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TESTIS IN COELO FIDELIS

The True Witness,

CATHOLIC CHRONICLE.

ELLEN; OR, THE ORCHARD-MAN'S DAUGHTER.

(From the Lamp.)

It would be difficult now to point out the exact site of a cottage which stood some thirty or forty years since on the Middle Glamour road, one of the beautiful suburbs of Cork. As it was not the birthplace of any hero, author, murderer, or other celebrity, according to the usual sense of the word, it was quietly blotted out one day from the landscape, possibly that it may not interfere with some one of the many "terraces," "squares," or "places," which have since come into being. Enough to say that the cottage once existed, and, at the time that we take up the history of its inmates, a little green plot stood before it, inclosed by a low wall which separated it from the road. The cottage contained three rooms—a kitchen, or general room, on one side as you entered, with a bed-room opening into it, and an apartment on the other side of the little hall.—You would scarcely think it could be tenanted, there were so little signs of life about it on this evening that we introduce you to it, reader. The kitchen looked very cold and dreary, the only article of furniture being a form. Singularly white it was. The hearth had no fire, and though it was May, you missed it. A peep into the room on your left showed two straw pallets, with very scanty covering, and on the low window-seat were ranged three small mugs, half full of very blueish-looking milk, and a brown half-penny loaf attached to each. This, you would conclude, must be supper for little children, tho' you heard no young glad voices in the silent cottage. But come to the room above the kitchen, and let us see and listen. There is a small, but clear coal fire in the hearth, and a bright tin saucepan near, and a small table by the bed with a covered basin on it, and several labelled phials of various sizes, some empty and some half so. These carry your eyes to the bed, but you must look sharp, or you will not distinguish in the dusky light the pale, attenuated face of a man, more etherially white than the well-bleached sheets in which he is sleeping. A woman's figure filled the window recess, as she sat inside a shawl which she had hung over it, to exclude the setting sun and now rising "young May moon" from the face of her sleeping husband.

'Well, well! Will ye ever have done with it?' said Mrs. Noonan, as she rose for the hundredth time that evening to see if the last batch of noisy revellers on the road had awakened the sick man.

It was May Sunday, and, haplessly, not the era of temperance, and most of the home-returning Mayers were fearfully noisy; but the sick man slept on soundly, sounder than he had done for months before, though Mrs. Noonan had to come very close to the bedside to assure herself, his breathing was so low and weak.—Once, as she went back to the window, she noticed the cat with her face mooping to the wall. 'Oh! Puss, puss, what makes you do that?—What makes you do that? But I know it—I know it: God's will be done,' she said, while she stuffed her apron into her mouth to stifle her choking sobs. A very sorrowful May Sunday evening was this to Mrs. Noonan, the most miserable which she had known in her life, and memory was busy contrasting some very happy ones she had spent with this long lonesome evening. It happened that she had more leisure than usual to think, and it would have been happier for her if the most laborious occupation engaged her. There was a feeling of restlessness upon her that made her wearied frame impatient of the rest it needed; she would rather have done anything than sit and gaze out on the gay passers-by, but she could not do otherwise; she could not leave the room, lest her sick husband should awake, and she watched the return of her little children, fearful lest their cautious coming might awaken the sleeper. Oh, many a sigh, low and suppressed, stirred the poor woman's heart, as she saw sober, happy-looking families returning from their pleasuring. It made her think sadly of other days; but it is equally true that, as she saw the drunkard pass, and heard the brawler and the blasphemer, she gave grateful thanks to God that it was sorrow and poverty that was on her, and not sin.

But the long bright evening came to a close at last, and Mrs. Noonan saw her little boy and girls returning in, and she went out to meet them.

'Mammy, mammy, I have got news for you. Guess what I have for you,' said the boy, returning to his mother with a very bright face.

'Ah! Willie, dear, go easy,' said his mother. 'There was little in the words, but they were said in such a tone; it was not the peevishness of ill-temper, but of sorrow.

'What ails you, mother; is father worse?' said the boy. And his face and voice changed in a second.

'He has been sleeping all the while you have been gone, and you see I was a bit lonesome, Willie; but take you suppers now, and go to

bed at once like good children,' said the mother, averting her eyes from her boy's sad, searching look, and burying from the room.

'Won't you take it, mother?' said William, following her with a fine orange which he had rolled up in his bib; he tried to say I brought it to father, but the words died on the quivering lips. His mother held out her hand silently for it, and left the room; she did not ask where he had got it, or anything, though she knew the children had no money to spend.

William thought his orange would have been a joyful surprise—he knew the many shifts his mother had made from time to time, to procure them for his sick father—and they had grown so dear, and scarce, that he had not had one for some days. Great was his joy, therefore, when an old invalid lady in a sick chair, met him in his walk, and noticing the neat, well-behaved children, gave him a fine orange. He thought he would never be home soon enough with it to his father; but now, how little glad his mother looked, and how scared-like. He felt, too, that there was something coming, and a shadow fell by the bright sunbeam which had shone for him. Life's hours are full of such.

The children ate their supper—it was not a merry one—it was somewhat better than they were used to have of late, but May Sunday always brought a feast; yet it was not missing it that made the little trio so grave and subdued.

Willie was the eldest, and guessed the most, and worst; but they all felt that their mother was in trouble. Right glad was William of the dusk, that he might snatch the tears from his eyes, or even let them fall into the milk he was drinking, rather than have them seen by his little sisters, who would cry out terribly if they saw him weeping. It was his first lesson, poor child, in self control.

He heard his little sisters prayers.

'Mammy did not kiss me to-night,' pouted one of the little girls.

'Never mind, you'll get two to-morrow, Sally,' said her brother; and he went to bed, and wept himself to sleep.

Meanwhile, Mrs. Noonan peeled and prepared the orange; luckily, it was very sweet, for she had only a small share of sugar. Having placed it on the table, and her husband still sleeping, she could not, as usual, sit quietly beside him; she would have given much to have been able to fill the empty kitchen with her cries, or to rush out of the house, and cry aloud; but she must not do either, she must command herself, and pray to God to give her strength.—Having walked on the tip-toe from his room to the kitchen for upwards of two hours, she at length heard her husband feebly call her name. She was at his side in a moment, with a cheerful face, and wiping the cold sweat from his brow.

'The drink, Nelly, the drink,' said he.

'Here, suck that, astore, while I am warming it,' said she. And piece after piece he eagerly devoured. It was very grateful to his poor parched lips.

'Oh, my! oh, my! what a wretch I am; and to enjoy it so much. How can you stand it, Nelly? But 'tis easy to see by you that you are starving yourself for me; 'tis well I'm going, before I sent you before me,' said the sick man, with a deep sigh.

'Wish, now, astore, and don't take on so,' said his wife; 'twas never a farthing out of my pocket that bought it. Willie was out walking, and brought it in; some one gave it to him, I suppose.'

'And he brought it to his father, God bless my poor child,' said he; and he ate it with more satisfaction than before. 'Where are the children? Give them their supper,' he continued.

'They have had it, and are in bed these two hours. You have had a fine sleep of it, astore.'

'I'm sorry you put them to bed to-night, till I saw them. I wonder are they asleep yet, Nelly?'

'I'll be bound they are, Charley. What would keep them awake?' said Nelly, trying to preserve a cheerful, careless voice.

Her husband was silent for a few minutes, and Nelly's anxious eye saw he looked disquieted.

'Tis easy waken up for a minute, astore, and I'll be bound they'll be proud to come.'

'Tis hard to rouse the creatures, but see, Nelly, if you could slip 'em out of bed to me without awaking 'em; I'd like to give 'em a kiss.'

'To be sure, and why not?' said Nelly.

'Twould just be a comfort to me; but you're bothered from me, my poor woman.'

'How bad I am, indeed,' said Nelly, turning a look on him that said, 'What is it you could ask me to do now that I'd think you'd be a trouble?'

A choking, dry sob escaped as she passed through the kitchen and sought the room where the little ones slept. One and another she brought to the father's bedside in her arms, and he kissed and blessed them without breaking their deep, child's slumber. Willie was left for

last, but he woke up when his mother came, and she had fain to put on his clothes and bring him to his father. Willie thought he had not looked so well or spoken so light for a long time. 'He'll get well, and I need not have been crying,' thought he; and he began prattling merrily to his father, telling him all about the orange, and he almost crowed with joy when his father told him what good it did him and how glad he was to get it. But this talk was agony to the poor mother; she could not stay in the room, but went and sat on the door step, and wept bitterly.

'There was moonlight, and music on the lee.—But what had her heart to do with either that night? Heaven sent her breast its best relief—those plenteous tears. When Willie and his father were alone, the latter, after a while, bade him kneel down and blessed him fervently. This had been his father's custom of late, and Willie received it as usual; but when his father repeated over and over to him, with solemn earnestness, to be a good, dutiful son to his mother, and never to do anything to fret her, then the shadow fell again upon the poor child's heart.

'Sure I'm very fond of mother. Why do you talk that way, father?' said Willie, putting his hand softly on his father's cheek.

'Because I would have you never forget it, Willie. God has given you a good mother, the best of mothers! and if He was giving you blessings for ever, He could not give you a greater one than that; for she will teach you to love Him and keep His commandments, and you must not bring the curse of God on you by being ungrateful to Him, and breaking your poor mother's heart by being an undutiful child. So don't forget, my child, what your father says to you to-night.'

'That I won't father; but, sure if I do, you'll put me in mind, won't you, father?'

And Willie sent a sad, inquisitive look into his father's eyes. A slight convulsion passed over his father's face as he turned it from him. After a moment he said, in a broken voice—

'Yes, my child, you will always have a father—a better father than me, to remind you of your duty, if you hearken, as I hope, my child, you will, to His voice.'

'He's going to die. Surely that's God he means; that's the Father mother tells us will never leave us if we are good. Oh, if I could have the two, thought the little boy in his darkened heart.

The father saw in his pale cheeks and scared looks that he had awakened his fears, and he could not bear to meet his little wistful eyes again; so, without looking at him, he pressed one long, fervent kiss on his little quivering lips, and bade him find his mother and have her put him to bed.

In a spiritual sense Mrs. Noonan had happily little cause for anxiety about her dying husband. He had been addicted to no vice since their marriage, had been habitually attentive to his religious duties, and that afternoon had received the last rites of his church from the good priest who had constantly visited him during his long illness, imparting those consolations which the dying Catholic never seeks in vain; nor was his ministrations only confined to spiritual things, for frequently he had given pecuniary aid when Mrs. Noonan's necessities had become pressing. And alas, she was only one of the many claimants on his scanty purse, which was never closed to an appeal of charity, save only when, which, unfortunately, was often the case, it contained naught to bestow.

People generally attach little weight to a child's grief, it is so evanescent, and accompanied by the memories and retrospections which embitter the sorrows of more matured years;—but if a child's grief wants those characteristics, it wants, too, the hopeful calculations of a heart not entirely broken—the consolations of one even broken, but yet whole in faith and resignation. The young heart yet unskilled to read the mysteries of a Providence which wounds to cure, lies for the time being crushed and closed without a struggle.

Not all his mother's soothing words could comfort Willie that night. She could not promise him that his father would not die, that he'd kiss him on the morrow; and it was in vain that she told him of the beautiful place he was going to. He was going from him, and he would not be comforted. It was the first memorable May Sunday that Willie knew, and he never forgot it, nor the promise he made his dying father.

Meanwhile, Mr. Noonan had to leave her poor suffering child, and to return to her husband. It was an additional drop in her bitter cup to leave the feeling, sorrowful boy, in that dark dismal room, with the shadow of death upon it. She had not even a candle to leave burning for him; the piece of rush light she had would scarcely take her through the night; and what a dismal one was before her, though the summer moon made a perfect illumination about the cottage. But there was no help for it—one dearer wanted her, and she must go.

'Put out the light, Nelly—you'll want it by and by—and sit down near me,' said Charles Noonan; and he took his wife's hand in his own so cold and clammy. 'I'm thinking what a nice May Sunday you've had of it, and I never thought of it all day till now; but sick people never think of anything but themselves, Nelly,' said he.

'You aren't like them so, astore. 'Tis too much you frets and thinks—more than's good for you. Don't be worrying yourself, astore, don't; but thank God for His goodness,' said Nelly.—'If you were to see,' she continued, 'Peggy Coghlan dragging home her drunken husband to-night, with his cut head; and if you see Kitty Fleming following her son, and he taken to Bridewell by the police, for stabbing his father-in-law in a drunken fit; and if you see Nelly Casey with her face bleeding from her husband's abuse, you'd say I was a happy woman compared to them this night.'

'See, Nelly,' said Charles Noonan, 'if I don't think you'd rather have me and the blows than be putting me into the coffin, for all.'

'Wish, God help us,' said Nelly. 'If I think I ought not, Charley. God forgive me my sins. Why should I put my trouble in the comparison of His being offended.'

'Never mind, my foolish talk, Nelly. If I was like Ned Casey, 'tis glad enough you'd be to be rid of me; but, thanks be to my God, I am not. And I might have been, Nelly, if you had married me when I first wanted you. I often thought, since I lay down here, that it would have been different with me, perhaps.—When you told me that if I was satisfied not to go next or near a public house for two years, that you'd marry me at the end of that time, I thought 'twas a hard bargain. And you looked, too, as if you'd find it easy enough to say goodbye to me if I broke through my promise; and it often went hard enough with me to avoid temptation. But it was the saving of me, thanks be to God, that gave me the grace to keep it, and gave me a wife that never cost me a sorrowful hour, and that I can leave my little children to you with an easy mind. Oh, Nelly, I'd be a very ungrateful sinner if I was not satisfied with the will of my God, who died himself to open heaven for me; and gave me a wife who was the good help to carry me there. Don't take on so, astore, but thank God for taking me before I kilt you entirely.'

'Oh, Charley, Charley,' said the poor wife; and she squeezed his hand as if she would not part with him.

With an effort he raised her hand to his cold lips, and pressed a convulsive kiss up it.

'I'm dying, Nelly,' he said. 'Give me the crucifix, and say a prayer for me.'

The fear of distracting his thoughts, or disturbing his dying moments, acting like a spell on Nelly. She placed the glorious symbol of salvation in his hand with a calmness which a more selfish nature could not assume at such a time, and sank down beside him; and, after a few moments of simple but heart-breathed prayer, in which the dying man fervently joined, he leaned his head towards her, and she wrapped her arms round him, and he died even as an infant might. It was now about midnight, and so closed that May Sunday for Nelly.

(To be continued.)

PROTESTANT CHARITY.

(From the New York Metropolitan Record.)

The investigation of the case of kidnapping, perpetrated by the insolent, but omnipresent proselytizers of New York, on the person of the boy William McVey, before Justice Connelly, at the Essex Market Police Court, which is reported in the Record to-day, with the case of the Laffin children, whom it is attempted to tear from the arms of an honest and faithful Catholic grandfather, now pending for adjudication before the Brooklyn Judges, and the descriptions we have of the scenes which are witnessed almost daily in the Tombs when afflicted Irish parents are told that their children, missed from home for a day or two, have been kept under restraint during the interval in some Protestant "asylum," and are now en route for "the West," assure us that the questions: whether the unity of hard-working Catholic families can be violated with impunity under shadow of law; whether Catholic parents are to have the control and direction of their own children, or whether that control is to be surrendered to hireling and official fanatics; whether a boy of eight or nine years of age has any right of liberty; whether an arbitrary transportation and exile of the juvenile citizens of any one state can be made for the material benefit, or contending congregational glory of any other state; in fine—whether the Catholic Religion is really free and domiciled of our brethren are their "castles" in the eye of the law, have been put to a direct issue, and most soon be settled one way or the other; in behalf of liberty of conscience, parental guardianship and individual rights, or on the side of

fanatic oppression, intrusion, dictation, and a most degrading tyranny exercised for lucre and gain in the name of perverted forms of religion.

The fact is, the humble Catholics of New York, Brooklyn, Jersey City, and our other suburban settlements, have endured—for they have never in reality countenanced—the annoying visitations of Protestant "Colporteurs," "Tract Distributors," "Bible Society" agents, both male and female, "Scripture Readers," "Children's Aid" agents, "Truant Law" officers, and such like, who fatten and fester around the conventicles and printing-houses of the diversified creeds which flourish in our midst, just long enough. Although we are well aware that the faith of the poorer Catholic from Ireland, when professed in New York, is often assailed from the counting-room of his millonaire employer, from the desk of the grasping landlord of the stinking tenement house, from the coal yard and flour bin of those who would themselves at any moment exchange their speckled form of faith for a "mess of pottage," from the boulevard of the fashionable lady who gives out washing to his wife, and the parlor of the belle who patronizes his daughter with her sewing and a consumption, still we could never understand why the "Tract" employees of these people should be permitted an entrance into his little room, or rooms, where they go with the avowed intention of assaulting the religion of his dead ancestors, introducing dissension into his household, or singling out one or more of his children, baptized for Heaven by the Church, as the civil slave of some winning pariahse away out on the prairies of Illinois, the sandy fields of Wisconsin, or the lofty valleys of Vermont, there to remain during life, lost to religion, family name and heritage, and the associations of home and childhood.

A quiet, independent, yet firm denial of admission to Catholic apartments of the emissaries referred to and enumerated in part above, is the only first and efficient means of arresting their progress and neutralizing their efforts. It is absolutely necessary that this should be commenced and persevered in, for never before did New York so swarm with proselytizers to such an extent as at this moment. Within the past week a gentleman, a friend of ours, counted as many as ten females employed for such work, congregated at a point at one of the leading avenues of the west side, and saw them, after deliberation, separated and take different routes for the assault of our religion, and the destruction, as far as possible, of the family happiness of the poorer Catholics residing far up the town and on the bank of the Hudson River.—What amount of evil they were enabled to accomplish during the day will never be known in this world. Doubtless it was considerable, for, as in Ireland they had their gain in seasons of want; but we cannot help thinking that it would be much abridged were they in a decided, but inoffensive tone refused an entrance to the different apartments inhabited by Catholics, at which they called.

This proposition is thrown out merely as a general remedy, effectual by application, and universal. We regret to say that it is not so easy to point to a cure for the injuries which have been; and are being, accomplished in our midst by the working of the statutory enactment denominated the "Truant Law" of New York. Under this measure Catholic children are not safe from the kidnappers when permitted to go on the highways for air and exercise, or sent by their parents on an ordinary errand. As we have already stated, a woman or man, well dressed and of winning address, will entice the young one to the distance of a few blocks from the residence of its parents, then pounce upon it, carry it before a police magistrate, charge it as a "truant" child of vagrant parents, imprison it for a day or two in a legalized asylum, and subsequently enrol it for banishment to the West, amongst a numerous batch of little ones equally unfortunate. Who can portray the distraction and agony which dotting mothers and fond fathers endure under such circumstance? After a vain search in their own immediate neighborhood for some days, and a few sleepless nights, they learn, perhaps at the Tombs, that their child has been taken from them, most likely for ever, and sent out to the West.

It is to be lamented that some of the men serving in our present city police force—influenced either by party prejudice and an anti-Irish feeling, religious bigotry, or a hope of promotion by means of sycophant subserviency—lend themselves readily to the aid of the proselytizers by an actual intimidation of the woe-stricken and baffled parents, and a facile swearing to all the documents necessary for the retention of the child or children. As an instance, we may say that it has been known that when an Irish father had actually found out and identified his young one in the Tombs, and proved his ability and desire to support it, the "Truant Law" has been interpreted so as to classify himself as a "vagrant" parent, a ready policeman calling Heaven to

witness that he was an "habitual drunkard," because he had seen him taking an occasional glass of beer in a grocery-store on his (the constable's) beat. Thus, despite his protestations, was the father separated from his child, and the child taken away from both father and mother.

Some persons may exclaim—"Can such a state of things exist in New York?" To such we reply, it does exist, and in forms much more revolting than any now described. The "Farnham Reformatory," gipsy turncoats, Protestant school nets, and "super" and "Revival" immoralities which have at times disgraced, and for a moment demoralized, certain districts of Ireland, are not to be compared in enormity with the clearly-defined, persistent, and non-relaxing system of Protestant, or infidel, proselytism pursued in New York. The holy influence of the Church soon brought the home perversion again to an enjoyment of the grace of Her Sacraments, and prostrate before the altar he had given and repenting of his sin. Here the case of the kidnapped child is quite different, for it is removed from sight of the Priests of the Church placed hundreds and thousands of miles away from their ministrations, held by cruel bond to the service of Protestant masters, and—when all its beautiful recollections of youth are obliterated—expected, as a natural consequence, to aid by marriage in building up an alien church—the main cause of the first exile of his unknown or unremembered, Catholic progenitors from Ireland.

This question of the future marriage of Catholic adults, transported to the West from New York during their minority, necessarily induces the contemplation of the subject in a very fearful aspect. It has been strongly objected, by some of our philanthropists, that the separation of the young members of slave families, by arbitrary sale, at the South may have eventuated in the subsequent marriage of a brother and sister; the one the property of one planter and the other that of his neighbor, or both falling to the ownership of one master in after years, and having no means of knowing or recognizing their consanguinity. This may have occurred at the South, but we incline to think, only very seldom; as each purchaser knows the real name, age, place of birth, and so forth, of his newly acquired property, and the negroes are mostly sold at any age when they have learned and are able to recollect all about their parentage and brothers, or sisters.

PASTORAL OF HIS GRACE THE MOST REV. DR. CULLEN, ARCHBISHOP OF DUBLIN.

TO THE CLERGY AND LAITY OF THE ARCHDIOCESE OF DUBLIN.

We cannot allow the Festival of Saint Patrick to pass by without rejoicing with you in spirit, conveying to you salutary lessons of instruction, and exciting you to thankfulness and gratitude for the ineffable blessings conferred on us by the preaching of our patron and apostle, to whom we owe the glorious privilege of being members of the Holy Catholic Church, and of participating in all her triumphs, her glories, and her sufferings. Precious, indeed, dearly beloved brethren, are the treasures of heaven with which his labours enriched our land—rich and invaluable the inheritance—and bright and splendid the diadem to which, through his ministry, we have become heirs. Living as we are at a period when these privileges are despised, when the powers of darkness appear to have a momentary triumph over light and truth, when our holy Pontiff, Pius IX., Christ's vicar on earth, is abandoned to the perfidy of hypocritical friends and designing enemies, is it not apostle, pass in review the glories and triumphs of our faith, in order to excite our courage in the hour of suffering and trial; and is it not meet to consider the wonderful economy of God in the administration of His Church, an economy which though allowing her to be violently persecuted and afflicted, always brings her glorious and triumphant out of every danger? Our fathers had, for ages, been sitting in darkness and the shades of death, devoted to superstition and idolatry, and bound in the cruel slavery of sin. But when St. Patrick landed on our shores, the first dawn of the sun of justice appeared, the harbinger of the smiles of heaven and of the mercies of the Lord, and angelic strains soon resounded through the land, proclaiming "Glory to God, and peace to men of good will." The preaching and the incessant prayers of Saint Patrick drew down the fertilizing dews of heaven on our isle, and that which was a barren desert, soon bloomed as the garden of God.—When we contemplate the blessed fruits of his sacred ministry, must we not exult with the prophet,—"How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace" (Is. li. 1). Nor were these blessings of a transitory character; though more than fourteen hundred years have passed away since our Apostle achieved his triumph over the powers of darkness, and illumined our country with the full radiance of heavenly light; yet, the effects of his preaching still remain, the faith which he planted still flourishes, and we continue to enjoy the happiness of being children of the one Catholic Church, to which he belonged. Oh! ought we not to be most thankful to the Giver of all good gifts that we are not tossed about by every wind of doctrine like those who seek, by their own reasonings, to fashion to themselves individual creeds; and it is not a glorious privilege that our faith is the faith "once delivered to the saints," which, pure and unaltered as it was delivered by the Divine Redeemer, has ever been preserved in the Catholic Church. Science and letters, the arts and improvements of civilised life have had their progress and decay, but our faith, founded on heavenly truth, is always the same, unchanged by the lapse of ages and the vicissitudes of temporal affairs, for the Lord has said, "The heavens and the earth shall pass, but my words shall not pass" (Matt. xxiv. 35). Yes, the faith preached by Saint Patrick so many centuries ago, is the very same which we now profess.

After dwelling at length on the persecutions which the Church has suffered at the hands of tyrants and heresarchs in every age, his Lordship continues:—

It is not necessary to describe the cruel code which the enemies of faith devised to destroy in our island the very germs of faith, nor to recall to your minds the scenes which were perpetuated round the Cross in Wexford, in the Cathedral of Cashel, in the towers of Drogheda and Limerick, and the countless massacres which, through the length and breadth of the land, marked the cause of the great champions of mercy and error. The ivy-clad ruin, to be met with in every district, yet attest the spirit with which they were animated, and which might could satisfy the desecration of the shrines of religion, the destruction of our churches, the pillage of her monasteries, and the massacre of their inmates. Even their deeds of peace were those of relentless persecution against such as refused to renounce the faith of their fathers; and at one time we find several thousand Irish Catholics forced away to the West India Islands, and to be as deliberately sacrificed by disease

as their brethren had been immolated by the sword. How did religion then sit desolate by the way side! how were our ministers obliged to fly for safety! But still the faith of our island did not grow weak, and each silent cave became a sanctuary, and each mountain top an altar on which was offered the sacrifice of praise; and how many shepherds, too, then gave their lives for their flocks, and rivaling the heroism of the first martyrs, rendered glory to Heaven, and struck terror into hell, sealing their teaching with their blood. In the year 1680, two distinguished archbishops of Armagh and Dublin were lying bound in the same chains in Dublin Castle. The one, the venerable Dr. Talbot, broken down by sufferings and sickness, rendered his soul to God in prison; the other, the heroic Dr. Plunket, torn from his country and his friends, denied the means of self-defence, shed his blood in the metropolis of England in confirmation of the faith inherited from St. Patrick, his predecessor in the See of Armagh, and martyred at the tomb of the Apostles in the Eternal City, where he received his education, and where he was inspired with that fortitude which prepared him to be a martyr in the cause of Christ. It is not necessary to mention innumerable other holy prelates who suffered poverty and exile, and all the miseries of this world, rather than renounce the religion of Jesus Christ, and who now, we may trust, standing before the throne of the Lamb, unite with St. Patrick in offering up the incense of their prayers for our Church and obtaining the continued protection of Heaven. But it is not to be omitted that for more than a century all the archbishops who governed the See of Dublin, died either in exile or in prison for their faith. Regarding the cruel laws which were devised to perpetuate these deeds of blood, this desolation of our suffering isle, they have been well described by a British statesman, "having had a vicious perfection, as being a complete system well arranged in all its parts—a machine of wise and elaborate contrivance, as well fitted for the destruction of a nation as ever proceeded from the perverted ingenuity of man," and which, had our Church relied for its support on earth or civil power, would long since have erased every trace of its existence from our land. Though it is an ungrateful task to occupy ourselves with the penal laws, we shall mention some of them; because when we are reproached with the poverty of our churches and our clergy, and with the misery and affliction of our people, when we are told that the riches and nobility of the country do not belong to us, we are necessarily compelled, in our own justification, to turn to the history of the past, and to show how the penal enactments of bygone days have stripped Catholics of their rights and possessions, and reduced them to their present afflicted state, transferring at the same time the riches and influence of the land into the hands of aliens in blood and in religion, who scoff at the poverty of our people, that had its origin in their misdeeds. To be a Catholic bishop was deemed a crime punishable by transportation, and to return from transportation was an act of high treason, and its punishment was, "to be hanged, embowelled alive, and quartered." To teach our holy faith was, moreover, deemed a crime, and to induce a Protestant to embrace the truth, was an act of treason against the law. Should a child of Catholic parents conform to the established religion, he might compel his father to surrender his estate to him.—(2 Geo. I.) Should the younger brother become a Protestant, he could deprive his elder brother of the legal right of primogeniture.—(1 Geo. II.) Not only was the property of Catholics confiscated, but each law concerning them seemed only to insure the impossibility of their emerging from poverty. If a Catholic purchased an estate, his Protestant neighbors were authorized to seize on it, and enjoy it without paying aught for it; and it was in like manner with other properties which it might happen to acquire or possess. If Catholics were at all allowed to live, it was only that they might be hewers of wood and drawers of water. They were debarred from every position in society; no Catholic could obtain any rank in the army unless he abjured his religion. The legislature and the bar were alike inaccessible to him. In a word, he was deprived of every civil right unless he consented, for the thirty pieces of silver, to renew the betrayal of his God. The education of Catholics was proscribed, and not only was it unlawful for them to keep schools at home, but it was, moreover, penal to send their children for instruction beyond the seas.—(2 Geo. I., 32 Geo. II.)

With reference to the efforts lately made to pervert the faith of the poor of Ireland, his Grace says:—

When we raise our voice against proselytizing and anti-Catholic schemes of education, I know that our enemies will say that the Catholic Church seeks to enslave the soul and to confine the mind, and that she is the enemy of the happiness and progress of the human race. But such charges are altogether devoid of foundation. The Catholic Church is not the enemy of education and science; on the contrary, literature and the fine arts, and everything that tends to improve the human mind, have ever flourished beneath the shade of her sanctuary. Even in those ages which are deemed the darkest in her history, who can describe all that she achieved for the promotion of education, by establishing the great seats and centres of learning throughout Italy, and Spain, and France, and Germany, and England.—Yes, even England owes her noblest institutions for learning to that faith which many of her children malign; and her noblest universities had won for themselves renown ere the so-called Reformation was heard of; and if the monuments raised by Catholic hands were now to be swept away, but few perhaps of her boasted seats of literature would remain. In Ireland, too, we may point with holy pride to the monuments of history, which show how brightly the lamp of science once shone throughout Ireland. The names of Lismore, Armagh, Enly, Ardagh, Bangor, Leighlin, and Clonard, are not less famous as schools of science than as sanctuaries of religion; and the venerable ruins of abbeys, monasteries, of churches, and ancient crosses which are scattered around us on every side, whilst they attest a worse than barbaric fury in those who destroyed them, proclaim, at the same time, the zeal of our country in the cultivation of learning and religion. But whilst our holy faith is ever the guardian of science, it will not allow us to be satisfied with a mere worldly education—a pagan education, such as would have been supplied by Greece or Rome; or they were as yet illumined by the rays of the Gospel of Truth. Many such godless schemes of education have been put forward during the past years, and are still vainly held out to us as a boon; such are the Queen's Colleges, reiterately condemned by the Holy See; and such too, are the Mixed Model Schools, and other like institutions, in which masters and pupils of different religions are congregated together, and all exposed to the fatal ravages of indifferency to every creed. But, beloved brethren, we must ever reject with indignation every educational scheme, no matter from what source it comes, unless it impart a truly Christian spirit, and preserve our youth from the baneful influence of heresy and indifference to religion. It would avail but little were our youth instructed in physical knowledge, made acquainted with the structure and habits of antediluvian or extinct races of animals, and taught to trace the history of bygone ages, unless at the same time, they were well grounded in the science of faith; for, from it alone proceeds the knowledge of God; from it buds forth every virtue; and it alone can form good children and good parents, good servants and good masters; in a word, good Christians true disciples of Christ, not denying by their deeds the holy profession of their lives. Yes, dear brethren, ever hold in mind that your children are not merely children of earth—they are also children of heaven, and of the holy Catholic Church. And hence you must watch with jealous care over the sacred inheritance which is destined for them; and you risk the salvation of your own souls should you expose to peril the eternal rights, the eternal hopes

purchased for your children through the merits of our Redeemer. Never was your zeal more necessary than at present, when a licentious press every day assails the holy Catholic Church, maligns the Apostolic See, and spreads the vilest calumnies against our holy religion. Unless your children be well educated, it is not to be apprehended that their faith may be shaken by the assaults of enemies whose arms they have not been prepared to encounter.

Of the present state of affairs in Italy his Grace says:—

Of late the spirit of evil seems to have vented all its wrath in the city of God, and the powers of darkness have directed all their assaults against the sacred authority of the Pope. You are all aware of the perfidy with which the King of Sardinia, in the time of peace, and without any declaration of war, has invaded and seized on almost all the ecclesiastical dominions, spreading devastation and death on his path, consecrating the property of the Church, and inflicting the greatest evils on society and religion. For the present this unholy warfare, encouraged and sympathized by the man who holds the destinies of France, as well as by the Machiavelian policy of some of the leading ministers of England, this anti-Papal revolution has been triumphant, and has reduced the Pope to the greatest straits. Indeed, we have to admit that our common Father, dearly beloved, and the father of the faithful, is now suffering the acutest privations, and is involved in the greatest difficulties. Infidelity, perfidy, treachery, ambition, have triumphed over him. We are told, it is true, that it is not the spiritual, but the temporal power of Rome that is assailed. The excommunicated leader of the Italian revolution, and his allies in England and France, whilst, bearing the Pope, profess that they do not pretend to interfere with the keys of Peter. Even the writers of the public press in England now affect a hypocritical respect for the Pope's spiritual power, and pretend that they have no intention to interfere with its existence, whilst they are leading an aiding hand in the destruction of his temporal authority. But who is there so simple as to be deceived by such hollow professions.

Whilst assailing the temporal rule of the Holy See, those perverse enemies of religion expect that with material Rome the whole fabric of the Church will totter, and that the powers of hell shall lead captive the Spouse of Christ. Knowing nothing but earthly interests and material power, if they succeed in reducing the Pope to poverty, and deprive the Apostolic See of its temporal rights, they imagine that the Catholic Church will be easily destroyed. But their hopes are vain and delusive. Let them open the history of the Church, and they shall see that never have the successors of Peter ruled with a more glorious and triumphant sway than when they were captives, or were compelled as exiles to seek refuge in foreign lands. Probably Rome will now be surrendered by its present pretended patron to Sardinian perfidy, but yet we may rest assured, that despite the designs of man, Rome will soon return to the inheritance of St. Peter. Many Pontiffs have been led away in ignominy from Rome, but as many have returned to it triumphant. From the days of the Emperor Frederick to times within the memory of us all the humiliations of the Pontiff were but the prelude of his victory, and only served as the earthly cloud from which the power and glory of God should shine forth in meridian splendor. Despite the ravages of time, the power of the world, the rage of hell, the malice of men, Rome yet remains, not in decay, but in the full freshness of life and youthful vigor, the sovereign queen of all our nobles' affections, the centre of unity and truth. The authority of the Pontiff did not cast its roots alone amidst the ruins of the imperial throne; they struck deep into the Catacombs of the early Church, and were watered with the blood of the princes of the apostles; and it grew into a mighty tree, and now shadowing their glorious tombs, it yields to its spiritual subjects from every land a place of sweet repose. The voice of ages proclaims that Rome partakes of the eternal endurance of the Church of Christ; and whilst time has unceasingly rolled on, condemning to oblivion, or branding with disgrace the names of proud princes and ambitious conquerors, bearing to destruction every work of man, Rome alone has remained unremoved; and each ruying sect, and each shifting scene of earth, as it was hurried on, has bowed to her in homage, and proclaimed her eternal. Oh! far be it from us, then, to feel alarmed at the storm which now threatens this rock of ages; often before have the foaming waves dashed against it in vain. No matter, then, how violent the storm may be, yet fear not, raise your minds to God, and when you have asked with the Royal Prophet, "Why have the nations raged, and the people devised strange things? Oh! let the divine assurance recur to your minds:—"He that dwelleth in the heavens shall laugh at them, and the Lord shall deride them." The same hand which once led forth the Church from the Catacombs and removed from Rome the seat of imperial sway to fix in it the Pontiff's throne, still guards the Eternal City; and the same Providence which guided and watched over a Leo and a Gregory in those ages which are past, is yet ever watching over our glorious Pontiff Pius; and free from all subordination to other States, and unbiased by instincts which the local interests of kings might elsewhere inspire, the words of the successor of St. Peter, emanating from Rome itself, will continue till the end of time to be the words of guidance, instruction, and rule, not to this or that nation, but to all the nations of the universe which are illumined by the saving doctrines of faith. The peace of our Lord Jesus Christ be with you all.

† PAUL CULLEN, Archbishop of Dublin.

IRISH INTELLIGENCE.

The Rev. M. Mooney, the beloved Spiritual Director of the Young Men's Society, Dunfermline, ever faithful to his word, has entered into preliminary arrangements for the building of the contemplated new hall for the Society. A large quantity of mountain granite stone is being drawn to the site, immediately in front of the new court-house. The building, when finished according to the plan exhibited by the Rev. M. Mooney to the members, will very much enhance the appearance of the street. Knowing the zeal with which the Rev. gentleman exerts himself to carry out anything he takes to hand for intellectual improvement, we may expect a speedy completion of the proposed undertaking.—*Cur. of News.*

The Admiralty have given a pension of £120 a year to the widow of Captain Boyd, instead of the usual pension of £90.

The Irish assizes, now in progress, afford practical evidence of the absence of serious crimes in the country, with two or three exceptions.

In a letter to the people of Ireland, dated February 11th, Dr. Cahill deprecates the break-up of the Yankee Union, and gives the following rational advice to his fellow-countrymen, which it is to be hoped they will follow:—"On this disastrous topic my counsel to you is very brief—namely, your wretched victims of misery in Ireland must not think of emigrating at present to America. I am now in New York; and from reliable sources of information, strengthened by my own observation, I believe I am under the mark when I say, that there are at least eighty thousand persons thrown out of employment here within the last six weeks. The same sad story is told everywhere, through all the unnumbered workshops of Massachusetts, where I have been for a month; and unless matters are adjusted, by at least friendly commercial relations between the North and the South, no one can foresee the terrific future, about to open on the laboring and artisan classes of the entire North. You will, therefore, remain at home till you shall have heard good news from me. Better bear the evils which you know than those you don't know."

THE DERRYMAGASH ORANGE OUTRAGE.—ANNALS, MONDAY EVENING.—The trial of the Orangemen for having, on the 12th July, 1860, unlawfully and riotously assembled, with several other persons, armed with guns and pistols, and fired at and wounded Thomas Murphy, Charles McCann, Catherine Down, Martha M'Huliff, and others, will, it is expected, be proceeded with to-morrow. The bills were sent up to the grand jury this morning, and about four o'clock they returned into court with a true bill against one of the prisoners, named Webb, for firing with intent to maim; and against several other prisoners, for being engaged in an unlawful procession at Long-plains and Derrymagash. The case will be opened the other bills when this despatch was closed. It is said that fifty witnesses will be examined for the prosecution, and the trial is likely to occupy the remainder of the week. The case will be opened by the Attorney General, and replied to by the Solicitor General. Mr. J. O. C.; Mr. McMahon, and Mr. Meade will defend the Orangemen. In the Crown Court, Baron Fitzgerald disposed of the following cases:—

Orange Procession.—Fourteen persons, men and boys, named Thomas Gordon, Jeremiah Neill, Henry Cochrane, James Smith, George Pusnett, Thomas Hoey, James Irwin, John Mathews, Thomas Evans, George Newell, E. Whitten, W. Johnson, and J. Mathews, were indicted for an unlawful assembly on the 12th July, 1860, at Droimart.

Sir Thomas Staples and Mr. Crawford presented for the crown. Messrs. Leech and Kaye defended the prisoners.

Sir T. Staples, in opening the case, said the offence charged against the prisoners was perfectly well known to the jury, and it was, therefore, unnecessary to dilate upon it. It was unfortunately the fact that in Armagh and other neighboring counties, notwithstanding the act of parliament—the lectures of several judges from time to time—the punishments inflicted, and the undertakings given that the offence would not be again committed—that assemblies of the kind charged here were of frequent occurrence. Processions were formed—sashes were worn—flags carried—music played, consisting of party tunes; and all this being a direct challenge to the other side, combats in many cases ensued, injury to life and limb took place, and general riot and disorder prevailed. In this particular instance no riot or bad consequences occurred, but the act of parliament was clearly violated, and the prisoners deserve punishment.

Constable A. Stenson was examined.—He identified several of the prisoners as being of a party of sixteen persons, who, on the 12th July, 1860, marched in procession, two and two, from Pandrigo to Droimart; they wore red sashes, carried two flags, one white the other red; several of the party had guns, and there was music from fife and drum; one of the tunes played being "The Boyne Water;" the party went into a field at Droimart, fired guns, broke up, reformed, and marched round the field, had a mock combat, and afterwards dispersed; saw nothing but peace, love, harmony; the field was a quarter of a mile from the road; no harm was done; some of the lads wore paper caps; there was one Roman Catholic of the field with the party; heard no complaints of annoyance; he did not interfere with the party while they were marching from Pandrigo to Droimart; did not hear any party tunes played while the prisoners were marching along the road.

Mr. Crawford.—The Roman Catholics that subscribed were publicans.

Constables Maguire and Brangan gave evidence much to the same effect as the previous witness, and identified several of the prisoners. One of the tunes played was "The Protestant Boys."

Mr. Leech, in his address to the jury for the prisoners, denounced the prosecution as being a most unjustifiable proceeding. There was not the smallest ground for supposing that the demonstration was a party one, or that it was intended to produce, or did produce, the slightest ill will or animosity amongst the Roman Catholic people. The demonstration, in truth, was intended only for the diversion of those engaged in it, and for the amusement of the lookers on. If the police apprehended any bad results, and none followed, they ought to have warned the prisoners, and prevented them assembling on the occasion in question. The sashes and flags were not symbols of any party; and, therefore, not within the act of parliament.

Mr. Kaye addressed the jury for the prisoner Cochrane.

His lordship, in charging the jury, expressed his dissent from the argument that it was the duty of the police to warn the prisoners from getting up a demonstration of the kind described. The act of parliament was direct and express on the subject of these party processions. The nature of its provisions was perfectly well known to all persons in the county of Armagh, and it was the duty of all the subjects of the Queen and all good citizens to obey. The case should not be considered by the jury solely in the aspect that no bad consequences follow. The act of parliament was passed because the most disastrous results had followed from party processions, and in this particular case the jury should say, upon the evidence, whether the demonstration was a party one, or intended to be such.

The jury, after a brief deliberation, found all the prisoners guilty, but recommended them to mercy on various grounds—the youth of some of them; the circumstances that they had no intention to disturb the public peace—and that it appeared similar demonstrations took place for several years past, for amusement only.

His lordship said it might be perfectly true that several of the younger prisoners had not engaged in this demonstration for the purpose of exciting ill-will and animosity between the Queen's Protestant and Roman Catholic subjects. It was perfectly certain, however, that every one, even the youngest, knew that such a procession was forbidden by law. He repeated that no argument in extenuation could be founded on the circumstances—that no evil consequences came of this business; it was because blood was spilled, lives lost, and fearful animosities excited that the legislature passed this stringent act—interfering, no doubt, with the liberty of the subject to some extent; but if the act was not attended to, still more stringent enactments would be passed, and the whole thing result in a scuffle between the executive and the people as to whether or not the law should be. It was utterly impossible that these party processions should be permitted; it was absolutely necessary that they should be put a stop to, and if parties did not choose to attend to the repeated warnings given by the past, they should suffer substantial punishment. His lordship sentenced Neill, Cochrane, Pusnett, Smith, and Hoey, each to four weeks' imprisonment, and to pay a fine of £1. The other prisoners were sentenced each to a fortnight's imprisonment, and to pay a fine of 10s.

Another Orange Procession.—William Clarke, William Cooper, Thomas Maxwell, John Smyth, Joseph Keenan, Robert Mitchell, David Smyth, John Stewart, Samuel Todd, Robert Lawson, William Robinson, Robert Armstrong, Samuel Kane, James McTeay, Walter A. Johnston, Wm. Leman, Jas. McMahon, and Francis Cooper, were indicted for an unlawful assembly with emblems, music, &c., on the 12th July, at Droimart.

Sir Thomas Staples and W. Camford appeared to prosecute for the crown.

The prisoners, or being arraigned, pleaded guilty. His lordship said he had read the informations, and conceived that the prisoners had adopted a wise course. He sentenced the prisoners—some to a fortnight and others to a week's imprisonment, and to pay a fine of 10s each.

THE ORANGE PRESS AND THE ARMAH TRIALS.—There is a loud wail of discontent and indignation amongst the champions of Orange crime and outrage at the result of the Armagh trials, because they have not turned out in a manner calculated to promise impunity should similar atrocities be again attempted.

Several of the Orangemen charged with barbarous outrages of various kinds at Derrymagash have been found guilty, and though the sentences passed upon them have been by far too light, considering the gross violations of the law and the enormity of the offences, yet because they were not acquitted altogether their brethren and sympathisers are unmeasured in their denunciations of the proceedings from beginning to end. They insist in the first place that the alleged outrages were not committed by the parties accused; secondly, that even if they did commit them, there was sufficient justification—that justification consisting, we presume, in the fact that the assailed party did all they could to defend themselves against the murderous onslaught of their assailants; and lastly, that the law which made the crime punishable was bad, the jury unfair, and the Crown prosecutors a band of conspirators seeking to sacrifice the men accused, because they were Protestants, to a Jesuit and fanatic faction of Romanists painting for the blood of the loyal Orangemen of the North. Those who have read the evidence given during the trials dispassionately, will find that the first three objections are utterly refuted by the proven facts. Then as to the packing of the jury by the Attorney-General, whose public character is as unimpeachable as his judicial abilities and high-minded uprightness are conspicuous, the heaviest sentence was passed on Tate, who was tried by an exclusively Protestant jury, and in the third trial there were eight Catholics and four Protestants. This jury in which there were four Protestants was unanimous in its verdict, found the greater number of the accused guilty of violating the law which the advocates of Orange atrocities stigmatise as unjust and unconstitutional, but acquitted three of them, thus showing that Catholics and Protestants deliberated and decided on each case, according to the evidence, as honest men and true, without reference to creed or party. But the Orange organs argue—and the argument is worthy of the cause—that the jury was packed by the Attorney-General, because, after compelling two juries, exclusively Protestant, he did not select a third of the same creed. This is the only conclusion that can be deduced from such an imputation. The Orange journals allege, however, that the population of the county being almost exclusively Protestant, the jury, no matter what creed the murdered, maimed, and maltreated victims professed, should also be Protestants to a man. Without stopping to point out the obvious injustice and monstrosity of this Orange proposition, let us quote a Protestant journal of Liberal principles, to show that the premises to this lame and impotent conclusion are as delusive as they are unfounded in fact. The Northern Whig, in an honest and convincing article on the subject, refutes this point thus:—

Our cotemporary the Daily Express may allege that "out of an almost exclusively Protestant county," this proposition is too small. The City of Armagh, however, is not almost exclusively Protestant. Probably half the population is Catholic, as the fact that more than half the Town Commissioners are so appears to indicate. Seven out of the twelve jurors sworn in were residents in the city of Armagh.—Why this should have been so every one who has been summoned as a juror will readily understand. When the court has been sitting several days, persons resident at a distance gradually cease to attend. In consequence, the proportion of townsmen is far larger towards the close than at the commencement of the assize; and their number upon any jury empanelled late in the proceedings will be equally large. Another circumstance which deserves notice is, that half of the persons set aside by the Crown were challenged simply on the ground of residence in the neighborhood of the district where the assize took place, and without any reference whatever to their religious opinions. In the case of the two Catholics set aside, our cotemporary appends their place of residence (Lurgan) to explain their rejection by the Crown. Why does he unaccountably withhold the place of residence on the part of the rejected Protestants? Why does he suppress the fact that five of these were, like the two Lurgan Catholics, set aside on the simple ground of locality, and on that alone? All persons belonging to the immediate district, both Catholic and Protestant, were ordered to stand by, in order that the case might be tried by jurors exempt from local or personal prepossession or prejudices.

On the trial of the Orangemen, Tate and Wright, for much more serious offences, both juries were exclusively Protestant. Taking the three juries together, it appears, therefore, that out of thirty-four jurymen empanelled to try Protestants, twenty-eight were themselves Protestants, and only eight Roman Catholics. This does not look like packing Catholics to condemn Protestants. It should be remembered, further, that twenty-four Protestants having served in the two former trials, the proportion of Protestants on the list liable to serve was very much diminished when the third case came on. Several Catholics who had been challenged by Tate and Wright stood at the head of the roll. And the prisoners in the third case, no having the right of challenge, and the Crown having no disposition to challenge them, they naturally sat on the third jury.

These facts, given on indisputable authority, are more than sufficient to dispose of the unfounded and libellous charge of jury-packing and conspiracy.—*Dublin Telegraph.*

THE IRISH CASE—THE NATIONAL PETITION.—The following manifold article is from the Dundalk Democrat:—Let not one despair of the cause of Ireland. It is as imperishable as her own mountains, and as sacred as any which has engaged the mind of the patriot or the philosopher. It may be delayed in its progress, struck down by its enemies, betrayed by its pretended friends, fall into disrepute in the midst of venality and corruption, and be compelled to bear the sneer of the slave and the contempt of the hireling. But it is as immortal as truth; and men will ever be found in our Green Island to take it to their hearts and cherish it fondly, till the day for its bursting into blossom dawns in all its brilliancy on the country. In what condition is this cause to-day? We cannot call it triumphant, but we may say it is hopeful. Those who have charge of it may not be able to boast of great power, but they are honest and sincere, and will act the part of faithful sentinels throughout the land the renewed contest for its resuscitation is progressing with steady movement. The National Petition is being signed, and in a few weeks a demand will be made for taking the opinion of the nation on the form of government it most ardently desires. It will request for Ireland what the British minister has conceded to Italy, and if this is refused what are the men of Ireland to do? This is an important question, and let all our Nationalists take special notice of the answer. Are we to drop the question, and fall back on the old and threadbare policy of fighting for one or the other of the two English factions? Are we to spend our days in Louth, for instance, to see whether Mr. Fortescue shall be replaced by Mr. McClinch, and Mr. Bellew by somebody else; and go on in that dreary manner to the end of the chapter? Or are we to wait five, eight, or ten years for vote by ballot, that we may send thirty or forty honest men to parliament, who will stand together, perhaps, for a month or two, and then become divided into two or three sections? To this sort of policy it would be madness to trust. It would do no good. We have been sixty long and weary years suffering from alien rule. We have been plundered by taxation, absenteeism, and the loss of trade and manufactures. We can do but little for ourselves—no country could do so much in the face of hostile legislation. Fully £20,000,000 sterling is carried off from us every year; and although false witnesses declare we are becoming a prosperous nation, the truth is, that never was trade at a lower point in Ireland than it is to-day. To continue peddling with such a state of things as this might suit those who have got themselves quartered on the country, and those who are expecting office; but the Nationalists of the land will now espouse a holier

cause; the undying, imperishable cause of Ireland... the prayer of the National Petition be rejected...

Great distress prevails amongst the muslin weavers in some parts of Ulster.

A meeting of the principal traders of Kilkenny was held on the 25th ult., for the purpose of considering the best means for relieving the destitution...

The supplies of butter in our local markets are diminishing as the season draws nearer to its close...

The settlement of the claim to the late Mrs. Kelly's estate, the Curraghmore property, which has been for so long a period in litigation between G. H. Stravans, Esq., and Dr. Bailly, was the occasion the other night of great rejoicing amongst the tenants...

The Yelverton Case.—The Dublin Correspondent of the London Times, under date of March 7, says:

A preliminary meeting of some friends and admirers of the Hon. Mrs. Yelverton was held yesterday for the purpose of considering the best means of giving expression to the public feeling of sympathy for her during the late trial...

My colleague, Edward Forbes, was married on the 31st of August, 1848, to Emily Marianne Ashworth, daughter of the late General Sir Charles Ashworth...

As Forbes's income was mainly derived from his scanty pay on the Geological Survey, her friends wisely made it a preliminary to their consent to the marriage that he should insure his life for £3,000...

In the beginning of the year 1854 Forbes resigned his connexion with the Geological Survey, on his appointment to the Chair of Natural History in Edinburgh...

The half of Mrs. Forbes's share of the Ashworth property and the £4,000 are secured to these two children on their mother's death...

After Forbes's death our intercourse with her was chiefly by letter, and in June, 1858, we received one announcing her intended marriage with Major Yelverton...

"Dearest Mrs. Jukes.—Consider all apologies as made for not writing sooner, I am so busy, up to my eyes in letters, and law, and botany, and I suppose I must tell you; but—

"Now, I hope you and Mr. Jukes will not hate me for it, but I cannot live alone, and it does not at all follow that because the present is unbearable, the past is forgotten...

"She has since informed me that when she first consented to marry Major Yelverton (about May 12 or 14) she fixed September for the wedding...

"The bans of marriage were accordingly proclaimed in two parish churches in Edinburgh—St. Outhbert's, the parish in which she resided, and in that in which Edinburgh Castle is situated...

"This was on the 26th of June, 1858, about three years and seven months after the death of Edward Forbes.

"Major Yelverton had previously confessed to her in general terms that his former life had not been a steady one, and that he had had a mistress—not

mentioning her name; but said that that connection was completely and finally broken off.

"She had no legal consultation previous to the marriage, except with her own solicitor, respecting her marriage settlements, which secured to her her life-interest in all the property to which her children are entitled...

"Major Yelverton, accompanied by Mrs. Yelverton's brother, went the next day, the 1st of July, to Ireland to investigate this matter...

"Major Yelverton returned from Ireland on the 7th of July, bringing the legal opinion of Dr. Gnyor and others that the alleged marriage was, under the circumstances submitted to them, null and void.

"No allegation of a Scotch marriage was then made in any quarter, nor till a long time afterward. Major Yelverton, therefore, returned to his wife, her sister still remaining with them, until they shortly afterward came over to Ireland on a visit to the Hon. Mr. and Mrs. Yelverton and to Lord and Lady Avonmore.

"I have written this letter under a serious—I might, perhaps, say solemn—feeling of duty to the memory of Edward Forbes, and to the future prospects of his son and daughter, and with as deep a feeling of my responsibility for its exact truth as if I stood in the presence of a Court of Justice...

THE HON. MRS. YELVERTON.—A preliminary meeting was held on Wednesday of some of the friends and admirers of the Hon. Mrs. Yelverton, for the purpose of considering the best means of giving expression to the public feeling of sympathy for her during the late trial...

MAJ. YELVERTON'S REASONS FOR DESIRING A SECRET MARRIAGE.—The Eastern Counties Herald, published at Hull, where Mr. Thelwall, the plaintiff resides, gives the following—"We think Mrs. Yelverton has never been fairly represented regarding the motive for keeping the marriage secret...

CASES CELEBRES.—One that had occupied the Courts, and interested the Public, has just been finally decided by the House of Lords on appeal; and the decision has reversed that of the Irish Court of Queen's Bench...

GREAT BRITAIN.

The case of Mr. Turnbull formed the subject of a very interesting debate in the House of Lords. This gentleman, it will be remembered, who is an excellent linguist, skilled in most of the dead and all the living languages, was appointed on account of his skill in this respect and, moreover, his aptitude for deciphering old manuscripts...

"I, Randolph-cliff, June 15. Dearest Mrs. Jukes.—Consider all apologies as made for not writing sooner, I am so busy, up to my eyes in letters, and law, and botany, and I suppose I must tell you; but—

"Major Yelverton had previously confessed to her in general terms that his former life had not been a steady one, and that he had had a mistress—not

It is certainly very hard, considering the sneaky independence of our Colonies, their habits of doing things in their own way, and their fixed determination to take nothing from us but our money...

VICTOR EMMAUEL AND THE ITALIAN REVOLUTIONISTS.—In an admirable speech, in the House of Lords, which we regret we have not room for, in full, the Marquis of Normandy gave an interesting sketch of the Italian Revolution, and the prime actors therein.

A most strange proclamation had been issued by King Victor Emmanuel. Where a constitutional King came forward and alluded to his own character in justification of his proceedings, he could not be surprised if others followed his example.

The King of Sardinia was free not to accept the preliminaries of Villafranca and the Treaty of Zurich, but having renounced a continuation of the war, and after having given his Royal word to live in peace and friendship with Austria...

It was stated by the Foreign Secretary that only brigands were executed; he stated this on the authority of the Sardinian Minister, who, of course, only repeated what he was told by his Government. But what real information had the English Government of all these things?

TURN, 1st of December, 1856.—I do not hesitate to yield to the opinion expressed by the Risorgimento, and by almost every paper in the capital. I have this day taken the most prompt steps to resign the seat which I hold in the Elective Chambers...

When we arrived before Mozzano we began our unannounced. The brigands ran away, and we occupied the place, which was immediately set fire to, burnt and destroyed. Other columns took possession of Cassara and San Vito, which suffered the same fate as Mozzano.

design of Mazzini being that, as soon as possible, he would take the crown off the King's head. (Laughter.) Now, there was a certain advocate named Signor Brofferio, a man of extreme opinions, but of great sincerity, and this gentleman had lately published at Genoa Roma e Venezia, in which he gave an account of an interview which, at the end of 1859, he had had with Victor Emmanuel on the part of Mazzini...

This conference produced a letter from Mazzini, promising that, if the Central Government ceased to prosecute the party, and would give Garibaldi an assurance of its good wishes, it would take the initiative in raising Italy, and preserve an inviolate secrecy as to the compact.

Officers and Soldiers.—You have done much work, but nothing is done as long as anything remains to do. A portion of this race of robbers shelter themselves in the mountains; fly to unkennel them; be inexorable as fate. Against such enemies pity is a crime; they bend their knees when you come in force, but they attack you traitorously when they see you weak, and they massacre the wounded.

Lot him count up some of the victims. It had been stated in a paper, dated the 9th of February, that at Sarcocolla 50 persons were massacred, among whom were two priests, three women, and two children.

"When we arrived before Mozzano we began our unannounced. The brigands ran away, and we occupied the place, which was immediately set fire to, burnt and destroyed. Other columns took possession of Cassara and San Vito, which suffered the same fate as Mozzano.

the crucifix and destroyed it, and tying their victim to a tree finished him with their bayonets."

He would next call their lordship's attention to the real state of the facts connected with the elections. As regarded the plebiscite, he found, for the first time, that it was supposed a people could give free expression to their opinions while a revolutionary army occupied the country, and when nearly all the provinces were in a state of siege.

UNITED STATES.

DIED.—The Rev. John Ryan, pastor of the Church of the Immaculate Conception, Fourteenth street, New York, died at his residence on the morning of the 22d inst., in the 57th year of his age.

THE POLICY OF FORBEARANCE.—The Slaveholders' Rebellion is to be successfully met, but one of these three ways:—1. By prompt, resolute, unflinching resistance—by the use of force to repel force...

Whoever shall be found with firearms or other weapons without being able to justify the possession of them by a permit from the constituted authorities will be immediately shot. Whoever is recognized as having by word, by money, or other means excited the peasants to revolt will be immediately applied to those who by words or acts shall insult the arms of Savoy, the portrait of the King, or the national Italian flag.

How much more likely is the revolting occurrence to come from the wholesale working of this New York "Truant Law" amongst a mixed race population made up of persons taken away from home in their weaker years, and bearing names purposely or ignorantly changed or falsified in their smuggling by their captors?

No white person, young or old, can be forcibly sent from the State of his or her birth or adoption to be bound and held to service in another State. By doing so the fanatics outrage the very essence of the State Constitution, yet still they do it.

Glosed doors against, and a non-intercourse with, proselytizing hypocrites will do very much towards furthering the good work. A firm denial of their advances, without violence, has frequently washed these itinerants—some of whom in their wretched callings are more fitting objects for pity than abuse.

A rough old Protestant captain, in a storm, who, when the terrified passengers persuaded him to petition Heaven for a cessation of the tempest, preferred the following brief request—"Oh, Lord! I haven't been in the habit of calling upon thee often; and if you'll shift the wind from east-west to a little more south, I won't trouble you again."

The True Witness.

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MONTREAL, FRIDAY, APRIL 5, 1861.

NEWS OF THE WEEK.

PEACE is now established in Naples—peace such as flows from the blood-stained edicts of a Pianelli—peace, such as may be expected to result from Cialdini's brutal threats to massacre in cold blood the loyal garrison of the King of Naples.

But it may be doubted if this peace will be of long duration. The attitude of hostility assumed by the Catholic clergy, and by all that is truly Catholic amongst the people of Italy towards the usurper's Government, becomes every day more striking, and more decided.

The King of Naples, and his young Queen, still remain in the Quirinal Palace, where they have been waited upon by a large body of the English Catholic residents at Rome, all anxious to pay their homage to the unfortunate, but gallant and amiable sovereign Francis II.

The other Continental news is of little interest. The disturbances at Warsaw were being mildly dealt with by the Russian Government, and the Hungarians do not seem to be so ready for revolt, as they were given out to be, by the partisans of revolution.

The English papers announce the death of the Duchess of Kent, the mother of Queen Victoria. The memory of the deceased will long deserve to be held in affectionate remembrance by British subjects, since to her maternal cares are in a great measure due those excellent qualities of our present amiable Queen, which have endeared her to all her subjects, and have rendered her the model wife, and the model mother, as well as the model sovereign of Europe.

No great change has taken place in the affairs of the United States. The storm of secession rages, and there is no man able to control it.

THE ORANGEMEN AND THE "CLEAR GRITS."

—We have always contended that, in so far as hostility to Catholics was concerned, there was no appreciable difference between the Orangemen and the "Clear Grits" or Protestant Reformer. Orangemen, we have always insisted, is but "Clear Gritism" organised, and therefore more dangerous, if not more hostile or ill-disposed towards the Church and the rights of Catholics, than is Clear Gritism unorganised.

In illustration of this perfect identity of policy, in so far as Catholic interests are concerned, between the Orangemen and the Protestant Reformers, we would point out to our readers the action of the illustrious Mr. Ferguson, the notorious Orangeman, on the Separate School Question—the question par excellence of the day, and compared with which all others are of comparative unimportance.

An alliance of any kind with either is therefore, to the honest Catholic, out of the question; for he who allies himself with the Orangemen thereby gives his support and countenance to Clear-Gritism; whilst he who in any manner strengthens the hands of the Protestant Reformers, does but aid to carry out the anti-Catholic policy of the odious Orange faction.

If the recognition of that right is ever to be extorted from a Canadian Legislature, it—as we have always contended—must be so extorted by means of the Lower Canadian Catholic vote;—and alas! truth compels us to admit that that vote has not been exercised with that zeal and vigor which the persecuted minority of Catholic Upper Canada had the right to expect, and naturally expected, from their more happily situated coreligionists; whilst, on the other hand, it is equally true that the political action of the former, of late years, has not been such as to induce French Canadians to interest themselves warmly or actively on behalf of the Catholic minority of the West.

How are these wrongs to be righted, these evils to be remedied, and unity once more restored to our divided and distracted ranks?—This is the question which should seriously engage the attention of every Catholic publicist; one with which the pitiful party squabbles between "Ins" and "Ours"—which, unfortunately to the exclusion of all vital questions, engross the press, the legislature, and the public mind—should not be allowed to interfere; whilst, at the same time, it is a question whose solution presupposes no sacrifice of Catholic interests or of principle, and

exactly only good sense, and perfect disinterestedness, upon the part of Catholics. Perhaps this is one reason why its solution is so long deferred. If it did indeed require an abnegation of all honesty and of all principle, but if it at the same time, held out prospects of Government situations, and extensive patronage, the apparent difficulties which present themselves would quickly be surmounted.

Our solution is simply this—Political union of all Catholics, without distinction of national origin, for the attainment of an immediate and satisfactory settlement of the School Question of Upper Canada, and for securing the Catholic interests of the Lower Province against the encroachments of its natural enemies—the Orangemen and Protestant Reformers of the West.

By the words "justice to Catholics," we mean perfect freedom of education, and the consequent immediate repeal of all laws which take money from Catholics for the support of schools to which they conscientiously object to send their children; the cessation of all official encouragement or official recognition of Orangemen, Ribbonism, or of any other secret politico-religious society, and the exclusion of all known members of all such societies from offices connected with the administration of justice; perfect freedom to all religious bodies to receive, and hold all property given or bequeathed to them by its legitimate owners—or in other words, the recognition of the right of the individual to dispose of his property as he pleases; and last, but not least, the maintenance, at all hazards, of that political equality between Catholic Eastern, and Protestant Western Canada, which the Union established, and of which Upper Canada enjoyed the benefit so long as its population was numerically inferior to that of its Catholic neighbor.

On the other hand, as Catholics, united by the bands of a common faith, we should be ever ready to give our hearty and united support to any man, to any party, who or which will openly adopt, and consistently maintain the above principles—giving to him or it, carte blanche upon all mere secular questions, and that without regard to the distribution of patronage.

But only by union, cordial union, between Catholics of all origins can we ever expect to obtain recognition of our rights. He therefore—as we have often said before—who seeks to create division between French and Irish, who gives to his race a place in his affections higher than that which he assigns to his faith, who does not always keep the feeling of nationality strictly subordinate to that of religion, or who seeks to obtrude the paltry question of origin into the sanctuary of the Living God—is an enemy whom we should all avoid.

COLLECTION FROM THE IRISH CATHOLIC CONGREGATION OF MONTREAL.—The joint collection taken up on St. Patrick's Day and Easter Sunday, amount to Five Hundred and Ninety-seven Dollars.

THE CROSS AND THE GALLOWS.—To account for the phenomena which statistics reveal as to the comparative morality of Catholic and Non-Catholic, or Protestant communities, one of two theories must be adopted. That, for instance, which we find in the columns of the Toronto Freeman, fully endorsed by our cotemporary and couched in the following terms:—"The Anglo-Saxon is the premier blackguard of the world."

In other words, the unquestionable moral inferiority of non-Catholic or Protestant communities, as compared with Catholic communities—e.g. of the people of England and Scotland as compared with the people of Ireland, and of the Protestant population of Upper Canada as compared with the Catholic population of Lower Canada—is, by one theory, attributed to a natural defect on the part of Protestants, to ethnological causes, and to the effects of race.

This theory we of course scout as a libel upon the justice of the Creator, as incompatible with Catholic theology, and irreconcilably at variance with history. We contend that, in the natural order, and in capacity for the practice of all the natural virtues, the Protestant nations of the world are in every respect the equals of their Catholic neighbors; that the Anglo-Saxon is naturally as pure and as honest as the Celt or the Slave; and that, so far from its being true, as the Toronto Freeman maintains, that "the Anglo-Saxon is the premier blackguard of the world," there is no higher or more perfect type of the natural gentleman, than amongst the Protestant gentlemen of England and Scotland—whilst, we assert that chastity is as much a natural virtue of the Anglo-Saxon as it is of the Gael, of the women of Great Britain as of those of Ireland.

Rejecting therefore, the first named theory, but compelled by the irresistible logic of facts and figures to admit the great moral inferiority of Protestant or non-Catholic communities, as compared with communities which have remained faithful to the doctrine and precepts of Catholicity—we attribute that inferiority, not to any natural, but to a supernatural defect; not to any natural incapacity on the part of Protestants for the practice of the highest virtues, but to the want of the Sacraments, or means of grace, without which the practice of these virtues is impossible. Protestants are, because Protestants, deprived of all the Sacraments necessary to salvation, with the exception of Baptism; and it is to this privation that the theory which we adhere to, attributes the vice and immorality so strikingly conspicuous, and so rapidly progressing, amongst all Protestant communities—and conspicuous and progressing directly in proportion to the extent to which they have deviated from the Catholic type of morality and civilisation—or in other words, directly in proportion to their logical fidelity to Protestant or anti-Catholic principles.

The moral inferiority of Protestants is however itself incontestable. Protestant statistics establish the fact that the proportion of illegitimate to legitimate births in Protestant Scotland exceeds that of any other known civilized community, with the exception perhaps of Protestant Sweden; and the same statistics also show that in no country in the world is bastardy so rare as in the exclusively Popish districts of Ireland. Protestant statistics establish the fact that, in proportion to population, the criminality of the Protestant section of our Canadian community is immensely greater than that of the Catholic section—and that in the Provincial Penitentiary at all events, if not in the Provincial Parliament, Upper Canada is more than adequately represented in proportion to its population.

in that—with the exception of baptism—they are deprived of the Sacraments, or means of Grace by Christ Himself appointed as necessary to salvation.

Now we recognise only two modes or processes by which man's vicious propensities can be restrained, and his passions prevented from breaking out into excesses fatal to social order and civilization—one supernatural, the other, natural. Of these, the first is the love of God, to which we assign the symbol of the "Cross;" the other is the fear of man, and man's punishments, symbolised by us as the "Gallows;" and we have said, and we deliberately repeat it, that communities which have rejected the former, must put their trust in the latter, as the last plank of salvation left to them, as their tree of life, beneath whose sheltering boughs alone they can find refuge from the anæsthetic storm with which social order, and civilisation are incessantly menaced by the vicious propensities, and the inordinate passions of the human heart, unrestrained and unsanctified by divine grace imparted through the ordinary and divinely appointed channels—the Sacraments of the Catholic Church. But from any participation in these life-giving Sacraments, all Protestants are self-debarred; therefore, we conclude from our premise—that all civilization must needs grow up beneath the shelter of the Cross, or in the shade of the Gallows—that Protestant communities, which have rejected the former, or Catholic type of civilization, must needs put their trust in the latter. The priest and the hangman are the prime agents or factors, in the process we call civilization; and where the sacred functions of the former have been discarded or dispensed with, there must the repulsive services of the latter be kept constantly in requisition.

Our thesis is simply this, and we are prepared to maintain it against all opponents. Civilization is a fact in the moral order, and implies the subjection of the animal in man, to the spiritual.—This fact can be realised in, and by the Catholic Church alone; for she alone can offer to man the means by which he may, if he duly avail himself of them, bring all his passions into subjection, and his entire being into perfect harmony with the law of the Cross. As neither in heaven nor in earth is there any name given unto man whereby he may be saved than that of Christ Jesus—so, as a general rule, have there been given to him no means for obtaining salvation through that name, besides those of the Sacraments administered by the hands of the Priest. By the blood which flowed from Him who died for us all on the Cross, alone, can we be cleansed from our sins; only by constantly eating the flesh, and drinking the blood of Him who expired on that blessed tree, can we obtain strength to resist successfully the enemies of our salvation, and to subdue our vicious inclinations.

How then must it be with those who, as a general rule, are deprived of the cleansing both of the Sacrament of Penance, and who scorn the salutary practice of Confession? How then must it be with those who, though Christians by baptism, are as effectually debarred from any participation in the Eucharistic banquet, as are the heathen? Must there not be for them some severe natural restraints, to prevent them from giving full scope to their lusts, and passions?—must not the fear of man, and man's punishments, be invoked to fill the void, which should have been occupied by divine Grace?—must not the hangman be called upon to save society when the priest has been deposed?—and is it not then true, that communities which have discarded the "Cross," or supernatural factor in civilisation, must needs have recourse to the "Gallows," or natural factor, in order to preserve those vestiges of civilisation which they have derived from their Catholic ancestry?

Mr. McGee may find it easy to abuse us, and to provoke a storm of Protestant fury against our writings; but we tell him this, not boasting, but in calm confidence, that he will not even dare to attempt to refute us.

THE "SPIRIT OF OUR TIMES."—This is the name of a new weekly paper published in Montreal by Mr. Longmore, and edited by Mr. Driscoll. With its object of inculcating a love for manly and athletic sports, we heartily sympathize; believing such sports to be highly favorable to a healthy moral, as well as to a healthy physical, development.

The typographical department of our new cotemporary is worthy of all praise, and is evidently conducted by a master hand.

FOREIGN INTELLIGENCE.

FRANCE.

The discussion on the address was commenced in the Corps Legislatif on the 11th inst. The Italian question formed the principal staple of the debate. M. Kobb Bernard made a strong attack upon the policy of the Government in Italy, maintaining that the policy of England had been victorious while that of France had become, in spite of herself, the support of revolution.

M. Billault replied—"The government protests against the preceding speech against the reproach that the dignity of France had been lowered, and against the imprudent menace that disturbances might break out in the country. I shall afterwards show that the policy of France is Catholic, but at the same time liberal, that it has never been ultra montane; and finally that it will remain a French policy."

M. Baroche in the name of the Government denied that France was agitated, and said:—"Agitation only reigns where hostile parties mask themselves, in order to attack the policy of the Emperor."

The debate was continued on the 12th, several members maintaining that English policy had triumphed in Italy, and that it was entirely hostile to the policy of France.

Another conference on the Syrian question was held in Paris on the 11th. It was said that an agreement between the Powers on this question would soon take place.

M. Martin, whose name was familiar to the English public some time ago in consequence of a pamphlet which he wrote about Irish grievances, has retired from the *Constitutionnel*—his conscience as a Catholic not permitting him to write in a journal which supports the doctrines of the *Guerroniere* pamphlet.

When alluding to the quarrel between the Emperor Napoleon I. and Pope Pius VII., Prince Napoleon quoted in his speech to the Senate a short extract from the *Memorial de Sainte Helene*, containing the Emperor's own account of the affair. "Up to that point," said Napoleon, "the quarrel was merely of a temporal nature. The partisans of the Pope, in the hope of restoring their position, complicated the quarrel by mixing it up with spiritual matters."

The Prince stopped at this point; but the rest of the passage shows that the real object of Napoleon I. was to establish absolute domination in every Catholic country in Europe by retaining the Pope in his power.

Another pamphlet, purporting to be a refutation of Cardinal Antonelli's reply to the last official brochure, *La France, Rome, et l'Italie*, will soon appear from the pen of M. de Lagueroniere. The journals that published the Cardinal's performance will be "invited" to give in their columns the forthcoming pamphlet also. The solution of a "Roman question" is the same as the one proposed in the *Pape et le Congres*—namely, Rome, with the Vatican, for the Pope, but, beyond that, abandonment of all temporal authority in the States.

Napoleon III. contemplated a federal, instead of a united Italy, but even in the Emperor's scheme of an Italian Confederacy the Roman Pontiff was to exercise merely a nominal Presidency; the actual government of the State of the Church, and of Rome itself, was to pass from priestly into secular hands. By coniving at the annexation of Central Italy, and by sanctioning, or, indeed, all but ordering, the occupation of the Marches and Umbria (as all who are acquainted with the transactions of the Chambery interview between Napoleon III. and General Cialdini are well aware) the Emperor of the French gave the death-blow to the Papacy, and, willingly or unwillingly, allowed the instincts of the Italians to get the better of his own fond federal predilections. So far as the Emperor himself is concerned, we may now believe Italy may rise into a united nation and welcome. The Pope must, therefore, be sacrificed; out Napoleon will declare himself satisfied, if matters are so contrived that the Pontiff may retain the outward dignity of his authority; if such a place be assigned to him in the new kingdom as the Presidency of the National Diet would have secured for him had the Emperor's original federal plan been carried into effect. The Capitol for the Chief of the State; the Vatican for the Head of the Church; a home for the King of Italy by the side of the abode of the Bishop of Rome, or, if high sounding words are preferred, of the High Priest of the Catholic world—such, the Emperor's partisans imagine, is the problem with which his teeming brain is now busying itself; a problem of no difficult solution, they think, unless the provident and benevolent intentions of the wise ruler founder against the jealousy, the arrogance, and bigotry of the nation under his sway. It is with a view to obviate any danger arising from popular opposition, these optimists say, that Napoleon opened in France the safety-valve of Parliamentary discussion.

When Legitimists and Ultramontanists, when sentimentalists of the Montalembert school, and patriots of the temper of Thiers and Lamartine, have given utterance to all they have to say, when cardinals have brought forward their amendments, the Emperor's ascendancy will still be strong enough to compel such a vote as may suit his own views, and the *stat* which so long trembled on his Imperial lips, the *stat* decisive as to the fate of the Pope King, and destructive of the secular edifice of Charlemagne, will be thundered forth as the decree of the French nation as gathered from the suffrage of its representatives.

In corroboration of all these sanguine surmises the Italians who put their faith in the Emperor of the French do not, of course, fail to refer to the bold and decided policy pursued by Prince Napoleon to the very unequivocal words of M. Pietri, whom they look upon as a mere passive and subservient mouthpiece of the Emperor him-

self, and still more to the conduct of MM. Billault, Baroche, and other members of the Imperial Government. There are no two opinions, as to the final result of the discussion in both the French Houses, whose addresses, voted by a large majority, will be mere echoes of the Imperial speech. Had there been no doubt about it, the virulent attacks of the French Bishops, the out-cry of the Court of Rome, and its zealous supporters, that lucky hit about Pontifical privilege would most happily have removed it. The Emperor will come out of this Parliamentary ordeal as fully master of the situation as he might desire, and he may deal with the Pope as he thinks fit taking it for granted that his policy has the sanction of the greater number, if not of the French people, at least of such part of the French people as are allowed to have any voice in public matters.—*Times' Cor.*

The Bishop of Orleans intends to deliver the sermon in behalf of the exiled tenantry of Praty till the 25th March. One of the ladies engaged to collect on this occasion—the Duchess of Magenta—has handed over the sum of £100 as a portion of her *quete* to be at once forwarded and conferred upon the objects of the charity.

The report addressed by the Minister of Justice to the Council of State on the "Pontius Pilate" pamphlet of the Bishop of Poitiers has been sent to that prelate by order of the Council. He has, I believe, eight or ten days to put in his defence, and then both will be examined by the Council and reported upon. The officials of Orleans and Poitiers have been "invited" by their superiors to cease attending the receptions of the Bishops of both dioceses. They, of course, must obey; but, in retaliation, the inhabitants of both places who were accustomed to attend the *soirees* of the Prefets have ceased to do so.—*Cor of the Times.*

The French Navy in 1861.—Under this title the *Revue Contemporaine* publishes an interesting article by the Comte de la Tour, a deputy of the Legislative Body. Although the writer indulges in a few sarcasms on the fear of invasion which has manifested itself in England under the shape of the great Volunteer movement, and driven that country to expend 36 millions in five years on her navy and maritime defences, the article is generally conceived in a spirit of fairness not always to be met in French publications. Contrasting the French navy with that of England, which M. de la Tour states at 69 screw and 40 sailing line-of-battle ships; 35 screw, 17 paddle, and 54 sailing frigates; and 26 screw and 16 sailing corvettes, requiring in all 257 captains, while the *Naval Lists* shows 355 captains in active service, besides 1,700 lieutenant, he comes to the conclusion that the French navy is not provided with a sufficiency of officers. Again, while England will, about the end of the year, have 84,000 sailors, France will not have more than 30,000. He then points out several improvements which it would be advisable to introduce into the administration of the French navy, and into the system of coast defences. On the phantom of an invasion of England, he expresses himself as follows:—"It would be folly with an inferior fleet to risk the lives of 150,000 men in a naval combat, or even to land it on the coast, supposing it could be done without meeting with resistance.—What would become of such an army, deprived as it would be of all succor and provisions? Suppose it were victoriously to overrun the whole territory of Great Britain, its victories would exhaust it; the circle of its enemies would be constantly forming anew, and the first check would infallibly be a disaster.—The English, united and masters of the Channel, are absolutely safe from all invasion. It would be more than foolhardy to go, without reserves and without a basis of operation, to offer a mortal combat to a great nation, unsurpassed by any other in bravery, tenacity, and patriotic pride."

The French Protestant Church is troubled with the modern heresy, as well as the English Episcopal Church. A recent letter from Paris:—"There are pastors in our country who reject all the primary doctrines of Christianity—the doctrine of the Trinity, the doctrine of Redemption, and the doctrine of the Divinity of Christ. The theories of Strauss, of Baur, and of the school of Tubingen, vanquished in Germany by the evangelical theory, have found faithful disciples in the old degenerate Huguenot Church. Some young French doctors, eager for novelty, and believing themselves as strong as they are daring, have ventured to attack the very truths for which their ancestors mounted the scaffold. The cause of rationalism has gained some able pens that have defended it vigorously. In fixing itself upon our soil, the old German rationalism has been fully aware that in order to thrive among us, it would be necessary to take out letters of naturalization. Like the young son of Jesse, it has rejected the heavy armor that they have wished to impose upon it. The indigestible German follies have not succeeded in passing the frontiers of the Rhine. Metamorphosed into pamphlets, and newspaper and review articles, agreeably vivacious and sparkling with wit, they seek to accomplish their work of destruction. Coquerel, father and son, Scherer, and Reville, and Pezant, are the chiefs of this army of destroyers in the bosom of Protestantism. In the purely literary world they are seconded by one of the most learned Orientalists in our country and distinguished minds of our age, M. Ernest Renan, the poetical translator of Job, and the 'Songs of Solomon.'—*Springfield Republican.*

ITALY.

In the Italian Chamber of Deputies, Zanolini, President, by seniority, made a speech in which he expressed the hope that Rome was about to be made the capital of Italy, and that the deliverance of Venice was approaching. He also eulogized Garibaldi.

Rattazi, the chosen President of the Chamber, in his speech on taking the chair, applauded the speeches of Prince Napoleon and M. Von Vincke, praised Garibaldi, and expressed confidence in the solution of the questions of Rome and Venice.

Count Cavour, in presenting a project of law proclaiming the kingdom of Italy, said:—"Italy is completing the work of her constitution, and is making herself one country by her laws and institutions, as she is already one by language. On the opening of Parliament you saluted Victor Emmanuel under the new title which Italy, from Turin to Palermo, has accorded him. You will confirm it, as the Senate has done, by your universal suffrages."

The *Opinione* of Turin denies the report that negotiations had been entered into between the Sardinian Government and Rome.

An elaborate system of opposition against the new government of Italy had come to light in the shape of a long series of instructions to confessors, in which almost every form of opposition to Victor Emmanuel's rule is insisted upon as a religious duty.

The Sardinian Government has sent a protest to the Federal Council against the pastoral letter of the Bishop of Fribourg, which contained a violent attack against King Victor Emmanuel.

To this protest the Federal Council replied that it was not concerned in the affair, and referred the Sardinian Government to the Government of Fribourg.

The latter stated that the French bishops had promulgated more violent attacks upon Victor Emmanuel than had the Bishop of Fribourg, against which the Sardinian Government had not protested.

Rome.—Reports current among the people fix the date of the arrival of the Sardinians at Rome for the 18th inst.

The Queen of Spain is said to have offered the Pope her royal palace at Madrid; but the Pope announced his intention of remaining at Rome. A despatch from Rome says that the Duke de Gramont had been charged to announce to the

Pope that the Emperor Napoleon disavowed the speech of Prince Napoleon in the French Senate. A telegram via Messina says there has been an encounter between the French 71st Regiment of the line, and 70 Papal Zouaves. The French Colonel was killed, and 43 men wounded. Naples.—The Citadel of Messina surrendered unconditionally after four days' firing, during which the Sardinian artillery caused a great fire in the Citadel. A capitulation was refused; four Generals, 500 officers, and 5000 men were taken prisoners. 300 cannon also fell into the hands of the Sardinians. Civitella del Tronto would not be held, but held out much longer.

A gift of a piece of land by Garibaldi for an English Church at Naples had been approved by the Prince Lieutenant General.

AUSTRIA.

A Vienna correspondent writes, on March 5:—"A great ferment continues to exist throughout Southern Slavonia. The Croats are no longer content to insist upon their own independence, but, by the votes of several Comitats, demand a separate parliament for the Sarravins in Hungary—their brethren in race though not in religious belief. Counts Majlach and Apponyi, the Ministers for the Interior and Justice, have repaired to Vienna to warn the Emperor against abiding by the provisions of the new constitution, as far as they relate to Hungary. The Hungarians, on their part, are determined to persist in their demands, and not to allow their representatives to be lost in a general parliament of the empire, having nothing of a constitutional assembly, save the name."

The Austrian journals were showing a very hostile spirit towards Russia in regard to the Warsaw disturbances.

POLAND.

All continued quiet at Warsaw, but late advices assert that the agitation, though "puffed," was on the increase. Russian troops continued to arrive. Funeral ceremonies took place in all the Churches of Warsaw on the 9th inst. Public order was maintained without the concurrence of the police. The Emperor's reply to the address was awaited with great anxiety.

Subscriptions for a monument to the victims of 27th February reached a considerable sum.

It was stated that the movement commenced at Warsaw was becoming general in Poland. In Lithuania and the Ruthenian provinces adhesions to the address got up in Warsaw were being everywhere sent in.

RUSSIA.

A letter dated St. Petersburg, March 4, says:—"Yesterday, the 3rd of March, the day originally fixed for the emancipation of the serfs, has passed over quietly. There were no assemblages in the streets nor disturbances of any description. The official announcement that no publication could be made concerning the emancipation until the 19th of March doubtless contributed to this. The reports that have appeared in some of the French papers of cannon being drawn up before the principal edifices, &c., are great exaggerations. To say that the Government does not take any measures of precaution in view of the great reform which is about to be proclaimed would be false and perilous; it would be wanting in its duties, as the guardian of public tranquillity; but certainly it is not in the proportions announced by the self-styled correspondents of the foreign papers, whose object, moreover, is easily discernible."

"The news from Warsaw has caused a very painful impression here; but it is hoped these lamentable events will not tend to a further postponement of the projected reforms."

THE ITALIAN REVOLUTION AND THE ROMAN PENITENTIARY.

The *Times* publishes a document which it rightly describes as important. It contains the questions submitted by the Bishops of Italy to the "Sacra Penitentiaria" for the guidance of their conscience in the dealings of the Church with the Italian Revolution, and the answers of the Holy Penitentiary. It is signed by H.E. Cardinal Cagliano.

QUESTIONS AND ANSWERS.

1. Is it lawful to sing the *Te Deum* on occasions of the proclamation of the usurping Government or on other analogous occasions?

R.—No.

2. Is it lawful to recite during the mass and in other sacred functions the Collect for the King, when ordered by the invading Government?

R.—No.

3. Is it lawful to take any part in the religious functions ordered by the sub-Alpine laws on the anniversary of the statutes?

R.—No.

4. Is it lawful to illuminate dwelling-houses on the occasion of the inauguration of the new Government, or on other similar occasions; and, likewise, is it lawful to wear the insignia of the new Government—such as cockades, tricoloured bands?

R.—No; provided great evils do not threaten, and there is no scandal.

5. Can the Government authorities be invited by the Clergy to Ecclesiastical functions; and, should they present themselves without invitation, can the Clergy offer them acts of honour according to the ceremonial?

R.—No; and should they present themselves the Clergy should be passive or abstain from the acts of honour prescribed by the ceremonial.

6. Can the municipal magistrates be received in the church, and may the aforesaid acts be offered to them?

R.—Yes; provided, however, that the magistrates have not committed the acts reproached by the Apostolic Letters of March 26, 1860; otherwise as in the preceding directions.

7. Is it lawful to enrol oneself in the Civic or National Guard which has been ordered by the usurping government for its support in the provinces usurped by it?

R.—No.

8. What must be said about those persons who have been enrolled against their will, and compelled to form a part of the same guard?

R.—It is lawful to tolerate citizen soldiers under compulsion, who cannot leave the service without serious injury or inconvenience; provided, however, that they are prepared in mind to leave it as soon as possible, and in the meantime to abstain from all hostile acts against the subjects and soldiers of the legitimate Prince, and from acts against good laws and ecclesiastics.

9. Is it permitted to the parish priests to give the lists demanded by the usurping Government for the National Guard and the military levies in the usurped provinces?

R.—No; and wherever the books shall have been taken away, let them be passive.

10. Is it permitted to take any part in the voting for forming the municipal councils and representatives, and may those elected retain the office of councillor and magistrate?

R.—It may be tolerated, provide the municipal officers do not execute those things which are in opposition to Divine and ecclesiastical laws, and abstain from taking the oath after the form proposed by the usurping authorities.

11. Is it permitted to contend for the magistracies, and to accept them when any one shall be called by a commune, or even by the Government, always abstaining from giving his adhesion to the Government, and from committing any act which may be regarded as a recognition of it?

R.—Yes, if scandal be removed by his presence, and on the conditions explained in the demand, especially on the condition that in teaching they may conform themselves altogether to the Catholic doctrine.

12. According to the indulgence already trans-

mitted by the Santa Penitentiaria can the administrators of the *loca pia*, occupied by the usurping Government, be empowered by the ordinaries to continue in the administration, or can those who are chosen again by the illegal authorities be empowered to accept it?

R.—The Santa Penitentiaria by special and express authority grants to all and each of the ordinaries whose territories have been occupied by the usurping Power the faculty to hold good for six months, provided that from the persons appointed no adhesion to the Government be required, or any oath of fidelity according to the form proposed by the same Government, and on condition of looking after the utility of the *loca pia* and of abstaining altogether from the alienation of their property.

13. Can persons retain or assume offices under the usurping Government?

R.—Provided they are not offices which directly and immediately tend to spoliation, or to the keeping of things taken, and which may be exercised without injury to Divine and ecclesiastical laws, it may be tolerated; but let every one of the said officials, or persons of the Papal power, be carefully admonished to consult the bishop or ordinary of the place, who in each case shall decide as to intentions of our most sacred Lord.

14. Is it permitted to take the oath proposed by the usurping Government in the following or similar terms, which comprise an ultimatum:—"I swear fidelity and obedience to Victor Emmanuel King of Italy, and to his successors. I swear to observe the statute and every law of the State, for the inseparable good of the King and of the country, Italy."

R.—The oath as here laid down is not permitted; but an oath of obedience purely passive may be tolerated in all those things which are not opposed to Divine and ecclesiastical laws, according to the form approved by Pius VII., and expressed in these words:—"I promise and swear to take no part in any conspiracy whatever, plot or sedition against any actual Government; as also to be subject and obedient in all that is not contrary to the law of God and of the Church."

15. How are the ordinaries to regulate themselves as regards the Royal placet and exequatur, which the Government pretends to in the case of the bulls, briefs, and Pontifical rescripts?

R.—They must not molest private persons who for their security recur to the Government for the Royal placet or exequatur; but the ordinaries as far as in them lies, must be passive, and if they have been questioned by the Government on demands of this kind, they must give their opinion according to the laws of justice and the forms of the Holy Canons.

16. Can the ordinaries, parish priests, those holding benefices, and other administrators of ecclesiastical property, when demanded under heavy penalties, consign to the Government the inventory of their respective revenues?

R.—They may be permitted to do so, a written protest, however, being made in each act by the respective administrators on the necessity of the consignation, in order to avoid greater evils, and for the defence of the rights of the Church. But it is the intention of our most sacred Lord that the ordinaries before or after the consignation, if possible, should make a collective protest, respectfully indeed, but with Evangelical liberty.

17. How must the ordinaries regulate themselves with regard to any priest who, having fallen under censure, is regardless of reconciling himself to the Church, and who cannot be suspended a *divinis* by the ordinary without fear of grave scandal and inconvenience?

R.—The repentance of the priest must be procured by every possible means, as the office of a good and prudent pastor has explained, and if he bears not the voice of the ordinary recourse must be had to the congregation of the Holy Council.

18. How must parish priests regulate themselves in the celebration of the marriages of those who have notoriously incurred ecclesiastical censures?

R.—Care must be taken that, being released from ecclesiastical censures according to the usual method, they be reconciled with the Church; but if they refuse to be reconciled, and serious consequences seem to threaten unless the marriage be celebrated, the parish priest shall consult, all things and circumstances being well considered, what has been said by approved authors, and especially by Saint Alphonsus (Lib. 6, tr. 1, cap. 2, num. 54), and declare what he considers most expedient in the Lord, the celebration of the mass, however, being always excluded.

19. How, likewise, must the bishops and parish priests regulate themselves if any one of the aforesaid censured persons present himself as godfather in the sacrament of confirmation and of baptism?

R.—As in the preceding case.

20. Can the most holy eucharist be administered to those notoriously under censure without first being regularly reconciled to the Church?

R.—If any one of the persons mentioned as having notoriously incurred censures should die (and, according to the canon and the regulations, it is provided expressly by the doctors that they should be absolutely deprived of holy sepulture) and their funeral be with threats obstinately demanded, and ecclesiastical burial, how in such circumstances must a parish priest regulate himself?

R.—He must take care that everything be done according to the rule of the holy canons; but if this cannot be effected without danger of disturbances or scandal, the parish priest must not himself, nor any other priest, assist at the funeral rites, or at the burial.

21. Can the Bishop approve those preachers who are presented by the actual municipal authorities?

R.—The Bishop may, as if *ex se*, select those presented, provided that all necessary qualifications exist in them.

22. Can the *cantori* and *curiosi* cite ecclesiastics and *loca pia* in case of refusal to pay the imposts, as well canonical as *camerali*, and under what regulations, and cautions?

R.—The Sacred Penitentiaria, by special and express apostolic authority, with the benign consent of our most sacred Lord Pius IX., grants to all and every ordinary, whose territories have been occupied by the invading Government, the faculty, which is to hold good for six months, either by themselves, or by some other ecclesiastic to be specially appointed for that purpose by any one of the said ordinaries, of empowering the *curatores* and *excolectores* to execute the orders against the *loca pia*, as also against ecclesiastics, indulgence having first been asked and obtained in each case from the respective ordinary, and scandal prudently removed, no other obstacles whatever presenting themselves.

23. Can parish priests or other ecclesiastics who have been injured by this Government by the abolition of tithes, accept of compensations offered by the same Government?

R.—They may, according to the decision of our most holy Lord, under title of simple compensation for loss inflicted on them by the Government by the prohibited exaction of tithes, accept of pensions assigned by the Government; first, however, a protest having been made, either by the ordinary of the place, or by some other of the said parish priests or ecclesiastics, that such an acceptance is by no means recognised or the abolition of the tithes made by the Government approved; and the debtors of the same tithes being carefully admonished that they are not by the force of the law passed by the Government liberated from the duty of paying them.

24. Can parish priests ask that assistance from the Government which the same Government promises to those who have a larger population than 500 souls and a revenue less than 800? R.—It is not expedient.

25. Must confessors consider as having fallen under censure those who have voted for the union of Italy under one sole King, induced by fear, by deception, or by ignorance; those who have given a

similar vote in other provinces beyond the Papal States, or have given a negative vote, or none at all, or an insignificant vote; those who have illuminated their houses, worn cockades, &c., not having been induced to do so by unjust fear; or through thoughtlessness have attended the chanting of the *Te Deum*; finally, women and minors who have signed addresses and worked banners?

R.—Ecclesiastical censures, according to the Apostolic Letters of March, 1860, are incurred by those who formally co-operate or adhere to the rebellion against the Papal power; therefore, to distinguish in the forum of conscience whether any one incurs the censures must be discussed by the confessor in the conscience of each one. For this sufficient provision has been made by the powers transmitted to the ordinaries on the 16th of November, 1860.

27. In what manner can be repaired the public scandal given by those who demand to be absolved from the censures incurred in these times, in which such repentance is difficult and dangerous?

R.—Repentance of scandal is necessary *de jure divino*, and that should be made in the best and most prudent mode, according to the judgment of the ordinary or confessor.

28. Must those who demand absolution, before being absolved, oblige themselves to repair losses suffered by the Papal Government by the actual disturbances?

R.—Suffice it that they are prepared in mind to obey the commands of the Holy See as above stated.

Given at Rome, in the Holy Penitentiary, Dec. 10, 1860. A. M. CARDINAL CAGLIANO, (M.P.)

THE PAST OF LOUIS NAPOLEON.

(Translated for the Mirror.)

The *Bien Public* of Ghent, contains a letter, dated Feb. 19, giving some historic details not generally known, of the past of Louis Napoleon. The Ghent journal guarantees the source from which the facts come, as respectable and reliable:

"You are aware of the zealous and active part taken by Prince Louis Bonaparte (now Napoleon III.) in the revolt of the Romagna in 1831 and 1832 against Pope Gregory XVI. You remember his ardor in that struggle, and how he forced his elder brother, against his inclinations, to enlist with him in the ranks of the Romagnols, and how that brother sunk under the fatigues of the campaign and died at Forli, leaving to Louis his pretended rights under the senatus consultus of 1804."

"After the suppression of the revolt, Louis Napoleon became a wanderer in the Roman States, and being unable to enter either Tuscany or Naples, sought safety in the Palace of the Holy Pontiff, to whom he rendered his name, and demanded an asylum (in Italy, in the Pontifical States at least, the right of asylum exists in the ecclesiastical mansions as well as in the churches.) The Archbishop of Spoleto with a charity truly evangelical, interested himself for this proscribed young man, now apparently so repentant, and after sheltering him for many days under the inviolable hospitality of his roof, presented himself before Gregory XVI. to implore a safe-conduct for the guilty refugee. The Pope refused it—a struggle ensued in which entreaties were used on the part of the Bishop, and judicious and far-sighted resistance made on the part of the Pontiff. At last the tears of the Archbishop prevailed over the severity of the Pope, and the safe-conduct was given. This Archbishop of Spoleto, afterwards Bishop of Imola, was named Mastai—to-day, he is called Pius IX."

"In quitting Italy, (thanks to the intervention of that Sovereign Pontiff whom at this moment he is plotting to dethrone) Louis Bonaparte rejoined his mother in Switzerland. From Switzerland, in the face of the law of 1816, the mother and son went clandestinely to Paris, to see some friends, and urge certain reclamations against the royal treasury. Under assumed names they took lodgings at the Hotel de Holland. This was at the close of the winter of 1832 under the reign of Louis Phillip, and while Casimir Perier was prime minister. Queen Hortense having known M. d'Houdetot, now aide-de-camp to Louis Phillip, in Holland, wrote to him immediately on her arrival, apprising him of her presence and her son's in Paris. She begged him to call at her hotel which he did without delay. He found the Queen very uneasy on account of her own and son's position, under the law of 1816. She was very much desirous to procure a passport for herself and son and permission to visit the springs of the Pyrenees, also to get some pecuniary assistance, for she was in great straits for money."

"Col. d'Houdetot laid the whole affair before the King, who immediately sent 30,000 francs to Queen Hortense, and promised to attend to all her wishes. The King also invited her and her son to pass the evening at the Palais Royal, where, accompanied by his Queen and his sister, he would receive them in the apartments of M. d'Houdetot. In the evening Hortense came alone, and excused her son, who she said was sick with a fever. The visit was a long and unrestrained one. Queen Hortense took leave of the royal party in ecstasies of delight, after receiving free permission to sojourn in the Pyrenees, promises of considerable sums of money, and the most gracious marks of sympathy on the part of Louis Phillip and the two princesses of Orleans."

"The next day there was a council of ministers. Louis Phillip upon taking his seat, said to his ministers, 'well gentlemen, what news?' 'Sire,' said Marshal Soult, (then minister of war), 'I have some news certainly. Queen Hortense and her son have passed through France incognito, and embarked at Marseilles for Malta.' 'And you believe it,' said Louis Phillip smiling. 'I certainly believe it,' said the Marshal. Then Casimir Perier spoke up. 'Sire my information is more minute and circumstantial, as well as more accurate than the marshal's. Queen Hortense and her son are in Paris at the Hotel de Holland. They have seen M. d'Houdetot, aide-de-camp to your Majesty, who has sent them 30,000 francs, which came from you. Yesterday evening Queen Hortense was in conference with your Majesty, and you promised her a safe-conduct to sojourn at the springs of the Pyrenees.' 'All this is literally true,' said the King, 'I have nothing to tell you, my dear Perier.' 'No Sire,' he replied, 'but it is I who have something to tell you. The son of Hortense was not with his mother yesterday evening; no, he was indisposed. A great mistake! for at the very hour that his mother was with your Majesty, he was himself in proper person, at a secret meeting in Rempart street, with Blanqui, Raspail, Alibaud, and others, plotting your Majesty's overthrow.' Louis Phillip and his council were perfectly thunderstruck."

"The proof? at length exclaimed the King.—'Here it is,' said Perier, 'it is the account of the secret session by one of the very conspirators who furnished me with it;' (it was Blanqui,) and he drew from his pocket the process verbal.

JACK-IN-OFFICE. - We have already mentioned the orders given by M. De Persigny to forbid any functionary from entering the Bishop of Orleans' palace.

PROSPECTUS OF A LARGE AND ELABORATE MAP OF CANADA WEST.

P. K. We clip the following from the Providence General Advertiser, Sept. 12, 1857 - At this season of the year, when cholera, cholera morbus, dysentery and other kindred complaints are sure to prevail, everybody should be liberally supplied with Perry Davis' Vegetable Pain Killer.

ANGUS & LOGAN. WHOLESALE PAPER & STATIONERY IMPORTERS, No. 206, Saint Paul Street, MONTREAL.

MAGNIFICENT STEEL PLATE ENGRAVING OF HIS HOLINESS POPE PIUS IX. (Size - Two Feet by Three Feet.)

CONGREGATION DE NOTRE DAME, MONTREAL SELECT DAY SCHOOL. THE SELECT DAY SCHOOL will be RE-OPENED, as usual, on the SEVENTH SEPTEMBER (Notre Dame St.) The Pupils dine in the Establishment.

INFORMATION WANTED. OF EDWARD M'DERMOTT, a native of L'Acadie, C. E. When last heard from he was supposed to be residing in Rutland County, Vermont U. S.

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

THE above Establishment will be continued, in all its branches, as formerly by the undersigned. As this establishment is one of the oldest in Montreal, and the largest of the kind in Canada, being fitted up by Steam in the very best plan, and is capable of doing any amount of business with despatch - we pledge ourselves to have every article done in the very best manner, and at moderate charges.

ACADEMY OF THE CONGREGATION OF NOTRE DAME, KINGSTON, C. W.

THIS Establishment is conducted by the Sisters of the Congregation, and is well provided with competent and experienced Teachers, who pay strict attention to form the manners and principles of their pupils upon a pious Christian basis, inculcating at the same time habits of neatness, order and industry.

SCHOLASTIC YEAR. Board and Tuition.....\$70 00 Use of Bed and Bobbing..... 7 00 Washing..... 10 50 Drawing and Painting..... 7 00 Music Lessons - Piano..... 28 00

COLLEGE OF REGIOPOLIS, KINGSTON, C. W. Under the Immediate Supervision of the Right Rev. E. J. Moran, Bishop of Kingston

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word.

TERMS: Board and Tuition, \$100 per Annum (pays la half yearly in Advance.) Use of Library during stay, \$2.

WILLIAM CUNNINGHAM'S



MARBLE FACTORY, BLERRY STREET. (NEAR HANOVER TERRACE.)

WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVESTONES: CHIMNEY PIECES, TABLE and BREAK TOPS: PLATE MONUMENTS, BAPTISMAL FONTS, &c., begs to inform the Citizens of Montreal and its vicinity, that the largest and the finest assortment of MANUFACTURED WORK, of different designs in Canada, is at present to be seen by any person wanting anything in the above line, and at a reduction of twenty per cent from the former prices.

"OUR MUSICAL FRIEND." "OUR MUSICAL FRIEND," a rare Composition for the Winter Months.

Every Pianist, Every Singer, Every Teacher, Every Pupil, Every Amateur, should procure this weekly Publication of Vocal and Piano Music, containing 17 Numbers, at \$2.50 each, constantly on hand.

"SOLO MELODIST," Containing 12 pages, costing only 10 Cents a number; Yearly, \$2.50; Half-yearly, \$1.25. All the Back Numbers at 10 Cents, and Bound Volume containing 17 Numbers, at \$2.50 each, constantly on hand.

C. B. SEYMOUR & CO., 107 Nassau Street, New York.

ERINA SNOW SHOE CLUB

THE MEMBERS of the above Club will meet at the Corner of Dorchester and DeBleury Streets on the EVENINGS of TUESDAYS and FRIDAYS. Half-past SEVEN sharp. By Order. JOHN COX, Sec.

"Accept, Sir, &c., 'The Prefect of the Loiret, [Signed] 'Le PROVOST DE LAUNAY Orleans, February 20, 1861.'

Why are jokes like nuts? Because the dryer they are the better they crack. We have been shown a document signed by the Mayors in office of the cities of the United States and Canada, certifying to the superior excellence of Dr. Ayer's compound Extract of Sarsaparilla and to the value of all his remedies as articles of great public utility.

In justice to Davis' Pain Killer, I must say that I never sold an article which gave such universal satisfaction to all who used it. I never kept a medicine which met with such a rapid sale; its virtues are the topic of conversation in many places in this vicinity.

FARM FOR SALE. THE North-west half of Lot No. 13, 6th Concession of Litchfield, Co. Pontiac, containing 100 Acres. - The land is of the very best quality; not one rod waste on the whole.

DEVOTIONAL WORKS. Suitable for the Holy Season of Lent. FOR SALE AT No. 19, GREAT ST. JAMES STREET.

L'UNIVERSEL. THIS is the title of a daily paper published at Brussels, Belgium, and devoted to the defence of Catholic interests, of Order and of Liberty.

SALE BY AUTHORITY OF JUSTICE. WILL BE SOLD, at the Church Door of the Parish of St. Paul, on MONDAY, the FIFTEENTH of APRIL next, at TEN o'clock in the forenoon, the Real Estate hereafter designed, proceeding from the commutation bills which existed between Angélique Jette and the late Melard Perreault, her husband, deceased.

PIERRE R. FAUTEUX, IMPORTER OF DRY GOODS, No. 112, St. Paul Street, HAS constantly on hand grand assortment of Merchandise, French and English, Carpets for Saloons, &c., &c.

DR. J. C. AYER'S Cathartic Pills. Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness.

AYER'S AGUE CURE. THE duties of the above institution will be RESUMED on MONDAY, 20th of AUGUST, instant, at Nine o'clock A.M.

EDUCATIONAL ESTABLISHMENT, CONDUCTED BY THE SISTERS OF THE CONGREGATION DE NOTRE DAME, MOUNT ST. MARY, CORNER GUY AND DORCHESTER STREETS, MONTREAL.

Table with columns for 'Pupils of 12 years and upwards' and 'Pupils under 12 yrs.' with associated costs for Board and Tuition, Music Lessons, etc.

Conditions for educational establishment, including board and tuition, music lessons, and other services.

DEVOTIONAL WORKS. Suitable for the Holy Season of Lent. FOR SALE AT No. 19, GREAT ST. JAMES STREET.

DEVOUT INSTRUCTIONS on the Epistles and Gospels. For the Sundays and Holydays; with explanations of Christian Faith and Duty, and of Church Ceremonies.

THE CREATOR and the CREATURE; or the Wonders of Divine Love. GROWTH IN HOLINESS; or the Progress of the Spiritual Life.

PIERRE R. FAUTEUX, IMPORTER OF DRY GOODS, No. 112, St. Paul Street, HAS constantly on hand grand assortment of Merchandise, French and English, Carpets for Saloons, &c., &c.

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MONTREAL SELECT MODEL SCHOOL. No. 2, St. Constant Street.

THE duties of the above institution will be RESUMED on MONDAY, 20th of AUGUST, instant, at Nine o'clock A.M.

INFORMATION WANTED. OF JAMES DUNCAN, aged about 59 years, a native of Dunsmuir, near Omagh, County Tyrone, Ireland, (and son of Andrew Duncan) who is supposed to be farming in Upper Canada.

AS a Work of Art, it cannot be excelled. We have reason to believe that a more elegant portrait of the Holy Father has never been published. He is represented at Full Length, in his Pontifical Robes.

per Copy, in order to bring it within the reach of the most humble. We shall also present each purchaser with a Medal or Rosary of greater or less value, some of which will possess real value.

As a Family Physic. From Dr. E. W. Caldwell, New Orleans. Your Pills are the prince of purges. Their effect is quietude upon any catarrh we possess. They are mild, but very certain and efficacious in their action.

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As a Family Physic. From Dr. E. W. Caldwell, New Orleans. Your Pills are the prince of purges. Their effect is quietude upon any catarrh we possess. They are mild, but very certain and efficacious in their action.

AYER'S CATHARTIC PILLS. Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable?

As a Family Physic. From Dr. E. W. Caldwell, New Orleans. Your Pills are the prince of purges. Their effect is quietude upon any catarrh we possess. They are mild, but very certain and efficacious in their action.

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AGENTS FOR THE TRUE WITNESS.

Alexandria—Rev. J. J. Chisholm.
Ajuda—N. A. Coste.
Aylmer—J. Doyle.
Auburn—J. Roberie.
Autonsburg—Rev. J. Cameron.
Berkshire—Rev. M. Giroult.
Brockville—C. S. Fraser.
Belleville—M. O'Dempsey.
Barrie—Rev. J. R. Lee.
Brantford—W. McManany.
Burlington and W. Rivine, Co. Brant—Thos. Maguire.
Chambly—J. Hackett.
Cobourg—Y. Maguire.
Cornwall—Rev. J. S. O'Connor.
Compton—Mr. W. Daly.
Carleton, P. B.—Rev. E. Dunbar.
Dalhousie Mills—Wm. Chisholm.
Dowville—J. M'iver.
Egansville—J. Bonfield.
East Humberburg—Rev. J. J. Collins.
Eastern Townships—P. Hackett.
Erinsville—P. Gaffney.
Emily—M. Hennessy.
Frankton—Rev. Mr. Paradis.
Furnessville—J. Flood.
Gumougue—Rev. J. Rossiter.
Guelph—J. Harris.
Hamilton—P. S. M'Henry.
Huntington—C. M'Neil.
Kenilworth—M. Henphy.
Kingston—P. Purcell.
Lindsay—J. Kennedy.
Lansdown—M. O'Connor.
Long Island—Rev. Mr. Foley.
London—Rev. E. Bayard.
Lochiel—O. Quigley.
Loborough—T. Daley.
Lucelle—W. Harty.
Maidstone—Rev. K. Keleher.
Merrickville—M. Kelly.
New Market—Rev. Mr. Wardy.
Ottawa City—J. Rowland.
Oshawa—Richard Supple.
Prescott—J. Ford.
Perth—J. Danna.
Peterboro—E. M'Connell.
Pictou—Rev. Mr. Lalor.
Port Hope—J. Birmingham.
Quebec—M. O'Leary.
Randon—James Carrull.
Russelltown—J. Campion.
Richmond—M. Tedy.
Richmond—A. Donnelly.
Sherbrooke—T. Griffith.
Sherrington—Rev. J. Gratton.
South Gloucester—J. Daley.
Summerstown—D. McDonald.
St. Andrews—Rev. G. A. Hay.
St. Athanasie—T. Dunn.
St. Ann de la Pocalure—Rev. Mr. Bourrett.
St. Columban—Rev. Mr. Falvey.
St. Catherine's, C. E.—J. Coughlin.
St. Raphael's—A. D. McDonald.
St. Rosaval d' Etchemin—Rev. Mr. Sax.
Trenton—Rev. Mr. Brettargh.
Thorold—John Heenan.
Thorville—J. Greene.
Tingwick—T. Donegan.
Toronto—Patrick Mullen, 23 Sinter Street.
Templeton—J. Hagan.
West Osgood—M. M'Evoy.
West Port—James Kaboe.
Williamsstown—Rev. Mr. M'Carthy.
Wallaceburg—Thomas Jarmy.

A. CARD.

Dr. R. GARIEPY,
Licentiate in Medicine of the Laval University, Quebec.
OFFICE—No. 6, ST. LAMBERT STREET,
Near St. Lawrence Street,
MONTREAL.
May be Consulted at all hours. Advice to the
poor gratuitous. 3m.
Feb. 14.

M. P. RYAN,

No. 119, COMMISSIONER STREET,
(Opposite St. Ann's Market.)
WHOLESALE DEALER IN PRODUCE,
PROVISIONS, GROCERIES, &c.,
TAKES this opportunity of informing his many
friends in Canada West and East, that he has opened
the above Store, and will be prepared to attend to
the Sale of all kinds of Produce on reasonable terms.
Will have constantly on hand a supply of the following
articles, of the choicest description:—
Butter Oatmeal Tene
Flour Oats Tobacco
Pork Pot Barley Cigars
Hams B. Wheat Flour Soap & Candles
Fish Split Peas Pails
Salt Corn Meal Brooms, &c.
June 6, 1860.

R. PATTON,

CUSTOMER BOOTMAKER,
No. 229, Notre Dame Street,
RETURNS his sincere thanks to his kind Patrons
and the Public in general for their very liberal
patronage during the last seven years; and hopes, by
strict attention to business, to merit a continuance of
the same.
R. P. will, in future, devote his whole attention to
WORK MADE TO ORDER. Now is the time!
Montreal, April 19, 1860.

WEST TROY BELL FOUNDRY.

[Established in 1826.]
THE Subscribers manufacture and
have constantly for sale at their old
established Foundry, their superior
Bells for Churches, Academies, Factories,
Steam-boats, Locomotives, Plan-
tations, &c., mounted in the most ap-
proved and substantial manner with
their new Patented Yoke and other
improved Mountings, and warranted in every particu-
lar. For information in regard to Keys, Dimen-
sions, Mountings, Warranted, &c., send for a circu-
lar. Address
A. MENNELLY'S SONS, West Troy, N. Y.

NEW TRUSS! NEW TRUSS!!

ALL persons wearing or requiring Trusses are in-
vited to call and see an entirely new invention, which
is proved to be a very great advance upon any thing
hitherto invented, and to combine all the requisites of a
PERFECT TRUSS.
Also, SUPPORTERS, embracing the same principle
Persons at a distance can receive a descriptive
pamphlet, by sending a blue stamp. Also, constant-
ly on hand a complete assortment of Elastic Hoos for
Varicose Veins, Swelled and Weak Joints.
GODMAN & SHURTLEFF,
No. 12 TREMONT ST., BOSTON.
Wholesale & Retail Dealers in Surgical Dental In-
struments. 6ms.
September 21.

PROSPECTUS

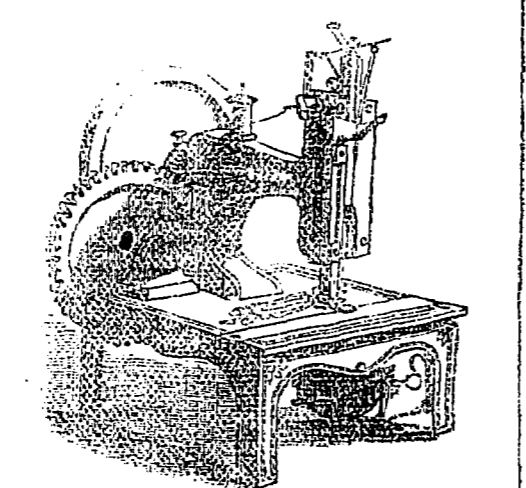
SAINT MARY'S COLLEGE,

THIS LITERARY INSTITUTION is conducted by
the Fathers of the Society of Jesus. It was opened
on the 29th of September, 1848, 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, ap-
plication and proficiency of their children. Immo-
rality, insubordination, habitual laziness, and fre-
quent 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, Wash-
ing, and the Physician's Fees are extra charges.—
Books and Stationery may be procured in the Estab-
lishment at current prices.
Washing, \$1.20 per month
Music, 2.20 "
Use of the Piano, .50 "
Drawing, 1.50 "
Bed and Bedding, .50 "
Libraries, 10 "
All articles belonging to Students should be mark-
ed 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 SHOEBOY, MONTREAL.

SEWING MACHINES.



E. J. NAGLE'S

ORLEANS PATENT
SEWING MACHINES,
25 PER CENT.
UNDER NEW YORK PRICES!!
These really excellent Machines are used in all the
principal Towns and Cities from Quebec to Port
Sarnia.
THEY HAVE NEVER FAILED TO
GIVE SATISFACTION.

TESTIMONIALS

have been received from different parts of Canada.
The following are from the largest Firms in the Boot
and Shoe Trade:—
Montreal, April, 1860.
We take pleasure in bearing testimony to the com-
plete 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 Ma-
chines 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 Ma-
chines,—of which we have several in use.
CHILDS, SCROLES & AMRS.
Toronto, April 21st, 1860.
Dear Sir,
The three Machines you
sent us some short time ago we have in full opera-
tion, and must say that they far exceed our expec-
tations: in fact, we like them better than any of T. 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.

E. G. NAGLE, Esq.

Dear Sir,
The three Machines you
sent us some short time ago we have in full opera-
tion, and must say that they far exceed our expec-
tations: in fact, we like them better than any of T. 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 50c per dozen.
EVERY MACHINE IS WARRANTED.
All communications intended for me must be paid, as none other will be received.
E. J. NAGLE,
Canadian Sewing Machine Depot,
265 Notre Dame Street, Montreal.

Factory of Barclay & Gilbert's, Canal Basin,
Montreal.

Ayer's Cathartic Pills.

CATHOLIC COMMERCIAL ACADEMY,

No. 19 COTE STREET, MONTREAL.
THE most COMPLETE COMMERCIAL EDUCA-
TION, in both FRENCH and ENGLISH, is imparted
in this Institution.
LINEAR and PENCIL DRAWING is also taught.
From the month of January (1861) all the pupils
who are learning Grammar will study in the School,
—in the Morning from Eight o'clock till Nine
o'clock, and in the Evening, from Four o'clock till
Five o'clock—the other Regulations as usual.
We hope the parents will appreciate the efforts
we are making to form an Institution eminently
National and Catholic.
For particulars apply to the Principal at the
School.
U. R. ARCHAMBAULT, Principal,
No. 19, Cote Street, Montreal.
January 4. 3ms.

T. C. DE LORIMIER,

Advocate,
32 LITTLE ST. JAMES STREET,
MONTREAL,
Will attend Circuits at Beauharois Huntington and
Soulanges.

W. F. MONAGAN, M.D.,

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

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.

W. M. PRICE,

ADVOCATE,
No. 28 Little St. James Street, Montreal.
M. DOHERTY,
ADVOCATE,
No. 32, Little St. James Street, Montreal.

THOMAS WALKER & CO.,

Wholesale and Retail
WINE, SPIRIT, ALE, PORTER AND CIDER
MERCHANTS,
26 St. Francois Xavier Street, Montreal,
REQ to inform their friends and the public generally,
that they have just received a well selected Stock of
Liquors, 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 ex-
changed on delivery.

PRICES.

Table with 3 columns: Name, Per gal., Per dozen. Includes PORT, SHERRY, MADIRA, CHAMPAGNE, OLARET.

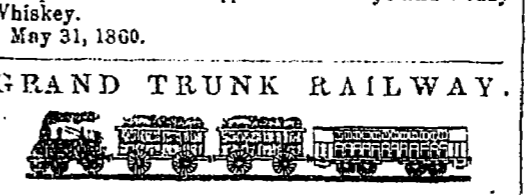
SPIRITS.

Table with 3 columns: Name, Per gal., Per dozen. Includes BRANDIES, GIN, WHISKRY.

ALES AND PORTERS.

Table with 3 columns: Name, Per quart, Per pint. Includes ALE, PORTER.

GRAND TRUNK RAILWAY.



ALTERATION OF TRAINS.

ON and after MONDAY, the 18th instant, the
DAY MAIL TRAINS between MONTREAL and
TORONTO, and MONTREAL and QUEBEC, will be
DISCONTINUED until further notice, and Trains
will leave Pointe St. Charles as follows:
EASTERN TRAINS.
Accommodation Train (Mixed for Island) 9.00 A.M.
and all Intermediate Stations, at...
Mail Train for Portland and Boston
(stopping over night at Island Pond) 4.30 P.M.
at...
Night Train for Quebec, and all Way
Stations, at... 4.30 P.M.
* A Sleeping Car is attached to this Train as a
First Class Car, and no extra charge will be made to
Quebec Passengers occupying berths.
WESTERN TRAINS.
Accommodation Train (Mixed for King-
ston and Intermediate Stations, at...) 7.15 A.M.
Mixed Train for Kingston and all Way
Stations, at... 10.00 A.M.
† Night Express, with Sleeping Car at-
tached, for Toronto, Detroit, &c., at... 5.15 P.M.
† This Train connects at Detroit Junction with
the Trains of the Michigan Central, Michigan South-
ern, and Detroit and Milwaukee Railroads for all
points West.
W. SHANLY,
General Manager.
Montreal, Feb. 14, 1861.

GROCERIES, SUGAR, & C.,

FOR SALE,
At 43 Notre Dame Street, Montreal.
TEAS (GREEN)
YOUNG HYSON, very fine.
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
LAGUARIE, 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—Planant Pale, in cases, very fine; Martel,
in hds, and cases.
PORTER—Dublin and London Porter; Montreal
Porter and Ale, in bottles.
PICKLES, &c.—Pickles, Sauces, Raisins, Currants,
Almonds, Filberts, Walnuts, Shelled Almonds,
Honey Soap, B. W. Soap, Castile Soap, and English
do.; Corn Brooms, Corn Dusters; Bed Cord, Cloth
Lines, Shoe Thread, Garden Lines, Candles, Lemon
Peel, Orange and Citron do.; Sweet Oil, in quarts
and pints.
STARBU—Glensfield, Rice and Saffron, fair.
BRUSHES—Scrubbers and Stove Brushes; Cloth
and Shoe Brushes.
SPICES, &c.—Pigs, Prunes, Spices, whole and
ground; Cassamon, Cloves, Mace, Nutmegs, White
Pepper, Black Pepper, Allspice, Cayenne Pepper,
Macaroni, Vermicelli, Indigo, Button Blue, Sago,
Arrowroot, Sperm Candles, Tallow do.; fine Table
Salt; fine Salt in Bag; Coarse do.; Salt Petre; Sar-
dines, in Tins; Table Cod Fish, Dry; do., do., Wet;
Cream Tartar; Baking Soda; do., in Packages;—
Alum, Copperas, Sulphur, Brimstone, Bat Bricks,
Whiting, Chalk, &c., &c.
The articles are the best quality, and will be Sold
at the lowest prices.
J. PHILAN.
March 3 1860.
MRS. BUCHANAN
HAS REMOVED TO 166 DORCHESTER STREET
Of Bleury Street.

THOMAS M'KENNA,

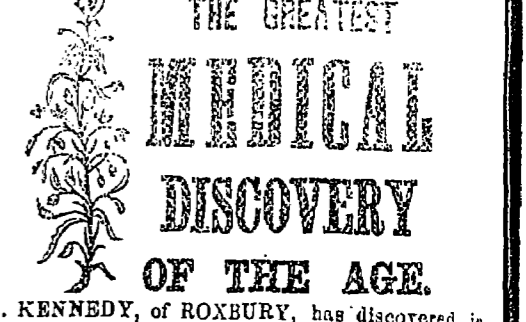
PRACTICAL PLUMBER
AND
GAS FITTER,
No. 52, SAINT PETER STREET,
(Between Notre Dame and St. James Streets,)
MONTREAL.
BATH TUBS, HYDRANTS, WATER CLOSETS,
FORCE AND LIFT PUMPS, &c.,
Constantly on hand, and fitted up in the best manner.
Jobbing Punctually attended to.
September 15, 1859.

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 "Recollet Church," where
they intend carrying on the BUSINESS of
AUCTIONEERS AND GENERAL COM-
MISSION 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.

D. O'GORMON,

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



MR. KENNEDY, of ROXBURY,

has discovered in
one of the common pasture weeds a Remedy that
cures
EVERY KIND OF HUMOR.
From the worst Scrofula down to the common Pimple.
He has tried it in over eleven hundred cases, and
never failed except in two cases (both thunder bur-
mor.) He has now in his possession over two hun-
dred 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 cas-
ker 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 hor-
nor 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 corrup-
and running ulcers.
One bottle will cure scaly eruption of the skin.
Two or three bottles are warranted to cure the
worst case of ringworm.
Two or three bottles are warranted to cure the
most desperate case of rheumatism.
Three or four bottles are warranted to cure salt
rheum.
Five to eight bottles will cure the worst case of
scrofula.
Directions for Use.—Adult, one table spoonful
per day. Children over eight years, a dessert spoonful;
children from five to eight years, tea spoonful.
As no direction can be applicable to all constitutions,
take enough to operate on the bowels twice a day.
Mr. Kennedy gives personal attendance in bad cases
of Scrofula.
KENNEDY'S SALT RHEUM OINTMENT,
TO BE USED IN CONNECTION WITH THE
MEDICAL DISCOVERY.
For Inflammation and Humor of the Eyes, this gives
immediate relief; you will apply it on a linen rag
when going to bed.
For Scald Head, you will cut the hair off the affected
part, apply the Ointment freely, and you will see the
improvement in a few days.
For Salt Rheum, rub it well in as often as conveni-
ent.
For Scabs on an inflamed surface, you will rub it in
to your heart's content; it will give you such real
comfort that you cannot help wishing well to the in-
ventor.
For Scabs; these commence by a thin, acrid fluid
oozing through the skin, soon hardening on the sur-
face; 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.
The Ointment agrees with every flesh, and gives
immediate relief in every skin disease fresh is heir to.
Price, 25 cts per Box.
Manufactured by DONALD KENNEDY, 120 War-
ren 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, Bos-
ton:—
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 Asy-
lum 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 ac-
tended 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 dis-
covery a great blessing to all persons afflicted
with scrofula and other humors.
ST. ANN ALEXIS SHORE,
Superior of St. Vincent's Asylum.
ANOTHER.
Dear Sir—We have much pleasure in inform-
ing you of the benefits received by the little orphans in
our charge, from your valuable discovery. One is
particular suffered for a length of time, with a very
sore leg; we were afraid amputation would be nec-
essary. We feel much pleasure in informing you
that he is now perfectly well.
SISTERS of St. Joseph,
Hamilton, C. W.