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CATHOLIC CHRONICLE.

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SHAWN NA SOGGARTH; OR, THE PRIEST-HUNTER. AN IRISH TALE OF THE PENAL TIMES.

BY M. ARCHDEACON, ESQ., Author of the Legends of Connaught, &c.

CHAPTER XXVI.

On reaching Arthur Ffoliot's quarters, Shawn found that he had left them half an hour previously. But loitering about in the neighborhood, he met him shortly after, returning from a fruitless visit to the castle, where he had been denied access both to his father and Sir John, though he knew the former was there at the time, so that he was just in a proper mood for receiving the ruffian's communications.

Accordingly a prolonged interview ensued, in the course of which, by adding to the threats he might have really heard Sir Robert use at different times—designedly misdating their periods—detailing, with embellishments, some violent expressions used publicly by Sir Robert a few days previously, and artfully connecting them with some appearances he pretended to have observed the preceding day at the ball, and still later ones, (the mere coinage of his brain) he asserted he had witnessed in the evening, Shawn managed to leave not a lingering doubt on the mind of his eager auditor but that Sir Robert it was and none other, that had conveyed away his sister. The ruffian had also, by his, for the most part, fabricated narrative, greatly stirred up the angry feelings of Arthur against Sir Robert in other respects.

"Then, by Heaven, exclaimed Arthur, as the vile detail closed, "I have a longer account to settle with the villain than even I calculated on."

"But, Captain Ffoliot, jewel," said Shawn, with half real, half feigned fear, "I throw myself on yer mercy, never to let man, or mortal to know that it was me that gey you the information, as if that was want known, yer honor knows my bred ud be baked with Sir John and yer father, an' that I might fly the country at wanst, an' I hadn't the laste notion o' sayin' a word o' what I heard an' saw, till I saw the cruel takin' yer honor was in this mornin'."

"The disclosure shall never pass my lips unless with your own consent; and here is a small compensation for information so timely and so completely in accordance with my own suspicions. You shall receive more befitting reward hereafter; and in the meantime have your eyes and ears about you." He reached him two gold pieces, the contents of his purse; and the ruffian took his departure, leaving his willingly imposed auditor in a state of high excitement and exasperation, while he himself pursued his way with chuckling and exultation.

He had, that day, acquired favor and remuneration he could not have calculated on, with a prospect of still more of both; and, smacking his fingers, he said to himself, "the luck didn't turn with you yet, Jack; an' now, if I could pin them troublesome thieves o' priests, an' get round Sir John, (for he had no faith in Baker's capability of changing the baronet's opinion so easily, whatever the attorney's belief might be) wouldn't I stand as high as ever for my loyalty—an' who dare sneeze at me?"

Inspired by this exaltation of spirit, or, perhaps, only recalling a plan that might have occurred to him before, while pondering over some hot drink he had ordered for himself, in a low haunt of his, in the skirts of the town, a plan, the most promising he had ever formed, struck him for getting, at least one of the priests into his power; and he proceeded at once to put it in execution.

"Well, if you don't nick the vagabones this time, you may hang your thrack, Jack," he said, rubbing his hands, exhilarated as much by the conception he had formed as by the drink he had taken, as he set forward for his sister's, in high spirits, and confident of success at last. How little he thought he was rushing on his own fate, too, while planning and preparing the destruction of others.

Poor Nancy was sitting near her cabin door, occupied with her wheel, while her children were employed, one in peeling dried rushes for the purpose of making lights, and the other in making lines in the ashes with her switch.

"Mammy," said the elder child, "whin I take these to Mrs. Nally (the house-keeper at the rectory) maybe I'd get another silver hog (a shilling) as I did the time afore."

"No, Ciskey, ashore, I'm afeared you won't see the darlin' Miss Maria, this time as I know she's goin' to God, fast. May the angels be her guide, an' ogh an' ogh, the more's the pity that so young a mornreen, an' so beautiful an' good intirely should be taken away, an' so many, that could be spared, left behind."

"But don't ye say, mammy, that she's goin' to God; wouldn't we be all happy, if he took us?" asked the elder child.

"Yis a haskya, it ud be well surely, if God would take such miserable crathars as us; but the jewel, Miss Maria, had many comforts in this world itself, an' was a blessin' to every wan near her. But it is the like ov her that ud go the soonest."

"Well, mammy," said Ciskey, flinging down the rushes, and nestling her head in her mother's lap, "if we wor to pray to God, maybe he'd lave her to us, as you say he's always too good to us for what we deserre an' ould Ned ses he'd be willin' to lis'en even to little childreen, if we knew how to pray to him."

"An' I ould pray, too, for the lady that gey me the frock last Christmas," said the younger, placing her head opposite her sister's.

"But, my darlin', said the mother, stopping her wheel, and fondling each with either hand, "I'm afeared, if God's inclined to make her an angel at wanst, (blessed be His holy will) our prayers wont stop Him."

"Sure let us thry anyhow, mammy. ould Ned ses that good prayers can never do any harm; an' I was dhramin last night that Miss Maria was dhrest so grand, an' goin' to be married by Father Bernard."

"I'm afeard, ashore, as dhraimes, they say, always goes be contrairy, that that was bad sign."

"Maybe so, mammy; for in a mint afther, I thought the bould wicked man that bate you and freckoned mesel' and Bawneen, whin she was sick, was ketchin' me by the throat;—the child sprung to her feet at the recollection, and looked wildly round.

"Don't be freckoned by a dhrame 'a chorra machree,' it'll be many a long day, please God an' the Vergin, afore that bould man darkens our doors again."

Nancy was drawing the alarmed child towards her with all a mother's fondness, while she was yet speaking, when Shawn tottered in, pallid as a corpse, and apparently weak as infancy.

"Nancy, you wor ashray," he said, in a thin, weak voice, as he sank on a stool, "I'm come to visit you agin, sooner nor you expected. I'm come, I'm afeard, a dyn' man, but, I thrust, a better man, too."

"O, may God and the saints grant id," she ejaculated fervently, edging at the same time Ciskey behind her, while the younger fled screaming into the room behind the kitchen.

"Yis, Nancy, I feel I'm dyn'," he m'fter gettin' a grate beatin' about the heart—he grasped and placed his right hand on his left side—"an', though I'm a disgrace to yourself an' all my family, (though God, he knows, this misfortunate night, any how, I was on no bad scheme) where would I seek a shelter but with the daughter o' my own father? Oh, my heart—a dhrink—a dhrink, a dhrink, Nancy, for the sake ov our father in the grave."

"Mammy, mammy, don't go near the bould man—don't—don't. He'll kill us all," screamed both children.

"Be the hush, ashores. Bawneen, don't cry a chorra machree. Sure he's our own flesh an' blood, afther all, for as bad as he is; an' maybe God has touched his heart at last, an' that this is the blesseddest day for himsel' and oursels that ever kem."

The drink was tenderly, nay, almost affectionately, supplied; and, after swallowing it, he said, as if somewhat revived, "God bless you, Nancy, you wor always thinder-hearted, tho' it's little I deserre at your hands, sure enough."

He leant his head against the chimney side, closed his eyes and appeared to fall into a broken slumber, during which he started repeatedly, mingling heavy groans with exclamations of remorse and contrition, promises of atonement and passionate entreaties for pardon.

The single-minded sister, after having, with some pains, stilled and somewhat reassured the frightened children, listened with eager delight to those apparently conscience-wrung expressions. Then both mother and children sank on their knees together, to offer up a whispered but most earnest prayer, with the object that God would grant, that, if her brother was to live, his repentance might be sincere and lasting, and that if he was to die, the Virgin and the saints would intercede that his death might be happy, notwithstanding all his crimes against them.

"Now, mammy," whispered Ciskey, in a tone scarce above her breath, after the prayer was concluded, "let us say another for Miss Maria."

"With all my heart, ashore." A second prayer was offered up for Miss Gordon's restoration to health; and if the sincerity of the offerers could have obtained from heaven its object, the beautiful, the gentle and kind-hearted, would have felt the benefit of it, even in this life.

After having remained in this presently disturbed slumber for nearly an hour, in the course of which he had, more than once, managed to take an unobserved view of the effect his per-

formance was producing on his sister, Shawn raised himself a little, and, opening his eyes, said, in a fainter tone than before, "Nancy, I'm gettin' waker an' waker—O, my heart—will ye help me to the bed, that I know I'll never rise from? My death is here"—he placed his hand on his left side—"an' I deserre it well."

The unsuspecting sister helped him to rise, and, with difficulty—for his steps were heavy and slow and tottering—assisted him to her humble and only bed, "as," though she, "mesel' an' the childher can sleep very well round the hearth, for wan night."

He was scarcely stretched when, groaning and writhing more severely than before, he said, in the same faint tone, "Come near me, Nancy.—There's not wan undher the sun now, barrin' yourself, cares a thranceen whether I live or die. I'm afther laiden a wicked life, sure enough—may the Lord forgive me—but, vagabone as I am, I have somethin saved still, an' it's the last I may lave id to yourself, an' the childher, afther all the throuble an' disgrace ever I cost ye."

"No, John. It was terribly got, an' I'd be afeared it—it—"

"It ud bring a curse with id, you wor goin' to say; but it wouldn't, Nancy. Whin it ud go into your innocent hands, it ud go well, an' help to rise yourself an' your infants from poverty."

"But, please God, you will live yet yourself, John, to rise yourself an' use id for your sowls' sake."

"No, Nancy, the death is on me—he gasped as for breath—"an' little loss, if I was fit to die. But can even God forgive me, afther all the wicked I did?"

"John, usen't the clargy—haven't we heard that God'll forgive even the murderer?"

"Oh—oh—" "I didn't mane to say, John, that you wor out an' out as bad as a murderer, only that God can pardon even the worst ov us, if we repent from our hearts."

"Nancy, you may say anything. Since the day you reminded me, afore, how we used to pray together, whin we wor childher, the thought is ever and always runnin in my mind. O, if I could pray now whin I want it most."

"An' canst you, John? Sure I'll join you."

"God bless you, Nancy, an' forgive me, if I can be forgiven—O, my heart—my heart—yeena deea throcharya urrin"—(God have mercy on us)—he struck his breast several times with fervor. Then after a moment's pause, fastening his eyes on her face, and clasping her hand, he said in a tone slower and more solemn than before, "Nancy, I'd die happy, I think, if I could wanst get the rites of the church. Is there no priest to be got for love or money, that ud raise his hands over me?"

"John, I don't want to aggravate you an' you dyn'. But you know—you know it was yersel' that lint the heaviest blow to banish thin ye want so badly now."

"Isn't that what's on my heart, heavier nor the battin' this minit? But, Nancy, O, it's a cruel thing to be burnin' for ever—for ever."

A shuddering at the fearful allusion, came over his innocent and simple-minded sister, as she said hesitatingly, "John, I may be wrongin' you;—but, afther all, I'd be afeard, God forgive me, even if I knew where there was a holy man—I'd be—a most afeard to thrust you."

"An' what bether do I deserre, Nancy?—But keep in mind that I'm still yer own brother; the son o' the same father an' mother, and that, as you said before, we used to say our prayers together at our mother's knee, when we wor childher, Nancy; besides that (he grasped her hand earnestly again) bad as I am, a dyn' man is like to tell the thruth—O, my heart! Nancy, feel my pult (pulse)—it's nearly over," he ejaculated, faintly.

He closed his eyes again, breathed more heavily and, after a few minutes, struck his breast fiercely, and affected to rave as of absolution, while his harassed sister's mind was agitated by a severe struggle, between doubt and fear and inclination. At length, a louder burst of apparent agony, succeeding a short interval of almost unbreathing quiet, impelled Nancy to set out at her best speed, accompanied by her eldest child (the other had fallen asleep) for a cottage at some distance where, she was aware, Father Bernard and his nephew were to be located for that night; the latter clergyman had been sojourning in the district for upwards of a month previously.

She found both clergymen arrayed in the garb of female peasants, as she was admitted without ceremony or mystery, when her voice was known—and, having explained the cause and object of her visit, with some doubt and hesitation, Father Bernard said, promptly, he would return with her at once.

"Sure, Father Bernard," said his nephew earnestly, "you will pause before you venture within the clutches of so vile and dangerous a man?"

"If he has been a vile and long continued

sinner, then has he more need of one to awaken him at his dying hour, David?"

"But take care that the assault and the death-repentance are not altogether feigned, as a portion of one of his villainous schemes."

"If so, David, we must but trust to the arm of the Almighty; but what does his religious and honest minded sister say?"

"Do not go near the villain, dear sir, whatever her affection may tempt her to believe or say," interposed Father Davy.

"Speak on, Nancy, I will depend my life on your truth."

"Thin, I think, Father Bernard," said Nancy, after a moment's pause, "my misfortunate brother is on his death-bed; an' I hope—I'm sartin that God an' the Vergin's touched his heart at last, an' only I'd be afeard to advise, I'd say it's a pity his sowl should be lost for ever."

"Then, whatever comes of it, I will go with this honest woman, as well for her own comfort as to try to win one guilty soul from the enemy of man."

"Then, dear sir, if you think it right that even he should have a clergyman, let me go to him," said the friar imploringly, "as, should misfortune occur, my loss will be but of little importance in comparison with yours."

"No, David, though I know your zeal, you have not had sufficient experience to deal satisfactorily with such a death-bed as his."

CHAPTER XXVII.

In accordance with this resolution, Father Bernard, accompanied by Nancy and her child, set forward for the cottage. Unfortunately for himself "coming events did not cast their shadows before." No presentiment of the fearful fate that awaited him so closely, flung its heavy shadows over his mind; and he would, on no account, permit his nephew to accompany him, but directed him to remain on an eminence, at some distance from the cabin, and commanding an extensive view around, to give timely warning, should other steps boding danger approach. He felt—indeed, believing as he did, could feel—no fears of personal danger from a person in the state her brother was described to be in by Nancy, on whose sincerity and trustfulness he had the firmest reliance; and he dreaded that the hotness of his nephew's temper would but irritate and, possibly, prevent the dying man from feeling and expressing that unalloyed and profound repentance required by his manifold crimes.

When the priest entered the little room with Nancy, Shawn was breathing heavily and muttering some broken and half distinct expressions of remorse; and, beckoning the sister aside, Father Bernard softly approached the bed, and was bending close over the pretended dying man when the ruffian, starting up with a yell, grasped at his throat, exclaiming, "By the glory ov hell I have him at last." The neck fastenings of the priest's cloak, however, gave way, and utterly unexpected as was the assault, conceiving at once his danger, he flung off the cloak and darted to the door. But he had scarcely passed through it when the hands of the ruffian were on his shoulders, and he was pulled to the ground beneath the powerful grasp. Father Bernard's frame, though slight, was, however, inured to exercise and peculiarly active for his years, and he struggled with desperate energy while Nancy excited and emboldened by the emergency, boldly seized her rife brother by the collar with both hands, so that, the next moment, Father Bernard was free'd from his grasp, and gathering himself up from his prostrate position, despite his assailant's exertions. Rendering more infuriate by this check, Shawn, at the same moment, flung his sister violently from him and, grappling with his victim again, prostrated him once more, and was trying to place a knee on his chest when Nancy, acquiring further courage from the imminence of the priest's danger, struck the ruffian on the hands with her tongs, which made him relax his grasp for an instant; and profiting of the momentary intermission, Father Bernard regained his feet with a celerity only desperate fear could have lent him, and, striking his assailant one powerful blow on the temple with his clenched hand, sprang towards the outer door.

All the savageness of Shawn's murderous nature was now, however, aroused by the unexpected struggle and the blows he had received, as well as by the fearful screaming of the mother and children, which might draw some stragglers to the cabin, if the struggle was not promptly terminated; and, recovering himself instantly, he drew from his breast a dagger, which he generally carried about him.

Father Bernard might, notwithstanding, have still escaped but that, in his headlong haste, he stumbled against one of the children that was standing in the doorway, and who, unfortunately, sinking beneath the shock, brought him down beside her. The screams now rose louder and wilder; and before Father Bernard could move to offer any defence, the murderous ruffian plunged the dagger blade twice in his neck, shouting,

with a fearful imprecation, "to heaven or to hell with you now, as you wouldn't surrin'dher quietly!"

The blood spouted on the face and clothes of the child that, shrinking back and gathering herself up, remained as silent as the murdered man himself, who never spoke after receiving the blow. He merely uttered a single groan of mortal agony, flung out his limbs once convulsively, and all was over. The threshold was overflowed with his life blood and with its ebb passed away to that remote land—yet how brief the passage—where proscription and persecution are unknown, a spirit burning with as high an enthusiasm for the faith of its fathers, and as pure and warm a zeal for country, as ever glowed within a human breast. The murderer after inflicting the fatal blow, deliberately wiped the dagger blade and, shaking it towards his sister, walked away, swearing that, if she uttered another shout while he was within hearing, he would return and bury it in her body too. Nancy, however, required no such threat to prevent her from giving an alarm at once. She was incapable of sound or motion. Mute and rigid, as if she had been turned to marble on the spot, she stood erect, with arms out-stretched and eyes fastened on the bloody spectacle at her threshold, while the blood-stained child crept noiselessly to her side from beside the corpse, and the other joined her from the room with equal noiselessness.

When she had recovered somewhat from her waking trance, she fell on her knees, and wildly and passionately implored the Virgin and the saints to intercede, and the Saviour to grant, that the curse of the Almighty might not pursue herself and her childher for ever, for her having been the means of tempting the holy man into her now desecrated cabin, and for having a brother whose name was to be accused to all posterity.

After having prayed for a few moments, she arose and prepared to go to the rectory, to detail her fearful intelligence. With averted head, she placed her only quilt over the body; and still, in passing out, she recoiled thrice shudderingly from the threshold, and it was only, by covering her eyes with her hands, that she at length brought herself to step over the body.

It was nearly an hour after the terrible deed had been done, that the benevolent rector was informed of the murder, by the still terrified mother, who was accompanied by both her children; the friar having been obliged to retire to some distance from his station by the approach of some horsemen on the neighboring road, had neither heard the screams, loud and wild as they had been nor observed the departure of the murderer.

Mr. Gordon was greatly shocked and enraged by the terrible and unprovoked crime. He made the agitated woman repeat the nature of the assault and the utter absence of all necessity for the bloody deed, at the broken intervals her agitation would permit, and in a low tone, least they should disturb his slumbering daughter, who was sinking fast. Then pecciling down her information accurately, he said earnestly, "With this evidence it will be hard if we have not justice done on even such a murderer as Shawn, either through Sir John, or higher authorities."

The somewhat reassured mother, having now disburthened herself of her fearful information, and been supplied with some much needed refreshment for herself and children, returned with them to the cabin under the protection of Mr. Gordon's stout servant, armed to the teeth.

By this time some of the nearest of her scattered female neighbors had ventured into the cottage; and, by her directions, for she could not bring herself to put her own hands on the body, the ceremonials, customary immediately after death, were bestowed on it. The murdered man was "washed and laid out" as decently as the humble materials afforded by the cabin or the neighboring ones would permit, amid the low but vehement and reiterated imprecations of the females on the actor of the bloody deed.

The wake, however, was, of course, much more thinly attended than even had been Sir Edmund's, particularly as the near road was patrolled by a party sent by Sir John, on hearing of the occurrence, lest there should be any outburst in consequence. Even Father Davy, though he performed a tearful mass for the dead, with a few of the peasants, by the lake side, was prevailed on not to venture into the cabin, anxious as he was to behold the venerated dead before he should be coffined. As the mists, however, began to rise slowly from the bosom of the lake, as if reluctant to unveil her beauties, and the grey dawn succeeded the faint starlight—this was the hour arranged for the burial by the few wake attendants, as being that most appropriate for concealment—he did venture in to attend the funeral, disguised in the cloak and head gear of a female; and, in less than half an hour after, the small procession was on its way to the abbey. But so little compunction did Shawn

feel for the fearful and unprovoked murder of the previous day—so little apprehension had he for the consequences—so greedily was he still for the further accursed gains, and so accurate was his information, that the procession had scarcely reached half way to the abbey when, springing over a hedge, the murderer grasped at the disguised friar, shouting aloud, "So my bold priest ye're necked at last, in spite o' yer cloak; an' blazes to me," he added, grasping that garment still tighter, "but I'll try pay you afore we part, with I owe you for the heavy knock-down, outside the store-house long ago."

Little he deemed, while he was thus pursuing his triumphs (as he thought), that he was rushing to meet a retribution, terrible almost as even his crimes, though not in accordance with the legal ordeal the worthy rector was, at that moment, debating how he could manage to have him subjected to, with the best prospect of obtaining justice.

"Run, Father Davy, for the love o' the Virgin—run for your life," exclaimed two of the females simultaneously, as they flung themselves together round the murderer, while the priest yielding his cloak quietly, and flinging off his cap sprang forward a couple of paces—then stood for an instant with clenched teeth and contracted brow, as if determined to measure strength with the murderer, and try to obtain revenge, at all risks, for the butchery of his uncle. But a momentary glance showed him that the male portion of the procession had melted away, like shadows before the presence of the murderer, while the clatter of horses' hoofs in the distance proved that the patrol had not yet left their post; and, turning round reluctantly, he betook himself to flight, just as Shawn had shaken off the women, with appreciations.

And now commenced a flight and a pursuit for life and death. Fear, and natural desire of preserving life and liberty, as usual, lent wings to the friar, who bounded over hedges, swept through fields and sprung across bog-drains, with a swiftness and agility which the nature and occasion of his flight alone could have enabled a person of his fatness of body to exert.

In vain the ruffian shouted vehemently and repeatedly, "If you don't stop this instant, by the glory o' hell, you're as dead as a mackerel," as he came bounding on his track, for the murderer's form was far more agile and inured to exercise than the fugitive's. The words but gave additional speed to the friar; and the pistol, presented by the ruffian, had been rendered harmless by some friendly hand during the night—the same hand had also managed to abstract from his breast the long knife or dagger he generally carried there. So on they swept in their desperate race, pursuer and pursued, the former gaining somewhat, but slowly, on the latter, till they reached Aaron Andrew's cottage.

Early as was the hour, the honest founder was abroad, for, since his daughter's flight, his nights had been restless, and his usually early habits rendered earlier in consequence.

"Stop the dog or a priest—stop him," shouted the ruffian, "stop him, I command you, Aaron Andrew, if you're a loyal man."

"That's your wife trade, ye rascal, na mine; and the money a thing else till mind," observed the sturdy founder, placing his hands in his pockets, and walking deliberately into his cottage.

"Thin, eternal blazes to me, but you'll be soon brought over the coals for this, Mister Aaron," exclaimed the murderer, as he continued his chase.

Onward again swept the race, but with somewhat altered positions between the parties. The pursuer had lost some time by halting Andrews, and the pursued had profited of it, so as to increase a little the distance between them. But, unfortunately for the pursuer, who was destined to meet, that hour, a long provoked fate, the advantage on the friar's part was put momentary; for, in flying through the plantation, his foot struck against the root of a thorn, that had been hewed down, and he was pitched forward violently, some yards distance. He regained his footing almost instantly, but his leg had been hurt; and his pace was so much crippled, that he had but barely cleared the plantation, when the murderer's grasp was again on his collar, and both, after a brief but fierce struggle, came to the ground together.

A third party, however, had been added to the race. Johnny McCann had observed the chase from the small hill to the rear of the cottage and, distinguishing the parties, the first glimpse he had of them, had darted off in their wake, at the top of his speed. He had to cross the stream, however, to be on the side with them, and was, in consequence, some sixty yards in their rear, when he saw pursuer and pursued grapple and fall together. Instantly he pursued every nerve to reach them, before Shawn could add another murder to his blood-guiltiness, shouting at the same time, "The skene, (knife) Father Davy—the skene—the skene."

The words came at the critical moment, and substituted the murderer in intent for the intended victim. After an instant's struggle on the sword, the friar was under and Shawn above him, with one hand grasping his throat, and the other in the act of being uplifted to stun him with the pistol butt, when the shout reached Father Davy's ears; and profiting by the suggestion, he managed to draw from his breast a long knife, given to him by McCann himself, and, with the rapidity of thought, plunged it with desperate force into the murderer's side. The pistol dropped from the powerful hand, and the wretch himself fell across the friar's body in the death agony.

The latter had barely shaken off the most lifeless membrane, and was standing gazing on it, as if utterly bewildered by the deed he had done in self-defence, when McCann came up, and drawing forth the knife, with which welled forth the life-stream, plunged it three times with fierce rapidity into the body, exclaiming at the same time, with eager fierceness, "Murdering dog, look who's stabbing you, and know me, before your soul's in eternal perdition. It's me, Andrew Higgins, the nephew of Father Terence, that lost his life through your means. It's me that balked you of your victim for that time

on the abbey roof—that gave Sir John the intelligence of your being in your sister's house the same night with Father Bernard, and afterwards sent the information to government about Sir John and yourself. It's me that watched you for years, by day and by night, to have the delight of lending one blow to help you to hell."

The bleeding wretch fixed his dying gaze on the ruthless stabber, whom he recognised by the passionate tones, so wildly different from his peddling slang; and in that glance were mingled quenchless hatred, defiance, revenge, rage, but neither terror nor remorse.

And thus, according to tradition, terminated the career of one of the vilest of those wretches, fashioned and fostered by the demoralizing and deeply blood-stained penal statutes.

"The sooner we separate now, and that you disappear from this district, the better," said the pedlar, "as Sir John will be sure to raise a hue and cry after the killer of his pet. I have not been seen coming here, and can take up my pack again."

Shaking off his bewilderment, the friar betook himself to a speedy flight, towards the wild district of Joyce country, while the pedlar, before returning to his pack, leant again over the body, to gratify the hatred and revenge that were, apparently, not to be appeased by even death itself. But, though the features wore the same stern and malignant expression that had characterized them in life, there was now no glance of hatred and defiance returned to his; and, after gazing a moment or two, he spurned the body with his foot, and, uttering an exclamation, moved away slowly, to where his pack was lying, often pausing, while within view, to have another glance at the execrated corpse.

(To be Continued.)

IRISH INTELLIGENCE.

MEMORIAL TO THE IRISH BRIGADE.—The Morning News is rejoiced to be able to announce that, in response to impetuous, urgent, and unanimous demands pouring in from every district of the kingdom calling for a public reception, &c., for the Irish Brigade, and a memorial of their valor, devotion, and sacrifice, a committee has been formed in Dublin to receive subscriptions, and carry into execution the national desires." The Catholic Telegraph prints an address from the Archbishop of Dublin to the clergy of Dublin, appointing the celebration of an office and Pontifical High Mass on Friday next, at the Church of the Immaculate Conception, Marlborough-street, "for the repose of the souls of the undaunted warriors who fell in the gallant defence of the Sovereign Pontiff and his territories." Here is a copy of the address:—

"TO THE CLERGY OF DUBLIN, SECULAR AND REGULAR.

"Very Rev. Sir,—You will be pleased to continue until the end of this month the Litany, and other prayers for fine weather, which are now recited, begging of the Almighty to avert the scourges of His anger, and to preserve the country from misery and famine.

"The prayers of His Holiness the Pope are also to be continued with increased fervor. You all know how he has been assailed by the excommunicated King of Sardinia, who, acting like a nocturnal robber, has invaded the Papal States without any provocation, and without any declaration of war, and has seized on them in the most treacherous and sacrilegious manner. The cause of the Pope is the cause of God; it must triumph; but it is our duty to pray that the present evils may not be prolonged, and that peace may soon be restored to the Church.

"On Friday, the 12th inst., an office and Pontifical High Mass will be celebrated at 11 o'clock, in the Church of the Immaculate Conception, for the souls of our brave countrymen and their generous companions in arms, who fought and bled at Spoleto, Perugia, Loreto, Ancona, and elsewhere, defending the eternal principles of justice, the independence of the Catholic Church, and the rights of the Holy See. The Chapter, in their full choral dress, and other clergymen, are invited to attend. As many priests as will be free are requested to say mass for the dead in the same church during the same morning.

"May the names of our countrymen, and of the Bretons, Belgians, Bavarians, Swiss, Austrians, and Italians, who died with them defending the same holy cause of religion, be in perpetual benediction; may their souls obtain eternal peace and happiness!

"Though brute force and overwhelming numbers accompanied with fraud and treachery, prevailed against them for a moment, yet we can entertain no doubt of the final triumph of the cause which enlisted on its side such devotedness, such self-sacrifice, and so many exalted virtues.

"Let the Feast and Octave of the solemnity of the Rosary be celebrated with special devotion, and let us beg of the Most Holy Mother of God to protect the Church against the perfidious wiles of French and British diplomacy, and the violence of the revolution, as she did in former times against the corruption of the Albigenses and the spread of Mohammedanism.

"The peace of our Lord Jesus Christ be with you. "† PAUL CULLEN, Archbishop of Dublin. "Dublin, Oct. 5."

The Very Rev. Thomas MacHale, D.D., left Thom on the 29th ult., to resume his duty as professor in the Irish College, Paris.

"The Drogheda Argus of October 6, says:—"The youthful missioner, the Rev. Patrick Kelly, who was lately ordained, son to our esteemed townsman, Mr. John Kelly, and nephew of the Very Rev. Patrick Kelly, O.S.A., sailed from London last Wednesday, on board the Tridigar, en route for his mission, *in* Madras."

The Dublin Morning News, referring to the new church of St. Patrick, now being erected by the Catholic inhabitants of Ballybay, and which is already roofed, says:—"The ardent love for the beauty of God's house which distinguishes the Catholic Irishman wherever he is, has caused contributions to be sent to aid in its erection from Australia and America. The ability to faith and fatherland, which never deserts the Celtic Catholic wherever he goes, is beautiful and worthy of all honor. No wonder that it caused a throbb of proud exultation to be felt in the hearts of the relatives at home in the Old Land. The Rev. Father Garney, P.P., and the Catholic inhabitants of the town and parish of Ballybay, with pride and gratitude, acknowledge the handsome contributions from kind friends in America. This large sum is, we are given to understand, only a beginning, as many others from the parish and neighborhood now in America have formed the intention of contributing and inducing their friends to contribute. Contributions could not arrive in a time of greater need. There is still a large outlay to be incurred before it will be ready for Divine Service; the plastering, flooring, glazing, internal fittings, and decorations are to be proceeded with as soon as possible. We regret to learn that for the want of funds it is intended to fit with plain, or nearly plain glass even the window of the chancel, and the window over the Virgin's Altar. This is pitiable in a church so very rich. What a pity that there are not there, or somewhere, a few rich Catholics who, for God's glory, would incur the necessary outlay to have the glazing done in harmony with the rest of the building. The tower is considerably advanced, and when completed will add

much to the imposing appearance of the church.—May God speed the good work; and increase the number of its friends."

The foundation stone of the new church of St. Augustine, Drogheda, was laid on the 28th Sept., by the Primate, assisted by the Right Rev. Dr. O'Connor, Bishop of Salines. Lord Bellew subscribed £100 towards its erection. Surgeon Ellis (a Protestant,) gave £5; and Mr. Galbraith (a Presbyterian) £3.

In the Consolidated Chamber, Dublin, before Mr. Justice Fitzgerald, an application for a writ of *habeas corpus* was made on behalf of the Rev. Mr. Kearney, Parish Priest of Avoca, county of Wicklow. The Rev. gentleman desires to obtain the custody of five children, two of whom are at present in a proselyting institution called the "Birds' Nest," at Kingstown, and the remaining three in charge of their mother. A conditional order was granted, and the case will come on for argument before the full Court of Common Pleas (from which court, contrary to the usual practice, the writ was sought) on the first day of the approaching term.

Matthew Weld O'Connor, Esq., of Agharea, Longford, local agent to the Earl of Longford, has been appointed a magistrate of the county.

THE HARVEST.—The accounts received from all quarters tend to confirm the hope that, notwithstanding the unusually severe season, the harvest will be more than an average one. A correspondent of the Evening Post, writing from the county of Wexford, gives the most favourable account of the grain crop in that district, particularly of the barley. With regard to the potatoes the account is less gratifying. He says, "All through the districts in which I have lately passed the farmers are pretty well satisfied—in many cases they say the produce is good, although they have suffered severely by the loss of potatoes. In the greater part of this barony of Forth the potato crop has failed to a considerable extent—in some places it is almost a total failure, and the residue saved is not good in quality. Here and there some good potato fields may be seen; but in general the people do not calculate upon the potato as forming any very important portion of their food for the winter. Indeed, all around the coast, so far as I have seen, the potato is more or less affected, and the crop inland is decidedly better. The barony of Forth is a famous barley country; and that crop was very extensively planted this year; the soil being peculiarly favourable. I am glad to say that the farmers, with scarcely an exception, speak of barley as very fair in quality and average in produce. In going through the country, from this village of Clonsilla to Killinick, thence to Ballygoeig, and towards Wexford, the farmers are to be seen in all quarters cutting their barley to the bargards, which already exhibit a very gratifying appearance—much better stocked than usual at this period, in consequence of the lateness of the gathering time."

The Madrid *Espana* states, on the authority of a letter from London, that a project is on foot in Ireland for raising a subscription to present a sword of honor to the Duke de Tetuan (O'Donnell) on account of his Irish descent.

THE ORANGE INSTITUTION.—The Belfast Mercury—Protestant and Anti-Popish—referring to the recent proceedings at Lurgan, warns the Grand Lodge to be wise in time, and so spare the Legislature the trouble of initiating measures for the total suppression of the Orange Society. The Belfast paper remarks:—"We have never been so foolish as to class the Orange Society with the Riband Conspiracy, or to confound their objects; but the time is fast coming when the Legislature will no longer tolerate such distinction, but will look upon the one as dangerous to the peace of the country as well as the other. The Grand Lodge should take due warning from the extreme facility with which the Emblems Act passed both Houses last session, when there was not a lord or a commoner to say one word in defence of the society. This is not without significance. It shows the prevailing opinion to be against the society. It is suggestive of what we believe to be the fact, that should Ministers consider it their duty to propose a Bill abolishing the society, and making its membership a criminal offence, no likelihood exists that they would meet with any effective resistance. In fact, the patience of the country is exhausted, and the feeling is general, that Orangism is a nuisance which must be abated. It not only disturbs the public peace, violates Christian charity, and impedes social progress, but inflames evil passions and leads to the reckless destruction of human life. The existence of such a society is in direct antagonism to all our ideas of civilisation and peaceful Government. It is wholly incompatible with the safety of Her Majesty's subjects, and the truth we would impress on the Grand Lodge is the simple one—that the time is rapidly approaching when, if they do not dissolve the society, the Legislature will interpose and perform that most essential duty. Aye, and perform it, too, with the entire approbation of the overwhelming majority of the Protestants of Ireland."

The ship Agnes Anderson, the property of Messrs. J. Martin & Sons, Northwall, Dublin, went ashore on the coast near Downpatrick, during the gale on the night of the 2nd Oct., and became a total wreck. She was bound for Quebec for a cargo of timber and was caught by the storm in the north channel, on her way to the Atlantic. She was about 1,200 tons burthen, and was in charge of an able and experienced sailor, Captain Keating. Two of the crew were drowned; all the rest were saved.

By a circular dated Oct. 1st, the Staff of the disembodied Militia are to be placed on full pay, the order to take effect from the 1st of September.

THE IRISH BRIGADE—AND HOW IT FOUGHT.—Time is the great restorer. Time corrects calumny. Time discovers truth. If ever there were an existent people, to whom time was more indebted than another, it is the Irish—for surely they have been exposed to the corroding tooth of time, and to its daily poison, beyond that of any other nation. But even to the Irish, time does justice; and our record to day presents a proof, not the less conclusive, because it comes speedily, and the more complete, because it comes from an enemy. In our subsequent pages will be found the report (official) of Major O'Reilly, of the attack upon Spoleto, and the defense which he conducted. And before we make one other observation on this report, we shall take the liberty of stating that a more lucid narrative, or a more modest statement of any action on record, military history does not supply. But now for the position of affairs. In the first place, Spoleto was neither a citadel nor a fort; it is a "Rocca"—a fastness. In the next place, it was not defended by cannon, for Major O'Reilly writes, "although received with two discharges of grape from our only available cannon." And when, two days before the attack, Major O'Reilly marched in his corps, he found in the "Rocca" neither war, provisions, nor ammunition, yet, in eight and forty hours, he was ready to withstand the attack of a corps d'armee, his garrison comprising some 350 men! In modern warfare there is no more noble defense than that of the Rock of Spoleto; and the Irishmen engaged in it, as well as the other nationalities represented, have covered themselves with glory, and their bravery to all time will reflect honor on their country. For what was the danger to be encountered? An unarmed and unvictualled post, with more than one "open breach," for Major O'Reilly says "the larger open breach had a temporary rampart of woolpacks"; and this broken "Rocca" was to be held by a few hundred recruits, who had not two months previously mastered the mysteries of the goose step! The trust was a glorious one, and gloriously was it fulfilled! In the history of the wars of the "Grande Monarque," it is related that a French general, in placing an Irish contingent in a fortress about to be assaulted, told the commander, an Irishman, that he placed him at that point, because it was underrimed, and if the enemy entered it, he certainly would be blown up; and he so placed

him, he added, because he was assured that up or down he would defend the post to the last. Nearly similar, it would seem, was the confidence of Lamoriciere placed in the Irish companies sent to Spoleto; for he tells Major O'Reilly two things—first, "that he must hope for no success;" second, "that he was to hold the rock as long as it was tenable." With several breaches to defend, little ammunition, and no cannon—or only one—the confidence of the General-in-Chief in the resolution of the garrison must have been large, to call on them to fight in such a place. But it was not misplaced. No commander ever trusted an Irish corps and was not satisfied with the issue. We need not pursue this affair further, than to observe that, after twelve hours fighting—after beating back one assault—with "no cannon," and "few cartridges remaining," the garrison "captulated" upon "conditions," stated in the "convention," and as honorable in their terms as were ever won from a host of well armed enemies. "The officers and soldiers shall be treated, in all respects, with that urbanity and that respect which befits honorable and brave troops, as they have proved themselves to be in to-day's fight." That is the answer to the vindictive calumnies of the Times against the Brigade, reproduced in the diluted *potem* of Lord-street. Of those, at least, we have heard the last, for "the force of impudence" cannot bear them farther. But are we not mistaken? Have we not seen that when it was no longer possible to deny the bravery of the Irish Brigade, or to charge them with cowardice, that the weight is put on the other side of the scale, and an acknowledgment of courage is counterveiled by a charge of recklessness. Major O'Reilly's report is "boastful." From the commencement to the close he says not one word of the part he took, beyond the fact that he was commander, and that he reported the result. A man and a soldier, he leaves to others the task of speaking of his own deeds. He says he was asked to surrender, and having orders to hold out, he refused, until weariness and want of ammunition told him that further resistance would be wanton sacrifice of life. And he is stigmatised for this as "guilty of something in a moral and religious sense, very like murder." There should have been no defense in short! Well, we shall not discuss morality or religion with an authority so high, but we can state a fact. When the intelligence arrived in this country that the Irish had surrendered, it was objected to them that they had not fought it out. Now that it appears they did fight it out, they are accused of *murder*, because they had not surrendered without fighting. It is well for the Irish that nothing worse can be said of them than that they fought well; but even this is a demerit!—*Liverpool Northern Press.*

THE IRISH BRIGADE.—On this subject the Morning News has the following announcement:—"We are glad to be able to announce that a committee is being formed for the purpose of relieving the men of the brigade on their return from Italy. The Very Rev. the Vicars-General, Monsignor Yore and Monsignor Meagher, have kindly consented to be members of the committee. In a day or two we shall publish the names of the clergymen and laymen who will form the committee. In the meantime, for the convenience of those who wish to contribute, we shall be very happy to receive their contributions for the above object, and take care that they shall be forwarded to the persons duly authorized to receive them. We have also learned with satisfaction that after the Office and Pontifical High Mass on Friday, for the fallen brave, the Archbishop and clergy will hold a meeting for the purpose of expressing sympathy with the Pope and with the friends of our fallen heroes, and their readiness to assist in relieving the men of the Irish Brigade on their return home."

IRISH VALOR AND SELF-DEVOTION.—Truth and manhood, in spite of ridicule and insult, are sure to win respect. From the *Saturday Review*, which has been hitherto the foremost London organ in sneering at Ireland, thus bears testimony to Irish religion and self-devotion:—"We have had three crusades lately—the Irish crusade for the Pope, the Spanish crusade against the Moors, the French crusade against the Druses. But these enterprises severally contain very different proportions of the genuine crusading element. The Irish crusade, overwhelmed with ridicule as it now is, was by far, the most truly religious of the three, and therefore in reality, the one most entitled to respect. No one can be for a week amongst the Irish people—no one can study the monuments of their ecclesiastical history, or behold the magnificence in which a poverty-stricken people has maintained the church of its choice—without concluding that, whatever the defects of the Irish character may be, it is capable of the most sincere self-devotion in a religious cause. The Pope has long been, not only the head of the religion, but the object of a political allegiance which on oppressive and intolerant government had done nothing to win and everything to lose."

The Drogheda Argus says of the officers of the Irish Brigade:—"The account which our gallant countryman, Major O'Reilly, has written, speaks highly for that gentleman's courage as a soldier and an Irishman; and our county Louth friends will, no doubt, read with as much pride as regret of the defence of Spoleto by him. Mr. O'Reilly was a Captain in the Louth Rifles before he went to Rome, and he is also a magistrate and deputy-lieutenant of his native county. Lieutenant Cronin, who is mentioned as having displayed peculiar courage and coolness, resided in Drogheda. He is the eldest son of Mr. Cronin, who was lately comptroller of customs at this port, and is brother-in-law to Thomas Dally, Esq., of West street, Drogheda. Lieutenant Coppinger is from Cork, and Lieutenants Stafford and Green are natives of Dublin. May they all be honorably received when they come to Ireland."

Among the small body of the Irish Brigade in Spoleto, it is believed that there were Policemen of the Clare force and some civilians of that county present. A short period before the Sardinian assault, a letter was received by his father, in this neighborhood, from one of the garrison, named Hourigan, and the opinion of his friends here is, that he and others then associated with him, were in the conflict maintained against the Sardinians. Bourke, another policeman, was a young man twenty-one years of age, a year of which he spent in the Irish police force, at the Clare Castle station. He was accompanied by five or six other Sub-constables, of whom two were Neagh men, stationed in Ennis. Another of the party was a native of Bunker, in this county, and the station to which he had been attached, when serving in the police, was Whitehall, in Clare. Two civilians from Ennis were of the party, and the impression is that all were in the desperate defence of Spoleto, under command of Major O'Reilly, whilst repelling the sanguinary Sardinian brigades.

TAKING ENGLAND AT HER WORD.—It is wrong to support a Church by bayonets, is it? Once more we hail a second Daniel, and "take England at her word." There is weighing upon the neck of Ireland a huge incubus—a gigantic corporation of rapine, named a Church—a "Church by law established." Two millions of green acres, and one million of gold, are devoted to maintain the direct cost of the teachers of this favoured creed. How many other millions are to be set down to its account for the cost of an army to uphold it by its bayonets? How many hundreds of thousands to keep up a civil list of legal and financial functionaries to gather its wealth, and count it out, in the midst of a people from over whom the lurid clouds of famine never pass away? How many tens and twenties of thousands does its Apostolic Episcopate absorb in individual doles for their hierarchical wives and evangelical families? How much of that money, wrung out of the hard-earned toil of the Catholic population of Ireland, goes for the purchase of purple and fine linen, and the fashionable extravagances of the prosperously-nursed offspring of the saintly wearers of lawn sleeves? How much of it goes for the feasting, and merry-making, and luxury of each lordly teacher of the Gospel, whilst the Irish peasant, like Lazarus,

starves at his gate? It is just that this *imperium in imperio* is to exist longer, when a whole people cry out against it? Here there is, what there is not in Italy, a religion which the nation abjures, which was imposed upon it by force, which was attempted to be thrust down its throat by bayonets—whose articles of faith were backed by bullets, and whose injunctions were inculated by a code of laws terrible as those of Draco! How many Irishmen were hanged, how many were exiled, how many were imprisoned, how many were robbed of their all, in the sacred name of this holy institution? Is there no wrong here—is there no necessity of revolution—is there no gross injustice to a whole people? Let those who justify the undeserved fate of the Pontiff of Rome, with his poor treasury and paucity of means, turn to the bursting coffers of the Patriarchal sinecure of Armagh, or the noble lord upon whom the Apostolic mission has descended at Thom; let them count the hosts of soldiers who keep watch and ward over the fertile patrimony of this oligarchy of rapacity, and let them say, if they can, that this corporation of mammon is not an unnatural monstrosity, and ought to be still administered at the point of the bayonet to the Irish people. Let them say if this is to be continued in a country which is one of the most wretched in the world, from whence, in annual thousands, the young and old fly to brave the perils of the sea, and the hardships of emigration, lest the horrible doom of famine should overtake them on its unhappy shores—whilst those teachers of the poverty, the humility, and meekness of Christ wallow in wealth, riot in luxury, and live in the pride of palaces, that put to shame the domiciles of kings.—*Dublin News.*

THE ANGLIO-ITALIANS AT CAPUA.—The Telegram informs us (*Irishman*) that the attack upon Capua was made by Anglo-Italian troops. Here many of the valiant English were killed? How many were wounded? We have not heard of one! The only Englishman who seems to have suffered was Mr. James, who lost his carriage, driven away by some courageous fugitives. The English papers insultingly demanded how many of the Irish Brigade were killed or wounded, and have at length got their answer and a complete vindication of our countrymen's courage, from the French Press; let them count their killed and wounded in battle, we will not accept of those hurt in flight.

FAILURE OF THE POTATO CROP IN MEATH AND LOUTH.—We regret exceedingly to hear from a correspondent in Drogheda, that the potato crop in the counties of Meath and Louth is reported to be in an exceedingly critical state. Our correspondent states that, on Saturday last, some forty barrels of potatoes were in Drogheda market, of which not one tuber in twenty was fit for human food. The only good potatoes, he says, are to be had from ground near the seaside on light soils, and these sell from 8d. to 3d. per stone. Many landlords in Meath have already remitted half the rents of the potato grounds, in consequence of the failure of the crop.—*Northern Whig.*

THE GOVERNMENT AND THE IRISH SOCIETY.—Mr. Wellington Vallance, the deputy-governor, and Mr. Charles Pearson, the solicitor of the Irish Society, have within the last few days returned from the north of Ireland, where, as a deputation from the society, they have been engaged in propounding to the local authorities, specially convened for the purpose in the Court-house of Derry, a communication relative to the issue of certain negotiations between the Government and the Society in regard to the disposal of the Culmore lands, forming a portion of the territory embraced in the Ulster Plantation scheme, projected and carried into practical effect in the reign of James I., as the seat of a Protestant colony. These negotiations, recently entered into, have resulted in an agreement between the Crown and the society, which provides for the valuation and allotment of the fort and lands of Culmore, and for appropriating the amount between the contracting parties, having strict regard to their respective legal and equitable interests. By this arrangement the society agrees to redeem the annuity of £200 Irish currency, payable to the Governor of Culmore, for the sum of £6,000 Irish currency, and the Crown undertakes not to fill up the vacant office, and to release the society and the Culmore lands from any obligation to rebuild or maintain the fort. The lands in question are to be impartially valued, and then, together with the £6,000, to be divided into two equal parts, of which one, discharged of all legal and equitable obligations, shall be allotted to the Crown, the original grantor of the lands entitled to control the disposition of the rents and profits, and the other moiety shall be held by the society, entitled to the freehold and inheritance, subject to the conditions imposed by the original grant. Out of the £6,000 and of the produce of its allotment of lands the society intends, in conformity with a resolution passed in 1857, to apply £10,000 in aid of a sinking fund to render the new bridge over the Foyle at Derry toll free to the public at large. The governorship of Culmore Fort, which Lord Palmerston has thus agreed to abolish, has long been a mere sinecure office, which it was the custom to confer on a certain class of meritorious officers after spending their strength in the national service, in the decline of life, and with insufficient means of support in proportion to their military rank. In the locality the arrangement appears to be regarded as promising hopefully for the speedy abolition of a most injurious obstruction to the development of its commercial and material resources. In the forthcoming revolution, consequent upon the agreement between the Crown and the society, it is said that the question of tenant right will be raised in a manner to command public attention and recognition; and a confident hope is expressed that, in accordance with the equitable principle which has been recognized upon its own estates since the era of the Ulster Plantation, the society's value will be instructed to form his estimate in such a manner as that the cultivators in occupancy shall have the credit and advantage of *bona fide* improvements of the lands due to the expenditure of their enterprise, capital, and toil. Turning to another phase of the transaction, it appears to be assumed that the object of the Government in retaining a portion of the Culmore lands in the hands of the Crown is to apply the proceeds to the common uses of the Imperial defences at large; and on that hypothesis a question is mooted in the locality whether any portion of the revenues can be diverted from what are called plantation uses.

GREAT BRITAIN.

LONDON, OCT. 8.—To day a solemn requiem mass was celebrated at St. Patrick's Church for the souls of the soldiers of the Papal force who were slain in the late engagements. Long before the hour announced for the service, the church was crowded in every part. It was hung round with black cloth and a catafalque was raised in front of the High Altar, on which were placed, as well as on the walls of the Church, soldiers' helmets, cuirasses and swords, to indicate the profession and commemorate the deeds of the devoted men for whom the Holy and solemn Sacrifice was about being offered. The Mass was sung by the Vicar General, Dr. Henne, and a large number of priests assisted at the Holy Office. The Right Rev. Dr. Manning, at the end of the Mass, ascended the pulpit and said, the memory of the dead for whom they offered up their prayers that day should be commemorated by a Prince of the Church, and not by himself one of her humblest servants, and he held in his hand a letter from the Cardinal Archbishop, (which he read), in which his Eminence stated that in heart and spirit he was with those assembled, and that he sympathised in their indignation at the wickedness exhibited and the wrongs which were perpetrated against the Holy See. The Right Rev. preacher observed that only three months ago, in the City of Rome, he had seen those brave men who had left friends and homes to give their aid to the Holy Father, to resist his enemies and protect his dominions; and among them he observed the re-

solite German, the brave Belgian, the fiery and enthusiastic Breton and Norman, and our own Irish with the courage of heroes, and their childlike devotion. The latter, attracted by the features or accents of the Priests of the English and Irish Colleges at Rome, assembled around them, and he (the Right Rev. Dr. Manning) had spoken to many of them, and perhaps, to some whose devotion and death they were now commemorating. He had seen them pray in the great Basilica of St. Peter. He had seen them gather around the sacred person of the Sovereign Pontiff to receive his blessing and to tender their love and allegiance. There were, continued the Rt. Rev. Preacher, two principles of civilisation—the one natural, the other supernatural. The last emanated from the Church. Its glorious work was Christendom. It gave to Europe that civilisation which was now apparently withering away, vitiated as in England, North Germany, and other countries by selfishness and false theories, destructive of honour and honesty. The venerated preacher proceeded to give most impressive descriptions of the sieges of Spoleto, Perugia, and Ancona, the battle of Castelfardo, and the brilliant passage of General Lamoriciere through the midst of the Sardegnian troops. He said the force was like the lightning flash cutting its way through the densest obstacles, and he paid a most eloquent tribute to the brave General, who in a few months brought the Papal army to such perfection. He showed that moral and social advancement, good order and Christian civilisation depended on the authority of the Holy See being upheld, and that, notwithstanding the present, and perhaps greater future calamities in store for all Christendom, yet that the gates of hell should not prevail. He concluded by a most touching appeal for sympathy on behalf of the relatives of the slain. The foregoing is a very meagre outline of the eloquent sermon, which will, I believe, be published immediately. It will be read by all Catholics. It is a most able and eloquent review of events that have taken place since the commencement of the existing troubles in Italy to the present time; and it is a worthy memorial of the brave deeds and heroic sacrifices of the gallant men whom it commemorates, for it enshrines them in the eloquence of a devoted heart strengthened by apostolic faith and a cultivated intellect inspired by Irish Missionary.

THE IRISH BUNGLE.—A solemn requiem mass was celebrated on Monday last, in the Catholic Church, Sunderland, for the brave Irishmen who have sacrificed their lives in the field of battle for the Holy Father. The Very Rev. Canon Bambers brother acted as celebrant; Rev. Mr. Kennedy as deacon; and Rev. Mr. Dunn as sub-deacon. The congregation was large. The sermon was preached by Father Belaney, whose deep sympathy with the cause, in which so many good Irishmen had sacrificed themselves, was testified in language which could not be mistaken. We wish the fathers and mothers of those slain, who formed the subject of his eulogy, had been present to hear it. It will still be a consolation to them that they have not lost their noble and generous-hearted sons without the consolation of many. Father Belaney is but one out of some thousand or twelve hundred priests in England whose voice from the altar will be lifted up in their praise. The voice of Catholic England, clergy and laity will be heard not only in sacrifices and offerings for the benefit of their souls, but in vindicating their memories from the aspersions of their enemies, the Times, and its anti-Catholic confederates. It will avail the dead nothing what the living say against them. But the masses and prayers which their death in so glorious a cause shall call forth, will avail them for eternity. It need not, as we are sure it will not, grieve their sorrowing friends to see them vilified by the same lips and pens that live upon defaming the Catholic religion, the Holy Father, and every person and thing Catholic throughout the globe. Nay, as their Lord and Saviour has been treated while on earth, so may they, and so with them may we rejoice that they share the same fate as the Holy Father himself does. They are thus made one with him.—They are privileged to drink out of the same chalice of affliction, reproach and cruelty. People would pause to sigh over a dead horse, have neither eye to see nor ear to hear a single thing good or praiseworthy in an Irishman who is a Catholic, no matter what his achievements may have been.—This injustice, then may be well content to bear with from the reptiles and worms of this earth. The day which shall weigh their merits a thousand years hence, side by side with the British heroes who died at Waterloo, will award them honours far higher and brighter than any Parliament or any earthly sovereign can bestow.—Northern Press.

The London Court Journal says:—A divorce case, under peculiar circumstances, is likely to attract public attention. A lady, belonging to a distinguished family, long hesitated between two eligible suitors; she at length selected one of them and was married, but soon fancied she made a wrong selection and eloped with her rejected suitor. Proceedings were instituted, and she was among the first to avail herself of Sir Cresswell's process of "Freedom made Easy," by marrying her guilty partner; but she has since re-eloped with her first husband. Casuists are puzzled as to which she may be disposed to like best.

REVIVAL ECCENTRICITIES.—The Revival movement prospers at Edinburgh, and from the accounts published we extract the following:—Distribution of Hand Bills.—Owing probably to the very boisterous state of the weather, the out-door preachings, which commenced on Wednesday, were much less attractive than was to be expected. In the Queen's Park, which was to be the centre of operation, the attendance in the early part of the day was very small, and though preaching commenced at eleven, the number of listeners up to one o'clock did not exceed two or three hundred; and this notwithstanding considerable efforts on the part of the missionaries and other agents to induce an attendance. Considerable numbers were engaged in distributing a small hand-bill, containing a programme on this—'My dear friend, allow me to ask you if your soul is saved? See Multitude of the Bible.—As the afternoon advanced the attendance in the Park was considerably increased, and before the close of the preachings, which were kept up without intermission till half-past three, there were probably 700 or 800 present at one time. The audience partook to a large extent of evidently church-going people, who came from curiosity, if not interest in the proceedings. There were, however, two other elements of mixture—namely, young children, attracted by the novelty of the exhibition; and also of all the non-church going class, which it is the great aim of all mission operations to reach. We regret to state that some persons, no doubt unauthorized, has also been mutilating Bibles, and distributing the leaves. As we have already stated, the boardings throughout the town are covered, to the exclusion almost of ordinary secular announcements, with texts of Scripture, and intimations of the various meetings. Dealing with Victims.—Occasionally a few 'impressed' persons were led off by the speakers at the close of their addresses to Holyrood Church for more private prayer and personal dealing. Sometimes, however, one or more of the co-operative agents got hold of a detached or solitary individual, and immediately proceeded to deal with him on the spot—the victim, especially if, as was usually the case, he reddened and listened, speedily becoming cyanoise of neighboring and curious eyes to an extent which must have rendered his position more puzzling than pleasant. At one time several women in the crowd separated from the assemblage, and were prayed with by two of the clergymen present. Inquirers were invited to attend at Holyrood Free Church at the close of the preachings, and about 30 persons, varying from 16 to 70 years of age attended, evidently in a state of deep concern, and were to all appearance satisfied with the spiritual counsel they received. A Threatened Row.—A slight though somewhat unseemly interruption to the har-

mony with which the proceedings were conducted, occurred about one o'clock. Some members of a new Baptist congregation (holding also, it is understood, peculiar views upon some other subjects), which meets in a place of worship in Roxburgh Place till lately known as St Peter's Episcopal Chapel, were busily circulating short tracts upon such controvertible subjects as 'Election,' &c., each of them winding up with a request to the reader to attend the meetings in 'Roxburgh Place Chapel.'—An altercation took place between these persons and one of the authorised tract-distributors connected with the movement, who charged them with improper and sectarian designs. The charge was warmly denied, and the discussion, of course, soon collected a crowd around the disputants. One or two of the ministers on this left the plantation, and, after remonstrating with the Roxburgh Place agents on the impropriety of introducing anything sectarian into such a movement, recommended mutual forbearance.

THE RELIGIOUS DISSENSIONS IN ST. GEORGE'S-IN-THE-EAST.—Yesterday evening there was a fierce outbreak in the parish church of St. George-in-the-East, which seems to threaten that the disturbances which have so long prevailed there will never come to an end. The churchwardens, fearing that a riot might take place in consequence of the sentence of imprisonment passed on the dockyard labourer (Rowe) on Thursday last, determined on closing the galleries, and the whole of the congregation were placed in the body of the church. The prayers were read by the Rev. J. H. Hooper, who was constantly interrupted; in fact, the responses were bawled out by a large number of persons, whose evident determination was to drown the voices of the choristers in the organ-loft. In the second lesson the word "imprisonment" occurred. A loud laugh and shout followed its utterance, and the prayer for bishops and curates was received with coughing and derisive cheers. The hymnal in use at St. George's appears to be objectionable to the congregation, who endeavoured, by shouting and stamping of feet, to prevent Mr. Hooper being heard when giving out the hymns. The hymns were sung by the choir and parodied by the congregation—or rather by some 50 or 60 young men and women who had taken up their position in the north aisle. The sermon was preached by the Rev. J. C. Hansard, who selected for his text the sixth chapter of St. Mark's Gospel, verse 34, the subject being the sheep without a shepherd, which, of course, gave rise to some laughter, the people who frequent St. George's Church being ever ready to turn any expressions which may drop from the clergyman to serve their own purpose. The sermon was an earnest, practical exposition of the text, and certainly deserved better treatment than it received from those to whom it was addressed. Mr. Hansard, since he has been in charge of the parish, has conciliated the best class of the parishioners, who have evinced every desire to assist him in the difficult duty he has to perform, but he has to contend against serious difficulties which are thrown in his way chiefly by young people who it is more than suspected are not actuated by any religious principles in the opposition they offer to the services of the church.—Times.

THE ACTIVE FORCE OF CANADA.—The following high compliment is paid to the Active Force of Canada by the special correspondent of the London Morning Post, September 27th, who is considered a high military authority. "I am very happy here to bear witness to the efficiency of the volunteer force of Canada so far as it has come under my observation. Some extremely unfair remarks appeared recently in an English military journal, reflecting both upon the Government of the province and upon the defective force established here within the last three or four years. I have now had the opportunity of visiting the cities of Quebec, Montreal, Ottawa, Kingston, and Toronto, besides which I have likewise, in passing, stopped at many a small but growing town and village. At most of these places I have been surprised to find sometimes whole regiments, sometimes single companies, of light infantry, rifles, and artillery; and I have made it a particular object to inspect the various corps as closely as possible, and the result has been thus far that I have received an impression with reference to the active volunteer force of Canada in the highest degree favourable to its efficiency and organisation. Better materials, I am convinced, could nowhere be found, in every respect. Physically, and I firmly believe; intellectually, the men who compose the defensive force of Canada are equal to any troops that any nation can place in the field; and the very greatest credit is due to this Government, and to the people themselves, who have in so comparatively limited a time, developed the military powers of this province. His Royal Highness and the Duke of Newcastle must have been struck with the fine bearing and the excellent drill exhibited so frequently by the volunteer force in Canada; and, no matter what severe criticisms military journals in London may pass upon the small but admirably equipped army of Canada, depend upon it, should the emergency arise, the services of the fine fellows who fill the ranks of the volunteer corps will be found useful and in many respects worthy of their predecessors of 1812 and of the more recent unhappy rebellion."

Large quantities of grain are still purchased for English firms in Hungary, which is considered in Vienna a proof that the harvest in England is likely to be a very poor one. Ten days or a fortnight ago but few orders were received from England to purchase wheat, but the demand is now almost as great as it was three weeks or a month since.

UNITED STATES.

The Milwaukee Peoples Press thinks that the number of the passengers on board the Lady Elgin, at the time of her loss, has been underrated. In consequence of conversations had with several of the survivors, the Press is confirmed in the belief that there were fully 500 souls on board the ill-fated vessel, and that, consequently, near 400 were lost.

PAGANISM IN NEW YORK.—At one of the Missionary and Sunday-School Union meetings held lately in and for this city, a Mr. R. G. Pardee read a paper on the condition of religious instruction and practice among the population. He undertakes to deal with statistics. In some respects we feel pretty sure he is out of the correct calculation, and he seems to indulge in the one-sided and exaggerated views generally taken by those who quote statistics for the purpose of establishing some moral thesis. He says that of the 170,000 or more children between five and sixteen years of age, in this city, "a careful examination of all the Sabbath Schools, Protestant and Roman Catholic," reveals the fact that there are not more than 70,000 children who attend any or all of them at the present time—leaving 100,000 supposed to be growing up without any religious instruction. He says, besides, that the ratio of neglect is increasing upon the ratio of instruction; that things in this regard, are getting worse.—Carrying his observation to the entire body of the population, Mr. Pardee says it is estimated that there are not 200,000 of the people in this city in church on any one Sunday—leaving 700,000 of our estimated population as non-church goers. If these statistics are anywhere near correct, it is a hard show for this city. We suppose there are of those baptized by Catholics some 300,000 souls in this city, old enough to attend church. Of these we estimate that about 100,000 attend once each Sunday at one or another of the twenty-eight Catholic churches on New York island. It must be remembered there are two services celebrated before nine o'clock a. m. in almost every church, and in some of them three or four—and each church is crowded at every mass. This would leave for the non-Catholic population—allowing 100,000 for those too young to go to church, and for Jews—400,000 of Protestant parentage, old enough to attend religious service,

but who do not go. There is matter for serious reflection in these reputed statistics. It is highly probable that the proportion of non-church goers is increasing. The children who do not attend Sunday School, except in cases comparatively rare, are untaught in matters of religion. The system of the public, or State, school education provides, of necessity, for this exclusion of religious instruction. If that system is preserved in for thirty years longer and if it is not counteracted, and hemmed into narrow compass, by the plan now to some extent adopted by Catholics, of having schools for their own children, we will see the extent to which the very vestiges of the Christian religion can be forgotten in a land where it was once prevalent.

HOW THE PRESIDENT AND VICE-PRESIDENT ARE ELECTED.—In view of the interest attached to the ensuing Presidential election, and in order to fully put our readers upon the subject, we insert the following summary of the constitutional requirements and the acts of Congress upon the election of President and Vice-President of the United States:—

- 1. The Electors are chosen by the votes of the people on the first Tuesday after the first Monday in November.
- 2. Electors meet on the first Wednesday in December, and cast their votes. They then sign three certificates—send the messenger with one copy to the President of the Senate at Washington before the first Wednesday in January; another by mail to the same person, and the third deliver to the United States District Judge where the electors meet.
- 3. Each State provides by law for filling any vacancy in the board of Electors, occasioned by absence, death or resignation. Such of the electors as are present are generally authorized to fill any vacancy.
- 4. The Governor gives notice to electors of their election before the first Wednesday in December.
- 5. On the second Wednesday in February, Congress shall be in session and open the returns. The President of the Senate shall, in the presence of the House of Representatives, open the certificate of returns and count the votes. The person having the greatest number of votes for President shall be the President, if such number be a majority of the whole number of electors appointed. And if no person having such majority, then from the persons having the highest number, not exceeding three, on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President; but in choosing the President the votes shall be taken by States, and a majority of all the States shall be necessary to a choice.
- 6. If the choice devolves upon the House of Representatives, and they fail to make a choice before the 4th of March next following, the Vice-President is to act as President.
- 7. The person having the greatest number of votes as Vice-President shall be the Vice-President, if such number be a majority of the whole number of electors appointed, and if the person have a majority, then from the two highest number on the list the Senate shall choose the Vice-President. A quorum for the purpose shall consist of two-thirds of the whole number of Senators, and a majority of whole number shall be necessary to a choice.
- 8. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States.
- 9. There is no constitutional provision for the case where there is neither President nor Vice-President elected or chosen in the manner directed by the Constitution. The act of Congress of 1792 provides that, under such circumstances there shall be a new election.—Boston Pilot.

SKETCHES OF NEW ENGLAND HISTORY.—Among the modes of punishment resorted to in Ipswich, Massachusetts, during the first century of its history, says Felth, were the stocks, the pillory, wearing a halter, the cage, the cleft stick, and ducking and gagging. The stocks, as in many other parts of New England, stood near the meeting house, with the whipping-post. They were employed as "a terror to the disorderly" down to 1794. Persons were required to stand on the pillory "for making haste to be rich by fraudulent practices." Besides standing upon it as a gazing-stock, as long as the sentence required, they would for the most part have one or both ears cropped. For crimes which were almost but not quite capital, the culprit was required to wear a halter, and sit on the gallows. Sometimes he was obliged to wear the halter open to public view for months and years. The cage was about sixteen feet long, and ten feet wide, and partly covered. Sabbath-breakers, and other transgressors on lecture days, were confined in it, and exposed to the sight of the whole congregation in passing and re-passing. It was used in several towns in New England as late as 1718. The cleft stick was used to confine tongues convicted of slander. Ducking and gagging were ordered by the General Court in 1673 for "exorbitancy of the tongue in railing and scolding." It was ordered that "railers and scolds should be gagged, or set in a ducking-stool, and dipped over head and ears three times." The following curious account of a ducking instrument is quoted from the History of Ipswich, in England, from which place our American Ipswich was named: "It is in the form of a strong-backed chair, with a wrought iron rod, about an inch in diameter, fastened to each arm in front, and meeting in a segment of a circle above. There is also another iron rod affixed to the back, which curves over the head of the person seated in the chair, and is connected with the others at the top; to the centre of which is fastened an iron ring, for the purpose of slinging the machine into the river. "In the Chamberlain's Book are various notices of money given to porters for taking down the ducking stool. In 1697 three unfortunate females underwent this opprobrious ceremony. The fee for inflicting the punishment was—Is. 6d."

PROFANITY.—Every sign indicates that we are fast approaching a disgusting and grovelling age of profanity and swearing. No man can become a citizen of any American city or town without being forced into the disagreeable conclusion that as a nation this low bred vice is becoming one of if not the most prominent feature of national character. It manifests in all places, at all times, among all people, and during all ages. It seems really as if the vice had become a necessary ingredient of life, and that such was the demand for the low and vulgar habit that all professions deemed it necessary to show in some way or other their disposition to encourage it. It was applauded in Daniel Webster when in the United States Senate he declared that "I have been made a man by God, and I will not make anything else of myself." It has been recognized as accomplishment in the daily use of a strong minded woman, and certainly must be looked upon as a lovely, beautiful trait of character in hisping children and aspiring boys. Is it not so? Then why its intrusion into every place where man is found and sound is echoed? Why does it infect public and private assemblies, hotels, boarding houses and private dwellings? Why is it that it evokes eclat from the stump, laughter in the bar-room and amusement in the parlour or an agreeable diversion at the table? Why is it that nights are made hideous by the vilest, meanest oaths that can be uttered through the screeching wind-pipes of little children and half-grown boys? It is simply because the vitiated taste of declining age demands an emphasis in expression which cannot be acquired in sense. It is a very cheap system of attracting notice, and about equal in its ennobling tendency to the "model artist" shows of a metropolis. If it were ten times as common—if but one in one thousand were exempt from it—we would still say that it was one of the most puerile, low, disgusting, self-polluting vices which can be recorded to the disgrace of man or woman. No gentleman or lady can practice it or approve of it in others. It might be suited to the illiterate pagans of Japan, China or Hindostan, but they are so much above it, so superior to it, that they will not suffer the vice to approach them. In America it is almost impossible for a real

gentleman to escape the general taint; while denouncing it, we feel it to be almost necessary to indulge in it in order to raise the standard of our censure up to the level of a popular appreciation. The more popular it becomes the more heartily shall we despise and reject it. It is a base and vulgar sign of our deterioration in politeness, intelligence and morals.—Monitor.

OUR LITTLE MORTARAS.—On the 27th of September, a Rev. Van Nuter, from New York, made his appearance at the Baptist meeting-house at Joliet, Ill., with forty little boys, from 8 to 15 years old, for the purpose of distributing them among persons of the Baptist or Methodist persuasion. A few found homes in Joliet and vicinity—the remainder were sent to Ottawa. According to the statement of Mr. Van Nuter, only two of these forty boys were of American parentage. All the rest were children of Catholic parents, and nearly all of Irish extraction. The boys assert that they were taken to the west against their will, and in many cases without the knowledge of their parents. There is no doubt that the ruling motive in this kidnapping and transportation of children to the west is one of religious proselytism. As a rule, only Catholic children are taken. They are never placed with Catholic guardians. The money is contributed by the most violent anti-Catholic bigots and propagandists. It is a missionary rather than a philanthropic effort. In many instances the parents of these children are never permitted to know what has become of them. Boys of twelve or fifteen are apt to be wild and lawless in this country. They commit some petty theft, or are arrested as vagrants, by policemen in the interest of the law of one of these societies. The parents think they have run away or are disowned. They know not what has befallen them. The Van Nuters have them in their clutches, and drag them off a thousand miles into the heart of the Mississippi valley, where they are apprenticed to the enemies of their faith, with the understanding, and probably the agreement, that they are to have no access to their family or religion, and are to be educated to despise the one and to hate the other. Sometimes Providence restores these children to their mourning parents.—Two years ago a little girl in Michigan, bound to a minister, was so badly treated as to excite the compassion of the neighbors, and her name being published, her uncle sent for her. But in a vast number of cases these kidnapped children are lost. By the exertions of the Catholic clergy of the west, it is to be hoped that many may be restored to the bosom of mother Church, if not to the hearts of their earthly parents. It is for these children that we need in every large city a House of the Angel Guardian. It is for these that we need reformatory schools like that of Nuttury. As the church increases in strength in this country, the efforts of her enemies will grow more desperate. They stop now at no outrage which it is safe for them to commit. It is not the duty of the Catholic community to take means to save the lambs of the flock from these "wolves in sheep's clothing." Imagine forty Protestant boys, under any circumstances, carried off and distributed among Catholics. Imagine this Van Nuter a Catholic Priest, transporting cargo after cargo of Protestant children into some Catholic district of the far west, to be bound out to Roman Catholics. The land would be full of howlings from the pulpit, howlings from the press, howlings in our halls of legislation. The country would be up in arms to prevent so great an outrage—yet just such outrages Catholics are obliged to submit to year after year. Is there no remedy?—Boston Pilot.

There is no people under the sun who have so much law as we. In Massachusetts, for a million of people, we had before the latest revision of the statutes something like five thousand large pages of law on every conceivable subject. Other States are as liberally supplied, or perhaps it would be more correct to say, as grievously burdened. And yet the Legislatures every year add from one hundred to two hundred pages. This eternal tinkering with the laws unsettles every thing, makes our rights unsafe, and leaves society unprotected by leaving it without reliable law to punish the heaviest offences, for laws are so numerous, one law repeals and then enactment leaped on enactment of contradictory terms, render all of no effect. Thus in New York there is no law for punishing murder in the first degree.—The law of the last year prescribed no mode of punishing murder, and it abolished all other laws on the subject. Consequently no court or other authority has power to sentence a criminal to death. This is the decision of the court of appeals in the case of Mrs. Hartung. They say, that the Legislature having abolished laws which prescribe hanging for murder, Mrs. Hartung's case must go back to the common law. At the common law her offence was "petty treason," and the punishment prescribed therefor was burning at the stake. She must, then, either be burned or set at liberty. There is no alternative for no law that can be passed, restoring hanging, can touch her life.

"JENKINS."—The New York Tribune thus describes the appearance of "Jenkins," the remorseless chronicler of all the little tattle connect. With fashionable events,—a mysterious and very mean eaves-dropping personage, whom each of the leading American journals declares the others employ. "Jenkins," indeed, is not one, but many, a genius in the literature of Society, but the portrait is made to depict an eccentric correspondent of the New York Herald.—Yonder where the flood of splendor is strong, and charms and beauties whirl together in a soft and odorous ecstasy—crossing the very pluck (of sweetest pine) which the gay toes of His Royal Highness just this minute lightly pressed, a very slender and lofty gentleman, equipped in all the mode, hovers in the wake of most unexceptionable Fashion. Upon his light and not unpleasant countenance rests an expression of gentle interest in the bright spectacle yet from the calmness of his gaze and the steady although energetic movement of his protruded limbs, it may be inferred that he holds his soul superior to such festivity. Now he daintily picks from his pocket an embroidered handkerchief. A thrilling scent escapes and floats away, as if to the supper-room. A long pencil and a few loose notes also fall gracefully to the floor. A slight shade of proud dissatisfaction dimples his face as he stoops and extracts from the sweeping lapses of a tipping belle these humble but useful instruments. And now the Prince has fulfilled another round of the glittering dance, and pauses to whisper a few sweet words of comfort to his palpitating partner. Our form advances with well-restrained rapidity, and a keen glance reveals a slight twitching of the muscles of his mouth, but otherwise a summer lake is not calmer than that countenance. Carelessly crossing the path of the prince, he secures the right of an apology for impeding his progress, and in the same breath whispers: "Will you be good enough to tell me with whom you have just tripped the light?" &c. Already during the festivals which attended the presence of royalty in another latitude, has this elegant young person stood for his portrait in the columns of the Tribune. In fact, he may constantly be seen leaning in an attitude of volcanic ease against the columns of several of the leading papers. Is any reader mistaken? No! It is indeed the Original Jenkins. He has done the Prince all through. That same serene composure supported him during the long Western journey in a baggage-car to which, with other freight, the malice and misrepresentation of petty hirelings like the Duke of Newcastle consigned him. He bore almost the same expression of earnest business under a thin film of blue dissipation, when he examined princely trowers that were received from New York, and telegraphed their breadth and bearing in time for all the editions. Thus he walked when he sought the chamber of His Royal Highness, and just such a gleam of joy as his shot from his eye when he came forth with a small lot of the water in which the Baron had but recently washed; or when, on another memorable occasion, he caught the high spirited Baron in the festive act

of discharging the corks of soda bottles at the head of that eminent statesman, Newcastle. And each diamond sparkling on the sea of feminine beauty flashes its round price into the brain of this mighty Jenkins, and beneath the unctuous confusion of his locks, and the innocent surface of his waistcoat, are even now accumulating lava masses of statistics in millinery and all the kindred arts, which will presently go into a violent state of eruption over the pages of the surreptitious note-book in a shaded corner of the corridor. Follow now his retreating figure. Out from the mountainous lights and dizzy throngs of dancers and into the silken and mirrored promenade! With a glance askance at the countess: reflections of his passing form, with the old step of restrained agility he passed into the blaze of the supper-room. And here we shall be called upon to mark the special genius of the great original Jenkins, father of a whole school, but still master of the rosette mysteries of his art. At supper Jenkins sparkles. He is possessed of an effervescent more vivid and joyous than that of Green Seal, while the substance of his nature shows as solid and substantial as the salad. With what exquisite gaiety he beckons the waiter, impatient to surrender himself to so distinguished a service! With what mastery decision he gathers about him the rarest of luxuries! The wine touches his lips as if sensitive of the honor of such a kiss. And not to leave so charming a scene without some souvenir of its brief bliss, he abstracts from a vase of glorious flowers a small but rich bouquet, to fit domestic homage to the nostrils of some favoured female friend or to restore the temper of Mrs. Jenkins ruffled by the neglect of the managers in not sending tickets to herself, her sisters-in-law, and the new wife of her first flame, if perchance such a sublime creature as Jenkins could descend to the common level of matrimony. On he goes. His form is now protruded through a case-ment opening into a draped apartment, whose mirrors, and candelabrics with forests of spermaceti, and luxurious canopies would proclaim it to be the dressing room of the Prince, if his own beautiful boyish person were not plainly seen in shadow on the opposite wall. And a voice from the end of the little passage leading to this apartment cries, "Where are you going Sir?" It is the voice of the guard of the royal toilet, who for a moment flumbers at his post. These words are familiar to the ears of Jenkins. He had been thought upon them? Does his face crimson? Do his knees smite one against another at this stern proclamation of privacy? On the contrary. He retraces his steps with dignity, not to say grandeur, the corners of his mouth and of his eyes plainly saying, "I have got all the points. I defy your utmost power!" At this moment—and just here we get our last view of this eminent and enormous character, peculiar only to a high stage of civilisation, and not known at all out of artistic, fashionable, and journalistic circles, he is rushing with desperate precipitation out of the vortex of bewildering light and fragrance into the calm and cool atmosphere of a small managerial Parsonage, where with a vast stock of items, the best of pen, ink, and paper, and attendant Mercuries constantly plying between Irving place and the lower part of the city, we leave him to the general flow of that abundant imagination which will actually irrigate all the breakfast-tables of the metropolitan till morning.

CAPITAL PUNISHMENT.—The law passed by the last Legislature in relation to capital punishment was the subject of Monday of severe comment by Judge Ingraham, in the New York Court of Oyer and Terminer. The Judge indirectly advanced the theory that the great increase in crime, during the past few months, is owing to the repeal of the former laws. The Judge states in proof of the need of new legislation, that there have been thirty murders in New York city since May last.

OUR BECKY AND THE SAILOR.—A young dandy who is engaged, and will shortly be married to a gallant son of Neptune, lately visited the Mariners' Church. During the sermon the person discoursed eloquently and with much earnestness of the dangers and temptations of the sailor. He concluded by asking, "Is there one who thinks anything of him, who wears a tarpaulin hat and blue jacket, or a pair of trousers made of duck? In short, is there one who cares aught for the poor sailor?" A little girl, a sister of the dandy jumped up, and looking at her sister, said in a tone loud enough for every one to hear, "Yes, sir, our Becky does!"—Boston Morning News.

SACRIFICE.—We learn from the St. John's, N. F. Telegraph that a daring robbery had been perpetrated at the Roman Catholic Cathedral a massive silver chalice, a plate, and a candlestick valued at £200 were carried off by the miscreant. A similar but incidental attempt was made at St. Thomas's Church on the same night. A man named Dodd had been arrested on suspicion.

"ANTI-IGNO" invokes the attention of the extreme Orange papers to the fact that General Haynau, the woman scourger, was an ardent Protestant, that an estates lady in Wales notices all her dissenting tenants to quit or attend the Established Church with their families, that the boys of Sweden and Norway are industriously illiberal in matters of religion. He suggests to them the honourable labour of extracting the beam from their own vision, before prying for the beam in their neighbour's eye. He very truly adds that if all newspapers energetically essayed to correct those whose opinions they represent, there would be more happiness on earth.—Irishman.

THE NATURE OF WEALTH AND POVERTY.—Men rarely know the meaning of the word "rich." It is a relative word, implying its opposite "poor," as positively as the word "north" implies its opposite "south." Men never really speak and write as if riches were absolute, and if were possible, by following certain scientific precepts, for everybody to be rich. Whomsoever riches are a power like that of electricity, acting only through inequalities or negations of itself. The force of the games you have in your pocket, depends wholly on the default of a guinea in your neighbour's pocket. If he did not want it, it would be of no use to you; the degree of power it possesses, depends accurately upon the need or desire he has left for it—and the art of making yourself rich, in the ordinary mercantile economist's sense, is therefore equally and necessarily the art of keeping your neighbor poor.

THE ECONOMY OF HEALTH.—This busy nation of Americans have 12,000,000 working people, whose services may be estimated at \$2 a day, and their annual loss by sickness at an average of ten days each in the year. This gives a total loss of \$240,000,000, a sum three times as large as the whole cost of the General Government, including the Army, Navy, Post Offices, Legislators, Foreign Ministers and all. The amount weighs over six hundred tons in pure gold. A large proportion of this costly suffering might be averted by attention to diet, cleanliness, and above all, by the proper use of the right remedy in season. When a 25 cent. box of Ayer's Pills will avert an attack of illness which it would take several days to recover from, or a dollar bottle of Ayer's Sarsaparilla, will expel a lurking disorder that would bring the sufferer to his bed for weeks or months, does it take any figures to show the good economy of the investment? When Fever and Ague is rankling in your veins, and shaking the life out of you, is it worth the dollar it costs for his Ague Cure to have the villainous disorder expelled, which it does surely and quickly? When you have taken a cold is it prudent to wait until it has settled on the lungs, when days or weeks or months must be spent in trying to cure it, even if it can be cured at all, or is it cheaper to take Ayer's Pectoral, costing a few shillings, and remove the trouble before it is serious? It takes no wisdom to decide.

The True Witness.

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MONTEAL, FRIDAY, NOV. 2, 1860.

NEWS OF THE WEEK.

We have now full and authentic particulars of the great battle of Voltorno, which, for the present, seems to have decided the fortunes of Southern Italy. It was a well-concocted, and almost successful effort, on the part of the King of Naples to regain possession of his capital, where—we have the authority of the London Times for saying so—he would, if victorious, have been received with as loud cheers, and as many manifestations of welcome from the people, as those which greeted the entry of Garibaldi. There is not apparently any very strong feeling of loyalty on the part of the Neapolitans towards their Sovereign, but on the other hand he is evidently not the object of any strong or general aversion. The people for the most part seem content to be passive spectators of the contest betwixt Francis II., on the one hand, and Garibaldi, Victor Emmanuel and the filibusters, on the other hand, and to be just as willing to return to their allegiance to the former, as to be enrolled amongst the new subjects of a King of Italy.

The royal troops, however, were repulsed with great loss at Voltorno, though in the early part of the day their progress was such as to seem to assure certain victory to the royal cause; nor could this catastrophe have been averted but for the modern or liberal principle of non-intervention as applied by Sardinia. The Garibaldians were routed, the royal troops were triumphant, when victory was wrested from their grasp by the Piedmontese Bersaglieri, for whose aid General Sistori made earnest demand to the Marquis de Villamarina. These foreign troops, the soldier of a sovereign professing the doctrine of "non-intervention," and avowedly on terms of peace and amity with the King of Naples, decided the fate of the day; and the dear-bought victory was the work, not of Garibaldian filibusters, or of Neapolitan patriots, but of foreign mercenaries, whom, in violation of every recognised principle of international law, Victor Emmanuel had despatched to fire upon and slaughter the loyal soldiers of a prince with whom he had no pretended cause of quarrel, and with whom he had not even taken the trouble of observing the usual formalities of a declaration of war. No wonder that the King of Naples protests against this mode of "non-intervention."

Nor were the soldiers of Piedmont the sole foreign allies on the day of the battle to whom Garibaldi was indebted for his victory. His artillery, which played a most important part, and proved ruinously destructive to the Neapolitan columns, was served by subjects of Queen Victoria, by British sailors in the service of Her Majesty, and in the pay of the British Government. So valuable were the services of these men that Garibaldi has officially tendered thanks, not only to the Piedmontese ambassador for the aid given by the Piedmontese troops, but to the Captain of Her Majesty's Steamship *Rennouf* for the loan of his ship's company, and for their invaluable assistance in the Garibaldian batteries. Thus we see that the principle of "non-intervention" is as well understood, and as faithfully acted upon by the British, as by the Piedmontese Government.

Thus too we see clearly the agencies to which Garibaldi was indebted for his victory, and to which the triumph of the revolutionary cause is to be attributed. Not by his own revolted subjects, not by an indignant people risen in arms against their oppressor, has Francis II. been defeated, but by the soldiers of Piedmont, and by the crews of British men-of-war; not because he was a tyrant has been hurled from his throne, but because in his case every principle of international law has been cast aside, and flagrantly violated. These things, in the intoxication of a momentary triumph, and expected victory over the Papacy, may be overlooked or kept out of sight; but if there be any lesson to be gleaned from history or personal experience, it is this—that no law, either in the physical or in the moral order, can be violated, upon any pretext soever, with impunity. Punishment may be slow in coming; the drunkard and the libertine may deem that the excesses of their youth shall never rise up in judgment against them; but as sure as there is a God Who hates iniquity, so sure is it that every transgression of His Law,

which is a Law of justice; will sooner or later meet with its reward. Even the Great Britain would assert the truth of this, had foreign nations dealt with him as he deals with Naples; if during the Indian mutinies Russian armies had been despatched to the assistance of the Sepoys, and the batteries of the mutineers had been served by the crews of French men-of-war.

And Austria, at last, if telegrams may be relied upon, seems inclined to adopt Sardinian and British principles of "non-intervention" in her own behalf. An Austrian army 40,000 strong, writes the *Times* Paris correspondent of the 11th ult., had crossed the Po below Mantua; for which, if true, Austria has certainly this excuse—that France and Sardinia having violated all the articles of the Treaty of Villa Franca, its provisions and engagements are no longer binding upon Austria. Every thing would seem to indicate that war is imminent, and, as the *Times* remarks, this impression is strongly confirmed by the pacific protestations of Louis Napoleon. Another rumor, which is fast acquiring the consistency of a fact, is—that the island of Sardinia is about to be ceded by Victor Emmanuel to France, in part payment of the latter's services in revolutionising Italy, and dethroning the Pope. This is of course stoutly denied by Cavour, and is, therefore, by all who know the man and his antecedents, looked upon as fully arranged. The *Times* thus expresses its opinion of the value of Cavour's protestations and word of honor:—

"Just now M. Cavour is undergoing one of the inconveniences of this uncertainty of diplomatic speech. He is assuring everybody, with bitter aspersions and angry indignation, that this time the assistance of France is to be gratis. There is a suspicion abroad, just as there was a suspicion abroad six months ago, that Sardinia had agreed to buy the aid of France by the cession of Savoy and Nice. Any one who will take the trouble to turn up the files of the Turin and Paris newspapers may see how that suspicion was met, and how unreservedly the possibility of any such compact was denied. Perhaps there may be nothing at all in this new suspicion. France may be really inclined to look on gratis, and her 'idea' this time may not be a foreshadowing of a large slice of Italy. But how are we to know this? Nothing that Count Cavour can say can weigh a feather's weight in inclining us to believe one way or the other. M. Cavour is a very patriotic man and a great gentleman, but he speaks a language different from other men, and he enjoys a privilege which divorces his words from their vulgar connection with facts. This immunity from the penalties of what in dull private life would be called by an odious name has its inconveniences, however. Our parliamentarian privilege from arrest, while it increases the member's security, impairs his credit. So the only security which society can have in dealings with diplomatists who use this privilege of diplomacy is to treat their words as they treat themselves."

The position of the Sovereign Pontiff remains unaltered since our last. There is still much talk of a great increase to the French army of occupation, and we learn that the towns of the Comarca, which the Piedmontese troops had at first been permitted to enter, have been reoccupied by French troops. The royal troops still faithful to the King of Naples were represented as again preparing for an attack upon the Garibaldians. Victor Emmanuel was expected at Naples on the 17th, and the farce of a vote for its annexation to Piedmont was to be enacted on the 21st ult. The foreign powers look askance at these strange proceedings. Russia has recalled her ambassador from Turin, and together with Prussia has protested against the attack of Sardinia upon Naples. It is added that with the exception of England, all the Great Powers had notified the Cabinet at Turin that they would not recognise the pretended blockade of Gaeta.

In France these seems to be a strong and daily increasing reaction in favor of the Pope. This manifests itself in Religious services for the brave General Pimodan, and his companions in arms who fell in battle against Piedmontese filibusters. The Imperial Government looks naturally with no very favorable eye upon these demonstrations, but as yet, dares not attempt to suppress them. It is hinted that the object of the concentration of French troops at Rome is, not the defence of the Pope, but war with Austria. Even the most sanguine, the firmest believers in the good intentions of Louis Napoleon are beginning to lose all confidence in the man. On this point a good story is told *apropos* of the Archbishop of Rennes.

The motto of this Prelate is, "in omnibus caritas—in all things charity." In conversation with a Government functionary the Archbishop indulged in some severe remarks upon the Emperor's conduct, for which he was reproved by "Jack-in-Office," who also ventured to remind him of his motto—"Oh," replied His Grace, "as for the Emperor, I have long ago turned him out of my omnibus. He has made me lose Faith, Hope, and Charity—and I have nothing left for him but contrition." From these symptoms we may conclude that the general feeling of Catholic France is setting decidedly and strongly against the "nephew of my uncle."

British news is uninteresting. Breadstuffs still have a downward tendency. From China tidings of success of the expedition to the Peiho have been received, and of the abandonment of the forts by their garrisons. A decisive attack was expected to be made on the 15th of August.

On Tuesday last there was sung in St. Patrick's Church of this city a solemn Requiem Mass for the repose of the souls of the brave soldiers who have sacrificed their lives in the defence of the rights of the Holy See. The Reverend Superior of the Seminary officiated, assisted by the Clergy of St. Patrick's Church.

"The best use you can put a murderer to, is to hang him."

BRAINERD, THE MATRICIDE.—This unhappy convict suffered the extreme penalty of the law on Friday last at Three Rivers. He died hard, or impenitent; professing his innocence, refusing all religious ministrations, and defying God's justice and man's justice. Relating the painful scene, many of our Protestant cotemporaries conclude from the convict's demeanor to his insanity, and insinuate that in his case a judicial murder has been committed.

We would not like to see the gallows demoralised. We have so a high respect for the gallows as an important, as in all Non-Catholic communities, the most important factor of civilisation, or at least of such civilisation as exists amongst them—that we would not even see it suspected. Let us maintain the gallows free even from the slightest taint of suspicion, as it is the last plank of salvation left to those who have rejected the cross. Exeter Hall may cant about an "open bible," and silly greasy faced old women, with or without white chokers, may re-echo the foolish cry; but for what of civilisation, social order and decency Protestant communities still enjoy, they are indebted, not to an "open bible," but to a standing gallows. The gallows tree, with its fruit—hideous though that fruit may be—is the tree of life of Protestant society, by whose sheltering boughs that society is alone protected from the fury of the anarchic storm. All civilisation in short, as we have before remarked, must needs spring up, either in the shelter of the cross, or beneath the shade of the gallows. But Protestant communities having rejected the former, are reduced to the necessity of putting their trust in the latter.

Thinking then so highly as we do of the gallows, and jealous of its honor as the great safeguard of Protestant society; attaching as we do so much importance to the "death penalty" as the most valuable institution which Protestant society still retains, as the keystone which keeps the arch from toppling headlong—we have been naturally pained by the insinuations of the Protestant press against the fair fame of the gallows in Canada, and by their implied attacks upon the "death penalty" itself. Was Brainerd really insane?—then we naturally ask—merely a hardened scoundrel, shamming mad, or trying the insane dodge, in the hopes of cheating the gallows of its legitimate prey?

These involve, we know, some very difficult questions. Every man, the quietest and most self-possessed, contains within himself a possible madman, the Grace of God not withholding him—for is not every sin, more or less, if rightly considered, an act of insanity? Brainerd seems to have been a man of violent passions, of stubborn resolution, and very dull or obtuse in his moral perceptions. But this is the stuff that all ruffians are made of, and every law breaker, burglar, and cut-throat might set up a plea of insanity, were this plea to be allowed in the case of Brainerd. We do not presume however to dogmatise upon this difficult subject; but we want a full, sharply defined and exhaustive definition of insanity before we can enter in justice to society, or with common prudence, allow it to be urged as a plea for tenderness towards the criminal.

And then Brainerd's final impenitence, and undisguised contempt for religious ordinances, are cited in support of the theory of insanity. He didn't see much use in praying; he remembered or knew no prayers save a portion of the "Lord's Prayer," which he had learnt as a child; and he refused to be baptised, because he couldn't see any use in baptism.

In these things we see no signs of madness, but merely proofs of the convict's sound Protestant training. As a Protestant, Brainerd was quite right. Baptism—if the doctrine of baptismal regeneration as taught by the Catholic Church be not true—is a humbug, a useless and degrading superstition, to which we cannot understand how any man of sense or spirit would willingly submit. And so with his rejection of prayers on the scaffold; there was no incoherence on the convict's part in asserting his right of private judgment, no signs of any incapacity to reason; on the contrary, his language and demeanor throughout were consistent and in perfect harmony with what we can glean of his past career—that is to say, the demeanor and the language of a bold clever ruffian, who feared neither God nor man.

He wrote very execrable verses, however, and his orthography was marvellously indeed cunningly bad. True; but this does not prove that the writer was not, or should not be held morally responsible for his actions. Indeed he seems to have been a very cunning knave. "He had allowed"—says the reporter for the *Montreal Herald*—"his beard to grow to a great length, with the intention, I believe, of disguising himself, before he returned to this country in autumn last." This precaution would seem to indicate on the part of the convict, both a consciousness of guilt, or at all events of liability to the outraged laws of the land, and a design to evade that liability, and is not easily reconciled with the theory that he was of so disordered an intellect as to be no longer morally responsible for his actions.

We have therefore, from the facts as yet before the public, no valid reasons for doubting that substantial justice has been, or for apprehending that the gallows has been abused, or the death penalty discredited by the hanging of Brainerd. On the contrary, we believe that society owes a debt of gratitude to the Executive for refusing to listen to petitions for a commutation of sentence, painful though that refusal must have been. Its members, from the evidence laid before them, must be better able to judge of the fact of Brainerd's sanity, than we can pretend to be, who glean our knowledge scantily from newspaper reports; they were convinced, and we see no reason for questioning the wisdom of their decision.

Brainerd seems to have lived and died unbaptised, and therefore a heathen. The term Protestant is restricted to the baptised Non-Catholic, and is therefore scarcely applicable to the unhappy convict.

PROVIDENCE VINDICATED.—What strange functions will not man assume! Have we not seen, or at all events read of, an Anacreon of the Guillotine, did not Cloutz assume the title of Representative of the Human Race! Why then should not the editor of the *Montreal Witness* set up in business as the special vindicator of the ways of Providence?

But the man has no credentials, we shall be told;—he can assign no proof of his having been taken into the inmost counsels of God. Pshaw! what of that? If he has no credentials, he has an immense fund of cool assurance—if he has no proofs to bring forward, he is never at a loss for reckless assertions; and are not assurance and assertions valid substitutes for credentials and proofs of a divine mission?—are they not the sole stock in trade of all our moral reformers, of all our modern philanthropists, of the Cummingses and the Stigginses—of all those who expound the Apocalypse, and who find out striking coincidences betwixt the name of Pius IX. and the number of "the Beast," and who can give you chapter and verse for the downfall of the "Man of Sin," in November 1860? Besides, is it not written, that fools rush in where angels fear to tread!

Foremost amongst these—not the angels, but the other party—we must assign a place to the editor of the *Montreal Witness*. In the "pious line" of business he has no superior, perhaps not an equal in Canada. There is not a more in the Provision market of which he is not aware, not a passage in the sacred prophecies but what he will explain at a moment's notice; and in the same breath he will make known to you the market value of Mess Pork, and the secrets of Divine Providence. Nothing comes amiss to him; in all matters, whether connected with commerce or with godliness, he is fully posted up. With the same nice tact as that with which he discriminates betwixt the several grades of Flour and Butter in the market, will he distinguish betwixt the "judgments" that befall his friends, and the "trials" from which he himself, good man, is not exempt. Why Mrs. Smith's baby had so much trouble teething, why the steamer Lady Elgin was lost during an excursion trip, whom the Lord is angry with, and why—are facts with which he is as familiar as he is with the state of the money market, or the value of shares in the Grand Trunk. From the obscurest text of Scripture he will pound you out a beautiful evangelical sermon as easily and unconcernedly as he can shave a note; and altogether—it will be his own word for it—he is as well posted up in the affairs of the other world, as if he were a regularly appointed celestial broker, and sole authorised agent for the sale of "through" tickets for the Kingdom of Heaven. One portion of his multifarious duties consists in vindicating the decrees of Providence, and justifying the ways of God to man.

Some of these vindications or justifications are to say the least, startling, not only by their novelty, but by their violent antagonism to all preconceived notions of truth and justice, of right and wrong; and so much is this the case that some sceptical not to say irreverent persons, are inclined to more than suspect that the editor of the *Montreal Witness*, notwithstanding his high professions, his bold pretensions, and the general evangelical greasiness which pervades him, and characterises his demeanor—is after all nothing better than a charlatan, or pretender in spiritual matters. The accuracy of his terrestrial views, no one will call in question, and his quotations of "Prices Current" are worthy of all praise; but at the same time the last theory started by our unctuous cotemporary to account for the late Orange excitement in Upper Canada, and to assign the cause of the insults offered to the Prince of Wales at Kingston, Belleville and Toronto, is calculated to shake our faith in his faculties of spiritual insight.

That theory is, that the outrageous demeanor of the Canadian Orangemen, their insults to the Prince of Wales, and their seditious clamour for "annexation," were expressly designed by Divine Providence as a rebuke to, and judgment upon, the Prince of Wales for occasionally taking a drive in his carriage of a Sunday afternoon. At this enormity the Saints it seemed were greatly scandalized. "The Sabbath drives of the Prince" says the *Montreal Witness* in his quality as interpreter of the "Divine Counsels," and vindicator of Providence—which were substituted for evening service, seemed to countenance one of the greatest evils which afflict this country, namely Sabbath desecration. Taken altogether, therefore it is not wonderful that a check on such a course should be interposed by Divine Providence" (what lots of strange things "Divine Providence" has to answer for, if our cotemporary's theories be true!)—"in some shape or other. We recognise in this most painful and untoward Orange difficulty that check."—*Montreal Witness*.

Whether the above explanation of the *Montreal Witness* does, or does not, fully account for the milk in the cocoa nut—whether it will be received at the approaching session of Parliament as a full and satisfactory theory of the cause of the late Orange riots, and be admitted by the opponents of the Ministry as a full exculpation of the Governor General and his official advisers, are questions which we will not at present discuss; neither do we feel ourselves called upon to impugn our cotemporary's theory; though we may be pardoned if we hint our opinion that a close investigation would reveal that after all, whiskey had as much to do in provoking the blackguard language and still more blackguard acts of the "low Orangemen" of Upper Canada as had Divine Providence; that the hand of Ogle Gowan was quite as visible therein as the hand of God; and that it is in accordance neither with reason nor with revelation to represent the Holy One as the instigator of Kingston rowdiness, and the abettor of Toronto leaguers. We should also, if it be not impertinent, like to know upon what texts of Scripture the *Witness* bases its reasons for supposing that the Lord chastened the people of Belleville, and deprived its young ladies of their anticipated polka, by way of reprisals for the Sunday afternoon airings of the Prince of Wales. This is a new phase of the doctrine of the vicarious atonement for which we

suspect there is little warrant either in scripture, or in oral tradition.

MEMORIAL DE L'EDUCATION DU BAS CANADA. By J. B. Meilleur—formerly Superintendent of Education for Lower Canada.

This is a valuable little work, which gives a summary of the chief facts connected with education in Lower Canada from 1615 to the year 1855; and which at the same time certainly shows how little, how very little, the cause of education owes to the State or to Acts of Parliament, but how much it is indebted to the Catholic Church, and the charitable exertions of private but patriotic individuals, for all the progress it has made in Canada. This is we believe the lesson or moral to be derived from M. Meilleur's work, though we do not suppose that such was its author's design. Still it is strongly confirmatory of our thesis, that at best, the State can do but little, very little, for the education of its subjects; and for the simple reason that education is not one of the legitimate functions of civil government. It can effectually retard the progress of education; by an illtimed jealousy of the Church, by arbitrary restrictions upon the rights of property, and tyrannical mortmain laws, the State can, and has actually everywhere, placed great obstacles in the way of education; but alas! though so powerful for evil, it is almost always impotent for good; and with the best designs it can do but little, very little indeed, for the moral or intellectual advancement of its subjects. In fact, would the State but leave the Church free, the less it meddled, or in any manner interfered with Schools, Colleges, and Education the better. Non-intervention, whether with the School or with the Church, whether with trade or private charity, would be perhaps the soundest policy that a State could adopt, and the one certainly most in harmony with the axioms of political economy.

For what of education exists in Lower Canada, for all that is truly valuable therein, we are indebted under God, to the Catholic Church, and to private enterprise. It was by the *Recollets* Fathers in 1615 that the first schools and educational establishments of Lower Canada were established, and conducted; and so as a matter of course, the State confiscated the property of the *Recollets*. This is one instance of what the Church, and what the State, respectively, have done for the cause of education. The Jesuits in like manner in 1625 founded educational establishments, schools and colleges of a higher order, and in like manner the State seized upon and confiscated the property of the Jesuits. The State, in short, has proved at best but a sorry ally to the friends of education; and the paltry grants which it now makes to the cause are but a very imperfect and very tardy compensation for the incalculable injuries it has inflicted.

In spite of State interference, in spite of social, political and physical obstacles, the cause of education in Lower Canada, thanks to the fostering care of the Catholic Church, thanks to the untiring zeal, and charitable devotion of her Pastors, her Religious Orders and her children, thanks to the blessing of God upon their labors, still made progress even in the worst of times.—Laval College, founded by the Prelate of that name, the Ursuline Convent at Quebec, the Convent of the Congregation at Montreal, of the Sacred Heart, the College of the Seminary of St. Sulpice, and the Christian Brothers—are all monuments of the incessant interest with which the Catholic Church has watched over the education of all her children; and for the establishment, for the prolonged existence, and the success of these institutions, we are indebted, under God, to her, and to her alone. To the State we owe no thanks; we recognise no virtue in Acts of Parliament, and confess no manner of obligation to them. What has been done for the cause of sound education in Lower Canada has been done, always without the State, generally in spite of the State; and look at it in what light we may, State-Schoolism appears at best but a questionable blessing.

This thesis, though unintentionally, is fully developed in Dr. Meilleur's very interesting though unpretending work before us, of which it gives us much pleasure to be able to speak in terms of high commendation, as a most important summary of the labors of Catholicity in Lower Canada, in behalf of the instruction of the people.—To some of the writer's theories perhaps we would not altogether like to commit ourselves; but as to his facts, we believe that they are always in the main correct, and to be relied upon.

On one point cordially do we agree with—that mere secular education is of, at best, little value in a moral point of view. We do not admit therefore, without qualification, the motto with which his volume is prefaced, to the effect that "primary instruction helps to soften manners, to dispel fatal prejudices, to form the people's judgments on its interests, and to enable it to avoid many evils." In the sense in which Dr. Meilleur uses the words "primary instruction," this is no doubt true, for with him religious is an essential element of all instruction. But with the great mass of those who call themselves the friends of education, and in the restricted sense in which they use the word, nothing can be more groundless. Mere secular education has no more tendency to improve morals, than has a bread police to set a broken leg. The laws of syntax, the mysteries of the multiplication table can have no effect on the human heart, whilst it is from the heart that all immoralities proceed; and though secular education may slightly change the direction in which a man's evil propensities manifest themselves, and may perhaps convert a possible burglar or foot-pad into an actual forger, it will leave their amount untouched, undiminished in quantity, and as intense as ever.—These are, we admit, mere truisms, but they are truisms nevertheless which invariably are, indeed must be, overlooked by the advocates of State-Schoolism.

For as police is the one legitimate, indeed the most important function of civil government, or the State; as its chief duty is to prevent crimes against person and property, so its claims to control the education of its subjects must be based upon the grounds that the education which it can

give has the effect of diminishing crime. But from State education, the religious element must necessarily be eliminated, for all men will agree that it is not a legitimate function of the civil magistrate to teach religion; and if education, minus the religious element, has no beneficial moral results, if a knowledge of the grammar has no tendency to make men honest and peaceable, or the rules of simple arithmetic to inspire them with a respect for the rights of property, then the only grounds upon which the claims of the State in any manner to control the education of its subjects rest, are unsound, and the superstructure based thereon is destitute of all solid foundation.

HISTORY OF CANADA. From the time of its discovery till the Union year, 1840-1. Translated from the French of F. X. Garneau, by Andrew Bell.—John Lovell Montreal. In the preface the translator gives us to understand that it has been his object to give a free rather than a slavishly literal translation of M. Garneau's justly highly esteemed history. His task seems on the whole to have been well performed, and he has furnished the English reading portion of the community with the best history as yet extant of these interesting Provinces.

THE CANADIAN PRINTER.—Montreal: C. F. Palsgrave. We have received the first number of this new typographical periodical. The object of its publication, we learn from Mr. Palsgrave's address to its readers, is to bring before the Printing Craft all that is novel, tasteful and useful in the specialties of the trade, and to give early information of all inventions, improvements and new designs in type, and of anything else which concerns the art of Printing. We recommend it, as a useful aid in their business to our brethren of "The Trade."

We would remind our readers that during the present month, the bells of the different churches will ring at eight o'clock every evening to remind them of their duty to pray for the repose of the faithful departed. This is a work of charity which no Catholic should overlook.

ITALY REDEEMED.—This is the caption of an article in the New York Christian Inquirer, a journal to which we have often had occasion to allude as one of the leading, and most ably conducted members of the Protestant press in the United States. That it views the revolution in Italy with a favorable eye, and rejoices in the success of Garibaldi may easily be conceived, and its testimony as to the courage, patriotism and worth of Italian Liberals may therefore be received without suspicion of any design on the writer's part to disparage Garibaldi, or to misrepresent the red-shirted followers of the filibuster. Here then is this Protestant writer's estimate of the value of Neapolitan patriotism and the worth of Italian Liberals:—

"From emancipated Sicily only five thousand pounds have yet been subscribed to Garibaldi. The Marquis of Padella excepted, hardly any conspicuous Sicilian has embarked in his cause. But one house in all Palermo would receive a Garibaldian after the fall of the city. At this moment when every true American heart beats high with hope, the Sicilian and Italian cause are crowded with men of whom a hundred would not make one Yankee woman."—Christian Inquirer.

The Brantford Courier thus discourses concerning the Union, and the blessings it has in store for the inferior race:—

"Some of the ultra Opposition papers, including at least one of the ultra Montaine French, are coming out in favor of a dissolution of the Union. The thing will not take. Canada is destined to be one, and arrangements to break up the Union will be abortive. As the Union Jack now floats over Lower Canada, so will the English laws, customs and institutions which with its exaltation were held before its inhabitants, prevail, despite all the ultra French influence in the world. It is the decree of fate; and a mere matter of time. Let us rather make the best out of the Union that we can, and we shall ultimately raise up the French of Canada East to our own standard."

We doubt it much; for it will be first necessary to get rid of Popery in Lower Canada. What "our own standard" is may best be learned from the criminal statistics of the Western section of the Province from which we gather certain facts not very flattering or creditable to its morality. It is because we do not wish to see the Lower Canadians degraded to the low moral standard of the Western Province that we deplore the Union. "Evil communications corrupt good manners," says the school-boy's writing copy at school; the less therefore that French Canadians have to do with Yankees or Upper Canadians the better for themselves.

FOREIGN ENLISTMENT ACT.—A Mr. R. S. Patterson informs the public through the columns of the Peterboro Review that he has been appointed subagent by Garibaldi to procure recruits and money in Canada for the Italian filibuster. If it is not impertinent, we should like to know if the provisions of the Foreign Enlistment Act are in force in Canada, and if so, whether it is the intention of the Government to enforce them. Considering that we are committed to the principle of "non-intervention," this public announcement of a Garibaldian recruiting agent in Her Majesty's dominions, does to our eyes at least, appear somewhat strange.

A MODEL CONGREGATION.—We read in the Toronto Globe a most amusing instance of the ties which bind a Protestant minister to his flock. "We have heard" says the Globe "that the ladies of the congregation of a popular preacher are subscribing for a fund to procure him a divorce." Anything more illustrative of the blessings of a married clergy, of divorce-made-easy laws, and Protestant morality generally, it would be difficult to conceive.

What has become of the Toronto Mirror? For many weeks we have not seen it on our table.

THE GRAND TRUNK.—The whole of the rolling stock of the Grand Trunk Railway upon the line in Canada and the United States has been attached by the London Bankers of the Company, with the exception of that portion which originally belonged to the Atlantic and St. Lawrence Company which is under mortgage.—Commercial Advertiser.

To the Editor of the True Witness.

Trenton, October 29th, 1860.

DEAR SIR—I hope that a few lines from this quarter will not meet with your disapprobation. On Sunday the 28th instant, the Rev. H. Bretz, the zealous and beloved Pastor of this mission, announced from the altar that Requiem Mass would be chanted on the Tuesday week following in behalf of those brave Irishmen who have so nobly laid down their lives in defence of the Holy See. This spontaneous act on the part of our devoted Pastor is the more praiseworthy, since he is not himself an Irishman; but a more faithful defender of Ireland's rights, and of Catholicity, never was called to the holy office of Priesthood. He rejoices with Ireland in her joys, and grieves with her in her sorrows. This promptitude on this occasion in offering to God "a most acceptable Sacrifice" for Erin's martyred sons, is a sufficient guarantee of his undying attachment to that Island of Saints and Warriors. Well may Ireland feel proud to-day of her fallen sons in Italy. Honor to their memory; they have won for her fresh laurels to the utter dissatisfaction of the Saxon Times; this haughty thunderer not content with branding those Christian heroes with the foul stigma of "mercenaries and sneaks," had even the barefacedness to call them "traitors and cowards." Now this is gross injustice to the venerable shades of the fallen brave; it is gross injustice to the thousands of Ireland's sons who at this moment swell the ranks of the British soldiery. But each successive mail enables us, thank God, to rebut the odious calumnies thrown out by the Times and the whole English press. At Perugia, Spoleto, Teasombrone, and elsewhere, our lion-hearted compatriots of the Irish Brigade fought like warriors, standing by their guns till they sank to rise no more. They fought the good fight of truth and justice, against injustice, perjury, and deceit. May we not cry out that, "like good soldiers of Christ, they were faithful to Him unto death."

In conclusion, Mr. Editor, I beg to ask, through the columns of your widely-circulated journal, the pious prayers of the Catholics of the two Canadas in behalf of those poor fellows who now sleep the sleep of the brave.

Begging excuse for trespassing so far on invaluable columns, I have the honor to subscribe myself,

P. J. MAHER.

To the Editor of the True Witness.

Toronto, Oct. 29, 1860.

SIR—My attention has been for some time occupied in examining the heaps of rubbish which certain political mountebanks in Canada have been accumulating for the past two months in reference to what is popularly called the "Orange difficulty"—to find something in their productions which could in any way entitle Orangemen to the name of a religious society; but I have been unsuccessful in my researches. Perhaps you would kindly undertake to set before our eyes the peculiar tenets, professions, oaths, or vows, by which Orangemen are bound, and in virtue of which they consider themselves to be a religious society, in the Christian sense of the word.

Is it because they bind themselves by oaths never to become Catholics? Not at all. These oaths only remove them farther from Christianity towards the land of darkness. Is it because they are sworn to support the British throne as long as the occupant is Non-Catholic? This wicked and flagrant violation of the true principles of loyalty, as inculcated by Christianity, cannot constitute them a religious society; all this appears to be, in the language of the Rev. Mr. Whitaker of the Toronto Trinity College, "a presumptuous impiety."

I would suppose the essence and animating principle of a religious society is the moral obligation which, from the purest religious motives, its members impose upon themselves voluntarily, to practice virtue and perform certain good works in a more eminent degree than the generality of Christians. Will it be said that Protestants who join the Orange Society are generally more virtuous than Protestants who are not Orangemen?

For my part I am obliged to look upon Protestants as Christians, since their baptism is admitted to be valid by the Church; and though they may be involved in deplorable and fatal errors, I am persuaded many of them are sincerely desirous of leading virtuous lives, and are really practising all the natural virtues. But I have never looked upon Orangemen in any other light than as a species of organized ruffianism. Orangemen, as Orangemen, are simply to be classed, in my opinion, with the Druses of Syria; for the outward manifestations of the spirit which govern their respective systems strikingly resemble one another. Both take pleasure in shedding human blood, and in setting at defiance all law, human and divine; and whenever the material force, which alone can restrain their bloodthirsty propensities, is insufficient, or indifferent, they fly at once with demoniacal fury at their wretched victims. There is then no difference in their fundamental principles between the Druses of Syria and the organized ruffians within the British Empire. Our Orange rewards can have no pretensions whatever to be placed higher in the scale of human society and civilization than their brethren—the Syrian Orangemen: in fact, the latter appear more favorably, in some respects, than the former; for the Oriental Druse, while he honestly repudiates Christianity in toto, whilst our Druses endeavor to conceal their infernal malice under the cloak of religion by going to church and parading the Bible in the streets in the beginning of the dog-days.

If I were a Protestant, I should feel grievously insulted if any one had the impudence in my presence to place Orangemen on an equality with Protestantism; for in some Protestant sects there are important truths of Christianity to be found which they have retained from the Catholic Church; but in Orangemen the spirit of Christianity and of the Gospel is practically ignored, and the teaching of the opposite spirit eagerly listened to and put in practice whenever a favorable opportunity presents itself to the worshippers; from which fact we can only conclude that the religion of Orangemen must be derived from the teaching of that Personage, who, it is written, goes about roaring like a lion seeking whom he may devour, and who was a murderer from the beginning. Orangemen is a kind of European "Devil worship."

It is possible that many Protestants may sympathize with Orangemen, under the mistaken impressions that it has something to do with the Christian religion; whereas if they only examined its spirit and working, and used their private judgment instead of allowing themselves to be led by the nose by the spurious representations of bankrupt politicians and interested firebrands, they would see at once the absurdity of their hasty conclusions. Protestants who have pretensions to the same degree of sanctity as the famous hero and crafty Prime Minister of the memorable 24 hours' administration, loudly complain that Protestantism is insulted because the Prince of Wales, from sound political reasons, and like any other gentleman who respects himself, refused to countenance officially a dangerous secret organization; and because the Prince visited certain educational establishments in Lower Canada where he met gentlemen like himself and scholars of the highest attainments, and ladies of exalted virtue and refined education, a hideous howl must be sent forth from the narrow-minded clique of provincial Clear-Gritismal spurious reformers.—"Our natural ally," as usual, figures prominently in the crowd of the despicable malcontents, and alluding to those visits, exclaims,—"Ho (the Prince) did this, it would appear, without embarrassment." "Our ally" ought to bear in mind that the members of the Catholic institutions in Lower Canada do not go out at certain periods to shoot down innocent men, women, and children in the public highways as rotaries of the Orange Society delight to do; but mindful of their Orange Society delight to do; but mindful of their high calling, they are constantly occupied in promoting work which most pleasing to their Creator and bene-

social to their fellow-men. As the Prince and the gentlemen in his company were not ignorant of the noble purpose to which the lives of those members were devoted, and as all good men, especially virtuous princes, take pleasure in encouraging virtue and learning—it was very natural that His Royal Highness should have been desirous of honoring the most loyal and the most virtuous subjects of His Royal Mother by his presence within the walls of their noble institutions, and proclaiming from thence to the world their invaluable services.

How was it with the religious Society which numbers among its members Gowan, Flannigan, & Co., and whose extraordinary piety is exemplified by stains of tobacco juice and low tavern whiskey on their religious habits? The truth must be told. When the Prince was on his way to British America on his mission of peace and gladness, there were sixteen Catholics, consisting of inoffensive men, women, and children, bleeding at Lurgan, in Ireland, who were wantonly shot down in the streets by a gang of Orange assassins on the 12th of July last; it must not be forgotten too that when the Prince left England, his Royal Mother was exerting her influence, in conjunction with the principal Powers of Europe, to arrest the butchery of helpless Christians by the Druse Orangemen of Syria. How could the Prince then be encouraging the devotees of a murderous ruffianism within the British Empire, whilst Queen Victoria was endeavoring to put down the Orangemen of Syria by moral force in the dominions of another Sovereign? Would it not have been a glaring iniquity on the part of the Prince, who was sent here by his mother on a mission of peace, to be spreading the curse of Orangeism in Canada, whilst the Queen was advising, at the same time, the Sultan to cut down the most zealous and prominent Orangemen in Syria? In presence of these facts, it was no wonder that the Prince and the gentlemen who were with him should have found themselves in "embarrassment," when the unwelcome news reached their ears that the Orangemen in Canada intended to display in the presence of the Royal guest the emblems and banners of hatred, discontent, and bloodshed.

I may here remark that a good deal of that impotent rage exhibited by "our ally," and the likes of him, against Catholic loyalty may be accounted for from the fact, that all thinking men, Catholics as well as Protestants, agree in this opinion, that the bulwark of Conservatism and Monarchical principles in America, is to be found in Lower Canada. The dead weight of Lower Canadian Conservatism and genuine loyalty presses like an immovable anchor, on the rebellious spirit inherent in Calvinism, and on that peevish and squeamish sentimentalism, mis-called loyalty, by the "floating element of ruffianism," as displayed in the Lambert Resolution. It is wonderful then that Clear-Gritism should make gigantic efforts to break asunder the strong chain which binds the two Provinces together at present?

"By their fruit ye shall know them." I would beg to say, in conclusion, let all persons who desire to be truly informed regarding Orangemen, examine and judge for themselves; their inquiries will convince them, unless they are determined not to be convinced, that Orangemen is no part of Christianity; I will say it is not even Protestantism, and too infamous to be placed on an equality with Paganism. The evidence of its own achievements and trophies will prove Orangemen to be remnants of barbarism of the vilest form.

I am, Sir, your obedient servant,

X.

ATTEMPTED BURGLARY.—On Friday night a number of burglars attempted to break into Mr. Lane's house on Upper Drummond street; they succeeded in getting into the yard, but there the watch dog flew at them and broke loose, this alarmed them so they made tracks for parts unknown. We trust the Police Committee will no longer delay application to the City Council for an increase to the inadequate force of the City. It is absurd to suppose that Montreal can be properly guarded with the present police establishment.—Montreal Gazette

GOLD IN CANADA.—We (Quebec Chronicle) are informed that native gold was found in Canada upwards of thirty years since. The first large nugget weighing over three ounces, was picked up by a young girl washing clothes, in a brook emitting into the Chaudiere River, in the Seigneurie of St. Francois. This nugget remained several months in the house of the habitant, before it was known to be gold. It was found to be soft, and a piece was cut off with an axe. A patent was obtained by the Seigneur, Messrs. DeLery, from the Government, and after some years, a lease of the patent was sold to a company of gentlemen of this city and Montreal, who worked the rivers and streams of the Seigneurie, on all of which, more or less gold was found. The greatest quantity collected in one season was sold for about nine hundred pounds. The difficulty of finding honest laborers and the great cost of superintendence, made the speculation unprofitable, and the different associates sold out to one of their number, Dr. James Douglas, who now owns the patent rights. A company was formed, who also work another stream, the DuLoup, to the south of St. Francois. This company, consisting of Mr. Logan, (brother of Sir William,) the late Sir George Simpson and others washed out several pounds one season. At the Crystal Palace Exhibition, a box containing a large quantity of Canadian gold was shown, and attracted the notice of Her Majesty, who examined the nuggets with great interest. It is said that several ship carpenters and others from St. Roch's have been making good wages this season in washing out gold. Whether it would be advantageous to the Province or otherwise, if a discovery of profitable gold mines should be found—may be matter of dispute. We are told the Geologic formations are not such as to permit the existence of deposits in such quantities as would remunerate the miner. So were we told respecting copper. It was first of all found that copper had no existence in the region of the Townships; then, when small bits were picked up, Science modified its views, and confidently told us it might possibly be had in "pockets" or in quantities, they are dipping out copper by the ton at Acton. What if gold should also be found in similarly capacities "pockets"—even at the risk of putting the Geologic nose out of joint? We cannot as yet decide, but habitants from the auriferous district of Lower Canada have recently sold large quantities to a jeweller in this city—not in parcels of dust, but in good solid nuggets, some of the value of \$50 and upwards—slightly intermixed with quartz, but of wonderful purity as a whole. The real point of this gold discovery may not be traced for some time yet, as it is the interest of the fortunate owners of the secret to keep it concealed as long as possible. But that a limited number of unskilled miners of the ordinary class of habitants are in possession of a productive Canadian gold property, we have not even a shadow of doubt. The gold is here in tangible shape. Of this fact there can be no doubt, nor of the fact that it was purchased in its rough shape from plain backwoodsmen. The only doubt that the rigid scientific man could possibly throw over the matter would be by drawing the inference that the men had found the gold in some other place than Canada; had possibly bought it from some Californian or Australian miner, and in order to inflict irreparable injury on the cause of Science. Such inferences as these might possibly be drawn; but we think they would most probably be drawn only by those who have published theories to maintain. However, it is well that there should be the most complete sifting of the evidence before the public mind is unduly excited. It will be possible, we believe, before many days are over to throw more light on the subject.

Many bad cases of small pox are now in Ottawa, creating considerable alarm.

LYONS LAW IN UPPER CANADA.—In the village of Blenheim, not far from Chatham, a young man named Mark Galbraith has for some time past been residing. Very little of his character appears to be known; but much of that is bad is suspected. It is whispered by the virtuous villagers that "he is no better than he should be," and it is said "that he always carries with him a bowie knife and revolver." Nobody—so far as we can learn from the account of a Western contemporary—knows of any evil he has committed, or whether the pistol—if there is one—be a revolver with many chambers or a modest one-barrelled "bull dog." For aught they can tell he may have none at all. But still they have come to the conclusion that Mark Galbraith is a bad man, a very bad man, deserving perhaps the gallows, certainly to be got rid of for the good of the community.

All, however, have not shared in this opinion. There are some who have dared to differ from the general verdict of the villagers of Blenheim. Of course none but women could be guilty of so lamentable a crime. Four of the "softer sex" it appears have been induced by the hated Mark Galbraith to make preparations for journeying with him to Kansas. Here was a calamity! Four women going to Kansas? It could not be tolerated. The sentiment of the said village of Blenheim was against it. Take place it should not; that was fully decided on. Blenheim possesses a squad of knight-errants, who when they heard how the rogue Mark Galbraith had succeeded in "seducing from their homes"—so the account runs, tho' as yet they had not got over the door sill—these four poor women, determined to spoil his game. One night last week, therefore, eight or nine stalwart bullies, with blackened faces and thick sticks, proceeded to Galbraith's house, situated "in an out of the way place upon the commons," caught the object of their search, and ordered him to strip preparatory to being redressed in a coat of tar and feathers. But to this he did not submit without a struggle. He fought for a time with a bowie knife, and wounded some of his assailants badly. That was very wrong of him. We know that in times gone by, the old women who floated when thrown into the water were adjudged witches, and burned. If they did not float and were drowned, their innocence became thereby clear. Much in the same way would it have been with Galbraith. Had he submitted to the tarring and feathering quietly, his guilt would have been doubted; as he resisted, that he is a desperado was unquestionably proved. So, with the addition of the objectionable coating, he got a severe trashing, and an order to leave the place within twenty-four hours. Being incapable of moving, however, he has ventured to disobey, and, for all we know, is still in the hostile village. We beg to remark that this took place in Blenheim, near Chatham, in the County of Kent, Canada West. Not in Kansas, not in Mexico, not in any of those dreadful Southern States, but in Canada. So far as we may judge, it has seldom fallen to our lot to record a more disgraceful transaction.—Globe.

THE DOWNFALL OF THE POPE.—Nothing annoys me more than the senseless remarks so continually made in the United States and Canadian newspapers about the downfall of the Pope. One would think that the writers had never read a page of history. The Papacy has existed now for upwards of sixteen centuries, during the last thousand years of which it has possessed temporal power, more or less. But the Italians are a fickle, turbulent people, and during these thousand years have driven the Pope from his temporal throne, at least a dozen times. During the wars of the Guelphs and the Ghibellines, he had great temporal power one year and lost it the next. And in the time of the fourteenth century, for 70 years the Pope lived at Avignon, in France, restored only to Rome, by a cessation of intestine feuds. In recent days, since 1798, the Pope has been compelled to quit his dominions several times. Restored in 1815, he left in 1848; reinstated in power by Louis Napoleon, he may again be forced to quit by Garibaldi; but while the Everlasting City exists, sooner or later, the Pope will return to it, be reinstated with temporal power, to be again and again driven out by the turbulence of his people. What folly, therefore, it is to talk of "The Downfall of the Pope," just as if his present misfortune were a new thing.—Kingston Whig.

A NEW PARTY.—Old fogey politicians and fiery zealots will be alike surprised, to hear that a new party is about to be inaugurated in Upper Canada, but under what designation, we have not learned. It has hoisted its platform in advance, and asks the attention of the public thereto. Here it is, as we find it in the Orange journal just issued in Toronto:—

- 1.—PROTESTANT UNION at the Polls and in Parliament, without compromise.
- 2.—Representation by Population.
- 3.—Education free from Sectarianism.
- 4.—Federal Union of the British American Provinces, not as a pressing necessity now, but as indispensable ultimately.
- 5.—Restricted Reciprocity with the United States, and Protection to Home Manufacturers.
- 6.—Extension of the Franchise to all tax-paying British subjects.
- 7.—The strictest Economy in the Public Expenditure.
- 8.—General Bankruptcy Law for the relief of honest debtors.
- 9.—The most liberal policy of the Public Lands Department.
- 10.—Reduction of Duties on articles that do not clash with Canadian manufacturing interests.
- 11.—Free Postage for all Canadian Periodicals.
- 12.—Division Court Reform.
- 13.—Encouragement to Canadian Line of Ocean Steamers.
- 14.—No further Credit to Grand Trunk Railway Company of Canada by the Government, without positive security.

Some of the planks are sound, but others are a little rickety, and will hardly be relied on. The Protestant plank shows at once that the movement is an Orange one, and it may be as well to state at once that the Hon. John Hillyard Cameron is to be the leader of the party! How far he is likely to succeed, may be gathered from the fact that he is distasteful to a very large portion of the Protestant community. If the Orange body seek to establish a party of their own, that is another thing; and under such circumstances there is a probability of Mr. Cameron leading it; but, judging from the encouragement he received from the body when he ran as a candidate for Toronto, against Mr. Brown, it looks as if he could not be altogether certain of an united support. Mr. Brown has too strong a hold of the Orangemen for any one else to secure a strong support from them; and it is not a little singular that, in some instances, the platform of the proposed new party has been made to square with that of the Clear Grits. We shall soon see what the prospects of success are likely to be.—Hamilton Spectator.

OUR OCEAN LINE.—It is stated in the St. John, N. B. News that the proprietors of the English and Canadian Ocean Steamers have made a proposition to the New Brunswick government, to connect with St. John's once a week the whole year through, for a Provincial subsidy of £5,000 per annum, in consideration of which they will carry the New Brunswick Mails.—They propose to run in connection with their Atlantic steamers, a branch line from Montreal to Shediac in the summer season, for the convenience of freight, passengers, mails; and if the winter months to run from Portland to St. John. The News adds:— "The freight and travelling that would necessarily pass over our road would greatly add to the revenue, to say nothing of the advantage and convenience of being brought within direct weekly communication with England. The amount asked is certainly moderate, while the expected benefits cannot be too highly estimated."

THE ORANGE MEETING—A PROBABLE SPLIT.—The long talked of meeting of Orangemen, called by Deputy District Grand Master Buckley, took place in this city on Wednesday. The attendance was very small in fact ridiculous, considering the length of time the meeting had been advertised; there were only thirty delegates present! The sitting lasted during the whole afternoon. A series of resolutions were submitted by Mr. Ogle R. Gowan, which were discussed at great length; an amendment to one of them was moved by Mr. D'Arcy Boulton, to the effect that the entire Orange body should be bound to oppose the Ministry at the next election; or, in other words, that the Grand Master should be supported as the head of a new political party. The amendment having been put to the vote, it was carried by 20 to 10. Mr. Gowan, immediately after the vote was taken, rose and declared his intention of resigning his membership. Other members did the same; the minority left the Lodge room. Thus the matter stands at present; but there is no saying what the arbitrary and tyrannous resolution adopted by the majority may lead to. We regard a split in the ranks as inevitable, for it is not possible that such a thing can be submitted to as a resolution binding the whole body of Orangemen to oppose the Ministry. It is quite plain that the mover of the resolution is bent on mischief, and his conduct will have the effect of breaking up the Orange organization. Mr. Brown need not desire a more convenient tool than Mr. Boulton.—Hamilton Spectator.

That Distressing Malady, the Dyspepsia, is not a periodical, but a permanent complaint,—producing suffering at all times and under all circumstances. The only real cure for this disease and its concomitant evils is the world renowned Oxygenated Bitters.

Every family should be supplied with Perry Davis Vegetable Pain Killer. Its magic effect in removing pain from all parts of the body, has given it a world wide reputation. No family having once used this medicine would willingly be without it. It is what its name purport, a Pain Killer.

Died.

In Montreal, on the morning of the 27th ult., after a severe illness, Mary Ann Slevin, aged 39 years, wife of Mr. Thomas Slevin, Customs Appraiser. At Quebec, on the 24th ult., Mr. Thomas Murphy, Gunner, aged 34 years.

WHITE EXCELSIOR COAL OIL. THE above is the PUREST OIL in the market, is perfectly colorless, free from smoke and smell, and will give a light equal to the purest gas. ALSO—BURNING FLUID. Of the best quality delivered free within the city limits. HENRY GRAY, Chemist and Druggist, 91 St. Lawrence Main Street. October 20.

TEACHER WANTED. The School Commissioners of CHAMBLY are in immediate want of a qualified Teacher of English, for the Academy of the Village of their Parish: A Married man would be preferred. Salary liberal. Address to the undersigned, W. VALLEE, Sec.-Treasurer. Chamblay, C.E., Nov. 1, 1860.

EVENING SCHOOL. A. KEEGAN'S EVENING SCHOOL for Young Men is now OPEN in the Male School attached to the St. Ann's Church, Griffintown. Terms moderate. Hours of attendance, from SEVEN to NINE o'clock. TO TEACHERS.

WANTED, for an Elementary School, in the Municipality of LACORNE, County of Terrebonne, C.E., a TEACHER, competent to Teach the French and English Languages. For further particulars, application to be made to Mr. JOHN MURRAY, President of School Commissioners, New Glasgow, C.E.; or to the undersigned, WILLIAM CAMPBELL, Sec.-Treasurer to School Commissioners. St. Sulpice de Lacolle, Oct. 22, 1860. 31.

INFORMATION is wanted by their mother, of Bridget Sullivan, aged 20 years, and of Patrick Sullivan, aged about 19 years. When heard of last they were in Washington City. Please address to this Office for widow Mary Sullivan. United States papers will please copy.

ANGUS & LOGAN. WHOLESALE PAPER & STATIONERY IMPORTERS, No. 206, Saint Paul Street. MONTREAL. A large supply of Printing and Mapping Paper always on hand. WILLIAM ANGUS, THOMAS LOGAN, Oct. 19. Gms.

BY J. PATTERSON & Co. BUSINESS NOTICE. THE undersigned beg to announce that they have LEASED those Large and Commodious Premises, No. 277 Notre Dame Street (Stephen's Buildings), and directly opposite the "Regolot" Church, where they intend carrying on the BUSINESS of AUCTIONEERS AND GENERAL COMMISSION MERCHANTS. On and after the 15th current they will be ready to receive Consignments of every description of Goods, upon which liberal advances will be made if required. They will also be prepared to attend to all OUT-DOOR SALES entrusted to their management, and will spare no pains to give satisfaction to all who may favour them with their patronage. J. PATTERSON & CO. Nov. 1.

THE REGULAR MONTHLY MEETING of the St. PATRICK'S SOCIETY will take place on MONDAY EVENING NEXT, 5th Nov., at EIGHT o'clock precisely. By Order, WM. BOOTH, Rec. Sec. Nov. 1.



FOREIGN INTELLIGENCE.

FRANCE.

The Paris correspondent of the Times says that the Pope's allocution in the Secret Consistory was about to appear in some of the Paris papers, but an order from the Ministry of the Interior prohibited its publication.

The Paris correspondent of the Morning Star says: "The Pope's Allocution has excited the fears of the Minister of the Interior, and yesterday morning the different printing offices of the daily journals were visited by the censor Droussard, with a verbal warning against its appearance. The Ami de la Religion, which had been fortunate enough to procure an early copy of the speech from Rome, declares that it was already printed and corrected when the warning reached its office. The utter uselessness of such childish precaution is obvious in the publicity given to the address at St. Sulpice, where it has been quoted from the pulpit, and in the facility with which it may be propagated by those who have received it by the first post after its issue at Rome.

ANOTHER "LIBERAL LIE" NAILED.—It is reported—and, if incorrectly, may be contradicted—that the telegram from Bologna which announced that a portfolio of treasonable papers had been found on General Lamoricere did not come from Bologna at all, or from any other part of Italy, but was simply fabricated in Paris. Nothing more probable.—Times Cor.

LIBERTY OF THE PRESS IN FRANCE.—The Times correspondent writes from Paris: "About 15 days ago the editor of one of the clerical journals was sent for by the official who exercises the popular functions of censor-in-chief under the Minister. The journal in question is of that kind most distasteful to such officials. It is, comparatively speaking, moderate in its politics; and it certainly differs from the rabid bigotry of the Univers even in its discussion of religious topics. We have already had the amusing avowal of a very high functionary uncontradicted, but by the President of the Council of State—and his denial leaves the matter exactly where it was—that the more a newspaper is temperate in its language, the more it keeps within the limits of the law and the constitution, the milder it is in controversy, and in its treatment of public events, the more affliction it causes to the "Administration," and the more hateful it is in the eyes of old Republicans turned into pluralist officials. The editor in question was informed that his paper was getting rather irregular; was rapidly transgressing the bounds which a writer with the fear of the "Bureau de la Presse" before his eyes should trace for himself; that the manner in which the "Roman question" was discussed showed that the paper was serving not so much the interests of the Catholic party as of the Legitimists, of which it would appear the Liberals affect a special horror; and that if it did not modify its tone severe measures should be taken; that if this private admonition produced no effect an admonition of a more intelligible kind would not fail to be applied.

The Union and L'Ami de la Religion announce that they have received a notice from the Minister of the Interior forbidding any subscription for a sword of honor to be presented to General Lamoricere. I would direct the attention of the Irish patriots who came here to present a sword of honor to General McMahon to this fact.

The following is an extract from an article in the Revue des Deux Mondes, by M. de Fourcade, who is by no means an admirer of the doctrines preached by the Ultramontans:—

"It was not," says M. Fourcade, "the Garibaldi volunteers—the struggle would have been less unequal—it was the Piedmontese army, a regular army, six times more numerous than his, that General Lamoricere had to combat; it was not the assault of a revolutionary party which the temporal power of the Papacy is enduring, it is a Government without comparison more powerful than that of the Pope which arbitrarily decrees to itself alone in presence of the other States of the world the suppression of that Government, and which accomplishes that suppression by the irresistible force of its arms under the eyes of our garrison at Rome. We say it with sincere grief, but it is a fact at present irreparable, and the Italians must not pretend to ignore it, the audacious cunning of Piedmont, not less than the infatuated rhodomontades of Garibaldi, has inflicted a cruel wound on the sentiments of France. I am not in doubt; entertained that a real success has been gained in the late sanguinary encounters by the Garibaldians. People are rather surprised at the stand made by the Neapolitan troops; but every one feels that the struggle is a new trial. Even if the King of Naples should defeat the Garibaldians he will fall before Piedmont. His doom is as fixed as that of the bull in the building. The infuriated animal may kill a score of horses and maim a dozen bull-fighters but that king will never leave alive. If one mauler does not give him the coup de grace, a second and a third are waiting to take his place. General Lamoricere has arrived at Chambery; he is not coming to Paris, but will retire to his property near Naxos.—Paris Cor. of Times.

The Paris contains the following, under reserve:—

Three great powers are said to have protested against the entry of the Sardinians into the Neapolitan territory. In view of the considerable concentration of Austrian troops in Venetia, the Piedmontese army will take up positions in the Romagna and in the Duchies, while the strong pieces will be confined to the National Guard.

The Paris of Tuesday evening, under the head of latest news, says:—"The last despatches from Italy furnish us with the following information. The news of the entry of the Piedmontese army into the kingdom of the Two Sicilies has not reached Paris, but the measure has been definitely decided on by the Cabinet of Turin, and will take place immediately. The Piedmontese government, in deciding on this step, is said to have declared that it had no personal feeling towards King Francis II., but that it was the consequence of the principles of Italian unity, which must for the future guide its conduct, and prevail over every consideration of fact and right.

ITALY.

The Sicilian deputation, which has been already several days in Turin, to present an address to the King, praying for the immediate annexation of their island to the North Italian State, has been received by the King's Lieutenant, the Prince of Carignano. In their petition they express a wish that the vote of the Sicilians should be elicited, not by direct univer-

sal suffrage, but by an assembly to be elected according to the electoral law of Piedmont or to that of Sicily of 1848. It is evident that after all that took place last year in Central Italy the Italians still harbour the most unequivocal distrust and contempt of universal suffrage as the clumsiest means of arriving at the real sense of the nation. The precedents of the Emilia, Tuscany, Savoy, and Nice, a desire to please the mighty Sovereign whose throne rests on the suffrages of 8,000,000 of Frenchmen, and the declaration of Count Cavour in Parliament; the other day, leave no doubt, however, that universal suffrage direct will be the form of vote adopted in Central and Southern Italy.

The Times correspondent publishes the following anecdotes, illustrative of the delicate honor and regard for truth by which the King "l'aveur man" is actuated. Were he not a King he would be called an impudent liar:—

The day after the battle of Castelhidardo General Ciaffini received the Count Bourbon de Chalus and some other French officers who had capitulated. In the course of conversation one of the French officers said: "Well, General, you have beaten us, but we shall soon have our turn; for General Goyon and our countrymen under his orders are not far off." To which the General replied, "You must think me very simple to have come here without the Emperor's permission. It was I who settled the campaign with him at Chambery, and his last recommendation was that if the matter was to be done it should be done quickly." In a letter which King Emmanuel wrote a short time since to the King of Naples at Gaeta, he said, speaking of Garibaldi, "Try to beat him; try to catch him, and, above all, hang him!" I am assured that the King of Naples repeated these words to a great personage now at Gaeta. With all this Victor Emmanuel and Garibaldi will probably be the best friends in the world when they meet; but the "Re Galantuomo" occasionally passes through phases of temper not quite in keeping with his designation.

TRINITY, Oct. 8.—In today's sitting of the Chamber of Deputies Signor Ferrar spoke against the laws of Annexation. He said: "No difference exists between Upper and Lower Italy. Everybody wishes Italy to be free. This idea animates both Garibaldi and King Victor Emmanuel; the difference between them exists in its realization. In delivering Upper Italy Piedmont imposed upon that country her laws, her capital, and her Administration. Piedmont has made Upper Italy Piedmontese. According to historical tradition and the opinion of Balbo and Gioberti, the capital, laws, and administration of Naples are superior to those of Sardinia. The Two Sicilies cannot be unconditionally annexed to Piedmont: To enforce their immediate annexation would be to set wrong against the rights of Italy, who desires to defend this measure.

The Emperor says that the Government of the King sends a Commissary General to Sicily, charged with the administration. And that the same measure will be taken as regards the Kingdom of Naples, where troops are sent by sea.

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Count Cavour has delivered in the Chamber of Deputies a long and important speech on the subject of the annexation of the Kingdom of Naples. He said: "No difference exists between Upper and Lower Italy. Everybody wishes Italy to be free. This idea animates both Garibaldi and King Victor Emmanuel; the difference between them exists in its realization. In delivering Upper Italy Piedmont imposed upon that country her laws, her capital, and her Administration. Piedmont has made Upper Italy Piedmontese. According to historical tradition and the opinion of Balbo and Gioberti, the capital, laws, and administration of Naples are superior to those of Sardinia. The Two Sicilies cannot be unconditionally annexed to Piedmont: To enforce their immediate annexation would be to set wrong against the rights of Italy, who desires to defend this measure.

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WEST TROY BELL FOUNDRY.
[Established in 1826.]

BELLS. The Subscribers manufacture and have constantly for sale at their old established BELLS. Foundry, their superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other BELLS improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, BELLS. Warrantee, &c. send for a circular. Address BELLS. A. MENBELY'S SONS, West Troy, N. Y.

CATHOLIC COMMERCIAL ACADEMY,
No. 19, Cote Street, Montreal.

Mr. U. E. ARCHAMBEAULT, Principal.
" P. GARNOT, Professors of French.
" F. H. DESPLAINES, Professors of English.
" J. M. ANDERSON, Professors of English.
" M. KEEGAN, Assistant.
" A. LENOIR, Assistant.
THE Re-Entrance of the Pupils of this Institution will take place on MONDAY, 3rd SEPTEMBER, at Nine o'clock in the morning.
Religious instruction will, as last year, be under the direction of a gentleman of the Seminary.
Parents are respectfully requested to send their children immediately, in order that no delay be experienced in the Classification of the Pupils.
N.B.—The number of the Professors and numerous improvements recently made in the Establishment will permit the admission of a greater number of Pupils this year than during the past, and this, too, without any inconvenience to health, as all the Class-Rooms are thoroughly ventilated, and furnished with backed seats.
U. E. ARCHAMBEAULT, Principal,
C. C. Academy,
No. 19, Cote Street, Montreal.
August 24, 1860. 3ms

PROSPECTUS OF SAINT MARY'S COLLEGE, BLEURY STREET, MONTREAL.

THIS LITERARY INSTITUTION is conducted by the Fathers of the Society of Jesus. It was opened on the 20th of September, 1843, and incorporated by an Act of Provincial Parliament, in 1852.
The Course of Instruction, of which Religion is the leading object, embraces the French, English, Latin, and Greek Languages; History, Philosophy, Mathematics, Literature, Commerce, Industry and the Fine Arts.
Students presenting themselves for admission should know how to read and write. Those under ten or over fourteen years of age are received with difficulty.
Parents receive a monthly report of conduct, application and proficiency of their children. Immorality, insubordination, habitual laziness, and frequent absence present reasons for expulsion.
None but relatives, or those that represent them, are allowed to visit the boarders.
TERMS OF ADMISSION:
For Day Scholars, \$3.00 per month.
For Half Boarders, 6.00 " "
For Boarders, 11.50 " "
Payments are made Quarterly and in advance.
Bed and Bedding, Books, Music, Drawing, Washing, and the Physician's Fees are extra charges.—Books and Stationery may be procured in the Establishment at current prices.
Washing, \$1.20 per month
Music, 2.20 " "
Use of the Piano, 50 " "
Drawing, 1.50 " "
Bed and Bedding, 60 " "
Libraries, 10 " "
All articles belonging to Students should be marked with their name, or at least their initials.
August 17, 1860. 4ms.

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

SEWING MACHINES.

F. J. NAGLE'S CELEBRATED SEWING MACHINES, 25 PER CENT. UNDER NEW YORK PRICES!!
These really excellent Machines are used in all the principal Towns and Cities from Quebec to Port Sarina.
THEY HAVE NEVER FAILED TO GIVE SATISFACTION.

TESTIMONIALS
I have been receiving from different parts of Canada. The following are from the largest Firms in the Boot and Shoe Trade:—
Montreal, April, 1860.
We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had 3 in use for the last twelve months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind.
BROWN & CHILDS.
Montreal, April, 1860.
We have used Eight of E. J. Nagle's Sewing Machines in our Factory for the past twelve months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines,—of which we have several in use.
CHILDS, SCHOLLES & AMES.
Toronto, April 21st, 1860.

E. G. NAGLE, Esq.
Dear Sir,
The three Machines you sent us some short time ago we have in full operation, and must say that they far exceed our expectations; in fact, we like them better than any of I. M. Singer & Co.'s that we have used. Our Mr. Robinson will be in Montreal, on Thursday next, and we would be much obliged if you would have three of your No. 2 Machines ready for shipment on that day as we shall require them immediately.
Yours, respectfully,
GILLGATE, ROBINSON, & HALL.

NAGLE'S SEWING MACHINES
Are capable of doing any kind of work. They can stitch a Shirt Bosom and a Harness Trace equally well.
PRICES:
No. 1 Machine, \$75 00
No. 2 " " 85 00
No. 3 " " with extra large shuttle, 95 00
Needles 80c per dozen.
EVERY MACHINE IS WARRANTED.
All communications intended for me must be prepaid, as none other will be received.
E. J. NAGLE,
Canadian Sewing Machine Depot,
265 Notre Dame Street, Montreal.
Factory of Bartley & Galber's, Canal Basin, Montreal.

Ayer's Cathartic Pills.

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

Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice, at reasonable rates.
Montreal, Nov. 1859.

W. F. MONAGAN, M.D., Physician, Surgeon, and Accoucheur, OFFICE AND RESIDENCE: No. 103, WELLINGTON STREET, Opposite the "Queen's Engine House," MONTREAL, C.B.

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

B. DEVLIN, ADVOCATE, Has Removed his Office to No. 30, Little St. James Street.

RYAN & VALLIERES DE ST. REAL, ADVOCATES, No. 14 Little St. Joseph Street, Near the Hotel Due Hospital.

W. M. PRICE, ADVOCATE, No. 28 Little St. James Street, Montreal.

M. DOHERTY, ADVOCATE, No. 54, Little St. James Street, Montreal.

M'GARVEY'S FURNITURE STORE, 344 NOTRE DAME STREET.

THE Subscriber, while returning thanks to his friends and the public generally for the liberal support extended to him during the last ten years in the FURNITURE BUSINESS,

wishes to inform them that having re-leased his store for a number of years, and made extensive improvements in order to accommodate his daily increasing business, he has just completed one of the largest and best assortments of

HOUSEHOLD FURNITURE, that has ever been on view in this city, comprising every article in the House Furnishing line. To enumerate his Stock would take so large a space, that he will only name a few of the leading articles, with the prices of each:—Parlor Suits, in Rosewood, B W and Mahogany, from 125 to 500 dollars; Chamber Sets in Rosewood, B W, Oak, Chestnut and Enamelled, from 20 to 250 dollars; 200 Mahogany Chairs, upholstered in the different styles, from 3.50 to 9 dol. each; Mahogany and B W Sofas, from 14 to 50 dol., 4000 Cane and Wood Seat Chairs, of 30 different patterns, some entirely new, from 40c to 4 dollars each; Spring Curled Hair Mattresses, Palm Leaf and Corn Husk Mattresses, from 4 to 25 dollars each; with a very large stock of Bedsteads, of Mahogany, Oak, Walnut, &c., of different styles and prices, from 3 to 40 dollars each; a very large assortment of Marble and Wood Top Centre Tables, Looking Glasses, Eight-Day and Thirty-Hour Clocks, Self-rocking Cradles; an extensive assortment of Iron Bedsteads, Hat Stands, Swinging Cots, Marble Top Saloon Tables, Corner and Portable Washstands and Towel Racks. The above will be found one of the largest and best assorted stocks of Furniture ever on view in this city, and as it has been got up for Cash during the winter, will be sold at least 10 per cent below anything in the city.

Please call and examine the Goods and Prices, which will convince all of the fact that to save money is to BUY your FURNITURE at O. M'GARVEY'S, 344 Notre Dame Street,

where all Goods sold are warranted to be what they are represented; if not, they can be returned three months after the date of sale, and the money will be refunded. All Goods carefully packed, and delivered on board the cars or boats, or at the residence of parties inside of the Toll Gates free of charge.—Also, constantly on hand, Solid Mahogany Veneers, Varnish, Curled Hair, and other Goods suitable to the Trade, for Cash or in exchange for First Class Furniture.
Cane and Wood Seat Chairs furnished to the Trade, Finished or Unfinished, as may be required.
OWEN M'GARVEY,
Wholesale and Retail Furniture Warehouse, No. 244 Notre Dame Street, near the French Square, Montreal.
TWO good CABINETMAKERS and ONE CHAIR-MAKER WANTED.
April 26.

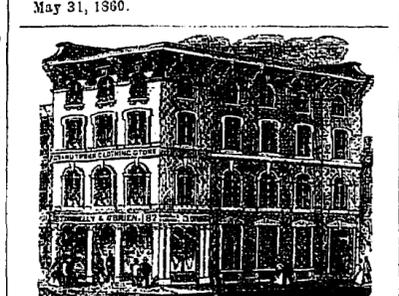
GRAND TRUNK RAILWAY.
ALTERATION OF TRAINS.
ON and after MONDAY next, OCTOBER 15th, TRAINS will run as follows:
EASTERN TRAINS.
For Richmond, Quebec and Intermediate Stations, at..... 8.30 A.M.
For Portland and Boston (stopping overnight at Island Pond) at..... 5.00 P.M.
Night Train for Quebec, (mixed from Richmond,) at..... 5.00 P.M.
On the above date the Through Train to Portland, and the Express Train to Quebec will be discontinued, as also the 11.00 A. M. Excursion Train through the Victoria Bridge.
WESTERN TRAINS.
Two Through Trains between Montreal and Detroit daily.
Day Mail, for Toronto, London, Sarnia, and Detroit, at..... 9.00 A.M.
Mixed Train, for Kingston and all Way Stations, at..... 4.30 P.M.
Night Express Train, (with Sleeping Cars attached) for Toronto, Detroit, &c., at..... 9.00 P.M.
These Trains connect at Detroit Junction with the Trains of the Michigan Central, Michigan Southern, and Detroit and Milwaukee Railroads at all points West.
W. SHANLY, General Manager.
Montreal, Oct 12, 1860.

THOMAS WALKER & CO., Wholesale and Retail WINE, SPIRIT, ALE, PORTER AND CIDER MERCHANTS, 26 St. Francois Xavier Street, Montreal, BEG to inform their friends and the public generally, that they have just received a well selected Stock of Liqueurs, and have made arrangement to deliver by Express vans, all Goods ordered at their Stores, free of expense.
TERMS CASH.
All Casks, Jars and Bottles, to be paid for or exchanged on delivery.

PRICES.
WINES.
Per gal. dozen. bottle.
PORT—Finest Old Crusted..... 48s 4d 0d
Very Fine..... 12s 6d 30s 2s 6d
SHERRY—Finest Pale or Golden 17s 6d 42s 3s 6d
Good..... 12s 6d 30s 2s 6d
MADEIRA—Fine Old..... 15s 0d 36s 2s 6d
CHAMPAGNE—Moet's Imperial, Other Brands, 90s 7s 6d
CLARET—Chateau Lafite and St. Julien,..... 12s 6d 24s 2s 6d

SPRITS.
BRANDIES—Martell's & Hennessy's, 1848..... 60s 5s 0d
Ouard's, Planats, &c. &c. 15s 0d 26s 3s 0d
GIN—Best London Old Tom..... 12s 6d 30s 2s 6d
DeKuyper's Hollands..... 6s 3d 15s 1s 3d
WHISKEY—Thia's & Ramsay's Scotch..... 8s 4d 7s 2s 0d
Thia's & Jameson's Irish..... 8s 4d 7s 2s 0d
Old Rye and Genuine Upper Canada, 4s 0d 10s 1s 0d

ALES AND PORTERS. quarts. pints.
ALE—Bass & Co.'s and Allsop's E. I. Pale..... 17s 0d 8s 9d
Montreal, Lachine, Quebec, Kingston, &c., old in bottle..... 4s 0d 2s 6d
PORTER—Truman & Co.'s and Guinness & Co.'s..... 15s 0d 7s 6d
Montreal and Lachine..... 5s 0d 3s 0d
CIDER—Penner's and Devonshire..... 12s 6d 7s 6d
All Liqueurs guaranteed genuine and direct importations.
Depot for Genuine Upper Canada Rye and Toddy Whiskey.
May 31, 1860.



SPRING AND SUMMER. 1860.
Grand Trunk Clothing Store, 87 M'GILL & 27 RECOLLET STREETS.

THE Proprietors of the above Establishment beg to notify their patrons and the public generally, that their SPRING assortment consists of Cloths, Doekings, Cassimeres, Tweeds, Vestings, underclothing, with a beautiful selection of Shirts, Collars, Scarfs, Ties, &c., have now arrived.
We also beg to draw the attention of the public to our Stock of SUPERIOR

READY-MADE CLOTHING, which consists of the largest assortment, most fashionable styles, best assorted, and cheapest in the City.
In consequence of our extensive business, and great facilities for getting bargains, we are enabled this season to offer Goods much lower than any House in our line.
DONNELLY & O'BRIEN.
Montreal, April 19, 1860.

GROCERIES, SUGAR, & C., FOR SALE, At 43 Notre Dame Street, Montreal.

TEAS (GREEN)
GUNPOWDER, very fine.
YOUNG HYSON, best quality.
IMPERIAL.
TWANKEY, extra fine.
BLACK TEAS.
SOUGHONG (Breakfast) fine Flavor.
CONGOU.
OOLONG.
SUGARS.
LOAF.
DRY CRUSHED.
MUSCOVADA Sugar, very light.
COFFEE, &c.

JAVA, best Green and Roasted
LAGUIARIE, do. do.
FLOUR, very fine.
OATMEAL, pure.
RICE.
INDIAN MEAL.
B. W. FLOUR.
DRIED APPLES.
CHEESE, American (equal to English.)
WINES—Port, Sherry, and Madeira.
BRANDY—London Pale, in cases, very fine; Martel, in hdds. 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.; Oorn Brooms, Corn Dusters; Bed Cord, Cloth Lines, Shoe Thread, Garden Lines, Candles, Lemon Peel, Orange and Citron do.; Sweet Oil, in quarts and pints.
STAROH—Glenfield, Rice and Satined, fair.
BRUSHES—Scrubbers and Stove Brushes; Cloth and Shoe Brushes.
SPICES, &c.,—Figs, Prunes; Spices, whole and ground; Cinnamon, Cloves, Mace, Nutmegs, White Pepper, Black Pepper, Allspice, Cayenne Pepper, Macaronis, Vermicelli, Indigo, Button Blue, Sego, Arrowroot, Sperm Candles, Tallow do.; fine Table Salt; fine Salt in Bag; Coarse do.; Salt Petre; Sardines, in Tins; Table Oil Fish, Dry; do., do., Wet; Cream Tartar; Baking Soda; do., in Packages; Alum, Coppers, 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 1860.

THOMAS M'KENNA, PRACTICAL PLUMBER AND GAS FITTER, No. 52, SAINT PETER STREET, (Between Notre Dame and St. James Streets,) MONTREAL.

BATH TUBS, HYDRANTS, WATER CLOSETS, FORCE AND LIFT PUMPS, &c., Constantly on hand, and fitted up in the best manner. Jobbing Punctually attended to.
September 15, 1859.

FRANKLIN HOUSE, (Corner of King and William Streets,) MONTREAL, IS NOW OPEN.

And under the MANAGEMENT OF JOHN RYAN Mr. Ryan would say to the Friends of this very popular House, that it has been NEWLY FURNISHED not only in part, but throughout; and that he intends to conduct it as a FIRST-CLASS HOTEL; yet prices for transient guests, as well as regular Boarders, will be unchanged.
Parties requiring Board, with Rooms, would find it to their advantage to try the Franklin.

D. O'GORMON, BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, C. W. Skiffs made to Order. Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the Province.
Kingston, June 3, 1858.
N. B.—Letters directed to me must be post-paid. No person is authorized to take orders on my account.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy the 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; and you will apply it on a linen rag when going to bed.
For Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days.
For Salt Rheum, rub it well in as often as convenient.
For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor.
For Scabs: these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in.
For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.
This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to.
Price, 2s 6d per Box.
Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass.
For Sale by every Druggist in the United States and British Provinces.
Mr. Kennedy takes great pleasure in presenting the 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 SHORB, Superior of St. Vincents Asylum.

ANOTHER.
Dear Sir—We have much pleasure in informing you of the benefits received by the little orphan 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.