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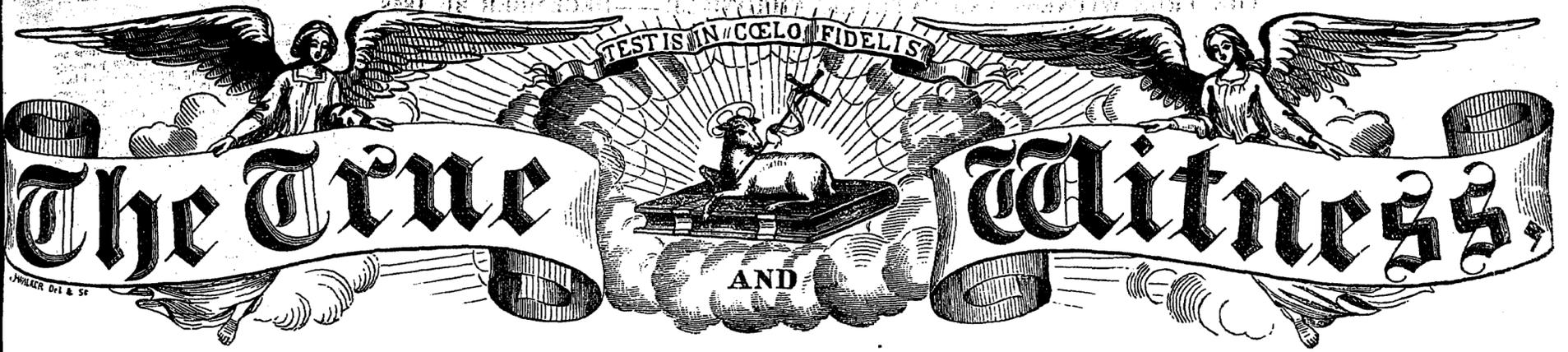
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CATHOLIC CHRONICLE.

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"THE KNOT."

A TALE OF POLAND.

(Translated from the French by Mrs. J. Sadlier.)

CHAPTER X.

It was about six o'clock on the following morning when the Count ordered the retreat of the last division of his little garrison. Before they set out, he caused them to light up again the line of fires on the esplanade, so as to make the Russians believe that the castle was still occupied, for the shades of night still enveloped the scene, and precluded any close inspection. There was every hope that the Polish garrison might reach in safety the shelter of the forests, for independent of all but impossibility of overtaking a retreating force which is determined not to fight, the Poles, being on their native ground, could choose a position which would enable them to resist the attack of even a much larger body than that which they had to deal. After some time the Count and his party came up to their advanced guard, and they all marched on together for some hours in the direction of Grodno, from which they were but ten or twelve leagues distant, but the inequality of the ground rendered the journey much more tedious. At the first halt which took place at eleven o'clock, the Count was informed the Russians had entered the castle, but manifested no intention of following the fugitives towards the woods. On the contrary they seemed determined to make the castle their head-quarters, whence they might watch and command the surrounding country.

"Since they do not think of pursuing us," said the Count to his friends, "we may as well make an encampment here in the woods. I am not without hopes that we shall soon be sufficiently numerous to march forth with floating banners, but if, contrary to my hopes and expectations, we are not speedily reinforced, then each will be at liberty to return home, or if he likes it better, he may try to make his way through the Russian lines to our gallant brethren of Warsaw."

They then set about making their encampment; the Count, his family, and the few gentlemen who had followed his fortunes, took up their abode in the hut of a forester, while the mass of the troop, consisting entirely of peasants who were well inured to hardship, hastily threw up some sheds formed of the branches of trees, which they covered with clay, so as to shelter them from the inclemency of the weather. Day after day emissaries were despatched through all the country round, with the hope of obtaining reinforcements, but at evening they returned wearied and exhausted, bringing ever the same discouraging answers; as usual, the Russian authorities were ever on the watch and left no means untried that might break down the patriotic spirit of the people. The insurrection of Warsaw was now known throughout all the provinces which had formed the kingdom of Poland, and the intelligence was everywhere greeted with stern and threatening exultation. From Ukraine to Courland the dismembered and fettered nation seemed but to await the signal to start up in arms. The Russian government, however, had resolved not to be again taken by surprise, and commenced its new series of operations by forcing under its banners almost every Pole who could carry arms, and this in order to draw off the strength of that portion of ancient Poland which though nominally subject to the Czar, seemed ever willing to seize the opportunity to weaken and even cast off his yoke. All Lithuanian officers suspected of patriotism were removed into Russian regiments, so that, having under their thumb all those who might have acted as leaders of the rebellion, it became easy to control the people, deprived of those who would concert and arrange their plans. The police, too, redoubled its activity and watchfulness; in virtue of a general ukase the gymnasia were thrown open; while the frequent denunciations and investigations which took place struck terror to every heart. Every remnant of ancient franchise was revoked; new imposts were added to the accustomed taxes; martial law was proclaimed and the people were only too well pleased to get rid of their arms by giving them up.

So it was that the utter desertion of which Count Bialewski had to complain, was but too well excused by these terrible proceedings of the government. When after having waited three whole weeks, he saw that he had nothing to depend on but the handful of brave men by whom he was surrounded, he was forced to acknowledge that he had been too precipitate, and that the nation was not yet prepared for a simultaneous movement. Yet painful as was this conviction, it had not power to discourage him, for he was one of those men who are fired by the presence of danger, and who, once entered on a perilous career, must go on—on either to death or victory. Constrained to abandon for the present the war of arms, he turned his attention, to the other means which might be tried to promote the ultimate success of the cause. Even this task

was one of exceeding danger at a time when the fear of the Russian government weighed like a mill-stone on men's minds, but the Count shrank not from the danger, nor feared to surmount the obstacles.

"We must not be discouraged," he observed, "notwithstanding these grievous disappointments. It is hard, I will own, to forgive the criminal weakness, which has left us thus deserted, but we know that it is not the heart which is at fault, it is only that our people are terrified by the dreadful state of the country. We are then bound to overlook their falling away, and must only endeavor to reanimate their broken spirits and incite them to make an unanimous effort. And now we must separate, placing our swords in our scabbards until we can use them with profit to country. You know that our victorious brethren declared their intention of taking refuge in Lithuania, let us then be prepared to receive them as brothers, and to aid them in their gallant struggles for liberty."

These words were heard in mournful silence, for, notwithstanding all the hardships of the season, and of their unsheltered state, that sturdy band of patriots could not brook the thought of laying down their arms. "Yet, it must be done, my brave and worthy friends," said the Count, kindly, but console yourselves with the thought that I give you but a temporary dismissal. In the meantime you will do all you can to hasten the moment when we shall meet again under the waving flag of Poland. First of all, you will spread the report, when you reach your homes, that I have gone into Poland proper, in order to reach Warsaw, if possible. This false report will abate the ardor of pursuit, and will thus give me time and opportunity to work out my views for our common deliverance from slavery."

As each in his own heart was convinced that at present their remaining together was worse than useless, they at length consented to depart, and taking leave of the Count and his family, with the greatest respect, they disposed themselves in small knots, so as to elude suspicion in returning to their deserted homesteads. The Count was thus left alone with his children (of whom Raphael was of course one) and a few faithful vassals of his house. Many of the worthy peasants, however, had voluntarily promised to bring constant intelligence as to the movements of the enemy. The forester, in whose house the Count and his family were lodged, was an old soldier, who had served under the Count in many a campaign, and who would have been willing, at any moment, to lay down his life for his former captain, and this devoted follower made it his chief study to supply the family with the choicest game, and also to carry on the communication with the various agents of the Count. Whilst awaiting the time, then, whence the false rumor of his flight should have lulled the Russians, into forgetfulness of him, the Count busied himself in making arrangements for a campaign, not military, but diplomatic.

"The extreme severity with which the Russians have crushed this revolt," said he, "will certainly produce a speedy re-action, which it is for us to anticipate by representing to our friends that they have nothing to lose, and much to gain, by having recourse to arms. Ground down, as we are, beneath the iron despotism of Russia, a single victory might bring us some relief. Nevertheless, I am well aware of the discouragement arising from the late fruitless attempt which our enemies have not failed to turn into ridicule. This, then, imposes on us the necessity of developing our plans, and enlarging the basis of our operations, so that by the multiplicity of our efforts we may disconcert the enemy and give confidence to our friends. I am now about to lay before you my new projects, and request your candid opinion of their merits. One of us must go immediately to Grodno and to Wilna, in order to confer with the committee already organized in each of these important cities, in order to ascertain their probable resources, and still more how they stand towards the national cause;—then after learning their decision as to the proper time for taking up arms, the delicate must go on into Samogitia, where he will be sure to find the truest sympathy and a cordial welcome. If you had no objection, my dear Raphael, to such a mission I should be most happy to entrust it to your prudence and good sense."

"I gladly accept the mission," replied Raphael. The Count, having completed his arrangements, Raphael started on his important errand. On his arrival near Grodno, he discovered a numerous encampment close without the walls. The fact was that the authorities having by some means obtained a knowledge of Count Bialewski's plans, and understanding that the first attack was to be made on Grodno, had concentrated to that point all the disposable forces within a circle of twenty-five leagues. Raphael saw at a glance that it would, therefore, be as useless as it was perilous, to endeavor to open a communication with the Poles in that city, for even should he succeed in making his way within the

walls, what effect would his representations have on a people so subdued and spiritless, kept down by such an army as lay within and around their city? Without losing any more time in hesitation, he at once resolved to set out for Wilna, which lay about thirty leagues distant. As no recent attempt had been made, and that Wilna was far removed from the neighborhood of Count Bialewski's domains, which at that moment attracted all the attention of the government, Raphael had hopes that he could there obtain admission and be enabled to confer with the national committee. These calculations encouraged him to proceed, and at the end of two or three days he found himself on the heights which overlook Wilna. But now, how to get through the gates, for, if he announced himself as a traveller, he should necessarily undergo a rigorous examination which was almost sure to end in his sudden execution.

"If I could only inform some one of our friends in the city that I am here," said Raphael to his guide, "I am sure they would find means to elude the vigilance of the police, or come here and meet me where I am."

"If that be all, my lord," said the guide, "I can manage it easily. You see those carts laden with grain and provisions which are going towards the city?—well! I can easily follow them, and by scraping up an acquaintance with their drivers, I can pass for a peasant of this neighborhood, and go in without the smallest trouble. Only give me your instructions and the proper address of your friend or friends, so that I may not excite curiosity by my wandering about making inquiries, and leave the rest to me."

"I thank you, my worthy fellow!" said Raphael, "your idea is excellent, and we cannot do better than put it at once into execution."

Raphael was well acquainted with every locality in Wilna for he had studied several years in the University there, and he gave his guide the most minute directions how to find the house of a famous lawyer named Sapielna. He then repeated to him several times what he wished him to say to the advocate, for he dared not give him a letter lest it might compromise his safety if, unluckily, he was stopped by the police. The guide, who was a shrewd, intelligent man, having received his instructions, set out with a light heart, and as light a step, for the city. His plan succeeded to admiration, he being taken, as he had expected, for a peasant going in with one of the market carts, and he reached without any accident the house of the lawyer, with whom he demanded to speak in a great hurry, as if he had some important law-suit to lay before him.—Being introduced to the presence of the advocate, and having ascertained that they were alone together, he proceeded to open his negotiation, or at least to deliver his message, whereupon the man of law appeared very much embarrassed, and, to say truly, more than a little frightened. It was truly a most imprudent attempt; the police being so very much on the alert that there was no possibility of concealing anything from them—and then, a man once suspected, was a dead man. Moreover, to attempt any sort of insurrection at such a time, was really calculated to ruin the cause—beyond a doubt it was.

"And now, my good friend! what do you want me to do?—I say, what would you have me do?" demanded Mr. Sapielna, in a tremulous agitation which spoke but meanly for his courage.

"In the first place, sir," returned the guide coolly, "I would have you extricate my master from his perilous condition, and then you will find him a gallant young nobleman able and willing to explain the whole matter which a poor, ignorant man like me is not fit to do."

The look which accompanied these words made the lawyer blush, and recalled to his mind the necessity of keeping up that character for patriotism which he had obtained by his fiery harangues in the national committee. He forthwith launched out into a long harangue, proving himself an uncompromising patriot, and wound up by saying that he would go at once and confer with some patriotic friends, and return as soon as possible with their joint resolutions. Before he set out he left orders that the messenger should be well entertained. The truth was that Mr. Sapielna was at bottom a true patriot, and had long served his country to the best of his ability by his eloquence at the bar. In defending the political offences of the time he shrank not from denouncing openly the barbarous policy of Russia, and so far he was worthy of all praise; but when the question turned on an appeal to appeal to arms, it must be acknowledged that worthy Master Sapielna was troubled with the besetting weakness of Demosthenes. His intentions were good, notwithstanding, and he failed not to go in search of a certain member of the committee, a Dr. Neroski, who was well known to be of a determined and energetic character, and to him he communicated the nature of his embarrassment. The doctor at once decided that Count Bialewski's agent must be admitted, no matter at what

risk to themselves, whereupon many plans were proposed and rejected as impracticable, when, at length, the intrepid Neroski hit upon a bright expedient.

"I shall ride out," he said, "in my gig, as tho' to visit a patient in the country, and I shall take with me one of my students, who often accompanies me on my professional visits. I can then go to the place where this young nobleman is staying, and can leave my young man in his place while I take him back in my gig, and when once we have him in the city, the devil is in it, or we can manage to conceal him."

Sapielna the more readily approved of this project, as he had nothing to do in it, and a few hours after he learned from Raphael himself that it had succeeded as well as heart could wish.

CHAPTER XI.

But being in Wilna was not the whole, for to act there to any advantage required the utmost precaution and the most unceasing watchfulness, together with considerable loss of time. The meetings of the national committee were extremely rare, as its members very naturally feared to draw down upon them the attention of a government whose punishments were as severe as its power was unlimited by law or equity. For this reason it became next to impossible to effect a general assembly. At one time a meeting on which great expectations had been founded was suddenly countermanded, because a new proclamation just then appeared, threatening with banishment to Siberia all who were found engaged in any secret confederation; sometimes they were not sufficiently numerous to venture upon any decisive resolution, at other times, their correspondence was intercepted, so that there was always some fatal drawback. At length the more active members did succeed in bringing together the requisite number, but the time of meeting passed away in idle discussion, and produced no good. The committee was divided into several parties, all violently opposed to each other, and bent rather on carrying out their own peculiar views than advancing the general good. Raphael had thus passed two whole months in the capital of Lithuania, without having been able to obtain any satisfactory result; and yet he had done everything that man could do, under the circumstances, being fully aware of the vast importance of bringing so considerable a city as Wilna to some public manifestation. And nothing would have been easier (had the leaders been unanimous and energetic) with the whole vast population ready and willing to cast off the Russian yoke, and having a nucleus of fiery energy, and devoted patriotism, in the students of the University, who desired nothing more, as they afterwards proved, than to fight and to die for their country. And when Raphael saw all this, he failed not to speak his mind to his friends of the committee.

"It is your irresolution," said he to Sapielna, "that hangs like a clog on the movements of the people; and your excessive caution it is which freezes up the lifespings of patriotism. In the University—in the streets, impatience of restraint is visible on every face—everywhere you are asked secretly for arms, and yet you coldly answer, 'Wait a little—wait a little—be prudent and all will go well!'"

The lawyer was not slow in replying, and sought for the hundredth time to convince Raphael that the city could do nothing until the surrounding country had risen. "Consider," said he, and not without reason, "that all the forces of the district are concentrated within our walls, and that to enable us to act efficiently, a diversion must actually be made without, in order to draw off some of the garrison."

"Well, then, my dear friend! I have nothing further to do amongst you, and as my protracted stay here could do no possible good, I must move on into Samogitia, where by all accounts, we learn that the work goes bravely on, and there I may and can be of some service. And perhaps we may pay you a neighborly visit some of these days, when we shall appear before your walls with the signal of independence!"

"Surely you will not think of leaving us?" cried the worthy advocate warmly, though in his heart he rejoiced in the anticipation of being released from his importunities—"why, the truth is, your presence is so useful to us here that we can do nothing without you. And besides, how can we reconcile ourselves to your setting out alone on such a journey, where the roads are everywhere scattered with Russian soldiers?—No, my young friend! have a little more patience—only wait a short time, and you will see what we can do."

"This poor, pitiful language, which brought no blush to the face of the patriot-lawyer, so entirely was he governed by his fears, was just what was wanting to determine Raphael; and he lost no time in quitting the city, which he effected by the aid of his good friend, Neroski, who gave vent to many a curse against the cowardly vacillation of his brethren of the committee.—Followed always by his Lithuanian guide, Ra-

phael plunged into Samogitia, a province of ancient Poland, situated to the north of Russia, and bordering on Lithuania. This region, being thickly interspersed with immense forests and lofty mountains, was admirably adapted for a struggle with the foreign enemy; and whether it was that this circumstance had inspired the natives with greater courage, or that the discontent was still more deep, and more general, it is certain that Raphael found everywhere as he passed along, all the elements of a vigorous insurrection. A number of the peasantry, in order to escape being pressed into the imperial service, had elected a chief, and taken up arms, but on being pursued by the Russian brigade, they had fled into the forest. Here, then, there was no difficulty in raising the people; one of the principal men of Rosenia (the chief town of Samogitia) who was foremost in welcoming the envoy of Count Bialewski, had already made large purchases of arms and ammunition. The peasants and the domestics of the castles had been armed with scythes, sickles, and axes, while the stables of the nobility and gentry were thrown open to any one who could manage a horse. There being a total want of artillery, they had contrived a species of cannon, made of the trunk of a tree, felled out, and bound with massive bands of iron, and these they mounted on wheels and axles of coaches.

On the 25th of March, the first attack was made; the Samogitian hands disarmed the Russian guards of the canal of Wndawa; on the following day the garrison of Rosenia was expelled, and then the people for miles around rose up in open insurrection. Yet the first regular battle attempted by the leaders of the people was anything but fortunate in its results, for the raw, undisciplined forces which they commanded were unable to resist the steady and murderous fire kept up by two thousand well-disciplined soldiers, and the consequence was that they fled in all directions. Not that they were discouraged, but they turned to what they were best fit for—guerrilla warfare, by which they hoped to harass and exhaust their enemies while profiting by the peculiar features of their country. And in fact, in a very short time after this defeat, these hardy warriors did obtain a brilliant victory, having driven a Russian colonel with his regiment to take shelter in the Russian territory; and they also took possession of the little port of Pologna, by means of which they hoped to receive those supplies of arms and ammunition of which they stood in need.

But in order to follow up this spirited attempt of the Samogitians, it was absolutely necessary that a similar effort should be made in Lithuania, and to attain that object Raphael bent all his energies. The inhabitants of the district of Troki gave the example by seizing their chief town, and subsequently, when emboldened by increased strength they took possession of Ozmiana and Wilkomier, whereupon tramping on all that dared to oppose them, they boldly marched on Wilna to aid its inhabitants in their struggle. But alas! these latter, still paralysed by terror, dared not support this generous effort, for the Russian authorities had emphatically declared that on the first appearance of insurrection within the walls, they would withdraw the garrison, and open a cannonade on the city. Meanwhile the insurrection spread far and wide through Lithuania, and might have been attended with greater success had there been a centre of unity, or any concentration of strength. But there was no systematic mode of action, nothing done in concert. Thus it was that every little town, nay, village, was the head-quarters of a petty revolution having its own chief, its own army, and in truth, struggling manfully with the foe; and thus it was that the Russians were everywhere attacked, harassed, but rarely defeated, thanks to their strong and perfect discipline; yet they were made to suffer very severely, and to see their ranks day after day becoming thinner. Just then it was, too, that the cholera, that terrible epidemic appeared amongst the troops, and aided the vengeful arms of the long-oppressed Poles. Raphael, seeing that the end of his mission was fully accomplished, thought seriously of rejoining the Count, from whom, to his grievous anxiety, he had received no tidings since his departure.—Passing quickly through Lithuania, and avoiding the vicinity of the towns wherein the Russians had concentrated their forces, he soon reached the boundary of his own domains, and resolved to pay a passing visit to his venerable parent.—His own castle was but five or six leagues from that of the Count, and here, as everywhere else, he found the people all armed and divided into battalions, as his vassals well knew that such was the wish of their absent lord. Raphael's grandmother had not quitted her castle, and had moreover, retained around her only her women and a few faithful servants, having sent all her people to enrol themselves under the national flag. This venerable lady was, as we have before said, a model of every feminine virtue. In her devotion to the cause of freedom she had actually given up everything that she could spare that

might be at all useful to the patriot army. All her plate, her household linen, and the grain from her granaries she had sent to the depot, without even being asked to do so.

"My dear mother!" said Raphael, when, after having told her all that she dared not trust to papa, he was about to set out once again, "My dear mother, you are very lonely here, and I am somehow more fearful that ever to leave you so unprotected. Should the Russians appear in your neighborhood, you have everything to fear from their implacable animosity."

"My son," replied the heroic old lady, "I have made up my mind to the end of my father's roof-tree, and nothing can alter my purpose. Moreover, even if the Russians do come, I would have faith in my hoary locks will be a sufficient safe-guard. But whether or not, I have only death to fear from them, and I trust that God will give me fortitude to bear what torments soever they may be tempted to inflict upon me.—Go, then, my child! where duty calls you—to stay here on my account would be utterly useless, but for our country you can do something—go, then, in God's name!"

"Oh my mother!" exclaimed Raphael in an agitated voice, when, having kissed the venerable brow of his aged relative, he bent his knee before her, "oh my mother! bless me before I go, and pray that I may inherit your lofty and unwavering virtue!"

Placing her hand on Raphael's head, his grandmother raised her eyes to heaven and fervently pronounced her blessing, then; desiring him to rise she calmly received and returned his "farewell," and saw him depart without one symptom of weakness of age. Raphael took his place at the head of his armed vassals, and set out at a rapid pace for Count Bialewski's castle, around which he was informed that the insurrection was going on briskly. The gallant old nobleman had retaken possession of his dwelling by main force, and it was now the headquarters of the national forces for many miles around. Impatient to see once more those whom he loved so much and from whom he had been so long separated, Raphael travelled at a rapid pace. As he approached the immediate vicinity of the castle everything began to wear a look of life and animation—there were bands of the Count's soldiers passing to and fro singing snatches of patriotic songs; caravans of horses and carts bearing provisions and arms; on the heights were seen sentinels and advanced posts; in the hamlets there were recruits going through their exercise; while at intervals was heard the firing of musketry announcing that insurgents were engaged in a skirmish with the Russians. In the midst of this universal excitement Raphael enters the courtyard, where he left his people while he went to seek the Count. A few moments and he was pressed to the Count's bier, and greeted by him as a long-absent son.

"Yes, my dear Raphael," pursued he, "our joy is great, for we were fearfully alarmed on your account, having heard no tidings of you since you left us, and our anxiety would have been still greater had we not consoled ourselves by the thought that the Russians might have intercepted your letters, so that you might after all, be still alive. But, thanks to the protecting power of God, you are come back, and just at the same time as Casimir, from whom, I suppose, you have heard on your journey hither."

"I have not seen him," said Raphael. "No, but you have heard him, for it was he who sustained the firing which we have heard for the last half hour or so, and I have just learned that a strong Russian detachment which had come to reconnoitre the neighborhood, has been repulsed with considerable loss. Alas! I much fear," added the Count with a sigh, "that all this courage and devotion is destined to be in vain. A fatality seems to hang over this devoted land which renders nugatory the bravest efforts of her sons. It is, nevertheless, true that we have accomplished much, very much, since I saw you last, and this Lithuania of ours which the Russians had believed crushed and spiritless, has stirred herself upon and assumed an attitude of fearless defiance. But, then, what can we effect, impoverished as we are by a government whose interest it was and is to drain and exhaust our resources? It was imperatively necessary that we should have been supported by the Polish regiments, who, in their turn, could do nothing without us. Conceive, then, the blind infatuation of our brethren of Warsaw, who, apparently content with having driven the enemy from their city, though they are yet scarcely masters of their own suburbs, rest calmly within their lines, employing all their resources in strengthening their defences, and keeping an army of Poles which, with the co-operation of their provinces, might emancipate the country, uselessly employed in marching and countermarching and skirmishing around the ramparts of Warsaw! Can they be mad enough to suppose that without moving from their position, they can sustain a regular war with the Russian empire? Surely they cannot be so silly, so presumptuous! No, their manifest duty would have been to throw their army at once on Lithuania, and by the aid of the powerful reinforcements here awaiting them, make head against the Russians beyond the Dnieper. Then almost the whole of Poland proper would be embarked in the struggle, and our military operations having a basis so extensive would command vast supplies of every kind. I repeat, this was our only chance of counterbalancing the mighty power of Russia—it was the popular cry from the Vistula to the Wilna. Well! instead of that, here they go on, temporising as coolly as possible, stretching out the war by slow degrees, and acting just as though they had vast provinces in their rear which they waited to organise and bring forward to their aid. And instead of taking instant advantage of the public enthusiasm so fortunately excited, they stake their only chance on the chimerical prospect of an Anglo-French intervention in our favor. Alas! they know not that it is victory which calls forth the good offices of allies, and that in a struggle so unequal as this, negotiation is useless if a whole people does not rise with one consent and strike a determined blow for freedom!" Here the Count paused, and stood silent with folded arms, his head bowed down and his eyes filled with tears.

"But think not, my dear Raphael," he resumed, after a short silence, "that I shall permit these things to discourage me; no! I shall, with God's help, go resolutely forward, though I cannot refrain from telling you that I have nothing but tears for the result. Ah! I am now sadly convinced that you were right in your opinion that Poland is not prepared for such an attempt as this."

"And that is still my opinion," replied Raphael; "but since I could not get others to think as I do, why, I have only to repeat that I will follow you to the end, whatever it may be, saying with Horace:

Dulce et decorum est pro patria mori.

"Nor must I forget," cried the Count, with reviving animation, "that it is not for me to give you the example. And now let me seek Rosa, from whom I have too long detained you. Ah, Raphael! I could scarcely tell you the admirable courage and fortitude which that dear girl has displayed during the last three or four months. You have but to recall to your mind the condition in which you left us, with the difficult task before us of rousing the slumbering patriotism of the neighborhood. In executing our mission we had to brave many dangers, yet was Rosa ever at my side, cheering me on by her voice and smile, as though death were not hovering over every step we took. Nay, there were not wanting occasions when elevated by the fervor of patriotism above the little weaknesses of her sex, her voice mingled with mine in entreating the tepid and wavering to come forth on behalf of their country. The consequence is that many of our good people look upon her as one inspired, and venerate her beyond measure. Now her attention is entirely given to the wounded and the sick, for, unhappily, the cholera fills our hospitals with more victims than the arms of the Russians. At the present moment we should in vain seek her out of the hospital, for an engagement having just taken place, many wounded have of course been brought in, and she is attending them with the priest and the surgeon."

"Ah my dear Count!" exclaimed Raphael ardently, "I will endeavor to imitate the heroic virtues of our Rosa, and by so doing render myself more worthy of her."

The Count pressed the hand of his young friend in silence, and just then he pointed to where Rosa stood, and both hastened to join her. She was, as her father had expected, assisting the surgeon to dress the wounds of the patients. At the moment when she perceived her father and Raphael she was standing before some handbarrows on which were stretched the victims of the recent conflict. Turning quickly she came forward to meet her betrothed husband, her beautiful face beaming with joy which she sought not to conceal.

"God be praised," said she, "that you are come back to us in safety! Oh, Raphael, how fervently have I prayed for you! But come here, and let us put off our congratulations and rejoicings to a more fitting opportunity; here are some poor men who stand in need of assistance, and we may not think of deserting them to indulge our own private feelings."

And so saying, she moved away to help the surgeon and his assistants to get the wounded men placed in bed, and their wounds washed and dressed, Rosa all the time whispering to them sweet words of kindness and consolation which fell like balm on the hearts of the sufferers. As they listened to her soft voice, they indeed seemed to forget their pain, while she, happy in being able to impart consolation, never thought of retiring until she had satisfied herself that nothing was left undone that might add to their comfort. She then followed her father and Raphael, and the remainder of the day was passed in the overflowing happiness of being again together after weary months of separation.

Next day Raphael, with his own vassals, took an active part in that partisan warfare which the Count and his son were so successfully carrying on. Notwithstanding all the difficulty of communicating with each other, and the lamentable want of unity attending thereon, the chief object of all the leaders in Lithuania was the deliverance of Wilna, and thither all their energies were bent, while on the other hand it was the grand stronghold of the Russians. The result was that Count Bialewski's district, which lay near the frontiers of the Poland of 1815, being full forty leagues from Wilna was not, at this juncture, very closely watched by the Russians who had too much to do and to mind in various quarters nearer home. The Count profited by the opportunity to give the best training he could to his corps of volunteers. Unfortunately there was a great deficiency of arms, so that many brave fellows were rendered useless who might have done good service, and what damped more than all the courage of those battalions who were armed in one way or another, was the total want of that death-dealing artillery with which the Russians were so well provided, and without which the Poles could never venture to attack their enemies on the open field. The only hope was the appearance of the Polish army which was daily expected, but alas! never came. The Count and his friends displayed the most indefatigable activity, and the most fearless bravery, while seeking to gain time, until Poland should arise and assert her rights. At length a detached corps of about two thousand five hundred men appeared in Wollynia, but with such a trifling force nothing serious could be attempted, and after some desperate efforts, this brigade was forced to take refuge in Galicia and give up their arms to the Austrian authorities. It was only after the defeat of Ostrolenka that a larger body of the Polish army, then retreating on Warsaw, decided on entering Lithuania, and though this opening was certainly under ominous circumstances, yet the Count welcomed with joy the approach of the army, and prepared to do all in his power to sustain and strengthen it.

(To be continued.)

During the examination of a witness as to the locality of the stairs in a house, the counsel asked him, "Which way did the stairs run?" The witness, a noted wag, replied that, "One way they ran up stairs, but the other way they ran down stairs." The learned counsel winked his eyes, and then took a look at the ceiling.

LETTER OF THE ARCHBISHOP OF TUAM TO THE RIGHT HON. THE EARL OF DUBLIN.

St. Jarlath's, Tuam, November, 1858.

My Lord.—Some recent events of an extraordinary character sufficiently show that it cannot be deemed premature or unreasonable, at this advanced term of the recess, to turn your lordship's attention to the neglected claims of Catholic Ireland. In the eventful history of British Cabinets, especially of a more recent date, and in the sketches of the causes that are supposed to have contributed to their formation or disruption, there is not a chapter more instructive to statesmen, or more hopeful to the people, than that which delineates the sudden break up of the last, and the equally unexpected introduction of the present ministry. The general satisfaction with which a party long and deservedly in popular disfavour was welcomed to power—the quiet toleration with which it has been suffered to assume shape, and strength, and consistency—may, the public solitude with which it should be surrounded, lest any untoward event should hasten its dissolution, are subjects fraught with the most serious and general admonition. They show that the seeming confidence placed in the present Administration was merely negative, originating far less in any merits of its own, than in the flagrant and notorious demerits of its predecessors. They reveal the sure and permanent force of that sense of truth, of fidelity, and of justice, that lies deep in the public mind, even when its superficial currents cease to be vexed and ruffled by agitation. And it is well that what selfish and calculating politicians were wont to ascribe to mere artificial agencies, can now be traced to the more certain and powerful influence of the sacred principles which are at work in every stage of society, the most tranquil as well as the most excited, and which will fail all the dexterity or violence of politicians to eradicate or extinguish. Too much reliance on mere physical or numerical strength has not been more frequently the error of popular adventures than of Ministers of the Crown, and in several instances it has not been less fatal to the one than to the other. Of the effects of such overweening confidence in material force, to the utter disregard of the rightful means calculated to insure its stability, the country has had lately a most significant illustration. A Minister flushed with the unexampled success of his electioneering tactics, opens the Parliament with a prospect of a tenure of office which appeared long and unclouded—his adherents numerous beyond his most sanguine hopes, and every bench on which a powerful opponent was before seated now occupied by an obsequious supporter. On surveying the goodly host whom he considered as ready instruments of his will, he thought, no doubt, he might dispense with the most ordinary maxims in the selection of his colleagues, and treat as topics of levity and merriment those grave subjects which so long occupied the attention and deliberation of large and influential bodies, and with which their dearest interests as men and Christians were connected. Scarcely did he essay this strange stroke of policy when it recoiled upon himself; the effect was too sudden and too silent to give a timely alarm, and a few brief months witnessed the total break-up of an Administration which the complacency of its artificers as well as the despondence of its political opponents believed would continue at least to the close of a Parliament destined to attain the longest term of existence which any Parliament can enjoy.

Not to refer to any remoter examples, this striking instance of the delusiveness of political hopes and the instability of political supports is not lost on you.—Your lordship is aware that Sir Robert Peel frankly confessed, what preceding statesmen felt, but had not the candour or the courage to own, that Ireland was his difficulty. The candid acknowledgment of where his chief difficulty lay afforded a pledge of a sincere disposition to remove it—a pledge which, no doubt, he would have labored to redeem had not his demise, but little expected, arrested his beneficent career. What the difficulty was in the time of Sir Robert Peel it still remains, unremoved, nay, unmitigated. It is not a simple evil—it is a complication of several; and though they may have been occasionally disguised, or less generally discussed, on account of the more awful evils which so recently swept over the land, it is not the less true that those evils of Ireland, which one of the wisest of English statesmen acknowledged, still exist, and continue to exert their malignant influence. Your lordship will remember the animated debates in the House of Commons to which the strange anomaly of supporting Protestant churches at an enormous expense, in whole parishes where there was not a single Protestant, gave rise. Among those who combated this unexampled oppression, none were more eloquent in the denunciation of its injustice than some of the English and Scottish members, who were swayed by no prejudices in favour of the Catholics of Ireland. If this state of things was then a crying evil, it remains so still, demanding the serious attention of every minister who, instead of delusive palliatives, is anxious to establish justice and peace in the country.

Akin to the question of the Protestant Establishment, and the necessity of contracting it to the measure of its usefulness, which is but small, comes the question of Catholic education, and the necessity of expanding its free action to the ample dimensions of the church, which is emphatically the church of the people. Were it not for the misguided policy that has been for centuries sacrificing every public and paramount interest to the maintenance of the establishment, rather as a political garrison than an efficient expounder of any religious creed, the question of education, now an alarming one, would never have been a serious difficulty. For the sake of this unprofitable offshoot of the English Church, which still remains barren, notwithstanding its being so long saturated with the fat of the land, our ancient, truly national schools and colleges were forced to give way. To enable a half educated foreign ecclesiastic to diffuse a little smattering of bad English from his miserable grammar school—if he taught even a grammar school—whole generations throughout the entire of Ireland were consigned to literary ignorance of every kind, even of their own language; and whilst the continental nations are our pioneers in smoothing the avenues of science, and breaking down those obstructions that crossed the path of the young aspirants after knowledge, England and its Ministries true to their recent traditions, cling to the obsolete bigotry of past times, and refuse us education, if not imbued with Protestant principles, and administered, as far as practicable, through Protestant hands. This is one of the great evils we have to complain of, and which it will become your business first to mitigate, and finally to sweep away. Not only are the Queen's Colleges a manifest and notorious failure, notwithstanding all the dexterous expedients resorted to for their support, and the dishonest fallacies by which it is sought to delude the public into a belief of their prosperous condition, but that system of education miscalled national, in originating which you had so conspicuous a share, and which was never more than tolerated as an experiment, has been so completely warped, and twisted from the harmless thing which it appeared to several well-meaning supporters, that it has recently excited, by its most offensive administration, a deep aversion, and spread throughout whole districts, once not unfavourable to its schools, a just and general alarm. Rely on it, it will no longer do, nor is it in the nature of things that a nation so devoted to its ancient faith, and so attached to its native institutions and traditions, would be any longer content with the hanks of a literature cut out of which the solid kernel has been so laboriously scooped, and which, however imposing through all its artistic and expensive decorations, was never fitted to satisfy a rational thirst of useful knowledge; and particularly of the history of one's own country, the desire or disregard of which has marked in every age the character, as well as the destiny of the freeman or the slave.

But the last of those evils, and that which is felt

the most acutely, as being the most productive of great physical suffering, is the insecurity of the tenantry of Ireland generally, connected with the penalty, rather than the privilege, of voting at elections. The injustice to the tenants, and the consequent injury to the country, resulting from the precarious tenure of the hardy tillers of the soil, have been again and again acknowledged in and out of Parliament; and yet, the injustice and the injury remain still to be redressed. And, as if to aggravate all the hardships of his condition, the poor tenant is generally invested with the equivocal privilege of the franchise, which, if he exercises in obedience to his landlord's desire, he becomes the instrument of fastening more strongly his own fetters; whereas, if he exercises it according to his conscience he is sure to provoke the landlord's vengeance and bring ruin on his family. Whatever be the nature of the reform bill which you are preparing, this sad condition of the Irish tenantry, and the sadder mockery of the franchise by which it is embittered, cannot be overlooked. Too long have these honest and intrepid men, worthy of far different treatment, been made the victims of the successive political factions that traded on their devoted patriotism. Emancipation would have continued the tedious problem it long had been, had not the forty shilling freeholders risen in their constitutional might and swept away the barriers which bigotry had so long opposed to right, and which proved too feeble for their exertions.—Yet the reward of such noble heroism was to be immolated as a peace offering to that ruthless bigotry which they had so courageously conquered. Their successors have not fared much better. Their services have been prodigally put in requisition without ever being duly requited. They have been called to take a share in every political struggle, but in any provision for their safety they have been most cruelly unheeded. To enlarge the franchise of those men under present circumstances would be but an enlargement of their misery. To extend the right to vote, without protecting that right against the consequences now incurred by its exercise, would be but the extension of an area on which too much of cruelty and oppression have been already displayed. For this the only effectual remedy is the ballot, without which any measure of Parliamentary reform will not, I am convinced, be productive of advantage to the people of Ireland. A franchise, of which the exercise usually conduces to banishment from one's home, and often from one's country, is an ambiguous boon which, in the case of a helpless tenant, might well be compared to slavery. Hence it round with the ballot, and then, and only then, can it, in the case of a poor as well as of a rich man, be called a privilege. It is not altogether so un-English a mode as is generally pretended. But no matter; our people would prefer protection, and safety under any form of suffrage, however foreign, to being consigned to exile and to ruin for voting after the most English fashion.

These are the vital questions that effect the dearest social and religious interests of our Catholic people, and that are beyond all others deserving the serious and prompt attention of those to whom the public interests are confided. I am well aware that now, as well as at that busy period which was the eve of emancipation, some, even Catholics, bent solely upon place, and careless of the interests of the mass of the people, would, for the sake of office, be content with a most unsatisfactory settlement of those questions. If before emancipation such easy Catholics were willing to surrender to the Minister of the Crown an untold veto upon the nomination of our bishops rather than be any longer debarred from the emolument of office what wonder, when now it is within reach, that they should be ready to make similar noxious sacrifices if suffered to do so rather than forego the enjoyment of places, to strive for which might be a laudable ambition if made subordinate to more sacred public interests. Our history, since the enactment of the emancipation bill, affords a sufficient caution to guard against the mischievous policy of those mere office-seeking Catholics. That the Established Church is the prolific spring from which the bitter waters of religious unpopularity are conveyed in such a variety of channels throughout the land is an unquestionable position. That the whole fabric is a huge injustice without a parallel is also admitted; and yet, although those truths are not to be controverted, some of our good Catholic gentry bear, with the most courteous equanimity, all the burden that has been cast upon their shoulders, and all the contumely that is still flung upon their faith, and feel no concern for the assaults made on the faith of the poor, helpless Catholic children, compared to the terrible unkindness of not reverencing public monuments, no matter how contrary to justice, or subversive of religious liberty.

It is to the feelings of Catholics of a similar mould and temperament we are indebted for the magnitude which the evil of the education question has now assumed. Catholics were associated to the Education Board, and then it was confidently put forth that the entire system was secure from danger. Modifications of an important nature were required in that system by his Holiness, in order to secure the safety of the Catholic religion. The Queen's colleges have been solemnly condemned by the same authority as fraught with intrinsic danger, and yet the modifications so recommended are set at naught by those Catholics, and there are not more severe censurers of the measure passed on the Queen's colleges by His Holiness than several of that body who are lavish in their praises of those interdicted institutions. Nay, more, they affect great surprise at any practical effort on the part of ecclesiastics to withdraw the youth from those dangerous seminaries, pronouncing it a strange interference with their right of treating these children as they please.

Such men are not an unapt type of those who were so anxious to grant the veto; and if it depended upon them, I have very little doubt but they would prefer the future members of our hierarchy to be judged and recommended by the functionaries of the Viceroyal Court than by the ecclesiastics, who had the best opportunity of being acquainted with the integrity of their lives or the zeal of their ministry. It was too implicit a reliance on such officious Catholics obtruding their counsels on affairs which did not belong to them, in order to gain their selfish ends, that formed the peculiar difficulty which was felt by Sir Robert Peel and other statesmen. Were you to rely on such sinister counsels you would be only aggravating the difficulty. So far from any few individuals being commissioned, directly or implicitly, to exercise a monopoly of counsel or advice regarding the interests of the Catholic body, there never was a period since the veto in which such interference be looked on with more suspicion or repudiated with more indignation. The passive demeanor of the Catholic body, far from being the result of indifference, is, on the contrary, the consequence of the conviction they feel of the injustice with which they have been treated by the several political parties that have succeeded each other since their qualified emancipation. They deem it high time to keep themselves aloof from the seductions of all, nor to allow a few persons in the vicinity of the Viceroyal Court, or elsewhere, to assume a representative character with which they are not invested, and continue to trade, for their own selfish purposes, on the social interests of the people of the remotest provinces, as well as on a safe education, of their children and the freedom of their clergy. These sacred rights, if not openly assailed, are covertly sought to be undermined, and it was in the hope that such intrigues would receive a check from a change of administration that your lordship's Government has hitherto enjoyed such an amount of popularity. You have it in your power to change it into a positive quantity by taking a wide and comprehensive survey of the varied interests of the people—not such as is generally viewed through a metropolitan photograph, but such a fair and genuine impression as is felt by the contemplation of the actual position of the country all round.

On the question of a reconstruction of the representation, the relative claims of some constituencies

to an increase of members, and the qualifications necessary for towns and rural voters, I have purposely forbore to enter, confining myself to what I have a better right to understand, and to urge the necessity of protecting the lives, the freedom, and the religion of the poor Catholics from all the evils they are enduring from irresponsible landlord power and anti-Catholic establishment. The other questions, which might be called the statistical mechanism of reform, I leave entirely to those able men who are practised in such interesting details; at the same time that were I to discuss those questions, it would not be difficult to show that, with the exception, perhaps, of Tipperary and Cork, there are no other English shires, or Irish counties, so unfairly crippled in their representation as Mayo and Galway, over a large portion of which this diocese extends. Still having seen the general dishonesty with which Irish members have discharged their duties, especially since the betrayal of their trust in '52, I attach little importance to the extension or abridgement of the number of our representatives, compared to their qualities—well aware that fifty men of the talents, integrity, the industry, and the devotedness of Bright, not to speak of his eloquence, which would be valueless without the other sterling ingredients, would achieve more benefit for Ireland, and through Ireland for the empire at large, in one session of Parliament than would two hundred members, were they to prove such traitors as several of our late representatives during the longest parliamentary career.

In the assumption of office it was natural your lordship should be disposed to require the most conscientious of those adherents who so long clung to your fortunes under their most discouraging phases. Besides that disposition, not by any means an ungenerous one, the emoluments of office had nothing to do with the nobler ambition than that which only aspires to the turbid fame of gaining an ephemeral ascendancy in the conflict of political parties. It is to be hoped that your aim was of a loftier and nobler kind—that of engraving your name on your country's history through a just, impartial, and beneficent legislation. If that be your aim, and if such it be revealed at the opening of the ensuing parliament, no doubt you will receive support beyond your most sanguine expectations. But should your reform be only a desecrating mockery of the hopes which it inspires, should it encourage candidates to rely more on the length of their purses than on their intellectual and moral qualifications, and consign the voter to continued penalties for the conscientious exercise of his slavish freedom—should our fields be "stinted by half a tillage, because our men decay as wealth accumulates"—should the poison of religious bigotry be yet infused, as heretofore, into the education which is presented to our Catholic youth at such an enormous expense to the country, and should the mists of that bigotry ascend and envelope the high places, darkening those visions that ought to range above its grosser atmosphere, the continuance of such evils will not fail to bring their own retribution, and your Ministry will be soon numbered among the many recent ones that have fallen, because they were wanting in the duties of humanity and justice.

I have the honor to be, your Lordship's very obedient servant,

J. JOHN, Archbishop of Tuam.

REV. DR. CAHILL

ON SUPPOSED RIBBONISM IN IRELAND.

(From the Dublin Catholic Telegraph.)

The murder of Mr. Kly, of the Queen's County, and the attempted murder of the Rev. Mr. Nixon of Gweedore, have sent a shock of horror through the entire social frame of Ireland. The blood of these two gentlemen suddenly spilled by the hand of the assassin, has imprinted a scarlet stain on the soil of our country, cries to Heaven for vengeance, and cannot be effaced till justice shall have been appeased in the punishment of the fiendish murderers. The long absence of such atrocious crime from Ireland had imparted such security to the public mind, that the terror of these two assassinations has fallen on the entire population with unexampled fear and indignation; and men of all classes unite in offering their heartfelt sympathies to the suffering or bereaved families of the individuals who have been made the victims of these cold-blooded and thrilling outrages.

In the midst of this public feeling of execration, shared of course by the entire Catholic community, expressed by the highest ecclesiastics of our church, and denounced in words of fire by the eloquent Vicar General of the diocese where I write this letter, who could imagine that the sanguinary portion of the English and Irish press could inflict on the living priesthood of Ireland an undeserved vengeance of the same class of relentless malice, as the ruthless outrages under consideration. The men who could pen these articles are the greatest enemies to the peace and prosperity of the nation, since they attempt as far as they can, to awaken Orange fury, to belie our very thoughts, to spit in the face of the whole church and people, and to lash into opposition the old party struggles of Ireland. The ferocity of these articles, so false, so malignant, are, of course a faithful exponent of the inappreciable feelings of the subscribers and the readers of these journals; and they should serve as a rigid argument, and a significant warning to the government of the country, that notwithstanding all the professions of liberality which we daily hear from the lips of our dissenting fellow-countrymen, there is unfortunately at the bottom of these hollow external forms, an internal animosity, ready at any moment to re-enact the scenes of Cromwell, or to repeat the terrors of '98. What must be the intensity of that pent-up rage, which in times of our unquestioned loyalty, our respect for the laws, our sincere sympathies for the recent victims of outrage, we are assailed by a storm of vituperation and malice; and menaced with a revenge which has no parallel except in the treachery of Casanova.

And what a force to introduce a comparison between England and Ireland in the thrilling statistics of awful murder. There they have murders every month, every week, every day: here we have these terrific crimes only in certain seasons. The English assassin slays his victim for a sovereign, a shilling, an old coat, a pint of ale: he is almost always a robber in his murders. He kills, too, in cold blood, without the palliation of revenge or even excited feelings; and he kills indiscriminately his neighbour, his son, his wife, his father, his mother, his grandfather, and his grandmother. He kills, from his debased instincts; and drips blood like a tiger, not only to satisfy his hunger, but to ally his thirst.—He kills his victim with less feeling than an Irishman would take the life of a dog or a cat. And he is always detected. It is a daily, social occurrence: and he becomes as careless in his criminal actions, as his daily employment. He scarcely makes even any scheme of escape; and being an infidel in religion he has no fear of death or judgment. All this is a proof how the finest nature in the world, and the most noble-hearted nature can be sunk without religion into the lowest depths of brutality, turpitude, and crime.

An Irish murderer generally is of a different stamp. He kills under the influence of a real or a supposed injury: when his feelings are worked into frenzy by the approach of the bailiff, the extermination from his little holding, the unbosoming of his wife and children the fear of sickness in the town collar, or the terror of being for ever buried alive in the poorhouse. And the crime is so great, so awful in his mind, and it awakens such fear of the consequence, that his plans are taken with caution. If he act alone, and have no accomplices, there is scarcely a chance of his detection. These deplorable assassinations are almost always executed where landlord and tenant come into unhappy collision in Ireland: and the Legislature which delays the settlement of this vital question are the true enemies and the real Ribbonmen of the country. One cruel landlord, who, with-

The True Witness.

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MONTREAL, FRIDAY, DEC. 31, 1858.

We avail ourselves of the season to wish all our subscribers a Happy New Year; and to remind them that, if they would reciprocate our good wishes, their best mode of displaying their intentions is, to remit to the editor of the TRUE WITNESS, the amount still due on their respective subscriptions.

NEWS OF THE WEEK.

The Asia's mail arrived in town on Wednesday evening, confirming the previous reports of the vigorous measures resorted to by the Irish Government for the repression of "secret societies" in Ireland. Strange reports, though most inadequately authenticated, are in circulation in vindication of this act of authority; and we find it stated by the *Cork Daily Reporter* of the 9th inst., that fifteen persons had been arrested upon the charge of being members of a secret club, called the Phoenix Society; and of being engaged in a correspondence with American filibusters, having for its object an invasion of Ireland by the said filibusters, or pirates. Most of the prisoners are young men; twelve of them are from Skibbereen and the others from Bantry.

As we intimated, there is as yet no direct proof of any extraordinary development of Ribbonism in Ireland; but from the activity of Orangeism, and its audacity of late, there are not wanting reasons to fear that counter-secret societies are also on the increase. Where there is Orangeism to any considerable extent, there also we may be sure—even though we see it not—that Ribbonism prevails; and the only process by which the latter can be repressed, is to discourage the former; for it is the nature of wrong always to beget wrong. This is one reason why all Catholics in Canada should seriously address themselves, without delay, to abating the nuisance of Orangeism; which not only menaces the lives and properties of their co-religionists, but their souls also, by provoking them to seek in counter secret organisations that protection for their material interests which the law denies them. This fact we would commend to the serious attention of the *Courier du Canada*; with the remark that every one, no matter what his station, who encourages, or is indifferent to, the growth of Orangeism, is doing his utmost to foster and encourage Ribbonism.

From France we learn that M. De Montalembert's appeal against his sentence was to be heard about the 21st inst. It is thought that the original sentence will be confirmed, but the Emperor's pardon will be again tendered. By men of all parties, the Montalembert trial is looked upon as the greatest misfortune that has as yet occurred to the Imperial Government. The Emperor is daily increasing his army, and the opinion is gaining ground that the spring will open with a war of France and Sardinia against Austria, with the object of establishing French ascendancy in the North of the Italian Peninsula. The other European news is of little interest.

THE "MINERVE" ON "APOSTACY."—There is a society in Lower Canada known by the name of the French Canadian Missionary Society;—whose object it is, to corrupt the faith of the *habitants*, to detach them from their allegiance to the Catholic Church, and to persuade them to renounce the religion of their ancestors, and the religion in which they were themselves baptized. It is, we humbly submit to the *Minerve*, the duty of every Catholic, and of the Catholic journalist especially, to oppose by every means in his power, and without respect of persons, the nefarious designs of the Lower Canada "Swaddlers;" and also to refute and to anticipate their arguments.

Amongst the means to which the above named Society has resorted, for undermining and corrupting the religious faith of our simple, and well-intentioned rural Catholic population, we distinguish two: One is *colportage*, as it is called; or the circulation of anti-Catholic books and tracts, which the *colporteurs* endeavor to persuade their dupes, contain nothing injurious, nothing contrary to the truth, nothing but what may be read without danger either to faith or morals. Satan, when he would deceive the children of men, assumes the garb of an angel of light, the more

easily to lure them to their destruction; and so our "swaddling" *colporteurs* do not commence by an open assault upon the religious belief of those whom they seek to pervert, but proceed rather by sap and mine. They do not at once shew themselves as the sworn enemies of Catholicity; but seek rather to insinuate, than to force their pernicious publications upon the simple and unsuspecting *habitants*; trusting that the poison therein contained, if once imbibed by the latter, will do its work, effectually, even if slowly.

The other means employed by our adversaries is very similar, and is in perfect harmony with their insidious tactics. It consists in this—that they endeavor to persuade their intended victims that there is, after all, no great harm for a Catholic to assist at Protestant religious exercises, and listen to Protestant preachers; that such things are done every day by good Catholics; and that it is only because an ambitious and unprincipled set of priests desire to keep them—their flocks—in ignorance, in order the more easily to pluck the wool off their backs, that the Church forbids her children to assist at, or take any part in, the preachings, psalm-singing, and other religious exercises of their Protestant neighbors. These, we say, are the tactics of the French Canadian Missionary Society. Their plans are, first—to induce the French Canadians to read Protestant works, under the pretence that those books contain nothing contrary to the truth; and secondly, to assist at Protestant sermons and other acts of Protestant worship, under the pretence that such compliance involves no act of apostasy, and is a frequent practice even amongst model Catholics; men who are considered *par excellence* as men of good principles, or "bons principes." The Satanic cunning of our "swaddling" adversaries, and the skill with which they bait and set their traps, cannot be denied; for it is but a too well established fact, that the Catholic, who, whether from an imprudent curiosity, or from the still viler motive of desiring to stand well with his more wealthy and influential Protestant neighbors, allows himself to be induced to read heretical tracts, or to frequent heretical assemblies, and listen to heretical preachers, is in a fair way of losing his faith. Therefore is it that the Church in her wisdom, and taught by Him Who bids us pray that we be not "led into temptation," forbids her children to read those books, or to take, upon any pretence whatsoever, any part in the religious exercises of their separated brethren. As in the Camp of the Israelites, it was ordered that the leper should be separated from the congregation, and that a clear and unmistakable line of demarcation should be drawn between the clean, and the unclean—so is it in the Church of God; and in spiritual things, the children of light and truth, are forbidden to hold any appearance even of communion with the children of darkness and of error.

Now it must be evident, we should hope, to the meanest understanding, that anything that directly or indirectly tends to obliterate or render less distinct the line of demarcation, traced by divine command, by the hand of God Himself, between the clean and the unclean,—between the Catholic and the Protestant; or that may seem even to countenance the transgression of that line, should be watched with the utmost jealousy by all who wish to preserve the moral health of the community, and who dread the danger of contagion. These principles laid down, and we think that the *Minerve* will scarce contest their truth, we will now proceed to apply them to our own particular case; and in reply to some remarks which our Ministerial cotemporary has been pleased to make on an article that appeared in the TRUE WITNESS of the 17th ult., with reference to the *Quebec Herald* and the *Montreal Pilot*.

Our cotemporary argues that it is not the duty of a Catholic journalist to follow, like a public informer, the steps of its victims into the sanctuary of private life, in order to reveal their faults to the entire world; and that Christian charity should induce us rather to throw a veil over, than to expose those faults.

To this we reply that the TRUE WITNESS is not guilty of that which the *Minerve* imputes to him; and that the former repudiates all personalities, or intention of assailing the private character of any individual in particular. In our controversy with the *Pilot* we had to deal, not with the act imputed by the *Quebec Herald* to a Canadian statesman, but, with an abstract proposition laid down by the *Pilot*—to the effect, that a Catholic statesman "could not well refuse, even if disinclined, to obey a call to devout exercises, made upon him by his gracious lady Sovereign." It is to the refutation of this servile and impious proposition that we have exclusively addressed ourselves; for we are willing to believe, and if authorised by the *Minerve* so to do, shall be most ready to assert, that the Canadian statesman in question was not guilty of that which is directly imputed to him by the *Quebec Herald*, and indirectly by the *Montreal Pilot*; that if he did during his sojourn in England, attend at any of the services of a heretical sect, it was not with the design of taking part, or of allowing himself to appear even to take part, in their "devout exercises," as the *Pilot* calls them; and that he was attracted thither, not by a de-

sire of doing pleasure to an earthly sovereign, but, solely by a curiosity—(imprudent perhaps considering the circumstances)—to witness the ceremonies of an alien sect, and to listen to its music, much of which is very fine. In so doing there might perhaps be great imprudence, and danger of scandal, but there might be no sin of a very heinous die; provided only that the Catholic so attending at any Protestant religious exercises, should have taken care to show the world that he was a looker-on merely, at their heretical rites—just as he might from curiosity have looked on at the idolatrous ceremonies of the Chinese—and was by no means a participator in their religious exercises. These we say were very likely, and in charity we hope that they were, the motives which prompted the act denounced by the *Quebec Herald*; and whilst therefore we pronounced no condemnation on the individual in question, we could not consistently with our duty as a Catholic journalist, allow to pass unrebuked the insidious apology offered for him by the *Montreal Pilot*.

For—and it is to this that, as a French Canadian, and a professing Catholic, we would call the attention of the editor of the *Minerve*—with what of decency, or of consistency, could we, as Catholic journalists who have always sincerely, even if feebly opposed the designs, and faithfully endeavored to expose the nefarious artifices, of the French Canadian Missionary Society—warn our readers against allowing themselves to be seduced by the *Colporteurs* into the perusal of heretical books, or attendance upon heretical worship in Canada, if we had allowed to pass unnoticed and uncondemned similar conduct, when publicly even if erroneously, attributed, through the columns of the public press, to one of our leading public men, a Minister and a member of Parliament? We do not wish to lay ourselves open to the disgraceful imputation of having two sets of weights and measures; one for the poor "*habitants*;" the other for the wealthy and influential Minister, who has government situations, and government salaries at his disposal. No! without offering any opinion as to the truth or falsity of the statements in the *Quebec Herald*, we contented ourselves with warning our readers against the miserable sophistries with which the Protestant *Pilot* attempted to maintain the propriety of a Catholic's assistance at Protestant worship. By so doing, we were depriving the French Canadian Missionary Society of a most powerful argument, which its agents would not have been slow to avail themselves of, when trying to persuade the poor simple Canadian "*habitant*" to assist at the devotions of the conventicle. "See"—they might but for the TRUE WITNESS have argued—"See, how partial and iniquitous are the commands of your priests. They forbid you, because you are poor and unimportant, from going to a Protestant church; but when it was publicly stated that a wealthy statesman of your faith did no more than what we are asking you to do, not a voice throughout the length and breadth of the land was raised to condemn the act." Thus we say, but for the TRUE WITNESS, might the *colporteurs* have argued; and if they cannot do so, it is because one Catholic journalist, at all events, has, even at the risk of incurring the displeasure of the Ministerial *Minerve*, dared to denounce the miserable apology of the *Pilot*; and to proclaim the Catholic doctrine, that, never under any conceivable circumstances, is the Catholic authorised to take part, or to allow himself to appear to the world as taking part, in any act of heathen or heretical worship.

And we will say more; for we contend that if it is always, and everywhere, wrong for Catholics to join, even in appearance, in the religious exercises of Protestants, there above all is such compliance doubly infamous, where their spiritual mother is hated, and reviled, and their religion socially proscribed. We can conceive of a Catholic in a Catholic country, where his Church is wealthy, powerful, and honored, being sometimes a little too lax, and indifferent to his duties. But put that man in a Protestant country, in the midst of a wealthy and aristocratic Protestant society, by whom Popery is scorned, hated, and looked upon as a "*low religion*;" and if he has one spark of honor, or of the generous feelings of the gentleman, there, if no where else, will he openly show his faith, and almost make a parade of his devout submission to his holy mother;—there will be prompt to vindicate her honor, and to challenge for her the respect of the world; there, if no where else, will he scorn to appear, even, on the side of her enemies; and under such circumstances a noble pride will force him to yield implicit obedience to her slightest wish.—Thus, exiles by the rivers of Babylon, the daughters of Jerusalem wept as they remembered Zion, whilst their tongues refused to sing the Lord's song in a strange land; thus too amongst heretics will be the Catholic's heart yearn towards his Church; and thus too will he show forth his generous love for her who bore him.

"Si oblitus fuero tui Jerusalem, oblivioni detur dextera mea."—Ps. cxxxvi. 5.

The *Minerve* will therefore please observe that we deal, exclusively, with the wretched arguments, or rather sophistries, of the *Pilot*;—that as to the truth of the facts made public by

the *Quebec Herald*, we offer no opinion; whilst we readily admit that they are susceptible of a very different interpretation from that which both *Pilot* and *Herald* have placed upon them; and that we address ourselves simply to the consideration of a purely religious question, more important in our eyes than the fate of any Minister, or of any Ministry—viz., "Is it lawful for the Catholic, under any circumstances, to take part, in the religious exercises of Protestants?" The *Pilot* says—"It is lawful;" the TRUE WITNESS, with an eye to the snares of the F. C. M. Society, and the School Question, says—"No, such compliance is never lawful, is always sinful." What says the *Minerve*?

When again addressing ourselves to our respected cotemporary the *Courier du Canada*, we gladly avail ourselves of the occasion to acknowledge his liberality, and fair play towards the TRUE WITNESS; in not only laying before his readers the "*Orange Manifesto*" re-produced by us in our issue of the 17th inst., but in also translating the entire of our article of that date. We can assure our cotemporary that we fully appreciate his generosity, and that we heartily wish that all his compatriots were as just towards us as he has shown himself to be. We shall now continue the observations that we have to offer upon the previous articles of the *Courier du Canada*, with respect to the principles and policy of the TRUE WITNESS.

We have already frankly stated our opinion with regard to an alliance between Irish Catholics and Upper Canada democrats. We have repudiated that alliance as impossible, even were it desirable; and as disgraceful and impolitic, even were it possible. We have expressed our opinion that the only alliance in politics which Irish Catholics can consistently, profitably and honorably contract, is an alliance with their French Canadian coreligionists; and that such an alliance is as necessary to the latter as it is to the former. We, at the same time, recognised the fact that, between the two races who have so many good reasons to draw close to one another, and none whatever for keeping apart, there was a slight estrangement; and we promised to indicate what, in our opinion, were the obstacles to the cementing of that close and permanent union between the Catholics of the two races, which every true Canadian, and sincere Catholic ought to have at heart. Happy should we be if our humble efforts should have the effect of preparing the way for that most desirable alliance; the only alliance, we repeat, which either French Canadian, or Irish, Catholics can contract without dishonor to themselves, and serious injury to their common religion.

And here we feel that we are venturing upon very dangerous ground; for there are so many susceptibilities, and so many prejudices; and there are, unfortunately, but too many evil disposed persons ever on the watch to avail themselves of those susceptibilities and prejudices, in order to kindle and perpetuate strife between the several component parts of our Canadian Catholic population. Yet so confident are we of the integrity of our intentions, and of the soundness of our views as to the desirableness of a cordial union between Catholics of all origins, that though fully conscious of our own incapacity to treat the subject as it deserves, we shall humbly endeavor to show what, in our opinion, are the existing obstacles to that union, and how in a great measure they may be removed.

And first we would premise that it is not our intention to attach blame to any one in particular; for our object is not to create, but to allay strife. Suffice it to say that there is not that cordial union between the French Canadian, and the English speaking portion of our Catholic community that there ought to be; and that it is the duty of both, more especially of those amongst them whom we have any influence over their brethren, to try and bring about a good understanding between them. Above all is this duty imperative at a time like this, when the song of the heavenly host is still ringing in our ears, welcoming the birth of our common Saviour; and announcing the Gospel or glad tidings of "Glory to God in the Highest, and on earth Peace to men of good will."

Now foremost amongst the causes that tend to keep the French Canadian, and Irish, Catholics apart from one another, we feel inclined to place the suspicions which the former entertain that the latter are about to join the ranks of the "*Clear Grit*" enemies of Lower Canada; and the natural and well-grounded jealousy with which Irish Catholics view the apparent intimacy between French Canadians, and the Orangemen of Upper Canada—the sworn foes of both Irish and French Canadian Catholics.

For, if on the one hand it is not to be expected that French Canadians should entertain very friendly feelings towards those whom they suspect—though we are sure, erroneously—of a design to ally themselves with the enemies of French Canadian nationality; and to lend their aid towards imposing upon Lower Canada a system of representation that shall deprive the latter of its autonomy—so on the other hand it is certain that Irish Catholics cannot but look with mistrust and aversion upon all those who evince

the slightest disposition to coalesce, or ally themselves, with an essentially "*anti-Papal organization*," upon the plea that is not so much a religious as a political society; and that its outrages are chiefly, if not solely, directed against Irish Catholics. No! a cordial union between French Canadian, and Irish Canadian, Catholics is impossible, so long as the one coquet with the democrats of the Upper Province; or as the other consent to maintain the slightest semblance even of an alliance with Orangeism or Orangemen. Never can Irish Catholics, so long as they are true to themselves, to their national origin, and their ancestral faith, enter into any treaty or compact with Orangeism; never will they consent to "*cat d'ère*" as the Turks say, by recognising as their allies in Canadian politics, a set of men who for generation after generation have approved themselves the treacherous, and inhuman persecutors of Ireland's people, and Ireland's Church. If Irish Catholics could forgive or forget the wrongs inflicted upon them and upon their fathers, upon the land of their birth, and the Church of their baptism, by the infamous secret society now unfortunately so politically powerful in Upper Canada, they would be more than angels, or less than men. The aversion of all Irish Catholics towards Orangeism is as natural as, and more reasonable than, the loathing which is provoked in most men by the presence of a snake, or any other dangerous and venomous reptile; and though as Christians they should entertain no personal feelings towards the individuals of which that society is composed, save those of Christian charity, and an earnest desire for their conversion, it is certainly not desirable, even were it possible, that their sentiments of detestation of the organization itself should be modified or diminished. A Catholic's attachment to his Church will always vary in intensity directly as his hatred of Orangeism in particular, and of all other secret and essentially "*anti-papal organizations*" in general; and it is certainly not to be desired that Irish Catholics should either love their Church, or hate Orangeism, and all other essentially "*anti-papal organizations*," less than they do at the present moment.

If these views of our actual political position, and of one of the chief causes that tend to keep French Canadian and Irish Catholics aloof from one another, be correct—it follows, that amongst the first measures to be adopted in order to bring about a solid union between the two parties, now so unfortunately estranged, the following should be enumerated. Firstly, the renunciation by the Irish Catholic party of all appearance even of allying with the "*Clear Grits*" of Upper Canada, whose whole policy is inspired by a jealousy of Lower Canada, and a desire to treat its people as an inferior and subject race; and secondly, the abandonment by French Canadians of all semblance even of connection with the Orangemen; the enemies of Irish Catholics in particular, but whose entire policy is essentially "*anti-Papal*," and consists in the assertion of a hated "*Protestant Ascendancy*."

We desire in short to see Irish Catholics take an active interest in those questions—the question of "Representation by Population" for instance—with which French Canadians seem to be more immediately concerned; and in like manner we would wish to see the latter more prompt to sympathise with the peculiar grievances of their Catholic brethren of the U. Province—as for instance the Orange, and School grievances. Irish Catholics are interested, vitally interested, in maintaining the autonomy of the Lower section of the Province against Anglo-Saxon aggression; and in like manner, even though they may be too short-sighted to perceive it, are the Catholics of Lower Canada vitally interested in the issue of the arduous struggle in which their brethren of Upper Canada are engaged with the enemies of Catholicity, for "*Freedom of Education*," and religious liberty.—These truths are so self-evident, that we should be ashamed to repeat them, were it not that too many on both sides need to be reminded of them, and recalled to a sense of their interests, and of their duty.

Finally we contend that a mutual alliance, such as we advocate, is the only alliance which either French Canadians, or Irish Catholics can contract without danger, dishonor, and dereliction of principle; and that in that alliance, could it be effected, the *Courier du Canada* would find those guarantees for the stability of the peculiar institutions of Lower Canada of which he is in search. We Catholics number—we take our cotemporary's statistics—one half of the entire population of the two Canadas; what then, and whom have to fear, if we be but united and true to ourselves? Man for man, are we not as good as our Protestant fellow-citizens? and putting our trust in God, and in our cause, which is His cause, are we not able, if united, to defend our rights against them? We wage no war of aggression upon our separated brethren, with whom, on the contrary, it is our earnest desire to live, if they will but let us, on terms of good fellowship; are we then reduced so low, so destitute of resources in ourselves, and so morally inferior to our neighbors, that, though their equals in point of numbers, we must needs propitiate them; and seek to avert their hostility, by pros-

trating ourselves abjectly before their feet, sacrificing our principles to their prejudices? Are we like sailors, who in a storm at sea are fain to throw overboard a portion of their cargo in order to save the remainder and the lives of the crew, from the fury of the waves? We will not believe that such is our desperate position; and therefore is it that we cannot admit the force of the Courier's argument in favor of contracting an alliance with Orangeism, in the hopes of ultimately obtaining favorable terms of capitulation from the haughty foe. To an alliance so degrading, and so dangerous, Irish Catholics at all events, will not, cannot, be assenting parties; and the friends of the Courier du Canada must make their choice of allies, betwixt the latter and the Orangemen.

And this brings us to the real point at issue betwixt the TRUE WITNESS and the Courier du Canada. The ends we both aim at, are, we firmly believe, the same; and the question betwixt us may be thus stated. "Whether is an alliance of the Catholics of French origin with their Irish coreligionists, or one with the Orangemen of Canada, the more likely to lead to the attainment of those ends, and to redound to the honor and interest of our common Church?" Without a moment's hesitation we pronounce in favor of the former alliance, and against the latter, as both dangerous, and dishonorable.

Our few words in vindication of His Lordship, the Bishop of Bytown's eulogy upon the general tenor of Louis Napoleon's public acts, since his accession to the throne, against the impertinent strictures of the Montreal Pilot, have raised up against us a formidable antagonist in the person of our old, and occasionally amusing, friend of the Montreal Witness. The old lady, who is very old fashioned in her notions—deems it the first duty of the Great Briton, always, and upon all occasions, to disparage the institutions, and the characters of the rulers, of foreign countries;—and cannot understand—so addle pated is she—that a loyal British subject can see and acknowledge merits even in an adversary; and much more, in one who, like the French Emperor, has hitherto approved himself a faithful ally, and has honestly fulfilled, in spirit and to the letter, every obligation or contract by him entered into with the British Government.

Our anile cotemporary labors also, or affects to labor, under the delusion that the terms in which we spoke in our last, of the inevitable, but deplorable consequences of the active encouragement given by the Executive and the Legislature of Canada, to a secret politico-religious society, which at home is discountenanced and discouraged by the Imperial Government, were intended to incite the Irish Catholics of Upper Canada to take the administration of the laws as against the Orange ruffians who persecute them, into their own hands. The poor silly old creature is again in error; for our object, and our sole object, was, by warning our rulers of the inevitable results of their encouragement of Orangeism, to persuade them to adopt towards it a more constitutional and equitable policy; and one more in accordance with the interests of Canada, and of the Empire of which it forms a portion. We desire to see our Legislature, for instance, respected; but to be respected, its members must learn how to behave themselves respectably; they must, in short, respect themselves, and must endeavour—strange task though perhaps it may be for many of them so to do—to conduct themselves like gentlemen. A Legislative body that allows one of its members, being an Orangeman, to plead in excuse for his disregard of its commands, and of his duties as a member of Parliament, that he was performing what he believed to be a "higher duty"—meaning thereby that he was in attendance at an Orange meeting, and could not therefore be present at the Committee of which by the House he had been named a member—such a body, we say, does not deserve the respect of the country; and cannot but be looked upon with contempt and distrust by every honorable and intelligent member of the community. So far then from seeking to bring the laws into contempt by our denunciations of Orangeism, we are indicating the best, indeed the only mode by which those laws and the Body that enacts them, can regain the respect and confidence of the people.

RESIGNATION OF M. SICOTTE.—Our readers, such of them at least as have carefully read, and inwardly digested, the memoirs of the immortal Pickwick, and his faithful servitor Mr. Samivel Veller, must remember the shock which the announcement of the resignation of Mr. Whiffles—the gentleman who had been requested to "eat cold meat"—occasioned at the footmen's "Swarry." Such, and so great, has been the consternation produced in Ministerial ranks by the report that M. Sicotte, like the illustrious wearer of plush-breeches above mentioned, had also deemed it his duty to tender his resignation, and to renounce his salary. Yet harrowing as are the tidings, they are strictly true.

Yes! M. Sicotte has resigned, and it is said on the "Seat of Government" question. His colleagues are—so rumour has it—determined to adopt the Queen's decision as binding on them,

and to stand or fall with that decision. M. Sicotte, it is said, was of opinion that the Canadian Legislature was alone competent to select the place for its annual meetings, and the residence of the Governor General. Hence a crisis in the Cabinet; and as M. Sicotte would not eat "cold meat," as he has a more delicate stomach than the majority of his colleagues, and cannot swallow his own words, he felt himself compelled to tender his resignation, which has been graciously accepted. The name of his successor has not yet been made public.

"L'ORDRE."—We sincerely thank our cotemporary for his justice towards us, and assure him that we heartily reciprocate his liberal sentiments. Such a journal as L'Ordre, interesting itself for, and directing the attention of its readers towards, objects in which—as in the repression of Orangeism—the Irish Catholic portion of the community is the more immediately interested, cannot but be productive of the best effects; and must tend to bring about and perpetuate that cordial union betwixt the two races, which the enemies of both dread, and desire to impede;—but which recommends itself to the lead and to the heart of every intelligent and honest Catholic, of no matter what origin. We again heartily wish L'Ordre all success in its noble and truly Christian career.

COLLECTION ON CHRISTMAS DAY.—The collection from the different Irish Catholic congregations, in the St. Patrick's, the St. Anne's, and St. Bridget's churches of this City, upon Christmas Day, amounted to the very handsome sum of Three Hundred and Forty-two Dollars. When we take into consideration the many calls that are made upon the purses of our Irish Catholic friends for the support of their poor, and their noble Orphan Asylum, we cannot but express our admiration of their never failing liberality.

Mr. Ferguson gave two concerts on the Irish Pipes at the Mechanics' Hall during the past week with signal success. The fine Band of the 17th regiment was, by Col. Cole's kind permission, in attendance, and contributed much to the evening's entertainment.

On Thursday Evening last, the 23rd inst, No. 3 Volunteer Rifle Company were inspected by Colonel Ermainger, Inspecting Field Officer of Militia for Lower Canada, attended by Colonels Wily and Lovelace, and other officers of the Active Forces. The Company mustered strong, and after the men had been put through the manual and platoon exercise, and various other movements, by Ensign Rooney, which were done with much credit, the Colonel expressed himself pleased at the steadiness and appearance of the Company. They are a fine body of men and soldierlike under arms.

NOTICE.—We have been requested to state that the Rev. M. Chagnon, of St. St. Cyprien, Napierville, has never given a certificate of the good effects of Mr. Kennedy's "Medical Discovery," advertised on our seventh page; and that he has never authorised any one to use his name in connection with any of Mr. Kennedy's medicines.

We regret, and offer to the Rev. gentleman our apologies for the fraud that has been practised upon us; and shall take care that the offence be not repeated.

REPORT OF THE ALEXANDRIA SEPARATE SCHOOL COMMITTEE ON THE PROVISIONS OF THE LAW FOR SEPARATE SCHOOLS.

It having appeared in the last Session of Parliament that one of its members gave notice of a motion to abolish the Separate Schools altogether; and the constituencies of Canada West not having petitioned against such a motion, the mover brought forward, in corroboration of his proposal, the argument that the Separate Schools could not be belished in the country, since not a single petition was presented against the measure he advocated. Such silence at that time, on the part of the Catholics, was rather to be attributed to the extravagance of the Hon. Member's proposition than to their indifference. But parties in Canada, coming now nearly to a balance of influence, the Catholics are to throw their whole weight into the scale which most favours them; to come forward before the whole Province, and to demand of the Legislature that all denominations of Christians may have the education of their children based upon religious instruction. For we do believe that the majority of the conscientious members of the Church of England, with very many of the Presbyterians, are in favor of having denominational schools in which the principles of religion shall be taught.—We do, therefore, call upon the members of the Church of England, and upon conscientious men of all denominations to join us in getting the schools of Upper Canada established upon a religious foundation. The best manner in which the schools can be so established is by each denomination having its own schools; or at least by each denomination having the right of establishing separate schools when it thinks proper. For our part we advocate the principle of giving to all persuasions equal rights, equal advantages with ourselves, as far as State support is concerned. We certainly hold to the exclusive right of having our children taught our own religion; but we will, and do grant to other denominations the right of having their children taught their own religion likewise. We therefore look upon it as our duty to petition Parliament at its next Session for an amelioration of the enactments providing for Separate Schools; and as our voices alone would not be sufficient to move the Legislature, we call upon the voices of the Catholics, and of the conscientious Protestants of all Western Canada, to unite with us in our demands.

Your Committee, having considered the question of Separate Schools of this country, both with regard to its past history and present state, is of the well-founded opinion, that it is more conducive to the common welfare of all Canada that this question should be equitably and amicably settled, than that it should be left, much longer, in a state of agitation; and that it is the duty of the Legislature and Government of the country to cause the agitation of the question to cease, by so legislating in the matter, as to satisfy the demands of the Roman Catholics of Canada.

be brought up with that knowledge which is necessary for their well being both in the life of this world and in the life of the world to come, are demands recommendable and perfectly just. We well understand that, if we were living in the times and amongst the Gentile nations that existed before Christianity was introduced into the world, the obligation of our making religion the basis of education, would not have been so incumbent upon us then, as it is now, on account of our would-be-thien ignorance and the necessities of Paganism. For if the enlightened Pagan nations did believe in a future life, they did not see with abundant clearness, that it was their duty to avoid all the dangers that might deprive them of happiness in a future state, nor did they accept of the idea that they ought to do all the good in their power to augment that happiness. The highest virtue of Paganism was love of country;—patriotism was the chief good that heathens practically proposed to themselves—that is, they were actuated by the love of a well-ordered and flourishing State. All their desires and actions tended, and were directed to this end. They would, in practice, recognize nothing towards which they should tend beyond the State. If in those ancient times education resulted, principally, in the good of the State, full control could be taken by the State over the education of the people which composed it: because then that right in the State would be entirely acquiesced in, on account of there not existing an acknowledged superior right having reference to a superior power. There was not then, an universally declared, avowed, and recognized binding between heaven and earth. However, during more than eighteen centuries, things are not in the same manner in which they were before then. For Christianity teaches that all is not bounded by the State, that all does not end with this life. It teaches that all things here, even the formation and regulation of States are, and should be, but means to a higher existence elsewhere. Then, as Christians, we are bound to have the affairs of this world so adapted to the next, that our actions here may be meritorious hereafter. Looking upon this as our supreme right, we cannot acknowledge in the State any right that does interfere with it. Moreover, we know that it does not, and cannot, possess any right that may interfere with the eternal life reserved for Christians. And, we believing on the surest grounds, and from certain knowledge, that the way of obtaining the ends for which Christianity is established, is, by protecting what the Christian religion teaches, and by having that practice founded upon a saving faith, and animated by its true principle, which is the love of God. Believing, still more, that the Roman Catholic Church alone teaches true religion—a religion founded upon the fulness of saving faith—we do not recognize in the State any right—nor do we believe that the State possesses any right to interfere with us in the practice of our religion; or so to order things by any regulation as to prevent the practice, or exclude the knowledge of our religion in such a manner as to endanger its preservation, or its continuation in our posterity to future times. Being, likewise, active and efficient members of the State, possessing equal rights with our fellow-members of the body politic, we do not acknowledge in the State the right of so disposing of the public treasure, as to deprive us of our just share of the public monies allotted for education; for this only reason, that we hold our right intact of having our children educated with a knowledge of our religion, which we regard as our and their highest interest.

We know that the common schools are dangerous both to the faith and morals of our children, by not affording a sufficient knowledge to them of true religious principles, and by not furnishing sufficient guarantees, that the evil communication with children of different religions, (some of whose religions must be false), shall not corrupt the faith and morals of Catholic children. Holding it then to be our first and bounden duty towards our children, that they be educated Catholics, and holding that the State has not a right to prevent us from so doing, or the right of obtruding obstacles in the way of our doing so efficiently; and holding that we are real members of the State, according to the full extent of its legitimate powers, we have every right to all the common advantages bestowed by the state. Still we will never surrender our natural parental authority to the State for the sake of any advantage it may confer in virtue of an usurped, unfounded authority. For, it must be admitted on the spot, that the authority of the State is founded on the moral principle which gives it existence; that it has not the natural power to procreate a single human being—and consequently cannot deprive the parent of the right he has over his own offspring, as its progenitor. The right that immediately flows from this is that of his having the liberty of educating his child as he thinks proper, as he knows God has ordained. And in his social right as a member of society, he has it in his power to demand all possible facilities from the State to have his children educated.

As Catholic Christians and freemen, we desire to have our children brought up Catholic Christians and freemen.

We do not consider the common schools fit to bring up our children as Christians. For Christianity cannot be taught in a school where different scholars understand the term differently, each one believing that the true doctrine and power of Christ are conferred by his own religion only.

They cannot be brought up Catholics in the common schools, for the majority of both teachers and scholars in Upper Canada are Protestants of one sort or another. If no religion whatever be taught in the schools, if, for the sake of peace, both teachers and scholars waive the question of religious training, the scholars will grow up infidels, mocking at all religions, because their religions do not agree.

The Common School system does not afford a proper education for female children, by allowing boys and girls to go together to the Common Schools, where the delicacy of the more tender sex is continually offended by the language and behaviour of the many immoral male children that attend those schools.

The whole Common School system being obnoxious to Catholics, because it does not provide for Catholic instruction; because it does not, and cannot, warrant that Protestant teachers and Protestant children shall not interfere with the tenets of Catholic children; and because their female children therein are exposed to insult, they wish to have nothing to do with it. But, having already obtained something in the shape of Separate Schools, they should be, and are now, resolved that the education of Catholics shall be for the future distinct and separate from that of other denominations; that it shall be equally favored, and upon a footing of equality with the education of the common schools, in receiving an equal amount of government support, and having in every respect a like legal organization.

It is senseless to think that two religions which were separated for more than three hundred years ago, by the strongest power that exists in the church, and that whilst the Pope, the Catholic Prelacy and Priesthood, are the authorities in one church, and the Queen, Lords, and Commons of Great Britain, the authorities in the other, and both these powers being separate—as they will be separated as ecclesiastical powers forever—it is senseless to think that those two religions can be reconciled by huddling together children in a Common School. If a reconciliation is to take place let it begin at head quarters, and even there it cannot take place unless one power complete identifies itself with the other and submissively coalesces with it; otherwise let individual members detach themselves from one body, and attach themselves to the other.

The peace that would be obtained in the Common Schools could not be religious peace—it would be the listless quietude of indifference. There can be no peace whilst a majority of the Upper Canadians throw every impediment they possibly can in the way of Catholic education.

Still, whilst we claim for ourselves the right of

having those obstacles removed, and of possessing free education for our children, we are willing and desirous that all religious denominations may have the same favor, the same facilities founded upon the same social and political rights, as those which we claim for ourselves.

We hold it to be impossible that peace and contentment can subsist in any country, where one portion of the people is subjected to an odious political injustice that renders the people of that portion inferior to their fellow-countrymen in the eye of the law. The enactments of the law providing for Separate Schools do render Catholics inferior to the supporters of the Common Schools.

(To be concluded in our next.)

MANHATTAN FIRE INSURANCE CO., OF NEW YORK.—We notice that the New York Insurance Reporter, for Nov., quotes the sale of the Stock of this strictly first class Co., at 72 per cent. premium—See advertisement on 7th page.

The Manhattan Fire Insurance Company of New York has opened an agency in this city, under the management of Mr. Thomas Simpson, Junior, a gentleman of integrity and good standing. The Manhattan has a wealthy proprietary, a directory of the leading merchants and capitalists of New York, and has hitherto been so well managed as to declare large dividends, and to command a premium of 57 per cent. upon its stock in the New York market.

ST. PATRICK'S LITERARY ASSOCIATION.

The regular weekly meeting of this Association, was held at their Hall, 87 McGill Street, on Thursday evening, 23rd December.

The Director, the Rev. M. O'Brien, was present.—George E. Clerk, Esq., First Vice-President, occupied the Chair.

The minutes of the last meeting were read and adopted, and new members enrolled.

The Question in order for debate:—"Whether the Soldier or the Man of Letters confers the greater benefit on his country?"—was discussed by John Ivers, P. McCormick, Peter Kearns, and P. Kearney.

It was resolved that the discussion of the same question be continued at the meeting of the 6th Jan. next.

Notices of motion for admission of new members, &c., having been disposed of, the meeting adjourned.

THOS. J. WALSH,

Sec. Secretary.

ORDINATION IN ST. MICHAEL'S CATHEDRAL TORONTO.

An Ordination was held in St. Michael's Cathedral, last Saturday, 18th inst., by His Lordship Bishop De Charbonnel. Judging from the large attendance of spectators, both Catholic and Protestant, and the number of the young candidates proposed to Holy Orders, it was the most solemn and impressive ceremony of the kind that we have yet witnessed in Toronto. Five ecclesiastics were raised to the Order of Priesthood, and one to Diaconship. The following gentlemen are the newly ordained priests: Rev. M. Michael, Mary O'Shea, August Michael, Guillon, Jas. O'Donohue, Louis Mary Braire, Peter Dominick Laurent. Rev. John Patrick Kennedy was ordained Deacon. His Lordship was assisted, on this occasion, by the Very Rev. J. M. Bruyere, V.G., acting as Archdeacon, Rev. Mr. Tixer as Master of Ceremonies.—Canadian Freeman.

STABBING WITH A BAYONET.—On Friday evening last one John Butler, stabbed with a bayonet one Timothy M'Carthy, residing on Colborne Street, of the City of Montreal, the facts of the case are as follows:—It would appear that for some time past John Butler and his brother, Jeremiah Butler, have been living with M'Carthy, and on Friday morning M'Carthy was in the act of dressing one of his legs, which was sore, when John Butler opened the outside door, which allowed the cold to get in. M'Carthy then requested him to shut the door, which he refused to do. M'Carthy then told him that he would push him out if he did not shut the door. John Butler then went out and nothing more took place. In the evening John Butler returned partially drunk, when he commenced threatening and abusing M'Carthy, who, finding that he was drunk, told him to go to bed. Jeremiah Butler was then in the house also. M'Carthy left his seat and went to the stove to light his pipe, and as he was turning back to his chair he met John Butler, who held a bayonet with his two hands, and made a blow at M'Carthy, thrusting the bayonet about three inches or more into his abdomen. Jeremiah Butler attempted to parry the blow, but it was so quickly and unexpectedly given that it could not be parried off. M'Carthy then called out, "you have murdered me," and fell senseless.

CORRUPTION.—There is no doubt but we are advancing fastly into the pleasant paths of civilization. We are getting to be adepts in the management of everything we may touch or think upon. Politics are discussed and dissected by every man, woman, and child that can or cannot read newspaper print. The discussions and the dissections are peculiar and entirely in conformity with our advanced state of civilization. The honest actions of our fathers are looked upon with the utmost contempt by the barroom politicians of our streets, and lanes. The fact is that the more we have of what is called civilization, the less we have of honesty; and the modern politician however great, good, or talented he may be is nothing without money in the estimation of the multitude of this enlightened age. The people regard political and civic contests now-a-days as farmers and others regard periodical fairs, and the buyers on these occasions are of course the candidates of the time; and the inference to be drawn from this pleasant and highly civilized state of society is, that a man now-a-days to succeed in a run for the Member of Parliament, Mayorship, or any other political or civic ship must be prepared to buy three-fourths of the town, city, or county for any of which he may run. Of course this is not a newly discovered fact; it is an evil of old standing, but like a great many evils it is spreading fast enough,—it is epidemic,—and identical at all events as far as this city is concerned. For it is now got to be an apparent and admitted truth that none but a man of money can represent this city as Mayor or as Member of Parliament. If the money be not spent in what is called open bribery,—and the people have too much knowledge to take money in that old style,—it is put in the oblique case, and looks like the real thing—in the minds of moral individuals at all events. It would,—at the present civilized position to which we have obtained,—be quite in bad taste to affect an ignorance or the existence of the true state of feeling of the voters in every town of Canada.—Money they must have, and money they must get for whatever spurious object may tumble out from the tongue of the busy canvasser; and this feeling has never been manifested so openly and so boldly as during the days and nights of this last week of 1858 in this city. There is no honest principle apparent among the majority of the voters of Ottawa, or of those in fact, of any other locality that we have a knowledge of. They are all,—Catholic and Protestant,—tainted with corruption. The man of money, and not the man of mind, is the individual the most acceptable to these inheritors of free institutions. But we would ask the reflecting portion of the people what will be by and by the effect of this corruption? Perhaps they have never thought of this, but whether they have or have not we merely intimate that for the paltry pecuniary consideration that obtains their political strength, they sell,—and to a considerable extent sacrifice,—the present and future welfare of their own localities by mal-representation; and in the mal-representation of a country town, or city exists the cause of the grumbings, the poverty, the bad management, and in fine all the evils that can afflict the body politic, and with which the Ottawa people are thoroughly conversant, and which, from present appearances, they seem rather to like, and wish to continue.—Ottawa Tribune.

PERRY DAVIS' VEGETABLE PAIN KILLER, after a thorough trial by innumerable living witnesses, has proved itself to be THE MEDICINE OF THE AGE, and has continued to steadily advance in the estimation of the world as the best Family Medicine ever introduced. Sold by druggists.

MONTREAL MARKET PRICES.

December, 28, 1858.

Table with 2 columns: Commodity and Price. Includes items like Flour, Oatmeal, Wheat, Barley, Peas, Beans, Buckwheat, Onions, Potatoes, Beef, Mutton, Pork, Butter, Eggs, Cheese, Turkeys, Geese, Fowls.

MUNICIPAL ELECTION.

ST. ANN'S WARD.

FOR CITY COUNCILLOR:

CHARLES W. SHARPLEY, Esq.

To those requiring the very best and cheapest Ready-Made Clothing, we can confidently recommend M. L. D. Gareau's Provincial Clothing House, 271 Notre Dame Street, as the place where they are certain to be satisfied in every respect. The custom work of that establishment is also of the highest order of workmanship.—Montreal, 17th Nov., 1858.

RYAN & VALLIERES DE ST. REAL, ADVOCATES,

No. 59 Little St. James Street.

PIERRE RYAN. HENRY VALLIERES DE ST. REAL.



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING next, 3d January, at EIGHT o'clock.

By order, RICHARD M'SHANE, Rec. Sec.

THE GRAND SOIREE

OF THE ST. PATRICK'S SOCIETY,

WILL TAKE PLACE AT THE CITY CONCERT HALL,

ON TUESDAY EVENING, JAN. 18th, 1859.

Proceeds to be devoted to Charitable purposes. REFRESHMENTS, of the choicest description, will be furnished by COMPAIN.

PRINCE'S Splendid BRASS and QUADRILLE BANDS have been engaged for the occasion. The Chair will be taken at Eight o'clock.

Tickets of Admission—Gentlemen, 6s 3d; Ladies' 3s 9d—including Refreshments; can be obtained from Members of the Committee, at the principal Music Stores, Hotels, and at the door.

BOOKS! BOOKS!! SUITABLE FOR CHRISTMAS' & NEW YEARS' PRESENTS.

THE SUBSCRIBERS have on hand a very large assortment of Catholic and Miscellaneous Books, in fine bindings, suitable for Gifts. Amongst our Stock will be found Douay Bibles; Life of the B. Virgin; Life of Christ; Lives of the Saints; Griffin's Works, 10 vols.; the Poetical Works of various Authors; Annals of every description; Albums; Catholic Prayer Books, in a variety of bindings, &c., &c.

D. & J. SALLIER & Co., Corner of Notre Dame and St. Francis Xavier Streets.

Montreal, Dec. 23, 1858.

JUST RECEIVED.

THE United States CATHOLIC ALMANAC, for 1859, Price, 1 3 CANADIAN BALLADS & occasional verses by THOMAS D'ARCY M'GAR, 2 6

For sale by D. & J. SALLIER & Co., Cor. Notre Dame & St. Francis Xavier Sts. Montreal Dec. 23.

A BOOK FOR THE PEOPLE.

Will be published on Friday next, CANADIAN HOMES; OR, THE MYSTERY SOLVED. A CHRISTMAS TALE.

BY THE AUTHOR OF "SIMON BEEK."

THIS work is of vital interest to every Canadian.—The narrative is calculated to excite the attention and arouse the feelings of the reader, while the scenes portrayed are of daily occurrence. The writer holds up to view in its true light the base of Canada, and every man in the Province is interested in the elucidation of it.

The publisher is issuing an edition of 30,000. The work is now being translated into the French language, of which an edition of 20,000 will be printed, in order that the entire population of Canada may be led to take a determined interest in the important matters of which the work treats.

The working Man, the Capitalist, the Young and the Old, every class and every individual in the community, should read this Tale.

For sale at the Bookstores throughout Canada.—Price 25 cents.

The Trade and Country Merchants supplied on reasonable terms by Wm. C. F. CAVERZANI, Bookseller and Stationer, Yonge St., Toronto, or by JOHN LOVELL, Publisher.

CANADA DIRECTORY OFFICE, Montreal, 22nd-December, 1858.

FOREIGN INTELLIGENCE.

FRANCE.

The Monitor officially declares that the disquietude as to relations between France and Austria, caused by newspaper discussions, is by no means justified.

The Times Paris correspondent hears that it was decided, at a Cabinet Council, that Montalembert's appeal should be allowed to come before the Court, but that the answer to it will simply be the Emperor's pardon, which, it will be pleaded, covers everything that penalty imposed.

The negotiations between France and Switzerland for the purchase by the former of the Dappens-Val or Val de Dappes are still pending. It appears from advices from Berne that objections are now made to the sale on strategic grounds. Similar objections are made on the part of Austria. The Austrian Military Gazette has the following on the subject:—

"If France succeeds in becoming the owner of the said valley it will be a standing menace to our Italian provinces, and this military line, which diminishes or increases the road across Switzerland to Austria's possessions in Italy, deserves the attention of all Germany. As long as Switzerland is mistress of the valley of the Dappes and its heights she can close the road of St. Gergus and of the Pays du Gex; whilst, on the contrary, if France holds the passage of the Dappes, she will have no military obstacle from Salins to Nyon and to the shores of the Lake of Geneva, without taking into account that the valley of the Dappes unites the district of Gex to the heart of France. In the 76th article of the final Act of the Congress of Vienna (concludes the article) it is said:—The valley of the Dappes, which formerly formed part of the Canton de Vaud, is restored to it. Thus stands the matter, and the canton of Vaud cannot, without the consent of Switzerland, nor the latter without the consent of the great Powers, cede the valley to France."

GERMANY.

Austria and Prussia are said to be negotiating a better defensive understanding between themselves.

The Times correspondent writes that:—"It cannot be denied that Austria is losing ground daily; but, strange to say, it never occurs to her rulers to ask themselves whether there is anything wrong in their system. They talk and act now as they did in 1847, and appear not to feel that the European world has undergone a prodigious change during the last ten years. Now that Russia is going ahead can Austria remain stationary? Must she not go with the stream? Will she not suffer shipwreck if she should attempt to stem it? Austria has her best wishes for her welfare, but I much fear that she is about to see troublesome times. The discontent of the people is as great, if not greater, than it was ten years ago, and the Government has no power to which it can look for assistance should the empire be attacked by a foreign foe. The recent events in Prussia have excited the envy of the Austrians, and they loudly complain that nothing is done for the well-being of the empire."

EDUCATION IN AUSTRIA.—It appears by a recent return that the total number of schools and educational establishments in Austria is 44,193, with 67,304 teachers and professors, and 3,345,613 students and scholars. Of these establishments 41,860 are national schools, with 55,431 teachers and 3,196,422 scholars. Of the other establishments 293 are universities and "superior institutions," 388 middle schools, and 63 military schools. Towards the support of these institutions there are revenues attached to them to the amount of £111,380 per annum; the various states, towns, and communities contribute £141,267 per annum, religious and other agencies £55,696 per annum, and the public treasury £17,357 per annum.

CONVERSION.—A very remarkable conversion has just taken place in Germany in the person of Professor H. Lammner, one of the theology professors of the Protestant University of Berlin. He had distinguished himself by many works of deep research of learning, and was, under the auspices and by the aid of the government, occupied in finishing an historic treatise of the state of Catholic doctrine before the Council of Trent, as intended to prove the necessity of the reformation and its advantages to gospel truth. It was in that pursuit that he has found the way that leads to the true Church, and, resigning at once all his university honors and emoluments, he has presented himself to the Bishop of Emsland, and entered his seminary, to devote his life to the Church of his free choice and adoption, on the 18th of October last past.—E. G. Uebers.

SPAIN.

The Queen, in her speech at the opening of the Cortes, said that everything compatible with national dignity was being done to secure a pacific solution of the Mexican difficulty, and that, if an immediate result was not obtained, resolutions, already prepared, would be energetically resorted to.

The address, in response to the speech, was adopted unanimously.

BELGIUM.

VISIT OF THE CARDINAL ARCHBISHOP OF WESTMINSTER.—TRIUMPHAL RECEPTION OF HIS Eminence.—The Patrie of Bruges gives the following particulars of the visit of his Eminence Cardinal Wiseman, Archbishop of Westminster, accompanied by Mgr. the Bishop of Bruges, to the seminary of Roulers:—"Yesterday (17th November), our little town enjoyed a gala day, most pleasing to a Catholic population. So soon as it was known to our good Catholic people that they were to receive within their walls so illustrious a guest as his Eminence Cardinal Wiseman, there arose one unanimous cry that the honor should not be exclusively enjoyed by the seminary. A committee was hastily formed; the streets through which his Eminence would have to pass were decorated with young firs, garlands, and drapery; work-shops were silent, and the whole town, headed by the communal authorities, went out to greet a prince of the Church, whose name is pronounced with respect throughout the whole Catholic universe. The four hundred scholars of the seminary, preceded by their band, received his Eminence with the most enthusiastic cheers the band playing the English national air. The cortege went straight to the church of the seminary, where, after the appropriate service, the people and attendants piously received benediction by his Eminence. After a few minutes' rest, the young students got up a very pretty little college festival, consisting of musical performances, declamations, &c.; alternated by discourses spoken in French, Latin, German, Italian, and in English. After these exercises, in which his Eminence appeared to take much interest, he was pleased to address the students in an eloquent speech in the French language, which was rapturously applauded. His lordship the Bishop of Bruges returned thanks to his Eminence for his kind expressions at the banquet which was offered by the seminary to their illustrious visitor. Mgr. Maion (Bishop of Bruges) proposed the health of the pious and learned Cardinal, wishing him a long life for the prosperity of the Church in England, and for the greater glory of the entire Catholic Church. His Eminence, in reply, reciprocated the kind sentiments expressed by the Bishop of Bruges. Before leaving Roulers his Eminence went to the parish church, and there rendered his thanks to the people who had received him in so Christian a manner. His Eminence then proceeded to the Hotel de Ville to express his acknowledgments to the magistrates and other authorities for their presence during the proceedings of the day, thereby contributing much to the act of the fete. During the day his Lordship the Bishop of Bruges introduced to his Eminence a number of the ability and eminent persons (clerical and lay), who had hastened to pay their respects to the Cardinal."

ITALY.

The Paris correspondent of the Herald writes as follows:—"Letters have just reached here from Milan of a most important character—so important, in fact, that the intelligence they contain now divides interest with the trial of Comte de Montalembert. At the outset I may as well state that a revolution has commenced in Italy, and although the particulars that have reached us up to this evening are not in themselves of a very alarming nature, they are indirectly portentous of a struggle similar to that of 1848."

It appears that for more than a week past a spirit of dissatisfaction among the people has been apparent at Milan, and on the 23rd instant, notwithstanding rigorous measures of suppression on the part of the government, political disturbances of a threatening character broke out. On the following day bellicose demonstrations took place in all quarters of the city. The people met, and loud cries of 'Viva l'Italia,' passed resolutions of a most decided and democratic character. During the night the cries of 'Viva l'Italia' were raised in every direction, and on the following day patrols were distributed through the streets.

The affair, especially happening at this particular moment, assumes an ominous aspect; but it is difficult to gather fuller reliable particulars.

Mazzini.—A letter from Genoa in the Courrier de Paris says:—"Mazzinianism seems bent on making a last effort. Since the death of the Italia del Popolo, the organ of the party, it was believed that Mazzini, who was also capitally condemned here, would limit his organs to one in England, and in fact he had brought out the Pensiero e Azione. Now, another organ, the San Giorgio, is about to come out in full armor at Genoa. The first journal which bears the name of a saint will be a democratic one! We must remember, though, that St. George was the patron of the republic of Genoa, and Mazzini wishes to recall the history of the past to assist the propagation of his cause. This will produce little effect, as the people of Genoa, who are acquainted with the history of their city, know that the republic in their case was no more than a name. It was obliged to give itself up to this or that power for protection; one day to Austria, another to France, and then again Spain garrisoned its forts at the request of the republic."

THE JEWS AND THE POPE.—In these days, when the Jew mania is the favorite of the hour, and when all kinds of sects and tribes, religious and irreligious (there is not so very good difference between them, after all they are very good friends in the main, both spring from the same stock, only vary a little in profession of doctrine as it suits their character, convenience, pleasure or profit), join in the outcry against that Rock which stands eternally to discomfit them, and now would fain make common cause with the sons of Jacob, and enlist their wealth, influence, and acumen against Catholicity, let us see what the real feelings of the people of Israel are towards this tyrant Church. No one will say that Catholicity is more intolerant now than fifty years ago, yet thus speaks the Signor Avigdor in the assembly of the Jews, convened by Napoleon in 1806. Signor Avigdor was a deputy, a learned and respected member of the Synagogue. We quote the following passages:—"It is in consequence of these principles of sacred morality that the Roman Pontiffs receive and protect in their dominions those members of the Hebrew faith who are persecuted, or driven out by various governments and people of other European nations, and that the clergy of those nations have in most instances defended and protected them. In the seventh century St. Gregory ordered peace and good will to the Jewish people in every Christian country. In the tenth century the Spanish Bishops opposed with inflexible determination the fury of the populace bent on their extermination. Pope Alexander II. wrote a congratulatory epistle to these same Bishops, commending the wisdom and energy of their proceedings in this matter. In the eleventh century the Hebrews were powerfully protected by the Bishops. In the ensuing one St. Bernard defended them successfully against the rage of the Crusaders. Julius II. and Alexander III. aided them in like emergency. In the thirteenth century Gregory IX. preserved them from terrible disasters in England, Spain, and France, and prohibited, under pain of excommunication, that they should have violence done to their consciences, or be molested or interrupted in their festivals. Clement V. not only protected them but facilitated measures for their instruction. Clement VI. secured them a shelter in Avignon when they were hunted and persecuted all over Europe. And towards the middle of the same century the Bishop of Spire refused the indemnity demanded by debtors of the Jews on plea of usury. In the following century Nicholas II. wrote forbidding the inquisition constraining the Jewish people to embrace Christianity. Clement XIII. pacified the fears of fathers in terror for their children.—It would be easy to accumulate instances of the benevolent charity exercised towards the people of Israel by a priesthood instructed in its duties to its religion and mankind. A deep feeling of humanity was, indeed, necessary to induce sufficient courage to shelter and defend these unhappy creatures during centuries of ignorance and barbarism from the horrors to which they were doomed by ferocity and superstition; but it was done by these virtuous men who had no other hope of reward than the blessed satisfaction with which fraternal charity fills the heart."

"The people of Israel ever unhappy, always oppressed, have never had the means or opportunity of expressing their thanks and gratitude for so many benefits—gratitude, the more holy, as it is awarded by men disinterested in their motives and of highest worth in their actions."

"Let us hasten then, gentlemen, to take advantage of this memorable opportunity to pay this tribute of gratitude so long due. Let these walls resound with our expressions of thanks—let us solemnly attest our sincere and grateful acknowledgments of the numberless benefits which have been accumulated on us through successive generations to the present hour."

The process verbal thus concludes:—"The Assembly concurs in the sentiments of the Signor Avigdor. It also decided that his discourse be inserted in full in the process verbal, and resolves that the following resolutions be adopted and printed:—"The deputies of the French empire and of the kingdom of Italy, convened in the parish square, decreed on the 30th of May, penetrated with gratitude for the benefits accorded by the Christian clergy during past centuries to the people of Israel, and acknowledging gratefully the reception and shelter afforded by several of the Supreme Pontiffs and pious ecclesiastics in various ages and countries to the Jews when ignorance, cruelty, and prejudices hunted them from the bosom of society."

"We resolve that the manifestation of our sentiments be entered in the process verbal of this day, so that it may remain forever an authentic testimony of the sincere gratitude of the people of Israel for the benefits received during preceding ages, from the clergy of the several nations of Europe."

"We resolve also that a copy of this decree be sent to his Excellency the Minister of Public Worship."

The foregoing speaks for itself, and refutes many a dictate. It is brought forward at the present day by Signor Drati, a learned rabbi converted to Christianity, as a refutation of the charge of ingratitude alleged against the Jews by the Abbe Gregoire. This exposition of Jewish feeling towards the Hierarchy of the Catholic Church must indeed, as the Signor says, be free and sincere. No one can be accused of being induced by influence at such a time and under such a government.

INDIA. The Bombay mail brings the Queen's Proclamation, which was read throughout India on the 1st of November. Its terms are liberal. It guarantees to protect religious freedom; confirms all existing treat-

ties and rights; and offers a general amnesty to all, save murderers of British subjects, provided a submission is made by rebels before the 1st of January. CHRISTIANITY IN INDIA.—A correspondent of the Times, who signs himself a "Bombay Lawyer," speaking of the amount of aid afforded by the British Government to heathen institutions in India, instances that support which the state of the law requires to be given by the courts of justice to such institutions "in the establishment of bequests and administration of property given for what would in England be deemed superstitious purposes." "The supreme courts," he says, "have, by their charters, to pay regard to the customs of Hindoos and Mahomedans, and it is not an unusual thing to find the Queen's judges in India, men taken from Westminster Hall, solemnly decreeing the establishment of temples for idol worship." His then instances a suit in the Bombay Supreme Court, in which he was engaged, and in which English counsel had to discuss and English judges to adjudicate upon the provisions of a Hindoo will, leaving large sums "for the erecting a temple, and purchasing and maintaining gods for it;" one point for decision being the "amount" to be expended for the support and maintenance of these idols, in the weekly purchase for them of rice and ghee (batter) &c.

ORANGEISM IN THE UNITED STATES.

This foul pest to society is making progress in the States; and has elicited a lengthy notice, addressed to, but refused publication by the editor of the New York Daily Times. The Irish Vindicator, however, publishes it, and we make therefrom the following extracts:—

And now, as I am upon the subject, I may as well inquire do you know who those Orange worthies are? Inasmuch as they emanate from Ireland, it is most likely that you and your so-called "Anglo-Saxon" confederates know very little about them, or have an imperfect or one-sided knowledge of them—for though you read European history, you never, never read Irish history right. Well, they call themselves after the Anglo-Dutch King, William of Orange, because he defeated James Stuart, who certainly had a lawful and better claim than him to the English throne, whose only fault was his Catholic predilections, and whose defeat cost the Irish Catholics (of all Ireland, and for all time following) the natural and common rights of men, the privileges of other subjects—spiritual, temporal, civil, military, ecclesiastical, judicial, legislative, governmental, &c. &c. In fine, they were studiously rendered strangers in their own country—serfs, outcasts, wretches, ignoramuses, beggars, and the whole country was made subservient and debased in everything that related to England; and no willing tools were so ready to second their own country's enthrallment as the said Orangemen, particularly from the year 1796 to the present day. They have ever been on the side of oppression, wrong, bigotry and high Toryism!—And this too when Dissenters were struggling hard to throw off certain political disabilities, and when the Irish Catholics, to a man, were on the side of liberty, right, equality, and reform! And though I do not go the same length for the Catholics of other countries, I do demand for the Irish Catholic the credit of being the advocate and well-wisher of all that is liberal and independent on earth. And, on the other hand, I condemn the Irish Orangemen as being, without a single exception, the worst specimen of humanity—like an evil bird that first fouls his own nest, and then flies to others to deflower them—a monster snuk to the neck in his own self-satisfied debasement, who thinks himself triumphant in his country's ruin! Such is an Irish Orangeman! It will occupy too much space were I to detail the full extent of the Orange atrocities towards their fellow-countrymen in Ireland. Suffice it to say, their chiefs having been quartered on the country, are the cruel and unrelenting persecutors of the people, and their paltry underlings are often the sycophantic medium to effect their master's will; but they themselves are the voluntary force of mud, in addition to injury, to those Catholic people. Did I address any journalist in Ireland in the same strain, I might be told to relate something that was not already known; but as you may not be quite so conversant with the grievous case, it may be necessary to remind you of the sort of folk you are giving so much encouragement to. Oh, yes, the majestic law laid down that no Catholic should hold an estate in Ireland, nor ride a thorough-bred horse—that he might be dispossessed by his youngest son in case he apostatised against the faith of his fathers—that his priest should not officiate at the altar—that his schoolmaster should not teach school (mark enlightening England)—that he should not be a merchant nor sell merchandise, nor have his name over his own door, &c. &c. &c. And the low Orangemen comes forward on the 12th of July—not to celebrate a Declaration of Independence, but to commemorate his native country's steady provincialism, and the bondage of his countrymen. Oh, it must be galling to the patriotic heart to be reminded of one's own and their kindred's degradation, and reminded, too, after the manner of the Orange ruffians of Ireland. With life and drum (the only civilians to the country allowed to march in martial order) with Orange flags, lilies and ribbons, having devices and mottoes insulting to Catholic eyes, and playing music insulting to their ears. Sometimes for a slight affront, and most certainly without the smallest provocation being offered by Catholics, have they, on those "glorious pious and immortal" occasions, wrecked and demolished dwellings, maimed their persons, and, in too many instances, killed men, women and children! At length after years of such doings, this pastime seemed even on the increase, when a certain Catholic gentleman named Finn, having got into Parliament in 1833 or 1834, brought in a bill to put a stop for a term of years, to the Orange processions, and to expel Orangemen out of the army and police; and the government, partly through very shame (the ministry being liberal), and partly through fear of Orangemen endangering the succession of Princess Victoria to the throne (her eldest uncle being the Orange Grand-master), took up the bill and had it passed into law. The low Orangemen, maddened like brutes intercepted it from their prey, many of them emigrated. Was it to the United States? No, Sir; not Tory enough at the time, but to Canada, sooner than remain in their native country, where now their proscription rights are interfered with."

You have, no doubt, read of repeated Orange riots in Canada since that period. But not being exactly in a position to demolish quite as many Catholic houses or wreck churches there as in Ireland—"Penal Code" made in their favor, could be of no use to them there, where the laws gave privileges to more enlightened people. That being the case, can you now trace them across the border in ones and twos, all they arrived in this city, and even in O'Connell Square, and subsequently retired with all their serpent-like insidiousness, to Philadelphia. In spite of their anticipations, they found this land of liberty!"

Mr. Editor, there is the largest amount of liberty to do what is right. Pity 'tis there is a vast liberty here to do wrong—crying grievous wrong. I am sure the latter has not your approval—at least, if you could, you would prevent wrong being done. Well, all that now lies in your power is to publish what you write. Pity 'tis to see a man who means so well, act so wrong. Are the above-described worthies those whose views and prejudices you would second, and whose crimes you would screen with your pen? Mark! certain excitements may die out, as they have died out; and this may be your hope and your palliation; but Orange bigotry, never! That which has acted with such demoralizing inexorability since 1797, is not likely to die soft. No, sir, they will become unmanageable with your "liberty" extended to them, if you do not in time open your eyes to the real state of the case. Why, sir, I could point you

out many Irish liberal Protestants in this city who would, if they could, exterminate those Orange miscreants; and who would endorse every sentiment I have written to you of them; eye, who would return more thrilling tales of their horrors, and who designs. Are those the people, under the new guise of "American Protestant Association," who are to lead you and other enlightened men by the ears? Have I not seen them, no later than the last 4th of July, with the above-named banner (A.P.A.) in procession, with music playing. What?—was it "Hail Columbia," the "Star Spangled Banner," or even "Yankee Doodle?" No, sir; but the "Protestant Boys," "Boys of Water," "Croppies lie Down," &c., that so often produced pain and disturbance in unhappy Ireland. Those fellows are in upon you already, although, thanks to the discrimination of the "O.U.A.," they were last July obliged to parade by themselves. Do you not see them in all mischievous societies, and creeping into the "Know-Nothings"? Do you not hear their strong north of Ireland brogue? But you cannot see or hear as long as you feel excited at the idea of a few hot-headed, harmless (at heart) Irish Catholics being angry at insulting epithets being uttered against what they hold sacred by hired emissaries of Orangeism or Englandism. I asked what are we coming to? Are you not philosophic enough to make allowances for the harmless, well-meaning prejudices of a neglected and an injured people? Are you not able, as a statesman, to see into the consequences of giving encouragement to such unscrupulous rubbish as Irish Orangemen—consequences that will lead not to democracy, not to liberty, not to religion, but simply to anarchy. That is what we are coming to.

GREAT BRITAIN.

THE BAILIFF'S CROSS, GURKNEY.—About half a mile from this spot, on the road towards St. Peter's Park, is the Villa au Roi estate, the principal building upon which, now rapidly going to decay, is yet distinguished by a sculptured granite doorway and granite spiral staircase, and other marks that denote its having, at some remote period, been the property of an individual of note; whilst the out-houses, mantled with ivy and already partly in ruins, attest its antiquity. About the thirteenth century this estate belonged to the Bailiff, or chief magistrate, of the island, whose name was Gaultier De La Salle. The Bailiff had for neighbor a poor man named Massey, who mainly depended for his support on the produce of a small piece of ground attached to his dwelling, and adjoining the estate of his more powerful neighbor over part of which he was entitled to a right of passage to a well belonging to De La Salle. The exercise of this right by Massey the latter regarded as an intolerable annoyance, and he resorted to legal measures with a view to deprive him of it. Being, however, unsuccessful in his appeals to justice, he had recourse to the following most diabolical plot to take away the poor man's life. He took two of his own silver cups, selected them in a wheat rick, and then spread a report of his having been robbed, accompanied by very strong expressions of suspicion against Massey. In days when larceny was invariably punished with death, and when to be accused by so high a functionary as a Bailiff was almost tantamount to a conviction, Massey, we may suppose, was not long before he found himself in a dungeon, awaiting the day of trial. That day soon came, and the court was crowded to excess, much as would be the case at present, by persons moved by different feelings. Some were doubtless drawn there to witness the vindication of the outraged laws of their country, by the conviction of one whom they supposed guilty of robbing their chief magistrates; whilst others, from the excellent character so far sustained by Massey, indulged a hope that his innocence would be made manifest in the clearest light of day, to the discomfiture and confusion of his accuser, whom they suspected to be actuated by vindictive and revengeful feelings. Several witnesses, however, who had been subpoenaed by the Bailiff to give their evidence, and the guilt of Massey, who in vain protested his innocence, appeared so evident, that his judges with one unanimous voice sentenced him to die. A breathless silence reigned throughout the hall, and the awful sentence of death was about to be pronounced, when suddenly a noise was heard among the crowd, and one of the Bailiff's servants rushed in breathless, and presented himself to the bar, exclaiming with all his might, "It is found,—it is found!"—and at once informed the court that having been that morning employed in taking down some wheat ricks, for the purpose of removing the sheaves to the barn, he and his fellow laborers had found the silver cups. The words had no sooner passed his lips, than he was interrupted by De La Salle, whose rage and vexation had so far got the better of his reason that he unwittingly exclaimed, "Thou wretch, I knew thee were there, and had given thee positive orders not to touch that rick." This exclamation instantly opened the eyes of every one, and the court resolved that the base accuser should submit to the *lex talionis*, or punishment which he had contrived for his intended victim, and, like Haman of old, they instantly sentenced him, as taken on flagrant delict, to be executed on the very gallows on which he had intended that Massey should suffer. On his way to the place of execution, he stopped at this spot, and here partook of the sacrament, in commemoration of which event a cross was afterwards erected here, and hence the name of "Bailiff's Cross," which is attached to the locality. The precise spot is still indicated by a cross cut out in one of the stones of the footpath.—De La Salle's estate was forfeited to the crown, and the designation of Petite Ville, which it had hitherto borne, was changed into that of Villa au Roi, which it still bears. A field, forming part of the estate, is to this day called "Le Courtil Massey," or The Field Massey, and there are persons still living who can point out the spot where the ruins of his habitation could still be seen about forty years since.

CARMARTHENSHIRE.—To the particulars we gave respecting a murder committed 33 years ago, the perpetrator of which, had, during all that time, lived undiscovered at Bedwas, we have now to add the circumstances which led to the discovery, promising that the man's real name is David Thomas, the 'Price' having been assumed after the deed was committed. He was employed as a collier at Bedwas, near Fleur-de-lis, in Monmouthshire. A shopkeeper with whom he dealt frequently asked him to go to chapel, but he always replied, "I cannot, I've got such a load on my mind." The tradesman pressed him to relieve himself by imparting the secret, and after exacting promises of secrecy, Thomas did so. Soon after this his employers failed in business, the accused became involved, and got in debt with the shopkeeper referred to. This man continually demanded his money and threatened, if it were not paid him, to disclose the story which Thomas had told. The accused could not settle the claim, and his creditor then gave such information to the Carmarthenshire police as led to his apprehension. He has been married 27 years, and has two sons grown up to manhood. His wife knew nothing of the circumstances above described until the police came to the house. At the time of the murder, it was conjectured that the prisoner had committed suicide, as a body was found in a river close to the spot, which could not be recognized. This may account for the long period which elapsed between the crime and the discovery, or supposed discovery, of the murderer. All the parties are now living who were acquainted with Williams, Thomas, and the girl who was the cause of the quarrel, so that the guilt or innocence of the prisoner cannot remain long in doubt. He was removed to Carmarthenshire by the police on Monday week.

CHARITATIVE.—These judicial proceedings are of France, and Ireland, Westminster Hall has witnessed a scene quite as characteristic of England. Mr. Poole, of St. Barnabas, suspended by the Bishop of London, has appealed to the Archbishop of Canterbury, by whom the sentence has been confirmed, and now comes

to Lord Campbell and his brother judges to set aside the Archbishop's sentence, and command him to hear the case over again. The Court does not profess to judge the merits of the case, but to decide whether the Archbishop has duly heard it. Mr. Poole, therefore, does not strictly appeal to the Court, because he does not seek from it a judgment on the merits, but a new trial, which must be before the Archbishop. Still, the inconsistency, even of this with Mr. Poole's principles is glaring. Of those principles the first and simplest is that the Church is an empire, and that the voice of the ecclesiastical authorities is, in all religious matters, the voice of God. Make every allowance, and, after all, Mr. Poole is asking a secular power to overrule the decision of the highest ecclesiastical authority admitted by him, in a case purely religious. He is, perhaps, not responsible for the language of his counsel, but both the Bar and the Bench seemed bent upon violating, on behalf of Tractarianism, were all along striving to bring in the merits of the case, and urging that his brethren departed at least as far from their ordinary custom to check the counsel whenever they approached that delicate ground. One might have expected that Mr. Poole represented the party which is for making "the Church" a mere State organ, and the judges that which holds that State authorities should never interfere with religion. After all, who can blame Mr. Poole? He is inconsistent, but inconsistency in his position, is a matter of necessity. He magnifies the ecclesiastical power and urges the fallibility of the Church, but he never professes anything so absurd as the belief that Dr. Tait or Dr. Sumner, or the two together, are infallible. His real inconsistency, then, is in professing to admit authority; when, if pressed, he must always have admitted that at last private judgment was his only rule. It is by emergencies like these that truth renews itself upon untruth. When things become serious the strongest Tractarian either acts as a simple Protestant or submits to the Church. The real trial of life demand something more real than phrases and ingenious distinctions. At present Mr. Poole has obtained a rule nisi, that is the Archbishop is required to appear by counsel in the Court of Queen's Bench, and satisfy his ecclesiastical superiors there that he has given Mr. Poole all the hearing which the Act of Parliament allows him. Should he fail to do this he will be required to hear and decide the case over again. His Grace is to be represented by Sir Fitzroy Kelly, but the case will not be argued just yet. The writ is not returnable until Jan. 11, and the lawyers will arrange amongst themselves when the argument is to come on.—Weekly Register.

UNITED STATES.

A certain Dr. E. Vander Roeck, a German physician settled in St. Louis a few weeks since, and shortly after married Miss Mary Anne Linhoff. The new wife soon discovered by letters sent to her husband that he had another wife in Germany, and that he was passing under an assumed name—his real name being Leonhard Edward Roedel. Henry Linhoff, the brother of the lady, called on Roedel, and on learning from him the confirmation of the story, drew a pistol and shot the bigamist through the heart. Linhoff gave himself up, and was committed to jail to await an examination.

THE SUNDAY LAW IN CINCINNATI.—A few weeks ago some of the citizens of Cincinnati made a movement to stop the omnibuses from running on a Sunday, and the Mayor complied with their wishes by fining the proprietors of the coaches for a violation of the Sunday law. The proprietors appealed to the Courts in vindication of their rights, and the Court has decided against the Mayor. The Court rested its decision upon the ground that the omnibus was a public conveyance, and its work a public necessity. The statute prohibiting common labour on the Sabbath the Court said could not stand for a moment as the law of the State if its sole foundation was the Christian duty of keeping that day holy, and its sole motive to enforce the observance of that duty. It is to be regarded as a mere municipal or police regulation, whose validity is neither strengthened or weakened by the fact that the duty of rest enjoins the Sabbath day. The Court in its argument said:—"What difference is there, morally between the rich man who owns his private conveyance and employs a man to drive him to church and the poor man who cannot afford the luxury, but is able to pay five cents for the privilege of riding to church in an omnibus? Or what difference is there between the five cents paid to the omnibus driver for carrying him to church, and the five cents he puts into the black bag to pay the expenses of the church? If there is any, we have not been able to perceive it. If we were to hold to any other doctrine we would be saying that the Legislature intended that the man who was able to go in his own conveyance could go where he pleased on the Sabbath day, but the poor man must stay at home. Will any one say that the pure and enlightened teaching of our Saviour gave countenance to the favouring of the rich and oppressing of the poor in that way?"

"What difference is there in the noise made in the Street, in front of a church, between the rebels with the minister in it, going to a church or to unite a couple in the holy bands of matrimony, and the quiet industrious operative, with his family, taking a cheap ride to church, or into the country for innocent recreation and health?"

"The authorities of the State or of the city have no right to obstruct the streets or public highways on Sunday, so as to prevent the free locomotion of her citizens; nor have they the right to arrest and institute an enquiry into the motives and purposes of the traveller in the omnibus or in any other vehicle. Such a proceeding would be odious and unlawful in the extreme."

"Let it not be said that in Ohio, where our Constitution provides that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience, and that no person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship against his consent, and that no preference shall be given by law to any religious society, (that our seal in the cause of religion and morals has obtained our knowledge and understanding,) nor that by judicial legislation we have erected new laws, which never had an existence in the statutes of the State nor in the habits and customs of our people. Let us not give countenance to a principle of consecration which tends to favour the rich and oppress the poor man."

"Believing, as we do, that the work at which the defendant was engaged on the 14th instant, was a work of necessity, which has grown out of the particular calling of the defendant, he will therefore be discharged."

BRAIN WORK.—Over-work of the brain, against which we hear so many people cry, and which we hear so many cooing men deplore very complacently in their own persons, is not by a good deal so dangerous an under-work of the brain, that rare and obscure calamity from which nobody is supposed ever to suffer. The Rev. Onosimus Howl drops his chin and elevates his eyes, upsets his digestion with excess of tea and muffin, and supports, upon the doughy face he thus acquires, a reputation for the great strain on his brain caused by the outpouring of a weekly puddle of words. His friends labour to prop up his brain with added piles of muffin. Pale becomes his face, and more idiotic his expression, as he lives from New Year's-day to New Year's-day rattling about in his empty head the few ideas of other men he has contrived to borrow, and tranquilly claims all the sweets of indulgence on account of the strain put upon his wits. Doctor Parpie is wheeled about from house to house in his brougham, prescribes his cordials and his mild aperients; treats

by help of "what" knowledge, gathered from a past generation...

THE VALUE OF FEMALE BEAUTY.—Who dares set our children copies saying that "Beauty is of small account compared with goodness?"

WISTAR'S BALSAM OF WILD CHERRY. The editor of the Boston Post says:—"We have not, until recently, been acquainted experimentally with the true value of Wistar's Balsam."

CONVENT OF ST. MARGARET, (Under the Direction of the Sisters of the Holy Cross,) AT ALEXANDRIA, GLENGARRY, C.W.

CARD. THE Undersigned has this day commenced Business as COMMISSION MERCHANT and INSURANCE AGENT...

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HAVING BEEN APPOINTED GENERAL AGENT for the above old established and favorably known Company, I am prepared to effect INSURANCES against FIRE on all descriptions of Property...

INFORMATION WANTED, OF GEORGE, JAMES, and PETER MAGUIRE, (brothers) by their Sister SARAH, who arrived in Montreal, in 1852.

OF JOHN and FRANCIS WATERS, (brothers of MURTAGH WATERS), natives of Castlebar, County Mayo, Ireland, who are supposed to be in Montreal.

WANTED, A FIRST-CLASS TEACHER, for the PRESCOTT ROMAN CATHOLIC SEPARATE SCHOOL, to whom a liberal salary will be given...

REMOVAL. JOHN PHELAN, GROCER, HAS REMOVED to 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot...

WARDENOR, Vt., May 12, 1857. Mr. BURNETT—I take great pleasure in briefly stating the wonderful effects of "WITCOMB'S REMEDY FOR THE ASTHMA" on my wife.

COUGHS, BRONCHITIS, HOARSENESS, COLDS, INFLUENZA, ASTHMA, CATARRH, any irritation or Soreness of the Throat, instantly relieved by Brown's Bronchial Troches, or Cough Lozenges.

CONVENT OF ST. MARGARET, (Under the Direction of the Sisters of the Holy Cross,) AT ALEXANDRIA, GLENGARRY, C.W.

271 NOTRE DAME STREET. 271 A GRAND DISPLAY! THE COLD, COLD WINTER, IS COMING. PREPARE TO MEET IT! MONEY SAVED! GOLD MINES ECLIPSED! CITIZENS AND STRANGERS

SHOULD bear in mind that GAREAU'S Wholesale and Retail CLOTHING, of every size, is now generally acknowledged the CHEAPEST and MOST COMFORTABLE offered for Sale in Montreal.

THIRTY THOUSAND DOLLARS. Parties have the privilege of returning articles within twelve hours after Sale, if not suitable, at the PROVINCIAL CLOTHING HOUSE.

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

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JONAS WHITCOMB'S REMEDY FOR ASTHMA, CATARRH, ROSE COLD, HAY FEVER, &c.

PREPARED from a German recipe, obtained by the late Jonas Whitcomb, in Europe. It is well known to have alleviated this disorder in his case, when all other appliances of medical skill had been abandoned by him in despair.

WARDENOR, Vt., May 12, 1857. Mr. BURNETT—I take great pleasure in briefly stating the wonderful effects of "WITCOMB'S REMEDY FOR THE ASTHMA" on my wife.

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AN ACADEMY FOR YOUNG LADIES, WILL BE OPENED on the FIRST of DECEMBER, at No. 16, CRAIG STREET, Montreal; in which a Complete Course of Education in the ENGLISH and FRENCH Languages will be given by Mr. and Mrs. H. CLARKE, and Mlle. LACOMBE, from London and Paris.

THE PROFESSORS of the MONTREAL ACADEMY have OPENED their EVENING CLASSES in their Rooms, BONAVENTURE HALL. Those desirous of availing themselves of their Course of Instruction, can enter on moderate Terms.

JUST RECEIVED FROM PARIS By the Subscribers, SEVERAL CASES, containing a large assortment of PRAYER BEADS, SILVER and BRASS MEDALS, HOLY WATER FONTS, CATHOLIC PICTURES, &c., &c.

CATHOLIC MUSIC. The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong 4to., 300 pages, \$2 00

D. & J. SADLER & Co., Cc. Notre Dame & St. Francis Xavier Sts., Montreal.

PATRICK DOYLE, AGENT BROWNSON'S REVIEW AND "THE METROPOLITAN," TORONTO.

D. O'GORMON, BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, C. W. Skills made to Order Several Skills always on hand for Sale.

WEST TROY BELL FOUNDRY. (Established in 1826.) The Subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School-House and other Bells, mounted in the most approved and durable manner.

UPWARDS of TWO THOUSAND VOLUMES on Religion, History, Biography, Voyages, Travels, Tales, and Novels, by Standard Authors, to which Constant Additions are making at J. FLYNN'S CIRCULATING LIBRARY, NEWSPAPER and REGISTRY OFFICE, No. 105 M'GILL STREET.

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

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

KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY. For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.

For Scabs: these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in.

For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.

ST. ANN ALEXIS SHORE, Superior of St. Vincent's Asylum, Boston, May 26, 1856. Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine.

TESTIMONY OF A PRIEST. Rev. T. ORAGON, Assistant Vicar of the Parish of St. Cyprien, Naperville, C. E., states as follows:—"He had for many years been the victim of that most distressing of maladies, DYSPESPY.

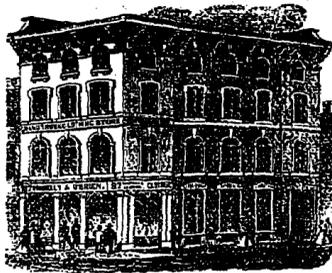
After each meal a distressed turn was sure to follow; the food seemed to be impeded in its progress and a sensation was felt as of a heavy weight resting upon the breast. His nights were passed in agony, oftentimes not being able to lie upon his bed, but having to be bolstered up so that he might breathe more easily; and at times having to get up and walk his room for hours before he could find rest.

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