago into Cervino, and disarmed a strong body of Movable Guards. A part of these Guards took flight, while the greater part joined the insurgents. On the following day two hundred men were sent against them, but that unfortunate troop, surprised in a gorge, was obliged to lay down its arms, and to return to Naples disarmed. Desertions in the ranks of the Movable Guard are numerous, and I should even say continual. At Morrone and at Arlenzo many were missing at the roll-call, and had left with arms and baggage.

On the morning of the 12th, the Piedmontese vigorously attacked, were obliged to retire between Capua and Gaeta, and their General of Division arrived at Caserta with a very small escort.

On the 14th the carriage of the courier was stopped near Madaloni, by the reactionists, who took possession of 2,000 ducats belonging to the Government, without touching, however, the bank policies and property belonging to private persons.

There was a fight near Simatola between the bands and the Bersaglieri. The struggle lasted several hours; but reinforcements having arrived for the reactionists, the Bersaglieri were obliged to retire with great loss, as far as the Salo bridge, a mile from Caserta; whence they went on the following day to Caserta Vecchia. The troops are discouraged, and completely disgusted at this kind of war. Numbers of officers do not refrain from saying it out loud.

A Calabrian correspondence reports that a prolonged struggle took place between the Piedmontese troops and a Royalist column. As the firing lasted for several hours, and the Piedmontese artillery did great harm to the reactionists, these latter stormed the guns, took, and spiked them. The number of the dead is very considerable on both sides. Yesterday the National Guard of Miano was disarmed by order of the Government, because it was said to be favorable to the reactionists. Our city is more than ever given up to robbery, assassination, and excesses of every kind. You may judge of it by the following:—A few days ago a band of about thirty individuals some of whom wore the cap of the National Guard, and others were dressed as police guards, surrounded the house occupied at Naples, in Largo Petroni alla Salute, by the Archbishop of Salerno, who, compelled to fly from his Episcopal city, had come to seek an asylum in the capital. After having commanded the most complete silence to the neighbors, telling them that they were about to proceed to a perquisition, these wretches knocked at the Archbishop's door, and, as the servant would not open it to any more than the prelate, they cried, “Open, open, in the name of the law.” They had scarcely entered, on the door being opened at last, than they immediately bound the Archbishop and his servant, and took possession, at their ease, of all they found in gold, silver, and objects of value, as chalices, ciboria, and all that was in the prelate's chapel: after which they quietly withdrew, without any judicious proceedings having been instituted for so audacious an outrage.

I was in the street of Toledo, when General Cialdini was returning from reviewing the National Guard. The General was preceded and surrounded by Carabinieri on horseback, and marched with a downcast look, with his hands negligently resting on the neck of his horse. His attitude struck everybody, and gave rise in the public to a number of commentaries but little to the credit of Victor Emmanuel's eighth lieutenant.

All the windows were closed, and not a Viva was heard in the street. It looked like a funeral, and the escort of a man overcome with remorse, and who has lost here his military reputation. Borjes, whose forces already amount to eight thousand men, and who sees daily gathering under

his flag hundreds of volunteers, is attending with the greatest activity and intelligence to giving to his army a true military organization, so as to be able to march incessantly forward and strike a great blow. He persuaded that a terrible insurrection will break out in Naples when the Calabrian army, joined to the columns of the Basilicata, under the command of General Borjes, will march on the capital.—*Cor. Weekly Register*.

The substitution of General La Marmora instead of General Cialdini at Naples, has given rise to some murmurs. In the first place, many do not believe that Cialdini was altogether fairly dealt with by Baron Ricasoli's Government. Cialdini had shown himself to be “the right man in the right place” in spite of the checks and hindrances he met with on the part of the central power. The combination of the civil with the military authority in a province which was partly a parcel of a constitutional kingdom was already a grievous anomaly, only to be tolerated in consideration of the almost open civil war raging at the time, of the peculiar character and abilities of a man to whom no one ever better knew how to make himself loved and dreaded at the same time, and also of the title of Royal Lieutenant which invested him with a mission of an extraordinary and temporary nature. But now Government abolishes the Royal Lieutenant, and sends La Marmora out only as a prefect, or civil governor of the province of Naples, but at the same time as General Commander of all the forces in the ex-kingdom. It may be that the Neapolitans will find no fault with this very irregular arrangement, and that La Marmora's great firmness may not degenerate into harshness; but some people look upon this appointment as an inauguration of a sabre Government, and Ministers may prepare themselves to hear no trifling clamour about it at the first sittings in Parliament.

PROTESTATION OF THE BARRISTERS OF NAPLES AGAINST THE RIGOURS OF THE PRISONERS PAYING SYSTEM.—“To Messrs the Secretaries General of the Department of Grace and Justice, Home and Police.—Two months of arbitrary severity have now ruled in the direction of prisons. The prisoners cannot see their relations or friends, or counsel, without submitting to orders which limit the days of audience and the number of persons admitted. The Barristers of the great Criminal Court of this city had hopes to this day that this unusual rigour would soon cease. But that trust has disappeared before reality, and to tolerate any longer that reality would offend their noble mission, and would be also detrimental to the imprescribable right of mankind.” After stating that preventive imprisonment is in itself sufficient injury to uncondemned prisoners, the remonstrants say, “And yet, at the present time the prisons are only opened to the relations and friends of the prisoners three days in the week, and such a consolation is granted in two prisons only.”

It is still more serious that these abusive restrictions should be also imposed on the advocates and the defenders of the great Criminal Court. And, what is worse, such an abuse is pretended to be justified by law. The learned remonstrants, after a most powerful confutation of any such pretence, conclude as follows:—“On all these considerations, the advocates and patrons at the Great Criminal Court of Naples claim that the restrictions to which the prisoners are subjected should quickly cease. They recall the important opinion of Demosthenes, pleading against Timocrates, an opinion confirmed by Tertullian in his *Apogetic*:—“In countries freely administered coercive formalities are more scarce and mild, in deference to the liberty of citizens. On the contrary in countries submitted to a despotic government, imprisonment, severity against prisoners, tortures, and capital executions, are things more frequent.” The document is signed by fifty barristers.

PORTUGAL. LISBON, October 16.—Another attempt has been made to stir up discord and ill-feeling by the celebration of a Mass for Cavour, but it has failed.—The *Camara Municipal*, or Town Council of Lisbon, have authority over the material of the Church of St. Antonio, near the Cathedral; they have lately beautified it, and have erected a fine new organ, by Grey and Davidson, of London, and they determined that the religious function should take place within its walls under the sanction of their body; but the Parish Priest not only refused his consent, but expressed himself very strongly on the subject, adding that he was quite sure his Sacristan would not even condescend to light the candles on such an occasion. So at present the advocates of this political-religious demonstration are at fault.

PRUSSIA. Prussia recoils from the recognition of the kingdom of Italy. M. Brassier de Saint Simon, Prussian Ambassador here, avows with regret that his Government is not sufficiently convinced of the possibility and reality of a united and independent Italy, and that it does not wish to enter into any engagement in the face of possible events. This is said to have been the definitive reply of King William to the Emperor at Compiegne. Hopes are entertained, however, of overcoming this stiffness, which is rather personal to the present Minister of Foreign Affairs of Prussia, who cannot forget his former attachment to the Bourbons, whom he officially represented at London during the suspension of diplomatic relations between the courts of Naples and St. James.

POLAND. The *Times*' correspondent writes:—“The streets of Warsaw are full of encampments of drunken soldiers and a domineering military authority. It had been announced that on the 15th inst. the anniversary of the death of Kosciusko should be celebrated; and on the 14th, an order was issued prohibiting the shops being closed under a penalty of 100 roubles. The merchants, well knowing the feeling of a despairing nation, were aware that they conform to this order, and all the shops and manufactories were closed. About 10 a.m. the people assembled in the churches of St. John, the Bernardines, the Holy Cross, and the Reformers, and as soon as prayers had commenced these churches were surrounded by the soldiery. The greatest confusion and alarm prevailed everywhere; mothers were looking for their children and wives for their husbands, and all who came out of the churches were immediately arrested by the soldiers. In the midst of this confusion a troop of Cossacks and Circassians were let out upon the people, whom they trod under foot and struck with their whips and pikes. It was with the utmost difficulty that I made my way through the streets; the larger ones were completely blocked, and the smaller filled with drunken Cossacks galloping madly along. Two of them fell from their horses before my eyes and narrowly escaped being trodden to death. When I reached Senator-street I was again stopped by a battalion of infantry charging at the double and striking with the butts of the muskets at the people whom the Cossacks were driving before them from the opposite direction. True, there was no firing; but everything in the way of injury and outrage short of that was perpetrated by the drunken soldiery on the people. The Rev. Mr. Otto was beaten with sticks before the Post-office, and a lame man, who was hurrying home, was struck by an officer of Cossacks with his stick in the open street before my eyes. The sound of the galloping of horses and the oaths of the drunken troops fill the city. Numbers are missing, and it is impossible for their relations to ascertain their fate. The incincerity of the Government in promising us reforms is evident from the fact that it has sent numerous agents about the country to excite the peasants against their landlords. It may interest English readers to know what those of the Russians who are disposed to treat Poland humanely and fairly say about the Polish question.—The most liberal Russians, then, do not, and apparently never will, agree with the Poles as to the nationality of the western provinces of Russia or the eastern provinces of Poland—whichever “*Ruthenia*” and a portion of Lithuania be con-

considered; but I find that there are plenty of Russians among that party which has been the chief support of the present Emperor in his reforming policy...

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PURE MEDICINAL COD LIVER OIL, Direct from the Manufacturers, and prepared from the fresh livers immediately after the fish are taken. Recommended by the most eminent Physicians as the most valuable remedy in the world for Consumption and diseases of the Lungs. This remedy, so valuable when pure, becomes worthless or injurious when adulterated.

DEVINS' BAKING POWDER; A NEW ARTICLE, the best ever introduced, containing none of those ingredients which in other Baking Powders have proved so disastrous to the Teeth, and, in a great measure, the principal cause of offensive breath. Prepared only by R. J. DEVINS, Druggist, Next the Court House, Notre Dame Street, Montreal. August 29, 1861.

WEST TROY BELL FOUNDRY. [Established in 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their superior Bells for Churches, Academies, Planatories, Steamboats, Locomotives, Planations, &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. MENNELY'S SONS, West Troy, N. Y.

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

PIERRE R. FAUTEUX, IMPORTER OF DRY GOODS, No. 112, St. Paul Street.

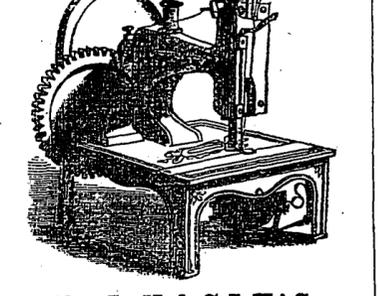
HAS constantly on hand grand assortment of Merchandises, French and English, Carpets for Saloons, &c., &c. P. F. has also on hand a choice selection of Dry Goods and READY-MADE CLOTHING, which he will sell, at very low prices, Wholesale and Retail. Also, on hand, GROCERIES and PROVISIONS, to be sold 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. WALSH'S GROCERY, MONTREAL.

SEWING MACHINES. 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, Hunte, Mendelssohn, Mozart, Oesten, Plachy, 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, Dance Music, Piano-Forte arrangements, Duets, Solos, &c. Music for Beginners, and Instruction Books. 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 Payment is required Quarterly in advance. October 29.

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 Sarنيا. 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. CHILDS, SCHOLDS & AMES. Toronto, April 21st, 1860. 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 I. 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 80c 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.

T. 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 Roglan 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 Establishment 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, Woollens, &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 Rencvated 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, Hunte, Mendelssohn, Mozart, Oesten, Plachy, 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, Dance Music, Piano-Forte arrangements, Duets, Solos, &c. Music for Beginners, and Instruction Books. 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 Payment 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 in half-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.

NEW CLOTHING STORE. BERGIN AND CLARKE, (Lately in the employment of Donnelly & O'Brien,) 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 \$1 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 GAZETTE BUILDINGS, 36 Great St. James Street.



PLUMBING, GAS AND STEAM-FITTING ESTABLISHMENT. THOMAS M'KENNA, WOULD beg to intimate to his Customers and the Public, that he has R. E. M. O. V. E. D. 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 M'Kenna 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. 12m.

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, 1858. 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, 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 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, 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, 2s 6d per Box. Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass. For Sale by every Druggist in the United States and British Provinces. Mr. Kennedy takes great pleasure in presenting the renders of the TRUE WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:— ST. VINCENT'S ASYLUM, Boston, May 26, 1856. Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children, of that class 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, Superiress 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, C. W.