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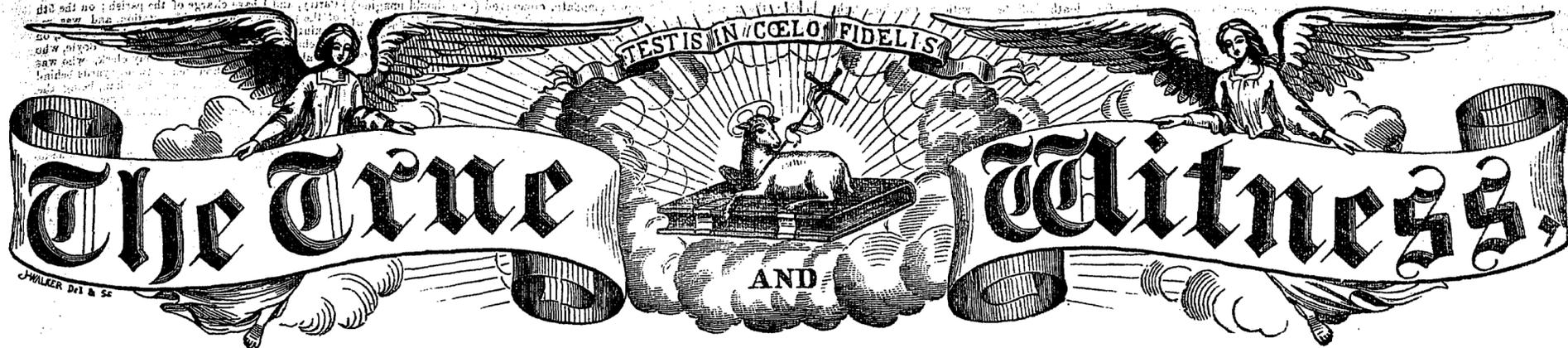
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CATHOLIC CHRONICLE.

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ST. EDWARD'S DEATH.

CHAPTER I.—THE GIFT AT THE ALTAR.

We have already presented our readers with the traditional story of the first consecration of Westminster Abbey, a building whose history is, perhaps, as rich in saintly and supernatural interest as any that could be named.

During that time the progress of the work was often interrupted; but in the autumn of the year 1065 the urgency of the king had caused a rapid advance to be made, and everything seemed to promise that the new church of St. Peter might be opened and dedicated at no distant day.

There was the varied costume of the age, the long-haired Saxons, mingling with the Norman nobles, who crowded the court of Edward, and were already viewed with a certain jealousy and suspicion by the English.

"It is a fair sight," said one of a little group of idlers, who sauntered about the open space, awaiting, as it would seem, the opening of the palace gates; "but methinks that Englishmen could build churches as fair, without the aid of Normans as their masters."

"Hugolin, the chamberlain, is of Norman blood," replied the companion whom he addressed; "it he who gives his countrymen the places on the palace steps, that they may gain the king's ear when he appears, and win what they will out of his royal heart."

"By my faith, Leofstan," said the first speaker, "were all England of my mind, the palace-steps should soon be cleared of foreigners, and the palace too; and we should hear no more of Norman chamberlains to an English king."

"Egelnoth," said a low sweet voice behind him, "thou hast uttered a foolish word, and I pray God the day may never come when England shall call it wisdom."

The Saxon turned as he was addressed, and encountered the mild eye of one who wore the habit of a monk, and who, indeed, formed one of the new community of Westminster; his presence at once seemed to impose something of restraint on the language and murmurs of his companions.

"Good father," said Egelnoth, with the air of one a little abashed by the presence of a superior, "I knew not that you were within earshot; but I would fain know why you call my prating folly; for of a truth, if the rights of England should be dear to any, they should be so to Aldred the Saxon."

"And they are dear," answered Aldred, "and to none dearer. But I deemed that my words betokened something of a spirit which England may one day learn to rue. 'England for the English,' saidst thou? Why, hadst thou lived in the days of Ethelbert, I trow thou wouldst have thrust back the very Cross that Augustine bore, because it was brought to you by a foreign monk."

Where, then, would be the glory of our Saxon fathers, who knew of no such limits to Christian love as may be found in the boundaries of lands, or the difference of tongues, but freely gave the blood of their saints and martyrs to evangelize the world? Had there been the cry of England for the English in the days of Boniface, methinks Germany would have scarce had her apostle from our shores."

"Dost thou, then, condemn the love of country, good father?" said Leofstan, who till now had listened in silence; "and wouldst thou have us tamely endure the taunts of these shaven Normans, who come hither to teach us manners unmasked, and to mock at what they term our clownish ways?"

"I fear me," answered the monk, "there is something in Saxon manners which Norman novelties might mend; and some say the Normans are welcome guests with our noble king, the rather that they have not yet unlearned the temperance which raises man above the brute."

"Thou knowest best, my son, at which banquet-boards the angels are likeliest to be guests." "Why, the heart is grown Norman, father," interrupted Leofstan reproachfully; "it was not thus thou wast used to speak in the cloisters of Winton when, as a boy, I learnt to love the Saxon saints and heroes from hearing their stories from thy lips."

"Leofstan," replied the monk, "there was, as I think, in the days you speak of, less talk of Norman and of Saxon, and of foreign blood and English rights. England hath been, God knows, an isle of saints, and fitly may her children love her name; but yet a Christian man does well to stretch his heart a little wider than her shores, and to think that all lands where the Cross shines beneath the rule of Peter are knit in a bond of brotherhood. The Church is a mighty mother, and her tongue is one; and, in truth, when the gates of the Eternal Palace open to us, there will be small questions of blood or country among those that crowd its steps."

"Well, well, Master Aldred," said Egelnoth, the first speaker, "you talk like a monk, and we as men; it may be, the world is all one land to those who have fore sworn all lands alike; but to me, who have not yet forgotten my Saxon blood, it is a burning shame to see a crowd of foreign foes close about the king, thrusting from him his own brethren; and, for aught I know, shutting his heart against them."

As he spoke, Egelnoth's eyes again turned towards the palace gates, and Aldred followed the direction of his glance. A smile passed over the features of the monk, as, after a moment's inspection of the distant group, he said, in a livelier tone, "Mine eyes are surely sharper than thine own, good Egelnoth; it seems to me that neither Saxon nor Norman will this time claim the first word with holy Edward, but one thou wilt scarcely find it in thine heart to envy. Let us draw a little nearer; and if the Normans succeed in pressing their suit the first to-day, I give thee leave to grumble as thou wilt, and to teach them a lesson of Saxon manners, if thou hast a mind."

So saying, he approached the palace, followed by his two companions; and the crowd, which had now considerably increased in numbers, giving way as he advanced, the three soon found themselves close within the circle which had gathered about the gates. Aldred's person indeed, was known to all; and at his appearance, the whisper which rang among the strangers of "the king's confessor," explained the secret of the respect so universally displayed.

It was the hour when the king was usually accustomed to ride abroad; and whilst an idle curiosity had brought many to the spot, others had come, as was the habit in those days, to present some suit, or ask a favor, from the royal lips; or, it may be, only to pay their court, and remind King Edward, by their presence, of their claims to notice. As Aldred and the two Saxons arrived in the midst of the group which stood closest to the steps leading to the palace, it seemed as if those who had formed the subject of their conversation a few minutes before were occupied with some matter of entertainment, on which they were by turns exercising their wit and ridicule.

"It is a barbarous island, my Roland," said one, who was evidently the exquisite of the party; "but of the many strange sights my eyes have rested on, this passeth all; thinkest thou the thing is human?"

"It is a question more learned heads than mine must answer," replied Roland, "and happily," he added, as he perceived the approach of Aldred, "here is one at hand that will solve the riddle; see here, good father, we would crave of your reverence to tell us if it is the custom of your English monarchs to adorn their palace courts with grotesque images, after the manner of the Greeks?" and as he spoke he drew back a little, and pointed towards a strange and hideous object which occupied the lower step.

It was that of a human being, so deformed

and misshapen by disease, that the Norman might well have been excused for doubting of its reality. The muscles of his legs were contracted, so that the soles of his feet adhered to his thighs; and the only manner in which the unhappy creature could move, was by means of a kind of wooden roller, which he grappled with his hands; thus dragging himself with pain and difficulty along the ground.

"It is the Irish cripple," said the monk, in a tone of compassion: "thou hast not yet made pilgrimage to the shrine of Peter noble count, or thine eye would have learnt a familiarity with such sufferers as these, who crowd about the holy places for relief, and, I doubt not, do much to move the hearts of the faithful with the touch of charity. But why art thou here Murodac?" he continued; "knowest thou not that the king's nobleness is shortly expected? and thou art indeed but a strange quarry to hold his stirrup."

"Even therefore am I come," answered the cripple, without attempting to move from the position he had taken; "I have a message for the king, and must deliver it to him face to face, nor know I where the beggar Murodac can better hope to meet him than on his own door-step; wherefore, by your leave, good father, I will abide where I am, and the noble gentlemen can make merry with me as they please."

At that moment the wide door of the entrance-hall was thrown open, and Hugolin, the royal chamberlain, appeared on the steps, to prepare the way for his masters approach. As he did so, the form of the Irish cripple at once arrested his eye. "What foolery is this, Murodac?" he asked, in an angry tone. "It is many a day since thou wert seen at the gate; thou shalt be cared for, man, another time; but now hobble off at thy fastest pace, for the royal retinue is at hand."

"Hugolin, Hugolin," cried the miserable being, in his shrill and unnatural voice, as some of the servants were about to enforce the chamberlain's command with some degree of violence, "has thou no pity on me! I have crawled many a weary mile to reach this step, and now they are thrusting me away before thine eyes, and the sight moves thee not to compassion."

"Why, what wouldst thou have of me?" asked Hugolin, to whom the cripple was indeed an old friend; "I will listen to thee another day, but now—"

"But now I say," interrupted the other; "now is the hour for which I came. I have a message for the king, and have borne it from Rome, being charged to deliver it to him face to face, at his palace door; and now that I have reached my journey's end, thou wilt surely for once befriend me, and suffer me to do my errand."

There was something so earnest and positive in the beggar's tone, that Hugolin hesitated; beggars were no strange sights in those times at the doors of monarchs, and Edward was known to have singular tenderness and love towards those poor outcasts, from whom the refinement of modern days is wont to shrink; moreover, it did not seem quiet impossible that it was even as he had said, and that some secret of importance might have been committed to this strange ambassador, whose very rags and misery would secure him from suspicion on the way.

As he paused in doubt what course to follow, fortune decided the question in favor of the cripple. A stir was heard in the hall within, and, in another moment, Edward himself was seen descending the steps which had been the scene of the singular dispute. Of the middle height and of admirable figure and proportion, the form of the royal Confessor was full of a kingly dignity that was worthy of his rank and station. But when you glance at his face, you were struck at once with the contrast between that manly bearing and the expression of child-like and extreme simplicity that shone upon his countenance. The extraordinary fairness of his complexion communicated an almost infantine character to features whose delicate and gentle beauty had nothing to betoken the warrior or the chief of a great and semi-barbarous nation. Standing in the midst of his courtiers, with his fair mild face and tranquil eyes, brightened rather than shadowed with hair and eyebrows "as dazzlingly white," says William of Malinesbury, "as the snow-fair feathers of the swan," he floated before the gaze like an angelic vision; and the feeling rose upon the heart that the possessor of that countenance, which already bore the stamp of beatitude on its singular loveliness, must be all unsuited to the harsh contests of the world around him, and ripe for the glory of heaven. And, indeed, it was whispered that some notification of his coming release had been received by the royal saint not long before, and that his increased earnestness in pressing the completion of St. Peter's church and monastery arose from an anxiety to see the solemn fulfillment of his vow before he died. However that might be, it could not be doubted that for many months there had been a visible

change in his conduct and in his appearance.—His prayers and alms, at all times so profuse, had been redoubled; whilst something of unearthly sweetness had mingled with the traces of bodily suffering which at times might be observed upon his face.

Such was the exterior of the Confessor, as he stood in the midst of his retinue, and paused to ascertain the cause of the momentary confusion.

"So please you, my liege," began Hugolin, in some vexation at the arrival of his master in the midst of the disorder, "it is the Irish beggar, Murodac, who would fain thrust himself into your sacred presence, under pretext of some message, and will not be kept back until he hath delivered his suit."

"And wherefore should he, or any of my subjects, be kept from me?" said Edward, with a shade of severity in his tone. "Come hither, Murodac, if thou art able, and tell me what thou seekest; when last I saw thee at the gate, they told me thou wert bound for Rome; the touch of the holy chair hath not, as it seems, restored thy limbs."

"Most gracious lord," answered the beggar, who had meanwhile succeeded in dragging himself to the feet of the king, "six times have I, even as thou seest me, visited the seat of the Apostles, but have not been worthy to have the soundness of my body restored to me; nevertheless, the prince of the Apostles hath not absolutely refuse my prayer, he hath deferred its accomplishment, because he desires that thou, O king, shouldst be his associate in the miracle.—Wherefore, with his own lips, he hath commanded me to seek thy presence, in order that thou, bearing me on thy sacred shoulders, mayest carry me from the palace to the church yonder, which thing if thou wilt do, health and strength shall be given to these crippled limbs."

An indignant exclamation burst from the bystanders at the in-olent proposal of the beggar, and some advanced to lay hands on him and eject him from the court; but, with a motion of his hand, Edward kept them back. "I give thanks to God," he said, "that He hath not denied me the choicest of his gifts. For thy cure, good Murodac, thou must look to God; nevertheless, the bidding of the Apostle shall be surely done."

As he spoke he descended the steps, and approached the cripple, he stooped meekly down and raised him on his shoulders. "Then," said his biographer Aldred, "there might be seen hanging around the person of this illustrious king a wretched sordid beggar, whose squalid arms and loathsome hands embraced his neck, and were clasped together on that truly royal breast.—Some of those who were present laughed outright at what they saw; others gazed and mocked, and declared that the king had been ejected by a beggar-man; while others esteemed it but the utter simplicity and extreme folly of virtue."

Little regarding their murmurs, however, the king walked on, bending under his burden, in the direction of the abbey church. He himself was absorbed in prayer; but he had not advanced many steps when Murodac felt a sudden and wonderful change within him. The contracted muscles simultaneously relaxed, the bones knitted together, the diseased and mortified flesh was warmed with health, the feet that had till then adhered to the thighs, lost their hold, the joints moved freely, and, as he stretched his legs in their recovered freedom, the bystanders perceiving that the royal robes were stained with the blood which flowed from his open wounds. At this sight a fresh cry rose from the crowd of spectators; but the king did not heed it, and perhaps it did not even reach his ears.

"Surely enough hath been done," exclaimed Count Roland, whilst a strong expression of disgust passed across his features; "let the king free himself from the miserable creature, now that the will of St. Peter hath been accomplished; his royal robes are scarce the linen to bind a leper's wounds!"

"I doubt not," answered Aldred, to whom the indignant noble lord had turned whilst he spoke, as if to secure his interference with the king, "I doubt not our noble master will count his dress more richly adorned with yonder leper's blood than if it sparkled with a thousand gems. See, they are even now at the abbey doors; let us follow, gentlemen, if indeed we be not unworthy to behold the glory of God."

Although the church of St. Peter's was not yet entirely completed in every part, yet it had been opened for some time, and the high altar within the choir of the monks had been daily in use more than a year previously for the celebration of the Divine mysteries. Thither Edward now bent his steps, nor did he pause or relinquish his precious burden till he reached the altar steps; but bearing the beggar as though he was a holy holocaust, he laid him down before the altar, and there resigned him to the care of God and of St. Peter. Then, kneeling reverently by his side, with his hands clasped before his breast, he lifted up his streaming eyes to the figure of

the crucifix and said: "Many gifts and offerings has Thou suffered me, O Lord, to lay before Thy feet, but none so dear and precious as that which I offer Thee to-day. Go, Murodac," he added, turning to the cripple, "and if God hath heard thy prayer through the merits of His apostle, fail not to use the strength He hath restored to thee in making a pilgrimage of thanksgiving to his shrine."

At the words of the holy confessor, Murodac rose and stood before the multitude erect and without a vestige of deformity or disease upon him; and as the astonished spectators broke out into praises of God and St. Peter, and the crowd without mingled with their exclamations the name of their saintly monarch, Edward hastily retired that he might escape from the observation of the people and from the admiration that was painful to his humility.

The scene of this miracle, performed in the eyes of hundreds and attested by many witnesses is still among us; but it is marked by no monument or wayside cross; it lies in the busy thoroughfare half way between the Abbey Church of Westminster and the Houses of Parliament; and amid the countless crowds who daily pass, not one, perhaps, has dreamed that in the eyes of God and His angels, that path has once been made holy and beautiful by the humility of a royal saint.

CHAPTER II.—THE PROPHECY.

Weeks had passed since the incident we have described above, and the festival of Christmas was being kept in the court of Westminster with unusual splendor. The building which had been the object of so much solicitude was at length completed, and its solemn dedication was fixed for the feast of the Holy Innocents. To do honor to the sacred festival, and, at the same time, to celebrate the consecration of the church with extraordinary magnificence, the entire nobility of England had been summoned to the court, and Westminster had never displayed a more brilliant or more august assemblage.

It was the 27th of December, the preparations for the ceremony were rapidly advancing, and all hearts were filled with the expectation of to-morrow's gorgeous spectacle. Apart from the gay and noble throng Edward sat in a distant chamber of his palace, and the monk Aldred was his only companion. The room exhibited a strange confusion, and the royal inmate bore the signs of weariness and care. On the table and covering the floor beside him were papers and parchments without number; deeds of gifts and endowments, rent rolls of the crown lands about to be made over to the new abbey; whilst standing apart, arranged by his own hands, were the vessels and sacred ornaments which were to be his dedication offering at the altar.

"It is well nigh over now, Aldred," said the king, as he sank back in his chair, with an unusual languor in his look and tone. "I will give the papers to thy keeping, and thou wilt see that the sacred vessels are carried to the church."

"The festivities have fatigued your grace," observed the monk, as he took the papers from King Edward's hand. "You will surely need rest after this ceremony is brought to an end." "And I shall have it, father," answered the king. "I am tired, as you say; for, of a truth, three successive days to bear the weight of crown and sceptre, and all this pomp of royalty, with the voice whispering in my heart that it is the closing scene, and the gates of eternity opening on my soul, has been a toilsome labor, and I shall be glad of rest; and the rest," he added, "will be, I humbly trust, with God."

"My liege," said Aldred, "I had trusted that the fever which threatened you on Christmas night had passed away; I have watched you with anxious eyes during the banquet scenes of these three days, nor have I been able to trace a return of the attack; and can it be possible that your grace is suffering still?"

"Only in the body, Aldred," replied the king; "think not because I speak thus wearily, that the languor is in my heart, for, I thank God, never has my soul been filled with a more abundant joy than during the sacred solemnities with which we have celebrated the sweet mysteries of Bethlehem. But it is hard to keep down nature; and though I would not sadden my people by yielding to the sickness whilst they were keeping holiday it had been preying on my heart. Even therefore was it that I hastened the dedication; for know, Aldred, that if God grant me mercy the Epiphany which these eyes are to behold will be in heaven and not on earth."

"My lord," said Aldred, with something of remonstrance in his tone, "bethink you that God's times are in His own hand; it is well for us to be ready when he calls, yet scarcely wise to reckon so surely on the day of our visitation."

"Father," replied Edward, whilst his voice sank almost to a whisper, and a blush passed over his pale cheek, as though he hesitated to speak of some cherished secret, "canst thou recall the day when the two palmers from Pales-

time craved admittance to my presence on secret business? It is not yet a year ago for Paschal tide had scarce begun."

"I mind it well," replied the monk. "I deemed their message was from the Grecian court, whose practice it very often is to trust their mightiest embassies to the meanest hands."

"Their business," continued Edward, in the same low voice, "was to deliver me this ring, mine own signet, which I gave in alms, having, at the time, an empty purse, to a pilgrim who asked it of me for the love of St. John. Thou knowest it is a name which is wont to unlock my heart, and though a piece of silver might have seemed a fitter offering, I dared not refuse the dear disciple of our Lord. I marvelled greatly when I saw the ring in the hands of those two palmers; yet know, father, that it was from him, the Evangelist of Christ, and mine own dear patron, that they received it, with the message that within a year he would visit me again, and call me to the following of the Spotted Lamb."

Aldred did not answer, for the tears were flowing from his eyes, and Edward continued: "Thou seest, therefore, that I reckon not the times of God from human fancies, but from His own divine and blessed warning. To me it will be a glad release; for my hand hath ever been too weak for the task of ruling, and I have long prayed that He would spare mine eyes from beholding the troubles that are to come. But the time is very short, and there is much to do;—wherefore, now that thou knowest all, I would have thee help me in setting my house in order, that the last hours of my life may be all for God."

Before the day closed, everything had been arranged concerning which the king desired to give his parting directions, and an evident weight had been taken from his mind. Aldred, while he could not consent to trust implicitly to the singular statement he had heard, still felt a presentiment of sorrow that he would scarcely acknowledge to himself; but not a whisper of apprehension was heard among the courtiers, and the day of the Holy Innocents dawned as a high and joyous festival for the whole of England. The nobles and bishops of the entire kingdom were assembled within the abbey walls, and the grand and solemn office of the Church was celebrated with unexampled splendor. Yet it was remarkable as unusual, that once or twice during the course of the Mass, King Edward remained seated, instead of kneeling, as was his wont during the longest ceremonial, and that the looks of the Queen Editha were often directed towards him with something of anxiety. All at length was completed; the religious solemnity was at an end, and the officiating priests had retired from the altar; the chorists and trumpets of the soldiery outside burst out into a triumphant strain, and the courtly retinue waited but the rising of the king to form into the order of procession, in order to return to the palace.—But, as it had striven with and overmastered his disease only to see the fulfilment of that hour, Edward, as he made the effort to rise, sank fainting upon his seat; his head fell back, and, no longer able to struggle with the mortal agony so long repressed, he lay as one lying before the eyes of the assembled multitude. The accents of festivity and triumph were exchanged for a wail of sorrow; for not only did each man feel that the expiring form before them was that rather of a sainted father than of a sovereign, but too many forebore, in his death, the coming woes which were to lay the English honor prostrate in the dust. He was immediately conveyed to the palace and laid upon his bed; every one thought that he would die in the arms of those who bore him, so utterly prostrated did he seem; nevertheless, though he lay for two days without speech or motion, he still breathed, and, at the end of that time, to the surprise of those who watched around him, awoke as if from sleep.

He raised himself in bed, and spoke; but the words were to God: "O, Almighty Lord," he said, "in whose hand are all things, who visitest the iniquities of the fathers upon the children, and who know all events before they come to pass, if the things now revealed to me be sent to me from Thee, give me voice and strength to declare them to my people, that with contrite hearts they may appease Thy wrath, and so the evils which Thou threatenest may be averted."

"He hath surely seen some heavenly vision, whilst we deemed him lifeless," whispered the monk Aldred to Adgitha, who knelt at the foot of the bed; and, as he spoke, a marvellous vigor seemed to animate the drooping form of the dying saint. The beautiful color came back that was wont to be seen upon his cheek; his voice, of late so low and languid, became clear and powerful in its utterance; and, as though they gazed upon an evident miracle, all present sank upon their knees to catch the accents from his lips. He spoke again, and there was an unearthly sweetness in his tones.

"When," he said, "I was a young man, and lived in Normandy as an exile, that which was ever most grateful to me was the society of good men; and whatever persons appeared to me to be the purest, the best, and the most pious, within the sacred precincts of monastic life, were ever those who stood on terms of most familiar intercourse with me. Among these were two men who, by the boldness of their words, the purity of their lives, and the gentleness of their manners, won my special admiration and affection. Them I constantly visited, for their eloquent discourse was sweeter to my mind than honey to the tongue.

"Now these two men, long since removed from earth to heaven, but even now stood by me as I lay buried in slumber; and, in obedience to the command of God, they have declared to me what should befall my people after my death.—They said that the measure of English wickedness is full, and that the iniquity of England is consummated; that it has provoked the wrath of God, and calls to heaven for vengeance, because her priests have defiled the holy covenant, and with polluted hearts have laid their hands on holy things; because they have acted as hirelings and not as shepherds, and have forsaken their flocks, and cared for the milk and the wool, and not for

the sheep themselves;—therefore death shall feed alike upon shepherds and upon sheep, when both are thrashed down into hell."

"Then they said that the nobles of the land were unbelievers, robbers of their country, men in whom God's majesty inspires no fear, and the law no respect, to whom truth and justice are a burden, and cruelty is become a pastime, so that our rulers have ceased to care for equity, and our subjects make jest of loyalty and obedience. And because these things are so, God even now brandishes His sword and bends His bow against them, and a heavy doom is hanging over their heads. His wrath will be manifested, and evil spirits will be sent against them, to whose power they will be delivered over for a year and a day, to be punished with fire and the sword.

"And when I heard these things, I was filled with grief for the calamities of my people; and I cried and said, 'O ye who are cognisant of the secrets of heaven, tell me, if the English people be converted and do penance, will not God forgive them?' For penance suspended the sentence which had gone forth against the Ninevites, and the vengeance which had been provoked by the impious Achab. Therefore I will persuade my people to repent of their past sins, and to live more circumspectly for the future; and it may be God will take pity on them, and so this great evil may not come to pass, and He who is prepared to punish them as his foes may receive them into His grace as repentant sinners.' 'No,' they replied; 'this they may not change, for the heart of thy people is hardened and their eyes are heavy, and they will not regard thy warning, nor be moved either by threats or by kindness.'

"Then," pursued the king, "my sorrow greatly increased when I heard these words, and I said, 'Will God, then, be angry forever? Is there no time fixed when he shall be appeased? And when shall be the day when joy shall succeed to adversity, and there shall be an end to the sorrow of England? What remedy is to be looked for in the midst of so many afflictions, so that, whilst grief and woe may endure for a while, we may look that the mercy of heaven may be hereafter exhibited?'"

"And, as I put these questions, the messengers of God made answer to me in a parable, and they said: "When a green tree, cut down from its trunk and separated at a distance of three acres from its parent root, shall, with no man's hand aiding it and no necessity forcing it, return to its parent stem, and, engrafted upon its ancient stock, shall have again its sap restored to it, and flower again, and produce fruits, then may be hoped for some consolation from tribulation, and a remedy for the adversity that we have predicted."

"And, having spoken these words, they returned to heaven, and I was restored to consciousness, as you beheld."

The attendant group had listened with breathless attention as Edward had delivered his prophetic words, and as they ceased, he sank back upon his pillow; once more the light waned from his gentle eyes, and the color which had flushed his cheek a moment before with the bloom of health and vigor once more vanished, and left it of a deadly palor. They saw that the last hour was indeed at hand, and as the truth found its way to their unwilling hearts, they broke into passionate weeping.

But Edward roused his failing strength to comfort them in their sorrow: "If you loved me," he said, in the words of his Master, "you would rejoice, because I go to the Father; not through my merits, but through the compassionate grace of my Lord and Saviour. Nevertheless, follow me, who have been your friend, with your loving prayers, and resist those who would hinder my ascent to the celestial country, with your psalms and alms deeds; for though my faith in the Crucified cannot be overcome by my enemies, yet no man will leave this world so perfect that those foul fiends will not attempt to impede or terrify him."

Then he bade farewell to each one separately, and spoke aloud to all of the nobleness and virtue of his queen. He gave orders for the kind treatment of all his servants, and for the burial of his body, which he entreated might be laid in the abbey-church, and that all men would pray charitably for his soul. Then, having made his last dispositions of temporal things, he bade the priests be called for, and prepared for the reception of the usual sacraments of the dying.

The concluding scene has been given in such noble and eloquent words by a writer whose account is taken from the old biography of Aldred, that we shall make no apology for transferring the passage to our pages as it stands in his: "Perceiving the queen weeping abundantly and sighing constantly, he said to her, 'Weep not for me, daughter; for I shall not die, but live. I am departing from the land of the dying, to live, as I believe, in our Lord's blessed land of the living.' So, commending himself totally and absolutely to God, in the full faith of Christ, with all the sacraments of Christ, in the hope of the promises of Christ, this old man, in the fullness of his days, departed from this world, and his pure spirit abandoning its pure flesh, was, as a victor, united and forever to the creator of all spirits; and ascending, it was received by the citizens of Heaven, and the ethereal key-bearer opened for it to the gates of Paradise; whilst, in the fulfilment of his promise, John, the disciple whom Jesus loved, met the sanctified soul; and virgin associated with virgins to follow the Lamb whithersoever He goeth forever.

"It would not be possible," he continued, "to describe what mighty fear then fell upon the minds of men, nor what amount of grief possessed their hearts, as if a thick dark cloud had rested over the entire island. It was with such feelings that the relatives and friends of the king stood by his sacred remains, when suddenly the lifeless corpse assumed the semblance of that beatitude which had been bestowed upon Edward; for the countenance of the dead became suffused with a rosy hue, so pure and so entrancing, that it seemed to come from heaven, and won at once the admiration of all who gazed upon it. All marvelled at the spectacle; but still more were they astonished when they found his uncovered body was glorious with beauty, and that the snow-white flesh seemed refulgent

with a dazzling light, so that the honor of his stainless virginity was made manifest even to unbelievers. The royal remains were prepared for interment; the body was rolled up in precious linen and gorgeous robes; and at the same time the poor of Christ were relieved with abundant alms. The bishops were present; crowds of priests and clerks were there; the earls of the kingdom with nobles and thees were assembled; and vast multitudes of both sexes gathered round the body of the king. On one side was to be heard the intoning of psalms, and on the other the shrill notes of grief, which came from tearful crowds. In all places joy was commingled with sorrow; joy, because of the king, who all were conscious had passed to Heaven; sorrow, because, by his death, they knew themselves to have endured a loss that was irreparable.

"They bore to the church that temple of chastity and abode of virtue, the body of the king; and they offered up for the king himself the Sacrifice of Salvation. And thus, in the place which he had himself determined upon, he was buried with all honor; and there, until the last day, lies his body, awaiting the blessed resurrection bestowed by our Lord Jesus Christ, to whom be honor and glory now and forever. Amen."

The sepulchre of the saint is with us to this day; his shrine, rifled of its jewels and its costly treasures, yet retains the relics, that are a richer treasure than the regalia of his crown. The last prophecy uttered by his lips, which we have given as it stands in the histories of his own time, was thought by many to have found its fulfilment in the woes that fell on the Saxon race at the Norman conquest, and in the subsequent union of the rival lines, by the marriage of Henry I. with Matilda, the heiress of the royal Saxon blood, and the birth of their son, Henry II. Nevertheless, we can scarcely avoid the application of these singular words to later times; and now that three centuries after the religion which raised the Confessor to our altars had been rooted out of the land, and the faith of England had been torn from its parent stem, we have seen in our own day, "no man's hand aiding it, and no necessity forcing it," the promise of a large return, and hundreds hastening once more to be "engrafted on the ancient root," the prophecy of our royal Saint has seemed to hold out the hope of better days, when England shall once more produce the flowers and the fruits of sanctity, and the remedy of her long tribulation shall be found in her recovered faith.

REV. DR. CAHILL,

A SOUPER MISSIONARY AT TUAM THREATENING TO SHOOT FATHER LAVELLE! (From the Dublin Catholic Telegraph.)

In the Freeman of this morning this outrageous case of Souper malice has been brought before the sitting magistrates of Ballinrobe; and when the reader will have perused the evidence of the witnesses, the unimpeachable statement of Father Lavelle, and, indeed, the acknowledgment of the Souper himself, he will get some idea of the atrocities, social, political, and religious, engendered by the proselytizing fury, and by the Souper staff of Bishop Plunket. In reading over the names of the magistrates, the number of the police force, the crowds of the peasantry in attendance, the excitement created by the report that the Rev. Mr. Goodison had presented a loaded pistol at the Parish Priest of Partry, it is clear that the "Church Missionary Society" wherever it has been encouraged has preached blasphemy, has spread dissension, and has taken away a proportionate item from the foundation of the Protestant Church, already tottering towards its fall. If the Catholics of Ireland wished to defeat Souperism, and to cover Protestantism with contempt and degradation (which they do not desire) a more efficient plan than to follow up through the country the conduct of Lord Plunket, and to repeat the insolence and the pistol affair of the Reverend Mr. Goodison. The Catholics, indeed, have no desire to beslime the Anglican institution with more filth than it is daily heaping on itself; we are in several instances receiving from the liberal portion of Protestants distinguished marks of liberality; we are unfeignedly grateful for this practical toleration; and we regret the painful office of holding up to public ridicule, and, indeed, to horror, this Plunket mode of shooting men "into faith" in the thirty-nine articles. Cobbett has long ago said (they are not my words) that England, notwithstanding its absurd boasting of the Reformation, was the country of "Bibles, Bullets, and Bastards."

And if he were alive now he might add that the Souper Apostles, warmed by the elevated zeal of Episcopal inspiration, were trying to assimilate Ireland to the sister reformed country. It would be a pity to publish this case in any other words than in the language of the witnesses themselves in their direct and cross-examinations; and it would be depriving all those who may read this article of the knowledge of the Apostolic character of the Reverend Mister Goodison of the Church of England, if any expression of his before the Bench of Ballinrobe were presented in any phrase but his own.—Hence I shall select such passages as may demonstrate the celestial vocation of "the Church Mission Society" in Tuam, and I shall fill up the space allotted to me with remarks on these evidences of godliness. Alas! to what a condition are we reduced in Ireland at this moment from the combined and infuriated assault from a rampant gorged Church, and from an Orange band of officials in all the places of trust and power. I do believe from long and judicious experience that Governments mean well in many of their Constitutional laws for Ireland; but this primary element in Cabinets and Parliaments and Committees is so poisoned by its admixture with the flood of official malice in the Irish local administration of these laws that the best legislative intentions are afterwards weakened and lose their force in their practical application. Who can read the pretentious epistle of the Poor-law Commissioners without a thrill of indignation that the Church of Ireland is governed by two Protestant, or rather two anti-Catholic Clerks in a room in the Custom-house! And this indignation is considerably increased when we reflect on the mean apathy of the Catholics of Ireland to have submitted, even one day, to this shameful transfer of their Church government, unless there were two Catholic gentlemen appointed to sit in conclave with these Protestants. These men are clever and can write well, and no doubt they stand on the provisions of the law. But their fault in every case where I have read their orders and adjudications consists in a primary

Souper mandate, conceived (one should imagine) in an innate unfriendly feeling to the Religion of the Priest, and maintained (on remonstrance) in a dogged ill-graced obstinacy. An early and wise view of the cases submitted to their consideration would avoid all the contention which is now becoming so constant and so irritating, that the law must be changed and the officers removed or modelled. But the Ethiopian cannot change his skin, or the Leopard his spots.

Again, who can read (on the same principle) the interminable struggles in the policy of the National Education scheme between the Priest and the heads of the National Board without feeling an anti-Catholic policy pervading the whole course of this system. Like the case just referred to in the Poor-law system (Government may have meant well in the Education grant; and hence the hatred with which its working is now viewed by almost all classes may arise from the Souper administration of its discipline and laws. Whatever may be the cause, whether in the source at Marlboro'-street, or in the subaltern officers, the inspectors, the masters, it is clear that the Irish Bishops have been sleeping; at their posts ever to have consented to the introduction of this desired boon amongst their flocks unless a Catholic gentleman (removable at their will) were appointed to take his seat in Marlboro'-street by the side of the Right Honorable Alexander McDonnell. The fact of permitting the Priests of the Poor-houses and the teachers of the children of Ireland to be appointed and removed by Protestant and Presbyterian Supreme heads and superiors, can only be equalled in guilty blunder and apathy, by permitting the same or similar religionists to write the books for the education of future Catholic generations; in which books, the absence of all Catholic religious tenets, and the total suppression of all Irish historic reference, struggle for the mastery in condemning the total neglect of Irish Catholicism in permitting these two monstrous evils.—When we take into consideration the assault made in the Poorhouse, in the village tyranny of the Landlord, in the silent fraud of the Education Board, in the nomination to places of trust and emolument, in the calumnies of the Press; there can be no mistake that a simultaneous attack has been planned, and faithfully executed, throughout the Empire against the advance and propagation of Catholicity in Ireland. No doubt our Constitutional privileges have been much increased since '29 by Imperial legislation; but our social grievances have been at the same time multiplied. The Government has given us leave to drink the waters of constitutional liberty in many grave important measures; but the local hostility has attempted to turn the current from its just channel. This state of things has rendered the case of the poor in Ireland most deplorable in several instances; has produced agrarian disturbance; has precipitated the Irish emigration: all which, added to Church persecution, the proselytizing bribery, and the Souper malice, has made this country a social hell. I firmly believe that were it not for the liberality of some influential men in the House of Commons, the known feeling of fear of revolution in the House of Lords, and, above all, the dread of displeasing Napoleon—the present popular sentiment amongst the Methodists of England and the illiberal section of Presbyterians in Ireland would be, to Repeal Emancipation, and to re-enact the Penal Laws of Elizabeth. The rapid and approaching decline of Protestantism in the entire British Empire; its fallen prestige and defeat in Southern Europe, as contrasted with the spread and vigor of Catholicity, is the main cause of the fury of the Anglican Establishment in all the premises referred to. But I must proceed to present to the reader the loaded pistol of the Tuam apostle:—

BALLINROBE TUESDAY EVENING.—This being the day fixed for the hearing of the case in which the Rev. Father Lavelle, of Partry, charged the Rev. Richard Goodison, of the "Irish Church Mission Society," with having threatened to shoot him, the greatest excitement prevailed in the town. Indeed, since the occurrence the previously high state of feeling in Ballinrobe and its neighborhood, but especially in Partry, has been excited to a fearful degree of exasperation; and if the present system of proselytizing, with all its galling accessories, continue, deplorable consequences may ensue.

The Magistrates sat at twelve o'clock, at which time the court was densely crowded. The sitting magistrates present were:—Colonel Charles Knox, of Ballinrobe, chairman; Courtney Kenny, of Ballinrobe; Geoffry Martin, of Curraghmore; George Henry Moore, of Moore Hall; Charles Lynch, of Ballycurran; Miles McDonnell, of Carrancon; and Robert Rutledge, of Bloomfield, near Hollymount.

Mr. Blake, solicitor, briefly stated the facts of the Rev. Mr. Lavelle's complaint. He said his rev. and respected client was, on the 5th of October last, returning home in the evening, after the discharge of spiritual duties during the day at "station," when he was overtaken by the Rev. Mr. Goodison, an agent of the Irish Church Mission Society, Father Lavelle was accompanied by his curate, the Rev. Mr. O'Boyle, and his clerk; but the two latter were at some short distance behind him on the road when the defendant overlooked the complainant. He (Mr. Blake) did not know that Father Lavelle had ever even heard of Mr. Goodison's name, who was from a distant part of the country, but he certainly did not know him by appearance; and from the way defendant was dressed, he did not know he was a Protestant clergyman. Defendant rode past the Rev. Mr. O'Boyle and the clerk, and overtook Father Lavelle, who seeing a person a stranger to him saluted him, and said "God save you." Defendant returned the salute, and after a few words of conversation said, "I presume you are Mr. Lavelle," to which interrogatory the rev. plaintiff replied, "Yes I am Father Lavelle," whereupon the defendant, at once, in the most insulting and impudent tone, said, "you presume to call yourself Father Lavelle. Show me where you are authorised in Scripture to call yourself 'Father.'" Father Lavelle then asked his name, and why he called him to task and challenged him as he had done. The defendant said, "I am the Rev. Mr. Goodison." The rev. complainant, stung by the manner in which he had been so wantonly insulted, said, "By profession you are a gentleman, but by your conduct you show you are not." It pained him (Mr. Blake) as a Protestant, to think that any minister of his religion should wantonly insult another clergyman, as the defendant had insulted Father Lavelle, without any provocation; but it pained him still more to know that the same rev. defendant, upon this justifiable remark being made to him, drew forth a pistol, and presenting it to the complainant, swore by the sacred name of the Deity, whose minister he professed to be, that if he were not off in a minute he would blow his brains out.

The Rev. Patrick Lavelle having been sworn, was examined by Mr. Blake—He said he resided at Mount

Partry, and I have charge of the parish; on the 5th of the present month I held a station, and was returning home in the evening, about 6 o'clock, on horseback, accompanied by the Rev. Mr. O'Boyle, who was also on horseback, and by my clerk, who was on foot; they were about ten or twenty yards behind on the road; the clerk, Thomas Henahan, being the nearer of the two men; up to that time I had the slightest knowledge of the Rev. defendant; I was not acquainted with his person; he overtook me, and to do so he had to pass Father O'Boyle and the clerk; I did not know who he was when he came up I addressed him first, and said, "God save you;" "God save you," said he; seeing that his pony was sweating, I observed, "You seem to have travelled some distance;" I said this in a friendly tone; he replied, "Yes, I have travelled some ten or twelve miles;" "How far do you purpose going?" said I; I spoke to him as a gentleman should address another gentleman and a stranger on the road; "Yes," said he, "I am going to Tourmakeady;" I observed to him that the road was a very bad one, and he said it was; all was quite friendly up to that; he then turned round and said—"I suppose," or "I presume you are the Rev. Mr. Lavelle?" I said—"Yes, I am Father Lavelle;" he then turned in quite an excited and insulting manner, and—"Father Lavelle! what right have you to call yourself Father?" I prove to me from Scripture that you are Father; his tone and manner were most insulting; he spoke in derision, and in a tone of great insolence; at the time he addressed these insulting observations to me, I had not the remotest idea that he was a clergyman, but thought he was an engineer, or some one connected with the engineering works, which made me speak of the road; I did not, up to that time, say a single insulting word to him; after he made use of these insulting observations I said, "What right have you to put such a question to me, thus to challenge me?" and then, as it were, interrupting myself, I said "May I take the liberty of asking your name?" he replied, "I am the Rev. Mr. Goodison;" and I think he added, of Ashleigh; it was then I first learned his name, and what he was; I said to him, "By profession, Sir, you are a gentleman, but I regret to say your conduct here now shows me quite the reverse;" he then got very much excited indeed, and, putting his right hand into the right pocket of his overcoat, pulled out a pistol, and swore by the Eternal name that he would blow my life. Did he swear by the name of the Deity? He did; at this time I was within about a yard of him.

Mr. Buchanan—It is within the province of the bench before taking informations, to satisfy themselves whether or not there was the intent. The bench would judge from all the circumstances whether there was an intent to shoot.

Mr. Moore—Are we to understand that the man who presented a pistol at another, and swore at the same time—"By God I will blow your brains out," now asks us to believe he did not mean to do anything of the kind?

The Rev. Richard Goodison was sworn and examined by Mr. Buchanan—I live at Ashleigh, in the county Mayo; I am a Catholic clergyman, a clergyman of the Church of England; I was at Ashleigh part of the 5th of Oct.

Mr. Blake—He says he is a Catholic clergyman, and then says he is a clergyman of the Church of England. Which is he?

Chairman (Colonel Knox)—Let it be taken down both ways.

Examination continued.—On the 5th of October I rode to Tourmakeady across the mountains; in doing so I overtook the Rev. Mr. Lavelle, another Rev. gentleman, I believe, and some other men along with them.

Examination.—He asked me what I said about the road, and I said I was agreeing with him, and that it was a bad road, and a very bad road; he asked me how far I had travelled that day, and I said about ten or twelve miles; he asked me how far I was going, and I said to Tourmakeady; I said then, "I presume you are Mr. Lavelle;" he said yes, that he was Father Lavelle; I then said, in reply, "Why call yourself Father," and he said, "Because I am Father;" I said, "Where do the Scriptures teach us that?" up to this Mr. Lavelle's manner towards me was very civil; he rushed up then in the most excited manner; I was before him on the road, and he rode up to me and said, "What is that you said? How dare you?"

You say he rushed towards you? Yes, in a very excited manner, and asked me my name; I said I was the Rev. Mr. Goodison.

What then occurred? He then roared out, in tremendous voice, that if I said five words more I would never see Tourmakeady with my life; he curled his whip over my head; when he said that he was partly before my horse; he rode against my side and jostled me, and then he came at me in a singular way; not exactly at right angles, because he had to ride up to me, but he rode across my horse's head.

Did his horse get before yours? Partly; I am not in the habit of carrying pistols; I never carried a pistol before.

Had you a pistol that day? I had.

Where had you that pistol? In the outside pocket of my large overcoat; there were several people in the fields at either side.

Did Mr. Lavelle say anything to you or them when he crossed you? He said that if I said five words more—

That was to yourself. Was anything else said? He roared and shouted to the people.

What did he say? Well, I cannot exactly tell what words he used, but he shouted tremendously.

Was it in English or Irish he spoke? I did not hear what words he used, but merely the shouting; I cannot swear that he ever used words, but he shouted and made signs with his whip to the people who were digging potatoes, and who came running with spades.

When Mr. Lavelle rode partly across, and in front of you, did he interrupt your passage on the road? He did.

Was that the time he shouted as you say? Yes, in the most frightful manner.

When he shouted, what did the people do? They ran from all points of the compass as far as I could see towards where I was riding.

About how many people came? There were two men came with spades; only one came to the road, but there were two others at a short distance off who threw stones at me; I don't know where they came from.

No matter where they came from. They had not much time, for I was cantering my pony, and they took up stones.

When Mr. Lavelle stopped you, on the road, did you make any observation to him? I did; I told him I would not allow any one to interfere with me; that if he or any one else interfered with me I would shoot him.

At the time he stopped you and shouted, what did you say? I said that if he interfered with me on my journey, or something to that effect, or any one else, that I certainly would shoot him; previous to my saying that I admonished him to keep away from me.

add I then put my hand into my pocket. He rode against me. Mr. Buchanan—Repeat, until it is taken down, what you said about admonishing? I admonished him, and put my hand into my pocket, and I admonished him to keep away from me, not to interfere with me; he kept shouting all this time most tremendously. Mr. Griffin—The witness said that if Mr. Lavelle or any else interfered with him he would shoot him. The Clerk—I have not that down. Mr. Griffin—The witness is now withdrawing that. Witness—I am not. Mr. Buchanan—We will go over it again. Mr. Griffin—There is nothing but dove-tailing the evidence and fitting in as they like. Mr. Buchanan—The Rev. Mr. Goodison has given half an answer, and he then turned to me and said that before that I said something; and I said, give it in its proper order. Mr. Moore—We can understand all that; but it is better to have the evidence taken down as it is given. After some further evidence on the direct charge, the witness was ably cross-examined. At the close, the magistrates retired. They returned into court in a few minutes, when. The Chairman said that the decision of the court in the first case against the Rev. Richard Goodison is, that informations be taken and sent to the next assizes. The announcement was received with loud cheers. The Rev. Mr. Goodison was held to bail. Cross-examined by Mr. Blake—You say you are a Catholic clergyman?—Yes, I am connected with the Irish Church Mission Society to Roman Catholics. Are you paid by that society? Mr. Buchanan—Don't answer that. That is an irrelevant question. Mr. Blake—I am examining to credit. We impeach this gentleman's credit, and say that he will be contradicted by uncontroverted evidence. It was held by the learned assistant barrister for this county, in a Scripture reader's case, that the question could be asked. Mr. Buchanan—Whether he has £5 a-year, or £10, 000 a-year has nothing to say to this case. Mr. Kenney—I don't think you can ask as to the amount, but it is, in my opinion, perfectly fair to ask if he is paid. Mr. Blake—And that is all I am asking. Cross-examination continued—I am paid by the society; I am an ordained clergyman of the Church of England; I reside at Ashling. After some further examination this case closed against Rev. Mr. Goodison by the unanimous decision of the magistrates. When the Rev. Mr. Lavelle appeared outside he was seized upon by the people, and carried on their shoulders amid enthusiastic cheering to St. Mary's. In some time after the cheers were changed to groans, which assailed the ears of the reverend missionaries of the Irish Church Mission Society as they proceeded through the Main-street to the hotel.—They were surrounded by a strong force of constabulary, and several of the magistrates walked each side of them. A dense crowd followed hooting and groaning. A guard was placed on the hotel. Thursday, Oct. 13. D. W. G.

IRISH INTELLIGENCE.

In a list of converts to the church we find, in the Lancashire Free Press, the Right Hon. Lord Carew, a circumstance of which we were not previously aware.—Wexford People. The Morning News intimates that the Rev. Father Daly, intends to found a high school in his native town for the children of the Catholic gentry of the province who are so unwilling to connect themselves with the Queen's College. This new school is to be placed under the fostering care of the Jesuit fathers. TUAM CATHOLIC SCHOOL.—We are highly pleased to learn that funds are coming in, and that, ere long the committee will be in a position to begin the erection of the house. Lord Plunket will be made to prove, to his dishonor, that his attempt to deprive the poor of Tuam of the means of Education, has signally failed.—Connaught Patriot. The first fruits of the Bishop's pastoral are made manifest in the following statement copied from the Carlow Sentinel, Protestant. As example is contagious, there will doubtless be no lack of similar announcements from other quarters:—"The late pastoral issued by the Roman Catholic prelates against further connection with the National Board of Education, and an united system of education, has already been carried into effect in Carlow. The schoolmaster acting hitherto under the authorities at Marlborough street has been dismissed, and the school is now under the management of the Christian Brothers. The national school books are laid aside, and all mementoes of the Board obliterated by this new order of religious instructors. On Monday large crowds of children of both sexes visited the private residence of the Christian Brothers, where they were registered and classified, after which books and catechisms, of course permissu superiorum, were distributed at a smart price to the poor, thus blotting out the National Board from the map of Carlow. This is the first intimation that came under our notice of the commencement of the war against the National Board.—How far the people of Ireland will accept the new decree, and carry it out in all its integrity, remains to be seen. Ultramontaniam aims at nothing short of an Italian ascendancy in this country." An application has been made to the Board of Trade for joining the chief English and Irish ports by means of Telegraphic wires, along which warnings may be sent from town to town of approaching and passing storms. The naval and military uses of such a network of wires are obvious. The project of constructing a line of railway from Clonmel to Dungarvan which failed so signally last year, on account of the apathy with which it was regarded by the public, says the Freeman correspondent, has been again revived under circumstances which promised to render the undertaking successful. THE AMNESTY TO THE EXILES OF 1848.—At a meeting of the New Ross Town Commissioners, held October 7, the following resolutions were adopted: "Proposed by Mathias Quinn, Esq.; seconded by John McCarthy, Esq. Resolved—"That in the opinion of this body the time has arrived when government ought to extend an amnesty to our countrymen now prevented from a return to Ireland owing to political causes. Resolved—"That we fully sympathize with the movement which has originated in Waterford, and will co-operate with the amnesty committee formed in that city. It gives us pleasure to be in a position to announce that the contractors are busily engaged in the construction of the Cork and Kinalea Junction Railway. A large steam-engine has been for some time at work close to the high road, near Ballinabobbin, cutting timber for fencing the line; and the contractors have now commenced at Anaghmore and at the Junction, and are hard at work forming the line. From the spirited manner, says the Cork Reporter, in which the contractors have commenced, we feel confident that this line of railway will be opened at the promised time. The works have hitherto been delayed by the difficulty the company found in getting possession of the land, as certain formalities had to be complied with. The Limerick Reporter says:—The O'Briens charged with the murder of Crowe at Doon, were again taken from the County Jail on Monday, and brought under a strong escort of Police to Doon. On Tuesday they were recommitted for eight days more. This is the third committal and re-committal of those men. How long, we ask, is this practice to continue in their regard?

IMPORTANT MEETING IN WATERFORD. WATERFORD MONDAY.—To-day a meeting of the Town Council of Waterford was held in the Town Hall, for the purpose of passing a resolution in favour of a government amnesty towards those of our fellow-countrymen who are labouring under disabilities, owing to political causes, and also to pass a resolution in favor of a confirmation, on the part of the present government, of the subsidy granted to the Galway and American line of packets by the late government. There were present the Mayor the Right Worshipful John Mackesy; John A. Blake, M.P.; Aldermen, Ryan, Murphy, and Cook, and Town Councillors O'Reilly, Murphy, Strange, Campbell, Keogh, Clark, Purcell, Galloway and Power. The Chairman opened the proceedings by stating the object of the meeting. Mr. Blake M.P. said that in consequence of the meeting held lately in favor of obtaining a general amnesty in favor of political exiles, it was unnecessary for him to trespass at any length upon the time of council. That meeting was remarkable for its unanimity, and he hoped the same feature would characterize their present proceedings. He concluded by moving the following resolution:—"That this council desires to convey to government their earnest desire that an amnesty should be extended to all persons labouring under disabilities owing to political causes; and that the Town Clerk be requested to communicate with the Chief Magistrate and Chairman of Town Commissioners, inviting them to co-operate for the same purpose." Town Councillor Strange seconded the resolution which was then put and carried without opposition. Town Councillor Galloway, in moving the resolution in favor of a confirmation of a subsidy to the Galway line, said that he was sure the inhabitants of Waterford were anxiously concerned in the matter. They were aware that an opposition had been got up against the Galway line by various influential parties, who sought to induce the Government to withdraw the subsidy, and thus deprive Galway of the great commercial element which was rendering it and Ireland important. They should resist this and demand justice for the country. Having pointed out the advantages which should accrue to Ireland from such a line, Mr. Galloway concluded by moving the following resolution:—"Resolved—"That this council convey to government their opinion that it would be highly impolitic and unjust to do anything calculated to disturb the subsidy granted by the late Government to the Galway and American line of steamships; and that we further undertake to co-operate in any effort which may be made to prevent injury to an enterprise calculated to materially advance the interests of this country." Town Councillor Clarke seconded the resolution. Town Councillor Keogh suggested that, inasmuch as the present government had not evinced any hostility to the Galway line, the first part of the resolution, which he considered too pointed, should be modified. Mr. Blake M.P. hoped there was no serious danger to be apprehended, but one thing was quite certain, that on the present government coming into office, the first declaration inimical to the line made in Parliament was made by one of its most distinguished members, Mr. Gladstone, the Chancellor of the Exchequer. It was at this instance the special committee of inquiry into telegraph and mail contracts was appointed, and although Mr. Lever was sure it could not be broken, because he had it signed and sealed, parliament had it in its power to do anything, and could annul to-morrow what it did to-day. There were one or two provisions in the contract which could be easily broken, and the country should exert itself to maintain the inviolability of that contract. (Hear, hear.) They were, therefore bound to express themselves strongly on that point. The committee had not yet come to the Galway line contract, but they would, as their opinion and the decision of parliament would in a great measure be influenced by the state of public feeling in Ireland it was fit the country should speak out. The resolution was then put and carried, only Mr. Keogh dissenting. The meeting then broke up. THE EVICTIONS.—The news of more evictions and in widely distant localities. Mr. Chearny of Salterbridge, in the County Waterford, is said to have served every tenant on ten townlands with notice to quit.—Notices to quit are said to have been served in Sligo on various tenants of the Rt. Hon. John Wyndham and it is alleged (but we hope untruly), that political differences are the cause. The notices to quit given by the Protestant Bishop of Tuam, Lord Plunket, at Partry, and the evictions at Belmullet, have already been the subject of comment. Notice to quit has been served on all the Clanchy family by Richard Stapoole, Esq., in Clare, and this step is taken with reference to the murder committed a year ago near Kilkree. Mr. Vincent Scully, M.P. for Cork county, has served notice to quit on his tenantry on the townlands of Gurtacoonagh, Allen, Ballynery, and Pallas Donohill, although every one of them had paid up the last March rent.—All the small tenants and paupers were cleared off the property some time since, and those who remain pay a high rent. ABRAHAM J. DOWLING, AGAIN.—The gutter orator and would-be martyr, Mr. A. J. Dowling, made his appearance again on Tuesday night in public, and conducted himself in a manner calculated in no small degree to disturb the peace of the city, and to bring well-disposed people, quietly passing through the streets on their business to bodily harm. Mr. Dowling though bound to appear on Saturday before one of the Police Magistrates in Capel-street office to answer a complaint made against him, and for which he had been imprisoned for several days, having refused to give the required bail, commenced de novo his old offence by mounting the steps leading to Nelson's pillar, and haranguing a crowd of street walkers and idlers, who blocked up the public thoroughfare. The preacher commenced his oration with sundry quotations from the Scriptures and then proceeded to sing a number of hymns of his own composition or rather decomposition. The crowd began to give indications of taking the law into their own hands, when the police induced him to move off. He proceeded to the classic statue of Moore, and having ascended a heap of paving stones began to hold forth, when the police seeing that the wretched man's life was in danger, stood between him and the crowd and got him off his rostrum. The indefatigable expounder then went inside the railings of Trinity College and resumed his discourse, when the police were directed by the authorities of the University to remove him. He was removed accordingly, but was not to be subdued, and off he went to the steps of the Bank of Ireland and took up the thread of his sermon. The people now became furious, and the whole streetway obstructed. It was now as much as the police could do to keep off the crowd, and Acting Sergeant Lyman was much injured in his efforts to save Mr. Dowling, who was at length taken to the station-house and charged for obstruction. Where this kind of work will end must be determined by the presiding magistrate in College-street office.—Dublin paper. We regret, says the Mayo Constitution, to have to announce one of the most shocking tragedies that has ever occurred in this county, which took place on yesterday, in the vicinity of Balla, which involves a double murder, followed by self-destruction on the part of the murderer. It appears that a man named Kearns, who had been discharged from Mayo prison after an incarceration of seven months, for an aggravated assault, heard some unpleasant rumors as to his wife's frailties whilst in prison, whereupon he first attacked her with a hatchet, literally splitting her head. Upon the servant girl coming to her relief she was likewise brutally assaulted. Both of them, we understand, expired in a few hours. After committing these awful deeds, the wretched man hung himself.

MARSHAL O'DONNELL, COMTE DE LUZENA.—A Correspondent of the Waterford Citizen says:—"In former times Spain and Ireland were bound together by intimate commercial relations, and many of our Roman Catholic families in Waterford were indebted for their wealth to the Spanish trade extensively carried on through this port. While Ireland, therefore, recognizes, and becomingly recognizes, the heroism of Marlborough of France, surely it would not be unworthy of her also to recognize the chivalry of O'Donnell of Spain. O'Donnell, I have reason to believe, thinks of Ireland, and is proud of his fine old Irish name, and gallant Irish lineage—would it not be well if Ireland, by the presentation of some gift, however small and unworthy his merits were to prove that she is not forgetful of O'Donnell?" The editor of the Citizen adds—There is no man of Irish race in the service of any European Government at the present day to whom Ireland may more reasonably look with hope, or of whom she may more justly feel proud, than the O'Donnell of Spain. Our correspondent is correct in believing that O'Donnell thinks of Ireland. At the time of the Agricultural Show in this city, a gentleman from Waterford having called at the Spanish Embassy in London in order to solicit the co-operation of the Spanish Government, received this reply:—"Oh! yes, our countryman O'Donnell would do anything for Ireland." Madame Lind Goldschmidt has kindly transmitted to the Mayor of Limerick, £10 10s for Barrington's Hospital, per the hands of Messrs. Corbett and Son; also through the same channel, £10, for the Magdalen Asylum, under the care of the Sisters of the Good Shepherd. The wrong-headed patrons of the soup nuisance are still endeavoring to maintain it in Castle-concill contrary to the expressed detestation of the people, and the respect for public opinion and public order, by which either sound judgment, or true regard for the public concord, would be directed. The idea seems to enter into the noddles of the officious patronisers, that by perseverance they can prevail in planting their sapling in a soil where it could no more take root, than hemlock on the high road, where wheels and feet are constantly passing. The more the soupier agent shows himself, the greater the shouts are; and on Sunday, the cries were as lively, as vigorous and vehement as upon the first day of the agent's appearance upon that stage. It is an utterly idle and brainless project, to attempt forcing a soupier in any shape on Castleconncill men; and no species of fussy magisterial advocacy, aiming at prominence, but adding no moral force to the intrusion, can either sway or suppress the people's convictions, and the repugnance they show and feel.—It is stated that an unhandsome attempt was made to induce Colonel Vandeleur to dismiss the young lad, his servant, who was falsely charged with throwing a turf of grass at the soupier emissary; but to the credit of the Colonel, whose sense of justice and self-respect were not thus to be overcome, he refused his consent to the ungenerous and unfair application. It is stated, besides, that the disuniting effects which were anticipated from the introduction of the soupier agency, are felt in quarters where for the public interests it would be well if no elements of such disunion were caused and produced.—Munster News. MR. GARDEN AGAIN.—Gort church has become a source of attraction lately, in consequence of the constant attendance on every Sunday of Mr. Garden, who still follows Miss Arbuthnot wherever he can get a sight of her. The young lady resides with her brother-in-law, the Hon. Captain Gough, at Loughborough Castle, near Gort, and Mr. Garden resides at Forest's Royal Hotel, in Gort.—Limerick Chronicle. THE FRANKLIN EXPEDITION.—CAPTAIN M'CLINTOCK.—A meeting of the inhabitants of Dundalk and its neighborhood was held on Tuesday for the purpose of considering the best mode of expressing their sentiments of congratulation with their fellow-townsmen, Captain Leopold M'Clintock, R.N., on his safe return from the Arctic expedition, and their admiration of his heroic conduct on that trying occasion.—Freeman. THE DOON MEETING.—We understand that it is in contemplation to hold the meeting to protest against the extermination of Lord Derby's tenants in Doon, either in the city or in the immediate vicinity of the city of Limerick, the portion of the Derby estates about to be cleared of all Catholic Irish tenants being situate in the county of Limerick. The requisition will probably be addressed either to the High Sheriff of the county or the Mayor of the city.—Tipperary Examiner. A meeting of the Governors took place on Monday, when an order was made to provide additional accommodation to meet the alarming increase of insanity, in which this district participates as well as other portions of Ireland. Eight persons, now detained as dangerous lunatics in the county and city prisons, will be removed immediately to the Asylum. On investigation, some charges preferred by three of the servants against the Matron were declared groundless, and the chief instigator directed to be dismissed.—Waterford Citizen. A SACRILEGIOUS MADMAN.—Thursday week the people assembled in the church of St. Mary, Irish-town, were startled by the entrance of a lunatic named Lambie, a man residing in one of the rural districts of Clonmel. He walked up to the altar in a very excited manner, and was heard to say that if communion were administered to him he would be lost. The Rev. Mr. Crotty, who was present, endeavored by various inducements to get him out, but the man resisted violently, and rushing up the steps of the high altar, laid his hands on the door of the tabernacle in order to open it. With great difficulty he was prevented pulling it down, and after some struggling he was conveyed outside the church. Constable Goulden then took him into custody, and as the man was being conveyed to the police-office he conducted himself with great violence. He was finally overpowered, and was committed to goal as a dangerous lunatic by the presiding magistrates.—Tipperary Examiner. FREE EDUCATION AND ANTI-CATHOLIC BIGOTRY. The Archbishop of Dublin, the Most Reverend Dr. Cullen, has addressed a long pastoral to the clergy, in which he deals with the education question, and the bigotry with which Catholics are assailed. Alluding to the fanaticism manifested against our priest-hood, he says:—"And, in the first place, I shall call your attention to an instance of this kind in connection with the management of an hospital lately established in Dublin, namely the Adelaide Hospital. Were this institution merely destined to relieve the wants of suffering humanity, every one would applaud its foundation as a public good, but, unhappily, its managers have destroyed the intrinsic merit of their work by enacting rules insulting to the religion of the great majority of the people of Ireland and of the Christian world, and calculated to deprive poor Catholics who are invited to enter the hospital of all the spiritual comforts provided for them by their holy church. Every one knows that it is the pious custom of Catholics, when death is approaching, to prepare themselves for that awful moment and for subsequent judgment, by making an humble and sorrowful confession of their sins, and asking absolution from those to whom Christ said:—"Whose sins you shall forgive they are forgiven," and also by receiving the bread of life in the Holy Eucharist, in which Christ gives us his body and blood to strengthen and console us in our passage from this valley of tears. On the sorrowful occasion of death it is moreover the duty of the patient to call on the priest to anoint him with oil, according to the words of St. James, and to console him by reciting the prayers of faith. As the fate of a poor dying sinner depends for an entire eternity upon the dispositions in which he breathes his last, so the Catholic church anxiously prepares him for that moment, excites within him feelings of sorrow for past offences, and exhorts him to place unbounded confidence in the merits of the Redeemer, who expiated our sins by his sufferings and death on Mount Calvary. Any one who examines her ritual, and reads the prayers prescribed for the sick and the dying, must necessarily admire the zeal and charity with which this pious mother provides for the eternal welfare of her departing children. Now this being the case, what are we to say of the managers of the Adelaide Hospital, who, it may be either through want of advertence to the uncharitableness of their act, or perhaps through ignorance or hatred of Catholic doctrine, have thought fit to prohibit the entrance of any Catholic priest into that institution—thus preventing all Catholic patients admitted therein from receiving the last sacraments and the other consolations of their holy religion. That men who profess to respect the rights of conscience, and who proclaim that every one has a right to form his own creed and to hold and profess whatever opinions he selects, could have knowingly attempted to interfere with and disturb the dying moments of the poor Catholic, would be scarcely credible, had they not themselves published an account of the regulations by which they wish to be guided. One of the rules laid down in their published report, which is a singular specimen of insolence and bigotry, is as follows:—"No emissary or official of the Church of Rome shall ever be permitted to cross the threshold of the Adelaide Hospital, for the purpose of administering any rite, or imparting any instruction or so called consolation to the patients." That is to say, the managers of the Adelaide Hospital have decreed that all sick Catholics entering that institution shall be deprived of the sacraments of their church, and doomed to die without the blessings and consolations of their religion. I am confident that if this specimen of bigotry were known, many of those who are mentioned in the report as subscribers or contributors to the hospital would immediately withdraw their names, protesting against the wicked use that was made of them. I know it is said, in justification of the rule just mentioned, that all patients are aware of its existence, and that they would not enter the hospital were they not willing to submit to it. But this statement is far from being satisfactory. For, in the first place, can it not happen that a stranger or a person taking suddenly ill may be carried to the hospital, and be subjected to the operation of a rule of which he never heard? Then, if a poor Catholic, not considering himself in any danger, claim admission to the hospital to enjoy its advantages, flattering himself to return to the practice of his religion on being restored to health, and if the symptoms of his sickness be aggravated, and, at the approach of death, he asks for the assistance of a priest, is it to be pretended that his pious wishes are to be refused, or that the rule prohibiting him to receive the rites of the Catholic church can be justified? Is it not, on the contrary, quite evident that such a rule would be more worthy of the mandarins of Siam or Cochinchina, accustomed to shed the blood of holy missionaries, than of gentlemen professing the utmost hatred of bigotry, and talking loudly of their attachment of liberty of conscience. "Whilst we cannot but regret that Dublin should present to the world an exhibition of illiberality so hideous as that to which we have referred, it is fortunate that the character of our city is redeemed by the generous and charitable manner in which other institutions are conducted. In many excellent hospitals that are altogether or partly under Protestant control, liberty to practice his religion is granted to every Catholic, and the Catholic priest can visit the sick and the dying, and console them by administering the rites and reciting the prayers of the church. As to the hospitals managed by the Sisters of Charity, and Mercy, Protestants are received into them, and allowed to practice the rites and of any religion in which they choose to prepare themselves for eternity. The admirable hospital of St. Vincent, Stephen's Green, is regulated in this way, and the new and magnificent Hospital of the Mater Misericordie will adopt the same principles. We cannot but pray for the conversion of Protestants, and all who are unhappily out of the true church; but God forbid that we should enact any anti-Christian or insulting rule to debar them from participating in our charities." Referring to the education question, and the fury with which Catholics have been assailed for demanding free education, his Grace says:—"You recollect that, a short time since, the Bishops of Ireland published a Pastoral address, unanimously agreed to, explaining to Catholics their duties in regard to the education of their children. There was no interference whatever with the education of any but the children of their own flocks, and the principles laid down were so just and reasonable that no one could venture to contradict or refute them; in short, all that the bishops required was that a Catholic education, on Catholic principles, Catholic masters, and the use of Catholic books, should be guaranteed to Catholic children; and that the bishops themselves should not be debarred from exercising the power given by Christ when he said, "go and teach all nations." What could be more reasonable or moderate? But how was this demand met by the writers of the so-called Liberal British press? Instead of refuting the arguments of the Pastoral, they insulted the bishops with taunts and sarcasms, and obloquy of every kind, and endeavored to overwhelm them with personal abuse. Had the Prelates of the Irish Church been guilty of treason, or some high misdemeanor, they could not have been so violently assailed. Yet such was the hypocrisy of those maligners that, though decrying our attempts to obtain freedom of Catholic education, they pretended to be the advocates of human liberty and progress in every country in the world. Whilst we can bear personally with patience this exhibition of malignity and violence, knowing that the followers of Christ, like their Divine Master, are doomed to suffer in this world for justice sake, yet we cannot but regret that in this age of progress, and in this boasted land of liberty, such examples of inconsistency and violated professions should be given. There is, however, one advantage to be gained from the violent and virulent declamations of the press. Every Catholic parent that has eyes to see and ears to hear must remain convinced that he cannot with safety or decency commit the education of his child to men imbued with such prejudices and hatred against his holy religion. But notwithstanding the bigotry and intolerance with which we are assailed, nothing will be able to prevent the success of our cause. Our claims for a Catholic education for the children of Catholics are so just and reasonable that all who wish to act towards others as they would wish to be treated themselves will declare in our favor. The fury and violence of our enemies will soon be spent. When Catholics first denounced the infamy of the charter school system; and the dangerous schemes of the Kildare-street Society; when Catholics asked for the abolition of a most cruel code of penal laws; when they sought for liberty of conscience and emancipation, nothing could be more disgraceful than the outcry that was raised against them, and maintained for many years. But justice and truth at length triumphed; the eyes of the nation were opened to its own true interests, and the Catholic claims were granted. The same will occur in the present instance. Many may be blinded by passion for a while, but in calmer moments they will listen to reason, and acknowledge that it would be absurd, unjust, and dangerous to resist the just demands of a Catholic nation to obtain a Catholic education for their children, that they may rear them up in the true faith, in the fear and love of God, and the practice of religion. Should, however, party and passion prevail against us; should our enemies be blind to the wants and interests of a nation, we may thank God that we are in a position to depend upon ourselves; and, as in the times of dire persecution, when education, unless poisoned with heresy, was altogether prohibited, our forefathers provided religious instruction for their children, and preserved their faith in spite of every wicked law; so at present the Catholics of Ireland, who have not degenerated from the spirit of their ancestors, will, if it be necessary, and if state aid cannot be obtained on fair terms, make every sacrifice rather than commit the fate of their children to a system excluding religious teaching and ecclesiastical authority, and that places their religion at the mercy of a Protestant government, on which the system depends. "The great orator and statesman, Edmund Burke, declared that if the Catholics gave any control over the education of their children to the state "there would be an end not only of the Catholic religion, but of all religion and morality, all law, and all order in this unhappy kingdom of Ireland" (Burke's Correspondence, v. 4, p. 399). And, indeed, it is too evident that if you allow any government, and especially a government that has been always opposed to Catholicity, to establish model schools in every town and village, and to put those schools under the care of masters and mistresses of every religious denomination, of Unitarians, perhaps, or Socinians; if you allow them to train Catholic masters and mistresses in any way they wish; if you allow them to persecute the sign of the cross; if you allow them to prepare the books to be used in the schools, and to banish from them not only the name of the Catholic Church, but even of Ireland; if you patiently allow such things to happen, is it not evident that the ancient religion of Ireland would soon be in danger and that the faith which could not be overcome by confiscation, penal laws, and death, would be treacherously undermined, and perhaps destroyed for ever? It is the greatest glory of our country, and that which exalts it among the nations of the earth, that in spite of penal laws and the most bloody persecutions it preserved the faith, always remaining devotedly attached to the Catholic Church and to the See of Peter. Will any temporal considerations ever induce the present generation of the people of Ireland to expose so glorious a privilege to the danger of being lost? Whilst the Catholics of this country have to complain so bitterly of the many violent attacks made on them, how different in regard to Protestants is the conduct of Catholics, where power is in their hands? Catholic kingdoms are branded as nurseries of despotism and oppression.—Yet might not the writers of the press—the so-called public instructors—learn a lesson of wisdom and moderation from them? Passing over the two Catholic kingdoms of Belgium and Bavaria, in which education is perfectly free, we find that in France, where the Protestants are a mere fraction of the population, the state gives to them the same advantages as to Catholics, and allows them for their exclusively Protestant schools the same assistance and privileges which are granted to the schools of the immense Catholic population of the country. In Austria the whole population amounts to nearly forty millions, among whom there are scarcely three millions of Lutherans and Calvinists. How have they been treated by their most Catholic emperor, who, merely because he restored liberty to the Catholic Church, and abolished all penal enactments against her, has been so often insulted as a bigot and a despot by the British press? When Protestants asked for separate schools, was their demand rejected with insult and obloquy, or did the Catholic press of the country indulge in violent invectives against their pretensions? On the contrary, no clamour was raised upon the subject; and the good Catholic emperor, yielding to the wishes of his Protestant subjects, has freely granted all they could desire. In a law promulgated only a short time ago for the relief of Austrian Protestants, we read the following clauses:—"The Protestant schools are for the future to be under the direction and inspection of their ecclesiastical organs. "No books can be used in Protestant schools which have not been approved of by the general conference (Protestant, and by the ministry for ecclesiastical affairs. "If a Protestant school is established at the expense of the state, only Protestant teachers can be employed in it." [See Times of Tuesday, September 15th, from which the above words are extracted.] "Thus we see that in the Austrian empire most ample concessions have been made to its Protestant subjects, though they constitute so small a portion of the entire population. They are not asked to frequent Catholic schools or universities; they are not required to use school-books compiled for them by enemies of their religion; much less are they compelled to support a state church, whose doctrines and ministrations they reject. The fullest liberty is granted to them to educate their children in their own religion; and even when the schools have been built by the state, none but Protestant masters can be employed for the education of Protestant children. Such is the example given by Austria—the way in which forms a striking contrast with the policy in which the immense majority of the population of Ireland has been treated for centuries, and is still treated by many who denounce that empire as the seat of illiberality and despotism." In reference to the necessity for Catholic Model Schools, His Grace says:—"Such institutions exist in England, and are productive of the greatest advantages. It is most cheering to visit one of those model schools in Liverpool, where sixty or eighty young females, supported by the Commissioners of Education, receiving admirable literary instruction from the Nuns of Notre Dame, and, at the same time, are trained up in all the practices of our holy religion. The training school for masters is under the care of religious Brothers, who spare no pains to render them fit to give useful literary and religious instruction to the rising generations. What a contrast with our Irish model schools, in which the formation and training of Catholic masters and mistresses are committed in a great part to Protestant and Presbyterian, and, perhaps, a Socinian, or Unitarian, or even apostate masters. Is it not to be feared, or, rather, is it not evident that teachers trained up in this way may receive the worst impressions? And if the example of their professors, and the spirit of the training school, undermine their faith, will they not be in a state to spread widely through the country the perverse and dangerous maxims with which they are imbued? To remove this danger we require Catholic training schools for our teachers, and we can be satisfied with nothing less. Let us hope, as I have already said, that our statesmen will take our claims into consideration, and make some little compensation for past injustice and oppression by commencing an era of liberality and justice. In the meantime, whilst waiting for the liberal manifestations which we have a right to expect, it is our duty, reverend brethren, to impress upon all Catholics the importance of giving a religious education to their tender offspring. It is necessary to inspire children from the first dawn of reason with sentiments of fear and love of God; their first thoughts should be directed to their Creator; the first words they learn to lip should be the sweet names of Jesus and Mary. They are to be filled with a tender love for the cross, the symbol of salvation, and to sign it on their foreheads with respect and veneration. Tertullian assures us that from the very first days of Christianity it was the general custom to make the sign of the cross at the commencement and termination of every undertaking, in order to recall to mind the sufferings and death of our Redeemer. Our forefathers were devotedly attached to it; they erected it on the roadside, in the market-place, and the cemetery, on the hill and in the valley, to console the weary pilgrim in his progress through this world. The crosses still existing at Moone, Onasledermot, Bargaue, and other places in this diocese, and in Monasteryboice, Donoughmore, and in many other parts of the country, are lasting monuments of the faith and piety of our ancestors. It was reserved for our days to see it declared unlawful to place a cross on a national school, and to have the pupils, wishing to sanctify their literary toils, prohibited to impress it on their foreheads."

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Yet such was the hypocrisy of those maligners that, though decrying our attempts to obtain freedom of Catholic education, they pretended to be the advocates of human liberty and progress in every country in the world. Whilst we can bear personally with patience this exhibition of malignity and violence, knowing that the followers of Christ, like their Divine Master, are doomed to suffer in this world for justice sake, yet we cannot but regret that in this age of progress, and in this boasted land of liberty, such examples of inconsistency and violated professions should be given. There is, however, one advantage to be gained from the violent and virulent declamations of the press. Every Catholic parent that has eyes to see and ears to hear must remain convinced that he cannot with safety or decency commit the education of his child to men imbued with such prejudices and hatred against his holy religion. But notwithstanding the bigotry and intolerance with which we are assailed, nothing will be able to prevent the success of our cause. Our claims for a Catholic education for the children of Catholics are so just and reasonable that all who wish to act towards others as they would wish to be treated themselves will declare in our favor. The fury and violence of our enemies will soon be spent. When Catholics first denounced the infamy of the charter school system; and the dangerous schemes of the Kildare-street Society; when Catholics asked for the abolition of a most cruel code of penal laws; when they sought for liberty of conscience and emancipation, nothing could be more disgraceful than the outcry that was raised against them, and maintained for many years. But justice and truth at length triumphed; the eyes of the nation were opened to its own true interests, and the Catholic claims were granted. The same will occur in the present instance. Many may be blinded by passion for a while, but in calmer moments they will listen to reason, and acknowledge that it would be absurd, unjust, and dangerous to resist the just demands of a Catholic nation to obtain a Catholic education for their children, that they may rear them up in the true faith, in the fear and love of God, and the practice of religion. Should, however, party and passion prevail against us; should our enemies be blind to the wants and interests of a nation, we may thank God that we are in a position to depend upon ourselves; and, as in the times of dire persecution, when education, unless poisoned with heresy, was altogether prohibited, our forefathers provided religious instruction for their children, and preserved their faith in spite of every wicked law; so at present the

Catholics of Ireland, who have not degenerated from the spirit of their ancestors, will, if it be necessary, and if state aid cannot be obtained on fair terms, make every sacrifice rather than commit the fate of their children to a system excluding religious teaching and ecclesiastical authority, and that places their religion at the mercy of a Protestant government, on which the system depends. "The great orator and statesman, Edmund Burke, declared that if the Catholics gave any control over the education of their children to the state "there would be an end not only of the Catholic religion, but of all religion and morality, all law, and all order in this unhappy kingdom of Ireland" (Burke's Correspondence, v. 4, p. 399). And, indeed, it is too evident that if you allow any government, and especially a government that has been always opposed to Catholicity, to establish model schools in every town and village, and to put those schools under the care of masters and mistresses of every religious denomination, of Unitarians, perhaps, or Socinians; if you allow them to train Catholic masters and mistresses in any way they wish; if you allow them to persecute the sign of the cross; if you allow them to prepare the books to be used in the schools, and to banish from them not only the name of the Catholic Church, but even of Ireland; if you patiently allow such things to happen, is it not evident that the ancient religion of Ireland would soon be in danger and that the faith which could not be overcome by confiscation, penal laws, and death, would be treacherously undermined, and perhaps destroyed for ever? It is the greatest glory of our country, and that which exalts it among the nations of the earth, that in spite of penal laws and the most bloody persecutions it preserved the faith, always remaining devotedly attached to the Catholic Church and to the See of Peter. Will any temporal considerations ever induce the present generation of the people of Ireland to expose so glorious a privilege to the danger of being lost? Whilst the Catholics of this country have to complain so bitterly of the many violent attacks made on them, how different in regard to Protestants is the conduct of Catholics, where power is in their hands? Catholic kingdoms are branded as nurseries of despotism and oppression.—Yet might not the writers of the press—the so-called public instructors—learn a lesson of wisdom and moderation from them? Passing over the two Catholic kingdoms of Belgium and Bavaria, in which education is perfectly free, we find that in France, where the Protestants are a mere fraction of the population, the state gives to them the same advantages as to Catholics, and allows them for their exclusively Protestant schools the same assistance and privileges which are granted to the schools of the immense Catholic population of the country. In Austria the whole population amounts to nearly forty millions, among whom there are scarcely three millions of Lutherans and Calvinists. How have they been treated by their most Catholic emperor, who, merely because he restored liberty to the Catholic Church, and abolished all penal enactments against her, has been so often insulted as a bigot and a despot by the British press? When Protestants asked for separate schools, was their demand rejected with insult and obloquy, or did the Catholic press of the country indulge in violent invectives against their pretensions? On the contrary, no clamour was raised upon the subject; and the good Catholic emperor, yielding to the wishes of his Protestant subjects, has freely granted all they could desire. In a law promulgated only a short time ago for the relief of Austrian Protestants, we read the following clauses:—"The Protestant schools are for the future to be under the direction and inspection of their ecclesiastical organs. "No books can be used in Protestant schools which have not been approved of by the general conference (Protestant, and by the ministry for ecclesiastical affairs. "If a Protestant school is established at the expense of the state, only Protestant teachers can be employed in it." [See Times of Tuesday, September 15th, from which the above words are extracted.] "Thus we see that in the Austrian empire most ample concessions have been made to its Protestant subjects, though they constitute so small a portion of the entire population. They are not asked to frequent Catholic schools or universities; they are not required to use school-books compiled for them by enemies of their religion; much less are they compelled to support a state church, whose doctrines and ministrations they reject. The fullest liberty is granted to them to educate their children in their own religion; and even when the schools have been built by the state, none but Protestant masters can be employed for the education of Protestant children. Such is the example given by Austria—the way in which forms a striking contrast with the policy in which the immense majority of the population of Ireland has been treated for centuries, and is still treated by many who denounce that empire as the seat of illiberality and despotism." In reference to the necessity for Catholic Model Schools, His Grace says:—"Such institutions exist in England, and are productive of the greatest advantages. It is most cheering to visit one of those model schools in Liverpool, where sixty or eighty young females, supported by the Commissioners of Education, receiving admirable literary instruction from the Nuns of Notre Dame, and, at the same time, are trained up in all the practices of our holy religion. The training school for masters is under the care of religious Brothers, who spare no pains to render them fit to give useful literary and religious instruction to the rising generations. What a contrast with our Irish model schools, in which the formation and training of Catholic masters and mistresses are committed in a great part to Protestant and Presbyterian, and, perhaps, a Socinian, or Unitarian, or even apostate masters. Is it not to be feared, or, rather, is it not evident that teachers trained up in this way may receive the worst impressions? And if the example of their professors, and the spirit of the training school, undermine their faith, will they not be in a state to spread widely through the country the perverse and dangerous maxims with which they are imbued? To remove this danger we require Catholic training schools for our teachers, and we can be satisfied with nothing less. Let us hope, as I have already said, that our statesmen will take our claims into consideration, and make some little compensation for past injustice and oppression by commencing an era of liberality and justice. In the meantime, whilst waiting for the liberal manifestations which we have a right to expect, it is our duty, reverend brethren, to impress upon all Catholics the importance of giving a religious education to their tender offspring. It is necessary to inspire children from the first dawn of reason with sentiments of fear and love of God; their first thoughts should be directed to their Creator; the first words they learn to lip should be the sweet names of Jesus and Mary. They are to be filled with a tender love for the cross, the symbol of salvation, and to sign it on their foreheads with respect and veneration. Tertullian assures us that from the very first days of Christianity it was the general custom to make the sign of the cross at the commencement and termination of every undertaking, in order to recall to mind the sufferings and death of our Redeemer. Our forefathers were devotedly attached to it; they erected it on the roadside, in the market-place, and the cemetery, on the hill and in the valley, to console the weary pilgrim in his progress through this world. The crosses still existing at Moone, Onasledermot, Bargaue, and other places in this diocese, and in Monasteryboice, Donoughmore, and in many other parts of the country, are lasting monuments of the faith and piety of our ancestors. It was reserved for our days to see it declared unlawful to place a cross on a national school, and to have the pupils, wishing to sanctify their literary toils, prohibited to impress it on their foreheads."

The True Witness

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MONTREAL, FRIDAY, NOV. 4, 1859.

NEWS OF THE WEEK.

The relations between the Catholic Clergy of France and Louis Napoleon are becoming more complicated every day, and would almost seem to indicate an approaching rupture.

The Monitor announces officially the signature of the Treaty of Peace. It is now positively asserted that a Congress, at which all the Great Powers will be represented, is about to be held at Brussels.

THE PROTESTANT PRESS ON THE IRISH REVIVALS.—We have been severely taken to task by several of our Protestant cotemporaries in Canada, for venturing to express our opinion as to the origin of, and causes at work in, the "Revivals" still progressing in the North of Ireland.

The London Athenaeum, a journal of the highest standing in the Protestant literary world, has, in its issue of the 1st of October last, a long article on the subject of "Revivals" in general; from which we purpose to lay some extracts before our readers, and to which we respectfully invite the attention of the Montreal Witness, the British Whig, the Toronto Christian Guardian, and our other traducers.

The Athenaeum prefaces its remarks with a slight sketch of the history of the "Irish Revival," and of the reasons which no doubt induced its promoters to pitch upon the North of Ireland as the scene of their labors.

The North of Ireland has been selected as the scene of the awakening. There is a sufficient area, the locality is easy of access, the air is refreshing, and farmers and landlords are not so likely to interpose proprietary or legal objections to a Revival, as they would, without doubt, in this country.

The people also of Ireland are more excitable; says the Athenaeum, than the people of England; hence another reason for the selection of the place.

But indeed, and ludicrous at the same time, as are the phenomena of an American Revival, they have been surpassed in absurdity, and in all their revolting details, by the phenomena that have lately transpired in the North of Ireland.

"Oalm, sensible Americans," says the Athenaeum, "think no more of a Revival than they do of a flood in

the Mississippi, or of the bursting of a boiler steamer. Too high pressure in the simple remark; or 'walk a week or two, and the freaks will stop.' A month or a couple of months is the usual duration of a Revival. It never survives the winter. In fact the Revivals work themselves out. How is it possible for Revivalists, who have the strongest frames and the most desirable feelings, to be continually exerting them? The patients cannot be always writhing or howling, or psalm-singing, or forever groaning under the burden of sin; as a matter of course, they must have lucid intervals of rest and activity. The operators also cease to be striking after a time, and flag, or at any rate lose their lubricity in preaching, soliloquy and exclamatory prayers.

Hence Revivals are usually short-lived, though that of Ireland has already exceeded the usual limits; and this, more even than the extravagances attending it, distinguishes it from the Revivals of this Continent. The muscular contortions, the convulsions requiring four strong men to subdue, and the howlings are the invariable concomitants of an outbreak of the epidemic; whilst the results are constantly the same, and equally deplorable everywhere.

Revivals certainly leave behind them some reminders—considerable remainders of hymn-books, and pamphlets, and sermons; also some not inconsiderable remainders in the mad-house and the grave.

The Athenaeum then notices some of the most striking features of the Irish Revival; the violent physical contortions of the "stricken"; the convulsions of the regenerate, and the wild throes attendant upon the "new birth." The scene in some of the chapels after a meeting, we are told, is not unlike a battle-field; "hundreds of people lying on the ground, groaning moaning, screaming, with hands clenched and eyes gleaming; some are speechless for as long as twelve hours; some of them—the regenerate—are fearfully wrought in their bodies; some of them would even have dashed out their brains."

These are what are styled consoling symptoms of the presence of the Holy Spirit. Even little children are not exempt, but "take the Revivals" as badly as grown up people. "Little children"—we are assured—"of five, six, seven, and eight years old talk powerfully, wonderfully, and experimentally, of the things of God."

The Cis-Atlantic Revival is evidently modelled, even in its most minute particulars, after those which have several times answered in the States; though, as yet, neither Ireland nor England offers so fine a field for the work as America, with its disciples of the Democratic Gospel, Ebenezer Socialists, New Lights, Trunkers, Superstitious, Cosmopolites, Free Inquirers, Children of Peace, Inspired Church, Pathologists, Believers in God, Perfectionists, Spiritualists, and many equally remarkable denominations.

After this enumeration of Protestant sects, and a sketch of the humors of an American Revival meeting—together with an interesting account of an Irish Catholic, who took the Revivals; and becoming converted believed it to be his duty to baptise himself, and for that purpose filled a large stone trough with water, and immersed himself therein—our Protestant informant continues:—

"In some respects the Irish revivalists have improved upon the American prototype. The phenomena are not perhaps so grotesque, but it must be owned they are curious. The physical crisis in general consists in a gymnastic, or kinepathic exercise—wringing of the hands, raising the arms, moving the limbs, or holding the stomach in the hands in a state of violent despair, or at least great excitement, under a sense of sin."

Again we would respectfully invite the attention of the Montreal Witness to the passage in the above marked by Italics. That peculiar action of the converts during the agonies of the "new birth"—that "holding their stomachs in their hands," is strongly indicative that that very valuable organ is, in some mysterious manner, the seat of the disease; and is strongly confirmative of our hypothesis that the Revival epidemic is attended, if not caused, by a morbid state of the bowels, and a disordered condition of the digestive organs. It is evident, we say, that the "pressure," or "weight," of which the converts almost invariably complain, is upon the "stomach," rather than upon the "heart;" for why, were it otherwise, should they "hold" the former "in their hands?"

The Athenaeum notices also some of the other phenomena of this sad epidemic. "Physical marks of the Spirit have been exhibited on the bosoms and arms of the females"—(who have fallen victims to the Revival)—"photographs of the Saviour, and the word 'Gentus'—from which it would appear that 'the Spirit' has used blue-hag, and is favorable to Liberman orthography."

Finally, the Athenaeum notices the statistics of the Northern Whig, an Irish Protestant paper, which we produced in our issue of the 21st ult.; and which show conclusively, that the chief moral effect of the "Revival" has as yet been to send greater numbers than usual to the jails, and the Police office. "This," concludes our Protestant cotemporary, "is a sad commentary on the effect of Revivals."

The above evidence we offer as a complete vindication of the TRUE WITNESS; as an ample and, indeed, irrefutable justification of all that we have ever said respecting Protestant "Revivals." It is the testimony of a staunch Protestant; it is the deliberate judgment of a journal which occupies the highest position in the field of British literature; and which, by its bold and forcible condemnation of an outbreak of religious fanaticism, and its unflinching exposure of evangelical frauds and hypocrisy, has rendered valuable service to the cause of religion and morality; and has well earned the respect of every honest man—or what amounts to much the same thing—the hostility and abuse of the Montreal Witness, and its evangelical confederates.

And O! how this is Old Pentecost! Here came a sound from heaven; and how there appeared cloven tongues as it were of fire.—Objective evidences of a supernatural presence, all of which are wanting to the regenerated of Belfast. But in the Acts of the Apostles we do not read of cases of "hysteria;" we find no mention made of persons having fallen into strong convulsions, which it required the united strength of several powerful persons to subdue or control. Herein lies the essential difference betwixt the phenomena of the Pentecostal, and those of the Belfast, Revival. The former were manifestly supernatural, i.e., inexplicable upon any hypothesis of natural agency, and were totally distinct from the manifestations of that mysterious power under which the victims of demoniacal possession are represented to us, both in sacred and in profane history, as suffering. Whilst, on the contrary, the manifestations, or phenomena, of modern Protestant Revivals, present features strikingly analogous to those attributed in Scripture to the "possessed of devils;" and, if this hypothesis as to their origin be rejected, are all easily accounted for by the agency of well known natural causes. We retort therefore the charge of "blasphemy" upon the Christian Guardian, in that he has irreverently presumed to institute a comparison betwixt the divine manifestations on the day of Pentecost, and the wild extravagances of the Belfast "convulsionnaires."

THE THREE TAILORS OF TOOLEY STREET.—We are not certain as to the number of those worthies who, from their calm retreat in Tooley Street, addressed the world in the name of "The People of England;" but we have been forcibly reminded of them, and of their never-to-be-forgotten Allocation, by a document going the rounds of the press, under the title of the "Report" of a Committee of the Parliamentary Opposition of Lower Canada. The tailors of Tooley street have been surpassed in absurdity by the illustrious four, whose names are appended to the Report above alluded to.

The "profound consciousness" with which the latter approach their task; the mock-heroic dignity with which they prescribe the remedies in their opinion best suited for the "grave constitutional crisis;" and, the cool impudence which they display in assuming to themselves the right to shape, or cut out the future destinies of this country, are all perfect of their kind; whilst equally admirable is their simplicity when they avow themselves unable "to conceive on what reasonable grounds the demand for Representation according to Population can be resisted" by the people of Lower Canada. They cannot conceive how the French Canadians can reasonably insist that the terms of an arrangement, from which hitherto their enemies of U. Canada have reaped the advantages, should still be adhered to, now that, owing to an alteration, or assumed alteration in the respective populations of Upper and Lower Canada, the advantages thereof are on the side of the latter. This would seem to indicate that the signers of the Report are as ignorant of the precepts of natural justice, as from their eager hankering after Government situations, they are indifferent to the best interests of the country which they misrepresent in Parliament. A child could tell them that the "reasonable grounds," of which they find it "difficult to conceive," on which the friends of Lower Canada resist the demands of their Upper Canadian adversaries for "Representation according to Population" are these: That, at the time of the Union, when the population of Lower Canada was far larger than was that of the other section of the Province, and when of course "Representation according to Population" would have been advantageous to the interests of Lower Canada, that system of Representation was, for the sake of Upper Canada, purposely repudiated; and the principle of Equality of Representation, as the basis of the Legislative Union, was adopted in lieu thereof. It is but just and reasonable therefore, that Upper Canada, having enjoyed all the advantages of this arrangement, should submit also to its disadvantages, now that the relative positions of the two sections of the Province with respect to population have, or are said to have, altered. This is the "reason" which the wisacres of the Committee profess themselves unable to conceive, and this reason is indeed unanswerable.

But as the affairs of the political world are regulated not by "right," but by "might;" as it is but rarely that considerations of truth, honor, or justice are allowed to obtrude themselves into the deliberations of our modern law-makers; so it is not impossible, but what after all, the policy of Federation recommended by the illustrious "Four" is, that from which, if adopted, Lower Canada would derive the greatest benefit. On this point we do not deem ourselves at liberty, or indeed competent, to hazard an opinion; for it is one which does not fall within our province as a Catholic journalist, and upon which there is great difference of opinion amongst the best of our Canadian publicists. Federation however implies as its essential preliminary, the repeal of the existing Legislative Union. As in physics it is an axiom that two bodies cannot occupy the same place at the same time, so in politics, the change from a Legislative to a Federal Union, implies the repeal of the former; and the Legislative Union once repealed, the question of Representation by Population would cease to exist.

All that we are directly interested in as Catholics is, that our Church, our religious, charitable, and educational institutions of all kinds, should be altogether beyond the reach of hostile hands. This security it would be absurd to look for from any conceivable system of "checks and guarantees;" if the power to assail them were in the hands of the enemies of our religion. No Act of Parliament, whether pompously designated "fundamental," no provision of a "written constitution" can be conceived of, which it would not be in the power of another Act of Parliament to amend or repeal. No authority can be higher than that from whence it proceeds; God Himself, though Omnipotent, cannot make any thing greater than Himself; and so, no authority or law emanating from a United Canadian Parliament, would suffice to control, or impose obli-

gations upon any subsequent Parliament which might feel disposed to set aside that authority, or to evade any fundamental law enacted by its predecessors. What one Act of Parliament can make or give, that any subsequent Act of Parliament can annul or take away, at the pleasure of the majority for the time being; of those of whom that body is composed.

Only in the autonomy therefore of Lower Canada; in its having, either a separate and independent Legislature of its own; or else in a Legislature in which, by its representatives, it shall have an equal voice with those whose hostility to its peculiar religious institutions is a matter of notoriety—can any security for those institutions be found. That security we possess at present under our actual system of Representation; and might possess no doubt, if the Legislative Union were repealed, and a Federal Union of all the British North American Provinces, securing to each, sole and absolute control over its domestic and internal affairs, were to be substituted in lieu thereof. But so long as the Legislative Union exists, so long as in one common Legislature are laws passed affecting both sections of the Province—Protestant or anti-Catholic Upper Canada, and Catholic Lower Canada—so long will it be the duty of the representatives of the latter to resist to the death every effort that may be made to alter the existing arrangement. Still, until that Legislative Union be repealed, must the "Constitution be maintained as it is;" for in that alone consists any security for our Schools, Colleges, Churches, Convents, for our educational and charitable institutions of all kinds.

STATE-SCHOOLISM.—Our objections to "common" Schools, our repugnance as Catholics to allow our children to attend those institutions, and our complaints that therein the faith of our little ones is tampered with, and corrupted, are generally treated with ridicule by Protestants; and we are taunted with seeking to create strife betwixt Catholics and Protestants because we insist upon the necessity of separate education for their children. That "Common" Schools are employed as a means of proselytism and for the perversion of the children of Catholic parents—that the tendency of mixed education is to beget an indifference to religion amongst those subject to its influences—and that it is chiefly because of those tendencies that the "Common" School system is valued by Protestants—are facts often by us advanced; and as the following extract will show are facts whose truth is occasionally admitted by Protestants.

The Christian Register is the title of a Protestant journal published at Boston; and is, as may be supposed, a staunch advocate of "common" schools, and of "State-Schoolism." In its issue of the 22d ult., it deprecates the folly, and too precipitate zeal of the Protestant school authorities of Boston; who by their extreme measures lately adopted, and by recognising the right of Protestant school teachers to compel Catholic children by means of torture, to commit acts of apostasy, have provoked Catholic parents into the withdrawal of their children from the Protestant State-Schools into schools of their own; supported by Catholic charity, and in which Catholic truth is imparted to the pupils. This is a great misfortune, says the Christian Register; for "absurdly punctilious as seem the scruples of Catholic sticklers on such matters as the repetition of the Lord's Prayer, and the Commandments in the schools, the effect is the establishment of separate schools under the entire control of their priests. These schools are multiplying wherever they have the means;" and thus argues the Christian Register, "vaulting sectarianism, like vaulting ambition, often overleaps itself and falls on the other side."

But why does the Christian Register regret the secession of the Catholics from the common schools?—why, seeing that no Protestants are requested to support Catholic schools, and that in addition to their support of these schools, Papists are burthened with the support of the Protestant State-Schools, why does the Christian Register grudge his Catholic fellow-citizens such an exercise of their rights as parents? The reason is plain; he himself tells us. Because the "common" schools, under the old system of management, and when there was as yet no talk of flogging Catholic boys into apostasy, were admirable institutions for corrupting the faith of Papists; and because fewer Catholics will be Protestantized under the new arrangement, which has stimulated them to the establishment of separate schools:—

"We desire to have Protestant truth taught to all the young, but there will be fewer young Catholics Protestantized among us by having distinct schools for the two religions than by imparting secular instruction alone to all together. Only let the children mingle together and the effect is well known."—Christian Register, 22nd ult.

Read the above carefully Catholic parents; especially you who from fear of the expense, from desire of some worldly advantage to your children, or from an unwillingness to give offence to your Protestant neighbors, have hitherto been indifferent to the dangers of common schools; and have allowed your little ones to attend those seminaries of infidelity and immorality. Read and see, to what imminent danger—Nay! to what almost inevitable perdition, you, by Protestant shewing, have been exposing the souls of your children, of those for whom at the last great day, the Judge will hold you responsible. "Oh! there is no danger," you will urge, eager to find an excuse for your dereliction of duty. "Oh! there is no danger that the faith of our children shall be corrupted; or that their religion shall be in any wise interfered with." This you know to be a lie; this excuse for your infamous conduct towards your children cannot avail you. You know—because your Protestant neighbors boastfully proclaim it—you know that the common school is the last and cleverest device of Satan to ruin souls; that it is the almost infallible receipt for "Protestantising young Catholics," and making them tenfold more the children of hell than are those who Protestantised them. You know that it is sufficient to endanger the faith of your Catholic children to let them associate in school with Non-Catholics. "Only let the chil-

dren mingle together and the effect is well known" says the Christian Register; how then can you flatter yourselves that your children shall escape apostasy? or that you shall escape well merited damnation, if through negligence, through your culpable indifference, or a grovelling dread of giving offence to your Protestant neighbors, you persist in allowing your children to attend the Protestant common schools?

No Protestant doubts for one moment the consequence of mixed schools. It is as a powerful engine of proselytism, that those schools are valued; it is just because of their effects upon the faith of "young Catholics" that they are prized by Protestants, and cherished by anti-Catholic governments. Catholic parents therefore, if true to themselves, to their children, and to their God, will hold those schools in abhorrence, will shrink from them as from the greatest of evils.—The Catholic parent who really loved his child would rather follow him to the grave, and lay his body beneath the sod in the hopes of a joyful resurrection, than allow him to attend a Protestant "common" school; with the certainty almost, that that child would be Protestantised, and that its immortal soul would therein be exposed to the most imminent danger of being lost forever. This is no charge of our making against non-sectarian or mixed schools. If we speak of them as institutions admirably calculated to Protestantise their Catholic pupils, we do but repeat the words of our Protestant cotemporary the Christian Register; and if we assert that the Protestantised Catholic is in imminent danger of hell-fire, we do but repeat a truth which the Church teaches, and which reason approves. Better for the child that it had never been born, or that a mill stone had been tied round its neck and that it had been cast into the deep—than that having been born of Catholic parents, and baptised into the Church, it had been allowed to attend one of the State or "common" schools. We shudder when we read of the unnatural parents who often extinguish the vital spark in their offspring, and with unnatural hands deprive it of the natural life which through them it had received; but what is their crime, what their brutality, to that of the Catholic parent, who, warned of the danger, exposes the soul of his son to the almost certain death that awaits it in the "common" schools of Upper Canada, and the United States!

The editor of the Montreal Herald acts wisely in declining to enter into a controversy on "religious or quasi-religious subjects," with the TRUE WITNESS. A slight acquaintance with the subject matter of controversy, and a little regard for truth, are qualifications indispensable to him who would engage in such a controversy, and neither of these qualifications does the Herald possess.

Of his disregard for truth we may cite as a conclusive proof, his argument that every man should adhere to what he calls the "distinctive Faith" of his father—without any proviso that that "Faith," as he calls it, be the truth; and though that "Faith" be distinguishable from Catholicity only in that it in some respects agrees with the "Distinctive Faith" of infidels. Of his ignorance of the subject matter in dispute, we gave an instance in our last; showing that the Herald is so ignorant of the rudiments of Catholicity as to doubt whether, by the Catholic Church, baptism administered by heretics is deemed valid.

But though the Herald will not "argue" with, yet, having made a charge against us, he is bound, either to substantiate it, or to "withdraw it. He accuses us, by implication at least, of having abandoned the Protestant Faith, the faith of our "immediate ancestors;" and we call upon him, therefore, to specify one single article of that Faith which we have abandoned, and which, therefore, we must once have held. To deal in vague generalities is light work; but to descend to particulars is not so easy, and the Herald will, we think, find it no easy matter to accept our challenge.

It is true that we once did not believe what the Catholic Church believes and teaches, and were, therefore, at one time justly obnoxious to the charge of being a Protestant or baptised Non-Catholic. It is true that we now believe all that the Catholic Church believes and teaches, and simply because she so believes and teaches; but we are not, therefore, conscious of having abandoned anything which we did once hold or believe. We believe now, it is true, that the formulas known as the Apostles', the Nicene, and Athanasian Creeds, are exponents of revealed truth, though we once rejected them as old women's fables; but we are not aware that we have rejected, since being a Catholic, any Creed or Symbol that we held whilst Protestant. The reproach, therefore, of the Herald of having "abandoned the Faith" of our ancestors, is to us quite innocuous, because we know ourselves to be unworthy of it.

But what have these paltry personalities to do with the subject matter of the controversy? or why should the Herald persist in treating it as if it were in any manner connected with the merits or demerits of the writer? Our thesis, that it is the duty of every man to embrace the truth, and cleave thereto, irrespective of the opinions of his ancestors or his cotemporaries.—The doctrine of the Herald, if consistently obeyed, would compel the son of a heathen father to worship Mumbo Jumbo because his fathers worshipped it the son of a Calvinist to worship, under the name of God, a monster tenfold more hateful than Mumbo-Jumbo, because his Calvinistic ancestors delighted to represent God as an omnipotent fiend; and would condemn the son of infidel parents to remain an infidel, because his immediate ancestors believed nothing. The common sense of mankind must revolt against such doctrine; and yet it is implied in the reproach that the editor of the Montreal Herald addresses to us as an "Ex-Protestant."

No! the editor of the Herald acts wisely not to "argue." His forte lies not in argument, but in invective, in calling names, and in making false charges which he well knows to be false, and which, therefore, he will not attempt to substantiate. If our opponent deems we are unjust

towards him, he can set himself right by simply stating in clear, precise terms any one article of the "Protestant Faith" of our ancestors, which we once held, and have "abandoned" by becoming a Catholic.

BROWNSON'S QUARTERLY REVIEW—OCT. 1859.—The October number contains the following articles:—

- I. The Immaculate Conception.
II. Charlemagne—his Scholarship.
III. Ecclesiastical Seminaries.
IV. Divorce and Divorces Laws.
V. Romanic and Germanic Orders.
VI. The Roman Question.
VII. Literary Notices and Criticisms.

The above articles are all admirable of their kind, and well sustain the literary reputation of the Review. We regret, however, that the Reviewer should so often indulge in sweeping assertions to the disparagement of French and Irish Catholicity; and that he should thus give an occasion to his opponents to tax him with entertaining "Know-Nothing" prejudices against Catholics, not citizens by birth of the United States.

Thus though we entertain with regard to Dr. McElheran's treatise on Ethnology, opinions very analogous to those of the Reviewer; though we look upon it as a work in which it is hard to say whether the writer's ignorance of the results of late Ethnological researches, or his utter disregard of truth, is the more to be condemned, we cannot but regret and condemn as uncalled for, and as cruelly unjust, the comments of the Reviewer upon the comparative excellencies of the Celtic and Teutonic races. It is true no doubt that neither Celtic, nor Teutonic, natura is per se Catholic; but we are not prepared to admit with the Reviewer "that the Celtic people, by their natural genius and temperament, are less fitted to be Catholic than are the Germanic or Teutonic nations"—p. 497.

Hence again we find with the French and even the Irish, far more of Catholic piety or sentiment, than Catholic principle, and a greater horror with the latter of eating meat on Friday, than of lying or stealing, and with the former of misplacing a genuflection than of rejecting a dogma."

That amongst French and Irish Catholics, as amongst Catholics of all other origins, are to be found some who attach more value to the shell or husk than to the kernel of religion; who like the Pharisees of old, pay title of mint and anise and cummin, neglecting the weightier matters of the law, judgment, mercy, and faith, we can readily believe. But to attribute such depravity to a race so notorious for its practical fidelity to the Church, as is the Irish, or to a people who have given such noble examples of self-sacrificing attachment to the Catholic faith as have the people of France, because of the faults of a few amongst them, is ungenerous, and most illogical; and we deeply regret that the Reviewer should have allowed himself to indulge in such unfounded charges against the morality and the faith of the very people to whom, above all others, we are, under God, indebted for the preservation of the Catholic religion in Europe, and its propagation on this side of the Atlantic.

As to the theories which the Reviewer combats, we have no quarrel with him. We think that a great deal too much importance is attached to the question of "race"; and that, seeing that Celt and Teuton are both members of the great Indo-Germanic or Aryan family; and that the Irish and Anglo-Saxon are therefore of one common stock,—the conclusions of Dr. McElheran are as absurd, as they would be dangerous could they be established by argument. As with individuals, so with races. There where the animal is in the ascendancy, or preponderates, Protestantism will thrive; whilst history shows that, amongst races, as amongst individuals, where the spiritual predominates, and the animal lusts or passions are kept in subjection thereunto, there Catholicity flourishes, and Protestantism is at a discount. But history does not show that the Celtic races have a monopoly of Catholicity, or the Teutonic races of Protestantism; and we reject therefore the theory that by nature Celts are more predisposed to Catholicity than are the Teutonic races.

CRIME IN UPPER CANADA.—We learn from the Chatham Planet that out of fifteen prisoners actually confined in Chatham gaol, three were committed for rape; one for murder; one for horse stealing; three for assault, and maiming a Mr. Ford, who has since died of his wounds; and the remainder for theft. The Planet says, frankly enough—"A frightful calendar truly! What are we coming to?"

PROTESTANT RELICS.—In the chapel of Farleigh, in England, the boots and spurs of Cromwell are exposed to the veneration of the faithful; who would look with horror upon a piece of the cross whereon their Redeemer suffered, and to whom the memorials of the Saints and Martyrs are an abomination. The Union—a Protestant paper in the interest of the High Church party—very properly rebukes the irreverence, to use no harsher term, of the Farleigh Protestants.

On Sunday last, at High Mass, a collection was taken up by His Lordship the Bishop of Hamilton to aid him in rebuilding his Cathedral lately destroyed by an incendiary. The money collected from the St. Patrick's congregation amounted to the very handsome sum of four hundred and three dollars; whilst from the congregation of St. Anne's Church, in Griffintown, another very handsome amount was realised.—This speaks volumes for the liberality of our Irish Catholic friends.

We would call attention to an advertisement in another column from the Ladies of the Congregation established at Kingston. Parents would do well to profit by the many advantages—moral and physical—which this Academy holds out to them; but the merits of the Ladies of the Congregation are too well known to, and too highly appreciated by, a discerning public to need any panegyric from us.

M. J. C. Tache in the Courrier du Canada of the 31st ult., announces his resignation of his editorial functions as connected with that paper. Since its commencement the Courrier has been edited with great success and singular ability by M. Tache; and it will be no easy task to replace him, or to find a successor. We sincerely trust, however, that the Courrier du Canada may long survive to plead the cause, and fight the battles, of the Church against her enemies.

FRUITS OF THE CONFESSORIAL.—We have been authorised by Messrs. Brown & Childs, to acknowledge the receipt by them of the sum of \$12, through the hands of the Rev. Mr. O'Keefe, of Thorold, C.W., in part restitution of a sum of money of which they had been defrauded.

We have to return thanks for Henry Rose's Commercial Calendar for 1860. It is very handsomely executed; and in a very small space contains a great deal of information very important to the man of business.

The Montreal Witness copies from a New York paper the following paragraph; which we lay before our readers as an apt illustration of the actual working of "checks and guarantees"; and of their value to protect the weak against the strong, a Catholic minority against a Protestant majority:—

THE BIBLE QUESTION IN NEW YORK.—By a rule of the New York School Board, all the schools in that city must be opened by reading selections from the Bible. This not having been done in the schools of the Fourth, Sixth and Fourteenth Wards during the past month, the President of the Board deducted from the pay roll the salary of all the Principals in these wards, taking the ground that, as the duty of opening the schools devolved upon the Principals, they alone are responsible for the violation of the rule.

What matters it in practice, in so far as the Catholics of the United States are concerned, that their written Constitution provides—in so far as ink and types can provide—that there shall be no legislation on the subject of religion, or religious observances? In spite of the provision, enactments most offensive to Catholics, and irreconcilable with religious liberty, are constantly being made, and enforced; whilst the reclamations of the Catholic minority are invariably treated with contempt. A compulsory provision for religious observances in State-Schools, or schools to which Catholics, as well as Protestants, are forced by an unjust law to contribute, is as gross a violation of freedom of conscience, as is the "State-Churchism" that obtains in England or in Ireland; and indeed of the two, we look upon "State-Churchism" as a far less evil than is "State-Schoolism." The experience of centuries has shown us that the former has done little or nothing towards the propagation of Protestantism in Ireland; the statistics of the United States proclaim in forcible language, that the other—"State-Schoolism"—has been the ruin of millions; more fatal to the Church than the sanguinary edicts of a Tudor prince, or the still more brutal Penal Laws of a Prince of Orange and a Protestant Parliament.

STRANGE AND SAD EFFECTS OF THE "REVIVALS" UPON THE PRESS.—The Reverend F. Trench, rector of Newton-Kells, gives the following, amongst other details of the effects of the "Revivals" in Ireland. We copy from the Times:—

"It is true that the editor of a public newspaper has been entirely incapacitated from collecting his thoughts on any other subject. It is true that compositors in a printing office have been unable, through strong feelings of sin and bodily weakness, to go on with their ordinary work."

This is becoming serious, and should certainly have due weight with all persons connected with the Press. Only think! what would become of us, were the editor of the Globe to take the "Revivals" to such an extent as to be unable to "collect his thoughts," to say nothing of his outstanding accounts; or if all the compositors and "devils" in the printing office of our highly respected neighbor the Montreal Herald, were, some fine morning, to be "stricken;" and so weakened by a strong "feeling of sin" as to be unable to "go on with their ordinary work!" This is a matter loudly calling upon the notice of all persons connected with the press; and we would respectfully suggest, lest the "Revivals" should break out in Montreal, that steps be taken at once to secure the reading public from the consequences. We would especially suggest that compositors, devils, and all persons engaged in the printing business, be required to sign an agreement not to "get happy" during office hours; and we would invite all editors of papers, who have any thoughts to collect, carefully to keep away from prayer-meetings, and all gatherings at which they might be "stricken," and reduced to the melancholy condition of the unhappy gentleman whose case is noticed by the Rector of Newton-Kells.

Single copies of the True Witness, price, 3d; can be had at this Office; Pickups' New Depot, St. Francis Xavier Street; and at W. Dalton's, No. 3, St. Lawrence Main Street.

The London Times publishes the following communication, which is interesting—as showing that cholera is travelling westwards with steady but rapid strides, and that it behoves us therefore on this side of the Atlantic to take timely precautions against a visit from the destroyer; and as a well-merited tribute to the value of our Sisters of Charity, whom in seasons of prosperity it is the custom of the Protestant world to assail with every opprobrious epithet. The "holy labors" of these abused servants of Christ is the best reply to the calumnies of a Garazzi, a George Brown, and their abettors amongst the "Protestant Reformers" of Canada:—

To the Editor of the Times.

Sir,—The cholera—which I encountered at Hamburg in July, and at Cologne last month—has travelled westward with steady steps, and is now raging in this fair old city. The Channel alone divides it from England, and the Thames would afford it a hearty reception should it cross the narrow sea. Owing to the unprecedented drought and heat of the summer months, the canals which traverse Bruges in every direction became stagnant. Their waters were covered with oozy slime, and the mud they so plentifully contain emitted the most fetid exhalations. The back streets and courts are filthy and foul, there being not a few, into which—on the authority of a local journal—"everything is thrown" to fester and to rot. Towards the beginning of last month warnings were given of the presence of cholera, which has since progressed with alarming strides. The ordinary mortality of the town is two or three daily, but for some time past it has averaged from 20 to 30, and yesterday we learn on official authority, that it reached the unprecedented number of 40, or, at the rate of 280 a week. The population of Bruges consists of 50,000 souls, so that, having regard to the difference of numbers, this is equal to a mortality in London of 15,000 to 16,000 weekly.

At the corners of the Rue St. Georges and Poitewyn stands a house on the spot where the plague was stayed two centuries back. The event is commemorated by a Flemish inscription, surmounted by an allegorical picture of the Saviour, the Virgin, and the Patron Saints of the town. Every morning hundreds of persons may be seen at this place, praying for a cessation of the existing pestilence. The women in their failles, or black mantles, impart a sad air of mourning to the ceremony. The Chapelle du St. Sang, wherein are said to be deposited some drops of our Saviour's blood, brought by Count Thierry of Alsace from the Holy Land, is also much frequented for a similar purpose. "God bless those who help themselves!" and there is no Palmerston here to tell the people that prayers, to be effectual, should be accompanied by abstinences, and that penance will be unavailing unless assisted by the labors of the whitewasher and the night-man. The Town Council has offered fine gratis to all who will apply for it, but very few have availed themselves of the privilege. The weather has become unseasonably hot and oppressive, and the mortality increases with the barometer.

Meanwhile, those admirable women, the Sisters of Charity, unceasingly continue their holy labors. Regardless of all risk and utterly unselfish of self, they distribute alms to the poor, succor the sick, and console the dying. The old Hospital of St. John of Jerusalem—so well known to English tourists for its glorious collection of Flemings—is one of the principal scenes of their labors. But they are to be found everywhere among the poor, the sick, and the afflicted. The priests also, are unflinching in the performance of their sacred duties. It is to be hoped the municipality will bestir itself, and (with or without the consent of the owners) cleanse the courts and back slums, which, here as elsewhere, are the nests and breeding places of cholera, fever, and pestilence. I am, Sir, your obedient servant,

Bruges, Oct. 6. AN ENGLISH TRAVELLER.

SEPARATE SCHOOLS.—As we (Toronto Colonist) anticipated, the Globe's denial of any change in the views of "the Reform Party" in favor of separate schools, has called out a rejoinder from the London Free Press, which tells Mr. Brown in plain terms, and apparently with authority, that unless the question of separate schools is treated at the convention in a manner to satisfy the Roman Catholic delegate, Mr. Norris, and his friends, they will refuse to act with "the Reform Party" at all, and that the whole McGee party will go against the Dissolutionists. It needed no great amount of foresight to anticipate such a result; nor did it require much discrimination to perceive that the Globe's denial was all bosh. What other bond of alliance between Brown and McGee could there be, but this one of the freedom of separate schools? The following is the Free Press's reply:—

THE HORSE OF A BILEMMA.—"The Reform Party now holds exactly the same views, with regard to sectarian education, that it has always done; and never has and never will, hesitate to declare them whenever called upon.—Globe Oct. 25th."

How is this? The Convention then will not be called upon, we suppose, to settle the School Question. The Globe has done that definitely, settled it all, and it will be very impertinent for any one to discuss it for the future. It is all arranged and delicately disposed of. As that has been one of the most important questions before the public hitherto, and as it has been so promptly dealt with, a looker-on could scarcely discover the necessity of a Convention. Why can't the Globe settle the matter of Dissolution, Elective Governors, and Written Constitution, precisely in the same easy off-hand, impertinent manner? It would save a vast amount of trouble. But we do not know how it will suit friend Norris who is a delegate and friend Frank Smith who is another. Mr. George Brown, on the one hand, has instructed the Globe to tell us that "No Separate Schools" is still to be the watchword among the faithful, the Shibolet among the faithful.

Mackenzie (W. L.) is out in his Message for annexation. After abusing Yankeeism heartily for years, he says he thinks it is after all the best connection for Canada. He did not think so after his long residence there: nor do all his fellow revolutionists of 1837, now resident there. One of them writes to him as follows:—

BROOKVILLE, Ogle County Illinois, Oct. 6, 1859.

To W. L. Mackenzie, Printer, Toronto, C. W. DEAR FRIEND,—I see that you are agitating the question of the Independence of Canada; and hope you will not think it your duty to advise the annexation of your country to the United States, in case you should live to see its Independence achieved. After full twenty years' residence within the Union I fail to perceive any striking results accomplished by our Republic, except dishonesty; and dishonesty appears in all places, from the office of the President down to that of the most obscure Constable; and yet no one is ever punished for this dishonesty! Add to this Three Millions of Slaves, really I do not see how you can think it desirable to have a Union with us, more especially as I perceive by the Message that you know and publish a good deal of our doings.

MURDER IN GLENAGARRY.—The Cornwall Freeholder of yesterday, says:—"We are informed that the body of a Russian Pedler was found at Butternut Creek, in the rear of Roxborough, in this county, on Tuesday last, and from the fact that a dirk knife was found in his body, there is no doubt but a foul murder has been committed. His pack was found by his side. No clue has been obtained as to the identity of the murderer."

Suppression of Two New Banks at Toronto.—The first act in the new drama of wild-cat banking in Canada, has just been brought to a close. The essentially vicious legislation of the two last sessions of Parliament has borne its first bad, rotten fruit.—We received, late last night, from a correspondent at Toronto, the following special telegram:—

"The International and Colonial Banks suspended payment to-day. The Cashier of the International is not to be found. It is said he has left for the States. The books have also disappeared. The bank is closed, and its notes not disposable at any price. Its circulation is reported at one hundred and ten thousand dollars! There was an immense run upon the Colonial Bank from the time it opened till half-past twelve o'clock. At half-past twelve the doors were closed, with a promise posted up that they would be re-opened at two. At two they were not re-opened, however. People crowd the doors, and immense excitement prevails."

So much for log-rolling bank charters through Parliament, spite of the remonstrances of experienced men. The result is what we anticipated. Long months ago we warned the public of what has now unhappily come to pass.—Montreal Gazette.

THE BRASSAL ERECTION FRAUD.—On Saturday before Judge Richards, Court of Queen's Bench, L'Original, there was tried the suit of the Crown v. George Byron Lyon Fellowes, Martin Castleman, John Saxon Castleman, and George M. Crylar. The four defendants stood charged with having, at the last election for Russell, falsified the poll-books of the township of Cambridge, by inserting upwards of 340 names taken from newspapers, directories, etc., said persons not residing in the township above mentioned. Mr. Adam Wilson, Q. C., Toronto, appeared for the Crown; Mr. F. Powell for Mr. Fellowes, and Mr. Fellowes for the other three defendants. The case which excited much interest lasted from nine in the morning till eleven at night, and terminated by the Jury finding all the defendants guilty. Sentence is not passed, as the verdict remains over for the Bench of Judges in Toronto.—Montreal Herald.

Drunkness and rowdiness seem to be the order of the day here. It is nothing uncommon to see two and three men reeling through the streets by noon, or, sign-board like, leaning against the door posts of the tavern, or lying more dead than alive, spread eagle fashion, on the platform, or in tavern-keepers' highest style—a la hog—in the ditch. New laws take a long time in getting back to Larnark.—The so-called Canadian Forbes Mackenzie Act of last session has not been heard of in these parts: liquor can be had by all who can pay for it at all hours Saturday and Sabbath. Col. Prince's Act has also gone astray.—(I suppose the fault of the Post Office.) Knives and revolvers are carried, although not used as yet. Iron knuckles are in the possession of a number of young men, and have been used; the introducer and maker, and all in connection with the supplying of the ugly things, are known; and if further use is made of them the parties will be exposed. Few nights pass now without a fight—quizzed persons are attacked, struck at, or kicked.—All classes look as combined to have customerance and order to the dogs: our would be literati—our local Salmos, and the "unwashed" appear to be holding carnival. Men who ought to be an example to the place are earning an unenviable notoriety by their tavern brawls. Fruit trees have been robbed and girdled, pavements are torn up and property destroyed. If the injured person complains he has a big cudgel with a Captain Rock like notice attached, advising him to keep silent else worse will befall him.—Perth Courier.

Died. At Wolf's Cove, Quebec, on the 18th ult., much and deservedly regretted, Michael Lynch, Guller, aged 36 years. May his soul rest in peace. B. United States papers please copy.

In Lancaster village, Gleanagarry, on Monday the 24th October, Rachael, daughter of John Dunn, aged 26 years. May her soul rest in peace.

At Prescott, on Saturday, 29th ult., at the age of 18 months, John, youngest son of John Ford, Esq., of Prescott.

The following Commercial Review has been taken from the Montreal Witness of Wednesday last.

The Frost has continued since our last, the thermometer sinking at nights sometimes as low as twelve degrees below the freezing point.

The Toronto Wheat and Flour Markets are very buoyant. White Wheat has reached \$1.32 for choice samples, and Spring \$1.08. The ordinary samples of the former bring \$1.18 to \$1.25, and of the latter 98¢ to \$1.05.

Wheat.—The prices in Chicago within a few days has risen from 75 to 85 cents for Spring No. 2, and a somewhat similar rise has marked every market on the Continent. Upper Canada Spring Wheat, which only brought 95 to 97 cents two weeks ago, was sold here yesterday at \$1.12.

Flour has participated in the rise of Wheat, and supplies which diminished greatly for a time have begun to come forward again. The prices are: Superfine, \$5.10 to \$5.15; Fancy, \$5.25 to \$5.30; Extra, \$5.75 to \$6; and Double Extra \$6.50 to \$7; Two Good, \$4.40 to \$4.80; the latter being No 2 unbranded.

Butter.—There has been an active demand for butter, and the sales of Store-packed have been considerable at 15¢ to 16¢, according to quality. This is an advance of half a cent since our last, and the market is now pretty bare. The chief sales being for Britain, will leave this market open for a considerable supply yet to meet the home demand. Many parts of the interior are, however, sold out.

The quantity of butter coming forward this year, throughout the Summer has been greater than former years, and consequently there is less to come forward at the close of the season. The Americans have also picked up a good deal of the best in the interior.—There is, therefore, some apprehension that butter will be scarce and high, and buyers were eager in pursuit of desirable lots on Thursday at the extreme rates already quoted.

Wool.—Pats are 28s 1½d for firsts, and 28s 2½d for inferiors. Pearls are 27s 6d. There is little animation in the Ashes market.

BONDSBOURS AND ST. ANN'S MARKETS.

Wheat.—None brought to market.

Oats meet with ready sale at from 2s 2s 1d.—Plentiful supply.

Barley.—Supply large; may be quoted at 3s 4d to 3s 7d.

Indian Corn.—Source, and price varying from 2s 9d to 3s.

Peas.—Supply very fair; brings readily 3s 6d to 3s 9d.

Buckwheat.—The quantity brought small, 2s 6d to 2s 9d.

Flax Seed.—Plentiful supply; 6s to 6s 6d.

Timothy Seed scarce; 9s 6d to 10s.

Hay Flour 13s to 15s per quintal. Supply small.

Oatmeal 11s to 11s 6d. Plentiful supply.

Butter.—Is to be 1s 3d for Fresh; 9d to 10d for Salt. Eggs—9d to 10d for good fresh-laid.

Potatoes.—3s 6d to 4s 6d per bush containing 1½ bushels.

Apples may be quoted at from \$2 to \$4.

Hay and Straw.—Hay \$7 to \$9.50; Straw \$3 to \$5. Remarks.—The attendance large. Oats are invariably sold by the minot of 36 to 42 lbs; Barley by minot of 50 to 52 lbs; Peas by minot of 66 to 70 lbs; Buckwheat, Flax Seed, and Timothy Seed by the bushel.

Scorbatic diseases are the parent stock from which arises a large proportion of the fatal maldies that afflict mankind.—They are as it were a species of potato-rot in the human constitution; which undermines and corrupts all the sources of its vitality and hastens its decay. They are the germ from which springs Consumption, Rheumatism, Heart Disease, Liver Complaints, and Eruptive Diseases which will be recognised as among those most fatal and destructive to the races of men.—So dreadful are its consequences to human life, that it is hardly possible to over estimate the importance of an actual reliable remedy, that can sweep out this Scorbatic contamination. We know then we shall proclaim welcome news to our readers, of one from such a quarter as will leave little doubt of its efficacy—and still more welcome, when we tell them that it surely does accomplish the end desired. We mean AYR'S SARSAPARILLA, and it is certainly worthy the attention of those who are afflicted with Scorbatic or Scorbatic complaints.—Register, Albany, N. Y.

We hear but one report from all who use Perry Davis' Vegetable Pain Killer, and that is, that its wonderful power in relieving the most severe pain has never been equalled. It will seldom fail if applied according to directions.

CUT THIS OUT AND SAVE IT.

THE subscribers has in course of construction a number of FAMILY SEWING MACHINES, the same as Wheeler & Wilson's patent, which he intends to sell cheaper than any that have been sold heretofore in Canada. All who intend to supply themselves with a good cheap Machine, will find it to their advantage to defer their purchases for a few weeks until these Machines are completed. In price and quality they will have no parallel, as the subscriber intends to be governed by quick sales and light profits.

WAIT FOR THE BARGAINS.

E. J. NAGLE, Sewing Machine Manufacturer, 265 Notre Dame Street.

Oct. 20, 1859.

QUINCY'S MARBLE FACTORY, No. 77 BERRY STREET.—William Cunningham begs to inform the public, and particularly those who carry on the Manufacturing of Marble, that he has opened a Wholesale Trade in addition to his large Retail business, where Unwrought Marble of various descriptions and quality can be bought as reasonable, if not cheaper, than can be purchased elsewhere. N.B.—All persons wanting manufactured Marble will find it greatly to their advantage to call and examine the great assortment of work on hand. They certainly must buy, in consequence of a reduction of 25 per cent.—See Advertisement.

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.

Table with 2 columns: Item and Price. 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.

COUGHS, COLDS, HOARSENESS, and INFLUENZA, BRONCHITIS, SORENESS, or any affection of the Throat (CURIED), the HAGERSON CURE, in CONSUMPTION, BRONCHITIS, WHOOPING COUGH, ASTHMA, CATARRH, RELIEVED, BY BROWN'S BRONCHIAL TROCHES, or COUGH LOZENGES.

A simple and elegant combination for COUGHS, &c. DR. G. F. BURGLEY, Boston.

"Have proved extremely serviceable for HOARSENESS."

Rev. HENRY WARD BEECHER.

"I recommend their use to PUBLIC SPEAKERS."

Rev. E. H. CHAPIN, New York.

"Effected in removing Hoarseness and Irritation of the Throat, so common with SERENITY and SINGERS."

Prof. M. STACY JOHNSON, LaGrange, Ga.

Teacher of Music, Southern Female College.

"Two or three times I have been attacked by BRONCHITIS so as to make me fear that I should be compelled to desist from ministerial labor, through disorder of the Throat. But from a moderate use of the 'Troches' I now find myself able to preach nightly, for weeks together, without the slightest inconvenience."

Rev. E. B. RYCKMAN, A. M., Montreal.

Wesleyan Minister.

Sold by all Druggists in Canada, at 25 cents per box.



THE REGULAR MONTHLY MEETING of the St. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING the 7th November, at EIGHT o'clock.

By Order, EDWARD WOODS, Sec. Sec.

COLLEGE OF REGIOPOLIS,

KINGSTON, C. W.

Under the Immediate Supervision of the Right Rev E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be Open to the Pupils.

TERMS:

Board and Tuition, \$100 per Annum (payable half yearly in Advance.)

Use of Library during stay, \$2.

The Annual Session commences on the 1st September, and ends on the First Thursday of July, July 21st, 1858.

FORN INTELLIGENCE

FRANCE

The following is the letter of the Times Paris correspondent...

I have received a piece of intelligence of so singular and important a nature that I should hesitate to communicate it to you for publication had I not great confidence in the opportunities and veracity of my informant...

We are somewhat accustomed to unexpected and startling acts on the part of the present Government of France, and also to hear strange things predicted as likely to be done by it...

The Emperor replied as follows:— "I thank your Eminence for the sentiments you have just expressed. You render justice to my intention, without, however, overlooking the difficulties which obstruct them, and I believe you understand your high mission in endeavoring to strengthen confidence rather than to spread useless alarm."

"I thank you for having recalled my words, for I entertain the firm hope that a new era of glory will arise for the Church on the day when the whole world will share my conviction that the temporal power of the Holy Father is not opposed to the liberty and independence of Italy."

"I cannot now enter into details which the grave question you have touched upon would give rise to, and I confine myself to reminding you that the Government which replaced the Holy Father on his throne can only give him counsel inspired by a respectful and sincere devotion to his interests. But he is anxious, and with good cause, as regards the day, which must soon come, when Rome will be evacuated by our troops; for Europe cannot allow that the occupation which has lasted for ten years shall be indefinitely prolonged; and when our army withdraws, what will it leave behind it? Anarchy, terror, or peace? This is a question the importance of which no one can deny. But believe me, in the times in which we live, to resolve it, we must, instead of appealing to ardent passions, endeavor calmly to fathom the truth and pray to Providence to enlighten people and kings on the wise exercise of their rights and extent of their duties."

"I do not doubt that the prayers of your Eminence and those of your clergy will continue to call down the blessings of Heaven upon the Empress, my son, and myself."

The Debate has the following remarks on the Emperor's reply to Cardinal Donnet:— "The political importance of this document will be understood and appreciated throughout Europe. The Emperor congratulates Cardinal Donnet on his seeking rather to increase confidence than to spread useless alarm, and he repeated that in his conviction the temporal power of the Pope was not incompatible with the independence and liberty of Italy."

The Bishop of Chalons has addressed a letter to the Univers, to say that it "would be an insult to the Bishops and priests of France" to suppose that they can have any other sentiments respecting the present situation of the Holy See than those expressed in the pastoral letters of the Bishops of Arras, Poitiers, Algiers, Orleans, &c., and the Bishop of Beauvais has written to the Bishop of Orleans to declare that he adheres to the latter's protest.

The Archbishop of Tours has addressed a circular to his clergy, communicating to them the recent Allocution of the Holy Father. In it he says, "It shall not be said that France, which has conquered Austria by force of arms, has been obliged to yield on the ground of negotiations before the vulgar cunning, which everybody sees through, of that little state which is called Piedmont." We shall see.

The following article is one of the weekly, almost daily, exchanges of telling shots between the Catholic and imperialist Univers and the infidel Siecle. The hint of popular vengeance against the Catholics of France is something absurd in these days, and yet how bitter must be the feeling between the opponents when such threats are bandied about:—

"The Siecle expresses a hope that the assassins of Count Anviti do not belong to the honest population of Parma. Of course not. The honest part of the population are those who arrived an hour or two after the accident, armed to the teeth, for the dangerous work of picking up the body, and clearing the streets. These honest folks are old acquaintances of ours, and have not always acted a part very creditable to them. In Paris, during the first revolution, while the massacres of the prisons were going on, our honest friends were not present, and did nothing to prevent them; they formed the crowds which surrounded the guillotine every morning, and who cheered when they beheld the carts dragging to an ignominious death the King and Maria Antoinette. In 1848, for the first few days after the flight of Louis Philippe, any one of those armed bands going about the streets with drums and colours might have killed any bourgeois whose face they might have taken a dislike to, and it is by no means sure that the bourgeois' neighbours would have plucked up courage to raise his corpse from the gutter. We have seen an old General ignominiously dragged through the streets by the revolted prisoners; they did not, it is true, throw him into the river, but they might have done so without any interference on the part of our honest friends. At Rome, about the same time these 'honest people' did not pick up Rossi's body and his assassin was quietly allowed to disappear, and did not prevent Zambianchi and his assassins murdering as many priests as they thought fit. This honest population did not prevent the murderers of Count Likhowski from dragging and mutilating his corpse through the streets of Frankfurt. At Prague Princess Windischgratz was put to death under the eyes of the honest population's toleration. At Turin and other cities of Piedmont, at this time, the honest population do not snatch the portraits of Orsini from the windows of the picture vendors. Still more, the shopkeepers forming the greater part of the honest population, these honest Italians must be regarded as joining in the anathema of an assassin. And MM. Hugo and Puyat, who have not disguised their sympathies for the martyr of Italian liberty, how does the Siecle class them? Do they form part of the honest population or not?"

The Siecle appears to ignore the fact that, when a certain class of free-thinkers has arrived at that degree of ripeness that leads it to consider murder as a duty, the honest population may be divided into two classes; one which, without going the lengths of shedding blood itself, is not sorry on the whole that there should be some blood-letting; at first, whose chief feeling is cowardice, who run away to other, and come back a little later to pick up the mangled remains, crying "Vive la Liberté!"

It appears to us that the Siecle, with its excessive candour, is also ignorant of a fact which is very well and very generally known, and with the modus operandi by which may be called forth among an honest population not only the cowardly terror which punishes the perpetration of crimes, but also the brutality and bloodthirstiness that supplies the instruments and points out the victims. The press affords a very

ready and convenient means of doing this, and by the way we have an example just at hand. This yesterday mentioned a passage in a Paris sheet, to the effect that the relations between the French and English Governments had lately become much more cordial, owing, it was thought, to the visit of King Leopold to Biarritz. Information that reaches me from an excellent quarter induces me to believe the main fact in the above information well founded, and that within the last fortnight there has been a considerable increase of harmony and good understanding between the two Cabinets. With respect to the cause of this I cannot speak positively, but it is highly probable that the interviews between the King of the Belgians and the French Emperor have not been foreign to an improvement which will give satisfaction to the great majority both in England and France.

There are four floating batteries at present being constructed in the dockyard of M. Arman, at Bordeaux. These are the Paixbais, Peiho, Soigon, and Palestro—all of the same dimensions, and built on the same model. They are 47 metres 50 centimetres in length, 13 metres 28 centimetres in breadth, and 3 metres 20 centimetres in depth. They are completely flat, which will give them a great facility in ascending shallow rivers. Each of them is to be sheathed with iron plates from top to bottom. They are to be armed with 14 rifled cannon of 30, and probably by a screw. No pains have been spared to give them an extraordinary force, and in a maritime war it is expected these floating batteries will be of immense service. The hull of the Paixbais is partly finished; the other batteries are merely commenced; but they are all to be ready to put to sea in three or four months.

The Paris correspondent of the Ost-Deutsche-Post, writing on the 5th October, says:—"In the audience which he obtained from the Pope, M. de Gramont made various proposals with regard to the Legations, but under the modest form of questions. However, as they all tend to a political separation from the Pope's sovereignty, Pius IX. interrupted him, saying, 'Duke, do you speak in the name of the Emperor your master?' The Duke hastened to say that his conversation had no official character, and he only wished to ascertain the views of the Pope on certain wishes and ideas which he had heard expressed by important persons in Bologna. 'How long then,' said the Pope, 'has the Ambassador of France been the diplomatic representative of the revolutionists of my States?'"

ITALY. The Piedmontese Government seems to fear and hate, above all things, the Catholic press. Signor Rattazzi has just seized the Cattolico, of Genoa, for no other crime than that of having reproduced an article from the Times on the state of Tuscany. The article had been copied by the Nazionale, a radical paper of Florence, and by the Armonia, of Turin. All the Catholic journals of Piedmont and Savoy have been subjected to such repeated treatment by the Government as must soon extinguish them, if it be persisted in. Such is the liberty of revolutionists! Even the Times, the Englishman's oracle, is proscribed. It tells too much truth for them. An article in the Monitor, of Bologna, lets out that the preventive police restrictions of the press maintained there as in any absolute country of Europe. If the movement is so popular, why these fetters? The Univers complains, and with some reason, that not only are copies of their paper addressed to parties resident in the Romagna, seized by the so-called government, but even copies on their transit through the Bologna post-office, to subscribers in other parts of Italy, meet with the same fate. "Has our poison," asks our contemporary, "such virtue in it, that the free-thinkers of Bologna are in terror of its effects even at a distance?"

Garibaldi has issued an address to his "army," in which he menaces an immediate attack on the dominions of the Holy See. The Times, in its city article on Wednesday, furnishes a key to the Italian policy of the two Emperors. It says:—

The want of funds on the part of the Governments of Central Italy is stated daily to become more severe. It is obvious that while the gathering strength from the influx of volunteers to the patriotic army, this very accession of new crowds requiring to be equipped and fed must hasten the embarrassments, which constitutes their main peril. If, therefore, their present position of wasting uncertainty can but be prolonged for a few months, or even weeks, the restoration of the old rulers "without foreign intervention" seems almost certain to be secured, the 50,000 French troops in Lombardy being amply sufficient to prevent any aid to the National party being derived from that quarter. For some weeks past agents from Tuscany are understood to have been in Paris and London endeavoring to raise one or two millions sterling, but they do not appear to have fallen into business-like hands, or to have had the capacity to place their proposals strongly before the public. If they have applied to any leading capitalists, their reception probably has been of a disheartening character.

It is the old story; the financial question is that which both makes and mars revolutions. The Papal Government recognised and paid off the public liabilities, contracted during the brief revolutionary successes of 1848; but the Times is no safe guide for the monied world, if it do not warn capitalists, against trusting to any such extraordinary generosity in the future.—Weekly Register.

The Holy Father's journey to Gandolfo has, as might have been expected, produced the usual amount of barefaced misrepresentation and falsehood on the part of the revolutionary press. According to them, the Pope has left Rome to throw himself into the arms of the King of Naples. He has abandoned (they assert) his government and repaired not to Gandolfo, but to Gaeta, where he will remain in safety and obscurity, leaving the coast clear for the emissaries of Sardinia to work their will in Rome as they have done in other cities of Italy. Of all that they assert nothing is less true than this. The Pope has simply taken his usual journey to the country, this year more necessary than ever on account of the severe trials his health has undergone from the shocks which heartless, ungrateful conduct on the part of those who owe him love and obedience, has inflicted.

On his progress thither, and on his arrival, he was everywhere received with the warmest marks of respect by the assembled crowds, and by a large number of persons of distinction, including the Count de Goyon, and the Duke de Gramont, the heads of the French military and diplomatic establishments at Rome. The latter has also been a guest of His Holiness at Castel Gandolfo, in company with several members of the Sacred College.—Weekly Register.

The Roman correspondent of the Ami de la Religion writes on the 1st October that volunteers for the Pontifical army are coming from Spain, and that the superiors of the religious orders have promised to give the Pontifical Government 10,000 dollars a week during the present struggle.

The Giornale di Roma at the same time that it recognises the impossibility of contradicting the numberless inventions of the Piedmontese press, which is to some extent under the direction of Jews, depies the assertion of the Independent of Turin, that volunteers from the war are imprisoned in the Papal States, whilst on the contrary the Pontifical Government has had to give relief to many of them who had been disbanded by the Piedmontese Government, and without receiving any assistance to return to their homes.

We find the following in a letter from Rome in the Univers, dated Oct. 8:—"A note has been sent by the Cardinal Secretary of State to Signor della Minerva (the Piedmontese agent) in which, in the dignified and firm language which the Holy See can use in the gravest circumstances, the conduct of

Piedmont is placed in contrast with the majesty of Pius IX.—a shameful page in Sardinian history, a sad proof of the duplicity of the few men who ally the honor of a people, and of a sovereignty formerly so devoted to the Church."

The Times correspondent gives the following details of the murder of Count Anviti, by the Italian Patriots:— "On Wednesday, the 5th, Anviti, disguised as a peasant, was travelling by the railway from Bologna to Piacenza. He had a passport from the Papal Government, and it is impossible to doubt that he carried on some clandestine correspondence between the Papal army and that of the Dukes of Modena and Tuscany, now assembled in Mantua. He had, it seems no passport with him, and only a medal, which is supposed to have answered the purpose of proving his identity, and answering as credentials for him at the various camps. It is added, though I have no certain information about it, that he had 15,000 francs in bank-notes in his portmanteau. Near the bridge of the Cuza, five miles from Parma, Anviti was recognized by a Parmesan volunteer, a saddler by trade, and by name Camozzi, who had been it is said, ill-treated by him, and once arrested on the mere plea that the Colonel disliked him. This man accosted him, and addressed him by name, but receiving a tart and arrogant answer from the Colonel, held his peace till the train came to the Parma station at 5 o'clock, p.m., when he denounced Anviti to some of his volunteer friends. By these he was arrested and taken to the barracks of the gendarmes, or Carabinieri, near Porta San Barnaba, a few yards from the gate and the station. Anviti was no sooner lodged in the guard-room than the populace, among whom the rumour of his arrest spread like wildfire, assembled before the main door of the barracks, clamouring for the death of the detested ex-Colonel. There is hardly anything like public force in Central Italy, as I have often told you, and there were more than six or seven Carabinieri in the barracks. These hastily closed, barred, and bolted the front door, and from the windows endeavoured to appease the multitude, assuring them that they had the culprit safe in their hands, and that he should be dealt with according to law and justice. The mob answered that they had often during the last three months brought similar offenders into the hands of the legal authorities, and they had invariably been all released; but they had now caught hold of the very worst of the pack, and would not again be balked of their just vengeance. While the ringleaders were thus parleying, a swarm of ragged urchins, and even women of the very lowest dregs of the rabble, had found an entrance into the barracks by a small side door, which had inadvertently been left open; they rushed into the guard-room, and there found Anviti, abjectly crouching under one of the boardings which serve as beds to the gendarmes when on duty; they dragged him from his hiding place, heedless of his screams and entreaties; they forced him from the building, and there, in the streets, began that lingering, fiendish torture which, inflicted at first on a living body, was continued till long after popular fury could only vent itself on a corpse. They dragged him down the whole street of San Barnaba, they crossed the Piazza of Corte, by the Duca Palace, where about a score of the National Guard were on duty, they went down by the quattro mal cantoni, and the fassa dei Maguani, they traversed the Piazza Grande, or main square, where there is another post of National Guards, and only halted at the Swiss Cafe in the street San Michele, at that hour crowded with well-dressed loungers. Here, after ordering lemonade for their almost lifeless victim, and indulging their ill-will by the most wanton taunts and the most savage treatment, they at last stretched him on one of the marble tables, where they cut off his head with a sabre. The body, as I am informed, still quivered under the stroke. It is added, I believe, on good authority, that one of the cannibals present cut off the fingers from the body's hands, and sucked the blood as it gushed from the several arteries; that some of the urchins gambolled and played leap-frog on the headless trunk. Presently, however, the whole mass marched out of the cafe; they promaded most of the streets and quarters of the town, and others dragging the head aloft on a sword, and some dragging the miserable trunk in the dust, till they came back to the main square after two hours of that mad orgy, and, stopping before the Colonna della Piazza, a truncated column, answering the double purpose of a monument and a central milestone, like the Standard in Cornhill, they lifted up the head on the top of the column, and, having pressed into their service a party of blind fiddlers, began dancing the Carmagnole round that ghastly trophy.

It was now 9 o'clock, the rabble were glutted with blood, and spent with raving and roaring, and began to disperse, though they vowed the head should thus remain pilloried for three days. What strikes me even more painfully is the behaviour of the better classes of the people and the Government before and after the truculent deed. I only hear of the case of one well-dressed person who attempted to interfere at the Swiss Cafe, remonstrating with the rabble, that, since the man was no more, they should at least spare the lifeless body all useless profanation. He had, however, to shrink back in silence, as he was threatened to be "served out" in the same manner. Exhortation and timid remonstrance were not wanting, but I have not been told that the Carabinieri at the barracks, or the National Guard at either square, or any soldier or citizen, offered to strike or receive a blow in behalf—I will not say of the offending wretch, but of outraged law. The mob had three hours of complete mastery over themselves and the town. They might have had three days or three weeks if they listed; for armed and organized political force there is and has been next to none here or anywhere in Central Italy for the last five months.

While the rabble of Parma are indulged in hunting to death through the streets the faithful soldiers of their legitimate Sovereign, his so-called Highness (Eccellenza), Dictator of Parma and Modena, is engaged in publishing the following decree in the Gazzette di Modena, of the 4th inst:—"The property lately belonging to the society of Jesus, which now forms part of the public domains, is now placed under the administration of the Chamber of Accounts."

The following letter has been received from Rome, dated the 6th inst:—"Everybody here is at present occupied with the order to depart given by the Pontifical Government to Count de la Minerva, the Sardinian Charge d'Affairs. The despatch of Cardinal Antonelli, which is dated the 1st of October, says, that after so many flagrant acts of hostility committed by the Sardinian Government towards the Holy See, the Pope considers it necessary to cease all diplomatic relations with Sardinia, and he has ordered that passports shall be sent to the Piedmontese representative, with orders to depart. Count de la Minerva received this despatch at La Raffaella, near Frascati, and he replied that he would quit Rome without delay. At the same time he is said to have declared that the reply of his King to the deputation from Bologna was not such as was announced in the journals, and that his Government was preparing to give an authentic reply. But since the publication in the Piedmontese Gazzette, there remains no more doubt about the matter. The Count has committed the archives of the Legation to the care of the French Ambassador, and he will leave this evening or to-morrow. It was desired to make a demonstration in his honor but General Count de Goyon addressed the following note to his officers:—

"Rome, Oct. 6.—The Sardinian Charge d'Affaires has received his passports from the Pontifical Government, to which he was accredited. He desires a sympathetic manifestation, which would be a political act. Our duties here do not permit us to tolerate external manifestations. The General of Division, knowing how to appreciate the noble conduct of his brave subordinates, has himself acquaint-

ed Count de la Minerva that he would prevent or repress every external manifestation. If, therefore, this warning is neglected, our action must be the more severe in order that no doubt may be entertained as to our intentions."

It is credibly reported that the Neapolitan troops had orders to cross the frontiers on the 5th inst, and join the Papal troops under Kalbermatten, who has left for Vienna by Ancona and Trieste to receive his latest orders. The plan agreed upon is this—the King of the Two Sicilies affects to make a loan of 20,000 men to the Pope, who, uniting with the Papal forces, will make a descent on the Legations; while the Duke of Modena with his Austrians will attempt the reduction of the Duchies. Under the impression, therefore, that this is to be the plan of action, the Neapolitans are in a state of the greatest excitement and expectation, and are uttering ardent prayers for the defeat of their own army. Should such an event occur we must look out for movements in the interior; for unless there is some decided encouragement of this kind I do not expect that any rise will occur among a people who have been so oppressed and degraded, and so thoroughly licked into cowardice and servility. I have some hesitation in recording the assault on a Neapolitan steamer of war in the Adriatic by two steamers with a tricoloured flag, as some allege, or by pirates, as others state. All that is possible is, perhaps, that this vessel was obliged to put into Messina for repairs.

AUSTRIA. The following letter has been addressed from Paris to the Russo-Belgian Nord:—"I learn that the signing of the treaty of peace at Zurich may be looked on as decidedly adjourned for the moment, in consequence of difficulties raised by Austria, and which could not be removed by Prince Metternich at Biarritz. The last conversation of the Austrian Ambassador with the Emperor took place in the presence of the Prince of Oldenburg and of Lord Cowley. Prince Metternich developed at length the reasons for which Austria insisted on the necessity of reproducing in the treaty of peace the preliminary articles of Villafranca as regards the recall of the Archdukes; it was true, he said, that the Emperor Francis Joseph had undertaken not to employ force to re-establish the dispossessed members of his family, but the principle that they should be recalled was not stipulated at Villafranca without good reasons, and it ought, therefore, to be maintained and respected in the definitive treaty of peace. The Emperor replied, that since the time of the peace of Villafranca the populations had pronounced with such unanimity and energy against the return of the Archdukes as to constitute a fait accompli which both justice and the most vulgar prudence required to be taken into account; and he asked what was the use of mentioning in the definitive treaty that the Princes were to be recalled if that measure could not be carried out? Annexation, he added, was an act of another kind, and Europe would be free in a Congress to accept or to reject it, without exciting fatal conflicts. Prince Metternich was not convinced by these observations, and declared that Austria would not sign the treaty of peace if it were not in accord with the preliminaries of Villafranca. The treaty is not, however, contrary thereto since France only consented to the return of the Dukes if it could be accomplished by the will of the populations; but did not undertake to effect it by force. Prince Metternich added that he profoundly regretted the incident, which would adjourn the renewal of amicable relations between France and Austria. The Emperor begged the Austrian diplomatist to communicate to the Emperor Francis Joseph the grave motives which, under present circumstances, should induce him not to seek the sense of the bases of Villafranca by exaggerating them. It was on these terms, if I am well informed, that Prince Metternich left the Emperor of the French."

The Chroniqueur de Prouvost says:—"Among the numerous pilgrims who visited Einsiedeln this year we lately remarked Marshal McMahon, the conqueror of Magenta, with his wife and daughter. This intrepid warrior knelt respectfully before the blessed Sacrament, and prayed for a long time in that posture, and with marks of great emotion. During the war women came from Austria and France to pray for those on the field of battle. Since the war we see many of them return, accompanied by a soldier, no doubt the husband, son, or brother for whom they prayed to the Virgin Mary, and to whom they now return thanks."

GREAT BRITAIN. RECRUITS FOR THE ARMY.—About this time last year we availed ourselves of some authentic statistics to introduce the public to the actual system of Recruiting for the Army. We observed on that occasion that the whole kingdom was for this purpose divided into districts, five of which were in England, three in Ireland and two in Scotland, and that the returns from these several centres enabled us to analyse with great accuracy the proceedings of any particular period. We can now compare the year ending in March, 1859, with that ending in March, 1858, and the results will prove both instructive and satisfactory. The first impression derived from this comparison is one which almost invariably arises from statistical parallels. So similar are the results in all their details that it is easy to discern the operation of some constant laws. In the absence of any special impulse or other disturbing element, it appears as if such the same number of recruits would be enlisted one year after another; that these recruits would be drawn in much the same proportion from different parts of the kingdom. In 1857-8, for instance, the number of recruits was 57,554; in 1858-9, when the excitement of the Indian mutinies had begun to subside, it was 59,084. In the former period Scotland contributed in the proportion of 2,450 to every million of its population, Ireland in that of 1,985, and England in that of 1,960. The latter period gives these proportions successively as 2,005, 1,809, and 1,666. The quota obtained from Wales was just 553 men in one of these years and 520 in the next. We might pursue these comparisons through every feature of the returns with results equally analogous. The relative contributions of town and country, of the agricultural and manufacturing classes, and of other sections of the population, are maintained in a ratio wonderfully constant. Taking all the conclusions together, we can only suppose that the army is recruited under ordinary circumstances with a regularity all but invariable.—Times.

WANTED.—SISTERS OF CHARITY.—The Social Science Congress has been holding its meeting at Bradford, and Lord Brougham's speech, on Tuesday, occupies six columns and a half of the Times, small print. This wonderful old man said many things of interest, which our space forbids us to copy: one remark, however, of his, ought to be registered in our columns. Speaking of the extreme difficulty of guarding the welfare of young women employed in factories, Lord Brougham said:—"Nor will all the care of the masters suffice, unless they are assisted by the generous and truly rational co-operation of women in the middle and upper classes of society, moved by pious zeal and acting upon a well-considered plan, for the good of their fellow-creatures is by far the most important of human concerns.—(Heaven bless.)" The Sisters of Charity in France best comfort into the hospitals, they render invaluable help to the physician in disarming disease of its pains, and lend a not superfluous aid to the pastor in disarming death of its terrors. They have earned the united blessings of a people that hardly ever agree in respect for any existing institution. They have made their name revered by all. A worse disease, desolates the haunts of our more gainful industry. Let the spectacle or report of it call into existence a sisterhood that may meet the enormous evil, to prevent which is far better and far easier

"We now, Sir, pray with more fervor, if possible, that God may give you the means, as he has given you the desire, to remain faithful to that Christian policy which has called down a blessing upon your name, and which is, perhaps, the secret of the prosperity and the source of the glories of your reign."

"We pray with unwavering confidence, with a hope which deplorable events and sacrilegious acts of violence have not been able to shake, and the motive of this hope, the realisation of which appears now so difficult, is, after God, you, Sir, who have been, and still wish to be, the eldest son of the Church; you, who spoke these memorable words:—"The temporal

power of the Holy Father is not opposed to the liberty and independence of Italy."

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than to cure." Lord Shaftesbury sat as chairman while the above words were uttered, and were received with a loud cheering.—Weekly Register.

This week has witnessed the death of our last surviving eminent engineer, Robert Stephenson, and the deferred success of the greatest achievement of the day in engineering skill. The Great Eastern has completed her trial trip to Holyhead, on the whole, satisfactorily.

SYSTEMATICAL PROSELYTISM OF CATHOLIC INMATES OF WORKHOUSES AND PRISONS.—The Rev. Joseph V. Meany, of St. Anne's, Blackburn, has addressed a letter to the Visiting Justices of the Preston House of Correction, from which we extract the following:—I have known that the Catholic prisoners are compelled to violate their consciences and act the hypocrite every week-day and twice every Sunday by a tyrannical rule which directs that all prisoners shall attend the Protestant worship. When prisoners are sent from Blackburn and other places their religion is entered in a book; therefore there can be no plea of ignorance. Notwithstanding, they are all sent and obliged by rule to go and assist at a form of worship in which they do not believe. In reply to my question "Why did you not refuse to go?" the invariable reply has been that solitary confinement and a stoppage of provisions would be the result of a refusal. This I have on the written testimony of a great number of the Catholic prisoners who have been sent there during the last eighteen months. I have taken the testimony of those only on whose oath I could safely rely. Not only are they thus proselytised, but on Fridays, tracts against their religion, and against things most sacred and dear to them, are left in their cells. I must do the late and present chaplains the justice of saying that all the Catholic prisoners have spoken to me in the most complimentary terms of their conduct. I wish I could say as much of some of the other officials.

The Globe says that Dr. Smithurst will not suffer the extreme penalty of the law, but startling circumstances in his life have come to the knowledge of the authorities which will compel them to commute the capital sentence into nothing short of penal servitude for life.

The Manchester Guardian says that the nefarious system of cotton adulteration, which has grown up in America, has at length received the formal attention of those gentlemen in this district who are directly interested in the trade. The adulteration is said to range from 30 to 50 per cent. on the weight of the bale.

The cholera at Wick has reappeared: there are at present several cases of illness, and one death has occurred.—John o' Great Journal.

The Times thus expresses its opinion of the Great Eastern:—"Without feeling disappointment, we must confess to an impression that the results, so far as at present known to us, do not appear to establish the wisdom of this enterprise, or show that we have in the Great Ship the model of future naval architecture. There seems, indeed, to be a great similarity between the Great Eastern and the Great Western Railway. Both were bold innovations, both excited admiration, but we venture to think that neither will find many imitators. The Great Western Railway attained great speed, but there seems no reason why a speed nearly, if not quite, as great may not be obtained by railways on a smaller scale and of less expensive construction. Possibly the same may be found to be the case with the Great Eastern. She is more than four times the tonnage of the Persia, but the difference of speed has not as yet been proved to be very considerable. Unless the Great Eastern presents a more decided superiority to vessels than she at present seems to do, she will hardly be taken for a model. Her speed, we believe, is not, on the most sanguine estimate, greater than that which has already been obtained by several commercial vessels, and certainly nothing like that attained by Her Majesty's yacht, the difference being chiefly in the power to carry fuel enough to obtain that speed during a long voyage. This is, no doubt, of great importance, but may it not be obtained at an easier rate than is paid for it in the case of the Great Eastern? The advantages which the Great Ship presents must be paid for at a very high price. The ship cost an immense sum of money in building, and cannot be worked except at a great expense, burning as she does at least two hundred and seventy tons of coal a-day, and carrying an enormous crew. There are very few harbours that she can enter, and an unsuccessful voyage would visit the proprietors with an enormous loss. The question will arise among practical men whether almost all the advantages of the Great Eastern may not be obtained by vessels of a smaller size, especially as we do not seem likely to secure that which has been hitherto insisted on—the absence of motion and sickness. May it not turn out, after all, that this wonderful and brilliant experiment is destined to prove the wisdom of the more gradual and cautious course of improvement which has in a period of twenty years given us vessels like the Persia and the Arabia in the place of the Sirius and the Great Western? Whether destined to be the future model of shipbuilders or no, we wish the Great Eastern the fullest success. It is impossible to regard without the highest admiration the talent which conceived so vast a scheme, and the untiring perseverance which has brought it to completion. We confess, however, that it will be a great satisfaction to us to learn that the machinery which propels that splendid hull has worked without a breakdown at full speed on her first voyage. We are informed, and we hope it is true, that there is every wish on the part of the Directors to conform to the requisitions made by the Board of Trade, and we therefore trust that whenever the Great Eastern shall leave these shores she will be able to offer her passengers greater speed, safety, and comfort than have ever been enjoyed on a sea voyage before.

THE WAR FEELING IN FRANCE.—Our London contemporary, the Saturday Review, has a somewhat remarkable article, under this head, pointing out the dangers of an invasion from France, and calling attention to the fact that a fierce anti-English feeling is increasing and intensifying amongst the French people. Our contemporary says:—"On this side of the Channel we are all so heartily anxious to keep out of war, and are so utterly without any intention of quarrelling with France if we can possibly avoid it, that we can scarcely believe that, at this very moment, Frenchmen of all ranks and callings speak of an expedition against England as a thing as certain to come soon as the winter to follow the autumn. The most cool and wary do no more than urge that sufficient preparation can scarcely be made under eighteen months. All agree that war will be declared directly the Government is ready, and that the Government is getting ready as fast as possible. We can appeal to the experience of any Englishman who has passed through France or stayed in Paris during the last few weeks, and who is sufficiently acquainted with the people and their language to understand what is passing. An attack on England is the regular theme of conversation in all public congregations and public places. The army naturally take the lead, but it is singular how many classes of persons echo the opinions and wishes of the army. The clergy almost to a man are in favour of an attack on the foster mother of heresy, and the University speaks of an expedition to pillage the Bank of England in much the same language as a hermit of the middle ages might have used when exhorting Christendom to enter on a crusade for the recovery of the Holy Sepulchre. The Legitimist party, which still commands a certain amount of provincial influence, raves against England, and urges an attack on her with a bitterness proportioned to the benefits which its chief received from her during so many years! Even the monied classes begin to say that anything would be better than the state of utter stagnation to which they are now condemned by the suspense in which they are kept. Persons, also, who are acquainted with the working classes of Paris and the large

towns, assert that there is now running through them one of those strange upheavals of vague, uneasy emotion which from time to time stir their depths, and that this uneasiness takes the shape of a senseless ('anonymity') against England. In the navy, there is, of course, a wish to see whether the Channel has really been bridged over by steam; and along the coast fronting the English shores the population is occupied with no other thought than that of estimating its perils in case of war, and longing for an expedition which, it is hoped, may cripple England for years. There remain no friends to England except those who think this proposed outbreak of unprovoked hate either wicked or likely to be prejudicial to the future liberties of France. Such men are very few, indeed; and it is not too much to say generally that the French nation is determined on attacking England.

GETTING TO HEAVEN BY THE WAY OF NEW ORLEANS.—The Philadelphia correspondent of the New York Dispatch gives the following.

We have a Methodist preacher here who is a jolly wag. A few days since, a young man who was about to leave for New Orleans, came to bid his pastor farewell.

"And you are going to that degenerate place, New Orleans, are you?"

"Yes, sir; but I don't expect to be influenced by an extraneous pressure of any kind," responded the young man with considerable earnestness.

"Well, I am glad to see you so confident. I hope the Lord will guide you. But do you know the temptations which exist there?"

"No, not particularly."

"Well I do; you'll find wanton women in guise of Paris tempting the very elect; and rare wines and ardent drinks; and you'll find gay company, and night brawling, and gambling, and dissipation."

"Still, sir, I hope to combat them all successfully."

"I hope you will, my dear Christian brother," was the reply. I hope you will. And let me give you this much for your consolation in case you should fall from grace. The tempter is worse than the sin, and the greater the temptation the more merit there is in resisting it. The man who goes to heaven by the way of New Orleans, is sure to have twice as high a place in eternal glory as he who reaches Paradise through the quiet portals of Connecticut or Pennsylvania."

DAVIS' PAIN KILLER. I have used the medicine known as Perry Davis' Pain Killer in my family for the last twelve months, and have great pleasure in testifying in favor of its very valuable properties. I would not on any account be without it. During the existence of the cholera last year, I used no medicine of any sort but the Pain Killer, although myself and several members of my family were attacked by it severely, and I am happy to say that the Pain Killer was equal to every emergency—it was both a preventive and a certain cure. I consider I should not be doing my duty to the community did I not say this much. If I were attacked by the cholera to-day, the Pain Killer should be the only remedy I would use. I have thoroughly tested it and know it can be relied on. F. E. BERGINCENT, Galena, Ill. Lyman, Savage, & Co., Carter, Kerry, & Co., Lamplough & Campbell, Agents, Montreal.



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

THE Subscriber, in returning thanks to his friends and the public, for the very liberal support extended to him during the past nine years, wishes to inform them that his Stock of PLAIN and FANCY FURNITURE now on hand, consists, not only of every style and quality, but in such quantities as has never before been exhibited in this city, and got up exclusively for cash will be sold, at least 10 per cent lower than ever before offered. Every article warranted to be what it is represented, if not, it may be returned one month after being delivered, and the money refunded. His Stock amounts to \$18,000 worth, all of which must be cleared off before the 1st of January, in consequence of extensive changes in his business, and as after that he will keep a larger Stock of First Class FURNITURE. His trade in that line is so rapidly increasing that he cannot longer accommodate his customers by both his Wholesale and Retail business. He will open a Wholesale Chair Warehouse, exclusive of his Retail Trade. His present Stock will be open on MONDAY, 29th August, all marked in plain figures at Reduced Prices, and will consist of every article of House Furnishing Goods, among which will be found a large quantity of Cane and Wood-seated Chairs, from 40 cents to \$3; Bedsteads, from \$3 to \$50; Sofas and Couches, from \$8 to \$50; Mahogany, Blackwalnut, Chestnut and Enamelled Chamber Sets, from \$16 to \$150; Mahogany and B W Dining Tables, from \$10 to \$45, with a large Stock of Hair, Moss, Corn, Husk, Sea Grass, and Palm Leaf Mattresses, from \$4 to \$25; Feather Beds, Bolsters and Pillows, 30 to 75c per lb; Mahogany, B W Side and Corner What-Nots, Ladies' Work Tables and Chairs, Toy Chairs and Bureaus. A fresh supply of Shirley's Polish on hand. Solid Mahogany and Blackwalnut and Mahogany Veneers, Curled Hair, Varnish, and other Goods suitable for the Trade, constantly on hand. All goods delivered on board the Cars or Boats, or at the Residence of parties who reside inside the Toll gate, free of Charge, and with extra care. OWEN M'GARVEY, Wholesale and Retail, No. 244 Notre Dame Street, Montreal. August 28.

WHERE IS PATRICK LYONS? INFORMATION WANTED OF PATRICK LYONS, who left Montreal for New York about nine years ago, and has not since been heard of. Any information of his whereabouts will be thankfully received by his sister, Eliza Lyons, at this office. United States papers will confer a favor by copying the above.

EVENING SCHOOL. Mr. A. KEGGAN'S Select English, Commercial and Mathematical EVENING SCHOOL, No. 109, WELLINGTON STREET. Number of young men or pupils limited to 12. Lessons from Seven to Nine each Evening, for five nights each week. Montreal, October 13, 1859.

MONTREAL SELECT MODEL SCHOOL, No. 2, St. Constant Street. THE duties of this School will be resumed on THURSDAY, 18th instant, at Nine o'clock A.M. For particulars, apply to the Principal, at the School. W. DORAN, Principal.

Scrofula, or King's Evil, is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unwholesome food, impure air, filthy and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, in termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause. One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S Compound Extract of Sarsaparilla, the most effectual remedy which the medical skill of our times can devise for this ery where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERYTHEMA and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYTHELMA, PIMPLES, PUSTULES, BLOTCHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Ayer's Cathartic Pills, FOR ALL THE PURPOSES OF A FAMILY PHYSIC, are so composed that disease within the range of their penetrating properties search and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitality. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting. Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Constipation, Heartburn, Headache arising from disordered Stomach, Nausea, Indigestion, Pimples and Morbid Action of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease. So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies have been discarded, this community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

PREPARED BY DR. J. C. AYER & CO. LOWELL, MASS. Lyman, Savage, & Co., at Wholesale and Retail, and by all the Druggists in Montreal, and throughout Upper and Lower Canada. Church, Factory and Steamboat Bells. JUST RECEIVED, ex SS, "North American," a Consignment of "CAST STEEL" BELLS, a very superior article, and much cheaper than Bell Metal. For Sale by Frothingham & Workman.

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

THE CENSITAIRES of the SEIGNIORY of MONTREAL as well in the City and Parish as in the rest of the Island, and also those in the SEIGNORIES of ST. SULPICE and the LAKE OF TWO MOUNTAINS, who owe, either personally or hypothecairement, any Arrears of Lods et Ventes or Cens et Rentas above \$100, are notified that, by the Seigniorial Tenure Amendment Act of the 4th May, the said arrears are payable— One-Fourth in 1859, One-Fourth in 1860, One-Fourth in 1861, One-Fourth in 1862.

Unless some arrangement has been made before the 4th of May, 1859; and that, in default of making any one of these payments at the time fixed, the entire sum may be demanded and will bear interest from the end of the year. All who do not owe more than \$100 must pay without delay, and are requested to conform to this provision of the law. JPH. COMTE, Proc. of the Seminary. Montreal, October 13, 1859.

NEW YORK INSURANCE COMPANIES. COMMONWEALTH FIRE AND INLAND MARINE. Office—6 Wall Street, N. Y. CASH CAPITAL, \$250,000 SURPLUS, OVER, 40,000. MERCANTILE FIRE INSURANCE COMPANY, Office, 65 Wall Street, N. Y. CASH CAPITAL, \$200,000 SURPLUS, OVER, 50,000. HANOVER FIRE INSURANCE COMPANY, Office, 43 Wall Street, N. Y. CASH CAPITAL, \$200,000 SURPLUS, OVER, 40,000. HOPE FIRE INSURANCE COMPANY, Office, 33 Wall Street, N. Y. CASH CAPITAL, \$150,000 NETT SURPLUS, 32,687. REFERENCES: Wm. Workman, Esq., E. Hudson, Esq., B. H. Lemoine, Esq., T. Donce, N. P., Esq., Wm. Sachs, Esq., Canfield Dorwin, Esq., Edwin Atwater, Esq., N. S. Whitney, Esq., Henry Lyman, Esq., D. P. Jones, Esq., Ira Gould, Esq., John Sinclair, Esq., H. Joseph, Esq., Messrs. Leslie & Co. Messrs. Forrester, Morr & Co.; Messrs. Harrington & Brewster; Messrs. J. & H. Mathewson.

THE Undersigned, Agent for the above First Class INSURANCE COMPANIES, is prepared to INSURE all class of Buildings, Merchandise, Steamers, Vessels and Cargoes, on Lakes and River St. Lawrence, at LOW RATES. First-Class Risks taken at very Reduced Rates. All losses promptly and liberally paid. OFFICE—38 St. PETER STREET, Lyman's New Buildings. AUSTIN CUVILLIER, General Agent. Sept. 22, 1859.

D. O'GORMON, BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, C. W. Skills made to Order Several Skills 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.

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

CATHOLIC COMMERCIAL ACADEMY, NO. 19 COTE STREET. PROGRAMME OF INSTRUCTION IN THE COMMERCIAL ACADEMY OF

CATHOLIC COMMISSIONERS, MONTREAL; UNDER THE DIRECTION OF Mr. U. E. ARCHAMBEAULT, Principal. Mr. P. GARNOT, Professor of French. Mr. J. M. ANDERSON, Professor of English.

The Course of Education will embrace a Period of Five Years' Study. FIRST YEAR: TERMS—ONE DOLLAR PER MONTH. Preparatory Class: Religion; English and French Reading; Calligraphy; Mental Calculation; Exercises in the French and English Languages; Object Lessons in French and English; Vocal Music.

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

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

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

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

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

A NEW CANDIDATE FOR PUBLIC FAVOR. PRO HONO PUBLICO!

THE undersigned begs to inform his friends and the general public, that he has OPENED the Premises No. 3 ST. LAWRENCE MAIN STREET, (Dr. Nelson's Buildings), with a large and well selected STOCK of FANCY GOODS, SCHOOL BOOKS, STATIONERY, PERUMERY, TOYS, &c., &c., and that he is now prepared to sell the same at LOW PRICES, FOR CASH ONLY. His Stock of Fancy Goods, &c., comprises everything usually found in an establishment of the kind, including also Cutlery, Jewellery, Perfumery, Oils, Fancy Soaps, Carriages of imported Willow, Cabs, do., Baskets, do., and a great variety of Toys. This Stock having been selected by a gentleman of more than twenty years experience in the trade, the style and quality of the Goods may be relied on. The STATIONERY DEPARTMENT will be found replete with everything essential to a First Class Stationery House, consisting of Writing Papers, from the lowest to the highest grades; Pocket, Commercial, Letter, and Note; Envelopes, of every style and pattern; Inks, Instants, Pens, Penholders, Slates, Slate Pencils, Lead Pencils, Pencil Lead, Rubbers, Sealing Wax, Wafters, Water Stamps, Rubber, &c. &c. Ledgers, Journals, Day Books, Account Books, Memorandum Books, Bill Books, Pass Books, Copy Books, Maps, Diaries, Portemonnies, Wallets, &c. The National Series, and a good assortment of other Books used in the City Schools. Bibles, Prayer Books, Hymn Books, and Catalogues of all denominations. Children's Books in great variety. The undersigned also announces, that in order to meet the requirements of that important section of the City, he has connected with his establishment a DEPOT for the Sale of the popular American Periodicals and Newspapers, amongst which the following may be mentioned:— N. Y. Ledger Weekly Mercury Frank Leslie Harper's Weekly Pica-yune Police Gazette Clipper Brother Jonathan Tablet Phoenix Metropolitan Record, (Catholic.) Youth's Magazine, Do. Church Journal, Christian Inquirer, Independent, And all the Montreal Daily and Weekly papers. Additions from time to time will be made to this department as the public demand may require. The undersigned will also receive orders for every description of PRINTING and BOOKBINDING, which he will execute with taste and despatch and at reasonable rates. Subscribers to the various Illuminated Works and Periodicals of the day can have them bound in a style of excellence appropriate to the work. Particular attention will also be paid to the Binding of Music. Postage Stamps for Sale. The undersigned hopes by unremitting attention in all departments of his business, equitable dealing and moderate charges, to receive, and respectfully solicits, a share of the public patronage. W. DALTON, No. 3, St. Lawrence Main Street. September 22.

AGENTS FOR THE TRUE WITNESS... Alexandria—Rev. J. J. Oshibim. Adelaide—N. A. O'Neil.

CHEAP WHOLESALE AND RETAIL DRY GOODS AND GROCERIES... PIERRE R. FAUTEUX, IMPORTER.

DR. ANGUS MACDONELL... B. DEVLIN, ADVOCATE.

H. BRENNAN, BOOT AND SHOE MAKER, No. 3 Craig Street, (West End).

THOMAS M'KENNA, PRACTICAL PLUMBER AND GAS FITTER, No. 52, SAINT PETER STREET.

BRITISH AMERICA ASSURANCE COMPANY. FIRE RISKS taken for this Old Established Office.

VALUABLE BUILDING LOTS, BY PRIVATE SALE, On St. Gabriel Farm, near the Mountain.

DRY GOODS, St. Lawrence House, 93 McGill Street.

JOHN PAPP & CO. HAVE just OPENED one Case of LADIES' CHEMISE HAIR NETS, all colors.

LADIES' AND GENTLEMEN'S GENERAL DRAPERY, HOSIERY AND GLOVE WAREHOUSE, THE CLOTH HALL, 292 Notre Dame Street, (West).

GENTLEMEN'S GENERAL OUTFITTING AND MERCHANT TAILORING. STRICTLY ONE PRICE. Best West of England BLACK CLOTHS.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street.

TO SCHOOL COMMISSIONERS. A YOUNG LADY who has a DIPLOMA from the Catholic Board of Examiners for Montreal.

ROBERT PATTON, 229 Notre Dame Street. BEGS to return his sincere thanks to his numerous Customers.

CHEAP SEWING MACHINES. THE Subscriber has just OPENED his Office at No. 265 NOTRE DAME STREET, for the SALE of SINGER'S SEWING MACHINES.

THE following TESTIMONIALS have been received from the principal Boot and Shoe Manufacturers in this city:— Montreal, July 23, 1859.

WE have used E. J. Nagle's Sewing Machine in our Factory for the past three months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines.

I have been using one of E. J. Nagle's Sewing Machines since the beginning of June last. It is giving full satisfaction, and I can recommend them to the public.

I have been engaged in the manufacture of Boots and Shoes for a number of years, during which time I have used Machines manufactured in the States and here, but consider those manufactured by Mr. E. J. Nagle the best adapted to manufacturing purposes.

The undersigned have had in continual use, for the past three months, one of the machines manufactured by E. J. Nagle, and they do not hesitate in recommending them for general use.

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

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

All Machines purchased from the subscriber will be kept in good running order for twelve months, provided they are not damaged by accident or design.

ALL INSTRUCTIONS FREE at your residence or at our Establishment. Servants taught at our Rooms. We Hem any width without previous basting; Stitch, Fell, Gather, Tuck, Sew in Cord; likewise Embroider with the lightest or heaviest silk or French working cotton.

CHIEF AGENCY OF SCOVILL AND GOODELL'S \$40 FAMILY SEWING MACHINES, GRAND TRUNK BUILDINGS, 73 GREAT ST. JAMES STREET, MONTREAL.

SOMETHING NEW, COMPLETE WITH TABLE, And Sewing with Two Threads From Common Spools.



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

OBSERVE.—We invite all to bring any garment, coarse or fine, heavy or light, which we will make up at once, thus establishing the reputation of our machines—the only low-priced Machine as yet offered, sewing with two threads, and

A FIRST CLASS Family Sewing Machine at this reduced price, is something heretofore unheard of, yet we warrant them to be constructed of the best metals that money will buy, and the facilities of our manufactory are equal to the furnishing of one hundred machines per day.

We here present an accurate diagram of the double lock stitch as taken by this Machine. The stitch being magnified to show the direction of the two threads more accurately, it will be seen that the threads are firmly twisted and interlocked with each other, making it impossible to rip though every fourth stitch be cut.

Having for some time been solicited to open a branch in Montreal, we have now complied by taking the elegant and spacious Store under the Grand Trunk Offices, opposite the Ottawa Hotel.

ALL INSTRUCTIONS FREE at your residence or at our Establishment. Servants taught at our Rooms.

We Hem any width without previous basting; Stitch, Fell, Gather, Tuck, Sew in Cord; likewise Embroider with the lightest or heaviest silk or French working cotton.

Indigent persons and Charitable Societies furnished almost upon their own terms. Understand us, we will sew the coarsest Bagging or the finest Silk, Satin, or Lawn upon one and the same Machine.

REGISTRY OFFICE FOR SERVANTS. MRS. WILLIAMSON'S REGISTRY OFFICE for SERVANTS, No. 24 ST. JOSEPH STREET.

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

WEST TROY BELL FOUNDRY. [Established in 1826.] BELLS. The Subscribers have constantly for sale BELLS.

A. MENEELY'S SONS, Agents, West Troy, N. Y. 1859. SPRING AND SUMMER. 1859.

GREAT BARGAINS! AT THE GRAND TRUNK CLOTHING STORE, 87 M'GILL STREET, 87



The Proprietors of the above well-known CLOTHING & OUT-FITTING ESTABLISHMENT,

RESPECTFULLY announce to their Patrons and the Public generally that they have now completed their SPRING IMPORTATIONS; and are prepared to offer for Sale the

LARGEST, CHEAPEST, AND BEST STOCK OF READY-MADE CLOTHING & OUT-FITTING (All of their own Manufacture)

EVER PRESENTED TO THE CANADIAN PUBLIC. Their Stock of Piece Goods consists in part of—

French, West of England, German, and Venetian BROAD CLOTHS, and CASSIMERES; also fancy DRESKIN; Scotch, English, and Canadian TWEEDS, &c., &c.

The choice of VESTINGS is of the newest Styles and best Qualities. Their Out-Fitting Department contains, amongst others articles, Fancy Flannel Shirts; Australian and English Lambs' Wool do.; every description of Hosiery; White, Fancy French Fronts, and Regatta Shirts, Shirt Collars, &c., of every style and quality.

Also a great number of French, English, and American India Rubber Coats—Reversible and otherwise.

The whole to be disposed of at ASTONISHINGLY LOW PRICES.

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

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

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLURRY 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 so much Marble on hand. June 9, 1859.

EVENING CLASSES, FOR BOYS AND YOUNG MEN, NOW OPENED IN THE ROOMS OF THE ST. LAWRENCE ACADEMY, No. 95, St. Lawrence Main Street. Mr. M. C. HEALY Will attend Commercial Department. THOS. W. BALLY, Advocate, Will attend Classical Department.

MONTREAL STEAM DYE-WORKS. JOHN M'CLOSKEY, Silk and Woollen Dyer, and Scourer, 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR.

From the worst Scrofula down to the common Pimples He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. Two to three bottles will clear the system of boils. Two bottles are warranted to cure the worst cancer in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes. Two bottles are warranted to cure 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 Scabs 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; they 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, and is heretofore, 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 readers of the True Witness with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—

St. Vincent's Asylum, Boston, May 26, 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, Superior of St. Vincent's Asylum. ANOTHER. Dear Sir—We have much pleasure in informing you of the benefits received by the little orphans in our charge, from your valuable discovery. One in particular suffered for a length of time, with a very sore leg; we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well. SISTERS OF ST. JOSEPH, Hamilton, C. W.