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CATHOLIC CHRONICLE.

VOL. XIX.

MONTREAL, FRIDAY, OCTOBER 2, 1868.

No. 8.

FATHER CLEVELAND;

OR,
THE JESUIT.

By the Authoress of "Life in the Cloister," "Grace O'Halloran," "The Two Marys," etc., etc.

From the Boston Pilot.

"Maids, matrons, nay, the secrets of the grave
This viperous slander enters."—Cymbeline.

CHAPTER XVI.—AT REST.

Early the following morning the priest visited Aileen, anxious to see her before the arrival of the false but repentant Augusta.

As he ascended the stairs leading to her room he was surprised to hear the sound of a guitar, and the voice of Aileen warbling in low and ineffective tones a plaintive air ending in a melancholy cadence. He listened and distinctly heard the following words:—

"Bright visions of a home, in regions blest,
Entrance my weaned senses quite;
And shall I then so quickly be at rest,
In yon fair realms of light and life?
At rest! ah, what sweet thoughts these words contain.

They tell this strife will soon be o'er.
At rest! no more shall throbb the weary brain;
At rest! for aye, for ever more.
Vain world, farewell; I would not with thee stay,
One day, for all that thou couldst give;
In rest! sweet rest, in Heaven's eternal day,
Freed from earth's coil I still shall live;
Vain fear and anxious hope shall be no more;
The happy goal is reached at last;
But love remains, and on its wings I'll soar—
Earth's cares and sorrows, all are past;
Time and its warfare o'er; amidst the blest,
I shall rejoice in an eternal rest!"

When Father Cleveland entered the room she laid the guitar aside, saying, with a faint attempt at a smile, "I feel much better to-day, and have been trying to sing—a vain attempt, my voice plays me false now. I have no strength left—those simple words I have myself composed. Will you, my dear Father, convey them to my parents, when I shall have been laid in my Canadian grave?"

Father Cleveland did not peruse the lines, merely telling her that she should avoid all fatigue, and folding them and placing them in his pocket, he said, "You will have a visitor shortly, my child. The lady who was here yesterday called on me in the evening. Do you remember she expressed a wish to remain with you?"

As Father Cleveland spoke, he fixed his eyes on the countenance of Aileen, determining, should he witness any agitation, even to retract his promise to Miss Seton, rather than expose her to undue excitement.

He was not disappointed, however, in the character of her whom he was training for eternity; her cheek blanched not, her voice did not falter, nay, a smile was on her lips as she replied:—

"As you will, Father; you know and will do what is for the best; the past can never be recalled; but Bertha," she added, "you will see me sometimes, will you not, and let me make you a bridal wreath of white roses and orange blossoms, for now, you know, you are free."

With some reluctance on the part of Bertha Ainslie, it was finally settled that she should at once return home, and leave her post for the future to the unhappy Miss Seton, and thus she would, at least, be enabled to complete arrangements for her long deferred wedding-day. She did not leave, however, without complying with Aileen's request to bring her the flowers she had named, for the wreath she was to wear on the day of her bridal.

Not very long after the departure of Bertha, Augusta Seton made her appearance, simply attired as became the office she was about to assume.

Father Cleveland observed that a look of pleasure passed over her pale face on noticing the absence of Bertha; she bowed as she passed him, and advancing to the couch, threw herself on her knees, and begged the forgiveness of Aileen. The suppliant posture, the humble avowal of her guilt, the tears which fell on the emaciated hand which passed her own so warmly the sob she uttered, proclaimed her entire penitence, her profound sorrow; so profound because the past could never be recalled. What joy, unutterable would it not have been, if she could have given back health and strength to the wasted being who lay gasping before her; but it might never, never be, and one glance at the countenance of the priest recalled her to herself; she remembered that he had bid her ask forgiveness, but commanded her not to recur to the past; so, rising from her knees, the once proud and stately lady, now so humbled, and in her own esteem, so lowly, threw aside her costly furs and in a simple dress of plain tserino, prepared

herself for the performance of her self imposed duties.

Quickly, but with perfect silence, she moved about the room, disposed the pillows more carefully beneath the head of the feverish invalid, administered a cooling draught to the parched lips, and then taking up some fine work, on which Bertha had been engaged for Aileen's use, she withdrew a little aside, and appeared to be intently engrossed in her occupation.

Father Cleveland was by no means unobservant, even when he appeared to be engaged in conversation with Aileen—not a movement escaped his notice; he saw the tears occasionally drop over the muslin she held in her hand, and heard the sighs which ever and again broke from her lips.

"I hope I may trust her, but there is no help now," he thought, for he observed that these evidences of emotion were involuntary; and telling Aileen that he should see her without fail on the morrow, he prepared to leave.

He was quitting the room with a simple 'Good morning' to the unhappy Augusta, when she rose from her seat, and, with an expression of gratitude upon her haggard countenance, she said:—

"I shall see you later, Father Cleveland; I thank you for the permission you have given me to remain here. I shall not abuse it."

"For one moment he paused.
'You are an inhabitant of Toronto, Madam?' he said inquiringly.

"My father is one of its most influential citizens," she replied; and then added, "I am his only child. My mother died when I was but fourteen years old. I have been out of the pale of the Church for several years; left to myself—to do my own will in every circumstance of life. I have become a haughty, dissipated, fashionable woman; yielding to my evil inclinations; rarely performing a good or generous action; however, no more of this," she continued, dashing impatiently aside the tears which again welled up to her eyes, "some time hence—later—" and her voice sank almost into a whisper, and she glanced significantly at Aileen, "later I will tell you in what manner I will strive to make atonement for the past."

"May God confirm and strengthen you in your good resolutions, Miss Seton," said Father Cleveland, as he left the room.

Before he returned to the Presbytery, he called at the home of Bertha Ainslie. Here he met, as he expected, with Guy Vernon, the person whom he most wished to see; for, known as he was to most of the influential persons in and near Toronto, it was he alone who could efficiently help him in the attempt he was already meditating, of raising a subscription for the parents of the unhappy Aileen.

Guy Vernon's services were then immediately put into requisition, and amongst the first to be called upon he intended to visit Mr. Burnett, the gentleman who had rendered himself so conspicuous by being the first to discontinue receiving the services of Aileen.

"They were standing in the recess of a window speaking of the unfortunate young girl and the circumstances attendant on her untimely end; Vernon, loud in his denunciations against Augusta, whose name was on every one's lips, when Bertha, her light step unheard by either of them, entered the room.

"Every word you say, my good friend, is but too true," replied the Priest; "but still you must own with me, that an immense amount of guilt remains on the head of those who judged poor Aileen so remorselessly, and condemned her unheard."

"And what, then, shall be said of her whose thoughtless tongue repeated the heinous story in her ears. What do not all good and just persons think of Bertha Ainslie, even if they are too merciful to speak their thoughts?" said Bertha, now standing before them, holding in her hands a wreath of orange blossoms, which the wasted fingers of the dying Aileen had, that morning, woven for her bridal of the following day.

"They call you indiscreet, my Bertha; they know that you sinned not from deliberate ill-will," said Vernon, annoyed that she should have overheard the conversation of himself and Father Cleveland; "but now," he added, wishing to turn her thoughts into another channel, "bring me paper, pen, and ink, Bertha, and mark down for me the names and addresses of some of the wealthiest families, especially those to whom poor Miss Desmond was known, and I will hasten immediately, Father Cleveland, upon my charitable errand, and see you again later in the day; for you know our wedding will take place on Saturday, and, as I intend to leave Toronto for a few weeks, I have but little time to spare."

On charitable thoughts intent, then, Guy Vernon hastened on his way as soon as Bertha had drawn him up the required list, and walking with Father Cleveland to the door of his little Presbytery, they then parted, the former proceeding

straight to the handsome residence of Mr. Burnett.

That gentleman was not at home, but Mrs. Burnett, languid, fashionable Mrs. Burnett was; and her feminine curiosity excited to know the reason why she was favored with a call from Mr. Vernon, to whom she was but very slightly known, she made her appearance without the slightest hesitation.

"The first salutations over, Mr. Vernon explained that he was about to enlist her charity in behalf of the parents of the unfortunate Miss Desmond, whom she had been the first to dismiss, 'believing,' he added, 'a very cruel slander,—a slander which had first deprived her of her friends and patrons, consequently of the means of earning an honorable maintenance, and then thrown her into a lingering illness, a decline, it is said, but may far more properly be termed a broken heart.'

"Dear, dear, how shocking this is!" said Mrs. Burnett; "and do you really think the poor girl is dying, Mr. Vernon? I do hope you are mistaken. I am sure I did not care about Mr. Burnett being so prompt, but we had good reason to believe all that we heard. We could not doubt the veracity of a lady in Miss Seton's position. I can only say, that I am myself both grieved and shocked, and still hope that the poor young lady will recover."

"Her recovery is hopeless, Mrs. Burnett," said Vernon, smiling to himself at the strange conglomeration of ideas which had led silly Mrs. Burnett to infer that because it was a person ranking somewhat high as to social position who had uttered a slander, it was to be received less doubtfully than if spoken by one in an inferior class of life.

Mrs. Burnett then drew from her purse a handsome donation, which she gave to Mr. Vernon, assuring him that she should mention the purport of his visit directly when her husband came home, feeling certain that he would add to the sum she had herself given.

It was not long after the departure of the latter, before Mrs. Burnett had the opportunity she desired; and she acted, as she had promised she would, by endeavoring to awaken her husband's sympathy. But Mr. Burnett was unlike his wife, who was not, perhaps, the worst of her class; if he gave an alms, he did it ostentatiously; he was one of those who rather make a parade of doing a good action than otherwise, and on this occasion he met with an annoyance he little thought of.

His wife urged him to allow one of the servants to convey to Mr. Vernon the sum he intended to bestow; but, big with his own importance, instead of being shocked at the line of conduct he had been the first to pursue, by setting an ill example to others, he insisted on going to St. Croix on the following morning, and himself placing his gift in the hands of the much injured Aileen. Could the proud, self-satisfied Mr. Burnett have suspected what was in store for him on the next day he would have freely given ten times the amount rather than have endured the ordeal he had to pass through. In less than three hours Guy Vernon had gained a tolerably handsome sum; for all on whom he had called were sorry when they heard the story he had to tell, and deeply grieved, if their own consciences told them they were guilty, whilst those who were guiltless thanked Heaven aloud that neither by word nor deed they had erred.

Father Cleveland was alone when Vernon returned to the Presbytery to announce his success; and he at once placed a large sum in his hands, together with notes from several persons, promising various amounts, to be forwarded during the ensuing week.

The day was drawing on, when Vernon bade the Priest adieu, and for some little time he sat listlessly turning over the pages of a book; then he paced up and down his little parlor in that restless state of mind which makes us so abstracted that we can settle calmly to no occupation.

I wonder why he looked out so nervously on that white dreary landscape; why he felt so restless and anxious concerning Aileen. May it not have been that he was disturbed by one of those unaccountable forebodings of impending danger—one of those presentiments that occasionally distress the strongest minded amongst us. Any way, the good priest could not bear to remain quietly at home. The winter sunbeams still shed their sickly light on the white landscape, but his busy imagination conjured up to his mind's eye a face well nigh as white. He had left her better. He had not intended again to brave the inclement weather; but, perhaps, there might be a change; whether or no, he could not endure the long hours that must intervene before the following morning; so he resolved to start at once, and thus reach St. Croix before that sickly, yellow sunlight should fade away.

A little later then, and the quiet Presbytery was left far behind him; yet he looked many times at his watch, and counted, with feverish anxiety, the very minutes as they sped onwards,

til he beheld in the distance the village of St. Croix, the fading sunlight still gleaming on the white walls of the cottages around.

With nervous tremor at his heart, Father Cleveland looked anxiously at the windows of the house in which Aileen lodged. The curtains were not yet drawn. She still lived, then.—Would it be granted him to sustain her spirit in its upward flight?

He was not expected by either of the occupants in the chamber above; but the well-known knock sent a bright flush to the cheek of the dying Aileen, as she reclined on a couch beside the window, watching the setting sun and the dreary landscape, shrouded beneath its white pall.

She evinced no surprise at his unexpected coming, but exclaimed:—

"I am so glad you have come again to-night; I have much to say to you."

"Well, would not to-morrow do as well, Aileen?" said the kind-hearted old friend. "A sudden idea alone prompted me to return. I did not intend to visit you again till the morning."

"The morning would have been too late, Father," she said, as with a visible shudder she turned from the contemplation of the scene without; "the morning would have been too late," she repeated, folding her hands across her breast. "God has been so good in sending you to me—but I shall never see again the rising of the sun whose last beams are now fading away, and I have a little still to say to you, my best of friends."

Father Cleveland started as he looked on the wan but still lovely features; yes, there was a change, there rested over them a grey shadow which he had not seen before, and he whose sacred calling had taken him to many death-beds knew that that shadow was the shadow of death. Reader, you have witnessed this change when you have watched some dear one pass away—the wasting, lingering illness may distort the features, but this change only occurs when death is near at hand.

The Priest sank into the seat Augusta placed beside the couch, and then said, "Mr. Vernon has been busily employed this morning, my dear child—a handsome subscription is being raised for the benefit of those you love; I shall myself solicit aid to return to Europe; there will be no difficulty in doing so, as I am only appointed to the Fernside mission during the temporary absence of his Pastor."

"The thought that you will yourself see my dear, dear parents makes me very happy," was the reply. "Will you tell them from me, that my last prayer was for them; that I judged it best to maintain silence as to my illness, knowing well that it would only serve to increase their suspense; tell them, too, that I died resigned and happy, with no earthly wish ungratified, now that I know their future will be cared for—thankful, most thankful, Father, that God in his tender providence, has sent you to my side."

There was a pause for a few moments; Aileen was the first to break the silence; her voice was low and indistinct; Father Cleveland bent his head down to catch the words.

"Rest, sweet rest, forevermore," and then, after a pause, she murmured the words "In Thee have I hoped, let me not be confounded," and the breath came with more difficulty still, and the heavy dew on the white face told that dissolution was at hand.

And the sonorous voice of the good Priest, as he recited the prayer—for the dying—and that gasping breath of her who was in her agony—alone broke broke the stillness of the night. Augusta was perfectly silent; by a powerful mastery over her feelings she drove back the tears which welled into her eyes, and restrained the sob of anguish, almost too great to be borne; her mental agony in that terrible moment was supreme, as she, like some fell murderess, stood looking on, with that pallid victim of her sin dying before her eyes—with the friend of that victim by her side. Dread penance, methinks, must be done by that naughty woman to wash away her sin; yet surely none in all her life—for she meditates leading one of great austerity—can equal, much less exceed this, in its severity.

The agony was a long one, too; but consciousness remained to the last, and at length the struggle was over, and a sweet smile, like that which had often played on the innocent features in times long past—in old days at Alverley—again lighted up the countenance—the outstretched hand grasped that of her earthly friend, whilst the other strove to trace the sign of redemption, with the ruby cross still firmly held, but the effort was made in vain, one gentle sigh, soft as the zephyr of a summer day, and the spirit of the heroic and devoted Aileen Desmond had passed to the better world.

We have said that virtue such as hers—and be mindful, reader, that we place before you a heroine of real life—was sure to meet its reward; we have spoken, perhaps, unadvisedly, in saying

that even here such would always be, for in other cases, as in this heroic, self-devoted daughter whose story we have told you, it may not be in this world that the reward will come, beyond such as we may ourselves experience when conscience, with its small unerring voice, tells us we are doing well.

No, not here, not here, struggling sons and daughters of genius, or misfortune, must you look for a reward—not here, heroes and heroines, of whom the world in its guilty indulgence, knows nothing, and if it knew would not heed—but is not eternity ample compensation for the sorrows and trials of time, of that time which will appear as a sneek when the veil shall be withdrawn and they shall look back on this sad mortal life.—True, they may ever and again yield under the pressure of their cross, deem it heavy, and be tempted to wish that it were given them to cast it aside but a little while; yet if such as these be in truth in earnest, they will still fight bravely on, conscious that a rich reward awaits them; that the poverty and obscurity and hardship of their lot, so painful—if they cast their eyes around and see how delicately it fares with others, who live for themselves and for the world alone—shall be rewarded by a never-ending happiness in the world to come; that world in which every tear shall be dried; where virtue, oppressed and despised, shall be exalted, and its enemies put to shame; and in which every action done for God, every act of heroic virtue performed in time, shall meet with a reward exceeding great in a happy eternity.

Such thoughts as these might surely have passed through the mind of the good Priest, as he stood beside the death bed of his young friend, who to one less experienced might still have been supposed to live, so gently had been the transit to eternity after the sharp agony which had preceded it. So, indeed, thought Augusta, as she bent down her head in hopes once again to catch that faint gasping breath, but in vain: no need to keep her sorrow pent up any longer, and, throwing herself upon her knees beside the bed, she gave vent to a passionate burst of tears, heeding not the presence of the Priest, who still prayed beside the bed of death.

Then, when after a few moments' pause, he moved aside, she arose, and with streaming eyes stood, with a countenance well nigh as pale, and features as rigid as those of the inanimate form before her,—well might the miserable Augusta have exclaimed in the language of the Psalmist: "Because I know my iniquity, and my sin is always before me."

It was before her in the solemn presence of the dead; for it, as it always does, it strikes us with awe when we stand near that thing of clay, that perishable casket from which the soul that animated it has forever fled, it was, as far as she was concerned, invested with a twofold solemnity.

It was before her, whilst he was there; he who knew so well what she was, her guilt, her sin, its fatal consequences; and well he knew why the pallid cheek grew flushed as crimson when her eyes met his, as they stood on either side the bed of death. It will be before her all her life; it will be before her when she shall herself stand on the threshold of eternity, and to her eternal confusion, unless her repentance be sincere.

"You had best ask the people of the house to get a person to fulfil the last duties," said the Priest when he had finished the prayers he had been offering up for the soul of the departed one.

"I will do all myself," she replied, as she forced back her tears, and then having previously closed the eyes of the corpse, she prepared for the performance of her task.

"You had best not remain here to-night, Miss Seton," said the Jesuit; "return with me, and if you prefer not to go home till the funeral has taken place, Miss Ainslie will, I am sure, be happy to receive you."

"Do not fear for me, Father Cleveland," she replied, "I will do all that is necessary and shall pass much of my time in watching and prayer; later, I can take some rest in the adjoining room; I shall be best alone."

"I do not like to leave you, Miss Seton; you will find this place very lonely," he again urged; "you had better follow my advice."

"What have I to fear," she replied, "she was so good, she is praying for me now. Pardon me for not acceding to your request, I had rather stay till all is over, and then?"—Here Augusta faltered, and throwing herself on her knees gave vent to a burst of uncontrollable anguish, the more violent because it had been so long repressed.

For a few moments Father Cleveland looked on irresolute how to act; to leave her alone under such circumstances, with a conscience tortured as he knew hers to be, was terrible; under any event, the presence of the poor pale thing before him might render solitude painful, perhaps unbearable, but in her case it was aggravated

tenfold; however, his fears were set at rest, for suddenly rang from her knees, Augusta, advanced to the table, and taking a pair of scissors, severed from the head of the corpse a long tress of hair, and then prepared mechanically, and with perfect composure, to perform the last dread duties, promising, however, to seek for the aid of one person for a few moments only.

Placing her from his very heart, the good Priest bade her adieu, and on his way home made all the necessary arrangements for the funeral.

CHAPTER XVII.—A VOICE FROM THE GRAVE.

On the following afternoon Father Cleveland returned to St. Croix; and having entered the little sitting-room belonging to the mistress of the house, was answering the questions she put to him relative to the death of Aileen, when a knock at the door was heard. She opened it, and gave admittance to Mr. Vernon: he was accompanied by a person who was a stranger to Father Cleveland, but whom the former introduced as Mr. Burnett, adding that his friend was truly anxious to see Miss Desmond herself.

Father Cleveland would have told him that she whom he desired to see was no longer of this world: but big with his own consequence, and ostentatious in his charity, as he had been prompt and credulous in receiving slander as if it had been Gospel truth, Mr. Burnett exclaimed: 'Young ladies are very foolish, Sir; do such silly things sometimes; of course we were not to blame; we were right to watch carefully over our own households; we could not be at the trouble of sifting the matter. I shall be very glad to see Miss Desmond—for I hear that is her real name—and hope to find my friend Mr. Vernon is mistaken as to his idea of the result of this foolish conversation being what he apprehends; however, if he is right, I shall be very happy to lay down a handsome sum for the object you have in view.'

'Come up stairs with me,' said the Jesuit gravely; 'you shall see the young lady at once; with your own eyes you shall witness the result of that foolish conversation, or rather that most sad and grievous slander.'

Messrs. Burnett and Vernon followed the Priest as he requested. The staircase led to a small landing with a door on either side, one of which he opened, and Mr. Burnett stood in the presence of the dead.

In the centre of the room was a bier, surmounted by a coffin, on which was placed a silver crucifix and two lighted wax candles; the feeble rays of the January sun shedding a sickly light in the chamber of death.

At the head of the coffin stood, or rather leaned—for her face was buried in her hands—the unhappy Augusta Seton, clad in robes of deepest mourning, she started when the voice of Father Cleveland fell upon her ear, and drew aside as she found herself in the presence of others.

'There is the result of foolish conversation, or rather of "slander!" behold it in the presence of the remains of the unfortunate Aileen Desmond,' exclaimed Father Cleveland.

Augusta at these words advanced, and signed to Mr. Burnett to approach, and before he was aware of her intention, drew aside the lid of the coffin, partially disclosing the still lovely face of the dead girl.

'Behold, Mr. Burnett, the result of slander,' said Father Cleveland truly, 'nay, turn not away, for you did act in a belief in my veracity; see,' she added, extending her hand, and withdrawing the folds of rich lace with which she had veiled the features of the dead, 'she sleeps quietly; now the poor wearied heart will throbb no more at man's injustice—she is at rest at last.'

Mr. Burnett stole one look at the pale wan face; he did not at all like his present position, but drawing aside, he exclaimed:

'Really, Father Cleveland, I—had rather not have come here; I am sure I am so sorry that I was at all unkind: I think I'll be more careful for the future, and not listen so readily to evil reports; I had no conception the poor young lady was dead.'

'I wished you to see the result with your own eyes, Sir,' said the Priest, 'if only one person had calmly and dispassionately investigated the case, the end would have been very different.'

Augusta's hand still rested on the lid of the coffin, and extending the other to Mr. Burnett, she exclaimed:

'My old friend, do not sorrow that you are witness of this scene. You now behold with your own eyes the hideous result of slander.—Alas! alas!' she added gazing on the rigid countenance before her, 'a slanderous tongue and credulous ears have truly crushed out a young and innocent life.' Then laying her hand on the marble brow of the corpse, she continued: 'Little recked I that the words so lightly uttered would break that gentle heart. I spoke them with somewhat of envy and thoughtlessness combined; of envy at the notice excited by her beauty and her talents, and, heedless of their fatal consequences, poured them into the ears of willing listeners. She has been hunted to death; nor will my life long remorse undo the evil.—But yet I would ask one thing of you Mr. Burnett, for, as I shall leave this place immediately after the funeral of Aileen, it is not probable we shall ever meet again. I beg you to repeat this sad story to all whom you may meet hereafter; let it be to them a warning; tell them that the haughty and fashionable Augusta Seton, whom they have courted and caressed, stung by the consciousness of her great guilt, has fled from the home of her father, in solitude, and life-long penitence and sorrow, ever to bewail her sin.'

'Do nothing hastily, pray do nothing hastily,' Miss Seton, replied Mr. Burnett. 'It is a most unfortunate affair. I grieve much that my name has been mixed up with it; but I have several daughters, Sir,' he added, addressing himself to the Priest, 'and it was my duty to guard them carefully, by being very particular as to the conduct of all who are concerned with their education.'

'Exactly so,' replied Father Cleveland; 'I believe you were one of the first to give credence to that most atrocious slander. Oh! by the

love, your dear, your children; watch not over them alone; let not charity begin only at home, lest, as in this case, it should end there also; but for the future, Mr. Burnett, I would counsel you to inquire a little into matters, ere you too readily believe them, in case, my good Sir, you should ever again commit as fatal an error as in this instance.'

'I will not be unmindful of your words, Sir,' replied Mr. Burnett. 'I wish to speak to you about the subscription, and will wait for you in the room below. But really, you must excuse me for not remaining longer here; I—I do not like the—' (the presence of death, Sir.)

'Very likely not, Sir; though whether we will or no, we shall have to endure in our own person, sooner or later,' said Father Cleveland, slightly bowing, as Mr. Burnett, with a visible shudder, vanished from the room.

For a moment the Jesuit stood at the window, apparently looking out on the dreary landscape beyond, but really buried in his own sad thoughts. Suddenly he started, aroused to recollection by the slight noise occasioned by the replacing of the coffin lid by the wretched Augusta.

He turned to leave the room, but the sound of her voice arrested his steps.

'I should like to know on what day—' here the unhappy lady paused, overcome by emotion.

'Ah! you want to know on what day the funeral will take place,' replied the Priest: 'am I correct?'

Augusta bowed assent.

'On Thursday—the day after tomorrow. I have made arrangements for the remains of my poor young friend to be interred in the adjacent cemetery of St. Croix.'

'You return shortly to Europe, I am told,' replied Augusta, her face still averted from the Priest; but the tears would not be repressed, for he heard them as they fell on the coffin against which she still leaned.

'Yes, in a fortnight from the present time at latest. After spending a few months in London, I may possibly be appointed to a mission in New York; but I am by no means certain as to my movements—they depend on others.'

'I shall see you again, Father Cleveland,' she replied, after a short pause. 'I have occupied part of my time during this sad day in packing up her papers and music; here is an album,' she added, 'its contents will interest you. Here, too, is the key of her writing desk,' and she placed it in his hand as she spoke: 'it contains a letter directed to her parents. I have not posted it to them, agreeably to your request.'

'Exactly; they had best not hear that they have lost their child till I am myself in England.'

The Priest then left the room wishful to rejoin Mr. Burnett, who, he knew, was awaiting him in the room below. During the few words that had passed Augusta had carefully kept her face averted from him.

Probably in the whole course of his prosperous and easy life, Mr. Burnett had never felt so discomfited as at the present moment. Most devoutly did he wish that he had never come to St. Croix, but had kept himself aloof from the business altogether, merely making Mr. Vernon the temporary recipient of the sum of money which was to be deposited later in the hands of Father Cleveland, for the benefit of the parents of Aileen.

'It will be a—very poor compensation now, Sir, whatever may be done for the parents of that misjudged young lady,' he said, as he placed notes for two hundred dollars in the hand of Father Cleveland. 'I wish you good morning,' he added; 'I—really feel so much depressed I shall be glad to leave the house,' and as he spoke thus he hurried from the room.

(TO BE CONTINUED.)

LAND TENURE IN IRELAND.

LECTURE BY MR. BUTT, Q. C., IN LIMERICK.

(From the Dublin Irishman.)

After alluding to the great importance of the subject as one that touched the very existence of the Irish nation. Mr. Butt briefly adverted to the circumstances which had brought him to Limerick, on the invitation of the Farmers' Club of three great agricultural counties, he proceeded to say—

I believe, I may say there is a general and universal feeling, to use the mild phrase—the words of a late Lord Lieutenant, when addressing the House of Lords, 'that the relations between landlord and tenant in Ireland are not in a satisfactory condition' (hear, hear). And I believe the conviction is growing in the minds of every one that some remedy must be devised for that state of things (hear). Let us then, calmly consider what is the evil we have to meet, and then endeavour to see what remedy should be applied. I believe there is no one who thinks calmly on the question but will admit the insecurity of tenure lies at the origin and foundation of all the evils connected with the land question in Ireland. Of course, this must be considered with reference to the circumstances of the country, its circumstances social, its circumstances political, and its circumstances economical. But these are really very much questions of fact, and, therefore, it is a great advantage to me, in the views I advocate, to have an opportunity now of being able to appeal to your testimony; addressing, as I believe I am, representatives of different localities of three great agricultural counties (cheers). First, then, I say that, as a general rule, the occupiers of land in Ireland do not hold their farms for any longer tenure than that of tenants from year to year. Lessees are the exception. Is that so? (Cheering and cries of 'it is!') I believe that fact is beginning now to be understood by the public. And now let me say this, that this is a new state of things which has grown up within the present century. Probably, in the memory of many here—I was going to say of most men—lessees were the rule in Ireland (hear, hear); and it was considered as a matter of course, that when a farm fell out of lease new lessees should be given. It would take us too long to inquire into the causes of the change. They are social, political, and economical.

No matter what has been the cause, the fact is incontrovertible that for the first time in the history of Ireland—observe this, now, for we are dealing with an entirely new state of things—lessees are the exception (hear, hear). I would almost say the landed proprietors of Ireland had entered into a combination but at all events they act in concert in compelling their tenants to hold from year to year without the security of a lease (hear, hear). What is the effect of this? I say it is to place the tenant—unless it is controlled by public opinion, and I regret to be obliged to say, controlled often by the wild justice of revenge (cheering)—it is to place the tenant in the absolute power of his landlord. It would be idle to quote authorities to prove this. The man in Ireland who is evicted from his farm has nothing

also to turn to, and therefore the power of arbitrary eviction resting on the landlord gives him absolute power over the very life and existence of his tenant (hear, hear). It is a fact, that every year most of the landlords of Ireland have the absolute power of turning their tenants homeless on the world, and it only depends upon themselves whether they will exercise that power or not: whether they will reduce men, women and children, who were one day comfortable and happy, to beggary, ruin, and exile the next (cheers). And if the landlord chooses to exercise that power, remember this, that all the powers of the State are at his command to enforce his decrees. No matter how cruel the eviction no matter by what circumstances of injustice it may be accompanied, the worst landlord can command the services of the military and of the police to enforce his command, and drive the tenants from their homes (cries of 'Scully,' followed by groans and hisses).

And more than that, it may stirle some persons to learn that by the law of the land, every one of us—except some of my friends whom I see around me here, who from their sacred profession would be exempt from such a service—would be bound to assist the sheriff if he were called upon in evicting William Scully's tenants (cries of 'oh oh,' and groaning). We must then ask who are the people that have this power and who are those that are subject to it? The owners of the soil in Ireland are generally calculated at 10,000. We know accurately that the tenant farmers are about 600,000. There are about 690,000 tenants in Ireland, and taking one-sixth of them as representing the holders of town tenements and large holdings, we have half a million representing the tillers of the soil (hear, hear). Now 10,000 is so large a calculation for the persons actually landlords; though that would give about 300 to each county. When we speak of landlords, we mean those in actual exercise of a landlord's power and rights and with some considerable estate; and making the necessary deductions from the number I have given I think I may say that the great majority of the tenant farmers of Ireland are subject to an absolute dominion, and I believe that to be a dominion more terrible than ever existed for the serf in feudal times, when the landlord chooses to exercise his worst rights—they are in a state of serfdom to about 5,000 landed proprietors (hear and cheers). And as regards these tenants if you take the families of holders and farm labourers—I am not exaggerating in putting down five to each family—you thus have two and a-half millions of the population of Ireland absolutely dependent for their existence upon the will and pleasure of very little more than 5,000 people. Believe me that constitutes the land question of Ireland (cheers); and no country in which that exists or has ever existed, has been at peace, and I will say boldly, no country in which such a state of things exists ought to be at peace (continued and tremendous cheering).

Mr. Butt then proceeded to point out the relations which exist between these 5,000 landlords and the people. He quoted a speech of Lord Clarendon, describing the feeling between the landlords and the people seventy years ago, in which Lord Clarendon said in the Irish House of Lords:—

'What then was the situation of Ireland at the revolution and what is it at this day? The whole property and power of the country have been conferred by successive monarchs of England upon an English colony, comprised of three sets of English adventurers, who poured into this country at the termination of three successive rebellions. Confeation is their common title, and from the first settlement they have been hemmed in on every side by the old inhabitants of the island, brooding over their discontents in sullen indignation.'

This state of things continued to this day. Lord Clarendon's description was applicable now. In a pamphlet, recently published, the late Lord Rosse describes the feelings of his class and openly and boldly announced why leases were not given. The landlords were determined to keep in their hands the power of driving out the people when ever they pleased. Lord Rosse said—

'There is no doubt a strong objection to make leases; every one well recollects the ruin brought upon estates by the subdivision of land, which took place under them.'

There is also another objection. In the counties there is an occupation-franchise; in many the occupiers have swapped the owners and members have been returned to Parliament unconnected by property with the county.

It cannot, however, be said that such apprehensions are unreasonable; and so long as they exist many will be reluctant to make leases. They think if they have to contend for their rights, it will be better to do so with their hands untied.

That is not my language. It is not the language of any one exciting the tenants. It is the calm and deliberate language of one of the ablest of the Irish nobility, and he tells us distinctly that the landlords refuse leases, in order that they may be the better able to do so with their hands untied (hear, hear).

There is the feeling exactly which Lord Clarendon describes, and which exists to the present day. Lord Rosse said that the landlords should keep their hands untied. For what? To strike the tenant farmers to the earth (loud cheering)—I again read 'Some people ask the question, is it not better for us to farm the land ourselves as it has been done in many instances with favourable results.' Then what is to become of the people? (hear, and cheers). I have given you the testimony of Lord Clarendon as to the land question before the Union, and I have given that, of Lord Rosse as to the present day.

Mr. Butt then referred to regulations enforced by landlords, prohibiting their tenants from giving a night's lodging to a homeless traveller, from marrying without the consent of the agent, from having their relatives as inmates of their homes. He mentioned several instances of these rules which had either become matters of public notoriety or had come within his actual knowledge in his own professional experience. He continued—These evils must follow of necessity from the tenants being kept as tenants from year to year, and I defy the ingenuity of man to prevent them as long as the tenants are dependent on the will of the landlord (hear, hear). We must take the arbitrary power out of the landlord's hands or we will have no means of preventing the recurrence of the things I mention (hear). Many landlords—and the number are on the increase too, I am sorry to say—are not content with having their tenants, tenants from year to year. Such a tenancy could be terminated by the landlord at the end of the year, but he must give six months notice to quit. There are a great number of estates in Ireland on which that rule of law is evaded by serving a notice to quit every year, so that the tenant can be evicted at any time the landlord pleases (oh, oh).

And further, there are estates in Ireland on which tenants have been forced to sign agreements—and these agreements were perfectly legal—binding them that the tenancies should terminate on 21 day's notice (oh). There was a petition presented to the House of Commons in 1866, and it stated that the tenants were threatened with eviction unless they signed an agreement which bound them to give up possession when demanded, or pay a heavy fine for every day they remained in possession afterwards.

He then referred to the case of Mr. Scully, and said, I have in my hands the identical lease presented by Scully to his tenants for their signature. The document is an acknowledgement of tenure from year to year. It is a very singular thing that this is a printed lease on a general form, with blanks for the names, and on the back of it, the statement appeared that it was sold at a law stationer's in Dawson-street, Dublin. That is a significant fact. It raised the question whether it was specially prepared for Mr. Scully, or whether there was a demand for it for other landlords (hear, hear). If prepared to have been prepared by some very wicked lawyer,

who wished to have the form ready for the malignity of any landlord that wanted it (laughter). It proved to be a lease from year to year determinable in any year, on any of the four quarterly sale days on services, of notice for that purpose twenty-one days previous—Sundays included (cries of 'oh oh'). Then it goes on, and points out to the unfortunate tenant that when he is put out, on any quarter day he cannot make any claim for any crops in the ground. It also provides that the rent is to be paid in advance. I will read the terms of the lease for all you. Having read the lease, Mr. Butt said—Now, Mr. Scully said he would evict his tenants if they did not sign that, and he had the power to do so. That was a kind of fantastic freak of tyranny, and nothing else; it is the only difference between that and a number of other cases, for there are agreements tendered by landlords to their tenants not very far removed from that in its terrible oppressive character. And I will say myself—I will make myself unpopular by defending Mr. Scully so far—that I believe that in what he did, he was only carrying out the principle of the advocates of the extreme right of landed proprietors (groaning). They tell us that the landlords hands must be untied—well Mr. Scully went a little further, for he tried to tie the tenants' hands also (laughter and cheer). It is often held up to us that it is a beautiful thing to trust to the honour of landlords, and that the tenant farmers should confide implicitly in their landlords—but if that be the principle, that the tenant must be in the power of the landlord, then that is a right document for the tenant to sign (hear and cheers). If it is an advantage to place the tenant thus in the landlord's power, then there is an unjust outcry against Mr. Scully because the same principle which recognised a tenancy from year to year, applies as well to a three months' tenancy (hear, hear).

This is the land question of Ireland. The tenants are at the mercy of the landlords, and, except so far as public opinion and other circumstances control them, more than two millions of people are in a state of slavery to 5,000. Is not that the question of Ireland? (cries of 'Yes,' and cheers). What is the effect of all this? It is fatal to the peace of the country. It ought to be so (cheers). It should not be, and the people who would submit to it would be slaves (tremendous cheering). I will not refer to the state of feeling in the country; the discontent and insurrectionary spirit which have come down from generation to generation—

'Freedom's battle once begun
Bequeathed from bleeding sire to son.'

(Prolonged cheering.) It will last as long as you have two and a-half millions in a state of slavery to 5,000 (hear, hear). Mr. Butt quoted several extracts from the evidence given by Bishop Keane before a Parliamentary Committee, first to prove how insecurity of tenure crushed and destroyed the industry of the people, next to prove that it was this which was driving them from their native land.

Mr. Butt then referred to the speech of the Duke of Abercorn in which he had referred to a slight diminution in the number of emigrants as a hopeful sign for the country. Mr. Butt said—I believe there is a check to the emigration, caused this year by a reviving hope that Parliament may do something to secure the tenant; and I may mention that this was just one of the reasons why I felt hesitation in coming here this evening, and I felt hesitation in taking part in any political action in Ireland, because I was afraid of being a party to exciting hopes in the people which may be doomed to disappointment (hear, hear). A Voice—As they will—cheers! Well I hope not. I say nothing, however, on that point. If the wrongs of Ireland are not to be redressed, the responsibility and evil consequences will not fall upon me (hear). I would not be telling the whole truth if I did not say that I believe that the emigration has been stayed by a more dangerous reliance on the part of the people, upon a hope of some coming deliverance—not by constitutional means (great cheering)—and very many are only waiting to see whether it will come or not (prolonged cheering). If these hopes are disappointed—if the legislature put no check on the arbitrary power of the landlord, and another attempted insurrection has to be crushed and if it is crushed—it will be crushed in blood (tremendous cheering)—a few years more will see an exodus of the Irish race, compared with which, all we have witnessed is but trifling. With one consent, a Colikie people will say to each other, 'Let us arise and go hence, and Europe will be startled by the mighty wail of the Irish nation—as they go out from the homes of their fathers, and leave their country and their curse to their oppressors' (great reiteration). I know there are people who will say—Let them go, and let Englishmen take their place. Do they think the Irish people would submit to that? No; no; or that when they went they would not carry with them the deepest feelings of vengeance? (A Voice—They will come back with a vengeance). They will come back (great cheering). Mr. Butt then explained the provisions of the measure he had himself proposed which consisted in giving every occupier of the soil a lease of sixty-three years. He contended that this was only an enforcement of the conditions upon which every Irish proprietor held his estates. He read the conditions of the grants of King James in Ulster and of Queen Elizabeth in Munster, which bound the grantees not to let the lands to tenants at will, or even on short leases. He adverted to the historical accounts of the efforts made by the Ulster landlords to evade their conditions and to the visitations of commissioners sent by King James to enforce them. It was to these conditions that the existence of Ulster tenant-right was to be traced. The attempt to violate the tenant-right of Ulster had led, 100 years ago, to a great rebellion; and at this day, Mr. Hancock, an extensive agent, gave evidence how, at this day, it was maintained—

'The landlords are compelled to recognise tenant right; as, in several instances in this neighbourhood, where they have refused to allow tenant-right, the incoming tenant's house has been burned, his cattle hounded, or his crops trodden down by night. The disallowance of tenant-right, as far as I know, is attended always with outrage. A landlord cannot even resume possession to himself without paying for it. In fact, tenant right is one of the sacred rights of the country, which cannot be touched with impunity, and if systematic attempts were made amongst the proprietors of Ulster to invade tenant-right, I do not believe there is force at the disposal of the Horse Guards sufficient to keep the peace of the province.'

Now Gentlemen, I wish to speak out my whole mind on the matter. I will tell you why this was and why there was a contrast between the North of Ireland and the South of Ireland. The Ulster tenants were no protestants—the law protected them—there was no penal law to crush them down. But the Roman Catholics were the tenants for the most part of the other provinces—they were oppressed by unjust laws, and they would not be allowed tenant-right. I would keep you here until midnight if I were to give you all the instances and illustrations which I know to prove this. There has been Ulster Fenianism before you must remember that in 1770 Lord Donegal attempted to interfere with tenant right, and 300,000 men rose, they broke out into open warfare, they broke into gaols, and assailed other places, they assailed the military; Special Commissioners were sent down, the insurgents were put on their trial, but the juries to whom they were given in charge were Northern men like themselves, of the same creed and class, and they refused to convict them. The venue was changed by a special statute to Dublin—there the Government got convictions—some of the rebels were hanged—a large number were driven out of the country; but the result was, that it was compromised, by giving tenant right. That was the end of Ulster Fenianism at that day. The Protestant rebels driven out of his country then went to America, and Washington said that it was by the Protestant rebels from Ulster that the sepa-

When the Protestant North enjoy the boon of tenant right, and the Catholic South be refused it. It has come to this—can it be that 5,000 persons are to hold the entire population of the tenant farmers of Ireland in serfdom? The Irish people are lodged in their native land. The live in it by the permission of the few landed proprietors (hear, hear). That is a state of things in which no nation can prosper, and no nation can be at peace. I have shown a way, a mild, temperate way, in which this can be remedied, but it is not for me, to point out how it can be enforced. But at all events a remedy ought to be devised at once—whether it will be provided or not it is not for me to state. Of this, however, I am sure that one day or other, by some means, the serfdom of the Irish nation will come to an end. The voice of mankind proclaims it. All over Europe slavery is passing away; it is broken down in America; even in the wild steppes of Russia serfdom had been abolished by the decree of the despot, and the course of events will sooner or later come—it might not come in their lives—but sooner or later, by peaceful means or by violence, freedom will come to the serf of Ireland. I hope it will come peacefully; and if anything I have said to night, or any labour I have taken on myself in trying to point public attention to this great question, contributes to remove the evil, I will feel that I have not laboured in vain. (Tremendous cheering during which Mr. Butt returned to his seat.)

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IRISH INTELLIGENCE.

DUBLIN, Sept. 5.—The Catholic clergy of the diocese of Meath have put forward a declaration on the subject of disestablishing and disendowing the Irish Church. This declaration has been made as a reply to the oft-repeated statement that the Catholic clergy of Ireland generally, and of Meath in particular, are apathetic on the subject of disestablishment. The declaration, indeed, states that they have been represented as opposed to disestablishment and disendowment, but this is an exaggeration. The defenders of the Irish Church Establishment have rarely, if ever, represented any portion of the Irish Catholic clergy as opposed to disestablishment or disendowment, but they have described them as apathetic, and the charge has been specially directed against the clergy of the diocese of Meath. The reason of this was that a few years ago an address issued from a portion of the Catholic clergy of that diocese in which the following passage occurred:—

'Other agitators—such as that against the Established Church—are got up for party purposes, would infuse an element of bigotry into the already sufficiently disturbed relations between landlord and tenant, would effect the ruin of thousands of tenants, and precipitate that social catastrophe which we are anxious to avert! The declaration now published is accompanied by a letter from the Right Rev. Dr. Nulty, Catholic Bishop of Meath, to Sir John Gray, M.P. in which the writer says:—'The reason why the clergy of this diocese should put forward just now the following resolutions seems scarcely to require a word of explanation. For some years past they have been represented to the public as supporting Conservative principles, even to the extent of rejecting the policy of the disestablishment and disendowment of the State Church in Ireland. In the last great debate on the Established Church their opinions on that most important question were misrepresented in both Houses of the Legislature. The misrepresentation was frequently repeated and confidently persisted in during the debate, and some members who enjoy the confidence of the Government seem to attach the greatest importance to the support accorded by them to the falling fortunes of the Establishment. The Bishop of Shrewsbury's letter, &c., and the printed address which enclose for your perusal, prove that they continue to be misrepresented still. The calumny which was allowed to circulate unquestioned and uncontradicted during the debate is now extensively reproduced in the addresses of English Conservative candidates; and constituencies like those of the borough of Cardiff, &c., are assured that the Irish people regard the Establishment not as a grievance but as a blessing, and the paragraph quoted in the following resolutions is triumphantly applied to as unanswerable evidence of the truth of this mis-statement. The clergy, therefore, of this diocese, seeing that the scandal had become as mischievous as it had been disparaging, felt themselves bound to grapple with it at once, and they hope they have extinguished it for ever by publishing the following resolutions which were unanimously adopted on Saturday last at a Conference at Navan, at which no less than 115 clergymen of the diocese were present, including the two Vicars General. Indeed, every clergyman in the diocese was present except those who were absent from old age or sickness, and those who were specially directed by the vicars to discharge the necessary duties of the different parishes. I feel confident that all those absent clergyman fully agree in the resolutions adopted by their brethren at this meeting.'

The requisition of the members of the Dublin Corporation soliciting the Lord Mayor to convene a meeting of that body for the purpose of pronouncing on the question of the Irish Church has been signed by thirty members of the Council. The meeting is to be held on Monday, the 7th inst., and its object as stated in the requisition is:—'To adopt an address to be presented to the Queen, praying Her Majesty to take such measures as may be requisite to hasten the advent of peace, universal loyalty, unity, and prosperity in this kingdom, by facilitating the disendowment and disestablishment of the Church of the minority, so correctly described by her present Prime Minister as the alien Church planted in this country, and to take such other measures as may seem conducive to the advancement by the Municipal Council of the sacred cause of religious equality involved in the adoption of the principles so repeatedly enunciated by large majorities in the House of Commons during the Session of 1868.' The 'Freeman's Journal' proposes the requisition to be 'one of the most remarkable documents issued in Dublin since the memorable manifesto of the Lord Mayor and Corporation of Dublin against emancipating the Irish Catholics,' and facetiously suggests that 'if the gentlemen who asks to have their favorite placed at the head of the city be really desirous to fuse the whole corporate body to arrange that Mr. Mackey shall second the resolution to address the Queen in favor of religious equality.' It also expresses a hope—'That the Conservative party will on this occasion not skulk away from the test of opinion which this meeting will present, as they did before, and that they will show that they have at least as much manliness left as will enable them to say 'yes' or 'no' to the question when put for an address to the Queen to facilitate the cause of justice.'

The Dean of Cork has addressed the following letter to the Archbishop of Cork, in reply to the circular recently issued on the subject of Convocation:—

Dessany, Cork, Sept. 3.
My dear Mr. Archbishop, I have received your circular requesting my signature to an address from the clergy of this diocese in favor of the revival of Convocation.

Believing, as I do that Convocation should never have been suppressed, and should long since have been restored, I cannot refuse my signature to an address which prays for its revival. I wish, however, to guard myself in so doing against being supposed to admit the validity of the recent opinion of the law officers of the Crown, that the clergy cannot assemble.

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ble provincial synod without the Royal licence. Their right to do so, hitherto unquestioned, is regarded as a most important one at all times, and especially at present; and certainly one not to be at once surrendered by them in deference to any opinion, however eminent.

I grieve to think that legal difficulties should have prevented all conference of the Irish bishops and clergy for that mutual counsel and deliberation which is at once their right and their duty, until the time for deliberation should have all but passed away.

Convocation, even if allowed to assemble, and allowed free discussion when assembled, cannot meet before the opening of Parliament—that is to say, until some ten months after the resolutions for our disestablishment have been passed in the late House of Commons, and probably as many hours before the introduction of a Bill for our disestablishment in the new Parliament. Meanwhile, every religious body in Great Britain has met and deliberated upon the affairs of the Irish Church, with the single exception of the Irish Church itself!

Whether the time for our Conference, when it comes—if it ever does come—will be that best suited for calm and deliberate counsel and preparation for the future is a matter of opinion. Certainly, as yet we have not erred upon the side of too great haste either in counsel or in action.

I am, faithfully yours,
W. O. Mass, Dean of Cork.
The Ven. the Archbishop of Cork.
The Archbishop of Dublin presented to the Archbishop of Dublin, on Friday, the memorial of the clergy of the arch-diocese. Of these 118 had signed their names. His Grace when receiving the memorial stated that the bishops are about to make application for the requisite permission.

DUBLIN, Sept. 27.—At a meeting of Catholic clergymen in Galway resolutions were adopted pledging those present to oppose candidates for parliament who do not support Mr. Gladstone's resolves for the disestablishment of the Irish Church.

ARLINGTON, Sept. 22.—A party of about 60 persons, all armed, and many of them mounted, made an attack on the house of a Justice near Cork, last night, and stripped it of arms which they carried off. The movement was directed by an American. There was no opposition offered. No arrests were made.

Patrick Doran and Daniel Moriarty, who were convicted of complicity in Fenian outrages in Australia some time ago have been pardoned, on condition that they do not go to Ireland.

Michael Hanley, of Dublin, a convicted Fenian has been pardoned.

THE BALLYCOHEY TRAGEDY.—Mr. Laffan, solicitor, appeared to the magistrates at Tipperary to have Philip Dwyer admitted to bail on the same terms in which all the other prisoners in the case were let out. The magistrates refused the application.—Prisoner remanded. The prisoner did not disappear from his father's house after the unhappy affair, as stated in some of the Dublin papers.

The Ballycohey tragedy is still the topic of much newspaper writing. A correspondent of the *Cork Examiner*, writing from Tipperary, denies that Philip Dwyer, who was arrested on Monday last, had disappeared after the occurrence and had remained in concealment until just before his arrest. On the contrary, he was to be found at his home for days before his arrest. On Monday morning, when Constable Hughes, of Monard, accompanied by two others, went to Ballycohey for the purpose of arresting him, they met him on the road, coming into Tipperary. He was accompanied by another man, who upon seeing the police, remarked to Dwyer that they seemed to be coming for him. Dwyer replied that he had nothing to fear, and walked to meet the police, to whom he calmly surrendered himself. The same correspondent says that a medical examination of the wound on Dwyer's forehead has proved that it could not have been caused by a gunshot, and that a joint certificate to that effect has been signed by Dr. Dowling and Dr. Ryan. It is added that Mr. Scully's progress towards recovery is not so favorable as has been expressed of. All his injuries are healed except one, which was caused by a slug. The bullet evaded every device of the surgeons, and sinking beyond the possibility of extraction, has, it is feared, taken the direction of the lungs, thus rendering the condition of the patient extremely critical, as inflammation may result.

Well knowing that our general readers, tenant-farmers, and honest men of all parties, will feel deeply interested in Mr. William Scully's state of health, we publish in our present number the latest authentic accounts from our special correspondent, viz.—Mr. Scully is able to walk with the aid of a crutch, which he carries under the left arm, the right being occupied with a breach-loading rifle. On Friday last some workmen, to whom wages were due, were paid by Mr. Scully, but became so terrified at his execrations and incoherent blasphemy that it is said they dropped the money on the flags and fled rapidly away. He appeared under the delusion that poor Constable Morrow was by his side, and ever and anon shouted out, 'D—n them all—now for the junction!' It is stated by our correspondent that the bullet, not yet extracted, may have the effect of curing the fearful impediment in his speech, if it does not terminate his life. The several wounds on the other part of his face are healing, and, with the exception of leaving him slightly pickmarked, will not avail.

It is hoped that Mr. De Jernon, the magistrate, or whoever gave orders to the policemen to accompany this maniac—not to discharge a legal, but an illegal duty—will be held responsible for the blood of Constable Morrow. For, bad as the law code is at present, it requires that the unfortunate tenant will get, at least, six months notice of his ruin and future misfortune, while this modern Nero, in order to let the world know the helpless condition of the helpless tenantry of Ireland, and the unbridled liberty permitted to the unscrupulous land holder, resolved to give but twenty-one days notice!—*Tipperary Advocate*.

Mr. Scully is far from being considered out of danger, as one of the slugs still remains unextracted. Philip Dwyer, son of Patrick Dwyer, was arrested and Mr. Scully has identified him as one of the persons in the yard at Ballycohey, and said he fired at him (Dwyer). The man has a wound on the head, but doctors say it could not have been caused by a gun shot. Dwyer says it was inflicted by a stone. The prisoner was remanded.

THE O'DONOGHUE, M.P.—The O'Donoghue, M.P., for the first time since Parliament was prorogued, visited his constituents at Tralee. He was received with great coolness, and passed through the town without the least notice being taken of him. There was a time when it would not have been so. He was then respected for his independence, but now he has fallen in the estimation of all classes. It is supposed that the O'Donoghue's visit was in consequence of the publication of a document copies of which were extensively posted and circulated about this town last evening, denouncing him for his support of Charles Barry, M.P., for Dungarvan.

The Cork Corporation have adopted an address praying for the immediate and unconditional release of all the State prisoners. They have, we believe, invited all the Irish municipalities to join in the request.

It is stated that the Honorable David Plunkett intends to contest the representation of the City of Dublin in the Conservative interests in conjunction with Sir Arthur Guinness. It is also announced that Mr. Richard Martin will come forward in the Liberal interest with Mr. Pim.—[Irish Times.]

AN investigation has been held at Longford of charges preferred against Mr. J. S. Hume, sub-inspector of constabulary, at present stationed at Ballymahon. The charges have been made by the Hon. L. E. H. Har-

man and other justices of the peace residing in the county of Longford, and consist of gross neglect of duty on the part of Mr. Hume in not searching the house of Patrick Quinn on the 22d of November last, on suspicion of Quinn being the person who murdered Andrew Waters at Ballymahon, Mr. Hume having been ordered to search it by the Hon. King Harman, by which neglect, it is alleged, justice has been frustrated in the case of Mr. Waters' assassination. Mr. Hume is also charged with 'prevarication,' and with acting in a 'disrespectful and defiant manner' while before the grand jury at the last spring assizes of Longford. The investigation lasted three days, on the third of which evidence was given in reply to the charges. The report will be forwarded to the Inspectors General of Constabulary for their decision.

Mr. Luke Joseph Shea has issued his address to the electors of Kinsale, stating that he is thoroughly national and Irish; that he has faith in neither Whigs nor Tories but will be ever ready to aid that party who bids the highest for Irish favor by conferring the best measures for the redress of Irish wrongs.

Reports from southern and western Irish counties say that the present weather has put it beyond doubt that the 'poor man's harvest,' in the poorer districts will be as favorable as the harvest is in Ireland generally.

Just to keep up the credit of Irish elections we have now and then a bit of fun, although it must be confessed that humor is rather dying out. Mr. Sullivan, Solicitor General under the late Government has been addressing his constituents at Mallow, and his style seems to be eminently adapted to the tastes and feelings of a small Irish borough. 'What,' he exclaims, 'was my boast in the House of Commons? My boast was that I was a Malloy man.' We do not remember his meaning this circumstance to the house, but the Malloy men received the remark with tremendous cheers. Mr. Sullivan, however, regards the women with even more admiration than the men. He says:—'If the women and girls of Mallow had votes he would be returned more than unanimously.'

A letter has been received by a relative from John O'Leary, in which it is stated that both himself and Thomas Clarke Luby are in good health, although their treatment remains unchanged.

THE RELATIONS OF LANDLORDS AND TENANTS IN IRELAND.—The *Liverpool Albion* publishes a correspondence between the Duke of Manchester and a gentleman who wrote to his Grace on the subject of the relation of landlords and tenants in Ireland. The correspondence appears to have had special reference to the question of leases and the recent quarrel between Mr. W. Scully and his tenants. In one letter the Duke says all good landlords universally condemn the conduct of Mr. W. Scully. In another his Grace remarks:—'I do not advocate the extension of the Ulster tenant right, for it is very disadvantageous to the tenant. It necessitates his sinking a large portion of his capital (never less than 25 per acre, and generally more) in the farm, in a way that can never bring any profit. The only person who can benefit is the landlord, for it secures him from any danger of loss in arrears of rent. It often prevents a tenant from increasing the extent of his holding, which a landlord is always anxious to enable a good tenant to do, and makes it impossible in most cases for farmers to stock their farms sufficiently with cattle and horses, in consequence of which the land is likely not to be sufficiently manured, and the crops cannot be carried at the most favorable opportunity.'

THE IRISH NATIONALISTS.—A difference of opinion exists between John Mitchell and John Martin, as to the propriety of the latter accepting a seat in Parliament, and some controversy on the subject has occurred between them. Mr. Mitchell utterly repudiates the idea that the national cause can be served by Parliamentary action, and declares the sole aim of the Irish patriot should be the separation from England by the instrumentality of the sword. The presence of an Irish patriot like John Martin in the British House of Commons could only, according to Mr. Mitchell's view, compromise the personal character and influence of the man and injure the cause he represents by its seeming acquiescence in the existing state of things. Mr. Martin takes quite a different view of the matter, and states his opinions in a letter to the *Nation*. He urges that, as a member of the House of Commons he could still speak and act as an Irishman, advocating legislative independence, and that 'appearing in the London Parliament purely as a representative of his country's desire and determination' to get rid of that Parliament's usurped authority, he could make his position, with the additional influence it gave him, subservient to the attainment of the national will. Remarking that a fundamental difference of opinion exists between himself and Mr. Mitchell as to the means by which the independence of Ireland is to be achieved, Mr. Martin observes:—'It is my opinion that the Irish at home and abroad, if they will consent to co-operate for such an object, have means within their reach for coercing England into a peaceful restitution of our national rights. And it is also my opinion that, to some extent, I could aid my countrymen in labouring for that great end, if an Irish constituency were to give me the position of its parliamentary representative.'

—*Cork Examiner*.

THE IRISH CONVOCATION.—A letter, addressed by the Archdeacons of Armagh and Dublin to the Archdeacon of the other dioceses in Ireland, raises again the question of the propriety of summoning a Convocation of the Irish Church. The public are aware that, some short time since, the announcement was made that the Archbishop of Dublin intended convoking the Provincial Synod of Dublin, in September. Suddenly, however, a legal opinion was published disputing the legality of the convocation, except under the Queen's writ, and the purpose was, consequently, abandoned. Now, Archdeacon Stokes and Leo propose that an address be presented to the Primas, and the Archbishop of Dublin, requesting them, in conjunction with the other Irish Bishops, to apply for the Royal permission that the customary writs issue for convening the Convocation of the Church of Ireland, at the same time that writs shall issue for the provinces of Canterbury and York. The clergy of the diocese of Dublin not having yet declared their opinion upon the matter, in answer to the request of the Archdeacon, we cannot say whether they will regard the assembling of Convocation as necessary, or calculated to serve the Church at the present juncture.—[Dublin Evening Mail.]

IRISH STATISTICS.—We learn from a volume of 'Statistics of Great Britain and Ireland,' just published in Dublin, that the total emigration from the United Kingdom from the year 1815 to 1867 was 6,305,345; of whom 3,918,064 have come to the United States. It would not be an overstatement to state that three-fourths of the emigrants were from Ireland, and this thinning of the population has been accompanied by a corresponding reduction of the extent of land under cereal crops in this country. The first returns of agricultural produce were obtained in 1847, through the constabulary, and if we contrast the corn crops under cultivation in that year, with 1867, we find a decrease of 1,107,879 acres.

CONVOCATION AND DISESTABLISHMENT.—Letters appear in the *Dublin Mail* from Archdeacon Martin (Allimore), in reply to a circular asking the co-operation of the Irish archdeacons in another effort to revive the independent action of Convocation in Ireland. Both dissent from the proposition. Dr. Martin thinks the safety of the Irish Church Establishment would in no way be guaranteed by the meeting of the clergy in Convocation. It evidently depends on the results of the English elections, or on the conviction of the great body of English Unchurchmen that the two branches form but one Protestant Episcopal Church. It would tend, he believes, rather to shake than to strengthen this conviction, were Englishmen generally to hear, for the first time, of the decrees

and debates of Irish Convocation. The idea would be produced that the Churches are distinct from each other and having opposing interests. Dr. Martin considers that the Church Congress, about to meet in Dublin ought to have afforded a proper opportunity for discussion by clergy and laity upon the interests of the Irish Church; but the managers of the Congress have excluded the subject, which Dr. Martin is not surprised at, as he finds the name of Mr. Gladstone among their vice-presidents. Archdeacon Stopford refuses to admit, by implication, the validity of the opinion by the law officers of the Crown in Ireland, that Convocation cannot be summoned by the metropolitans, and adds that 'even if a writ were obtained, Convocation could not meet until Parliament met. In the event of a disestablishing bill being introduced early next session, there would be no time to organize representative action of the laity or to form our own judgment how such bill should be dealt with, if it cannot be defeated.' He wishes to wait until the highest legal opinions in England are taken as to the validity of the opinions of the Irish officers, and on the whole question of Church representation in Ireland.

GREAT BRITAIN.

THE MURPHY RIOTS.—The *Daily News* thinks the Manchester magistrates have been well advised in dealing leniently with the Murphy rioters. Rioting, of course, be punished whenever it happens, and whoever is concerned in it, but some considerations may at least be shown to men whose passions have been subjected to the most violent provocation. Murphy's attacks on the Irish people and their religion are not discussion they are direct incitements to violence. When a mob is told that to employ Irishmen is 'to fatten tigers'; that the 'Polish lambs must be driven back to Faddy's land'; that Irishmen would bid Englishmen in wages because their creed lets them rob their masters; it is only natural that the hot Irish blood should boil with indignation. This sowing discord between the two peoples is simply the climax of Murphy's policy. The Manchester magistrates, considering the provocation the rioters endured, have shown that they believe the responsibility to lie with Murphy himself. Is there no way of bringing that responsibility home to him?

THE TIMES ON THE MURPHY RIOTS.—Police men's staves and a relegation to the most emphatically named of goals are in fact the only arguments of any force with the actors in the disgraceful scenes of Saturday and Sunday. But there are persons, whose subordinate Mr. Murphy himself is, who ought to be not altogether beyond the reach of persuasion. Can these persons seriously believe that good is done to Protestantism or harm to Romanism by displays of this description? It is bad to suppose that any one can in the wildest flight of imagination persuade himself that the Roman Catholics among the lecturer's hearers will be turned from the errors of their ways by coarse insults levelled at their common sense and their morality. But perhaps it is, after all, only the fervor of Protestants themselves which it is proposed by this eccentric machinery to cherish and animate. In such cases surely there are Protestants elsewhere, ardent or lukewarm, who might be harangued on the vices of the rival creed without putting the country to the cost of a riot for every discourse. We have suggested to Mr. Murphy's patrons the duty of weighing the responsibility he commences on them. But we dare not hope to find them either able or willing to conjure down the storm they have helped to raise. Our trust is rather in the vigor of the magistrates. A critical exigency like this might excite their energy and any occasion which has that effect will not have been without some beneficial result. The discoverers of 'good in everything' may detect in Mr. Murphy the nuisance whose final cause it is to rouse borough magistrates to a sense of their duties and powers.—These functionaries may rest satisfied that in the present case the country will be with them in any exertion they make of their very ample jurisdiction to put down this particularly obnoxious form of outrage.

The *Western Morning News* describes a very absurd scene which took place at Lote, East Cornwall. After Mr. Kendall, Conservative candidate for the constituency, had addressed the electors, a Rev. Mr. Ashworth asked Mr. Kendall if he was aware that the Prince of Wales had stated in Switzerland that he was in favour of Romanism, and had sent to the Pope a present worth £50,000. What Mr. Kendall had to do with the Prince of Wales does not appear but he seemed bound to answer his questioner, and said that he should not believe the statements. Mr. Ashworth insisted on their accuracy, and said that he had the high authority of Dr. Campbell, of Scotland for them. Mr. Kendall maintained that the Prince of Wales certainly had not £50,000 to give away, probably not 50,000 pence.

A smart saying of Mr. Spurgeon's has found its way into print. The rev. gentleman has been charged by some of his congregation with meddling too much in politics, especially in reference to the Irish Church against which he has expressed strong opinions. Several of the flock waited recently upon their pastor to urge that ministers should not interfere in politics as 'they were not of this world.' 'All that is metaphor,' was the reply. 'You might as well, being sheep of the Lord, decline a muton chop on the plea of cannibalism.'

THE IRISH CHURCH.—Mr. Gladstone has caused the following letter to be sent to a person who had asked him what he proposed to do with the revenues of the Irish Church:—'Mr. Gladstone desires to acknowledge the favour of your letter of the 22d, and in reply to the question therein contained to state that he has many times publicly stated that in his opinion the disposable property of the Irish Church should not, when it is disestablished, be employed in the endowment of any other Church. Mr. Gladstone fears that those few who are unaware of this are perhaps not very willing to be informed.'

We understand 'says the *United Service Gazette* that directions have been issued for return to England during the present year of all the muzzle-loading arms and the ammunition for the same now in use in store at all our foreign stations. The rifles will, on their arrival in this country, be converted into breech-loaders on the Snider principle; but what is to become of the tons of ammunition now stored in Canada and other places? We presume they will fall to the Volunteers, with whom there will be no lack of cartridges for years to come.'

In a few weeks the Great Eastern will leave the Massey on another cable-laying expedition, having been chartered to the new Franco-American Telegraph Company. The big ship, which is now lying in the Morsey, is undergoing a complete overhauling, and preparations are being made on board for the construction of the cable tanks.

The Rev. F. Lowe, who created some excitement in fashionable circles a few years ago by eloping with Lady Adelaide Vane-Tempest, has just been presented by Mr. Disraeli with one of the best livings in the gift of the crown. He will no doubt thoroughly realize the truth of the old saw—'It is an ill-wind that blows no man any good.' That can hardly be described as a vain tempest which blew him a good living.—*Tan*

COST OF PAUPERISM.—The return showing the expenditures for the poor rates on in-maintenance and out-door relief in England and Wales in the half year ending at Lady Day 1868 states that it amounted to £2,626,406—viz., £788,351 for in-maintenance, and £1,838,115 for out-door relief, being an increase of 6.8 per cent over the expenditure in the corresponding half of 1867. Owing to the absence of returns from some places it is probable that the real

expenditure in both periods was nearly 1 per cent greater than these figures represent. Wheat, flour, and bread were dearer in the half year ending at Lady Day 1868 than in the half year ending at Lady Day in 1867; but meat was cheaper. Comparing these two half years, the returns show that in the latter (ending at Lady Day, 1868) the increase of expenditure over the earlier was 12.3 per cent in the West Riding and in Worcestershire, 11.3 per cent in Derbyshire, 10.1 per cent in Staffordshire, 10.6 in Bedfordshire, and 10 per cent in Lancashire. On the other hand, the increase did not exceed 2 per cent in Hampshire, Cheshire, and Cumberland, and was less than 1 per cent in Cambridgeshire and Warwickshire, and in Huntingdonshire there was a small decrease. In the metropolis there was an increase of 10.9 per cent in so much as lies in Surrey, and 9.1 per cent in that portion which is in Middlesex; but in the small part which is in Kent there was a slight decrease, leaving the increase for the whole of the metropolitan districts 8.7 per cent.

MORMONISM IN ENGLAND AND WALES.—The *Pall Mall Gazette* says apropos of Mr. Hepworth Dixon's scandalous and humorous *New America*:—'Any American book-maker, who wished to do a clever thing has only to go to Liverpool and there make inquiries about the Mormons. He would probably be referred to Wales; and if he pursued his journey thither he would soon discover that he had hit upon the large training ground of Mormonism. He would find that we rear the followers of Brigham Young, and that America gets the credit of them. A thrilling picture of the frightful state of social life in Great Britain might be drawn from the presence among us of strange sects. Wales is a great deal dearer to the heart of England than Salt Lake or Oneida Creek is to anything which deserves to be called America; and an enterprising traveller, gifted with a little and a steady style, might easily delude a portion of his countrymen into the belief that the Mormon nursery in Wales can be safely taken as an example of the relations which exist between the sexes all over the country. If he did this, and did it very well, he would deserve to be considered a very smart man, for—to use a common phrase—he would have paid us back in our own coin. We send ship loads of Mormons to America, and then write books to prove that Mormonism is the natural fruit of the loose principles which prevail in America.'

APPREHENSION OF A SUPPOSED FENIAN AND DISCOVERY OF ARMS.—On Tuesday Augustine Byre was placed at the bar of Guildhall Police court, London, before Alderman Hale, charged with being in possession of a quantity of fire arms, supposed to be for an unlawful purpose. The apprehension of the prisoner was caused in a most singular manner. On Monday the prisoner's wife was brought before Alderman Hale for stealing about 53 yards of calico from the shop of Messrs. Wren and Sons of Woodstreet, Cheapside. The woman was remanded, and, as the police searching her lockers, they found a tin case containing a quantity of ammunition, which she said belonged to her husband. The officers then went to the prisoner's lodgings and there found the fire arms which were the subject of the present inquiry. The station-sergeant read over a list of articles which were found at the prisoner's lodgings. Amongst them were—one military sword, seven sword bayonets, one sheath knife, one small dirk, one pike-head, one pistol holster, two long musket barrels, seven shot musket barrels, seven sawn-off, one Fenian hat, 72 copies of the *Irish Times* newspaper, one number of the History of Ireland and various cards of memoranda. He told the prisoner that was the list of the things that were found in his place, and showed him the officer's sword, and he replied that it was presented to him when he was a colour-sergeant in the Garibaldi army. He then asked him about the sword bayonets and the gun ramrod, and he replied that he had been a soldier all his life, and they were trophies he had kept. He then told the prisoner that he had received a tin box at Messrs. V's, which his wife said belonged to him. He said, 'Show it to me.' He did so, and then the prisoner said—'Yes, that is right; that is mine.' The box contained two iron balls; mounds, 123 lead bullets, 100 rounds of ammunition in packets, 6 rounds wire and 35 rounds of blank cartridges. Inspector Kelly asked him what he kept them for, and the prisoner said for his amusement. He was asked what he was, and he replied, 'A Revolutionary.' He had been one all his life, and he hoped he should die one. Witness then told him he should have to detain him, and he said—'Then I suppose you will search me?' Witness said—'Yes; but you can put anything you have about you upon the table.' He then took a five chamber revolver out of his pocket, and put it on the table. Some of the cards he found at his lodgings related to a raffie for a five-chambered revolver. He also found several speeches of the man known as General Burke in the United States.

Alderman Hale asked the accused if he had anything to say why he should not be remanded? The prisoner said—'No; but on the next occasion I will have legal advice. At present I have not been able to communicate with anybody.'

The prisoner was then remanded.

TAKING THE VEIL IN THE CHURCH OF ENGLAND.—PROTESTANT.—A correspondent sends us the following:—'Last week a very interesting ceremony took place at this house. A young novice took the white veil, and entered upon her duties as a cloistered nun of the Benedictine order. The temporary chapel of the convent was very full on the occasion, the event exciting great interest among the members of the Third Order of the Congregation. At 10.30 a procession entered the choir, and the priest commenced the communion service of the Church of England, which was performed with every adjunct of imposing beauty which the primitive ritual could lend to the celebration of the Divine mysteries. After the chanting of the Creed the young lady who was to receive the veil was led into the outer chapel, accompanied by her bridesmaids. The postulant was dressed as a bride, with bridal veil and wreath, entirely in white; the little girls who attended her wearing white, dresses over blue skirts. Having been publicly questioned by the Father Superior, certain psalms and anthems were sung; the novice's habit, scapular, girdle, and sandals, wimple and cloak having been solemnly blessed, the habit was delivered to the bridesmaid. The Superior then sitting on his seat before the Altar in full robes as Father of the Order, the acolytes having spread a towel over his knees, delivered to him a pair of scissors, whereupon the young novice was brought forward, and while the novices' hymn, 'Farewell, thou world of sorrow,' was being sung by the Sisters, her long black hair was all cut off, the long tresses falling on the ground around her. Her ornaments being taken off, she herself threw them also on the ground in token of having renounced the vanities of the world. She was then led out by two sisters to put aside her white dress, and soon returned habited in the Benedictine frock. The whole habit was then placed upon her by the Superior, while appropriate prayers and blessings were used. Lastly, after the hinder and wimple were placed on the head, the white veil was solemnly blessed and incensed, and then placed over her head. She was immediately led by the Mother Prioress to her stall in the choir holding a lighted taper in her hand, until her communion. Having taken the three vows, for one year, the service concluded by the choir singing the anthem 'Wise virgin take your lamp and come, the Bride groom cometh. He calleth for thee.' The novice then rose and went forward to the Altar steps holding her lighted taper and while she was receiving the Sacrament, the choir cantant fell, and neither she nor the other Sisters were seen any more.—The week before last, a nun took the black veil in this house. The ceremonies on that occasion were still more striking and solemn. The Feltham nuns are entirely enclosed; they never go out; they only

see visitors at a grating in the convent parlour, and then their faces are covered. They observe the strict Benedictine rule, and recite the ancient Benedictine offices. As their numbers increase it is hoped to establish the 'Perpetual Adoration' at present only a few hours a day are devoted to this purpose. During the watch, each nun wears a large flowing crimson veil over the veil of her Order. We also are informed that the nuns hope to receive pupils as soon as the requisite arrangements can be made. This house is the only strictly cloistered convent in the Church of England, in which the life of Mary, who chose the 'better part,' is altogether led. May the perpetual prayers and intercessions of these good Sisters be of great blessing to our English Church! Their prayers are to be especially and frequently offered for the approaching Council at Rome, that the Pope may have the boldness to make it indeed oecumenical by inviting the Anglican and Eastern bishops to attend, and that the outward divisions of the Catholic Christendom may be healed by Him who is indeed the balm of Gilead.

UNITED STATES.

New York, Sept. 19.—The Herald's special says The government seems to have a great deal of trouble to get rid of Surratt. It is now stated that in a day or two Surratt will be discharged although it may turn out that he will not suffer himself to be discharged without the luxury of another trial. The government may yet have to pay him a good round sum.

WASHINGTON, Sept. 21.—The case of Surratt was called this morning before Judge Wylie in the Criminal Court. Counsel on both sides appeared as before. The District Attorney stated his readiness to proceed with the conspiracy indictment, having decided to enter a motion for a *nolle prosequi* in the murder indictment. He filed a letter from Attorney General Browning approving his course. The motion for a *nolle prosequi* was entered, and the case was then called on the conspiracy indictment. The defence expressed their surprise as they had come prepared to try the murder indictment. They asked postponement till to-morrow, to make a special plea, setting forth the amnesty proclamation of the 4th July last in defence. After a short argument, the postponement till to-morrow was agreed to.

Chicago, Sept. 26.—An affray occurred between two men named Kelly and Keen last Sunday, which resulted in the death of the latter. The murderer escaped, but was subsequently arrested and bound over for trial. He was taken from the officers by a number of men in disguise, and hanged outside the city limits.

The *Nyack Journal* tells a story of the capture at upper Piermont, Rockland county, of a mosquito four and three eighths inches long, and proportionately accordingly. It took several men to capture this gall nipper. The bill of the critter is said to be half as long as a common sized during needle, and much sharper. The sum of twelve dollars was offered and refused for the specimen, which is to be taxidermized.

A SINGULAR SWINDLE.—The Oswego [N.Y.] Palladium relates, that a few days ago a rural looking lady and gentleman called upon a Justice of the Peace and were married. The next morning they reappeared and desired that the proceedings might be annulled. The woman declared that she had been entrapped into marrying by a piece of unparalleled deception, the man whom she had wedded having palmed himself off as her cousin from Iowa, with whom she had been corresponding, but had not seen since she was a child. The man acknowledged the deception and said that he had been led into it by hearing the Iowa cousin read his letters from the lady. His conscience had smitten him, and he had made a full confession, but was unable to reconcile the lady to the fraud. The magistrate suggested he had not the power to unmarry them. He advised that, as matters had progressed thus far, it would be better for the lady to make the best of a bad bargain, and accept the situation. After a good deal of persuasion on the part of the bridegroom, the lady finally decided to accept the advice of the magistrate, on the assurance that the said bridegroom would make it all right with the genuine cousin away off in Iowa. Upon this happy settlement, the lady dried her eyes, and the happy pair departed.

ORTHODOXY.—Evangelical Protestants lately talk and write a great deal about orthodox and orthodox believers and Christians. Who are Evangelical? Members of the Episcopal, Presbyterian Methodist, Congregational, United Brethren and Lutheran, and perhaps of one or two other churches. What do these 'Evangelicals,' numbering at most three millions, say? That every one who does not belong to either one of the above named sects is not orthodox, i. e. heretical, is not a Christian at all, and consequently can not go to heaven. Three millions of Evangelicals denounce about thirty-seven millions as unorthodox, heretical, and anti-Christian! What is the cardinal doctrine, the basis of the creed of any of these Evangelical sects? 'Private interpretation' of the scriptures and 'private judgement' upon all religious matters. Because the Catholic Church denies the right of 'private judgement' and private interpretation, in the Protestant sense, these Evangelicals denounce her bitterly as oppressive, tyrannical and fanatical, and her people as 'priest-ridden fools.' Now, what is the difference between the Catholic and Protestant doctrine on this point? The Catholic Church denies the right of any one to interpret the Bible if he misinterprets or misconstrues it, and proclaims that she is the authority that can decide what is a correct interpretation of the Bible. The Protestant sects—Evangelicals—claim most positively and loudly and invariably the right for any person, man, woman and child, to individually interpret the scriptures and denies that any person, or body of persons, or church has the right or authority to interpret them for any one. No one of these sects pretends to be an authoritative interpreter or expounder of the Bible. Yet these Evangelicals, because thirty-seven millions of persons in the United States accept and practice an interpretation of the Bible differing from the evangelical interpretation, they are denounced as unorthodox and heretical by three millions of Evangelicals, who not only admit but insist that they themselves have no authority to interpret the Bible. Then by what authority do they condemn others as heretics who differ from them? According to their own theory no one can be a heretic except he differ from himself. Every man, according to Protestant doctrine, is an authority, and the only authority in religious matters, unto himself. Hence, these three millions of 'Evangelical' Protestants condemn and anathematize thirty millions of non-Catholics—there are at least seven or eight millions of Catholics—in the United States for practising what they themselves teach and found their religions upon. They teach the absolute right of every man to privately interpret the Bible, and then anathematize every one who practises that doctrine.

Another warning to English workmen, against emigrating to America without being sure of their prospects beforehand is given by the trade union authorities. Some time ago a number of union men were sent out to America in order that unionists in this country might be left in a better position to make their own terms with the masters. No doubt the emigrants were very glad to go for they had received the same ideas with regard to the universal content and prosperity prevailing in the United States which some politicians sedulously spread among them. What was the consequence? Many of the men could find no employment whatever.—One writes to his friends from Pittsburgh [Pennsylvania] saying: 'We have been greatly deceived by coming to America, for they have been out of strike in this country for six weeks, and when they are at work there are two men for every situation.' The workmen of old England are galled by emigration.

The True Witness.

AND
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We beg to remind our Correspondents that no letters will be taken out of the Post-Office unless pre-paid.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription from that date.

MONTREAL, FRIDAY, OCT. 2, 1868.

ECLESIASTICAL CALENDAR.

OCTOBER—1868

Friday 2—Holy Angoi Guardians.
Saturday 3—St. Cosmas and Damian, MM.
Sunday 4—Eighteenth after Pentecost.
Monday 5—St. Francis, O.
Tuesday 6—St. Bruno, O.
Wednesday 7—St. Mark, P. C.
Thursday 8—St. Bridget, W.

NEWS OF THE WEEK.

The most important item of European news is that which announces an attempt at revolution in Spain. Very conflicting and unintelligible are the reports as to the progress of this movement, that reach us: and of its objects we know nothing. At one moment we are assured that the Queen's party have put down the rebellion; at another that they have been defeated, and that the Queen is about to abdicate in favor of the Prince of Asturias.

The solution to the great question of "peace or war?" seems still a long way off, but strong apprehensions are entertained that the answer will be war. In Rome all was quiet, but the state of things may at any moment be disturbed by a fresh raid by the Garibaldians. Caprera where Garibaldi still resides, is said to be closely watched by a squadron of iron-clads.

WHERE DOES AUTHORITY IN THE ANGLICAN CHURCH RESIDE?—We stated the other day that, in the body called the Church of England, there was "no authority competent even to declare what is the truth, much less to enforce it." The Church Observer, organ of the low church party of the Anglican sect, takes exception to our statement, and insinuates that the Provincial Synod lately held in this city is competent to decide "what is truth," and we suppose to enforce its decisions upon all who call themselves Anglicans:—

"We hope that it will be decided that the Canadian branch of the United Church of England and Ireland has authority in Synod assembled to declare 'what is the truth' held by the Church, and to enforce it."

Our contemporary is certainly the most sanguine man that we ever met with: refreshingly verdant, we may say, it really does believe that the Provincial Synod of Canada is competent to do that which neither Convention, nor pan-Anglican Synod ever pretended to be competent to do—that is to say—to declare authoritatively, or define, what is the doctrine of the Church of England and to enforce the same. From whom, from what body did the Provincial Synod of Canada receive the power? From God we may be told! Then must it be infallible in its decisions; for where He gives authority to declare "what is truth," He also gives the means for so doing, i.e., a certain or infallible knowledge of the truth as by Him revealed. But the Church of England in its XXI. Article expressly declares that General Councils are fallible:—therefore, a fortiori, we must conclude that it holds that the Provincial Synod of Canada is fallible, and "may err," when professing to declare with authority "what is the truth." Now certainly no sane man would accept as binding upon his conscience the declarations or decisions in matters of religion, of a body which he knew to be fallible, and therefore liable to error in its decisions and declarations. Is the Provincial Synod of Canada then greater than a General Council? Is it competent to do that which the Convention cannot do? which the pan-Anglican Synod expressly declared itself incompetent to do? which even the General Assembly of the entire Christian Church is—if the Anglican Articles speak truly—incompetent to do? You take too much upon yourselves, you Anglicans of Canada!

And even were all your brother secretaries in the Dominion to accept as authoritative and final the decision of the Provincial Synod, how would it be with Anglicans in other parts of the British Empire? Would the decision of this Canadian Provincial Synod bind, or be accepted as an authoritative declaration of the "truth," by Anglicans in other Colonies, or by Anglicans

in the Mother Country? Or is there room in the bosom of the sect for many diverse, perhaps contradictory truths? one truth for Canada, another for Australia, a third, and quite a different truth, for England and Wales? Yet, if the Provincial Synod of Canada be competent to "declare what is the truth," it is a self evident proposition that all who profess themselves Anglicans throughout the world, are in conscience bound to accept as truth, whatsoever the said Provincial Council may decide to be truth.—And so the supreme spiritual authority of the Church of England would be vested, without appeal, in the Anglicans of Canada.

We say "without appeal"—for in this consists one difference betwixt a Catholic Provincial Synod—and that which our Anglican friends have just held in Montreal. The decrees and decisions of a Catholic Provincial Council, or Synod, may of a General Council, have no effect until they have been approved of, and ratified by the Pope, the head of the Church upon earth: so that that which he declares to be truth in one province, is declared to be truth everywhere. But the Colonial Anglican Church is accephalous: it has no common head to which the decisions of all its several Diocesan, Provincial, and National Councils must be referred for ratification ere they become of authority, or binding in conscience on its children: detached from the State, and released from the viler than Egyptian bondage of the Royal Supremacy, from the ineffable degradation of subjection in things spiritual to the civil magistrate, the several members of the Anglican communion dispersed over the face of the earth, have no bond of union, no centre of unity, no guarantee therefore that that which in one Province, say Canada—shall be declared to be "the truth," shall not in another Province, say Australia, be denounced as damnable error.

Again in that our Anglican friends maintain the necessity of Provincial Synods, they by implication admit that the idea of Diocesan Synods declaring "what is the truth," pronouncing each one for itself, authoritatively, finally, or without appeal—is incompatible with the idea of a Church or Catholic unity. Can they not conclude, by parity of reasoning, that the vesting of supreme authority in Provincial, or even National Synods all liable to err, but against whose decisions no appeal lies to any other tribunal, is equally incompatible with the idea of "Oae Holy Catholic and Apostolic Church?" If Provincial Synods—be competent to "declare what is truth, and to enforce it," how is it that similar competency does not reside in Diocesan Synods? nay in every parochial assembly? To this question the answer given in practice by every Anglican, High Church, or Low Church, is—that final authority resides neither in Provincial, nor in Diocesan Synods: neither in National nor in General Council; but that an appeal against the decisions as to "what is truth," of any one, or of all of these—lies always to the individual conscience of every particular believer. In other words, the private judgment of the individual is the final Court of Appeal, and therefore the supreme authority in the Church of England, as in every other Protestant, or non-Catholic sect.

Does the Church Observer call for illustrations? Let him meditate the action of the members of the clergy of the Protestant diocese of Toronto. These, by anticipation, protest against the acts and decisions of the Provincial Synod; they warn that body that, in a certain contingency—that if it presume to do such or such things, they will not obey, they will not accept its decisions as binding. They therefore assert, by implication, their superiority to a Provincial Synod, and deny, as does the TRUE WITNESS, its competency either to declare authoritatively what is the truth, or to enforce its decrees. Here is a fact, which fully bears out the conclusions to which our reasoning a priori leads us. The diocese sits in judgment upon the decrees of the Province, and determines how far, and on what conditions it will accept the latter. In like manner every individual minister, whether low-churchman or ritualist, sits in judgment upon, criticizes, and, if he sees good, sets at naught the injunctions of his particular bishop: the ritualist withholding his allegiance from a low-church bishop—the evangelical holding up to public reprobation, as an idolater, as the "Spawn of the Beast," the bishop of high-church and ritualistic proclivities. Whilst descending in the scale of organised insubordination, we find the Anglican layman asserting his right of private judgment against synod, bishop, and minister; and assuming his competency to determine what is truth, therefore dictating to his minister, or pastor what doctrines are to be preached, what denounced, and how and with what ceremonies public worship it to be conducted. This is authority as it exists in the Church of England; this is the only authority that can exist in any Protestant sect, since the Bible, and the Bible alone, without intervention of any kind, and as interpreted by the private judgment of the individual, is the religion of Protestants, their sole rule of faith, their sole authority competent to decide what is truth.

The new Militia Act for the Dominion of Canada came into effect on Thursday, 1st Oct.

DEATH OF THE REVEREND DR. MADDEN OF KINGSTON.—The death of this amiable priest, this zealous servant of God, is deeply regretted not only in Kingston, but throughout the Upper Province. Dr. Madden was a nephew of the late Very Reverend Father Macdonagh of Perth, whose death it was our painful duty to record some time ago. His studies for that priesthood of which he afterwards approved himself a most valuable member, were made at the Propaganda; and in Canada West was the scene laid of his future pastoral labors. His first appointment was we believe to Port Hope, where by his unremitting attention and excellent qualities he soon won the affection of his own congregation, and the respect of all the population. From this place however he was obliged to detach himself on account of failing health, which compelled him to try the effect of a voyage to Europe. A slight, but not permanent improvement having manifested itself, Dr. Madden returned to this Continent and was by his Bishop the Right Rev. Dr. Horan, promoted to the office of Chaplain of the Penitentiary. About the same time also he became one of the Professors in Regiopolis College, an educational institution in which His Lordship the Bishop of the Diocese takes a deep interest. It was whilst fulfilling the important duties of these posts that he was attacked by his last and fatal illness which deprived us indeed of a valued friend—but which has given, we firmly believe, another denizen to heaven.

The subjoined communication justly denounces the conduct of the press, or rather of a section of the Canadian press, both before and pending the trial of the convict Whelan: and if, as we have seen it stated elsewhere, it be true that from the Jury before which he was tried all Catholics were excluded, the comments of our respected correspondent are not uncalled for. Such an omission could scarce have been the result of accident; and if intentional it was not only insulting to Catholics, not only unjust to the prisoner, but highly injudicious.

For the rest it cannot be denied that Whelan had a fair trial, in spite of the efforts of a hostile press to prejudice the minds of the Jury against him. He had the advantage of a learned advocate to defend him: he had a Judge of whose impartiality every one who read the summing up must be convinced: and Mr. O'Reilly, the able Counsel for the prosecution, though as in duty bound, he did his best to obtain a verdict for the Crown, was guilty of no undue urging of doubtful points against the prisoner, and put his case, strongly indeed, but temperately, clearly, and honestly before the Jury. The verdict was in accordance with the evidence; and the sentence of the Court was a righteous sentence, in harmony with the law of man, and the law of God. It was a sad blunder indeed to exclude Catholics from the Jury, but no actual injury was thereby done to Whelan, who would have been found Guilty on the same evidence, by a Jury composed exclusively of Catholics. This, however affords no excuse for their exclusion from the Jury:—

[COMMUNICATED.]

The late trial at Ottawa furnishes food for reflection to all who do reflect. We have nothing to say upon the merits or demerits of the prisoner himself. That we leave to Him Who searches the heart, and judges just judgment. But some of the circumstances attending the case are such that we hope for the dignity, mercy and honor of our race they may never be repeated in Canada.

We have no sympathy with murder or murderers. The rank or ability of the victim may aggravate but does not change the substance of the terrible deed. King or beggar—statesman or helot—all are alike in the sight of God. Their blood cries to Heaven with the same language, and kindles the same wrath in an Infinite Avenger. The imperial purple covers no more sacred a temple than the rays of the mendicant. The crime is not in reading the purple, or the rags, but in violating that temple.

When Justice hears of such an enormity she covers her sad, passionless face and drops a tear over the actual grave of the victim, and the moral tomb of the perpetrator. She feels no desire of revenge, for she knows God is eternal. Her throne is set in a region of perpetual calm. Surrounded by an atmosphere that induces the clearest perception of things, when she strikes, it is the criminal himself who inflicts the blow. The penalty she imposes leaves no uneasiness in the bosom of Society, for all acknowledge the fitness of her motives, and the propriety of her judgment.

It is then a very sad commentary upon our boasted civilization to observe that furious clamor for revenge which characterized most of the journals of Canada during the trial just concluded. To judge these people from their writings, one would imagine that Heaven was something similar to those entertainments for which editors receive free tickets. "He should be burnt!" "He should be flayed alive!" "There is only one lawyer for the prosecution,"—(as if lawyers made a man's guilt or innocence)—"Wretch! accursed of God and Man! what damnation is

too deep for him." Yes, even some—rushing in where angels fear to tread—dared to anticipate the award of Infinite Justice, and to hurl the object of their hatred into that perdition which has a place for pride and malice, as well as murder!

From its inception to its dark consummation, the crime was hideous. But there is something more devilish in the chattering, grinding, blood-thirsty satyrs that surged up to the Seat of Judgment, and strove to influence its decision by grotesque threats and half human outcries—Creatures of this stamp, like blood-hounds, require some victim to hunt in order to exhibit their natural and moral qualities. They are worthy representatives of that humane spirit that in ancient times presided over the combats of the amphitheatre, and devoted even innocence to death by the twist of a thumb. With this difference, that the pagan brutes made no pretensions to that exquisite morality which their Christian imitators arrogate to themselves with such a flourish of trumpets. In the "Fortunes of Nigel" Scott refers to a vituperative scene between a bully and a broken down clergyman, in which the latter combatant had a decided advantage, owing to his superior knowledge of theology. As between the Pagan and the Christian, a like eminence is perceptible, in the latter, because, in addition to the ethnic example, he possesses, we suppose, a knowledge of the precepts of the Bible. Doubtless, their clamor for revenge, proceeds from a careful meditation of the text: "With what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again." But no! they understand not the spirit of the Divine Preacher on the Mount. We must seek for their spirit among the Scribes and Pharisees who stood apart, and passed sneering criticisms upon the merciful speaker. Had they lived at that time, they would have out-Pharised the Pharisees, and overwhelmed the woman taken in adultery with a shower of indignantly virtuous missiles.

The more human justice is tempered with mercy, the more it is like the justice of Him to Whom the penitent transgressor can cry:—In justitia tua, libera me." It is God who is offended by murder: the outraged creature is but a secondary consideration. Penalties are attached to such outrages. But those penalties should be inflicted for justice sake—not for revenge.

We have said a while ago that we do not wish to say a word as to the merits or demerits of this particular prisoner, neither do we presume to question the strict impartiality that presided at the trial. We merely refer to the outside, revengeful pressure, which should put to the blush those engaged in it, if they have any shame.

Another incident occurred in the case, which we hope for the honor and good name of the Irish Catholics of Canada, may never happen again. Catholics, as such, were rejected from the jury box. It is absurd to allege as an excuse for such exclusion, that they were influenced one way or the other, by public opinion. Of what single member of that jury could this be denied? While men live in community and possess intelligence above the brute, they must be influenced, in one way or other, by whatever subject society discusses. Hence, if the plea of having been influenced were impartially carried out, the prisoner would have been tried without a jury. Why were some accepted, notwithstanding their having been—equally with their Catholic fellow-citizens—exposed to the same influences? To explain this anomaly, one of two things is true: Either they were completely stupid, and, therefore, safe from any influence that required thought; or, the fact of their being Protestants made them more reliable guardians of the laws of the land and the interests of justice. If the former hypothesis be true, they were unfit to decide upon a case of life and death. If the latter were meant, then the assumption involves this conclusion: that the Roman Catholics of Canada are not to be trusted on oath—they are implied perjurers—enemies of justice and, therefore, of the State—and, consequently, should be deprived of those rights which equality in the eyes of the law bestows upon them.

We have heard would-be representative men descend pathetically, and as eloquently as their mental level permitted, upon the enormity of Penal laws and the injustice of packed juries. It is certainly remarkable that an "enormous injustice" in Ireland becomes a very proper legal precaution in Canada. We have often heard those hired scribes denounced in indignant terms who urged the slightest plea in vindication of the jury system in those good old days when Norbury joked men to death, and Verner pranced through Ireland upon his Protestant horse, like a giant refreshed. But if the scribes here are right, their memories are vindicated by the initiation in Canada of pet system they engulphed. No doubt something was due to the inappreciable grief of the gentle Orangemen who changed their peculiar wishes ament the Pope's eternal welfare, into mournful cadences, soft as the repunings of "Lir's lonely daughter." But Cerberus might have been propitiated with a sop less bitterly insulting, and unjust to the Catholics of the country.

J. M. J. G.

Why, we have been asked, does Rome refuse to allow a place at the coming Oecumenical Council to the officials of the Church of England, when it does not exclude therefrom the prelates of the schismatic Oriental communions? Because, we answer, the so-called Bishops and Archbishops of the Anglican Church, are in fact, no matter what the law of England may style them, mere laymen, and for laymen there is no place amongst the assembled Fathers of the Church. On the other hand the Bishops of the Greek and other Oriental schismatic communities are validly ordained; are indeed, what the officials of the Anglican Church can only pretend to be, to wit, real Bishops and real Archbishops.

THE STUFF THAT "BRANDS" ARE MADE OF.—The following paragraph we find is going the rounds of our exchanges:—

"A priest of a small town near Pisa, Italy, seduced and afterwards eloped with a young girl, seventeen years old. In order to defray the travelling expenses he robbed the figure of the Madonna, of the church where he officiated, of all its jewellery."

If the above be true we have to congratulate our evangelical friends on the prospects of a speedy valuable addition to their ranks, in the person of a recruit, one who will prove a formidable rival to Chiquy, and the other distinguished converts from Romanism to the "truth as it is in Jesus." The "priest" alluded to, is evidently just the stuff out of which "brands snatched from the burning" are made; and we therefore expect shortly to hear of his distinguished appearance at Exeter Hall, and to see a glowing account in the columns of the Witness of the gracious words that fell from his lips whilst he exposed the horrors of Popery, and proclaimed the great things that the Lord had done for his soul.

An attempt was made on the night of the 22nd ult., to throw the train off the track on the G. T. Railroad near Montreal. The papers state, on what evidence we know not as yet, that the design of the scoundrels who placed the obstacles on the track was to kill the able Crown Counsel Jas. O'Reilly, Esq., who conducted the prosecution in the case of Whelan, and who was on the express train the night that the attempt was made. The devilish design of the villains, if such indeed were their design, was frustrated, for a freight down train happening to come along the road first, was thrown off the rails, but luckily no lives were lost. The Railroad authorities have offered a reward of \$1,000 for such information as shall lead to the arrest and conviction of the guilty parties.

Our contemporary L'Ordre shows that whilst the Catholic educational institutions of Montreal receive from the public purse an annual sum of \$5,103.38, Protestant educational institutions are in the receipt of no less than \$6,520.40—or \$1,417.02 more than Catholics are, although Protestants form but one third of the population. It would be well for our Catholic brethren in Toronto, and other parts of Upper Canada, if they were treated as are the Protestants of Lower Canada.

The candidature of Bill Murphy for a seat in Parliament was, it turns out, an "artful dodge" for erasing the law. This great ornament and champion of Evangelical Protestantism having been arrested by the Manchester magistrates because of his obscene and inflammatory harangues, and bound over to keep the peace, was bailed out on the understanding that his filthy lectures in public were to be discontinued. His respon Bill Murphy who accepted the terms and conditions of his discharge, announces himself as one of the candidates, and as a candidate asserts all the Briton's birth-right. The authorities found themselves helpless, and the clever tactics of Bill the obscene evangelist of Manchester, were triumphant.

BACKSLID.—Johnny Allen the great evangelical convert at New York has backslid. He and his spiritual father Slocum went off on a spree at New Haven whilst on an exhibition tour, and having been detected, and the affair having been made public, they have been read out of the Synagogue. Alas! for evangelical converts!

THE IRISH BAZAAR.

The Ladies of Charity of the Irish Congregations, beg to inform the public, that their "Twentieth Annual Bazaar," will be held in the new St. Patrick's Hall, on Wednesday, the 7th of October, and following days.

As many persons anxious to promote the success of the bazaar, and yet not able to make lists themselves, are in the habit of sending in pieces of work and objects of vertu to the bazaar while being held, the Ladies beg to suggest that such persons would have the goodness to send their donations to the St. Patrick's Asylum, as soon as possible, in order that they be placed in the hands of young ladies who will open lists upon them, and thus turn them to the best advantage.

The Rev. Director of the Bazaar, who is also Treasurer of the St. Patrick's Asylum, assures us that the funds at his disposal are lower at the close of the present financial year (Au-

gust 31st) than they have ever been since he got charge of them some ten years ago. Up to the present he had always more or less of a balance in his favor at the close of the year—while this year closes with a considerable balance against him.

We therefore request the Irish Congregations generally to take an active part in the present bazaar. All who are in the habit of making his will, we trust, do so this year without fail: we trust also that many new collectors will be added to the number of the old. There is of necessity an occasional falling off in the number of the old collectors, were no new ones to come in their stead in a short time be a great falling off in this grand and necessary work of charity. New collectors will therefore we hope come to the assistance of the old, and unite with them in their common efforts for the destitute Irish orphans.—For such we would bespeak a kind and generous reception: they have up to the present been in the habit of receiving such reception—ever since the bazaar has been established—from persons of every creed, denomination and nationality. All feel that destitute orphans must be clothed and fed, and that the Institution which does so, which keeps them from the streets, from the haunts of vice, and instils into their young minds principles of Christian morality is a common blessing, and all cheerfully come to the aid of such an Institution.

The history of the St. Patrick's bazaar establishes this truth—we therefore the more confidently appeal to the citizens of Montreal in general, knowing that our appeal in behalf of the orphans will not be in vain.

Signed on behalf of the Ladies of Charity, CATHERINE AUSTIN, Sec.

The strong opposition to Confederation displayed by many of the leading Protestant politicians of Nova Scotia is in some quarters represented as arising rather from a banking after more centralisation, than from any State-Rights proclivities. As one of the chief causes assigned by the leaders in the American War of Independence in justification of their appeal to arms, was the sanction and encouragement given to Popery in Canada by the British Government, so it seems that prominent amongst the motives that now dictate the anti-Confederation policy of Nova Scotian Protestant politicians, is their hostility to Catholicity, which they fancy is protected in Lower Canada by so much of the Federal principle as has been embodied in the Act of Union lately passed, in that it guarantees to the local governments a quasi independence of action on certain matters. If this view of the case be correct—and from the very illiberal policy of the Protestant majority in Nova Scotia towards the Catholic minority on the School Question, it is apparently a by no means distorted view—it follows that what the *antis* aim at is not repeal, but a drawing tighter and closer of the bonds of the existing Union. With Union they would be content, could they but eliminate therefrom all traces of local autonomy, or State-Rights. As the Quebec *Mercury* puts it:—"The preservation of the rights of the Roman Catholic Church in the Province of Quebec by the Treaty of 1763, is what the Nova Scotians of the Wilkins party consider an insuperable bar to the continuance of the existing Union with Canada. By centralisation, or as they barbarously call it, a legislative Union, the Nova Scotia Opposition hopes to see the Roman Catholic Church, the French language, the Civil Code, the Code of Procedure and all the institutions which are at all peculiar to Quebec, immediately swept away."

Whatever the motives and ulterior objects of this party may be, their language is strong, as witness the following extracts from Att. Gen. Wilkins' speech:—

"I sincerely hope that the British Government will lose no time in fulfilling their solemn pledge to redress the wrongs inflicted upon this loyal people. If they do not immediately do so, the consequence may be fatal in the extreme; and I should ill perform my duty to my Sovereign, if I did not emphatically warn the ministers of the danger of delay. The people have not been trampled upon by any intentional act of tyranny on the part of their Queen, but they have been reduced to the condition of abject slaves, by the craft and subtlety of political knaves in Canada. This they never will endure; and I may as well explain that to be released from his Confederation is not a matter of choice with the people of Nova Scotia, but a matter of imperative necessity. They will not remain in subjection to Canada, for the simple reason that they cannot do so, and I fear that if, before this House meets again in six months from this time, steps have not been taken to give them relief and redress they will be no longer able to submit, but will be compelled to attempt to redress themselves, and regain their valued constitution. All they require is to be restored to their constitution and their Sovereign. They will not have Canada and Canadian executive councillors to rule over them, and we shall bear no more of 'constitutional means' and 'passive resistance.' This indeed, sir, is greatly to be dreaded and I should not be faithful to Her Majesty if I did not implore her ministers to prevent such a result by the immediate fulfilment of their pledge—that the wrongs of Nova Scotia should be redressed.

The hon. and learned leader of the opposition foresees the issue of this political crisis, when he tauntingly tells us that we could not prevent Canada from collecting the revenue of this Province. 'You have done but a Canadian tariff,' he observed, 'and, therefore if you refused to pay under that tariff you would have no revenue at all.' To this I would reply, that this Legislature, at its next session, could easily create a tariff, and order the Collector of Customs to pay the revenue into the Treasury in this building. Let the hon. and learned member tell me how this could be prevented.

Mr. Blanchard.—Who would assent to the bill? Hon. Atty. General.—There would be no difficulty about that; the matter could be arranged before the next meeting of the legislature. We have been assured that no force will be used by Great Britain to compel the people of this Province into subjection to Canada—indeed we have been emphatically told that the word coercion has been erased from the vocab-

ulary as between England and her Colonies. England will not draw the sword upon the people of Nova Scotia, and if they were not strong enough to resist the Canadians, and were determined to free themselves by force, they could obtain the aid of their nations. [The House and galleries having loudly applauded—the Speaker cleared the galleries—and the House shortly afterwards adjourned.]

A Protestant paper published in the interests of the so-called "low" party of the Anglican sect in this city, having given circulation to a series of vile libels upon the people of Ireland, it is thus ably and summarily dealt with by a correspondent of the Montreal *Gazette*:—

THE IRISH AT HOME AND IN AMERICA. To the Editor of the *Gazette*.

Sir,—Now that the axe is being laid to the root of the evil system of Government in Ireland, it is to be expected that those who have been so long enjoying its fruit, rather more substantial than that of the Dead Sea, will assume that they are mightily aggrieved and exhibit temper and eloquence accordingly. This is, and doubtless will continue to be, the case in Ireland; but surely there is no occasion for repeating Enniskillen speeches, or reproducing Dublin *Warden* editorials on this side of the Atlantic where Catholic and Protestant Irishmen are alike free, or may be, from old-world troubles, and where Imperial questions may be discussed without any of the incentives to arrogance on the one side, and resentment on the other. These remarks are preparatory to my directing your attention to an article which appeared in a recent number of a sheet published in this city professing to be in the interest of a section of the Church of England. This editorial assumes to develop the heading 'Irish disestablishment, will it secure Irish loyalty?' and while as to correct censuring an utter void is presented, it would be difficult for literary ingenuity to compress within the same space a greater amount of false history, and intensely scurrilous and malicious abuse. Please read a few samples. Speaking of the 'genuine Irish Catholic,' we are told:—

'Rebellion is innate. So long as the ancient race remain upon its soil they never can, from the nature of their original institutions, and mode of living be loyal or even submissive to any temporal authority. This is an evident fact, and is at once explained by a glance at the circumstances of the early settlement of their island, and the gypsy manner of living always obtaining.'

'The Catholic Irishman's resistance is not simply a resistance to the British Government, it is a resistance to all Government, and hereditary hatred of any rule but the rule he originally exercised in his unbounded plains.'

'Again.—The Catholic Irishman we say, for three reasons, will never be loyal to England, for loyalty to a monarch, is not in him.'

The Irish Catholic emigrant, male and female to the United States, and Canada, is thus described:—

'Arrived in the country, his first introduction is to a Fenian Circle, his first lesson is to hate the negro, his first purchase a revolver, and his first visit to the nearest tavern of a fellow-countryman. In Canada he has simply proved himself a pest. Cast on our shores indigent, and in the lowest depths of ignorance, he becomes available for the most menial employments, and here his primitive nature again breaks out—the nature to abuse and plunder his fellow-man.'

'Female domestics, so soon as a comfortable home appears secure, become insolent to their mistresses, idle and thievish; and the vigilance with which Protestant maistros are driven to avoid a Roman Catholic servant has become a ludicrous but painful proverb.'

The writer of the tirade, of which these extracts show the entire animus, no doubt regards himself as a loyal man, and daily declaims against Fenianism and all other forms of disloyalty; but his is evidently one of those cases in which the zealous man knows not the spirit he is of. He is cured with an obliquity of moral vision; and sees not that his writings are only calculated to perpetuate, perhaps intensify, the evils which they affect to rebuke.

It is hateful to have to deal with such calumnies as this paper sets forth. I shall do so briefly. The charge of disloyalty, he should know, applies nearer home. Plowden (a high Protestant abolitionist) speaking of the rebellion of '98, says:—

'The original founders, the chief promoters and conductors of the rebellion were all Protestants.' [Historical Review, vol. 3, page 700.] Again (page 708) 'almost all the chiefs and leaders of the rebels were Protestants.'

Smith O'Brien, in one of his letters after his return from exile, says of the attempt in '48, 'had the people joined me I would have freed the country in a few months, perhaps a few weeks.' It is not necessary to say that the 'people' referred to are the Catholics of Ireland,—to whose loyalty in refusing to follow a protestant insurrectionist England, as would thus appear, is at this moment indebted for the maintenance of her way in the sister Kingdom.

The cruel reflections upon the Irish in America can be best met in the language of Lord Dufferin: 'To their [the Emigrants] immortal honor, within sixteen years after their departure they have sent back to Ireland upwards of £12,000,000 of money chiefly for the purpose of enabling their friends to follow their example. Now unless they had prospered, those savings could not have been accumulated; unless their new existence had been full of promise, they would not have tempted their brethren to follow them.'

In Lord Grey's Colonial Administration of Lord John Russell, vol. 1, page 243, will be found a similar tribute, based upon the amount reported by the Emigration Commissioners to have been remitted up to 1852. And it should not be omitted that Irish servant girls, whom this religious paper assurers in the many way I have quoted, have contributed their share to this great work.

Doctor Nicholas in his book, 'Forty years of American Life,' speaks thus: 'Thousands, hundreds of thousands, of poor Irish girls, working in American kitchens, have sent home the money to maintain their families, or enable them also to emigrate. Millions of dollars have been sent by poor servant girls in America to the land of their birth.' Elsewhere he says of this class: 'They have their virtues. They are honest, and most invariably chaste. Their kindness and generosity to their relations also appeal to our best sympathies.'

But there is other and more recent testimony too valuable to be withheld. At the meeting of the General Assembly of the Presbyterian Church in Ireland, lately held in Belfast, a deputation from the Presbyterian Church in the United States attended and addressed the Assembly. The speakers naturally referred to the Irish in America, and the Rev. Dr. Booth, of New York, said:—

God they have come with their strong arms, with their earnest industry, with their loyalty to what they hold to be true manhood. Finding in the midst of us some things that they did not find at home, not always finding such a welcome as might be desired, and yet finding in many cases, where there is industry and temperance, the elements of prosperity and wealth. There are a thousand things among us we should have failed to possess but for Irish emigration. There are some trifles we should have been relieved of had we not that element.'

The writer in question speaks with unmingled scorn of the Irish Catholics in Canada. Not so were they regarded by an Imperial Commissioner who had ample opportunity of testing their worth, and who says of them: 'Their loyalty and bravery materially contributed to save the Province.' [Lord Durham's Report, page 65.]

The late Chief Justice Robinson referring in a letter to Sir R. W. Horton, to the period and the events of which Lord Durham writes, testifies in immortal words to the value of Irish loyalty:—

'It was universally felt, he says, that the conduct of the Irish was pre-eminently good. They seemed not only to acknowledge promptly their obligations to support the Government and laws, but they discharged their duty with an eager forwardness and a fine hearty warmth of feeling, that it was really quite affecting to witness.'

Enough for the present in answer to this so-called religious writer. But, I think it proper to add that I am satisfied that few, indeed, of the members of the Church of England in this city sympathise with him in the particular conduct I have referred to. And more, even, may be said of the clergy of that communion. As a body they are peaceful, pious and laborious, reflecting very fully the qualities of their late good Bishop, a dignitary whose demeanor among us has secured for his name and office an amount of respect that is not likely soon to pass away.

I am, Sir, Your obedient servant, MATTHEW RYAN.

MONTREAL, Sept. 10, 1863.

The Toronto *Leader* says:—Many of our readers may not have seen the force of the objection taken by Mr. J. H. Cameron while the jury was being empanelled upon which although apparently trivial in itself it would seem as if the life or death of the prisoner alone depends. In a case of capital felony the law gives the Crown as well as the prisoner the right of each challenging twenty jurors peremptorily that is without assigning any reason why they should not pass sentence upon the life or death of the prisoner. Mr. Cameron before he had exhausted these peremptory challenges objected to one of the jurors for cause as it is technically expressed the Crown Prosecutor denied his right to do this and an argument having taken place the learned Chief Justice decided in favor of the latter and ruled that the peremptory challenges must first of all be exhausted it is against this ruling that the appeal will be taken and upon its determination as we have said the fate of the prisoner in a great measure depends.

REMITTANCES RECEIVED.

St. Andrews, D. McDonald; S. Milwaukee, Rev. Mr. Lalumiere; S. Toronto, J. Brennan; S. Toronto, H. P. 4 (paid to June '63); Albany, J. Ryan; S. St. Hippolyte de Watton, Ray G. Vaillancourt; Florida, Rev. J. B. Allard; Bethel, M. Morrissey; West Farnham, Rev. M. Springer; Bowmanville, P. Bigley; St. Gregory, Rev. J. Harper; S. 250; Thorold, T. Simpson; St. Anticost, Rev. F. Rochette; S. Clifton, Rev. R. A. O'Connor; S. Goderich, Rev. M. Buiat; S. Quebec, Rev. Mr. Harkin; S. Joliette, Rev. Mr. Lajoie; S. 250; Hillier, J. Vincent; S. Smithville, T. McKough; S. North Nation Mills, J. Ryan; S. St. Andrews, F. McRae; S. Baby's Point, M. Conlon; S. Lacolle, T. Brady; S. Quebec, Rev. Mr. Quinnan; S. Francis Conway; S. 250; William Stuart; S. 250; Rev. Z. Gingras; S. 250; Mrs. Murphy; S. 250; J. Johnson; S. 250; R. B. Bann; S. 250; Martin O'Brien; S. 250; Ed. Cabil; S. 250; Rev. Mr. Caran; S. 250; Rev. Mr. Beaudry; S. 250; Rev. Mr. Auclair; S. 250; O. Ucharles; S. 250; McDonald; S. 250; J. O. Nolan; S. 250; Patrick Ahearn; S. 250; John Delaney; S. 250; Denis Bogue; S. 250; Bennett; S. 250; Michael McNamara; S. 250; Patrick Dwyer; S. 250; John Sarrig; S. 250; William Hannon; S. 250; Melchior Drolet; S. 250; Duncan McEhearn; S. 250; S. 250; Mr. Brennan; S. 250; Rev. Mr. Hamilton; S. 250; Rev. Mr. Matte; S. 250; H. Martin; S. 250; Rev. Mr. Lemoine; S. 250; Mr. Landrigan; S. 250; Hugh O'Donnell; S. 250; Joseph Leonard; S. 250; G. M. Muir; S. 250; J. P. O'Meara; S. 250.

Per P. Hackett, Granby—Self; T. McKay; S. 250; Per J. O'Regan, Oshawa—Self; S. 250; Rev. J. Shea; S. 250; O. Allan; S. 250; J. P. Johnson; S. 250; D. Dallas; S. 250; P. Wall; S. 250; Per W. F. Riley, Granby—Self; W. Harris; S. 250.

MONTREAL WHOLESALE MARKETS

Flour—Pollards, \$0 00 to \$0 00; Middlings \$4.40 to \$4.25; Fine, \$4.50 to \$4.75; Super. No. 2 \$5 00 to \$5.50; Superfine \$5 50 to \$5.75; Fancy \$6 00 to \$6.15; Extra \$6 75 to \$7.00; Superior Extra \$0 to \$0.00; Bag Flour, \$2 70 to \$3 85 per 100 lbs. Catmeal per 100 lbs.—\$6 40 to \$6 50 Wheat per bush. of 60 lbs.—U. C. Spring, \$1.25 to \$1.23 Barley per 45 lbs.—Price nominal.—worth about \$1.00 to \$3 10 Ashes per 100 lbs.—First Pots \$5 70 to \$5 75 Seconds, \$5 00 to \$0 00; Thirds, \$1 40 to 4 50.—First Peas, 5.35. Pork per 100 lbs.—Meas, 24 00 to 00 00.—Prime Mess \$17 50; Prime, \$16 00 to 16 50.

SITUATION WANTED.

A Lady (aged 40) who has for several years past kept House for Clergymen is desirous of obtaining a similar situation. Address "A. H.," TRUE WITNESS Office.

SITUATION WANTED.

A YOUNG MAN, a First class Teacher, who has taught in one of the Maritime Provinces for the past six years, is now open to an engagement. Can be communicated with any time prior to 1st, November. Would prefer a Catholic Separate school, and can be well recommended. A liberal salary required. Address: P. B. Teacher, office of this paper. Sept. 17.

TEACHERS WANTED.

TWO Teachers Wanted in the Parish of St. Sophia, county Terrebonne, capable of teaching the French and English languages. Liberal salary will be given. Please address, Patrick Carey, Secretary, Treasurer, School Commissioners St. Sophia Terrebonne Co., P.Q.

WANTED.

A SCHOOLMASTER to teach in the English language, with an Elementary Diploma. Salary from thirty to thirty-five pounds per annum. School year ten months. For further particulars apply to. WILLIAM HART, Sec.-Treas., St. Columban, Co. Two Mountains, P. Q., October 2, 1863. 1m-8

TEACHER WANTED.

WANTED for the R. C. S. Separate School in Pictou, by the 14th October next, a first-class Teacher. Address—REV. M. LALOR. Pictou, 2nd October, 1863. 2w 3

THE SISTERS OF THE HOLY NAMES OF JESUS and MARY at Longueuil, will re-open their Boarding School on the 2nd September. 2w 3

CATHOLIC COMMERCIAL ACADEMY OF MONTREAL.

NO. 31 AND 33, COTTE STREET.

THE REOPENING OF THE CLASSES will take place on TUESDAY, FIRST SEPTEMBER next. The payments in each year of course are exigible monthly and in advance, between the 1st and 15th of each month.

For the first year of course..... \$1.00 per month. do second do 1 50 do do third do 2 00 do do fourth do 2 50 do do fifth do 3 00 do

A deduction of twenty-five cents per month will be allowed to parents paying quarterly, or who will have two or more children at this school at the same time, or who belong to some benevolent society in Montreal.

On the other side, twenty-five cents per month will be added to the account of parents who will have failed to pay before the 15th of the month. Parents will be furnished with a monthly Bulletin, stating the Conduct, application and progress of their children.

The Commercial Academy's principal object is to prepare students attending the course for all branches both Commercial and Industrial.

The French and English languages are taught by experienced French and English professors, and the task of learning these idioms is made easy by the fact that a great number of French and English students daily and constantly frequent the school. For all particulars, enquire of the principal, at the Academy, Cotte street No. 31, Hours of attendance from 8 to 10 A.M. And from 1 to 2 P.M.

U. E. AROHBAULT Principal. Montreal 28 August 1863. 1 m 3

SAINT MARY'S BOARDING SCHOOL.

CONDUCTED BY THE RELIGIOUS OF THE GOOD SHEPHERD, 500 SHERBROOKE STREET, MONTREAL.

THE Course of Studies of this Institution embrace the various branches of a solid and useful education viz., Orthography, Reading, Writing, Grammar, Rhetoric, Composition, History, Natural Philosophy, Geography (with Maps and use of Globes) Astronomy, Botany, Chemistry, Arithmetic, Book Keeping, English and French Languages, Music, Vocal Music, Drawing and Painting, Plain and Ornamental Needle Work, etc.

TERMS: Board and Tuition, per month..... \$6 00 Music..... 2 00 Drawing and Painting..... 1 00 Washing..... 1 00 Use of bed and bedding per annum... 5 00 Use of desk..... 1 00 Books, Postage Materials used for Drawing, Painting, etc., are charges which depend on circumstances and the direction of the parents.

The Academic year commences on the first Monday of September, and ends about the 6th July. Besides the uniform which consists of a black merino dress and one of white muslin, each young lady, should be provided with a black net veil, and one of white net, six table napkins, a knife, fork, spoon, and goblet work box, etc.

No deduction will be made for partial absence or withdrawal from the Academy unless in case of protracted illness. Pupils are received at any time during the year.

Address, SISTER ST. GABRIEL, Directress. August 2. 1m 2

LACOMBRE & CLARKE'S FRENCH & ENGLISH COMMERCIAL ACADEMY, No. 32 St. Denis Street, (NEAR VIGOR SQUARE).

WILL resume its Course of Instruction on Tuesday the first of September 1863. Able resident Teachers will, daily, assist the Principals, besides the Professors of Music and Singing. Mr. Clarke, Sen., will continue his special attention to the advanced Classes. Book Keeping will form part of the Commercial Education. A preparatory Latin Course for those who desire it. August 28. 1m-3

BOARDING SCHOOL. Mrs. O. H. E. CLARKE'S ENGLISH AND FRENCH ACADEMY FOR YOUNG LADIES,

NO. 30 ST. DENIS STREET (NEAR VIGOR SQUARE), WILL resume its Course of Instruction on Tuesday the first of September, 1863.

Mrs. Clarke will be assisted as before by the two resident Teachers (English and French), besides the Professors of Music and Singing, and Mr. Clarke, Sen., will continue to pay special attention to the progress of the pupils in English Writing and Arithmetic.

Conversation in English and French, respectively, will, at all times, be required. Boarders receive on the same reasonable terms as before, of whose Health and Manners, as well as advancement in their studies, Mrs. Clarke will take particular care. Plain and Ornamental Needle work taught in the establishment, and Domestic Economy practically explained. August 28. 1m-3

COLLEGE OF REGIOPOLIS, KINGSTON, ONT.

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

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

TERMS: Board and Tuition, \$100 per Annum (payable half-yearly in Advance) Use of Library during stay, \$2 The Annual Session commences on the 1st September, and ends on first Thursday of July.

MONTREAL SELECT MODEL SCHOOL,

Nos. 6, 8 and 10 St. Constant Street.

THE duties of the above institution will be resumed on Monday, the thirty-first day of August, instant, at nine o'clock a.m.

A thorough English, French, Commercial and Mathematical education is imparted on extremely moderate terms. For particulars apply at Nos. 6 or 10 at the school. W.M. DORAN, Principal. August 28. 2m-3

JACQUES, CARTIER NORMAL SCHOOL.

THIS School will re-open on the 14th September next at 5 o'clock p.m. The pupils must:— 1st. Pay the first quarter in advance. 2nd. Furnish a baptismal certificate 3rd. Have the Costume of the School.

QUEBEC, District of Three Rivers. NUMBERS 32.

Three Rivers the Twenty-First Day of September, One Thousand Eight Hundred and Sixty-Eight.

KNOW all men that DAME EL'ZA PHOEBE JOHNSTON, of the Town of Sorel, in the District of Roberval, wife of and separated as to property, from Jules Chevallier, of the Town of Sorel aforesaid, Esquire, Advocate, from him well and duly authorized, and the said Jules Chevallier, Esquire, to authorize his said wife, and Archibald Johnston, also of the said Town of Sorel, Esquire, by their Petition filed in office of the Superior Court under No. pray for the sale of an immovable, situated in the said District, to wit: "A land situate in the parish of St. Sever, in the County of St. Maurice, in the District of Three Rivers, in the range or Concession named Bellechasse, being the lot mentioned in the schedule of the Fief Robert under Number Two Hundred and Fifty-Eight, containing eighteen arpents in front by twenty arpents in depth, taking in front to the Seigneurial line, in rear to the abutts (Les abutts) on one side to Jean Baptiste Lesards or his representatives and on the other side to Luc Desjardit Labreche, which land has not been occupied for more than ten years and was last occupied by one named Pierre Fortier, who is deceased, and the said Petitioners alleging that by and in virtue of the schedule of the said Fief Robert; herein above mentioned, a hypothec was constituted upon the said immovable herein above described for the sum of Sixteen dollars and five cents currency annually for cets of rentes and constituted rents claim from the present proprietor of the said immovable the sum of Four Hundred and Seventeen Dollars and Thirty Cents, said currency, due to them for twenty years of arrears of cets of rentes and seven years arrears of constituted rents up to the eleventh day of November one thousand eight hundred and sixty-seven. The said Petitioners further allege that the present proprietor of the said immovable is unknown and that the known proprietor since the date of the Constitution of the said rent has been the said Pierre Fortier.

Notice is therefore given to the proprietor of the said immovable to appear before the said Court within two months to be reckoned from the fourth publication of this present notice to answer to the demand of the said Petitioners, failing which the Court will order the said immovable be sold by Sheriff's sale. J. N. A. DUBERGER, Deputy P. S. O., District of Three Rivers. First insertion October 2, 1868. 4w-8

PROVINCE OF QUEBEC, DIST. OF MONTREAL. INSOLVENT ACT OF 1864 AND 1865.

In the matter of JOSEPH H. ROY, file, of L'Acadie, in the District of Iberville, Trader, Insolvent. THE undersigned has deposited in my office a deed of composition and discharge executed in his favor by his creditors, in number according to law and that unless opposition be filed to the said deed, within six judicial days after the last insertion of this notice, I will act upon the said deed according to law. LOUIS GAUTHIER, Assignee. 1w-7

PROVINCE OF QUEBEC, DIST. OF MONTREAL. SUPERIOR COURT. INSOLVENT ACT OF 1864 AND 1865.

No. 373. In the matter of GEORGE E. MAYRAND, formerly Merchant of River du Loup (en haut), and now of St. Remi, District of Iberville, Insolvent. THE undersigned will apply to this Court, for a discharge under this Act, on Tuesday the Twenty-Sixth day of November next, at ten o'clock a.m., sitting the said Court. GEORGE E. MAYRAND. By his Attorneys ad litem, T. & C. C. DE LORIMIER. Montreal, 16th Sept., 1863. 2m-7

PROVINCE OF QUEBEC, DIST. OF MONTREAL. SUPERIOR COURT. INSOLVENT ACT OF 1864 AND 1865.

No. 577. In the matter of JOSEPH H. ROY, file, Trader of L'Acadie, District of Iberville, Insolvent. THE undersigned hereby gives notice that he has deposited in the office of this Court, a deed of composition and discharge, executed by his creditors according to law, and that on Tuesday the Twenty-Sixth day of November next, at ten o'clock a.m., or soon thereafter as counsel can be heard, he will apply to the said Court for a confirmation of said deed. JOSEPH H. ROY, file. By his Attorneys ad litem, T. & C. C. DE LORIMIER. Montreal, 16th September, 1863. 2m-7

PROVINCE OF QUEBEC, DIST. OF MONTREAL. SUPERIOR COURT. INSOLVENT ACT OF 1864 AND AMENDMENTS THEREUNTO.

IN RE: DAME PRAEDE TREPANNIER, wife—separated as to property in virtue of her marriage contract—of Honore alias Henry Barthe, duly authorized by the latter, and of Eusebe Lusier formerly partners in the City of Sorel District of Richelieu for purposes of commerce and navigation. Insolvent. THE thirteenth day of February next the undersigned will apply to the Court for her discharge in virtue of the act above cited. PRAEDE TREPANNIER. HENRY BARTHE. To authorize said Dame Praede Trepannier, h wife Sorel 16th September 1863. 5m-

VARENNES MINERAL WATERS VARENNES SELTZER:

1st Prize and Medal at the Industrial Exhibition of Canada 1868. Price, Varennes seltzer, 3s per doz (empty bottles to be returned); Varennes saline, (quarts), 2s. 6d. per doz (empty bottles to be returned); 50c for four gallons, delivered. Orders to be left for the present with Messrs. Kenneth, Campbell, & Co., Medical Hall, Great St. James str et, and Phillips Square.

STREET DIALOGUE.—Mr. D. (meeting his friend Mr. E.) Well Mr. E. What success in your application for that appointment?

Mr. E.—I am happy to say that the place was offered to me and that I have accepted it. Mr. D.—How did you manage it?

Mr. E.—I previously called on Mr. Rafter, and presented myself to the Manager, in one of his Grand Trunk Suits.

CANADA HOTEL,
(Opposite the Grand Trunk Railway Station),
SHERBROOKE, O. E.
D. BRODERICK, PROPRIETOR.
A First Class LIVERY STABLE is attached to the above Hotel.
Conveyances, with or without drivers, furnished to travellers at moderate charges.
Sherbrooke, Jan. 23, 1868. 12m

M. O'GORMAN,
Successor to the late D. O'Gorman,
BOAT BUILDER,
SIMCOO STREET, KINGSTON.
An assortment of Skiffs always on hand. OARS MADE TO ORDER.
SHIP'S BOATS' OARS FOR SALE

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

J. R. MACSHANE,
BARRISTER-AT-LAW, NOTARY PUBLIC, &c.
ST. JOHN, N.B.
Nov. 8, 1866. 12m.

RICHELIEU COMPANY,
DAILY ROYAL MAIL LINE OF STEAMERS
BETWEEN MONTREAL AND QUEBEC,
AND
REGULAR LINE
Between Three Rivers, Sorel, Berthier, Chambly, Terrebonne, L'Assomption, and Yamaska and other Way Ports.
ON and after MONDAY, the 1st June, the Steamers of this Company will leave their respective wharves as follows:—
The Steamer QUEBEC, Capt. J. B. Labelle, for Quebec, every MONDAY, WEDNESDAY and FRIDAY, at SEVEN o'clock P.M.
The Steamer MONTREAL, Capt. R. Nelson, for Quebec, every TUESDAY, THURSDAY, and SATURDAY, at SEVEN o'clock P.M.
The Steamer COLUMBIA, Capt. Joseph Duval, for Three Rivers and the Way Ports every TUESDAY and FRIDAY, at TWO o'clock P.M.
Also connecting with Steamer FIRE-FLY at Sorel for Yamaska and Way Ports.
The Steamer VICTORIA, Capt. Charles Davelyn, for Berthier, Sorel and Way Ports every TUESDAY and FRIDAY, at THREE o'clock P.M.
The Steamer CHAMBLAY, Capt. Francois Lamoignon, for Vercheres, Chambly and the Way Ports every TUESDAY and FRIDAY at THREE o'clock P.M.
The Steamer TERREBONNE, Captain L. H. Roy, for Terrebonne and L'Assomption, every MONDAY, TUESDAY, WEDNESDAY, THURSDAY, FRIDAY and SATURDAY, at THREE o'clock P.M.
Passage Tickets for Quebec will be sold at the Office on the Wharf. State Rooms can be secured by taking Tickets at this Office only.
This Company will not be accountable for Specie or Valuables unless Bills of Lading, having the value expressed, are signed therefor.
J. B. LAMAR, General Manager.
Office of the RICHELIEU Co.,
203 Commissioner Street,
Montreal, June 1st, 1868.

CANADIAN NAVIGATION COMPANY.
ROYAL MAIL THROUGH LINE FOR BEAUFORT NOIS, CORNWALL, PRESSCOOT, BROOKVILLE, GANANOQUE, KINGSTON, COBURG, PORT HOPE, DARLINGTON, TORONTO, and HAMILTON.
DIRECT WITHOUT TRANSHIPMENT.
This magnificent line, composed of the following First class Iron Steamers, leaves the Canal Basin, Montreal, every morning (Sundays excepted), at NINE o'clock, and Lachine on the arrival of the Train, leaving Bonaventure Station at Noon for the above Ports, as under, viz:—
Spartan, Capt. FAIRBANKS on Mondays.
Passport do Slocum on Tuesdays.
Kingston, do Farrell on Wednesdays.
Gremlin, do Kelly on Thursdays.
Magnat, do Simson on Fridays.
Oronian, do Dunlop on Saturdays.
Connecting at Prescott and Brockville with the Railroads for Ottawa City, Kempenville, Perth, Arnprior, &c., at Toronto and Hamilton, with the Railways for Oshington, Stratford, London, Oshington, Sarnia, Detroit, Chicago, Milwaukee, Galena, Green Bay, St. Pauls, &c.; and with the steamer 'City of Toronto' for Niagara, Lewiston, Niagara Falls, Buffalo, Cleveland, Toledo, Cincinnati, &c.
The Steamers of this Line are unequalled, and from the completeness of their present arrangements, present advantages to travellers which none other can afford. They pass through all the Rapids of the St. Lawrence, and the beautiful Scenery of the Lake of the Thousand Islands by daylight.
The greatest despatch given to Freight, while the rates are as low as by the ordinary boats.
Through rates over the Great Western Railway given.
Through Tickets with any information may be obtained from D. McLean, at the Hotels Robert McEwen, at the Freight Office Canal Basin; and at the office, 73 Great St. James Street.
ALEX. MILLOY, Agent.
ROYAL MAIL THROUGH LINE OFFICE,
73 Great St. James Street.

BELLS! BELLS! BELLS!
THE Old Established TROY BELL FOUNDRY, Established 1852. Church Bells, Obuses, and Bells of all sizes, for Churches, Factories, Academies, Steamboats, Planations, Locomotives, &c., constantly on hand, made of Genuine Bell Metal (Copper and Tin) hung with PATENT ROTARY MOUNTINGS, the best in use, and WARRANTED ONE YEAR.
to prove satisfactory, or subject to be returned and exchanged. All orders addressed to the undersigned, or to J. HENRY EVANS, Sole Agent for the Canadian, 406 St. Paul Street, Montreal, Q., will have prompt attention, and illustrated catalogues sent free, upon application to
JONES & CO., Troy, N. Y.
June 8, 1868. 12 43

IMPORTANT ANNOUNCEMENT
TREMENDOUS REDUCTIONS
AT THIS SEASON
In every description of
READY MADE CLOTHING
ALL MADE FROM THE
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READY-MADE or to MEASURE
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BOYS' and YOUTHS' OVERCOATS in great variety, at \$4, \$5 and \$6, in every style
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IMPORTERS AND MANUFACTURERS
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Cash paid for Raw Furs.

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The Whole Dominion should buy their Teas of the Importers,
THE MONTREAL TEA COMPANY,
6 Hospital Street, Montreal.
Our Teas, after the most severe tests by the best medical authorities and judges of Tea, have been pronounced to be quite pure and free from any artificial coloring or poisonous substances so often used to improve the appearance of Tea. They are unequalled for strength and flavour. They have been chosen for their intrinsic worth, keeping in mind health, economy, and a high degree of pleasure in drinking them. We sell for the smallest possible profits, effecting a saving to the consumer of 15 to 20c per lb. Our Teas are put up in 5, 12, 15, 20 and 25 lb boxes, and are warranted pure and free from poisonous substances. Orders for four 5 lb boxes, two 12 lb boxes, or one 20 or 25 lb box sent carriage free to any Railway Station in Canada. Tea will be forwarded immediately on the receipt of the order by mail containing money, or the money can be collected on delivery by express-man, where there are express offices. In sending orders below the amount of \$10, to save expense it would be better to send money with the order. Where a 25 lb box would be too much, four families clubbing together could send for four 5 lb boxes, or two 12 lb boxes. We send them to one address carriage paid, and mark each box plainly, so that each party get their own Tea.—We warrant all the Tea we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense.

BLACK TEA.
English Breakfast, Broken Leaf, Strong Tea, 45c, 50; Fine Flavored New Season, do, 55c, 60c 65c; Very Best Full Flavored do, 75c; Second Oolong, 45c; Rich Flavored do, 60c; Very Fine do, 75c; Japan, Good, 50c, 55c, Fine, 60c, Very Fine, 65c, Finest, 75c.
GREEN TEA.
Twankay, 50c, 55c, 65c. Young Hyson, 50c, 60c, 65c, 70c. Fine do. 75c. Very Fine 85c; Superfine and Very Choice, \$1; Fine Gunpowder, 85c; Extra Superfine do, \$1.
Teas not mentioned in this circular equally cheap. Tea only sold by this Company.
An excellent Mixed Tea could be sent for 60c and 70c; very good for common purposes, 50c.
Out of over one thousand testimonials, we insert the following:—
A YEAR'S TRIAL.
Montreal, 1868.

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GENTS—It is nearly a year since I purchased the first chest of Tea from your house. I have purchased many since, and I am pleased to inform you the Tea has in every case proved most satisfactory, as well as being exceedingly cheap. Yours very truly,
F. DENNIE.
Montreal Tea Co:
GENTLEMEN—The Tea I purchased of you in March has given great satisfaction, and the flavor of it is very fine. It is very strange, but since I have been drinking your Tea I have been quite free from heart burn, which would always pain me after breakfast. I attribute this to the purity of your Tea, and shall continue a customer.
Yours respectfully
FRANCOIS T. GREENE,
64 St. John Street, Montreal.

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G. OBENEY,
Manager Canadian Express Company
House of Senate, Ottawa.
Montreal Tea Company:
GENTLEMEN—The box of English Breakfast and Young Hyson Tea which you sent me gives great satisfaction. You may expect my future order.
Yours, &c.,
S. SKINNER.
Beware of pedlars and runners using our name, or offering our Teas in small packages. Nothing less than a cattle sold.
Note the address.—
THE MONTREAL TEA COMPANY,
6 Hospital Street, Montreal.
July 24th 1868.

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November 5, 1867.

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Montreal Feb. 4th, 1868

Ayer's Sarsaparilla,
FOR PURIFYING THE BLOOD.

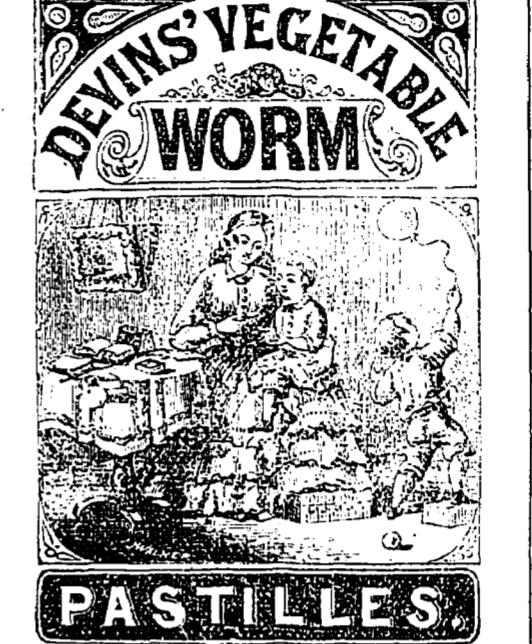
The reputation this excellent medicine enjoys, is derived from its cures, many of which are truly marvellous. It is a truly marvellous character. Incurable cases of Scrofula, where the system seemed utterly given up to corruption, have yielded to this compound of anti-strumous virtues. Disorders of a scrofulous type, and affections of the skin, are cured by its use. Scrofulous poison is one of the most destructive enemies of our race. Often, this unclean and unfelt taint of the organism undermines the constitution, and invites the attack of entailing or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, either on the surface or among the vitals. In the latter, tubercles may be suddenly deposited in the lungs or heart, or tumors formed in the liver. These facts make the occasional use of the Sarsaparilla as a preventive, advisable.
It is a mistake to suppose that so long as no eruptions or humors appear, there must be no scrofulous taint. These forms of derangement may never occur, and yet the vital forces of the body be so reduced by its subtle agency, as to render the individual weak and short-lived. It is a common error, also, that scrofula is strictly hereditary. It does, indeed, descend from parent to child, but is also engendered in persons born of pure blood. Low living, indigestion, foul habits, uncleanliness, and the depressing vices generally, produce it. Weakly constitutions, where not fortified by the most constant and judicious care, are peculiarly liable to it. Yet the relief, also, which it affords, is such, that the system, with an apparently exuberant vitality, are often contaminated, and on the road to its consequences. Indeed, no class or condition can depend on immunity from it, or feel its insidious to the importance of an effectual remedy.
In St. Anthony's Fire, Rose or Erysipelas, For Tetter, Salt Rheum, Scald Head, Ringworm, Sore Ears and Eyes, and other eruptive or visible forms of the disease caused primarily by the scrofulous infection, the Sarsaparilla is so efficient as to be indispensable. And in the more concealed forms, as in Dyspepsia, Dropsy, Heart Disease, Pits, Epilepsy, Neuralgia, and other affections of the nervous system, the Sarsaparilla, through its purifying power, removes the cause of the disorder and produces astonishing cures.
The Sarsaparilla root of the tropics does not by itself achieve these results. It is aided by the extracts combined with it, of still greater power. So potent is this union of healing virtues, Syphilis or Venereal and Mercurial Diseases are cured by it, though a long time is required for removing the obstinate malady by any medicine. Leucorrhoea or Whites, Uterine Ulcerations, and Female Diseases in general, are commonly soon relieved and ultimately cured by the invigorating and purifying effects of the Sarsaparilla. Rheumatism and Gout, often dependent on the accumulations of extraneous matters in the blood, have their remedy also in this medicine. For Liver Complaints, torpidity, indigestion, cholic, etc., calling for the purifying power of the Sarsaparilla, we unhesitatingly recommend the Sarsaparilla.
This medicine restores health and vigor where no specific disease can be distinguished. It restores life power to the aged, and vigor to the young. It is a Sarsaparilla, Despondent, Sleepless, and filled with Nervous Apprehensions or Fears, or who are troubled with any other of those affections symptomatic of weakness. Many, after taking it for General Debility, have written us of the youthful vigor imparted to their nervous system, which seemed buoyant with that prolific life they thought had departed on the advance of age. Old men, whose fountains of life were always sterile, acknowledge their obligations to it for an obvious cause.

Ayer's Ague Cure,
For Fever and Ague, Intermittent Fevers, Biliousness, Headache, Stomachic Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons.
As its name implies, it does Cure, and does not kill. Containing neither Arsenic, Quinine, Bismuth, Zinc, nor any other mineral or poisonous substance, it is in no wise injurious any patient. The number and importance of its cures in the ague districts, are literally beyond account, and we believe no parallel in the history of medicine. Our receipt of the radical cures effected in obstinate cases, and where other remedies had wholly failed. Unacquainted persons, either resident in, or travelling through malarious countries, will be protected by taking the AYER'S AGUE CURE daily.
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Persons about to purchase will please observe that I build no
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The Machines I Manufacture make the Lock Stitch alike on both sides which will not Rip nor Ravel.
PRICES - FROM \$25 AND UPWARDS.
I WARRANT all Machines made by me superior in every respect to those of any other maker in the Dominion, while my prices are less.
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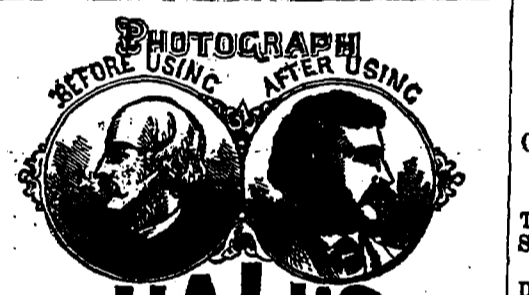
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