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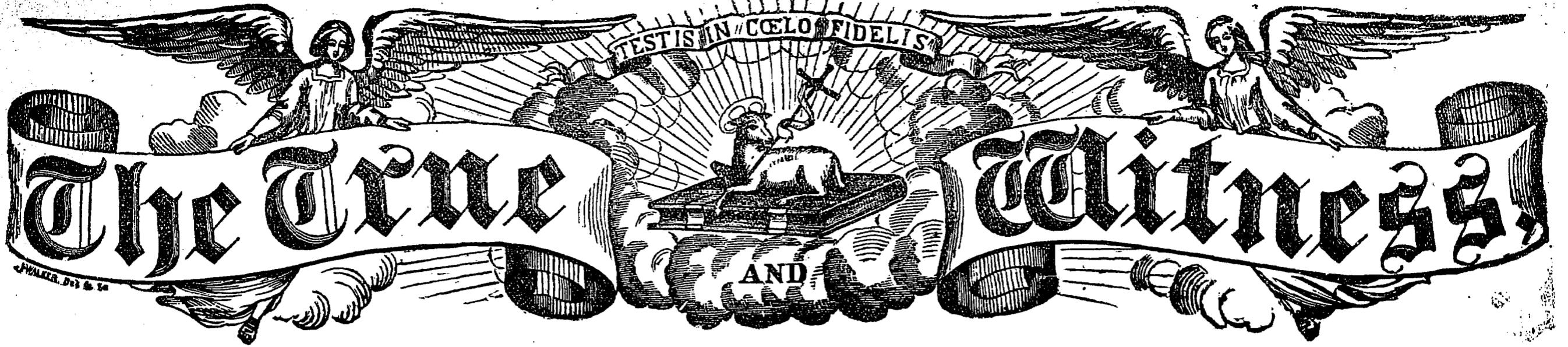
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CATHOLIC CHRONICLE.

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OUR BOY ORGANIST.

WHAT HE SAW, AND WHAT CAME OF IT. (From the Catholic World.)

'How was it, doctor, that you first thought about it?' Well, I suppose I had better tell you the whole story. It may interest you. Just twenty years ago, on a bright Sunday morning, I was hurrying along the road home to Tinton, hoping to be in time to hear the sermon at church. My watch told me that I should be too late for the morning prayer. Happening to look across the fields, I was surprised to see little Ally Dutton, our boy organist, running very fast over the meadows, leaping the fences at a bound, and finally disappear in the woods. 'What could possibly take our organist away during church time? Surely,' thought I, 'the minister must be sick?' and, being the village doctor, I hurried still faster. 'But what could take our organist in that out of the way direction at such an hour, and in such haste? Is it mischief?' I asked myself. But I banished that thought immediately, for Ally had no such reputation. 'There must be something wrong, however; for he ran so fast, and Ally is such a quiet, old-fashioned lad. The minister is ill, at any rate,' said I to myself, 'or Ally would not be absent.' Contrary to my expectations, I found the minister preaching as usual. I do not recollect anything of the sermon now except the text. Rev. Mr. Billups, our minister, had a fashion of repeating our texts very often, sometimes very appropriately and sometimes not. It was Pilate's question to our Lord: 'What is truth?' You will see, after what happened subsequently, that I had another reason for remembering it besides its frequent repetition. The sermon ended, the hymn was sung, but the organ was silent. The silence was ominous. I can not explain why; perhaps it was one of those strange presentiments of disaster, but I fancied our boy organist dead. I loved Ally very much, and my heart sank within as I looked up through the drawn choir curtains, and missed his slight little form, perched up as he was wont to be, on a pile of books so as to bring his hands on a level with the key-board, troling forth his gay little voluntary as the congregation dispersed after service. I missed his voice in the hymn, too; those clear ringing tones which were far sweeter to me than any notes that musical instrument ever breathed. I was so filled with this presentiment of coming evil that I did not dare to ask any one the cause of his absence. 'Pooh!' I said to myself, 'there is nothing in it. I saw him but just now alive, and well enough, if I may judge from the way he cleared those fences and the swiftness of his footsteps as he ran across the meadows.' I thought no more of it until a messenger came two or three days afterward to my office and said: 'Will you please, doctor, come down to the widow Dutton's? Ally is sick.' 'I will come immediately,' said I to the messenger. 'We shall lose our boy-organist,' said I to myself. And so we did; but not as you suppose. Ally became — but I must not anticipate. I found our much loved boy organist in a high fever. 'He has been constantly raving all night,' said his mother, in answer to my inquiries, 'about what he has seen. There has been something preying on his mind lately,' she continued. 'He has been very sad and nervous, and I fear it has helped to make him ill.' In a tone of command, which I find will often elicit a direct answer from patients whose minds are wandering, I said to him: 'Ally, answer me directly, sir; what did you see?' With his eyes still staring at the ceiling he answered in a wandering manner: 'God!'

'I was sorely perplexed what further question to ask, but, thinking to lead him on gradually to some more reasonable answer as I thought, I asked: 'Where?' 'The kneeling people and the priest,' he replied dreamily. 'And Jesus said, "Neither do I condemn thee." And here he burst into tears. Then the remembrance of the last Sunday morning came back to my mind, and I knew now what had taken Ally across the fields, and what he had seen. He was so faint and weak, his pulse fluttered so unsteadily, that I feared the worst, and the anxious, searching look of the mother read my tale countenance. She began to weep violently. 'Mother!' cried Ally. 'Yes, my child,' she responded quickly, and bent over and kissed him. 'Don't cry, mother. God will not let me die till I know what is true first.' 'That is a strange remark,' thought I, 'for a boy like him to make. What can he mean?' 'My darling Ally,' said the widow, 'you do know what is true. You always say what is true.' 'Why should they say it isn't true, then?' asked Ally. 'What isn't true, my dear?'

'God!' answered the boy, turning his eyes upward to the ceiling again, and looking, as it were, at some object miles away, 'and the kneeling people, and the priest. It's true and no lie. This is my body, this is my blood.'— And he joined his hot and feverish little hands together as if in prayer. 'Don't trouble about this,' said I to the weeping mother. 'I know what it is. He has been down to Mike Maloney's, in the Brook woods, and seen the Catholic Mass. Don't refer to it again just now. I will give him some composing medicine, but I wish,' I added, 'that this had not happened. It only tends to weaken him.' Presently I noticed him playing with his fingers on the coverlet as if he were playing the organ. I thought to take advantage of this, and said: 'Ally, my boy, get well soon, now, and let us have a grand voluntary on the organ—one of your very best.' 'For God, for Mass, for the kneeling people and the priest,' he murmured. 'Oh! never mind the Mass,' said I, 'that's nothing to you.' Turning his eyes suddenly upon me, he exclaimed:— 'O, doctor! it seems everything to me. I never can forget it. How could anybody ever forget they had seen Mass. Could you?' 'That I can't say, Ally,' I replied, 'for I never saw it.' 'Never saw it? Why I've seen it?' 'Often?' I asked. 'Well—I saw it—one Sunday, anyway,' answered Ally, with the air of one who had never been anywhere else all his life. 'What was it like, Ally dear?' asked the mother. 'Like heaven, mother, if the angels had only been there.' 'Angel!' said I contemptuously. 'Pretty place to find angels, in Mike Maloney's shanty! Why, it's like a stable.' Again Ally's eyes went up to the ceiling, and while his fingers nervously played an invisible organ on the coverlet, he began to sing, so plaintively and sadly that it quite unmanned me: 'He came down to earth from heaven, Who is God and Lord of all, And His shelter was a stable, And His cradle was a stall, With the poor, and mean and lowly, Lived on earth our Saviour baby.'

The widow and I stood watching and listening long after he had ceased singing. In a few moments a lucid interval occurred, and, noticing me, he said: 'Doctor, why can't we have Mass in our church? Oh! wouldn't I like to play the organ for it always till I died?' 'We couldn't have Mass, Ally,' I replied, 'because it is only Catholic priests who can say Mass.' 'Is it? I know I'd like to play the organ for ever and ever for the Mass; but I'd rather be a priest. Oh! a thousand, thousand times rather!' And his pale sad face lighted up with an unearthly glow. Seeing I could not divert his mind from the subject, and fearing to continue a conversation which excited him so much, I quietly gave directions to his mother, and left. I had little hopes of Ally's recovery, but his words made a deep impression on my mind: 'God will not let me die till I know what is true first.' 'What truth can he mean?' thought I. 'Can he have imagined he does not know the true religion? What can have made him think that our Episcopal Church is not true? What strange fancies will get into some children's heads! I should be sorry to lose Ally, but I'd rather see him die, I think, than grow up to be a Roman Catholic. Ugh! and a priest, too, perhaps, who knows? God forbid!' Revolving these disagreeable thoughts in my head as I went down the street, I met Mr. Billups, our minister. We shook hands, or rather I shook Mr. Billups' hand while he shook his head, a manner of his that gave him a general doubting air, somewhat puzzling to strangers. 'Mr. Billups,' said I, 'do you know that Ally Dutton is ill?' 'No, I did not hear it,' he replied, emphasizing the word 'did,' as much as to say, 'But I hear it now.' Although the negative accompaniment with his head would seem to imply that he did not believe it. 'Yes, and very ill, too,' I added. 'If his mind becomes calmer than it is, I think it might do good just to drop in and see him. I fear he has been under some bad influences lately.' 'You astonish me, not to say grieve me,' rejoined Mr. Billups. 'Ally was always a good pious boy, and one of our head boys, as you are aware, in the Sunday school.' 'I mean,' said I, 'that he has been reading or hearing something about Catholics and their Mass, and other things; and it really has made a deep impression on his mind, which ought to be effaced; that is,' I added, 'in case he recovers, which I fear is doubtful.'

'Of course, of course, which ought to be effaced,' repeated he. 'Not a doubt of it. I remember, now, Mrs. White, his Sunday school teacher telling me that he had asked her in class what the sixth chapter of St. John meant. I hope he has not been reading that chapter of the bible too attentively, for it is calculated, I am sorry to say to make a deep, very deep, not to say, in regard to the Popish Mass doctrine, a most alarming impression upon the mind, especially of a boy like Ally.' 'Well, if you see him,' said I, 'not much relying this opinion about the bible being in favor of Catholic doctrines, you can manage to bring the subject up, and easily explain its true meaning to him.' 'Yes, oh! yes! easily explain its true meaning to him,' again repeated Mr. Billups after me, yet looking rather puzzled, as I thought, and doubtful of success; but perhaps it was only his manner that gave me that impression. 'Would to-morrow, think you, do, doctor?' he continued, after a pause, 'I am quite busy, just now.' 'Better,' I replied, 'much better; Ally is very low at this moment.' I do not know what made me say it, but Ally's words came suddenly to my mind again, and I added confidently:— 'He will not die just yet. He will surely be better to-morrow.' I bade Mr. Billups good morning, not at all satisfied. 'The sixth chapter of St. John! the sixth chapter of St. John!' I went on repeating to myself. Strange! I have never read that chapter with any thought of the doctrine of Catholics. And yet, to judge from what the minister said it might trouble the mind, even of a child. As I waited in the parlor of a sick lady whom I went to visit before returning home, I could not refrain from turning over the leaves of a large family bible on the centre table, and finding the chapter in question. I had not time, however, to read many verses before I was summoned to the sick chamber. Attention to my professional duties drove the subject from my mind during the rest of the day, and I returned to rest considerably exhausted and fatigued. 'Now for a good sleep,' said I to myself, 'and a quick one, for I shouldn't wonder if I were called up to Ally again before morning.' But I could not sleep. Tossing to and fro in the bed, I began to question myself about the cause of my sleeplessness; I soon found it. The thought of Ally had revived the memory of that sixth chapter of St. John. 'Well,' said I, 'I will remove the cause by getting up and reading it, and there will be an end of it. Then I shall sleep.' So I rose and lit my lamp, got out my bible, and there, half dressed, read the troublesome chapter. As I reflected upon what I was doing, I felt more like a thief, a midnight robber, or some designing villain laying plans for murder or house-breaking, than as an honest Christian reading his bible; for was I not allowing myself to do what was calculated to make a deep, not to say an alarming impression on my mind, that the Catholic religion was true, and the Protestant religion false? Now, without vanity I say it, few people know their bibles better than I did, and, although I must have read that identical chapter many times, it seemed that I had never read it before. I thank God for that midnight perusal of my bible. One thing I then and there determined, for private reasons of my own, which was to be on hand at Mrs. Dutton's when the minister called; and there I was. Ally was a good deal better and brighter. After some commonplace remarks, Mr. Billups said to Ally: 'You are fond of reading your Bible, are you not, my dear child; and would you not like me to read a little of the Word to you?' 'Oh! yes, sir,' answered the boy eagerly. 'I will read for you, then,' continued Mr. Billups, producing a Bible from his pocket. 'A most beautiful and instructive passage from St. John's gospel, commencing at the sixth chapter.' He said this in such a church-reading tone that Mrs. Dutton, instinctively responded as far as 'Glory be'—but, discovering her mistake, covered it up with a very loud cough. Mr. Billups read the chapter, but quite differently from the manner in which I had read it: slowly and distinctly, where I had read rather quickly, that is, from the beginning to the fiftieth verse; and quickly where I had read slowly, from that verse to the end. 'That's very beautiful, and very strange,' said Ally pensively, as the minister paused at the end of the chapter. 'But, Mr. Billups, is it all true?' 'The bible, my dear Ally ought to know, is all true,' replied Mr. Billups. 'And did Jesus give his flesh and blood, as he said he would?' asked Ally. 'Yes, my child,' answered Mr. Billups, he certainly made all his promises good. 'I wish I knew where,' said Ally inquiringly. 'I asked Mrs. White, and she said she didn't know, and that I asked too many questions.'

A STRANGE STORY.

'So Brown, you tell me, has been appointed executor to Smith's will,' said our major the other day, as we were lounging together against the low wall that divides Carlisle-terrace from the beach. 'I'll venture to say that trusts committed to him won't be as strange as mine were the first time I was made executor. 'Some years since, I received a letter from my old friend and comrade, Ellis, of the —th, telling me that his health had been for some time declining,—"there being," he added, "a trust of some importance to be undertaken, which I wish to confide to no one but yourself." The letter concluded with a cordial invitation to pay him a visit at the snug cottage in Devonshire to which he had retired. Now Ellis was like myself—an old bachelor; and, except his half pay, was, I knew, but little burdened with this world's baggage and accoutrements; so it never occurred to me that the trust I was to undertake could possibly relate to anything more important than the bestowal of legacies on his old housekeeper and butler, or his almost equally antiquated cat and dog. I wrote immediately to accept the invitation, and early the next morning I deposited myself and my portmanteau in the E— coach, which, after a day's travelling, left me at my friend's abode. He was himself standing at the garden wicket, ready to give me a cordial welcome. There was nothing very death-like in the clear, bright glance of his eye, or in the firm grasp of his hand; and I wondered internally what the massive he had sent me could possibly mean. However, I kept my thoughts to myself, and followed Ellis into his neat little dining-room, where the snowy tablecloth was speedily

which must have impressed them with the conviction of my being subject to temporary fits of derangement. As I stood there, I heard Ally say to his mother: 'Don't cry, mother. I won't be a Catholic if it isn't true. But it's better to know what's true than to play the organ or get any salary, if its ever so big. Isn't it, mother?' I assented to this sentiment so strongly with my head that I nearly put my nose through the window pane, an action that elicited a strong stare for my supposed impudence from the two Misses Stockup, daughters of the Honorable Washington Stock-up, who happened to be passing the house at that moment. 'So it is, my dear,' answered the widow. 'But I'm afraid, my darling, you are only fancying something to be true that is not true.' 'Doctor!' cried Ally, appealing to me, 'isn't it true? Oh! it must be true!' 'I can't say I believe it is,' I replied, 'but I'm very much afraid it is.'

'Afraid!' exclaimed Ally, 'what makes you afraid?' 'Poor Ally! He could little comprehend how much it would cost him or me to say we believed it to be true. Excusing myself with all sorts of bungling remarks, I left the house, my mind torn by many conflicting doubts and emotions. Ally slowly, very slowly recovered. In the meantime a new organist, a poor man with a terrible asthma, as I recollect, had taken his place. Deprived of the aid which his salary afforded them, the widow and Ally found it hard to live. The minister, it seems related to his wife what had taken place at Ally's sick bed, and it soon got bruited about that both Ally and his mother were going to turn Catholics. They soon left the village, and I did not hear of them until several years after. As for myself, it was not long before I took Ally's way across the fields to Mike Maloney's shanty, and now you know how I first came to think about it. 'What became of Ally?'

Well, I'll tell you. One day I happened to be in the city of Newark. It was the feast of Corpus Christi, and crowds were flocking to St. Patrick's cathedral to assist at the grand ceremonies that were to take place. At the gospel the preacher ascended the pulpit, and what was my surprise to recognize in the person of the youthful priest my dear boy-organist, Ally Dutton. He took for his text these words, 'This is my body, this is my blood,' and preached a powerful and eloquent sermon. After the services were concluded I went to the presbytery to call upon him, but he did not recognize me; so I said: 'Allow me, reverend sir, to thank you for your beautiful sermon. This doctrine of the real presence which you Catholics hold is a wonderful and a very consoling doctrine; and what is more, I am rather afraid it is so.'

'Afraid!' answered Ally, smiling. 'That reminds me of a dear old friend of mine who once said the same thing; but he was not long overcoming his fears.' 'Doctor!' 'Allie?'

As I knelt to crave the blessing of our quondam boy organist, now a priest of the holy Catholic church, he caught me in his arms and folded me in a warm embrace.

and satisfactorily covered with a bountiful repast. Ample justice was done to the fare by myself, and, despite of his mortuary intention, by mine host also. After dinner he produced a capital bottle of port, over which we discussed many of our former campaigning adventures.

*Notwithstanding the fineness of the weather (it was in the beginning of June), I had caught a slight cold on my journey, which towards the close of the evening made itself felt in the very unpleasant form of toothache; and the pain becoming worse, I said to my host—'I think I must ask your housekeeper to-night for some flannel and camphorated spirit to apply to my unfortunate jaw. You, happy fellow! can't know what toothache is, your teeth look all so good.'

'Teeth!' cried my host, his countenance changing. 'Teeth?' he repeated, shuddering; 'ah, you little know—you can't tell!'

'What's the matter, Ellis—what do you mean?'

'I mean that a tooth—an unfortunate tooth, has been my ruin, and will cost me my life!—' And raising from his chair, he paced up and down the room in a state of the most violent agitation. Greatly astonished, I tried, of course, to soothe him, and induce him to reveal the cause of this strange excitement. 'Well,' he said at last, 'I will read for you the will to which you have kindly promised to become executor.' I had made no promise of the kind, but my poor friend took it for granted I had done so; and leaving the room, he speedily returned with a folded paper in one hand, and a very small round box in the other.

Laying these articles on the table, he seated himself in his arm-chair, pushed aside his glass, and, making a strong effort to speak calmly, began:—'About two months since I had occasion to visit the town of T.—on business, which having speedily despatched, I dined at the hotel, and afterwards set out for a stroll. I passed through the High street, and walked for some way along the turnpike-road without meeting any object of interest whatever. A shady green lane opening on my right, invited me to turn into it—the fragrant hawthorn in the hedge, and the cool fresh grass below, offering a pleasant contrast to the hard dusty road on which I had been walking. I soon found that this quiet lane led to a still more quiet and peaceful churchyard; and threading my way amongst the rustic graves and rude headstones, I moralized on them after my own fashion, if not precisely according to that of Harvey. I had had at one time a transient fancy for the study of phrenology, and still retained a habit of inspecting the cerebral developments of every one whom I met. It was, therefore, with some curiosity that I picked up a large, round, well-bleached skull lying on the ground. What particularly interested me, however, was the great beauty and regularity of the teeth; they were all perfect, and as evenly ranged as if they had been prepared to decorate the window of some advertising dentist. Led by an idle impulse, which I could not then nor can I now account for, I pulled out one of the grinders, put it in my waistcoat pocket, and carelessly throwing down the skull, returned to the inn. Having partaken of tea, accompanied by some excellent muffs, I went to bed, and being fatigued with my journey, soon fell asleep.

'I had slept for some time, but how long I cannot tell, when I was suddenly awakened by the door of my room opening. In stalked a tall figure dressed in black with a white neckcloth; his head was large, nearly bald, and he wore a pair of gold spectacles. In his hand he carried a silver candlestick, bearing a lighted candle, and advancing to my bedside, said in a menacing voice and manner, 'Why did you rob me of my tooth?'

'My tongue suddenly became paralyzed; I tried to speak, but could not utter a word.

'You have taken my tooth,' continued the figure; 'and now take your choice. I'm not of a revengeful disposition; I don't want to say or do anything unbecomingly, but one of two things I must have, and that instantly—your life, or the best tooth in your head! So look sharp and take your choice.'

'The extremity of terror restored my voice. 'Would it not do, sir, to restore you your own tooth again?' I gasped.

'No, no!' replied my visitor, shaking his head until the gold spectacles slipped down to the very point of his long nose: 'I think I am a very good natured fellow to give you the choice; so which will you part with—your life or your tooth?'

'My tooth!' I exclaimed, in agony; and instantly the apparition, with as much dexterity as if he had been bred a dentist, introduced a forceps into my mouth, and neatly extracted a fine molar tooth. Look here,' continued Ellis, opening his mouth, 'see the cavity it has left.' There was indeed the space where a large tooth had been extracted, and I remarked that it was the only one deficient in the entire range.

'Well,' continued my friend, 'that was not all. The fellow pocketed my tooth, and then said—'

'Now you must promise on your honor as a gentleman, that you will preserve my tooth as long as you live, and make provision that after your death it shall be carefully interred with you. If you don't—' And, with a menacing gesture, the proprietor of this departed as he came.'

Ellis opened the little round box, and showed me, carefully inclosed in cotton, the redoubted tooth.

I really knew not what to say; it was certainly very difficult to refrain from laughing, but my poor friend was so evidently in earnest, that I merely remarked,—

'It was a pity the good spectre was not satisfied with resuming his own property, for really his tooth is so exactly the same size and shape as yours, that I think it would have exactly filled the cavity.'

'It was strange,' said Ellis, without noticing my remark, 'that after such an agitating occurrence I fell asleep, and slept soundly till late next morning. I awoke, feverish and unrefreshed, and returned home as speedily as possible.—'

Ever since that time my health has slowly but surely declined; not perhaps outwardly, but I know and feel that my hour will soon come; and the dread of that fiend's vengeance will embitter my dying moments, unless you, my old, tried friend, will promise to see me buried in T.—churchyard, and with your own hand to place this miserable tooth in my coffin.'

What could I do but promise? The case was one of decided monomania—argument and ridicule, both of which I tried, only served to make poor Ellis angry, and he was thoroughly determined not to see a physician—a measure which I urged on him strongly.

I remained with him for a few days, and had the pleasure of leaving him, as I trusted, in better health and spirits than when we met: and I hoped that his absurd fancy, as I deemed it, would soon pass away. I was therefore greatly shocked when, about six weeks afterwards, I received a letter from his old housekeeper, telling me that her master had died somewhat suddenly, but requested with his dying breath that I should be sent for immediately.

Need I say that I hastened to obey the summons? Very mournful it was, certainly, to enter the silent cottage where I had lately met a warm welcome from my poor friend. A physician was in attendance, and pronounced that death had resulted from disease of the heart. He, the clergyman of the parish, and Ellis's solicitor, were all at my request, present at the opening of the will. After having disposed of his trifling property in legacies, the document went on to request that I whom he styled his beloved friend, should have him decently buried in T.—churchyard, and follow to all matters connected with his interment the instructions previously given to me.

The interment took place without the occurrence of anything worth recording; but, after it was over, I felt so weary and dispirited, that I resolved to take up my abode for the night at the comfortable hotel at T.—. After dinner I was suddenly attacked with my old enemy—toothache; and the pain, resisting all the usual applications, became at length so excruciating, that, starting up in a sort of frenzy, I inquired for the residence of the best dentist in the town, and speedily found myself in his study. Whether it was the effect of reaction after the rapid exercise I had taken, or the well known curative influence inherent in the atmosphere of a dentist's house, I know not, but the pain I was suffering gradually abated; and when the operator entered, I felt almost inclined to make a civil retreat, without putting his skill to the test.— However, on second thoughts, I considered it as well to lay my case before him, and try to obtain some soothing nostrum which might stand me instead on some future occasions. I therefore told him how I had been affected, and casually mentioned my having come a long journey that morning, and its melancholy cause.

'Ah,' said the dentist, thoughtfully, 'you come from E.—, in Devonshire. The name of that village is associated in my mind with a curious incident which occurred to me some three or four months since.'

'Now, I happen to have a decided hankering, whether natural or acquired, after strange stories; and my curiosity being excited, I begged the dentist to have the kindness to satisfy it.

Seating himself opposite to me, he immediately complied, and began in these words:—

'One night, between three and four months since, I was aroused near midnight by a loud knocking and ringing at the door. I was just about to step into bed, and my servants having long before retired to their rooms, I hastily resumed my clothes, and answered the summons. An old gentleman with a military air and address entered. There was an odd, staring look in his eyes, but he told me, in a perfectly coherent manner, that he was suffering from dreadful toothache, and wished to have one of his grinders extracted immediately. Of course, I ushered him into this room, placed him in the patient's chair, and proceeded to examine his jaws. I don't think I ever saw a finer or more regular set of teeth; not a vestige of decay could I perceive in any of them; and the one which he pointed out as the offender seemed to me perfectly free from disease. However, he insisted straggly on having the tooth pulled out, declaring that his comfort, nay, his very life, depended on its being done, that I consented, though most unwillingly, to perform the operation, and in a twinkling the tooth was out. Having paid me my fee, the patient deliberately wrapped up his tooth, put it into his pocket, rose, and wishing me good night, was about to depart, when a suspicion which arose in my mind caused me suddenly to thrust a lighted candle close to his eyes. They never blinked: the pupils were fixed and distended; in fact, to cut the story short, my visitor was fast asleep, and in a fit of somnambulism had left his bed, and caused me to extract his excellent tooth. As he still continued in the trance, and it would have been dangerous to have aroused him suddenly, I prevailed on him to allow me to accompany him home. He made his way with unerring accuracy to the hotel; and the gates happening to be open for the reception of the occupants of a night-coach, I saw him to his room without attracting observation.

'On inquiring after him next morning, I heard that he had left by an early conveyance for E.—, in Devonshire.'

'I looked attentively at the dentist. He was a tall man, dressed in black, with a white neckcloth; his head was large, nearly bald, and he wore a pair of gold spectacles, which had a trick of slipping down to the point of his long nose whenever he shook his head, which he did pretty frequently.

'Did you ever ascertain,' I asked, 'the name of your visitor?'

'Yes,' replied the dentist. 'He took the blank part of a letter from his pocket, and tore off the corner to wrap up his tooth: the remainder he dropped on the carpet, and it bore the address:—'

'Capt. H. Ellis,—th Regiment, 'E.—, Devonshire.'

'Here, then, was the explanation of my poor friend's monomania. He actually died the vic-

tim of somnambulism. And such was my first adventure as executor of a will.'

IRISH INTELLIGENCE.

IRELAND FOR THE POPE.—His Eminence Cardinal Cullen has addressed a letter to the clergy and laity of the Archdiocese of Dublin, in which he discusses the disgraceful attack made on the Holy See by the Garibaldi invaders. His Eminence denounces the infamous conduct of the revolutionists in wrecking churches, and desecrating altars, and warns the revolutionary press of England and other countries which is cheering on the followers of Mazzini and Garibaldi, that they may, in thus sowing the wind, be obliged to reap the whirlwind in their own countries. He then points out the cause of the like warmth evinced towards the Pope by governments in Catholic countries. It is caused by the influence exercised by infidels and Freemasons, although the people are truly Catholic and sympathise with the Pope. His Eminence then proceeds—

'As to France, though its rulers have done many good things for religion, yet we cannot put much confidence in their proceedings where the Head of the Church is concerned. In 1860, notwithstanding repeated promises of assistance and protection, they allowed the Sardinians to seize on all that was valuable in the Pope's dominions, and they looked on with folded arms and cold indifference whilst Cialdini, with a most numerous army, was butchering the few but gallant troops of the immortal Lamoriciere, though one word from France would have been sufficient to prevent so sad a disaster.

'But whilst, with the psalmist we must say, 'put your trust in princes, in the children of men, in whom their is no salvation, (Ps. cxv. 13), yet we have no reason to despair of, or to fear for the safety of the Pope. Perhaps, after all, God will make the rulers of the earth, however unwilling his instruments occurred in the past, and they may occur again. And, indeed, in the beginning of this century the Turks, Russians, and English all took part in placing Pius VII on his throne. But if the rulers of the earth will not act as they ought others will be called to supply the place of honour and duty which they abandon. Though there is much to be deplored in the present aspect of the world, there is undoubtedly much also to give us confidence. A great spirit of religion has sprung up in the minds of the Catholic people of Europe, and faith is now producing abundant fruits of good works. The Catholic Church was never stronger; its doctrines and practices were never more revered; and its bishops, and priests, and laymen were never so closely bound together: all good Catholics appear, like the first Christians, to have but one heart and one soul. Hence though their rulers may be weak or fickle, the Catholics of Europe are rendered powerful by their union among themselves and with the centre of the church. Loving and revering him, they will not abandon in the hour of his distress, the great Pontiff who has done so much to suppress error, to defend truth, to oppose despotism and tyranny, and to uphold the rights and liberties of the church and of religion, and who sheds such lustre on the throne by his meekness his patience his charity, his constancy, his indomitable courage, and the brilliancy of all his virtues.

'Though the present crisis in Rome is very alarming, and his Holiness is undoubtedly in want of the assistance and the sacrifices of all his children, yet it is not my intention to appeal on the present occasion to your wondrous generosity, or to call on you to make a collection to meet the present emergencies of the Holy See. All I shall suggest is, that those who hitherto have not given any assistance to his Holiness, should now make compensation for past negligence, and stretch out their hands to assist the holy man, whom, if they are Catholics, they must revere as their spiritual father and the chief pastor of their souls. If religious motives will not influence such persons, the desire of preserving peace and order, and public authority, ought to act on them. As to the poor and those who can give but little or no material assistance, I exhort them to give what is still better than earthly things—I mean their humble and fervent prayers. Prayer is the most powerful weapon which God has given us for the defence of the Church and religion.

'I need scarcely add that, though we may be in alarm for the personal safety or welfare of the Pope we can never fear for the duration of his spiritual authority though it may be assailed by all the powers of earth and hell. Peter will always continue, in the person of the Pontiffs, to feed the sheep and lambs of Christ; he will always retain the keys of the kingdom of heaven; he will always exercise the right of binding and loosing; and even to the consummation of ages he will be the solid foundation of the church, the rock upon which it was built. Kingdoms and empires, nations and states, cities and republics, languages and customs will pass away; they shall grow old as a garment, as a vesture, shall thou change them, and thou shalt be changed; but thou, O venerable See of Peter, thou shalt always remain the strength and beauty of youth, thou shalt be the self same, and thy years shall not fail. (Eph. 1. 12.) Like thy Divine Founder, thou art the same yesterday, to day, and for ever. (Eph. xiii. 8.)

'The blessing of Our Lord Jesus Christ be with you.

PAUL CARDINAL CULLEN.

THE MANIFESTO OF THE CATHOLIC BISHOPS.—The manifesto of the Catholic Bishops of Ireland has one merit which is rare in ecclesiastical documents. It speaks very plainly the mind of its authors. The feeble return of the leaders of our great party to the baneful policy of Mr. Pitt and of Lord F. Leveson Gower is met by a resolute refusal on the part of the Irish Catholic Bishops to become, in any form, or under any conditions whatsoever, the stipendiaries of the State. If statesmanship has its precedents of unreflecting conciliation and impracticable compromise, the Catholic hierarchy of Ireland also has a traditional policy to which it adheres with no less firmness and with far greater wisdom. In 1801 and in 1805, in 1835, in 1841, and again in 1843, the rulers of the Church used the language which they have been very generously compelled to repeat in 187. They declared then, and they declare now, that they cannot and will not accept endowment by the State either out of the property and revenues now held by the Protestant Establishment, or from any other source whatsoever. The non possumus of Dublin is as obstinate as that of Rome, and a good deal more creditable both to the worldly wisdom and to the spiritual discernment of those who announce it. The answer ought to be final. The device which it repudiates has not the excuses which might reasonably have been pleaded for it when Mr Pitt mediated, or when the House of Commons passed a resolution in favour of the endowment of the Irish Catholic Church. The temper of the nation, the theories which day by day acquire an increasing ascendancy as to the true relations of religion to the civil power, are radically different from those which prevailed then. A proposal which was appropriate to the ideas of the last century, or even of the last generation may be altogether out of harmony with the sentiments of our own time. If the bishops and clergy of the Catholic Church were not tempted by the offer of endowment when their social and worldly position was far inferior to what it is now; when they were the harassed and poverty stricken pastors of a nation of serfs and helots; when the State recognised them only to oppress them; when the penal laws were in full force, and such toleration as they enjoyed was due to the disdainful and precarious condescension of the authorities, and had little sanction from law opinion—and thus matters stood before the Union, and in some degree, until the Act of Emancipation—they are little likely to be won over now when they possess, through their very indepen-

dence of the State, a moral influence and authority or, if the phrase be preferred, exercise a spiritual despotism, which no other priesthood could exercise. It proves not only that the Tories are prepared to deal with them in the broadest way, and by means which commend themselves to the judgment of statesmen, rather than of the mob. They are prepared not only to give up Orangemen, who will be furious at the first rumour of concession to Catholics, but the deep-rooted prejudices which bind the Tory party to have no transaction with Rome. Moreover, they really understand the situation. Instead of dealing with an individual like Cardinal Cullen, who is rather an Irish partisan than a Roman Prince, or with a body like the Irish priesthood, who never can separate their sympathies from those of their ignorant congregation, they deal at once with the supreme power, which has the world to think of, as well as Ireland, and detests revolution in Italy much more than it would detect it in Tipperary. They have had—if this account is correct—the courage to set English prejudice at defiance, and try for that which is really required to settle the religious difficulties of Ireland—a Concordat like that through which the Protestant Government of Prussia rules its Catholic Churches in comfort and tranquillity. That Rome will grant such a Concordat, it is her interest to grant; it is past all doubts; for she does grant it to Governments far more hostile and heretical than our own; and that it is our interest to take it is, as we conceive, a truth almost beyond the reach of argument. It has been, no doubt, for three hundred years an etiquette of the British court not to negotiate with Rome, but that etiquette is merely the registration of a lie. The Roman Court is powerful within the British Empire; it does appoint persons in Ireland who have the full power of Bishops; it can aid us or thwart us, can make revolution national or confine it to a class, and why an earth should we not recognise those facts? We do recognise them in Canada, where the Romish Church is established; in Malta, where it is supreme, and in India where if a priest preaches treason, a Commander in Chief first appeals to the Catholic Bishop, and then strongly approving his decision, which was loyal to passion, carries it out, in calm defiance of every law of the land, by military force. That really occurred, though the details are not likely to make their appearance in a parliamentary blue-book, and to refuse to recognize the power of Rome only in the province where it is most complete is, on the most extreme Protestant view, as silly as to refuse to recognize crime or to deny the existence of penitence in our streets. The fact is not altered by the refusal while the results of the fact are infinitely worse than they would otherwise become. It is, we suppose almost vain to hope for such a display of courage, but if the Government are in earnest they will carry out their policy still, in spite of a refusal which would cause the instant Roman Court had accepted the British terms. Free Catholic Churches do not exist, and if Rome ordered the acceptance of endowments, endowments would be declared by every Bishop, priest, and Catholic journalist, by the Dublin Evening Post as well as by Cardinal Cullen, to be the instrument of justice for which they had been striving ever since the Emancipation Act.

'THIS CHURCH IN DANGER.—'A grand game is being played just now, but in a very short time there will be more engaged at it than are at present. It is something in imitation of 'Aunt Sally.' The portly dame known as 'Old Mother Bang'—the Irish Established Church—is being treated in a very cavalier manner. Protestants and Catholics take a fling at her in turn, and the enormous and portly lady, dressed out in all her finery, is easily tumbled head over heels, amidst the shouts and laughter of thousands. The bishops and parsons, to whom she has been a loving and kind 'parent,' she having plied their capacious stomachs with abundance of 'loaves and fishes' do their utmost to put her on her legs after every knock down. They arrange her dress, wipe the perspiration from her face, brush her tangled hair, and a river to make her look as 'mild' as ever. But it will all prove fruitless. The time has come to leave Protestantism living in Ireland to their own resources, and relieve the Catholic millions from the insulting wrong inflicted upon them, of supporting the ministers of a creed they have for more than three centuries rejected as erroneous. No threats from Hillsborough or any other place can avail in arresting the overthrow of this wealthy Establishment. Down it must go, and its fall will take place amidst the acclamations of millions. The Parliament of England, which put the Establishment on its legs, and defended it round with horse, foot and artillery, will give it the final stunning blow and Queen Victoria herself will fling the last missile at 'Old Mother-Bang,' and tell her to strip off her tawdry garments, put on working clothes, and earn what will support her.

What portents the Catholics of Ireland have been to tolerate such a grievance so long. They might have extinguished it years ago but for the foolish support they blindly gave to the paltry Whigs, who would do nothing, and who have never done anything to relieve them. The Church Establishment is such an anomaly, that no respectable man of any creed could defend it. If it were in any way at all friendly to Ireland, something could be said in its behalf. But from its beginning to the present day it has been an enemy to the country. It has been the parent of strife, the conductor of mischief, the nurse of hatred and ill will, the plunderer of the poor, and the calumniator of everything Irishmen love and cherish. Here in Louth, in Monaghan, Meath, and all up the South, and also in the West, there are parishes found in which there are only two or three Protestant families, and in some none at all, and the Catholic inhabitants are compelled to pay the parsons! There is an old adage which says 'no peace no Paternoster'; but here we have it reversed, for the Catholics are compelled to pay, and what they receive in return is a curse or a calamity.

What sort of men must they be who can stand up and defend such an iniquity as this? The highwayman, who demands 'your money or your life' is justly condemned as a vile creature, and is not the Church Establishment, which 'reaps where it has not sown' a near relative of his? Does not this Establishment extract one million pounds yearly from a country which rejects its teaching? Does it not pocket money to which it has no claim in equity? Those who defend such things should feel ashamed of themselves? But the time is fast approaching when no sophistry will be able to prevail against the call made for the extinction of the tithe impost. The shouts at Hillsborough and the pigmy threats of all who may assemble there will only excite the laughter of Catholic Ireland. The Establishment is doomed. It is a rotten branch, which produces no good fruit, and it must be cut down, that it may not any longer encumber the ground.—Dundalk Democrat.

The Northern Whig publishes a protest addressed to the Bishop of Down and Connor by the clergy of his diocese against the observations made by his Lordship in the House of Lords in reference to the Irish Church. There are 75 names attached, including those of the Archbishops of Down and Dro-more. The presters complain that his Lordship, not only did not refute the statements made in Parliament, but stated that the Church was 'possessed of superfluous wealth,' and that 'its revenues should be in part confiscated,' that four bishoprics and one of the remaining archbishoprics should be suppressed, and the number of the clergy reduced. They also attribute blame to the bishop for not replying to the observations on the Church question made in the recent Social Science Congress.

The Freeman states that the following appointments have been recently made in connexion with the College of St. Patrick's, Maynooth.—The three trustees nominated to the Board of the College are the Most Rev. Dr. Kieran, Lord Archbishop of Ar-

magh, and Primate of all Ireland; the Most Rev. Dr. Leahy, Lord Bishop of Dromore; and the O'Connor Don, M.P. To the Professorship of Theology, rendered vacant by the appointment of Dr. Neville to the parish of Passage, the Rev. G. Molloy, D.D., was appointed; and the vacancy in the professorship of the first year's course caused by his appointment has been filled by the appointment of the Rev. William Walsh. Dr. Tyrrell, of the Catholic University, has been appointed surgeon to the college; in room of the late Surgeon Ellis; and Dr. Hughes, of Merion square, East, has been appointed consulting physician.

Of the 143 parishes contained in the Dioceses of Ossory, there are seventy-three, or more than one-half, which contain a Protestant population ranging from 10 to 15 each. The total population of these 73 parishes gives an average for each which amounts to less than the average number of a whole family. It appears that the total number of members of the Establishment in the Dioceses of Ossory is only 8,258—a number not equal to the number of the population of a single Benefice (Cullen) in the same diocese. A nearly equal number of Protestants have all their spiritual wants supplied for a sum of less than £800 a year, but the State provides for the 8,000 and odd Protestants in Ossory, about 110 Clergymen, at a cost of more than £21,000 a year.—Dr. O'Brien, the Bishop of this diocese has recently appeared as the public defender of the Church Establishment. The condition of his own diocese affords, in our judgment, the strongest grounds yet put forward for its total abolition; and no doubt his Lordship will feel it his duty to endeavor either to displace the facts put forward by our Commissioner, or to explain the reason why a whole 'regiment' of Ecclesiastics are quartered on the country for the spiritual instruction of a number of people not greater in amount than the population of a single parish.—Freeman Commission.

THE CATHOLIC UNIVERSITY.—The annual commencement and inauguration of the fourteenth session of the Catholic University took place recently in the presence of his Eminence Cardinal Cullen, and of a numerous and influential assembly. Shortly before three o'clock, the professors and students, attired in the full academic costume, entered the chapel of the University, to await the arrival of his Eminence. His Eminence soon arrived, and was received by the Very Rev. Mr. Woodcock, Rector of the University, and a large number of prelates and professors. His Eminence, having taken his seat on the dais prepared, the Rector of the University read the inaugural address, arguing at great length on the system of mixed education, and in favor of granting a charter to the Catholic University. The address concluded as follows:—'The history of Ireland have read the history of their country, our Ireland, too, have, I hope, read the history of Ireland, and begin to see, what we have long known and felt, that the attempt to force upon us educational systems not according with our religious sentiments, as well as every other attempt to maintain ascendancy and to hinder equality by imposing civil disabilities for religious opinions, a full and constant source of misery to Ireland; that it has blighted every policy however wise or good; that, as long as there remains a particle of the old ascendancy political or educational, so long we shall be a divided, and consequently a misgoverned people.'

There is, indeed, no end to the howling of Orangemen, in order that the voice of the 'loyal' disturbers of the peace of Ulster may be heard. Railway directors are called upon to put their engines and carriages on their wheels to suit the convenience of the ragamuffins who are to assemble at Hillsborough, and no effort is left untried to swell the chorus of Orange voices on behalf of the alien Church, which is eating up a million's worth of Catholic property every year, and living in luxurious idleness. The Orange press tells us that the 'Romanists' are in a terrible rage, whilst looking at all this; but there never was a greater falsehood uttered. The 'Romanists' are on the winning side, and we all know that 'those who win may laugh.' It is the Orange rowdies who are in a rage, because they see the plunder of the Catholic millions slipping from their grasp. The Catholics have every honest man in Ireland, England, and Scotland on their side, and all combined will knock this alien Establishment round the heads of the 'brethren,' leaving not even a wreck behind. What a parcel of knaves they are to raise their voices on behalf of such plunder of the Catholic people (if they had any shame—but they have not)—they would hush at their own wicked conduct. Several English Protestants have recently spoken on the subject, and they have denounced the wrong this Church has inflicted on Ireland in unmeasured terms. Mr. Miall, M.P., declared a week or two since that it was a scandal to the empire. On Monday last, at the great Reform demonstration in Northampton, Mr. Gilpin, M.P., delivered his opinion on the question. He said, in the course of his speech—'There is one thing more we must do as soon as we get the reformed parliament, and that is to deal with the Irish Church. I intended to do it for a month before. Ireland is the Tory difficulty, and it will be the Whig difficulty until we proclaim equal laws and equal justice for all portions of her Majesty's subjects. The Irish Church is a monstrous thing. It is a monstrosity that the Church of a small minority should be the establishment for a country. But let me say that one of the hindrances in the House of Commons to carry our resolution in reference to the Irish Church, is that miserable regium donum that is accepted by the Presbyterian ministers, whose hands it ought to scald as it falls into them. They therefore don't join in the denunciation of what they know to be wrong, in order that they may continue to receive this miserable pittance from the state.' There is the opinion of an English Protestant on the rapacious dispositions of both the Protestant sects in Ireland. And it is in behalf of this rapacity—this lasting affair mammon—that the meeting at Hillsborough is to take place. It is a useless effort to maintain the plunder of the Catholic population. It will produce no result favorable to the Orangemen. Their days of power have passed, never to return. This country must be ruled for the future in accordance with the feelings of the majority of its people. Ireland is a Catholic nation, and must be governed in a Catholic spirit. But Ireland is tolerant and kind, and she will never inflict any wrong on the minority. On the contrary she will show them fair play, and give them full liberty to worship God as they please, and to rejoice and grow fat if they be so disposed. But they must pay their own clergy as the Catholics do at present, just as they pay their doctors and tailors. Catholic Ireland has burst the fetters of the past, and she will never submit again to the indignities which barbarous and blood-thirsty men inflicted upon her. Let the Orangemen, therefore, give up their folly, and submit to their fate. They have no influence, and Ireland only laughs at them. They may shoot at Hillsborough till they become hoarse, but they will gain nothing by their shouting. The die is cast, the note of destruction to the Establishment has been sounded, and the monstrous structure awaits the blow that is to precipitate its fall.—Dundalk Democrat.

ALLIRED FENIANS.—Two men, who gave their names as Arthur G. Vaneau and Edward Bateson, were arrested on Tuesday on board the Eblana steamer, on her arrival from Liverpool. The prisoners, who have what is known as a Yankee appearance, were taken into custody by the detective police, and were taken to Sackville place station on suspicion of being connected with the Fenian movement.—Freeman.

The Cork Constitution thinks it is a mistake to suppose that Fenianism has quite transferred its operations to the other side of the Irish Channel, and states that drilling is going on in the neighborhood of Cork.

ATTEMPTED ASSASSINATION OF TWO POLICEMAN.—A most daring attempt at assassination of two members of the Metropolitan Police was made at a late hour on Wednesday night at Bustace-street under the following circumstances:—Between twelve and one o'clock Constable Kenna, 167 A, was on duty at the corner of Wellington-quay and Bustace-street, when a man came up to him carrying a bundle, under his arm. And he was passing, the constable stopped him, and was interrogating him respecting the bundle, when the man suddenly produced a revolver pistol and fired at the constable's breast, lodging the contents of the barrel in his chest. The constable fell to the ground. His murderous assailant proceeded up Bustace-street, towards Dame-street, but before he had proceeded far he was encountered by Sergeant Kelly 19 B, who having heard the shot, was hastening in the direction where it was fired. The Sergeant challenged the man, who instantly presented and fired his revolver, and shot the sergeant in the breast. Sergeant Kelly fell, and the perpetrator of this double attempt at assassination made his escape, and has not, up to the hour at which we write, been arrested. Some women who found the policeman lying bleeding and helpless upon the street, gave the alarm at the Exchange-court station, and a number of constables at once proceeded to the scene of this frightful outrage, and as quickly as possible conveyed the sufferers to Mercer's Hospital, where they received prompt attendance from the medical gentleman Dr. Butcher, the eminent surgeon, who was sent for and speedily arrived. Having examined the men, he expressed his opinion that the wounds are likely to prove mortal. The men on learning that their lives were in peril expressed a desire to receive the ministrations of their clergy. The Rev. Mr. Crotty, of the Carmelite Order, Augier-street, immediately answered the call, and has since remained in attendance upon the sufferers.

We regret to state that on a later inquiry at the hospital we learned that Dr. Butcher found the condition of his patients so alarming that he has remained in the ward in personal attendance since his arrival. We understand that Kenna is a native of Mullingar, and that on hearing the serious nature of the wound, he requested that his father be telegraphed for a request that was of course promptly complied with. The Rev. Mr. Crotty administered the last sacrament, and is in continuous attendance on both the men. Sergeant Kelly is not suffering much but his wound, which is also a stomach wound, is not less dangerous than that of his fellow sufferer.—Freeman.

The approaching meeting at Hillborough is awaited with great interest on all sides. As the success of the demonstration will, in a great measure, depend upon the co-operation of Protestants of all denominations, a keen controversy is maintained in the local press—on the one hand to secure, and on the other to prevent, an alliance between the Episcopalians and the Dissenters. It is rather amusing to witness the artifices resorted to in order to effect the object which the opposing journals have in view. The *News Letter* is all conciliation and kindness, paying the most handsome tributes to the sterling virtues of the Presbyterians and Methodists, working them in the accents of a devoted lover. The *Wing*, meanwhile, is sedulously engaged in raking up every grievance and wrong which had been buried long since in oblivion, and, with rare conscientiousness, denounces the intolerance of prelate. Every topic calculated to promote estrangement between the sections of Protestantism is skillfully brought into play in its columns. Several additional names of noblemen and gentlemen have been appended to the requisition, but some who were expected to sign have for sundry reasons seemed to themselves good and sufficient declared off. In the *News Letter* of to-day there appears a letter from Lord Oland Hamilton, M.P. for the county of Tyrone, complaining that his name has been affixed without authority. The editor explains how the occurrence arose, and expresses regret that his Lordship has not thought it right to do so. This is significant.—*Times* Cor.

The Hillsborough meeting came off to-day. From 15,000 to 20,000 were present. Lord Downshire presided. Lords Rolin, Erine, Templemore, and F. Hill Trevor, Sir Robert Erine, Sir John Stewart, Sir H. Bruce, Captain Archdell, Sir W. G. Johnston, Dr. Conke, Mr. Vance, Mr. Mulholland, Mr. Verrier, Mr. Kesby, and Mr. Spike were present.—An address to the Queen was adopted. No party emblems were exhibited. The day was fine, and all passed off quietly.—*Times* Cor., Oct. 30.

The *Monster News*, of a late date, says:—A scandalous outrage, originating in the animosity towards Ritualism, occurred in Cork. During the repairs of the Desert Church which is situated about half way between Bandon and Enniskeane, the rector the Rev. Mr. Glolock, thought fit to insert a beautiful and costly stained-glass window, illuminated with images of some saints, and with those of the Virgin and Child. The puritanical feeling of some of the parishioners found vent in murmurings and threatened that if the images were not removed they would take summary vengeance on them. On October 5th, they attacked the window, and thrusting sticks or rods of iron through the wire screen, they perforated the window, making a perfect riddle of it.

PROBABLE GOVERNMENT IRISH LAND MEASURES.—The *Globe* publishes an article upon Irish tenantry right which derives considerable importance from the semi-official character of the journal, and is also of interest as a token of the advance which even Conservatives have made in their views on the land question. The *Globe*, while opposing the broader schemes for ameliorating of the condition of the agricultural classes in Ireland—such as the creation of a peasant proprietary, or the conversion of all tenancies into a fixed tenure, at a perpetual rent—admits the justice of the claim for compensation for substantial and unexhausted improvements, and thinks that the passing of a broad, equitable, and satisfactory measure upon that basis, is not beyond the possibilities of next year's session.

ALLEGED TREASONABLE TAMPERING WITH A SOLDIER.—At the Head Police office on Tuesday, a man of foreign appearance was charged before Mr. Allen by Timothy Bates, a bandsman of the 62nd Regiment with having, on the night of the 28th inst., at South Great George's street solicited him to join the Fenian army. The prisoner, who was slightly under the influence of liquor, it was stated, asked the complainant a into public-house, where they had some drink, and it was then the alleged treasonable language was used. The prisoner was remanded for further examination. *Freeman*.

The *Tyrway Herald* of a late date says:—The now well ascertained deficiency of the cereal crop of 1867 has created wide-spread alarm, and the fear is pretty general all over these islands and the Continent that only by placing the people at once on reduced rations (a state of things which the high price of provisions will bring about itself), will the food supply for the Continent as well as Great Britain, be made to cover the whole year. Already provisions are nearly at famine prices and many even about ourselves have begun to feel the pressure of the times, and the difficulty of living. To show the way in which prices have advanced, it will be sufficient to say, that wheat is now 40s. to 42s. per bar, against 24s. and 25s. same time last year; barley is 25s. against 18s., and Indian corn is 52s. per quarter against 34s. and 35s.

DEATH OF A DISTINGUISHED IRISHMAN.—The death is announced of Professor J. W. MacGulay editor of the *Scientific Review*, and author of several well-known works in various departments of science and literature. The late Professor was formerly lecturer of Natural Philosophy to the Board of National Education in Ireland, where he acquired a high and deserved reputation. Of late years he has contributed many important articles to scientific periodical literature.

A few days ago there died in the county infirmary in Waterford an old woman named Neillie, who had led a remarkable life. For the past 30 years or upwards she maintained herself by her own industry in shooting wild fowl, and by fishing.

GREAT BRITAIN.

LESSONS TO BE DRAWN FROM RECENT EVENTS IN ITALY.—Such of us as put implicit trust in the knowledge and guidance of the *Times* or matters refering to Italy and the Papacy, have received a severe but wholesome lesson we shall not forget from the utter collapse of the revolutionary party in the Papal States. The history of recent events proves, first, that the Pope is not retained on his throne against the will of his subjects, as was persistently asserted by the *Times*, and by its Florence correspondent, M. Gallenga of notorious memory. For if he had been, on the withdrawal of the French army they would have risen in rebellion, as it was maintained they would have risen day by day by the *Times*, and the rest of the revolutionary press of Europe, during nearly the whole period of the French occupation. But when it was found, in spite of every inducement and of secret intrigues fostered by the Italian Government the Papal subjects would not rise against their Sovereign, then an artificial rebellion was manufactured. Numerous bands of Garibaldians were allowed to enter the Roman States, and no sooner were they on Roman territory, than the *Times* proclaimed to all England that the insurrection, so long foreseen and foretold by every one in the least acquainted with the grinding oppression of the Papal Government had at last broken out, and that the insurgents, in a few days, would be in possession of Rome, and that we should witness the fall for ever of the Temporal Power, which had lasted for a thousand years. By one touch of reality this fancy picture, conjured up by the imagination of the *Times*, has melted into air. Had the Garibaldi dians, aided by the Italian Government, succeeded in destroying the Papal army, the fiction would have passed current as history, and it would have been proclaimed by the *Times* and the revolutionary party throughout Europe that the Temporal Papacy had fallen by the hands of its own subjects. As it is, all the world knows now by the light of indisputable facts that there has been no insurrection in the Papal States—that the Garibaldiian invasion has been put down at every point by the Papal army and by the native populations, who looked upon the Garibaldiians not as deliverers to be welcomed, but as brigands to be cut down. The *Times* is forced to acknowledge these facts, since they can no longer be distorted; but even now, in confessing that there has been no rising in Rome, and that 'the partisans of Garibaldi were not, it had imagined, numerous enough and determined enough to reach the Eternal City and revolutionize it, if not anticipated by the Government of the Papal States,' the *Times* still speaks so strongly in the force of habit—not of invaders but of insurgents. The lesson, then, which our Protestant countrymen ought to draw from so complete an exposure of the system of misleading, is not henceforth to put trust in the *Times* or in other revolutionary papers, when speaking of matters in which the Papacy is concerned. The history of recent events in Italy proves, secondly, beyond the possibility of cavil or question, the complicity of the Italian Government in the invasion of the Papal States. The diplomatic and consular agents of France in Italy voted for the fact. The French ultimatum accepted by the Italian Government to stop the Garibaldiian bands; secondly, the immediate closing of recruiting offices; thirdly, a proclamation of Victor Emmanuel, recalling the Italians to the duty they owe their country, and the respect due to its engagements. And recent events in Italy prove moreover that the Convention of the 15th September has been deliberately and willfully violated by the Italian Government; for the engagement which it now makes under the threatened leading of a French army in Italy, to put an effectual stop to the invasion, clearly shows that it had hitherto neglected to perform its part of a solemn compact. There are other lessons, too, to be drawn from this collapsed attempt of the Italian Revolution to seize upon Rome, besides the ignominious dishonesty of the Italian Government, besides the feebleness of the Garibaldiians when pitted against such soldiers as the Papal Zouaves, and besides the mis-acting and untrustworthy guidance of the *Times* and the revolutionary journals of Italy and France. And one of these other lessons refers to the earlier policy of Napoleon in sacrificing to Italy and the Revolution a large portion of the States of the Church, which was guaranteed to the Pope by the word of France, and which was covered by its flag. We see by recent events how obedient Italy in mid-career of invasion ever is to the word of France when that word is spoken in earnest.—From its present immediate compliance with the demands of Napoleon it is clear that had the Emperor been in earnest in guaranteeing the States of the Church, Giardini, with 40,000 Italian troops, would never have measured the small Papal army under Lamoriciere at Castelgardo. Napoleon's policy is guided by his interest. His present prompt action against the revolution is due to the bold and zealous conduct of the Catholics of France, and to the sensitive honor of all such Frenchmen as are at revolutionists, which would ill brook to see the plighted faith of France broken or its policy outwitted by Garibaldi or set at naught by the soldiers of Victor Emmanuel. Catholics also may learn a lesson from the scenes which have taken place in Italy—a lesson of confidence and trust in God. We see what enthusiasm and valor faith inspires. Even their enemies have been forced to confess that the Papal soldiers, though far fewer in numbers, have gained a complete victory over the Garibaldiian invaders routing them at every point, and driving them beyond the frontier at the point of the bayonet. They were able alone to protect Rome against the Revolution, and the interference of France was necessary only to prevent a repetition of the massacre of Castelgardo. The best blood of Catholic Europe was in the Papal army, and chivalry was inspired by faith. Can we wonder, then, that fighting for the Church, with the visible blessing of the Vicar of Christ on their heads, that the soldiers of God should have been more than a match for any number of the followers of Garibaldi? From this frustrated attempt to seize on Rome at least this result is patent to all the world, that the subjects of the Pope-King are not, as has been asserted with such audacity or such arrogance, disaffected to his rule and ripe for revolt, but on the contrary, are not only loyally attached to their sovereign, but are able and willing to support the Pope's army in defence of his sovereign rights against Garibaldi's revolutionary bands.—*Westminster Gazette*.

It is a singular fact that her Majesty the Queen of England has many more Pagan and Mahomedan than Christian subjects. In fact, a census of the British Empire would give this curious result—the greatest number of British subjects are Pagans, the next numerous class is composed of Mahomedans, next are the Catholics, the Protestants being the fourth and least numerous class, and if these are divided the Church of England will be still in the minority; showing the remarkable fact of the smallest religious division governing all the rest. This statement will startle many people and none more than Englishmen; but a reference to figures will prove its verity.

THE DIVISIONS AMONG PROTESTANTS.—At the very moment when the Pan Anglican Synod was debating with that especial freedom of discussion which the learned Bishops asserted could only be attained by sitting with closed doors and the exclusion of reporters, the subject of how best to secure a greater unity among the church militant, the Registrar-General of England publishes a document which furnishes a striking if not an alarming proof of the necessity of the reformation which the Bishops proposed to achieve. This was an official list of the various Christian churches in England, and we find that there are exactly ninety-one of them. Great as is this number, it is not all—for no sooner had it appeared than the Bishop of Argyle, in Scotland, published an additional list of Scotch churches not represented in England which embles as to numerate one hundred distinct forms of Christianity within the British Isles. Every church going beyond the different ways of demonstrating that his particular form of doctrine is erroneous; and every one who is disposed to denounce the heresies of his neighbor may perhaps be checked by the consideration that there are ninety-nine stand-points of doctrine, from all of which he is being continually reproved to a deceiver or misled as a victim of delusion. And if the consideration does not hopelessly confuse ecclesiastical disputants. It may at least awaken in them a wholesome spirit of humility. The triangular duel recorded by Captain Murray in the pages of 'Midshipman Easy,' is laughable but the spectacle of this centangular ecclesiastical combat, wherein one hundred different orders of Christians are more or less busily engaged in attacking each other and defending themselves, is no subject for mirth. There is, no doubt, a ludicrous side to the picture, which might tempt a dippant writer to dwell upon it in a manner which would make the unskilful laugh, although it would make the judicious grieve. What is the nature of the differences that exists between these combatants, and who is judge between them? Such a writer might ask. Two centuries ago Bossuet wrote his History of the Dissensions of Protestants, and from the few differences of opinions that existed among dissenters from the Church of Rome at that early period, he drew the lesson that private judgment in matters of faith was a mischievous evil to be checked by the simple plan of compelling people to surrender all religious opinions of their own, and to submit to having a Pope and General Council think for them. But if Bossuet lived in these days, what would he say of those one hundred different faiths in England to-day? We doubt whether there is any one who can define the distinctions denoted by many of the names in the list of the Registrar-General, without mentioning those embraced in the supplementary catalogue of the Bishop of Argyle, the anti-Gaules, the 'Boreans,' the United Original Seceders, the 'Owettes,' etc. Who or what are the 'Apostolites,' the 'R-Admirers,' the 'Electics' and the 'Lughmites'? There is some innate significance in the name of the 'Christians Iar-elites' but if asked who are the 'Christians Elisites,' we should be compelled to treat it as a conundrum and give it up. 'Baptists we know, and Seventh Day Baptists we know, but what are the lines of demarcation between Baptised Believers,' 'General Baptists' and 'Old Baptists'? What prevents 'Christian Theocalters' from worshipping in the same tabernacle with 'Christian Temperance Men'? There are 'Christians,' 'Bible Christians,' 'Christian Believers,' and 'Christians-who-object-to-be-otherwise-designated.' Of Quakers we are not wholly ignorant, and we confess to some knowledge of 'Rastafers,' but what in the name of soberness is a 'Recreative Religionist'? Has he any points of similarity with the 'Progressionsists,' or is he an offshoot of the 'Jumpers'? From what does the 'Refuge Methodist' seek safety, and why does he refuse the hand of fellowship to the 'Primitive Methodist'? In what are the 'Peculiar People' different from the 'Separatists,' and why do the 'Hallelujah Band' refuse to join in loving melody with the Wesleyan Reform Union Band? Could not the 'Countess of Huntingdon's Connection' unite with 'Protestants adhering to the articles-of-the-Church-of-England-and-to-eighteen-inclusive-but-rejecting-order-and-ritual,' if for no other reason than to find a shorter name? These are the queries which one sitting in the seat of the scorpian might well be tempted to ask, and which would be difficult to answer. The Bishop of Argyle, however, deduces from this mighty maze of British Christianity a lesson which to some minds will seem to contain a germ of true wisdom. Protestantism he says, has gone to pieces—to one hundred pieces in England and perhaps as many more in the United States—upon the rock of dogmatic definitions. Men have started on the postulate that no Christian Unity can exist among those who do not have precisely the same ideas on religious doctrine. The Reformation is 307 years old, and there are 100 distinct churches, each of which is so certain that its own doctrines are the only sound ones, that it will have nothing to do with the other ninety and nine. The Bishop, with regard to this state of things, concludes that community of dogma is but a dream of the remote future; but that Protestantism may be united by appeals to the sentimental, instead of the intellectual faculties of the human heart. He reminds us of the words 'By this shall all men know that ye are my disciples, if ye have loved one another,' and declares that here is indicated a bond strong and wide enough to hold Christendom together. This text embodies a dogma, no doubt; but it is a dogma so clear and self-evident as to command universal assent. The Bishop goes on to say that with this one simple formula of faith, Protestant Christendom may be reconstructed—and all good men united in one great society for mutual help in advancing towards whatever truth right and human happiness demands. He confesses that this extremely broad platform will be so loosely built and so full of crevices that all the errors of later times that the church has spent so many years in anathematizing may be let in; but he adds that exclusiveness perpetuates rather than reduces error, and that a mistaken brother can be more easily reclaimed by retaining him in communion and manifesting the truth to him in the spirit of affection, than by excluding him and calling him a heretic. The Bishop of Argyle is one of the most able and thoughtful of the Scotch bishops—and in this pronouncement he has gone far ahead, or lagged far astern, as the reader may choose to take it, of his brethren in the Pan-Anglican Synod, who seem to have arrived at the conclusion that great faith in Prelacy is the only hope of Christendom. 'In things essential, unity; in things unessential, liberty; in all things, charity,' is a very good saying—but it would be better if experience had not shown that every man has his own ideas of what things are essential. The Bishop of Argyle says that the only thing absolutely essential to Christian unity and action is the spirit of love. Perhaps some people will say that the Bishop has only succeeded in sowing the seed for another new church for the Registrar-General to include in his next annual report but other minds may find in the suggestion food for wholesome and profitable reflection.—*Boston Journal*.

THE RELATIVE POSITIONS OF ROME AND ENGLAND.—There are certain misconceptions prevalent among ourselves on this subject, the removal of which seem to us to be necessary before any really probable scheme for reunion could be stated. One of the gravest of these misconceptions seems to us to concern the relative positions of the two divided communions, Rome and England. It is almost universal among English Catholic theologians and controversialists to find them, in so many words, assuming the equality of the two branches of Christendom in question. We are generally said to owe so much deference to Rome, Rome an equal measure to us; the two communions are spoken of as 'sisters,' and this relationship is treated as adequately symbolizing our relations to each other, our separation is a disension between sisters, and so forth. All this seems to us

to be founded upon a very grave and fundamental misconception; the federations of Churches known as Rome and England are not, and never can be, equals. England is essentially, *de jure* and *de facto* the inferior of Rome and no circumstances can ever raise her to an equality with her. Rome, the head of the wonderful federation known as the Roman Catholic Church, was founded by the two most glorious of the Apostles, the first St. Peter in the West, the Occidental Patriarch; and not only all this, but unless we intend (*more ultramontano*) to ignore a history, we must allow that the ocumenical voice of Catholic Christendom—even if not formally uttered in the Ecumenical Synod—assigned to the bishops of this See the first place among all Christian prelates, all over the world. This is the least that can consistently be ascribed to a reverent regard for the testimony of Church history, he said of the privilege and honors of the See of Peter and of Paul. And what is to be said of England? First of all the Church of England is some five hundred years the junior of the Roman Church; and, secondly, it is not only within the patriarchate of the Roman Bishop, but was actually founded by a prelate of his line. Truly, if not to other Churches the Roman See has been a mother to us; and if the type of family relationship is to be kept up, we are her daughter far more truly than her sister. We are quite aware that here some devoted Anglicans will break in upon us with cries about a British Church, with the old, old story laced on to its tail about the haughtiness of St. Augustine and so forth, but let us keep to facts.—The present corporation known as the Church of England is no more the descendant of the ancient Britons. The Archbishop of Canterbury, the head of our august corporation, sits as the lineal descendant of St. Augustine sent by the Roman Pontiff to Christianize the Saxons; he holds the first position because the Roman Pontiff assigned that rank to his See; his titles and his very coat-of-arms bear equal witness to the Roman origin of the corporation which he represents. Whatever may be said for the claims of the Welsh Church to represent the ancient British succession—and that surely is very little indeed, certainly the English Church cannot be said to be anything but the corporation founded by Augustine, the missionary sent by Pope Gregory I. The most that can be maintained is, that a few sects represent the ancient British succession, but then they are fused into a corporation which as a whole must be allowed to be Roman in origin. In nothing has our insular position so injuriously affected us as in our estimate of our ecclesiastical importance. Let us for a moment place ourselves in the position of a Continental Catholic—let us strive to realize the position of one who knows that he belongs to the magnificent ecclesiastical federation which includes the episcopates of the Churches (to say nothing of Italy) of France, Spain, Portugal, Austria, &c., &c., &c., with their colonies and dependencies; and to the Communion which could set before the world the splendid demonstration (we do not use the words respectfully) of last June—what to such a one, supposing him to have every desire to give all their due would appear in the importance of the communion presided over by the 'Pan-Anglican' prelates? It would inevitably appear of very moderate dimensions; and would be heard with amusement, scorn, or charitable regret, writers of that communion chatting and scolding away with as much assumption of equality—as to say nothing of superiority—as if Canterbury were at least Constantinople, and held the second place after old Rome?—*Church Review* (Anglican).

SEARCH FOR A FENIAN GENERAL ON BOARD THE SCOTIA.—Considerable excitement was occasioned on Saturday morning by the spread of a rumor to the effect that one of the leaders of the Fenian movement, by the name of General had arrived here from New York by the steamship Scotia. On inquiry it was found that the report had more foundation than many which have been current within the past few weeks in reference to the movements of the Brotherhood. On Friday night a telegram was received from some reliable source in Quebec town by the police authorities here, conveying information in reference to a Fenian leader, who was supposed to be amongst the passengers on board the Scotia, and intimating the advisability of a visit to that vessel on her arrival in the Mersey. Accordingly, early on Saturday several officers who are retained for service in case of emergency, in company with Detective-Inspector Carlisle and Mr. Maher, boarded the Scotia where they were met by an officer from Ireland. After an interview between this gentleman and the Messrs. Carlisle and Maher the passengers were scrutinized and a search made. No apprehension took place, but certain facts transpired increasing the suspicion in the minds of the officers, who, however, decline for the present to interfere further in the matter.—*Liverpool Mercury*.

The Government is taking ample precautions for the protection of Liverpool against any attempt of the Fenians to disturb the peace of the town. On Saturday last there arrived a four-gun company of the Royal Artillery, and in the course of the afternoon a top of the 10th Hussars arrived, by forced marches from Ipswich, and were located at the Rupert-lane Infantry Barracks. The barracks stand upon one of the most commanding points in Liverpool, and the sanitary condition is of the most excellent character. This occasion we believe, will be the first that a cavalry detachment has been sent for duty to Liverpool since the Smith O'Brien revolution of '48. The Rupert-lane Barracks are for infantry, but in consequence of the limited space for quartering, the horses of the 10th Hussars have been placed under wooden sheds in the barrack yard, with a brick flooring. The steam paddle-boat of war Gladiolus, still remains with her anchor at the slip, between the George's landing stage and Tranmore, and at the North Fort a regular parole duty has been framed.

Too Obedious.—It is impossible to be too cautious. The *Glasgow Citizen* tells how a London lawyer came up to the banks of Clyde some months ago, and ferreting out what Shakspeare with a careful regard to the position of his adjectives terms an 'old poor man,' told him that he believed there was an immense fortune lying to his credit in India, if he would only give the 'necessary instructions' for obtaining it. Fearful that if he moved in the matter he would get nothing for his pains but a bill of costs the canny Scot refused to give the required permission. He had, however, a son in the Fusilier Guards, he said, and if he chose to angle for the money he would make over his own claims to him. The requisite deed was therefore drawn up, and a few days afterwards the son—a private soldier accepted the shawdowy gift, and gave the 'necessary instructions.' The lawyer at once set out for India and last week returned to put the lucky *Guardian* into a fortune amounting to between £700,000, and £1,000,000.

SUBSCRIPTION OF MONEY AND RIFLES IN LONDON FOR THE POPE'S ARMY.—On Saturday a movement was commenced among the leading Catholics of London, the Earl of Denbigh taking the lead, for the purpose of raising a fund to supply the Pope's army with Minnie rifles, breechloaders, and revolvers. In the brief space of two hours one thousand guineas were raised, and it is expected before Wednesday or Thursday ten times that amount will be forthcoming. An order has been given to an eminent firm of rifle manufacturers for a large number of the best they can supply, and before the end of the week the first consignment will be on route to his Holiness.

It was Mr. Bernal Osborne, we believe, who last session prophesied that the next Radical task attempted by Mr. Disraeli would be the abolition of the Irish Church, and he would appear to have had some reason for his half-jocular prediction. The Cabinet certainly seem to have been studying the Irish question in a spirit which is not exactly Conservative.—*Spectator*.

ASSYRIAN PREPARATIONS.—The *Cosmopolitan* of this week says:—We learn from good authority that a minister of King Theodore, charged with plenary power to represent the government of his English-living Majesty, has gone to New York for the purpose of issuing 'Letters of Marque' to prey on British Commerce, and that a whole fleet of American Alabama's will soon be let loose upon the ocean. The feeling in the United States is ripe for this sort of retaliatory enterprise, and it is a very significant fact that Mr. Seward has recently stopped the sale of government war vessels. If Abyssinia is a recognized government and a belligerent power, then the Abyssinian King is competent by the laws of nations to grant letters of marque. The United States, smarting under their losses from Confederate privateers, made and fitted out as they were in England, are only too eager to play the tit-for-tat game. Insurance at Lloyd's upon English bottoms, we are inclined to think, will advance considerably within the next 10 days.

THE MEMORIAL TO CARDINAL WISEMAN.—The trustees for the erection of a memorial church to the late Cardinal Wiseman have succeeded in obtaining a site from the Marquis of Westminster on the Grosvenor estate. The site selected is near Buckingham Palace, but a little more to the south. The present intention is to spend about £80,000, but the trustees will arrange that a design may be susceptible of future enlargement, without a very large additional expenditure. The high-lit and many of the fine architectural details of the interior are to be forwarded from Rome, the Holy Father having expressed his intention to give the work all the assistance in his power.

PAN-ANGLICANISM.—The Bishop of Capetown, writing again to the *Times*, gives a curious picture of the late synod, in which 'one said one thing and one another' often in a conversational way, 'in which one half did not know what the other half was voting upon, and the members of which are, finally, unable to agree what were the actual resolutions they passed.

A Ritualist paper, the *Church News*, says in its 'Notes to Correspondents' Grammer was not only an apostate, traitor, perjurer, robber and persecutor, 'so far he merely shared with Ridley, Latimer, Jewel, Bale, &c.,' but he was a coward and time server also, and therefore ranks even lower than they.

In consequence of the repeated threats from anonymous correspondents to the Captain Superintendent of the Deptford Dockyard, the Lords Commissioners of the Admiralty have ordered the detachment of Royal Marine Light Infantry stationed there to be strongly reinforced.

We read in the Birmingham Post:—'There is a rumor here that Government intend to prosecute some local manufacturers or merchants—names not stated—for supplying known Fenians with consignments of rifles and revolvers. The gossip comes from London, and was current in the city on the 21st.

The *Reverend* states that some of the Bishop of Oxford's most influential clergy have declined to obey his lordships ordering them to read the Pan-Anglican eucyclic in their churches.

UNITED STATES.

HUMILIATING CONTRAST.—The travelling correspondent of the *Boston Journal* points out the difference between the credit of the United States Government and that of other nations. United States 5-20 bonds, bearing 6 per cent. interest payable in gold, have fallen (owing to the democrats and Gen. Butler's proposed partial repudiation) from 73 to 68. Russia's five per cent. bonds stand at 86. Turkey (5 per cent. and newly dealt man) composed of the most heterogeneous nationalities raised a loan in 1854 bearing 6 per cent., which stands at 84.

We have continued to keep posted on Canadian politics, as an interesting phase of the march of events on the American continent, and we have found them narrowed down to a clear issue between British Dominion under Confederation and Annexation to the United States. We find this issue plainly set forth in the programme of the recent elections. But now the popular verdict is no longer doubtful, the preference of the British colonists for the former scheme being distinct and unmistakable. Whatever the New York papers may say whatever correspondents from Canadian centers may write, it is evident that the Annexation feeling is very weak among our neighbours. To prevent the country, it is simply to deceive public opinion in this country. For an American stand point, we of course, find it very strange that it should be so. If the matter were left to us we should halt the incorporation of the so fine provinces into our republic. They are splendid agricultural fields; they team with metals and possess the grandest range of water-power in the world. The St. Lawrence, too, is the natural outlet of our upper lakes, and we could make of Quebec a rival of New York. But in the purely Canadian point of view, the question is quite different. The Saxon element with its characteristic tenacity, hold on to British ways and habits, to old country sympathies and associations, relished all the more that they are accompanied with as great a share of personal and civic liberty as is enjoyed in the United States. The French population (to—Canadians and Acadians—numbering nearly one million, have preserved till now, and insist on preserving, the language, the religion, the traditions, the manners of its Norman fathers. All these have been guaranteed by the British government, and it only fair to Great Britain to point out the present condition of the French Canadians as an instance of her liberality.—Certainly the French colonists of Louisiana, Alabama, Missouri, Michigan and Minnesota have not fared so well; nor the Spanish inhabitants of New Mexico and California. These have lost their language, their customs, their traditions, their institutions; and their religion has not had that popular respect add fair play which it enjoys in Canada. If the Rouges of Lower Canada barker after annexation, they cannot be sincere in doing so through love for their French nationality, language, and religion. For if they know anything they ought to know that within twenty-five years after their admission into the Union, the French Canadians as a people would cease to exist. *St. Louis Guardian*.

The prospect of a negro outbreak in the South, we are told, is beginning to excite serious alarm in official quarters in Washington. Prudent gentlemen from the South have called upon the President and represented that the negroes were undoubtedly possessed of arms and ammunition in large quantities. They state that the blacks were organizing with hostile intentions, and urge the President to increase the military force in the five military districts, as nothing short of this, they think, will prevent an early uprising of this half-civilized class and their repetition of all the atrocities of San Domingo.

The town of Winchester (in Litchfield County, Vt.) puts the paper whiffers of the town up by auction, once a year, to the man who will feed and keep them at the lowest price? and the way they are 'kept,' it is said, would feed a revolution on a Southern plantation in twenty-four hours.

Official returns of the Kansas election show the majority against negro suffrage in the most populous counties to have been 7,568 and against female suffrage 8,455.

Chicago lawyers talk of making a discount on divorce fees where a large number of fees are wanted in one family.

Among the favorite crops raised at the South now are gunboats. They raise them from the river beds, where the war planted them.

The True Witness.

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MONTREAL, FRIDAY, NOV. 22, 1867.

ECOLESIASTICAL CALENDAR.

NOVEMBER—1867.

Friday, 22—St. Cecilia, V. M.
Saturday, 23—St. Clement, P. M.
Sunday, 24—Twenty fourth after Pentecost,
St. John of the Cross, C.
Monday 25—St. Catherine, V. M.
Tuesday 26—St. Gregory Th. B. C.
Wednesday 27—Of the Ferial.
Thursday, 28—S. Irene etc, M. M.

NEWS OF THE WEEK.

The subjects of Victor Emmanuel are furious at the defeat of his intrigues against the Sovereign Pontiff, and the humiliation that has fallen upon their army. They could not get up an insurrection at Rome, and their hero Garibaldi, has been thoroughly thrashed by the Papal Zouaves. In revenge, they aim now at getting up an insurrection against their own King, and console themselves for their defeat by invectives against the French troops. Every thing would seem to indicate the speedy outbreak of a democratic revolution, having for its leaders Mazzini and the extreme Reds, and for its object the substitution of an Italian republic for an Italian monarchy. By his intrigues against his neighbors, Victor Emmanuel has raised a devil, that will yet be the death of him.

Meantime the French Emperor seeks for a solution of the Roman question in a general Conference of the European Powers. The Sovereign Pontiff however, the party most interested, will not submit his case to any such tribunal, and the scheme, asutely as it has been concocted for "letting the Pope slide," will come to naught.

In the English papers we find full details of the trial of Allen, Larkin, Gould, Shore, and McGuire for the murder of the policeman Brett. By all accounts the trial was most fairly conducted, and there was no attempt on the part of the Crown to press too heavily on the prisoners. The evidence for the prosecution was in the case of Allen and Larkin, strong and clear, neither was it in any degree rebutted by the evidence adduced for the defence. In the case of Gould Shore, and McGuire, evidence to establish an *alibi* was brought forward, and in the case of the last named, pretty strong evidence. Nevertheless a verdict of *Guilt* was brought in by the jury against the five, and sentence of death in the usual form was passed upon them.

McGuire has since received the Queen's pardon, but it is thought that the sentence of the law will be carried out against Allen and Larkin on the 23rd inst. Much sympathy is felt and expressed for these men: but as it would be impossible to extend mercy to them without virtually proclaiming immunity for the shooting of police officers in the execution of their duty, it is not probable that in their case the Executive can interfere with the sentence passed upon them. To the others it is thought that the prerogative of mercy will be extended by the Crown. The Fenian trials in Dublin have resulted in the condemnation of Warren and Halpin to 15, and of Costello to 12 years penal servitude. It is said that Kelly has turned up in Belgium.

A terrible hurricane is reported as having occurred in the West Indies. Great damage to life and property has been inflicted, and it is said that the small island of Tortola was entirely submerged for eight hours. Every living thing, man and beast, perished. This, however, is not confirmed.

The great Orange meeting at Hillsborough to protest against any legislative interference with the government church in Ireland, passed off quietly, but in point of attendance was rather a failure. The *Times* correspondent estimates the numbers who attended at from 15,000 to 20,000. There were no party banners displayed, but the speeches were vigorous and spicy, of the "no surrender" style. Still for all that, there can be no doubt that the end of the monster grievance of Ireland, and the disgrace of the British government is at hand.

The French troops are preparing to go into winter quarters at Civita Vecchia. At the opening of the French Chambers on the 18th inst., Louis Napoleon made a speech in which

it was affirmed that betwixt the French and German Governments, there was no longer any cause for jealousy.

There is fear of another negro insurrection in Jamaica. At the parish of St. Thomas in the East a large body of negroes are said to be disciplined and ready to take up arms. A great panic exists all over the island.

The arrogance of the Catholic Church, in claiming to be infallible in her doctrinal decisions, is another objection often urged against her; or rather is it an excuse tendered, for resisting the promptings of God's Holy Spirit. But what does this objection amount to? Simply this—That of all bodies professing to be the Church, that of which the Pope is the visible Head, is alone consistent.

For all religious societies that profess to teach at all, that have retained a creed, or in other words, the sects that still cleave to any form of dogmatic Protestantism do, by implication, assert that infallibility, which the Roman Catholic Church alone, explicitly asserts. For instance:—At his ordination the Protestant Bishop pledges himself with the Lord's help, "to banish and drive away all erroneous and strange doctrine contrary to God's Word;" but how shall he do this, unless he know with certainty what doctrine is erroneous, what doctrines are strange, and contrary to God's Word? and how shall he know this, unless he first infallibly know what doctrine is true, and wherein God's Word consists? Oh! if there be arrogance and assumption anywhere, it is on the part of those who, conscious of their own fallibility, and having nothing better than their own private judgment as a guide to what is the true meaning of God's Word, yet arrogate to themselves the functions of infallibility, and launch their anathemas, their pains and penalties on those who differ from them; but who also have the same bible open before them, the same power and right to read it, the same intelligence to interpret its contents. In this matter all sects of dogmatic Protestantism banded alike, for all have acted upon the hypothesis that, what was contrary to their interpretation of the bible, was strange and erroneous doctrine to be banished and driven away, by the arm of the civil magistrats. All the sects of dogmatic Protestantism confess their fallibility, and yet have they all, when supreme, acted as if infallible. The Roman Catholic Church alone professes to be infallible, and therefore consistently acts as if infallible. To whom does the charge of arrogance then the more fitly apply?

And if the Roman Church did not proclaim herself infallible she would pronounce her own condemnation: for of what use is a Church as a teacher of revealed truth, unless she have infallible certainty as to wherein that truth consists? If God have made a revelation of His will to man, He has done so because man, through the exercise of his natural powers, could never have attained to the knowledge of that will. But He has not made that revelation directly, or immediately to us: then if made at all, He has made it to us indirectly, or through some medium.—That medium, whatsoever it be, must be, is, if God be Wise, Just, and All powerful, infallible; for a revelation transmitted to us through a fallible medium, would be itself subject to error, and might therefore be no revelation of God's will at all. The fact therefore of there having been an infallible medium appointed by Christ Himself for the transmission, pure and free from all taint of error, of the revelation by Him made of God's will, is as certain as can be the fact that such a revelation has been made at all.—To throw doubts on the first, is to call the second into question; and therefore here again, the only question to be considered is this:—What medium did Christ Himself appoint for the transmission to all generations of His teachings, and the preservation of their purity? The whole issue as betwixt Protestantism and Catholicity is contained in this question.

That medium, whatsoever it may be, is, and must needs be, an infallible medium; so that any one, and every one, frankly submitting himself, and his intelligence thereto, must necessarily arrive at the full knowledge of the one truth as revealed by God, through Christ.

That medium is not, cannot be the writings of either the Old Testament, or of the New Testament: for the simple reasons that, in the first case, the mission of Christ as a teacher would have been useless; and because in the second case the writings of the New Testament were not in existence, when Our Lord gave His final commission to His Apostles. There is no fact in history more certain than this:—that the Christian religion existed many years before the Christian Scriptures, and cannot therefore have its origin therein. However, if any one be of a different opinion, and feels inclined to maintain the hypothesis that the Bible is the medium by Christ Himself appointed for transmitting to all generations the knowledge of His revelation, and for preserving His doctrines in their purity—the burden of proof rests with him who holds this extravagant opinion.

The Catholic asserts that Christ Himself appointed a body of men, as a corporate body or Church to teach all nations; and that He pro-

vised to be with them all days, and that the Holy Ghost should assist them. The Catholic asserts, also, that this body because appointed by Christ, exists to-day as it has existed for the last one thousand eight hundred and thirty-four years; and that the body of teachers in communion with the Bishop of Rome as successor of St. Peter, the Prince of the Apostles, form that great divinely appointed, divinely assisted, and therefore infallible, teaching body or corporation known in history as the Church, since it alone claims to be the one infallible teacher. Of course the burden of proof rests on him who asserts these things: but if historically true that Christ appointed a Church, then the conclusion to the infallibility of that Church is absolutely inevitable.

There are only two ways of evading it. One, the most simple, is to plead that the person known in history as Jesus Christ was but an impostor, or at best an enthusiast, who promised more than He could perform: that therefore all He said about His perpetual presence, with his Church—about the "gates of hell never prevailing against her," and the abiding of the Holy Ghost therein, is to be looked upon as mere buncombe, as the ravings of a fanatic.

The other way is by denying the supernatural character of Christianity: by regarding it as simply a republication of the laws of nature, and which therefore stands in no need of any infallible medium for its promulgation, and preservation, since it contains nothing that transcends reason, or which the human intellect cannot discover by the exercise of its natural powers. If we adopt either of these views, then we of course get rid of the theory of an infallible, indefeasible medium for the transmission and preservation of the Christian religion; but if we recognise that religion as a supernatural revelation, we must, as a logical necessity, also recognise the existence of some medium, infallible and indefeasible, by, and through which its contents are, and have been, infallibly transmitted to the human race since the day when, in an upper chamber in Jerusalem, the Holy Ghost descended upon the assembled disciples—not in the shape of a book, or of tracts, but of cloven tongues of fire.

In the Protestant theory of the mode of propagating Christianity, one of Hoe's power presses, with a complete assortment of types would have been a far more appropriate mode of visitation, than that of which we read in the little treatise which one Luke addressed to Theophilus.

And here perhaps our Protestant objector will allow us to point to him a remarkable fact—to wit. That, not only, not one of the evangelists pretends or professes to have been inspired, or moved by a divine power or influence to commit his knowledge of the things that Christ said and did to writing:—a strange omission indeed, if his writings were by Christ Himself intended to be the source of Christian knowledge, the channel for carrying His revelation pure and undefiled to all generations!—but one of their number, St. Luke, does assign the reasons for his writing; and these reasons are, not that he had been moved thereto by the Holy Ghost; not that he had been inspired to write; not that he had been commanded or exhorted by Jesus Christ to write;—but simply that, having had perfect knowledge or understanding of all things from the first, and for as much as many had taken in hand to set forth those things in order which were already believed, without scriptures, amongst Christians, "it seemed good" to him, Luke, also to compose, or draw up, for the benefit of Theophilus, a statement of the same things. Here nothing, but purely human motives are assigned for the writing of the third Gospel: no claim, direct or indirect, to inspiration or immunity from error is put forth by the writer; neither does he challenge for his work, the respect which is due undoubtedly to all that is the Word of God. How then does our Protestant friend pretend to assign to the writings of the evangelists a supernatural, authoritative character, which most assuredly none of the writers claimed; and which if we had naught but our own private judgment to guide us, we should say that St. Luke implicitly disclaimed or repudiated?

The raid of Garibaldi upon the Pontifical States has failed; he himself has come to grief, and the double-dealing, the duplicity, and treachery of the Piedmontese Government have been signally discomfited by the bravery and loyalty of the Papal Zouaves. Hereupon from the Protestant press which, had Garibaldi succeeded, would have hailed him as a patriot of purest water, and as the liberator of Italy; which, if the treachery and mendacity of Victor Emmanuel and his ministers had been triumphant, would have hailed that treachery and duplicity as the most excellent policy, and would have grown ecstatic over the wisdom, prudence, and patriotism of Rattazzi—arises a cry of denunciation against both Garibaldi and the Piedmontese authorities. Their attempt upon Rome is stigmatized as treason; and as the proverb says, treason never prospers, for when it prospers none dare call it treason.

Take, for instance, the language of the *Montreal Gazette* on the Roman *fiasco*, and compare

it with that which the Protestant press generally employed when treating of the filibustering process by means of which Victor Emmanuel made himself master of the Kingdom of Naples:—

"Whether we look at the conduct of the Italian Government, of Garibaldi, or the French Emperor in the recent events in Italy, we find little to admire.—There is the strongest reason to believe that the late Italian Premier, Rattazzi, has been acting with the most thorough duplicity; and if he alone were concerned, no one could feel sorry for the miscarriage of his schemes. It was owing to the secret encouragement which he afforded that the revolutionists were enabled to organize their attack on the Papal territory, and that they carried on their operations with so little secrecy or disguise of any kind. Rattazzi as an Italian and a member of the Liberal party may be pardoned for desiring that Rome should be acquired by Italy; but patriotism can never be pleaded as an excuse for intrigue.—*Gazette*, 15th inst.

Very excellent doctrine, no doubt, but as applicable to Cavour as to Rattazzi, to the successful treachery by which the Kingdom of Naples was won, as to the unsuccessful treachery which has just resulted in the discomfiture of the Garibaldians before Rome. Why then should Cavour be not only absolved, but held up to admiration as a model statesman and patriot, whilst Rattazzi is unsparingly condemned? "Patriotism," says the *Gazette*, "can never be pleaded as an excuse for intrigue"—whether in the case of Naples, or of Rome.

The only difference betwixt the two cases is that in the first, the intrigues, the treachery and duplicity of Victor Emmanuel and his Ministry were crowned with success; and that in the other case they have been signally defeated. What a difference, however, in the manner in which they are severally treated by the Protestant press! The Neapolitan filibuster is extolled to the skies: the treachery and falsehood of Cavour and Victor Emmanuel as towards the King of Naples—are lauded as feats of noblest statesmanship, whilst, for the failure at Rome, there are but words of scorn, and reprobation. There is indeed nothing so successful as success.

The members of the Nova Scotian Legislature have met and agreed to a declaration expressive of their hostility to Confederation or Union with the other Colonies of British North America. We give below the text of this document:—

At a meeting of the Members of the House of Assembly, in the Assembly Room, in the Provincial Building at Halifax, on the 7th day of November, 1867, the following declaration was unanimously agreed to, and ordered to be published:—

We the representatives of Nova Scotia having assembled for the purpose of constructing an Administration, and having effected that object, cannot separate without making known to our constituents our unanimous and unalterable determination to use every lawful and constitutional means to extricate the Province from the operation of the British North American Act, the passage of which, in the Imperial Legislature, was obtained by falsehood, fraud and deception.

We shall take the earliest opportunity of informing the Queen and her Parliament that the people of Nova Scotia were systematically and perseveringly prevented from expressing their will on the subject of Confederation until after the Imperial statute was enacted, and we shall respectfully insist that the Act is invalid as to the Province, because it subjects her people, without their consent, against their will, to a Legislature on which it assumed to confer a power of taxation which the Imperial Parliament itself does not constitutionally possess.

We shall, in the name and on behalf of the people, firmly reject Confederation and entertain no apprehension that the Imperial authorities will attempt, or even desire, to coerce the loyal people of Nova Scotia into a political alliance to which they have manifested an invincible repugnance.

We have observed with indignation the insult offered to the people, by the ex-Lieutenant Governor, Sir W. F. Williams, with a Council, who never possessed the confidence of the people, whose policy was emphatically condemned at the recent elections, whose enforced resignations had been tendered, and who were simply holding office until the nomination of their successors, in having gazetted a number of appointments to the Legislative Council, as the pretended testamentary or posthumous work of a former defunct Administration. This extraordinary step, must have been taken under the authority of the Canadian Executive, as the meribund Administration of Nova Scotia would not have dared, on their own responsibility, to perpetrate such an outrage on the rights of the people. We consider these irregular and insulting appointments an act of tyranny, and an earnest of the kind of respect that would be paid to the wishes and feelings of Nova Scotia, were they weak enough to suffer themselves to be defrauded of their constitutional rights, forced into an unjust Confederation, and subjected to the oligarchical despotism of an irresponsible Executive Council in Canada.

It is our desire that the new Administration shall immediately communicate to the Imperial authorities the facts and details of this offensive proceeding, and the dismissal from the Council, of men, who have obviously been selected for the express purpose of obstructing the People's House in their efforts to reject Confederation, by creating discord between the upper and lower Branches of the Legislature.

We in no way impeach the prudence or patriotism of the members elect in having resolved to attend in the Dominion Parliament; but while we have confidence that they will not designedly compromise the rights of the people of Nova Scotia, we nevertheless feel bound to protest against their acceptance of their seats, or any action they may take, in that Legislature, being in any matter construed into an acquiescence, on the part of this Province, in the obligatory force of the *British North America Act*, as regards the right of the people.

In conclusion we recommend the Executive Council to advise an early meeting of the Legislature, in order that no time may be lost, in disposing of Confederation, and restoring the constitution of the Province to its former efficiency.

By order of the meeting.

ORDINATIONS.—The following Orders were conferred on Sunday, the 10th inst., by His Lordship the Bishop of St. Hyacinthe:—Priesthood—The Rev. M. F. E. Gendreau. Diaconate—Rev. M. L. L. Dupre. Sub-Diaconate—M. E. Blanchard. Minor Orders—M. M. Coderre, Arpin, Dupuy. The following received the Tonsure—M. M. F. X. Bertrand, A. Vigeant, T. C. Miranda.

PARLIAMENTARY.—After a long, desultory conversation, extending over several days, the Address in reply to the speech from the throne was carried without a division, in its original form. Several motions were made, amongst others one by Dr. Parker, seconded by Mr. White, for an address to His Excellency praying that he would be pleased to lay before the House copies of any representations addressed to His Excellency by members of the Legislature respecting any marks of favor which Her Majesty had been pleased to confer upon them.

Sir J. A. Macdonald could not consent to the passing of this Address, as the conferring of Royal favors was an act of Her Majesty in Her Imperial position, and any action of the Governor in the matter was in his capacity of an Imperial officer. A long discussion ensued, the result of which was that the motion was withdrawn.

THE GARIBALDIANS.—Speaking of these gentry, the *Times* Florence correspondent admits that the ranks of Garibaldi's army were for the most part composed of the biggest blackguards that Italy could furnish; and he adds that, so generally were the volunteers against the Pope enlisted from amongst the criminal classes, crime sensibly diminished in Florence so long as the raid lasted:—

"Since the beginning of the insurrection it is surprising how crime has diminished in Florence. Day after day the papers record that no offence has been committed in Florence during the last twenty-four hours."—*Times* Cor.

SERMON DELIVERED BY FATHER DOWD AT THE CONSECRATION OF THE BISHOP OF SANDWICH

He selected his text from the 18th and two following verses of the 28th chapter of the Gospel, according to St. Matt.: "And Jesus came and spake unto me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." He said:

These inspired words express fully the importance of the occasion that has brought you together to-day in the house of God. You are assembled to witness the consecration of a new bishop—to see one who has labored long and faithfully amongst yourselves in the second order of the priesthood, elevated to the first order; and, invested with the dignity, and charged with the responsibility of a Bishop, set to govern the priests and people of a neighboring diocese. If you—the faithful of Toronto—be selfish, and think only of your own loss, this must be a day of sorrow to you, for it severs the many ties that attach a fervent people to a devoted and zealous pastor. But if, in the spirit of true Catholic charity, you overcome all thoughts of self, then you will rejoice, seeing that your loss will be the gain of your brethren of Sandwich—the gain of the Church of God. It was this spirit of sacrifice that actuated the new Bishop in accepting the onerous dignity for which he has been chosen. Content to labor for you to the end of his career, desiring no other earthly reward than that which he possessed in your love and confidence, he was happy and at peace. But at the call of duty he sacrificed all. The venerable bishops who are responsible for the spiritual government of this ecclesiastical province, presented him to the successor of Peter as the fittest person to encounter the peculiar difficulties of the vacant diocese. The Holy Father approved of their choice. Before this manifestation of the will of God, Father Walsh could not hesitate. He knew that the true pastor should not only live, but should also be prepared to die, for the salvation of souls. You see him there to-day, before the altar of God, prepared to consummate that last sacrifice of pastoral charity.

It is impossible for a serious Christian to assist at the consecration of a new bishop and not be deeply impressed by the solemnity and grandeur of the spectacle he witnesses. It is not my intention to entertain you with such an explanation of the social ceremonies the Catholic Church has ordained for the consecration of the first pastors. I think it more useful to direct my remarks to the substance of the great act which these ceremonies so expressively accompany. The consecration of a new Bishop in the Catholic Church is the perpetuating of that lawful succession of pastors in the Apostolic line, through which, by the ordination of God, true doctrine is preserved and taught to all nations to the end of time. The new Bishop is a new heir of the Apostles inheriting from them, and in the same plenitude, the divine commission of Jesus Christ: "Go, teach all nations—baptizing them—teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."

What I have to say may be brought under the heads;—True doctrine, and the true ministry must be Apostolical in their origin, because the Apostles alone were divinely appointed the source of both. They are inseparable, because a true ministry is the necessary guardian of true doctrine—both are found in the Catholic Church, and not elsewhere.

The Church of God was one whole, and admitted of no improvement. The doctrines of men might be improved, but the Church was the work of Eternal Wisdom, and it was built for all ages and for all peoples. The Church must remain as it was in the time of the Apostles. It must go down from age to age by the doctrine of succession, and the doctrine taught by the Apostles must be taught to the end of time, and the ministry, as established by the Apostles, must remain, to the end of time, in the order of succession. The Apostles died, but their divine commission did not die, and the doctrine included in that divine commission was to be taught to the people to the end of time. "Behold," said the Blessed Saviour, "I am with you to the end."—

The ministrations of the sacraments would remain to the end of time. His dear brethren might therefore conclude that the Church of God was Apostolic in that sense, and that it must ever remain so. That question brought him to a more important one—namely, in what Church was this important succession found? He had to make a request of his separated brethren to allow him the privilege of dealing with that point. He had only to deal with doctrine—not with men. He hoped they would not blame him therefore for stating the truth such as he knew and believed it. Now, he would ask where was the Apostolic doctrine to be found in the various societies into which the Protestant Church is subdivided? He would say no, it was not. It was impossible. The doctrine taught by Jesus Christ and which He commanded His Apostles to teach to all nations was the doctrine of eternal truth. It was fixed from all eternity. Jesus Christ determined himself the truth which He gave to His Apostles, and which was to be observed to the end of time. They were not to add anything, and they must teach these truths, and hand them down as they got them from Jesus Christ to their successors. The doctrine of the Apostles, therefore, was one; they all believed and taught the same truths without variation and without contradiction. Their belief was one, and their teaching was one—not two. Where, he would ask, could they find a copy of this belief? Could they find it in any of the denunciations of Protestants? No, it could not be found among any of them, and the other day the Pan Anglican conference had acknowledged that such was the case, and they deplored it. He then proceeded to show that difference of opinion amongst Protestants was excused by the circumstance that each individual was his own judge of the meaning of the truths of the Bible. They acknowledged no authority, no head or director, and consequently their views of the Bible must necessarily be as contradictory as the opinion and judgment of each individual who read it. The Protestants were divided on the subject of baptism, the divinity of Christ, the Trinity, and other fundamental principles of the Christian religion, and many were found denying the Divine character of the Word. If any of his separated brethren supposed that he was misrepresenting them he hoped they would look to what was passing in the old world. There they were not only disputing about rubrics but they were disputing about the very inspiration of the Bible. But the Catholics had one Faith and one Church. They took the teaching of Jesus Christ for their guide—"Go, I am with you all days." The Very Reverend preacher then proceeded to give a history of the Church from the second century, and read the following extracts from Tertullian to show its purity at that early time; and contended that the Reformers had grievously erred when they endeavored to destroy the ancient Church of Christ:

"In all things the truth precedes the image; the resemblance comes after the reality. Truth existed from the beginning, error comes only afterwards. The good seed is first sown by God; it is but subsequently that cockle is sown over it by the devil, his enemy. . . . Thus it is evident from the very order of time that what was first taught is the true and divine doctrine; and that what has been subsequently introduced is profane and false."—29th Chap. Book of Prescriptions.

37th chap. ibid: "To the authors of novel doctrines the Church has a right to say:—Who are you; where and whence did you come?—What have you, strangers, a right to do within my limits? What right have you, Marcion, to cut down my trees? Who gave you, Valentin, leave to change the course of my streams? By what authority do you, Apelles, remove my boundaries? The possession is mine. . . . I hold it from the beginning. I descend from the first owners. I am the heir of the Apostles."

He also quoted Vincent of Lerins, a Father of the 5th century, from his commentary of the words: "Keep that which is committed to thy trust." "What mean these words—committed to thy trust? They mean that which has been delivered to you, not invented by you; what you have received, not what you have found out; the fruit of instruction, not of genius; of public tradition, not of private notions; the doctrine in which you are not an author, but a guardian; not a discoverer, but a follower; . . . for to hold that which has been everywhere, always, and unanimously believed, this is truly and properly Catholic." History told them of the acts of the Reformers, but history made no mention of a more ancient Church than the Church of Christ—the Catholic Church. On several occasions men had rebelled against the church; it had always been battling with heretics, but it had always been found victorious, and that church would always be victorious. He then referred to the question of ordination—contending that the only true ordination was that performed in the Catholic Church. The apostles had been ordained of Christ himself, and they in turn had ordained successors. Here he quoted the ancient Fathers to prove that their doctrine was, "Seire debet Episcopum in Ecclesia esse, et Ecclesia in Episcopo." That is, thou shouldst know that the Bishop is in the Church, and the Church in the Bishop; in other words, briefly, No Church no Bishop, no Bishop, no Church. The Very Reverend preacher then proceeded at some length in an argumentative manner to prove the divine origin of ordination in the Catholic Church and the validity of the Apostolic succession. In conclusion he said what wonder that we Catholics cling to Rome, for Rome gives us her apostolic doctrine, and her apostolic ministry; she is the unchangeable centre of unity around which we gather; she keeps us one in faith, and one in charity throughout the whole world. What wonder if we love the Bishop of Rome, for he is our great pastor who inherits the charge of Peter—"feed my lambs, feed my sheep." The whole flock is his; and tenderly and watchfully does he provide for it all. Yes, we love our great pontiff, Pius IX., and we love him the more on account of the sorrows he has to endure in defence of the sacred rights of his Apostolic See. But we fear not

for the rights of his Apostolic See. It is not the first time that the Nations have raged against Rome, and yet immortal Rome still remains,—a monument of the power of God, and of the folly and weakness of man. The powers of this earth may menace; the wisdom of man may plot; but the Pontiffs of Rome shall continue to govern the universal Church free and untrammelled in the Chair of Peter. They shall continue to provide for the wants of the Church in every nation. They shall send out Bishops to the east and to the west, to the north and to the south, and the Bishops sent by them, carry with them the divine rights, and the divine commission of the Apostolic ministry. Yes, the pastors sent by Rome go forth to teach and to baptize, and to govern their respective portions of the Church, not as to the nominees of men, and the officials of the civil power, but as the successors of the Apostles, the legitimate heirs of their authority and of their divine commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Canadian Freeman.

Owing to the cloudy weather, the meteoric shower on the night of the 13th inst. was not visible in Montreal. In other places the case was different, and there was a very brilliant display.

The pay of Members of Parliament is to be continued on the old scale, with some slight modifications.

Mr. Rose has accepted the seat in the Ministry vacant by the retirement of Mr. Galt.

The local legislature of Lower Canada meets at Quebec on the 27th of December.

THE CATHOLIC WORLD—November, 1867. D. & J. Sadler & Co., Montreal.—We give a list of the contents:—

- 1. Unpublished Letters of General Washington.
2. Amee's Sacrifice.
3. Savings of the Fathers of the Desert.
4. All Souls' Day.
5. The Function of the Subjective in Religion.
6. Imogen.
7. The Jesuits in North America.
8. Learned Women and Studious Women.
9. Baby.
10. The Cartesian Doubt.
11. The Composer's Difficulty.
12. The Titles of the Kings of England.
13. Seventy-Three.
14. A Winged Word.
15. The Present Condition of Christianity in France.
16. New Publications.—Kathrina, Her Life and Mine, in a Poem—The Votary—Uberto—History of Blessed Margaret Mary—The Life St. Aloysius Gonzague Little Pet Books, etc.

Terms of Subscription—\$4 per year, in advance; single copies 38 cents.

WESTMINSTER REVIEW—October, 1867.—Messrs. Dawson Bros., Montreal.—As will be seen from the subjoined list of contents, the current number is rich in interesting matter: and though the extreme Protestant opinions of the Westminster make it a dangerous guide upon social and political questions, yet no one who wishes to make himself acquainted with the views and tendencies of modern Protestant thought, can dispense with the study of the Review, in which these tendencies and views are set forth and advocated with consummate ability.—The following is a list of the several articles in the current number:—

- 1. Polygamy and Monogamy in Turkey.
2. The Apostles' Creed.
3. M. Louis Blanc's Letters on England.
4. Lloyd's Sweden and its Game Birds.
5. Dualism in Austria.
6. La Bruyere: His Life and Works.
7. Democracy.
8. Russia.
9. Contemporary Literature.

ST. PATRICK'S BENEVOLENT SOCIETY.—The following gentlemen have been elected office-bearers for the ensuing half-year: President, Edw. Snelman; 1st Vice do, Alex Woods; 2nd do do, Jas. O'Farrell; Secretary F. M. Oassidy (re-elected); Asst. do John O'Leary; Treasurer, Daniel Mullin (re-elected); Asst. do do, Thos. Cantwell; Grand Marshal Thos. Bowers; Assistant Marshals, John Ryan, Patrick Doran; Committee of Enquiry—St. Ann's Ward, Thos. Clarke, John Guineas, John Sheehan, Thos. Harding; St. Antoine, Patrick Co-hett, Michael Daisher, M. Burke; St. Lawrence, Michael Quinn, Patrick Pendergas; St. James, John Connolly, Owen Tansey, Wm. Bishop; St. Louis, Owen Partland, P. McLaughlin; East John O'Rourke; West, John Fitzgerald; Centre, Peter Brown. From the Treasurer's Report we gather the following facts: The Society has 350 members. They have \$1,233 76 in the Bank. The expenses during the past six months for the sick benefit widows, and orphans, were \$599 80, making a total of \$4,676 since the formation of the Society, 5 years ago. They are at present supporting 9 widows and 18 orphan children. They have no paid officers consequently the income is devoted entirely to the benevolent objects for which the Society was formed. All Irish Catholic workmen (who are qualified for admission) should join its ranks at once, and help to make it even more beneficial than it has been.

ANOTHER HORRIBLE OCCURRENCE—FIRE IN FORBANK STREET.—A MAN HIS WIFE AND TWO CHILDREN BURNED TO DEATH.—The iron of the fire brigade had scarcely retired to their beds fatigued by their two recent summonses, ere midnight sounded from the Cathedral clock, and the fire telegraph signal immediately followed on the chimneys from box 16, Point St. Charles. The Brigade discovered the locality of the fire from the extraordinary reflection—an enormous pillar of light, which looked like a comet in the foggy air, and following up the trail, came to Forbank, one of the new streets leading from the river to the Grand Trunk Railway works, a house on which was a blaze. This was a two story wooden building immediately in rear of Mr. Hodges' former office, better known as the Nuns' farm House. When the writer arrived on the ground he found the rears of No. 9 in act of coupling to hydrant. In a second the house was out, and the water turned on. One of the neighbors came up at this juncture and informed

Mr. Perry that in the burning pile a whole family was perishing. By this time the rears from Chaboulez square station had also come on the ground and put on another powerful steam. Beckingham, foreman of No. 9, with Mr. Alfred Perry, thereupon entered the building, but so intense was the heat that they were immediately forced to retreat. Chief Bertram, Assistant Paton, and the remainder of the brigade were now on the scene, and to rescue the inmates was the word. Smoke and fire were pouring from the building in vast volumes completely enveloping the edifice. The dry timber of which the building was composed, gave out an intense heat; the roof at every moment threatened to fall in but this did not deter Messrs. Bertram, Paton, McCroby, McCulloch, Terry and others, whose names we cannot recall, who rushed forward bent in snatching the victims from the fire, but unfortunately it proved too late. The whole compartment did not exceed sixteen feet square, and contained scarcely an article of furniture. On entering, the fireman found the bed had burnt away so much that it now rested on the floor. At its head, between the bedstead and the wall of the building was a large wooden chest, which was on a level with the front windows. On the lid of this chest rested the body of an adult, who turned out to be Mr. Shaw, the mother of the family, which occupied the building. On the floor, at her feet, lay the body of a child, apparently three years old. The two bodies were immediately carried out. They were burned to a crisp. The men again returned into the house, and after considerable searching and groping, amid the smoke and flames, found the body of another child under the bed mixed up with its debris, and fearfully disfigured. It was eight or nine months old at most, and was laid in the snow outside alongside its mother. Yet another body remained in the building, and the men again dashed in. Another search took place for it. The firemen turned up nearly everything in the compartment, but did not succeed in finding it. A person then came up and told them that he had met Shaw, the tenant of the building running down the street, as he imagined, to give the alarm. This was, however, not the case. The person had mistaken the man who had been running. Shaw was also doomed to be one of the victims. Acting upon this information the firemen ceased the search for his body, extinguished the flames which were still burning, and then went away. They had scarcely arrived at their stations when the fire broke out, and was perceived by Messrs. Fisher and Staveley, who lived in the vicinity, and who extinguished it with some buckets of water. While doing so, they perceived a man's leg sticking out of some of the debris of the wall, and on clearing the wreck discovered Shaw's body. He had been employed as pattern maker by Mr. Bartley of the neighbouring Engine Works for a number of years, was an excellent workman, but unfortunately of intemperate habits.

THE BUILDING.—The building was a wooden one, of two stories, and being about 15 X 20 deep. It was some 40 feet back from the road, in line with the brick house of Mr. Fisher, (an employee of the Grand Trunk) and separated from it by a mere passage. The upper story which was entered by a flight of steps, leading on to a verandah, formed by the sloping roof, had never been finished, and the roof itself had been partially formed by rough boarding. Shaw and his family lived on the ground floor, a room about 15 wide by 20 feet deep. The entrance was by a door under the gallery at the end of the building, and inside was a partition running down the side and rear, and partly up the other side as far as the brick fire place, thus enclosing a sort of inner room. On the side of the house adjoining Mr. Fisher's was a small oblong window with one tier of panes. In the part of the passage at the rear of the house was a box stove from which the pipe ascended through the ceiling formed by some half dozen layers of boards piled on the floor above. On the inner side the stove pipe hole was protected by sheet iron plate. It was beneath this small window in the inner room that the body of Shaw's wife, crumpled and drawn up, and with a wound on the head, was found.

The noble conduct of some of the Grand Trunk men should not be omitted. When the firemen entered the burning building several of them rushed in with them, and assisted, amid great risk, to rescue the bodies from the flames.

The fire was first discovered by Mr. Fisher, who was in bed in the house adjoining, and saw the reflection of the alarm at the box being given by Mr. Robinson, an other neighbour.

It was known to the neighbours that Shaw and his wife returned home on Saturday night intoxicated at about 10 o'clock, and the fire may have resulted from the stove pipe being too close to the timber on the upper floor. The bodies were first conveyed to the dead house at the old windmill, and afterwards to the English Hospital; the Coroner was notified.

OTTAWA, Nov. 16.—A very nice and highly important question is to be brought before the House in a day or two by the Hon. Mr. Holton. This is whether members of the Local Governments, being also members of the House of Commons, have a right to sit there. These gentlemen are, of course salaried officers of the Crown, and under the independence of Parliament Act it seems to be very doubtful whether they are at liberty to occupy seats on the floor of the House. It is to be presumed that the Act in question could be altered to meet such a case; but in the meantime the Union Act maintains it in full force, and if it should appear on examination that it precludes local Ministers from sitting in the Commons, quite a revolution would be effected there. We should have the Finance Minister of Quebec, Mr. Dunkin, sent to the right about and after him, Mr. Chauveau and Mr. Sandfield Macdonald. It is singular that such a point should so long have escaped attention. Some two or three sessions ago, the same subject, in another form, was brought before the House by Mr. Brown, I think, and it was then even questioned whether gentlemen connected with public journals receiving payment from the Government for advertisements, were entitled to sit in Parliament. The feeling then seemed to be that the Act might be construed with sufficient liberality to permit of gentlemen so situated, holding seats; but the case now in question is widely different, and on first sight appears to be even more easy of decision, and that decision not favourable to those concerned. The discussion of the subject is likely to prove an interesting one. Montreal Herald.

THE PORTAGE MURDER.—The particulars which reach us of the murder that took place in the township of Sheen, a week ago last Monday, are of a most revolting character. The murder was committed in broad daylight, and without any provocation that could, for a moment, be thought of as a justifiable excuse. It seems that the township decided to open a new road through Downey's farm. Downey persisted in objecting to the road. The pathmaster, Sullivan, in obedience to his instructions, set men to work on the road. Downey and his son went out to them; the latter with a loaded rifle, and warned them off the ground. As they did not instantly obey, the elder Downey took the rifle from his son and fired. One of the two balls with which the rifle was loaded pierced Sullivan (a brother of the pathmaster) through the head killing him instantly. The other ball went through the shoulder of a laborer working under the pathmaster's orders. The two Downeys immediately fled into the back country. The younger Downey has since given himself up. The older Downey is eighty years of age.

They complain bitterly in Quebec of carelessness in the cartage of gunpowder through the city. The powder is carried in a cart, sometimes five or six carts in a body, and a correspondent of the Mercury says, was borne near a brasier of the Gas Company's, in which a fire was burning to windward of the powder.

A dry goods' house, F. W. Gates & Co of Hamilton, have, it is rumoured suspended payment. Suspension attributed to the failure of the Commercial Bank.

Toronto Nov. 8th, 1867.—Small pox and fever are, at present, prevalent in this city.

REMITTANCES RECEIVED.

St Joseph d'Elly, Rev F P Oute \$5 U Scy; Dundas, J K McEugoe \$2; St Sophia, Rev M Prudhomme \$2; Waterville, E Swift 2; Joliette, W 3 Trumble 2; Loughboro, L O Rily 2; Quebec, Rev Mr H. rkin 2; Springfield, J McCrae 2; St Donnie, O McKenna 2; St Hyacinthe, Rt Rev C Lamoignon 3; Rt Rev Joseph Laroque 3; Metcalf, J Palmer 6; Leinster, M Jordan 2; Pictou, B Loranger 4; Carronbrook J Kidd 4; Saraita, Jer Scully 2; Redfrew, W M Costello 3.35; Oak Ridge, Mrs M Beynon 2; Beauharnois, J Quig 2; Richmond, J Murphy 2; St Anicet, T Quin 2; Smith Falls, J Donohue 1; Hamlet, E Byrne 2; East Templeton D Dwyer 8; Napanee, Rev J Brown 2; River Beaudette, Y McBarry 2 50; St John, J Rossier 8; St Andrews, N B, M Clark 2; Marysville, T Lee 2; Aytia, H McMahon 5; Trois Saumons, J Burke 7.50; Pierreville, Rev O Oarufel 2; Nicolet Rev M G Proulx 2; St Theodore, Rev J B Marcotte 2; Carillon, J Masun 4; Gushing, E Waelihau 1; St Anicet, J McGowan 2; River Raisin W McPherson 2; St Brigitte Rev N Onelleite 2; Cohore Rev W B Hannett 10 U Scy; Granby, W Harris 2; Acton Vale, Rev M Ricard 5; Compton, Rev J Chastet 2; J Farley 2; Huntingdon, J Fagan 2; Rawdon, J Masou 2; Halifax, P Power 2; Brockville, J Kelly 2; Madowvale, J Greavy 1; Greenock, J Phelan 4; Bayfield, F L Egan 2; North Lancaster, D McDonald 1; South Hochbrook, J Masou 2; St Anicet, P Curran 1; Lochiel, W Donovan 1; St Hyacinthe, M Buckley 2; River Denis, A McDonald 2 U S cy; Huntingdon J Gilmore 2; Bethel, D Murphy 2; Napanee, Thomas Trumble 2; Brantford, Rev A Garayon 3.20; Grand River, T Garberry 2; Lyndhurst D O Connor 2; Barabois, P Jones 1; St John, Rev O R Fortin 2. Quebec, J Veldon 2; M Rigney 2 50; Martin O'Brien 2; H Merdin 2; Rev M Audet 3; D McEneaney 2; J U Nolan 2 M McNamara 2 50; Rev M Plante 2; W Hannan 2; J O'Leary 2; Rev M Auclair 2; Rev M Ronneau 2; Seminary 2 50; G M Muir 2 50; H McHugh 2; P O'Meara 2 50; Rev Mr McGuire 2; Rev Mr McGavran 2 50; T McGreevy 2 50; Judge Taschereau 2 50; Mrs O'Brien 2 50; B Bennett 2; J O'Donnell 2; Rev M Lemieux 2; Hon Mr Alley 2 50; J Wright 2 50; E G Cannon 2; Judge Dural 2 50; K McCabe 2; J McIneeny 2; J O'Connell 2; J McKenna 2; J Timmony 4; M H O'Ryan 2; Rev Mr Hart 7 50; Judge McGuire 2 50; J Ellis 2; P Dwyer 2; J Lann 5; Rev Mr Pointe 2 5; E R Lindsay 2; J Burrows 2 50; L A Cannon 2 50; Patrick Moss 2 50. Per Rev J J Smeicer, Resigouche Self 2; P McTommy, Campbelltown 4. Per Rev D O'Connell, South Duro—M McMartin 2. Per Rev J J O'Connell, Margate Self 1 85; Jas Doyle, Marzarie Forks 2. Per J B Looney, Dundas—T O'Leary 2. Per Rev H Brettergh, Trenton—T Holleris, Goddington 2; P L McAuley 2. Per E McGovern, Danville—J Statters, Warwick 1. Per Rev Mr Lalor, Pictou—H W Gray 2. Per Rev T Sears, Port Mulgrave—Self 2; M Doolin; Ship Harbor 2; J Gallagher, Isaac Harbor 2. Per J Peeney, Brantford—Self 2; Mrs Duggan 2; R McGrew 2. Per Rev E J Fitzpatrick, St Louis—Self 2; E Fitzpatrick 2; Francis Deneny 2. Per J Hackett, Oshanty—E Oshon 4; J Morrissey 4. Per T Walsh, Halifax—B Walsh 2. Per W Osholm, Cornwall—J J McCrae, Martintown 2. Per P Doyle, Toronto—Self 4; W Paterson 2; M Doyle 4; J Mallon 2; J Herson 2; K Coffey, Locktown 1. Per Rev J J McCarthy, Williamstown—Mrs McDonald 4. Per H O'U Trainor, St Marys—W Dwyer 1. Per A Boyd, Antigonish—Rev N McLeod, East Bay 2; Rev J McDougall, Red Islands 2. Per J Kennedy, Lindsay—Self 5; O Gilgoley 1; D Donohue 2. Per P P Lynch, Belleville—P Hogan, Blessington 1. Per J Quinn, Ottawa—P Davey, Watertown 5. Per A McDonald, M'bourno—E Dolan 1; L Flynn 1; E Kelly, Fontenay 2. Per Rev J McNulty Caledonia—Self 2; O McNulty 2; M Donnelly 2. Per J Killoran, Seaford—P Dinning 1; E Hart 1.

A PUBLIC BENEFIT.—Nothing can be of more importance to the welfare of our community, than the health of our children; on this depends the future of our national greatness, and in a large measure, the enjoyment of our own lives. We therefore claim, that in Devins' Vegetable Worm Pastille, we have a great public benefit, a remedy so safe, so reliable, and so agreeable, which gives health and strength to the weak and sickly child, brightness to the eye, bloom to the complexion, and plumpness to the form. But parents should be careful to procure the genuine Pastille on each one of which is stamped the word "Devins", all others are useless. Prepared only by Devins & Bolton, Chemists, Montreal.

A GRAND VOCAL AND INSTRUMENTAL CONCERT WILL BE GIVEN FOR THE BENEFIT OF THE ST. ANN'S BAND, IN THE MECHANICS' HALL, ON MONDAY EVENING NEXT, 25th Instant. The Orchestra of the Montreal "Commissaires" under the able direction of Professor Horn, will perform several choice pieces.

PROGRAMME. PART I. 1. Come Back to Erin—St. Ann's Band 2. Song—Exile of Erin—Mr. Hamall 3. Operatic Quadrilles—Orchestra 4. Song—Kate Kearney—Miss M. Cahalan 5. Terzetto—Has sorrow Thy Young Days Shaded, arranged by Signor Baricelli—Oboe, Signor Baricelli; Cornet, Master Jas. Wilson; Violin, Master John Wilson 6. Song—The Harp That Once Thro' Tara's Hall—Mr. Mauffitt 7. Terzetto Del Opera Ernani di Verdi—Oboe, Signor Baricelli; 1st Cornet W. Price, Esq.; 2nd Cornet, Master John Wilson 8. Duett—Miss Cahalan, Master J. Wilson 9. Violin Solo—Master John Wilson 10. Grand March—St. Ann's Band. ADDRESS BY REV. MR. O'FARRELL.

PART II. 11. The Four Leaved Shamrock—St. Ann's Band 12. Song—Evangeline—Mr. Hamall 13. Terzetto—The Coulin—arranged for the occasion—Cornet Master James Wilson; Violin, Master John Wilson; Oboe, Signor Baricelli 14. Song—Beautiful File of the Sea—J. R. Thomas—Miss M. Cahalan 15. The Cuckoo—Horsog—Orchestra 16. Comic Song—No Irish Need Apply—Master Jas. Wilson 17. Stabat Mater—Rossini—Cornet and Oboe—H. Price, Esq. Signor Baricelli 18. Irish Airs—St. Ann's Band.

NATIONAL ANTHEM. Doors open at 7 o'clock—Concert to commence at 8 o'clock. Tickets, 25 cents.

It has been established, by the best medical authority, that one half the nervous diseases are caused by drinking impure Tea. The Montreal Tea Company have imported a supply of Teas that can be warranted pure, and free from poisonous substances, in boxes of 10, 15, 20 and 25 lbs., and upwards.

BLACK TEA. Common Congou, Broken Leaf, Strong Tea 45c. 50c; Fine Flavored New Season d. 55c.; Excellent Full Flavored do., 65 and 75c. Sound Oolong, 45c; Rich Flavored do., 60c.; Very Fine do., 65c.; Japan, Good, 50c.; Very Good, 55c., Finest 75c.

GREEN TEA. Twinkey Common, 38c.; Fine do., 55c.; Young Hyson, 50c. and 60c.; Fine do., 75c.; Superfine and very Choice, \$1; Fine Gunpowder, 85c.; Extra Superfine do., \$1. A saving will be made, by purchasing direct from the Importers, averaging over 10c. per lb., quality and purity considered. All orders for boxes of 20 or 25 lbs., or two 12 lbs., sent carriage free. Address your orders Montreal Tea Co., 6, Hospital street, Montreal. October 3rd, 1867. 3m

INSOLVENT ACT OF 1864. In the matter of OCTAVIUS J. HEBERT, Baker, of the City of Montreal, P.Q. Insolvent. The Creditors of the insolvent are notified that he has made an assignment of his estate and effects, under the above Act to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims specifying the security they hold if any, and the value of it; and if none stating the fact; the whole attested under oath, with the vouchers in support of such claims. T. SAUVAGEAU, (Official Assignee.) Montreal, 12th November 1867. 2w

INSOLVENT ACT OF 1864. In the matter of FRANCOIS BERTHAUME, Trader, of the Parish of Boucherville, District of Montreal, Insolvent. The Creditors of the insolvent are notified that he has made an assignment of his estate and effects, under the above Act to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold if any, the value of it; and if none stating the fact; the whole attested under oath, with the vouchers in support of such claims. T. SAUVAGEAU, (Official Assignee.) Montreal, 4th November, 1867. 2w

THIS is the largest and most powerful instrument of this kind in the city and I have a large assortment of Historic (both American and European), Scriptural, Astronomical, Moral and Humorous Views, and also Statuary at my command, with a short description to each. Liberal arrangements can be made with me as exhibitor to Schools Sabbath Schools Festivals, Bazaars, Private Parties &c., either in this city or elsewhere. Address— P. F. BALTZLY, No. 1 Bleury Street Montreal.

MONTH OF NOVEMBER, PURGATORY OPENED, To the Piety of the Faithful, or THE MONTH OF NOVEMBER, Consecrated to the Relief of the Souls in Purgatory. PRICE, THIRTY CENTS. For sale by, D. & J. SADLER & CO. Montreal.

WANTED, FOR the Separate School of Prescott, a MALE TEACHER, holding a first class Certificate. Testimonials as to moral character required. Address by letter (post-paid) stating salary, to the Rev. E. P. Roche, P.P., Prescott, Ontario. JOHN FORD, Sec.-Treas., R. O. S. S. November 14, 1867.

WANTED, A LADY to Teach the Separate School at Arthur Village, and take care of a small choir. Apply to the Rev. Dr. Maurice, Arthur Village, Co. Wellington Ontario.

TO BE SOLD, A Small Collection of very valuable and rare Catholic Books, the works of English Catholic writers of the sixteenth and seventeenth centuries and mostly printed in Flanders. The books now offered for sale are with very few exceptions, perfect and in splendid condition, and form such a collection as is very rarely to be met with even in England, and in this country has probably never been offered before. For particulars apply at the Office of this paper where the books may be seen.

COLLEGE OF REGIOPOLIS, KINGSTON C.W., Under the Immediate Supervision of the Rt. Rev. E. J. Horan Bishop of Kingston. THE above Institution, situated in one of the most agreeable and beautiful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be OPEN to the Pupils. TERMS: Board and Tuition, \$100 per Annum (payab. half-yearly in Advance.) Use of Library during stay, \$2 The Annual Session commences on the 1st September, and ends on first Thursday of July.

FOREIGN INTELLIGENCE

FRANCE.

The Herald's Paris letter of Oct. 28th says of the Roman expedition, as an evidence of the state of doubt, anxiety, and hesitation in which the Emperor had been in this affair that the order for the departure of the fleet was sent to Toulon on Saturday morning at 4 o'clock, but that at 9 o'clock the Emperor, who had not acted so hastily, and sent a counter order to the Maritime Prefect at Toulon, ordering him to stop the fleet. The Prefect replied that it was too late, as the fleet had sailed three hours previous. It is believed that the immediate cause of the transmission of the first order, was the arrival in Paris during the night of Friday, of an important communication from Florence, giving reasons for the refusal of Gen. Cialdini to attempt to form a new Cabinet.

The Montevideo says:— 'Certain papers conclude from the proclamation of King Victor Emmanuel that the settlement of the Roman question would be arranged between France and Italy. The French circular, however, of the 25th October, cannot leave any doubts as to the intention of the Government to submit to the examination of all the great Powers a question which interests entire Europe.'

PARIS, Nov. 11.—The French Government has issued a second note in regard to the proposed conference on the Roman question. In this note, even the third rate powers of Europe are called upon to participate. It is thought none will decline.

In his proposal of a reference of the Papal question to a Congress the Emperor Napoleon is supposed to rely on the support of Austria,—a State inclined if not bound, to advocate the interests of the Temporal Power. The Emperor of Austria is described as ready to accede to the proposal; but he has, we think, gone too far in his declaration of the duties incumbent on him as a constitutional Sovereign to commit himself to so open a championship of the Holy See till he has fully settled his differences with his own subjects with respect to the Concordat. The project of a Congress has hardly been more than hinted, and doubts are already thrown out as to the unwillingness of the Pope to submit to its decisions.

We are, indeed, aware that the Court of Rome has invariably refused to treat on any other terms than the previous restitution of her lost provinces, and we hardly think that even Spain herself would dream of backing Cardinal Antonelli in such pretensions. The aspect of affairs in Italy is still full of doubt and danger, but we think that all the speeches, notes, and articles by which the French Government has endeavored to convey its real mind on the subject of its expedition to Civita Vecchia seem intended to induce a belief that it is not against, but in favor of, Italy that France is about to wage war. War is to be waged against the revolution, and the very silence of the telegraph about Garibaldi's doings may be taken as decisive as to the hopelessness of his position.—Times.

POLITICAL ARRESTS IN PARIS.—London, Nov. 13.—Private advices received from Paris represent that many political arrests have lately been made by the police in that city. It was rumored that the existence of a secret society of an alleged political character, had been made known to the Government, and these arrests were made in consequence of the discovery.

PARIS, 14th Nov.—Previous to the departure of the French troops from Rome, the Holy Father received the Staff Officers in a body at the audience chamber of the Vatican, and addressed them in the most feeling manner. He expressed his happiness at having the soldiers of France around him once more; but never had his happiness been so great as it was now because of the recent Paris to which he had been exposed. He returned thanks to the officers to France, and to the Emperor Napoleon for the deliverance of the Holy See. He was filled with grief to see that Italy had sent out as a vanguard against Rome a horde of anarchists upon whose flags were inscribed rapine and devastation. While the valour of the Pontifical troops had successfully defeated the soil of the Church the army of France had come to crown the splendid defence. The Pope concluded by saying that in the midst of his troubles, he had the consolation of receiving sincere expressions of Catholic sympathy from all the parts of the world. His Holiness then terminated the interview by giving his Apostolic benediction to the Army, the People, and the Emperor of France.

The Journal de Paris, by no means a clerical print, observes:—

'The Kingdom of Italy, which we now want to teach respect for public law and treaties, is founded on the most complete disregard for treaties and the most flagrant violation of public law. The Italians are habituated to that mode of proceeding, and when we now tell them that they must give it up they are utterly confounded, and cannot believe that we are serious. Candidly speaking is it not our own fault? Have we not, ourselves deprived before hand our counsels of a part of their force by tolerating what we have tolerated, and by appearing almost to encourage them? And even now, with all our warlike demonstrations, do not the statements of Florence persist in believing that we shall one day or another abandon the Pontifical Government to the attacks of its enemies? Does not Victor Emmanuel say so clearly in the proclamation he has addressed to his people? We may be told that the King of Italy is mistaken, and that the hopes he expresses are mere illusions. It is possible, may, even probable, for it would indeed be strange if after having refused Rome to Garibaldi we should let Victor Emmanuel take it. The violation of public law would not be less flagrant because it is a King and not a private individual who commits it.'

The Constitutionnel has an article which, though signed with the name of the editor, M. Poinin Limayrac, has all the marks of an official hand. It is a sort of remonstrance, or expostulation, to the address of the English Press that has encouraged the Garibaldian Volunteers and the Italian Government in their aspirations towards Rome. On the principle of *nudi alteram partem* it is only fair to hear what M. Limayrac, or his inspirer, has to say on the subject. He will not examine the political side of the question. He will only ask of the English Press what would it say if the French Government took with respect to Belgium the same course which it counsels the Italian Government to take towards Rome? What would it think or say, if on the pretext that the Belgians speak the French tongue, that their habits and customs their religion and their laws are the same, that they share with the French the old territory of the Gauls, and that, moreover, they were at one time an integral portion of the empire, the French should excite them to overthrow their present monarchy, and throw in their lot with them? What would it say if the French Government allowed recruiting-offices for volunteers engaged to second the aspirations of the annexationists of its neighbors, if funds were publicly collected, subscription lists opened, even by the municipal authorities, to foment revolt among the Belgians, and if a General left the ranks of the French army in order to put himself at the head of a so-called liberating crusade, and if armed bands by his command invaded the frontier of a state which is recognized by all the European Powers? The Republic of 1848 gave for a moment its countenance to an enterprise of the kind, and no one has forgotten that attempt, which had a termination so ridiculous as to merit the name of *Risorgimento*. The English press did not spare its sarcasms on that occasion, and why is it now less severe with regard to the Garibaldian expedition? What difference does it perceive between the invaders of 1848 and 1867? There is, however, this difference between the two cases, which it is important to point out, and that is, that the French Republicans were only bound to respect the rights of Belgium, whereas the Italians are bound by

treaty to protect the Pontifical territory against attacks from without. What, then, means this demand, by means of violence and in defiance of treaties of the right of the Romans to independence, to liberty, and to incorporation with the Kingdom of Italy? And how can the English press forget that in no country of the world are the spiritual and temporal so closely united as in Great Britain? Does it demand that these powers should be separated in Rome? M. Limayrac affirms that the religious passion is the real motive on the other side of the Channel. It has not forgotten the Papal aggression and it has not since forgiven the Pope. To that spiritual invasion, admitted to because it was made in the name of liberty and with the assent of a Catholic population, it is not sorry to answer by applause lavished on an attack by armed bands, and to have as its instrument the hero of Agromonte and the orator of the Geneva Congress. M. Limayrac concludes:—

'Moreover, who is ignorant of the desire of England for religious proselytism? Let her continue to circulate Bibles throughout the universe,—nothing better, and nobody has any desire to say a word against it. But that in order to strike down a rival creed which in England, as in America, is making enormous progress, she should push on to the destruction of the ancient establishment of the Roman Pontiff,—that she should recoil from no means of excitement,—that she should hold so lightly all international propriety, is incomprehensible on the part of a people who have attained so high a degree of civilization. Would England think it just that, in order to aid the Church of Ireland, to promote the aspirations of that country, others should encourage the violence of the conspirators, give their countenance and aid to the Poissans and throw on the Irish coast bodies of armed men and munitions of war? To what recrimination would she not, and very justly give expression against such interference in her internal affairs? Why, then, do not the organs of public opinion in England judge more impartially, and more justly, of what passes elsewhere? A great nation cannot but lower itself in the estimation of mankind by pursuing, over the ruins of right and of human conscience, the triumph of her political or religious interests.'

The method of treating serious questions adopted by Italy appears to us to be somewhat akin to buffoonery. What! a constitutional King, chosen by acclamation by a people labouring to create its social homogeneity, should sign, under given circumstances, a treaty settling a difficult question with a powerful neighbor, but who is friendly even to the extent of giving the blood and treasure of his subjects; this treaty, submitted to the deputies elected by the nation, should be approved and ratified by them; consequently it would express at once the resolution of the government and the satisfaction of the national representatives, and thus constitute a double engagement, effective and moral, of that government and that nation. And then when the moment to execute that convention should arrive, when this new-born nationality, which owes almost everything to us and scarcely anything to itself, should have to give a proof, not of its gratitude, which is totally useless, but of its good faith, some pretended imprescriptible national sentiment, condescendence and abnegation, should go so far as to betray sworn faith, and there should be found writers to approve of such conduct? Let us raise our heads and awaken from this nightmare. To term a national sentiment that which proceeds by treason is strangely to abuse language—it is to drag in the mire that which is above all things else respectable. The journals which act in this way are under a hallucination which cannot last. Let them indeed ponder the matter well; the question is more complex and profound than they imagine. If the attempt of Garibaldi upon Rome is really the expression of national sentiment in Italy the Italian government, in signing the convention of September, and the Chambers, in ratifying it, have betrayed Italy, and it is from them that the party of action ought to demand an account for the gravity of the present situation. If on the contrary that treaty, signed by the government discussed and approved by the Chambers, was really signed and accepted of free will and with full knowledge of the matter, it binds the nation, and to say that the real national sentiment is that which is represented by Garibaldi and his fanatics is false. Logically, there is no escape from these deductions. Garibaldi is only the advanced guard of the revolution, struggling against established governments, and only represents the principle, and not the national sentiment of Italy.—Paris Pays.

Discontented as we must feel at the course things have taken and alarmed at the possible results, not only for Italy, but for Europe, we are compelled to avow the Emperor of the French had every right to act as he has done; nor could he have done anything better calculated to restore his popularity in France. Well aware of the serious blow which this expedition may be to Italian liberty we must repeat that the terms of the Convention left the Emperor Napoleon no other choice. He has taken this step calmly and deliberately, and he must also take the consequences. We may well believe that the occupation of Civita Vecchia is not intended as an aggressive measure towards Italy; but it will be the next thing to a miracle if the Italians are not blind and mad enough to make it so.—Times.

SPAIN.

MADRID, Oct. 25.—An address to the Pope has been signed by Senor Nocedal and other deputies, requesting his Holiness to take up his residence in Spain, if compelled to leave Rome.

ITALY.

PIEDMONT.—The September Convention was concluded, as all Treaties must be, upon the assumption that the Italian Government was as competent to contract for the Italian nation as the French Government was to contract for the French nation. If the Italian nation, having obtained the benefit of its execution by the other party, can turn round and repudiate the bargain so far as it imposes any burden upon itself, there is an end of all good faith between nations. We may deplore or blame the Emperor's policy in reoccupying Rome under such circumstances, but it is impossible to deny his right to do so, if 'right' have any definite meaning whatever. It has been alleged, indeed, that by permitting the enlistment of volunteers for the Papal service the Imperial Government has committed a breach of the Convention equivalent to that of which the Italian would have been guilty had it connived at Garibaldi's expedition. A reference to the Convention itself does not bear out this allegation. By its first article Italy undertakes not only not to attack the Papal territory, but to prevent, 'even by force,' every attack upon it from without. By its third article Italy is precluded from protesting against the organization of a Papal army, 'even if composed of foreign Catholic volunteers,' provided that force does not degenerate into a means of attack upon the Italian Government. The justice or expediency of these stipulations may, of course be disputed, but their terms are precise enough, and it was upon these conditions alone that Rome was evacuated by the French. Garibaldi, who owns no law but that of patriotic instinct, is not personally bound to them, but the Emperor Napoleon knows nothing of Garibaldi except as a subject of the King of Italy. Morally the former may be quite right in taking his own life into his hands and leading his volunteers against Rome; but so it must be confessed, may be the latter in refusing to acquiesce in the September Convention being torn up. Nor must we allow our political sympathy with Italy to obscure altogether the considerations which distinguish the case of Rome from that of Venice. Both are ethnologically and geographically Italian; neither has ever formed part of an united 'Italy' since the fall of the Roman Empire. But Rome, unlike Venice, has for many ages been the seat of a spiritual Power obeyed by a great part of Europe, and has come to be regarded by Catholic nations as, in some degree, the common

property Christendom. To Protestants such a claim may appear utterly worthless as against the right of the Romans to dispose of their own allegiance, if not as against the so called right of nationality; but this is a matter of which it is impossible to form a fair judgment from an exclusively Protestant point of view. While we have ever regarded the original occupation of Rome as a grievous encroachment on the independence of Italy, and have never ceased to point out its deplorable consequences; we cannot shut our eyes to the religious aspect of the question. Whatever Protestants may think or desire, few Catholics believe in their hearts that the Pope, as a mere Italian Bishop, would retain all his present spiritual ascendancy, and the Emperor Napoleon, in indicating for him a semblance at least of sovereignty, represents others besides the Catholic Party in France.—Times.

ALLEGED SECRET TREATY BETWEEN FRANCE AND ITALY.—The correspondent of the London Times, writing on October 23, says—I send the following, which come to hand, from a source rather incircled with Papal sentiments. My informant says:—It is believed that a Prussian charge d'affaires has presented to the Pope the copy of a secret treaty between France and Italy, by which the latter engages to ally itself with France in the event of a war with Prussia, on condition of being allowed to invade the Pontifical territory with the exception of Rome.

FLORENCE, Nov. 10th.—The Italia says:—King Victor Emmanuel having fulfilled all the obligations imposed upon Italy by the September Convention now demands of the Emperor Napoleon the departure of the French troops from Italian soil, and the recall of the French fleet from the Italian coast. The Italia also says that the King in his communications to the French Emperor firmly protests against European conference, composed only of Catholic powers for the settlement of the Roman question.

FLORENCE, November 11.—The Government of Italy which is hostile to the projected conference, has sent a note to the European Powers in order to enable them to decide against the necessity of any conference whatever. In this note the Roman question is discussed from an Italian standpoint. The details, however, have not transpired.

LONDON Nov. 14.—Late despatches, received from Italy, state that the feeling against the French on the part of the Italians has reached a perfect frenzy. The authorities have taken precautions to prevent another outbreak, which was imminent, and more French troops have been despatched from Toulon for Civita Vecchia.

King Victor Emmanuel and the Prime Minister, Menabrea, are very unpopular with the people. Rattazzi, former Prime Minister, has openly joined the Radical party.

King Victor Emmanuel has called out the reserves of the Italian army; and ordered the formation of three large camps.

Garibaldi is closely confined. The Florence Italia this morning scolds the fear of a coup d'etat by the insurgents.

LETTER FROM GEN. CIALDINI TO GEN. GARIBALDI.—The defeat of Garibaldi gives interest to the following letter, addressed to him six years ago by an old comrade in arms.—

TRINIS, April 21, 1861.—General: From the moment I knew you I became your sincere friend and I was so when it was a cause of blame in the eyes of a great number. I applauded your triumphs. I admired your powerful military initiation, and with my friends, with yours in public, in private, everywhere and always I have testified to you the highest esteem, and declared myself incapable of attempting what you accomplished at Marsala. Such was my confidence in you that when Gen. Sirtori pronounced those fatal words in Parliament I remained convinced that you would feel the necessity of contradicting them. And when I knew that you had left Caprera, landed at Genoa, and arrived at Turin, I believed that you did so for that object solely.

The words you have spoken in the Chamber have most sadly but most completely undeceived me. You are not the man I took you for you are not the Garibaldi for whom I felt so much affection. That affection is gone with the illusion I cherished. I am no longer your friend, and frankly and openly, I pass into the ranks of your political enemies.

You have the audacity to put yourself on a level with the King; you speak of him with the familiarity of a comrade; you present yourself in the Chamber in a grotesque costume, in hostility with his Government,—calling his Ministers traitors because they are not devoted to you in hostility with the Parliament, heaping blame on deputies who do not think as you do, to the detriment of the country on which you want to exercise a personal action. Well then there are men who are not disposed to submit to all that, whether it be arrayed in black or red, I will combat yours to the very last. The orders given by you, or yours, to Colonel Tripoli to receive us in the Abruzzi are known to me. I know too the words spoken in Parliament to Gen. Sirtori; those that you uttered; and those indications led me into the secret designs of our party. Your party want to make themselves masters of the country and of the army by menacing them with civil war. I am not in a position to know what the country thinks about all this; but I can assure you that the army does not fear your menaces, that it only fears your government.

General, you have carried out a marvelous enterprise with your volunteers. You are right in believing so, but you are wrong in exaggerating the real results of it. You were on the Volturo in a most critical position when we came up. Opuza, Gasta, Mrasina and Civitella, did not fall before you; and 56,000 Bourbonnians were beaten, dispersed and made prisoners by us, and not by you. It is, then, untrue, to say that the kingdom of the two Sicilies was delivered by your arms. In your legitimate vanity, General do not forget that our army and our fleet had some part in putting hors de combat more than one half of Neapolitan army and in taking four fortresses.

I conclude my letter in telling you that I have neither the pretension nor the mission to speak to you in the name of the army; but I think I know it well enough to have no doubt of its sharing the feeling of disgust and pain which your excesses and those of your party have created in my mind. I am, &c., CIALDINI.

ROME.—The Pope has addressed an encyclical letter to the Catholic bishops throughout the world upon the present state of the patrimony of the Church which, he says, is assailed by revolutionists. His Holiness also refers to the sad position of the Church in Poland, and asks the bishops to order public prayers to be offered up in their dioceses for the Church and the Holy See.

The following is that portion relating to the men who demand that Rome be made the capital of Italy: VENERABLE BRETHREN.—Health and apostolic benediction. Cast your eyes around you, venerable brethren, and you will see and deeply deplore with us the detestable abominations which now chiefly desolate unhappy Italy. As for us, we most humbly adore the impenetrable judgment of God, who has been pleased that we should live at the sorrowful period, when by acts of a few men and notably of those who govern and direct public affairs in most unhappy Italy, the venerable commandments of God and the laws of the Holy Church are utterly despised and impiety uplifts its head unpunished and triumphant. Hence all the iniquities, all the evils and the injuries we behold with most grief of our soul. Hence these numerous arrays of men who walk in impiety, serving under the standard of Satan, upon whose front is written 'lies.' Turning their mouths against Heaven they blaspheme God, soil and despise all that is sacred, treading under foot all Divine and human laws, breathe but coarse and like capacious wolves, losing their souls by their great sins, carrying away by violence the goods of others afflicting the feeble and poor increasing the number of unhappy widows

and orphans, and in the corruption of their hearts shamefully satiating themselves with bad passions to the great injury of society itself. It is by this race of lost men that we are now surrounded, venerable brethren. Actuated by a spirit altogether diabolical, these men desire to unfold the standard of her even in our beloved city, near the chair of St. Peter, the centre of truth and Catholic unity. And the chiefs of the Piedmontese Government, who ought to repress such men, do not blush to support them with all their soul, to give them arms and all necessaries, and to pave for them the way to the city. But let them tremble, although placed at the supreme head of a civil Power, for by this perverse conduct they come under the weight of ecclesiastical chastisement and censures. And though in the humility of our heart we do not cease to pray, and with all our might supplicate God, rich in mercy, that He may bring these unfortunate men to a salutary penitence and into the right path of justice, religion and piety, we cannot be silent on the grave dangers to which we are exposed, in this dark hour. We await with an entirely tranquil mind the course of events, whether they be brought about by deceit, by calumny, by the treachery and criminal falsehood, for we place all our hope and all our confidence in God, the author of our salvation, who is our stay and our courage in all our tribulations, who does not suffer that those who trust in Him should be confounded, who discovers the snares of the wicked and breaks the strength of sinners. In the meantime, we cannot refrain, venerable brethren, from pointing out first to you, and to all the faithful committed to your charge, the extremely bad condition and the serious danger in which we now find ourselves by the acts of the Piedmontese Government in especial. In fact, although we are defended by the bravery and devotion of our most faithful army, which has given proof, by its exploits, of almost heroic courage, it is nevertheless evident that it cannot long resist the more considerable numbers of these most iniquitous aggressors. And although we experience great comfort from the filial piety testified to us by the remainder of our subjects, reduced to a small number by criminal usurpers, we are reduced to regret deeply that they themselves necessarily feel the very serious dangers with which they are assailed by these ferocious battalions of criminal men, who constantly terrify them with all kinds of menaces, who despoil and torment them in a thousand ways, and are further reduced to deplore other evils over which we cannot sufficiently grieve.

FROM THE RISING OF THE SUN TILL THE GOING DOWN THEREOF.—The prophet Malachi long since foretold that there would be a clean oblation of the Lamb throughout every hour of the day. It is known that this prediction has been realized in the Sacrifice of the Mass in different parts of the world. A pious writer, Father Maillet, S. J., has gone to the trouble of drawing a tabular statement of these Masses, for the benefit of the lovers of the Blessed Sacrament. We condense from his work, *Union des Aveux*:—

- 1 MASSER FROM MIDNIGHT TILL NOON. At Midnight.—When it is midnight in France and the surrounding countries the Holy Mass is offered up in Western China and its Apostolic Vicariates of Tchien-seu, Tse cheun, Yau-Nan, Kusi-Tchem. A so in the kingdom of Siam and the peninsula of Malacca Later, in Bermania and Thibet. At one A.M.—In Bengal and the Vicariates of Decca Calcutta and Patna. Later, in the Isle of Ceylon; and in Madras, Pondicherry and Madara. At two A.M.—On the Malabar Coast with its three Vicariates: Massignor, Goa and Bombay. At three A.M.—In the Indian Ocean the Isle of France and the Isles of Seychelles. Then in the Isles of Bourbon and Reunion. Later, in the Isle of Madagascar. At four A.M.—At Aiden in Persia, at Bagdad, in Arabia, in Mesopotamia, in Syria and Galias and Zanguebar. In Europe: a portion of Russia. At five A.M.—In Asia Minor and the Isles of Greece. In Europe, Poland, a part of Russia, Austria Turkey and Bulgaria. In Africa: the Natal Coast, Egypt, the land of the Caffres, and the English Colony of the Cape of Good Hope divided into two Vicariates. At six A.M.—In Europe: a part of Austria and Germany, Switzerland, Italy, France, Belgium and England. In Africa: the Tripoli Mission; then that of Tunis and Fernando-Po. Later, Algeria and the Vicariate of Dahomey. At seven A.M.—In Europe: Spain, then Portugal and Ireland. In the Atlantic: the Isle of St. Helena and its neighbors. At eight A.M.—On the African coast: the French colony of Senegal, the Vicariates of Senegambia and the two Guinea. In the Atlantic: the Canaries, Cape Verde, and the Azores. These Isles together contain a population of over 500,000 Catholics. In the Arctic: at Reikiavik in Iceland. At nine A.M.—In South America, the coast of Brazil, Pernambuco, Oitudo, Bahia, or Sao Salvador. At ten A.M.—In South America: Brazil, which is wholly Catholic; Guiana, Paranaquy, Uruguay. In N. America: Newfoundland, divided into two Vicariates. At eleven A.M.—In North America: Nova Scotia and New Brunswick. The Antilles: Trinidad, San Domingo, Martinique, Gaudaloupe, &c. In S. America: Venezuela, Bolivia, and the Argentine Confederation.

- 11.—MASSER FROM NOON TILL MIDNIGHT. At Noon.—When it is high noon in France and the surrounding countries, the Holy Mass is offered up in Canada, Hudson Bay Territory, Virginia, Maryland and the Carolinas, Florida and other States. In Jamaica and Cuba. In New Grenada, Ecuador and Peru, which are wholly Catholic. At one P.M.—In North America: Missouri, Louisiana, the Texas and a part of Mexico. At two P.M.—In Mexico and the famous Rocky Mountain Missions. At three P.M.—In California and Oregon. At four P.M.—In Oceania: the Isles of Gambier, Magareve and Marquis. At five P.M.—In Oceania: the archipelagos of Pomotou and Tahiti; then the great Sandwich Islands. At six P.M.—In Oceania: the Homao and Tonga Isles: then the Isles Wallis and Futuna. At seven P.M.—In Oceania: the Viti Archipelago and New Zealand. At eight P.M.—In Oceania: New Caledonia, New Hebrides, New Philippines. At nine P.M.—In Oceania: East Australia, Sydney Brisbane and Melbourne. Later, Van Dieman's Land or Tasmania. At ten P.M.—In Oceania: Adelaide in South Australia; the Moluccas, Spice Islands and the Philippines. In Asia: Mauchouria, Corea, and the Japanese Isle Dion-Kieou. At eleven P.M.—In Oceania: Perth, West Australia, and Batavia in West Malaysia. In Asia: Eastern China (Shanghai, Peking, Nankin). Later, Cochin China and Tongkin.

It must be observed that in each of the places named there are resident priests and a Catholic population. This table shows us more eloquently than any words how true it is that the Saviour loves to abide among the children of men. 'Delicite mane esse cum filiis hominum.' By following it, the clients of the Sacred Heart of Jesus may unite their intentions with the continual sacrifices that are being offered throughout the world.—St. Louis Guardian.

THE MYSTICUS PRESENT TO THE JUDGES.—No sooner had the carriage, which was drawn by four bay horses, turned out of the ordinary road to enter the court-yard than a man, described as respectably attired, deliberately stepped out of the crowd and thrust his way without interruption through the police and javelin men, holding up a something in

his hand, close to one of the carriage windows, which was closed. Instantly the window was lowered, the man put in his hand, and delivered into the hands of the carriage occupants a new patent lever watch. Instantly the stranger withdrew his hand and marched off with the utmost nonchalance, without let, hindrance, or question by anybody; while, at the same time, the carriage window was again closed and the vehicle passed into the court-yard. There was no interruption, the carriage at the same time proceeding at a very slow pace. The police and javelin men seemed altogether blind to what had been done, and thought the circumstance was something customary, or that some official message or other had delivered to the judges by the stranger, who as suddenly disappeared as he appeared. But what is the meaning of so singular a proceeding? That is the question. Was it given as a warning that their lordships will need a 'watch,' or to 'watch?' Or does it mean that their time, or somebody else's is come? I know not; and to the unrespecting and verdant policeman I leave it for 'time' to declare. Mean it what it may, however it has caused among those to whom the facts are known a great deal of wonder and many thick coming fancies which your readers are better able to imagine than I to describe, and I leave it to them. There are all sorts of alarm rumours flying about to-night that bands of Fenians are coming in from surrounding towns, and that something terrible is about to happen to us or in the midst of us. I don't believe in these ominous prophecies, but still I can't explain the 'watch story' I have above narrated. It reminds me forcibly of the 'pancake' business which proceeded the Indian revolt in 1856 '7, or '8; I forget which. It turned out that they prayed revolt, but I leave the 'watch' omen for time to unravel.—Freeman Cor.

TRUMPHS OF THE GREAT CATHARTIC.—From all quarters now in continual proofs of the efficacy of BRISTOL'S SUGAR-COATED PILLS. In districts infested with chills and fever and bilious remittents, their success has been wonderful. One letter from a Western physician says: 'They are breaking up intermittent fever in this region. I prescribe them in all bilious cases, and consider them the best family medicine we have.' No less extraordinary is their effect in indigestion, and all the complaints of the liver and bowels to which it gives rise. The mildness of their operation surprises all who use them for the first time, while their searching properties are extolled with peculiar emphasis. They are rapidly superseding the old-fashioned drastic purgatives.

They are put up in glass vials, and will keep in any climate. In all cases arising from, or aggravated by impure blood, BRISTOL'S SARSAPARILLA should be used in connection with the Pills.

J. F. Henry & Co. Montreal, General Agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine.

A GREAT TRIUMPH.

Read the following letter from one of our most respectable citizens: Messrs. Devins & Bolton, Druggists, Notre Dame St., Montreal:

Gentlemen.—Having suffered severely for four years from palpitation of the heart, and frequent attacks of fever and ague, with loss of appetite and great pain after eating, attended with weakness and gradual wasting away of body, I was induced to try BRISTOL'S SARSAPARILLA, and found from the first bottle considerable relief, and before I had finished the sixth found my maladies completely removed, my appetite good, and my body vigorous and strong. I feel it my duty gratefully to acknowledge my cure, and to remark I had previously been under the first physicians in Toronto, Chicago, Cleveland, and Toledo, without receiving any permanent or even satisfactory relief.

Yours gratefully, ALFRED TUCK, Soap and Candle Maker, Craig Street, Montreal.

May 10, 1863

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine. 535

AN INVISIBLE ADVERTISEMENT.—More than words can say 'or it, MURRAY & LANMAN'S FLORIDA WATER says for itself the moment a bottle is opened. It breathes its own recommendation, and circulates it through the room. You sprinkle it upon your handkerchief and carry with you an inexhaustible bouquet. If your skin is tender, what so soothing after shaving as this delicious toilet water, diluted? Used in this way, it removes tan freckles, and all superficial roughness, and in nervous headache and hysterics, its soothing odor acts like a charm.

Beware of Counterfeits; always ask for the legitimate MURRAY & LANMAN'S FLORIDA WATER prepared only by Lanman & Kemp, New York. All others are worthless.

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, H. R. Gray, J. Goulden, R. S. Latham, and all Dealers in Medicine.

ALCOCK'S POROUS PLASTERS.

LAME BACK.

New York, Nov. 23, 1859.

T. Alcock & Co. Gentlemen: I lately suffered severely from a weakness in my back. Having heard your plasters much recommended for cases of this kind, I procured one, and the result was all I could desire. A single plaster cured me in a week.

Yours respectfully, J. G. BRIGGS, Proprietor of the Brandreth House.

CURE OF ORICK IN THE BACK, AND LUMBAGO.

Lyons, N. Y., July 4, 1862.

Messrs Alcock & Co.: Please send me a collar's worth of your plasters. They have cured me of a crick in my back, which has troubled me for some time, and now my father is going to try them for difficulty about his heart.

L. H. SHERWOOD. Dr. Green, No. 863 Broadway, New York, informs me he sold, on Monday, June 22nd 1862, two plasters to a young woman suffering very severely from lumbago. On Thursday she called to get two more for a friend, and then stated how the two she had purchased on Monday had relieved her immediately after putting them on, and CURED HER IN TWO DAYS of a most distressing pain in her back and joints.

Sold by all Druggists. November, 1867. 1m

THE ALABAMA CLAIMS are now up again for adjustment, and the British government has expressed itself desirous of an arbitration. Among the claims persistently pressed are those of the ever-present and active J. C. Ayer & Co., for the value of shipments of Cherry Cough, Sarsaparilla, Aque Cure, and Pills in transit for Oregon, Vancouver's Island and Russian America destroyed on the Anna Schmidt off the coast of South America. So universal is the use of their remedies, that they are almost on almost every sea; and this firm is frequently caught between the upper and nether millstones of contending nations. But they are known to stand up for their rights, and to get them.—[Republican, Washington, D. C. November, 1867. 1m

CIRCULAR.

MONTREAL, May, 1867. THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business, would respectfully inform his late patrons and the public, that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market, comprising in part FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, PORK, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SALT BREAD, and every article connected with the provision trade, &c., &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada. Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co. and Messrs. Tiffin Brothers.

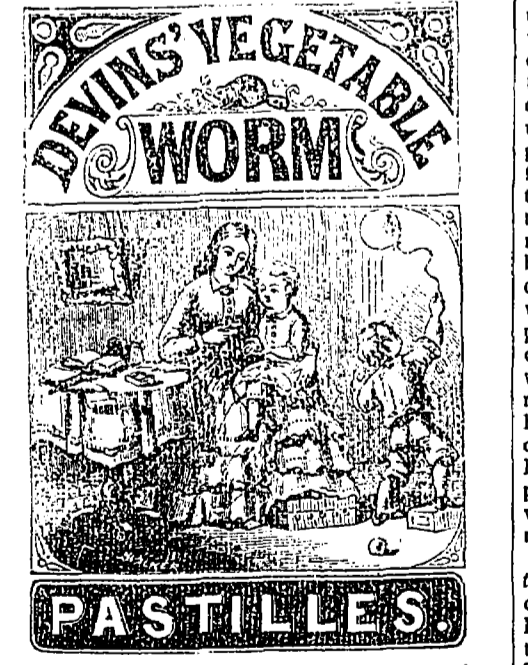
D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street, opposite St. Ann's Market. 12m June 14th, 1867.

BROWN'S BRONCHIAL TROCHES. "I have never changed my mind respecting them from the first, excepting to think yet better of that which I began thinking well of." Rev. HENRY WARD BEECHER. "For Throat Troubles they are a specific." N. P. WILLIS. "Contains no opium, nor anything injurious." Dr. A. A. HAYES, Chemist, Boston. "An elegant combination for Coughs." Dr. G. F. BIZLOW, Boston. "I recommend their use to Public Speakers." Rev. E. H. CHAPIN. "Most salutary relief in Bronchitis." Rev. S. SIEGFRIED, Morristown, Ohio. "Very beneficial when suffering from colds." Rev. S. J. P. ANDERSON, St. Louis. "Almost instant relief in the distressing labor of breathing peculiar to asthma." Rev. A. C. EGGLESTON, New York. "They have suited my case exactly—relieving my throat so that I could sing with ease." T. DUCHARME, Chorister French Parish Church, Montreal. As there are imitations, be sure to OBTAIN the genuine. September, 1867.

REV. SYLVANUS COBB thus writes in the Boston Christian Freeman:—We would by no means recommend any kind of medicine which we did not know to be good—particularly for infants. But of Mrs. Winslow's Soothing Syrup we can speak from knowledge; in our own family it has proved a blessing indeed, by giving an infant troubled with colic pains quiet sleep, and its parents unbroken rest at night. Most parents can appreciate these blessings. Here is an article which works to perfection, and which is harmless; for the sleep which it affords the infant is perfectly natural, and the little cherub awakes as "bright as a button." And during the process of teething its value is incalculable. We have frequently heard mothers say they would not be without it from the birth of the child till it had finished with the teething siege, on any consideration whatever. Sold by all Druggists. 25 cents a bottle. Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP." All others are base and dangerous imitations. Sold by all Druggists. 25 cents a bottle. September, 1867.

F. A. QUINN, ADVOCATE, No 49 Little St. James Street, MONTREAL.

NO MORE VERMIFUGES, NO MORE POISONOUS OILS, NO MORE NAUSEOUS POWDERS, The sight of which causes such horror and dislike to children suffering from worms.



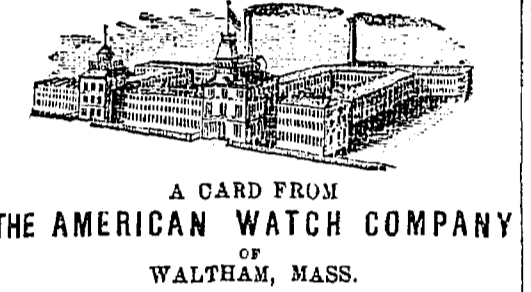
Art now acknowledged to be the safest, simplest, and most effectual preparation for the destruction of worms in the human system. THEY ARE PURELY VEGETABLE, THEY ARE AGREEABLE TO THE TASTE, THEY ARE PLEASANT TO THE SIGHT, THEY ARE SIMPLE IN ADMINISTERING, AND SURE AND CERTAIN IN THEIR EFFECT. In every instance in which they have been employed they have never failed to produce the most pleasing results, and many parents have, unsolicited, testified to their valuable properties. They can be administered with perfect safety to children of most tender years. CAUTION—The success that these Pastilles have already attained has brought out many spurious imitations; it will be necessary therefore to observe when purchasing that you are getting the genuine. The genuine VEGETABLE WORM PASTILLES are stamped "DEVINS'" and are put up in boxes containing thirty pastilles, with full directions, and are never sold by the ounce or pound. They can be had from any of the principal Druggists in the city, and wholesale and retail from. DEVINS & BOLTON, Chemists, Next the Court House, Montreal, P. Q.

FRANCIS GREENE, PLUMBER, STEAM & GAS FITTER 54 ST. JOHN STREET, Between Notre Dame and Great Saint James Street, MONTREAL.

QUEBEC, 20th August, 1865. Mr. J. BRIGGS, Sir, After the use of two bottles of your Prof. Yelpan's Hair Restorative, I have now a good commencement of a growth of hair. Yours truly, THOMAS MCCAFFRY. Sold by all Druggists and Dealers. BARNES, HENRY & Co., Agents. 513 & 515 St. Paul St., Montreal, C.E.

P. MOYNAUGH & CO. FELT AND COMPOSITION ROOFING DONE. All orders promptly attended to by skilled workmen. OFFICE, 68 ST. HENRY STREET (NEAR ST. JOSEPH ST.) At McKenna & Sexton's Plumbing Establishment, MONTREAL.

The Subscriber begs to call the attention of the public to the above Card, and to solicit the favor of their patronage. From the long and extensive practical experience of Mr. Moynagh, in the COMPOSITION ROOFING BUSINESS (nearly 14 years), in the employment of the late firm of C. M. Warren & Co., T. L. Stevie, and lately I. L. Bages & Co., and as all work done will be under his own immediate supervision, he hopes to merit a share of public patronage. Repairs will be punctually attended to. OFFICE, 68 ST. HENRY STREET, AT McKenna & Sexton's Plumbing Establishment. P. MOYNAUGH & CO. Montreal, 13th June, 1867. 3m



A CARD FROM THE AMERICAN WATCH COMPANY OF WALTHAM, MASS.

THIS Company beg leave to inform the citizens of the new dominion of Canada that they have made arrangements to introduce their celebrated Watches to their notice. They are prepared to prove that their watches are made upon a better system than others in the world. They commenced operations in 1850, and their factory now covers four acres of ground, and has cost more than a million dollars, and employs over 700 operatives. They produce 75,000 Watches a year, and make and sell not less than one half of all the watches sold in the United States. Up to the present time, it has been impossible for them to do more than supply the constantly increasing home demand; but recent additions to their works have enabled them to turn their attention to other markets. The difference between their manufacture and the European, is briefly this: European Watches are made almost entirely by hand. In them, all those mysterious and infinitesimal organs which when put together create the watch, are the result of slow and toilsome manual processes, and the result is of necessity a lack of uniformity, which is indispensable to correct time-keeping. Both the eye and the hand of the most skillful operative vary. But it is a fact that, except watches of the higher grades, European watches are the product of the cheapest labor of Switzerland, and the result is the worthless Accret, Lepins and so-called Patent Levers—which soon cost more in attempted repairs, than their original price. Common workmen, boys and women, buy the rough separate parts of these watches from various factories, polish and put them together, and take them to the nearest watch merchant. He stamps and engraves them with any name or brand that may be ordered—whether: London, Paris, Geneva or what not; and many a man who thinks he has a genuine "M. I. Tobias, of Liverpool," (whose only fault is, that he can never regulate it to keep very good time), is really carrying a cheap and poor Swiss imitation. HOW AMERICAN WATCHES ARE MADE. The American Waltham Watch is made by no such uncertain process—and by no such incompetent workmen. All their operations, from the reception of the raw materials—the brass the steel, the silver, the gold and the precious stones, to the completion of the Watch, are carried on under one roof, and under one skillful and competent director. But the great distinguishing feature of their Watches, is the fact that their several parts are all made by the finest, the most perfect and delicate machinery ever brought to the aid of human industry. Every one of the more than a hundred parts of every watch is made by a machine—that inflexibly reproduces every succeeding part with the most unvarying accuracy. It is only necessary to make one perfect watch of any particular style and then to adjust the hundred machines necessary to reproduce every part of that watch, and it follows that every succeeding watch must be like it. In any part of any American Waltham Watch should be lost or injured, the owner has only to address the Company, stating the number of his watch and the part wanted, whether it be spring, pinion, jewel, or what not, and by return mail he would receive the desired article, which any watchmaker would adjust to its position. The Company respectfully submit their watches on their merits only. They have fully succeeded in overcoming popular prejudice in the States in favor of European watches, and solicit a thorough examination and fair trial for their manufactures elsewhere. They claim to make A BETTER ARTICLE FOR THE MONEY by their improved mechanical processes than can be made under the old-fashioned handicraft system.—They manufacture watches of every grade, from a good, low priced, and substantial article, in solid silver hunting cases, especially adapted to the wants of the farmer and lumberman, to the finest chronometer for the navigator; and also ladies' watches in plain gold or the finest enamelled and jeweled cases; but the indispensable requisite of all their watches is that they shall be GOOD TIMEKEEPERS. It should be remembered that, except their single lowest grade named "Home Watch Company, Boston," ALL WATCHES made by them ARE FULLY WARRANTED by a special certificate given to the purchaser of every watch by the seller, and this warrant is good at all times against the Company or its agents. ROBBINS & APPLETON, 182 Broadway, New York, ROBBINS, APPLETON & Co., 158 Washington St., Boston, General Agents. ROBERT WILKES, Toronto and Montreal, Agents for Canada.

WANTED, A CATHOLIC MALE TEACHER who has had five years experience in that profession, and who holds a Model School Diploma from the McGill Normal School, wants a situation. Address with particulars to, TEACHER 588 St. Joseph St., Montreal.

WANTED, BY A MALE CATHOLIC TEACHER of long experience, a Situation a principal or assistant in an English Commercial and Mathematical School. Address, A. K., TRUE WITNESS OFFICE.

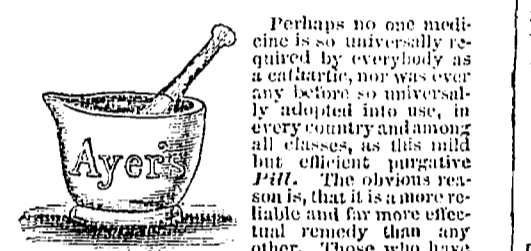
SARSFIELD B. NAGLE, ADVOCATE, & Co., No. 50 Little St. James Street. Montreal, September 6, 1867. 12m.

COMMERCIAL COLLEGE. A FIRST CLASS COMMERCIAL PROFESSOR, a layman and man of business, with a good knowledge of the French language, but whose mother tongue is English, already accus to the teaching of book keeping, and well posted up in banking affairs and Telegraphy etc., would find an advantageous position at the Masson College, Terrebonne, Lower Canada. Conditions to be made known by letter, (franco) or which would be better—by word of mouth, to the Superior of the College.

A. SHANNON & CO. GROCERS, Wine and Spirit Merchants, WHOLESALE AND RETAIL, 102 AND 104 MCGILL STREET, MONTREAL.

HAVE constantly on hand a good assortment of Teas, Coffees, Sugars, Spices, Mustards, Provisions, Hams, Salt, &c. Port, Sherry, Madeira, and other Wines, Brandy, Holland Gin, Scotch Whiskey, Jamaica Spirit, Syrups, &c., &c. Country Merchants and Farmers would do well to give them a call as they will Trade with them on Liberal Terms. May 19, 1867. 12m.

Ayer's Cathartic Pills, For all the purposes of a Laxative Medicine.



Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative. The obvious reason is, that it is more reliable and far more effectual remedy than any other. Those who have not known that it cures their neighbors and friends, and all know that what it does once it does always—that it never fails through any fault or neglect of its composition. We have, and can show, a number of testimonials of the following complaints, but such cures are known in every neighborhood, and why should we publish them? Adapted to all ages and conditions in all climates; containing neither calomel nor any deleterious drug, they may be taken with safety by anybody. Their sugar coating preserves them ever fresh and makes them pleasant to take, while being equally effective, no harm can arise from their use in any quantity. They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—removing the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease. Minute directions are given in the wrapper on the box, for the following complaints, which these Pills rapidly cure:— For Dyspepsia or Indigestion, Flatulency, Laxation and Loss of Appetite, they should be taken moderately to stimulate the stomach and restore its healthy tone and action. For Liver Complaint and its various symptoms, Biliousness, Headache, Nausea, Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it. For Dysentery or Diarrhoea, but one mild dose is generally required. For Rheumatism, Gout, Gravel, Palpitation of the Heart, Spasms in a child, Headache and Neuralgia, they should be taken, as required, to change the diseased action of the system. With such change those complaints disappear. For Dropsy and Dropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purge. For Nausea in a large dose should be taken as it produces the system. Hence it is often an advantage where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and revivifying effect on the digestive apparatus. There are numerous cases where a purgative is required, which we cannot enumerate here, but they suggest themselves to everybody, and when the virtues of this Pill are known, the public no longer doubt what to employ.

Ayer's Cherry Pectoral, For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

Probably never before in the whole history of medicine, has anything been so widely and so doubtless upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in its estimation, and its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. It is adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a protection against sudden attacks of Whooping Cough, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this medicine for them. Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the Cherry Pectoral. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the Cherry Pectoral they subside and disappear. Singed and Public Speakers find great protection from it. Asthma is always relieved and often wholly cured by it. Bronchitis is generally cured by taking the Cherry Pectoral in small and frequent doses. So generally are its virtues known that it is unnecessary to publish the certificates of them here, or do more than assure the public that its qualities are fully maintained. Prepared by DR. J. C. AYER & CO., LOWELL, MASS. HENRY SIMPSON & CO., Montreal, General Agents for Lower Canada.

THE UNDERSIGNED begs to inform the public, that he has just received his full supply of Drugs & Chemicals, all of the finest quality, and purchased in the best markets. Physicians, prescriptions carefully dispensed. Country physicians supplied with pure Drugs, and carefully prepared pharmaceutical preparations, at the lowest prices for Cash. HENRY R. GRAY, Dispensing and Family Chemist, 144, St. Lawrence Main Street, Montreal. (Established 1859.)



Sewing Machines. BEFORE PURCHASING SEWING MACHINES, call at J. D. LAWLOR'S, and inspect the largest Stock and greatest variety of genuine first-class sewing Machines in the city. N.B.—These Machines are imported direct from the inventor's, in New York and Boston, and will be sold at corresponding prices with the many coarse imitations now offered to the public. Sale room, 365 Notre Dame Street.

SEWING MACHINES—J. D. Lawlor, Manufacturer and Dealer in SEWING MACHINES, offers for Sale the Atlas Lock Stitch, Noiseless Sewing Machines, for Tailors, Shoemakers, and Family use. They are constructed on the same principle as the Singer Machine, but run almost entirely without noise. Wax Thread Machines, A. B. and O; the genuine Howe Machines; Singers' Machines; the celebrated Florence Reversible Feed Family Machines; Wixom & Gibbs' Noiseless Family Machines; the Franklin Double Thread Family Machine, price \$35; the Common sense Family Machine, price \$12. A. J. machines sold are warranted for one year. Entire satisfaction guaranteed. All Sewing-machine Trimmings constantly on hand. Quilting, Starching, and Family Sewing neatly done. Ladies Taught to Operate. All kinds of Sewing Machines Repaired and Improved, by J. D. LAWLOR, 365 Notre Dame Street.

BOOT and SHOE MACHINERY—J. D. LAWLOR, Sole Agent in Montreal, for the Sale of Butterfield & Paver's New Bra Pegging Machines, foot and Paver's Wax Thread Sewing Machines; Sewing Paper Machines; Stripping, Rolling, and Splitting Machines; Upper Leather Splitters; Counter Skiving, Sole Cutting and Sidelock Machines; the genuine Howe Sewing Machine, and Roper's Catering Engine, for Sale at J. D. LAWLOR'S, 365 Notre Dame Street between St. Francois Xavier and St. John Streets. 12m.

GLASGOW DRUG HALL, 396 Notre Dame Street, Montreal.

CHOLERA. DR. HANLIN'S Remedies for the cure of Cholera, with full directions for use, complete, price 75 cents. Order from the country attended to on receipt. DISINFECTANTS.—The Subscriber has the following articles on hand and for sale:—Chloride of Lime, Coppers, Bird's Disinfecting Powder, Burnett's Fluid, Condy's Fluid, English Camphor, &c., &c. CONCENTRATED LYE.—This article will also be found a powerful disinfecting agent, especially for Cesspools and drains, used in the proportions of One pound to ten gallons of water. Fresh Garden and Flower Seeds, Coal Oil 2s 6d per Gallon, Burning Fluids, &c., &c. J. A. HARTE, GLASGOW DRUG HALL, Notre Dame Street, Montreal.

CHOLERA. A CERTAIN CURE FOR THIS DISEASE MAY BE FOUND IN THE USE OF DAVIS' PAIN KILLER.

VEGETABLE PAIN KILLER. MANHATTAN, KANSAS, April 17, 1866. Gentlemen— I want to say a little more about the Pain Killer. I consider it a very valuable medicine, and always keep it on hand. I have traveled a good deal since I have been in Kansas, and never without taking it with me. In my practice I used it freely for the Asiatic Cholera in 1849, and with better success than any other medicine. I also used it here for cholera in 1855, with the same good results. Yours truly, A. HUNTING, M.D.

REV. CHARLES HARDING, Sholapur, India. This certifies that I have used Perry Davis Vegetable Pain Killer, with great success, in cases of cholera infantum, common bowel complaint, bronchitis, coughs, colds, &c., and would cheerfully recommend it as a valuable family medicine. REV. JAS. G. BOOMER.

Messrs. Perry Davis & Son.—Dear Sirs— Having witnessed the beneficial effects of our Pain Killer in several cases of Dysentery and Cholera Morbus within a few weeks past, and deeming it an act of benevolence to the suffering, I would most cheerfully recommend its use to such as may be suffering from the aforementioned or similar diseases, as a safe and effectual remedy. REV. EDWARD K. FOLLER. Those using the Pain Killer should strictly observe the following directions:— At the commencement of the disease take a teaspoonful of Pain Killer in sugar and water, and then bathe freely across the stomach and bowels, with the Pain Killer clear. Should the diarrhoea and cramps continue, repeat the dose every fifteen minutes. In this way the dreadful scourge may be checked and the patient relieved in the course of a few hours. N.B.—Be sure and get the genuine article; and it is recommended by those who have used the Pain Killer for the cholera, that in extreme cases the patient take two (or more) teaspoonfuls, instead of one. The Pain Killer is sold every where by all Druggists and Country Store-keepers. PRICE, 15 cts., 25 cts. and 50 cts. per bottle. Orders should be addressed to PERRY DAVIS & SON, Manufacturers and Proprietors, MONTREAL, C. E.

G. & J. MOORE, IMPORTERS AND MANUFACTURERS OF HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 376 NOTRE DAME STREET MONTREAL. Cash paid for Raw Furs.

HOUSE FURNISHERS ATTENTION! THOMAS RIDDELL & CO., 54 & 56 Great St. James Street, HAVE JUST RECEIVED PER SHANDON AND OTHER VESSELS, A Large and Varied Assortment of WALL PAPERS, CONSISTING OF: PARLOUR, DINING ROOM, BEDROOM AND HALL PAPERS, OF BEST ENGLISH MANUFACTURE AT PRICES TO SUIT ALL PURCHASERS. (OPPOSITE DAWSON'S), 54 and 56 Great St. James Street. May 31, 1867.

MERCHANT TAILORING DEPARTMENT, At the Mart, 31 St. Lawrence Main Street, J. A. RAFTER.

Gentlemen about ordering Suits are notified that the New Importations just arrived are extensive, very select, and the charges extremely moderate. The system is cash and one price. First-class Cutters are constantly engaged and the best trimming and workmanship warranted. Customers' Suits will be made to order at the shortest notice. The selling price being plainly marked on each piece, will be a saving of much time to the buyer. Officers belonging to the Regulars or to the Volunteers, requiring full Outfits, will find an immense Wholesale and Retail Stock to select from. The most careful attention is being paid to the various styles of garments as the new designs make their appearance at London, Paris, and New York, so that any favorite style can be correctly obtained by the Customer.

IN THE GENTLEMEN'S Ready-made Department, Full Suits can be had of Fashionable Tweeds and Double width Cloths at \$9, \$12 and \$15. The Suits being assorted, customers are assured that they will be supplied with perfectly fitting garments. Full Suits of Broad Black Cloth, well trimmed, for \$16, \$18, and \$20. Particular attention is paid also to Youths' and Children's Dress. Youths' Suits \$6, \$8, and \$10;—Children's Suits, \$2 to \$4. TENTH STORE FROM CRAIG STREET ON THE RIGHT. Dec. 1865. 12m.

RICHIELLI COMPANY. ROYAL MAIL THROUGH LINE, BETWEEN MONTREAL AND QUEBEC, And Regular Line between Montreal and the Ports of Three Rivers, St. Bel, Berthier, Chambly, Terrebonne, L'Assomption and Yamaska, and other intermediate Ports. On and after MONDAY the 18th of Nov., and until further notice, the RICHIELLI COMPANY'S Steamers will leave their respective Wharves as follows:— The Steamer QUEBEC, Capt. J. B. Labella, will leave Richelieu Pier, opposite Jacques Cartier Square, for Quebec, every Monday, Wednesday and Friday at Five P. M. precisely, calling, going and returning, at Sorel, Three Rivers and Batiscan. Passengers wishing to take their passage on board the Ocean Steamers can depend on being in time in taking their passage by this boat, as there will be a tender to take them to the steamers without extra charge. The Steamer MONTREAL, Capt. R. Nelson will leave every Tuesday, Thursday and Saturday at Five P. M. precisely for Quebec, calling, going and returning, at the ports of Sorel, Three Rivers and Batiscan. The Steamer COLUMBIA, Capt. Joseph Duval, will leave Jacques Cartier Wharf for Three Rivers every Tuesday and Friday at Two P. M., calling going and returning, at Sorel, Maskinonge, Riviere du Loup, Yamchiche, Port St. Francois, and will leave Three Rivers for Montreal every Sunday and Wednesday at One P. M., calling at Lanoraie; on the Friday trips from Montreal will proceed as far as Champlain. The Steamer FIRE FLY, Capt. E. Laforte will run on the Rivers St. Francis and Yamaska in connection with the steamer Columbia at Sorel. The Steamer VICTORIA, Capt. Chas. Davelyn, will leave Jacques Cartier Wharf for Sorel every Tuesday and Friday at Two P. M., calling, going and returning, at Repentigny, Lavaltrie, St. Sulpice, Lanoraie and Berthier, and will leave Sorel every Sunday and Wednesday at Four P. M. The Steamer CHAMBLEY, Capt. F. Lamoreaux, will leave the Jacques Cartier Wharf for Chambly every Tuesday and Friday at Two P. M., calling, going and returning, at Vercheres, Contrecoeur, Sorel, St. Ours, St. Denis, St. Antoine, St. Charles, St. Marc Beloit, St. Hilaire, St. Mathias; and will leave Chambly every Saturday at Twelve P. M., and Wednesdays at Eleven noon, for Montreal. The Steamer TERREBONNE, Capt. L. H. Roy, will leave the Jacques Cartier Wharf for Terrebonne on Monday, Wednesday and Friday calling, going and returning, at Boucherville, Vercheres, Bout de L'Isle, St. Paul Hermite, and for Terrebonne on Tuesdays, Thursdays and Saturdays calling also, going and returning, at Boucherville, Vercheres, Bout de L'Isle and Lachenaie. Will leave L'Assomption every Monday at Seven A. M., Wednesday at Six o'clock and Friday at Five o'clock A. M. and from Terrebonne on Tuesdays at 5 A. M., Thursdays at 6 A. M. This Company will not be accountable for specie or valuable unless Bills of Lading having the value expressed are signed therefor. Further information may be had at the Freight Office on the Wharf or at the Office, 29 Commissioners Street J. B. LAMERRE, Manager. Office Richelieu Company, 14th Nov, 1867.

