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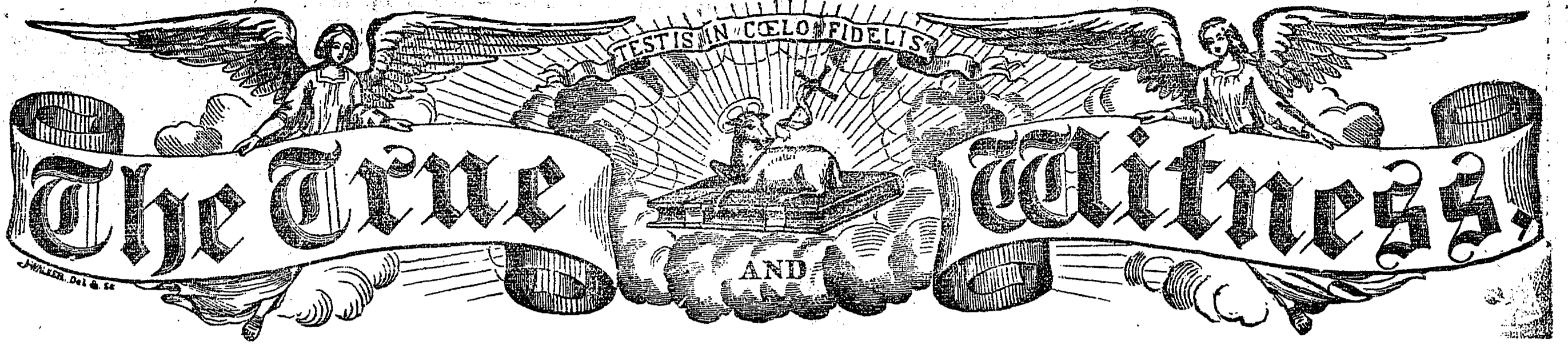
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CATHOLIC CHRONICLE.

VOL. XV.

MONTREAL, FRIDAY, APRIL 14, 1865.

No. 36.

THE TWO MARYS; OR, THE O'DONNELLS OF INNISMORE.

CHAPTER V.—Continued.

Mr. Montague was a bit of a philosopher in his way. In the early days of his wedded life he had tried conciliation, without success; he now adopted another plan, and endeavored to turn a deaf ear to the angry woman.

Do any of our readers know such a character as that of Mrs. Montague? Are there not too many, who, the instant the wearied partners of their fortunes, to whom they owe so much, enter the house, have some vexatious tale to tell of children, servants, anything, anything whatever that may have disturbed their own peace of mind during the day, instead of greeting with a smiling face, and cheerful converse, the often worn-out, anxious man, who, all day long, has toiled for the weak woman, and still weaker children, who cannot work either with head or hand for themselves.

Mrs. Montague wisely dried her tears, seeing that they had made no impression on her husband, and, after having sullenly gazed some time at the fire, musing over her fancied wrongs, she arose, and sought—not her children—but her favorite maid, Wilson. This woman was her confidant. She rang the bell on entering her chamber, and, of course, Wilson was not slow in noticing that her mistress was ill—as she termed it when the lady's temper was disturbed—she had a pain in her head, surely a most distressing pain, for her eyes were swollen and heavy, and so Eau de Cologne and various other things were brought to bathe the throbbing temples, and then Mrs. Montague poured into the ear of the sympathizing maid, the story of her troubles.

Wilson begged her lady to take it all patiently; such a sweet, gentle lady to be so ill-treated whenever she dared complain, it was something intolerable, but if she were in her mistress's place she would soon see if this German person (Wilson never called Fraulein, lady, she would own no such superiority, no, not she) should stay, no, not a month, leave alone the six months Mrs. Montague had so kindly mentioned.

Mrs. Montague was neither by birth nor education a lady; our readers will be quite aware that, if she had been, she never would have made a confidant of her maid. Wilson was working not without an end in view; she had ingratiated herself in the affections of her mistress, often leading the weak minded Mrs. Montague, even in instances where the latter fancied she was following the beat of her own inclinations; so artfully did this woman seek to gain her point, and with such a show of affection did she attend on her mistress, submitting to all the freaks of her capricious temper with a smile ever on her lip, swallowing down the harsh and scornful words levelled at her, not infrequently as well as others; at her side early and late; never tired, where her lady's interests were at stake; or, in the constant, nay, slavish attendance she required near her person, so that, even the latter would occasionally relent and would say to herself: 'she must be much attached to me, she is a faithful creature; she alone never seems to alter, though I do sometimes speak very harshly to her.' Then some handsome present, in the shape of a rich silk dress, a trinket, or a fire-pond note, would find its way to Wilson's possession, in order to heal up the wound caused by her mistress's selfishness and ill-humor; so that, by degrees, the services of the former were becoming a very lucrative affair to Wilson, who anxiously counted every sovereign as she put it by in a safe place, there to accumulate until she had got together a sufficient sum, for a certain purpose the crafty Abigail intended to carry out.

Now, she is all attention, and after having bathed her lady's temples, wraps a rich Indian shawl around her, and lays her on the couch as tenderly as if that selfish and intensely ill-tempered personage were some delicate girl, languishing in the last stage of a consumption.

CHAPTER VI.—IN WHICH THE READER BECOMES ACQUAINTED WITH A WORTHY LANCASHIRE FAMILY; ALSO, THE O'DONNELLS OF INNISMORE, AND A FAMILY SECRET.

It stands right away by itself in one of the prettiest villages in Lancashire, that pleasant old Manor House of Squire Mainwaring's, down a lovely vale, with a green lawn before the house sloping even to the waters of the lake; its solid walls of red brick will long bid defiance to the hand of time; beyond is a range of hills, and all around are glens and dales and smiling meadows, rendering Ashdale one of the prettiest spots Lancashire can boast of possessing. It owned, too, the worthiest people who graced the country for miles around, for the squire was the true type of an old English gentleman; his doors ever open to the poor and needy, whilst hospitality reigned supreme at Dovercourt. Many and many an old English custom, long since abolished

or gone into disuse was still in full force, and the yule log sparkled and blazed brightly on the Christmas eve; and oxen were roasted whole, and beef and ale were never wanting, if, perchance, the sorrow-stricken and suffering found their way, as they often did, to Dovercourt.

The lady of the Manor House, too, did full credit to her husband's choice, for Mistress Mainwaring was, though not without her faults, (who is I should like to know?) still, in many points, a model lady; loving dearly the young maidens—her daughters—Margaret and Bertha, and also regarding with a mother's honest pride, that tall, handsome son of her's—the rising barrister—Herbert Mainwaring. Then there was another member of the family whom we have forgotten, for he, by virtue of his holy calling, should, surely, have come before the maidens and the barrister; we mean the saintly chaplain of Dovercourt, a man whose life was without blemish; who never staid his lips with flattery;—who paid no idle compliments to those around him, for the sternness of truth was ever on his tongue; and who was the father of the poor at Ashdale. Such was Hubert de Coucy, the venerable French priest, who was chaplain at Dovercourt Manor, for its master was of the Catholic faith.

The squire and his wife had, with their son, accepted an invitation to the ball so lately held at Fairview, and, a few days later, Mrs. Mainwaring had received the Montagues at her own house. It was not in the power of Mrs. Montague to hold her peace on any subject, consequently, Mrs. Mainwaring was the unwilling recipient of her confidence. Poor Fraulein's shortcomings were unmercifully handled, and the mention of the unfeeling notice she had so promptly received, raised, to somewhat of indignation, the usually placable and quiet Mrs. Mainwaring, while her friend ended by remarking, 'I wonder for my part, how it is that you have managed so well, Miss Segrave was with you for years.'

'True,' replied the lady, in her dry, quiet way, 'and you might, doubtless, have this Fraulein Flohrberg with you for years also, as many of your former governesses might have been, if you did not look, as I am apt to think you do, for too many perfections in one person.'

'One must receive a fair return for the salary one gives,' replied Mrs. Montague, 'I am inclined to think I have merely been more unfortunate than yourself.'

Here the conversation closed, and Mrs. Mainwaring mused within herself, remembering, as she did, that this very hard dealing person had, if report spoke truly, at one time of her life been the needy and fawning slave of another, whom she lived with as companion.

It is evening at Dovercourt; a quiet family party have assembled, and a very different party they indeed are to those at Fairview, for, though there be much of good in George Montague and his younger daughter, still, the presiding genius of the place is his lady wife, and, unfortunately, one bad disposition in a family too often sways and exercises an evil influence over all.

'I have had a few moments' conversation with the German lady now at Fairview, as governess,' said the squire, on the evening to which we have alluded, 'and who think you should be her intimate friend at Coblenz, but General O'Donnell.'

'General O'Donnell! can he be any relation to Mary, papa,' chimed in two voices at the same time. 'I have heard her say her uncle was in the Austrian service; is he now at Coblenz?'

'Exactly so, my dear,' replied the squire, 'and I feel interested in the young lady on this account, and sorry that she should ever have come to Fairview,' but, he added, addressing his wife, 'was it not your intention to invite Mary here for a few months, as some return for the hospitality with which we were received at Innismore?'

'The invitation has already been sent,' replied his wife, 'but it may perhaps arrive too late, for, if all we have heard be true, it is not unlikely that Mary has already left Innismore, for the cloister in which she was educated. Poor Mary,' added the lady, with a sigh, 'with such a youth, and such memories of the past, is it possible she can ever know what we understand by the term happiness?'

'But I thought,' said her son, 'that these O'Donnells, whom I have heard speak of, were well-to-do people, and, that this Mary, with whom Bertha and Margaret became so intimate during your sojourn in Ireland, was their only daughter. What unpleasant reminiscences can she have to make her unhappy.'

'Enough, quite enough to make her miserable as long as she lives, unless she is patient and resigned; her story is a very sad one, for Mary is not the daughter of the O'Donnells, but only their adopted child.'

Herbert Mainwaring leant forwards saying, 'You have excited my curiosity, as before I bid you farewell, to return to my gloomy old cham-

bers in the Temple, I must insist on hearing all about Mary O'Donnell, as I must still call her till you tell me her real name.'

'Well, then, now for my story,' said Mrs. Mainwaring. 'When first I became known to the O'Donnells, you are well aware that they were not living on the fine old estate of Innismore, but had removed along with Mary, for a few months, to a delightful country villa some miles distance from the Cove of Cork. A lovelier place I never witnessed than the fairy-like domain, small though it was, in which they had taken up their abode. A range of hills, at the back of the villa, were abundantly stocked with trees and evergreens of various descriptions;—roses climbed luxuriantly over the white walls of the house; clematis, honey-suckle, and jasmone, creeping, amidst their branches. Mary was absent, she was spending the evening, to which I allude, in company with Bertha and Margaret, at the house of a mutual friend, and Mrs. O'Donnell and I were seated together, enjoying the sweet, balmy air, laden with the perfume of the flowers that grew around in such wild luxuriance, when suddenly, the quietude of the scene was disturbed by the soft, faint sound of a female voice, sweet, though feeble in its tones, and it warbled forth a plaintive, melancholy air, not unfamiliar to my ears. The peculiar sweetness of the voice had attracted my attention, and whilst I listened, the sound drawing nearer, yet nearer, my attention was attracted by an exclamation of alarm from Mrs. O'Donnell; even in the fastly growing twilight I observed that her countenance had become deadly pale; and ere I could speak, the crashing of branches in the garden struck upon my ear, and the next moment the half clad figure of a woman—who, squalid and haggard as was her appearance, yet bore the traces of former beauty—appeared at the French window which opened on to the lawn before the house, and, pushing hastily aside the clematis which hung over it, she rushed into the room, and I beheld her crouching on her knees before Mrs. O'Donnell, whose averted face and outstretched hands told me that this apparent beggar was no stranger.

'Have mercy on me, and let me but speak to her before I die,' exclaimed the wretched being; 'let me see the face of my own child, once more.'

'Never, never, Adele Maguire; you know not what you ask,' replied Mrs. O'Donnell. 'Does she not believe you to be dead? Has she not long borne our name, with no reproach attached to her? Call you this affection for your child, or right to me, thus to seek to break your most solemn vow? No, I will not permit this, but I will give you money to help your necessities, and I then insist on your immediately quitting this place.'

'And is it yourself, my foster sister, who is after forbidding me to see my child,' replied Adele, rising and wringing her hands. 'Ah, shure, ye never had a child of your own, and know not how strong is the love of a mother;—and as to your money,' she exclaimed, throwing from her the purse Mrs. O'Donnell had dropped in her hand, 'I want none of it; I would sooner go beg the country through, than owe it to ye, if ye keep me to my vow.'

'You will keep your promise, Adele Maguire,' replied Mrs. O'Donnell, in a tone of cool determination, 'if you really love your child, the instant that you break it, Mary returns to want, to wretchedness, and to you.'

'What sad mystery, then, was couched beneath the words I had heard! Was Mary, then the fair, accomplished, and elegant Mary, the child, not of my wealthy friend, but of the miserable, emaciated being before me?'

'I would willingly shut out from memory the remembrance of the piercing, heart-trying shriek which burst on my ear, as my friend spoke thus. The next moment the unfortunate woman had disappeared from my sight, and I beheld Mrs. O'Donnell terrified, and trembling with agitation. I felt sorry I had been present, aware, as I was, that she would feel it necessary to confide to the secret connected with the parentage of the elegant and accomplished girl we had been led to consider as her own child. We were not likely to be interrupted by the return of the young people; the evening air was delightful, it seemed a positive shame, too, to shut out the bright rays of the moon. But my friend thought otherwise; perhaps, too, she dreaded the return of her unwelcome visitor: so that as it may, she immediately rang for lights, and ordered the servants to close the shutters. Again alone, she seated herself beside me on the couch, and began by remarking—

'You, doubtless, thought me very cold and stern in my manner to that poor unfortunate, who has just left us.'

'I saw that she waited for a reply, my whole heart was with that miserable being, and I stammered out, 'doubtless you have some sufficient reason for acting as you have done; I never form an opinion hastily.'

'You have gathered, however, enough to make known to you that Mary is not our child,' she added. 'Now I will tell you her story. Adele Maguire was my foster sister, her mother being an humble friend of the late lady of Innismore; she had married a tolerably well-to-do farmer, but, my being left motherless, and her baby being about the same age as myself, she insisted on giving me that nurture of which I had been deprived, in consequence of the death of my mother. Adele grew up a bright eyed, blooming, and affectionate girl, and, as in my childhood she was constantly at the castle, we may be said to have grown up together, so in my youth we were destined not to be parted, for she was ever there as my attendant, though rather regarded in the light of a humble friend and companion, than in any other capacity. Adele was about 19 years old when she came to tell the lady of Innismore that she had promised her hand in marriage, to a young man well known to be mixed up with some of those ardent and disaffected spirits so constantly to be met with, and whose misguided efforts, in the cause of their country, so often bring down trouble on their own heads. We were aware that he was connected with a secret association, and, as my friends really had Adele's interest at heart, they earnestly prayed her to retract the promise she had given; but in vain, passion usurped the place of prudence, and she was alike deaf to the pleadings of her mother, as to the entreaties of the family at Innismore.— In an evil hour, she married him, and for a long time we saw nothing of her; but we heard that Bernard Beardon was never at his home, that for hours together Adele too was absent; till the unfortunate news at last burst on the wretched mother's ears that several of the leaders were caught, and a hot search was instituted for Adele's husband; for many weeks he lurked amidst the recesses of the mountains, a half-starved, wretched being, the military closely following up the track they had in view: the now miserable Adele, watching, perhaps the whole length of a summer's day, could, he, but through her means, allay the pangs of hunger with a dry potato, and crouching beneath the shelter of the rocks, so as not to be caught when conveying to him this poor relief, and conscious all the while that he was dying of starvation. However, to be brief, said Mrs. Mainwaring, 'for I am telling you the story almost in the words of Mrs. O'Donnell, he was at last captured, and the then distracted wife, deaf to the entreaties of her mother, watched at the gate of the jail, to which she was refused admittance, during three weary days. She then became a mother, and when the time appointed for the trial came on, the unhappy woman was in the court house with her newborn baby; sentence of death was pronounced, and the distracted wife broke through the crowd and threw herself at the feet of judge, and her child on his robe, and wildly exclaimed, 'Oh, in mercy kill me, too; the witnesses have sworn falsely, he does not deserve to die.' A scene of terrible confusion ensued, and she was carried, shrieking wildly, out of the court-house, not to her own home, to which her willfulness and folly had led her, but to a comfortable dwelling provided by her broken-hearted mother. For many weeks she hovered between life and death; but one morning whilst the unconscious babe lay nestled in her mother's bosom, the light of reason returned. She had been an undutiful daughter to her, but the poor mother had left her happy home to seek and to save her; she held the innocent babe forward to receive a kiss; and seeing that she was wishful to speak, but that no sound rose to her lips, my poor foster mother guessed what she would say, and exclaimed,—

'Praise God, Marvourneen; praise Him in yer heart—for he is not dead but transported!—

Adele spoke not, but her tears fell thick and fast, as she listened to her mother's words. When she recovered, it was her mother's earnest wish to take her home with her; but no, she could not content herself without her husband, and, in the madness of her sinful affection, she besieged and got admittance to many persons of rank and influence in the country, beseeching them to let her go out to him. From each one she got the same reply, 'none but criminals had been sent out to the colony to which her husband had been transported.' She forgot every duty, every virtue, and resolved even to become a criminal for the sake of the idol she had set up in her heart to worship. To be brief, the miserable, half-demented woman committed a crime, which forced the judge to transport her, too, and, with her babe, she left Ireland for the same penal settlement. However, when she got to the end of her journey, she found that her husband was stationed far up the country, whilst she was to remain near the town. She wrote to him, but weeks lengthened into months, and Adele received no answer. She had behaved so well that she was left much at liberty, and that liberty she made use of to further her escape, taking her child with her, and roving, like some wild animal, through a wild country, and—she found him.

'Here Mrs. O'Donnell paused. I was certain, from the difficulty she had to proceed, and from the tears that moistened her eyes, that the worst remained to be told, and that Adele's mad idolatry of the creature for whom she had abandoned her Creator, the object of the wild and ungovernable attachment which filled her heart, and for whom she had become a thief, had met with that punishment which so often awaits, even in this life, those who forsake every other duty for this insane and passionate attachment to the idol they set up in their hearts and worship as their God.'

'At length my friend continued. 'Adele found her husband, as I have told you. But how? Why, as a free man; well to do, prosperous, successful in the settlement to which he had been transported, and, moreover, married to the daughter of a wealthy overseer.'

'I really do not know you,' he exclaimed, as Adele, wishful to surprise him, stole upon him unawares, in the garden that enclosed his comfortable home. Coldly and calmly had those words been said, and bursting into tears, she exclaimed,

'Am I after all, then, so much altered that you do not know me; but look, see, my Barnard, here are the lines I have carried in my bosom ever since we were after being married, and these will show I am indeed your wife.'

'Is it possible, then, that it be ye, Adele,' said the deceitful hypocrite, 'I had entirely forgotten ye; ye are so much changed after all thy trouble; but keep very quiet, and I will do ye justice. I am well off, now, and if you go into yonder shed I'll fetch you and the child some food; bless ye, my little Mary,' said he, taking the little girl in his arms and kissing it, and then turning to his wife he urged her to retire to the shed, in which she could shelter herself for the present.

'Foolish Adele, she forgot all his falsity, as she looked upon his face once more; and when, true to his promise, he visited her in the evening, she little recked the weight of the blow that was in store for her.

'Let me look once more,' said Beardon, 'at the lines ye showed me this morning, Adele, marvourneen, they'll make be after thinking of the past, and of the pleasant days we passed in old Ireland.'

'In all the simplicity and confidence of unbounded affection, Adele drew the soiled crumpled paper she had so often blistered with her tears from the receptacle in which it had been so fondly treasured through many a sad and dismal hour. But what was her horror, her indignation and surprise, on beholding him tear the paper into a thousand pieces. The distracted woman fell on her knees, and a wild imprecation trembled on her lips, but the innocent child pressed its sweet face to hers, and the already half-uttered curse was changed into a bitter, despairing cry; all power seemed to have left her; she fell prostrate on the ground, whilst he stood coldly by, offered her money to relieve her necessities, and threatened if she did not depart at once, he would send her back as a runaway convict; and then, wishing her good-night, told her he would give her till the morning to consider the proposal. Wretched, infuriated being, rightly punished, severe as was her chastisement for her blind idolatry, for, weak as she was she must needs crawl after him, to see his shadow on the grass, and then returning and praying God to direct her, mingled her tears with those of her child.

'Long and sleepless was that wretched night to both, and ere the dawn of day had well nigh broke, the mother caught the sudden inspiration of her child.

'Let us go home, mother; why do we stay here?' she whispered.

'Yes, why am I after staying here? Why do I stay here, again to meet that cold, cruel face, to listen to the harsh threats of him for whom I have sinned and brought such trouble on me?'

'Long, long, did the wretched woman toil onward through that wild and desert country, before she reached the spot she had quitted, and, said she,

'I was feared they would be hard on me, but they weren't, and, when my time was up, they would have kept me there, but I wanted to set my foot once more, on the green sod of my dear native land, and to see my mother before she died; they would have kept the little girl too, but she would not leave me.'

'And again I looked on dear old Ireland, and went up to the old home; but the mother who had loved me, only too well, had died of grief, though the grass was not yet green on her grave.'

'Yes, changes had taken place during the long period of Adele's absence; the venerated lady of Innismore had passed to her rest, leaving myself in her place; and never shall I forget the night on which my wretched foster sister again stood before me. It was in the grey twilight of

an autumn evening. I was ill, my husband absent, and I reclined upon a couch, watching, alternately the dark shadows of the trees beyond, now shedding their last sere and withered leaves, and their branches waving to and fro in the evening breeze; and then gazing on the more cheerful scene in the chamber within, with its large, warm fire; flickering ever and anon on the old walls and carved ceiling, but leaving in obscurity the more distant corners, and I was beginning to feel peculiarly nervous, when the step of my own maid fell upon my ears.

'By my directions, she closed the curtains and lighted the lamps, and I then said, 'I feel far from well, to-night, Bridget, so bring my work here, my good girl, for I cannot sit in this large gloomy room alone.'

'The girl hesitated, and then said, 'If madam would not be angry, but there was a poor creature waiting at the Castle gate, who had sorra a bit of clothing on her, and who begged so hard that Bridget had not the heart to refuse asking if her lady would but just see the woman, and make her mind easy?'

'Oh, for shame, Biddy, I languidly replied; 'the idea of asking me to see anyone to-night, but go fetch the poor woman here, and remain within call, so that you may be at hand if I want you.'

'Bridget retired, and a few minutes later returned, showing in a woman, whose tattered habiliments bespoke extreme poverty; but the tones of her voice thrilled strangely on my ears, and I was wondering where I had heard them last, when the stranger threw herself at my feet, clasped her thin hands together and exclaimed.

'Oh! foster sister, foster sister, do you not remember the Aley you loved so well? Oh, do not tell me that, as mistress of Innismore you are less kind and gentle than the good young lady with whom I was reared.'

'Aley, is it possible it can be Aley; I repeated, 'so fearfully altered, and in such a guise as this; can this be the end of the love match Aley? Alas, alas; did not your poor mother say truly, that, with the blindness of youth turning a deaf ear to the experience of age, you were, like too many others, rushing headlong to misery.'

'Ah, foster sister,' replied the wretched woman, 'spare me! Sure I'm after suffering enough now; wouldn't it break the heart of ye to know what trouble I have been in,' and then, added Mrs. O'Donnell, in a voice broken by her sobs and with all the warmth of her nature, 'she narrated, in her own simple language, the painful history I have this night told you.'

'And what of Mary,' said I, fearing she had ended her tale.

(To be continued.)

PASTORAL LETTER OF THE RIGHT REV. THE HON. DR. CLIFFORD, BISHOP OF CLIFTON.

To the Clergy, Secular and Regular, and all the Faithful of the Diocese, Health and Benediction in the Lord.

Dearly Beloved—Each year in the discharge of our duty, we address some words of exhortation to you at the approach of the season of Lent, but we are in a more special manner called upon to do so on the present occasion.

How can we more effectually discharge this duty than by calling your attention to this very Letter of the Holy Father, wherein he sums up those noxious doctrines, and repeats the condemnation which he and his more immediate predecessors have, on former occasions, pronounced against them?

The Encyclical of the Holy Father has been brought before the public in so many ways that it is unknown to none. You have heard the clamour and opposition raised against it, even in this country, but more especially abroad. You have heard with what fidelity, and how fearlessly the Pastors of Church elsewhere have fulfilled their duty of warning the faithful against the errors it condemns, and how they have interposed the shield of their eloquence and of their learning, between the Holy Father and the malicious attacks of those who have sought either to vitiate the meaning or to weaken the authority of his teaching. It is not to be wondered, if in the midst of the clamour which has been raised, even some good men have taken alarm, have hesitated as to the meaning and purport of some of the doctrines condemned, and have looked for some explanation of expressions to which so many different meanings have been attached.

We shall therefore endeavor to call to your minds some of those Catholic principles and doctrines which will enable you more readily to understand the nature of the errors condemned, and thus furnish you with the means both of giving an account of that faith which is in you, and of silencing the ignorance of foolish men.

To the Encyclical, the Pope has appended a list of the errors condemned, classifying them under various heads. We shall therefore best consult both brevity and clearness by following the order thus pointed out to us. The limits of a Pastoral would not allow us to comment on each individual error condemned, neither does the nature of the case require we should do so. Except in instances where particular propositions require more detailed explanation, it will be sufficient for us to refer to various classes of errors, and to point out to you the principles they are opposed to, as well as the grounds for their condemnation.

The first class of errors falling under the ban of the Supreme Pontiff are those which strike at the root of Christianity. Errors denying that God exists as a distinct spiritual and eternal Being, that He watches over and governs the affairs of men, or that He has given revelation to man. Errors asserting that revelation and reason are opposed to one another, or that reason is independent of, or superior to, revelation,—that the sacred volumes are not really inspired by God,—and the like. It is not necessary that we should detain you with remarks on these blasphemous doctrines. Their falsity and impiety is manifest to all true children of the Church, and they have been repeated and convincingly re-

luted by many learned apologists of the Christian faith.

Next to these infidel and rationalistic errors, are condemned the doctrines, so called, of indifference and latitudinarianism. That is to say, of those who vainly seek to promote unity amongst men, and to destroy religious differences, not by drawing men to truth, but by sacrificing truth for unity; and who would avoid all dissensions about dogma, by relieving men of all dogma concerning which they may disagree. This is simply to deny all objective value to revealed truth. They who hold such opinions necessarily deny the existence of any one true divinely guided Church. They look upon all religious sects as bodies of men striving more or less earnestly to discover truth, and each attaining some degree of success; but they do not look on the whole of revealed truth as the absolute inheritance of any—all religions are to them but various roads, leading more or less circuitously to one end.—How widely opinions of this kind are spread amongst men, who know from daily experience. But nothing is more directly opposed to the teaching of the Catholic Church.

We believe that there is but one holy Catholic and Apostolic Church. That this Church is 'the pillar and groundwork of the truth.—(1 Tim., iii. 15.) That 'Christ will be with her all days, even to the consummation of the world'—(Matt. xviii. 20.) Out of this Church there can be no salvation, 'For whosoever revolteth and continueth not in the doctrine of Christ hath not God.'—[2 John, 9.] And 'he that believeth not shall be condemned' [Mark xvi. 16.]—And other sects being cut off from this one true Church are not with Christ but against Him, as He Himself has said, 'He that is not with me, is against me; and he that gathereth not with me scattereth'—[Matt. xii. 30.] With St. Paul we believe that there is but 'one Lord, one faith, one baptism'—[Eph. iv. 5]; 'and if any man will not hear the Church, he is to us as the heathen and the publican'—[Matt. xviii. 17.] Justly, then, does the Pope condemn those who teach that man is free to choose any form of religion that appears good to him by the light of reason; and that man may find out the way of eternal life and make sure his eternal salvation in the observance of any religion.

But it is necessary we should here make some remarks on one proposition, the condemnation of which has been singled out in a special manner for attack. It is the seventeenth amongst the condemned propositions, and runs thus:—'The eternal salvation of all those who are not in any way in the true Church of Christ, may at least well be hoped for.' The condemnation of this proposition appears, to the minds of some, to exclude from all hope of salvation not only those who contumaciously resist the teaching of the Catholic Church, but also all those who do so in error and in good faith. Such, however, is not the teaching of the Catholic Church; nor is it in any way implied by the condemnation of the proposition before us.

For the right understanding of this proposition, it is necessary in the first place to remark that its condemnation does not imply that it is vain to hope for the salvation even of the most wilful and odious heretics by means of their conversion to the Catholic faith. On the contrary in this sense the Church teaches us constantly to pray, and consequently to hope, for the salvation of all men: 'For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come to the knowledge of the truth.'—(1 Tim. ii. 3, 4.)—But when it is said of persons who are not in the true Church, that we cannot well hope for their salvation, it is meant that such hope cannot be entertained, so long as they remain, as they are, out of the true Church.

Secondly, we must bear in mind that by eternal salvation is here meant, not any manner of reward naturally due to man, but that wonderful and supernatural happiness which consists in the vision of God, which he has prepared for those who are faithful to Him—a reward to which man has naturally no claim, which has been purchased for us by the Blood of Christ, which is promised indeed as a crown to those who are faithful, but to obtain which, our actions, however good, are of no value in themselves unless they be first prevented by God's grace—unless we be incorporated in Jesus Christ, made members of His body, and thus through Him acquire for our actions a supernatural value.

Bearing these observations in mind, let us inquire, who then are those who are altogether separated from the true Church of Christ, and for whose salvation, consequently, we may not hope? They belong to one of two classes. Either they have never been members of the true Church, or else, having been members, they have, of their own free will, abandoned it.

And first, as regards those who have never been members of the true Church. To this class belong all those infants or adults who have been cleansed from the original stain in the waters of baptism. It is by means of this sacrament that we become members of Christ, partakers of his merits, and heirs to his kingdom; and 'unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.'—(John iii. 5.)

As regards, therefore, all those who die before baptism, there can be no hope of their ever enjoying that supernatural beatitude which can be acquired only through the merits of Jesus Christ. The Church does not teach thereby that those who die before baptism, but without actual sin, are condemned to eternal torments. She tells us indeed that they are excluded from that supernatural glory which the saints enjoy, and of which St. Paul says, 'That eye hath not seen, nor heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him.'—(1 Cor. ii. 9.) But she neither teaches that they are condemned to suffer pain, nor that they are excluded from such natural happiness as becomes their state. Those unbaptized persons who have known the truth and have refused to embrace it, shall indeed be condemned with the wicked, 'For he that doth not believe is already judged.'—(John iii. 18.) They also who have not known Christ, but have been guilty of actual sins against that law which is written in our hearts, shall be also punished for them, 'For God will render to every man according to his works.' For whosoever hath sinned without the law shall perish without the law; and whosoever hath sinned in the law, shall be judged by the law.'—Rom. ii. 6, 12.—But no man shall be accountable for not having embraced the faith when he knew it not. Hence the Catholic Church condemns as erroneous the sixty eighth proposition of Bellarmine, wherein he asserts that 'the purely negative unbelief of those to whom Christ has not been preached, is a sin.'

There remains the second class, of those who are separated from the true Church. These are they, who, having been admitted into the true Church by

baptism, and having thereby become members of Christ, and heirs to the kingdom of heaven, have afterwards, of their own free will, separated themselves from that Church, either by denying some article of faith which they know, or by refusing to enquire after truth when doubts are in their minds concerning it. Such baptized persons, and such only, are altogether out of the true Church. For hereby, like all other sins, requires full knowledge and free consent. Hence, not only are all baptized infants members of the true Church, but those persons also who, after attaining the use of reason, are brought up in error and imbued with prejudices against the truth, who are outwardly separated from the Catholic Church and addicted to false sects, but who, never have had doubts concerning the errors they have imbibed, or who, having doubts, seek faithfully from God light and grace to know the truth; these, we say, though outwardly not in communion with the Catholic Church, are nevertheless true members of the same. As St. Augustine says:—'Those who defend their opinion, not through obstinate animosity, even if that opinion be false and perverse, more especially if it be not the result of daring presumption on their part, but an inheritance coming to them from parents who had been led astray and fallen into error; who seek cautiously and anxiously after truth, ready to embrace it when they discover it, are not to be ranked amongst heretics.'—(Aug. Ep. 43.) Of such as these the condemnation does not speak, for they are not altogether out of the true Church, their separation being only external. That such cases exist, experience testifies. To inquire as to their number is idle speculation. It can be known to God alone, who searches the hearts and proves the reins of men.—But they who after having known the way of justice have turned back from the holy commandment which was delivered to them; they who resist the truth; who corrupt in mind, reprobate concerning the faith; they also who have doubted, but have refused to examine; or who see the truth, but from worldly motives refuse to embrace it—who consequently are, through their own fault and of their own will, separated from the Church and resist the call of God, they are not in any way in the true Church, and against these, Christ Himself has pronounced sentence, when he says, 'He that shall deny me before men, I will also deny him before my Father who is in heaven.'—(Matt. x. 33.)

(To be continued.)

IRISH INTELLIGENCE.

The Bishop of Clonfert, Right Rev. Dr. Derry, makes the following graceful and touching allusion to the late illustrious Cardinal Archbishop of Westminster, in his Lenten Pastoral:—

'We also ask your prayers, dearly beloved, for the repose of the soul of him who, during a conspicuous life that has just closed, did invaluable services to religion—the illustrious Cardinal Archbishop of Westminster. His devotion to the Holy See, the pre-eminence assigned to him by his episcopal brethren from all parts of Europe in choosing him to preside at their general meeting in Rome in 1862, and to present to the Holy Father the address there adopted and since then subscribed to by the Bishops of the world; his labors in behalf of the Church, and his more than intellectual triumphs over those that were arrayed—often in ignorance more than in malice—against her teaching and her authority; the conversions to the faith which crowned those labors; his great and versatile talents, no longer to be exercised in the sacred cause—these things would naturally call for at least some words of homage to his memory. In our case special claims on our gratitude and charity require a more substantial acknowledgment. His presence amongst us some few years ago, when he journeyed from London at our request for the single purpose of preaching at the consecration of the Church of St. Michael the Archangel, is fresh in the memory of us all. It was the first and only visit His Eminence paid to Ireland since his elevation to the Cardinalate. The Priests and the people of Clonfert exulted in being so honored by a Prince of the Holy Roman Church. All classes vied in demonstration of affectionate respect. The High Sheriff of this great county, at the head of the Catholic magistrates and gentry belonging to it and accompanied by numbers of the same rank from the adjacent and even distant counties, as well as the local municipal body and the diocesan Clergy, formally presented their homage. Several hundred Priests from all parts of Ireland, eleven Bishops, and dignitaries since raised to the episcopate, joined in the dedication of the church, and were captivated by the simplicity and grace of the sermon delivered by His Eminence. But more than all, the people, the pious people—they for whom love of the Church, of the Pope, of Bishops and Priests, is an inheritance dearly paid for, and the more cherished on that very account—they were present in tens of thousands to welcome 'the Cardinal'; to see him, to hear him, to get his blessing, and affectionately to give theirs to him in return. We knew how deeply moved the great deceased was by their display of Irish Catholic feeling. We rejoice that it and like demonstrations of which it set the example, contributed in no small degree to create the influence that enabled His Eminence to triumph over bigotry in England. Having fought the good fight, having finished his course, having kept the faith, he has been called to receive the crown of 'justice from the Just Judge.' But, lest by reason of human frailty there be anything to delay his entrance into the glory of the Lord, we shall have offered for him in the Church of St. Michael, in Ballinacree, a solemn Office and High Mass on the fifteenth day of this month. The Office will begin at ten o'clock in the forenoon. We particularly request the attendance of the Clergy of the diocese, and we are sure they will comply with our invitation.'

There is a portion of the Lenten Pastoral of his Grace the Primate to which we (*Ulster Observer*) beg to direct the attention of our readers. His Grace has referred in feeling terms to the persecution under which the Church of Poland is suffering. It is now some time since the Continental journals brought us harassing descriptions of the expulsions of the Polish Priests from their Convents and their forcible separation from their flocks. Their crime was fidelity to their country and faith. They would not sacrifice the liberties of the one nor surrender the prerogatives of the other. They have incurred the penalty which tyrants are always ready to inflict. They have been banished from their country, and sent adrift upon the world. In one night the barbarous sentence passed upon them for their patriotism and virtue was put into execution. Old men, bent down with years, were driven forth at the point of the bayonet, and are now wanderers over Europe. The people of Ireland can readily sympathize with such suffering. The Catholics of this country have a bitter experience of such cruelty, and the Poles are now subjected to the hardships that were inflicted on our own forefathers, and for precisely the same reason. Surely they will not be abandoned in their hour of need. No people in the world have such a claim on Christian sympathy. They preserved the civilization of Europe from the Turk, saved religion from the sword of the persecutor, and for centuries proved the bulwark of European liberty. They have maintained, for their altars and their homes, an unequal fight against the hordes of Russia. They are now prostrate, and in need of help. Ireland has not much to give; but even out of her poverty she can contribute something to the good work inaugurated in Paris. It is a work of real charity, for which religion herself directly appeals. An exiled Priesthood—a people deprived of their pastors—Convents confiscated—churches rifled—schools closed—these form a dreary catalogue of sorrows which all who

have the means should hasten to relieve. Poland is Ireland's sister in suffering. We trust Ireland will prove that she entertains sisterly affection and regard for the highest, bravest, most faithful, and most persecuted nation in the world.

SEVERE ACCIDENT TO THE REV. N. CANTWELL, P. P.—We very deeply regret, indeed, to be informed of a most serious accident having befallen the deservedly respected and beloved pastor of Tramore, the Rev. N. Cantwell, P. P. It appears that on Tuesday, the 7th inst., the rev. gentleman stepped on his car in Tramore to drive home, and while standing thereon, during the moment his servant was arranging the cushions, the horse wheeled suddenly round and threw the venerable gentleman heavily to the ground. Immediately raised from the ground in a state of very great suffering, the Rev. Mr. Cantwell was conveyed home and quickly attended by Dr. John Mackesy, J. P. who was in Tramore at the time, and the injury received was found to be in the hip, but whether the socket was or was not fractured could not be clearly ascertained until the inflammation was somewhat allayed. We form a portion of the very many, indeed, who deeply sympathize with the rev. gentleman in his affliction, and who will rejoice truly to hear of his speedy recovery. It has since been ascertained by Doctor Joseph P. Mackesy, who is in close attendance on the Rev. Mr. Cantwell, that the injury is a serious one being a fracture of the neck of the thigh bone inside the socket.—*Waterford News*.

It is stated that the authorities of the Catholic University, Dublin, have purchased the residence of the late Judge Ball, next door to their present building in Stephen's-green, for the purpose of enlarging the University.—*Times*.

Ministers are not fortunate in their treatment of Ireland. Whether they affect to ignore the peculiar position of that very distinct part of the United Kingdom, or acknowledging the fact, introduce a special reference to Ireland in what is called the Queen's Speech, they are equally infelicitous. For three years, while distress bordering upon famine prevailed along the entire line of the coast districts, all allusion to the state of Ireland was studiously excluded from the speech from the Throne. But this year, when a gleam of sunshine pierces the cloud that has hung over Ireland since 1861, and one most favorably harvest has succeeded three most disastrous seasons, Her Majesty has been advised to make a jubilant reference to the condition and prospects of the Irish people. We regret to say that the present communicativeness is as ill-timed as the former silence was heartless and cruel. Statistics from whatever source supplied all lead to the same lamentable conclusion, that Ireland is steadily going from bad to worse. It may be that there is some foundation for Lord Palmerston's joke that nations as well as individuals take a strange pleasure in describing themselves as miserable and are deeply offended at being accounted happy. Our own experience does not certainly warrant the assumption that the remark is applicable to Ireland. We believe the Irish would be delighted to find themselves prosperous. We believe they would be very grateful to any one who would make their lot a happy one. Whatever their peculiarities, they certainly do not belong to the sect of weeping philosophers. Their nature is directly the opposite; and if they are sad, it is because their homes are wretched, and their prospects gloomy. Their natural gaiety is a misfortune to them and to the Empire. If they were less addicted to hilarity and more prone to grumbling, if in their privations they were more phlegmatic and therefore less likely to bear their sufferings patiently, and more likely to give their rulers trouble, it is very probable that their condition would excite more solicitude in high quarters, and would create more sympathy in Parliament and in the Executive. Much has been said of the turbulence of the Irish. We believe that on earth there has not been a more submissive people. What other people on the surface of the globe have been more governed or systematically subjected to such grievous wrongs? Mr. Roebuck himself admits that the government of Ireland had been for centuries an unbroken series of oppression and misrule until 1829. But he asserts that since the Catholic Relief Bill became law, there is nothing of which the Irish have reason to complain. Letting this strange assertion pass for a moment, we ask would the people of England have been more meek, submissive and patient than the Irish, had they been subjected to the same ruthless oppression and the same infamous misgovernment for all these centuries? They effected two revolutions in that period and dethroned two Kings,—having also beheaded one sovereign—though it has not been even hinted by the apologists of the Long Parliament and the admirers of Cromwell, or by the partisans of the successful rebellion of 1688 that this country was ever subjected to any wrong or oppression having the faintest resemblance to the cruelties systematically inflicted upon the people of Ireland both before and since the murder of Charles and the enthronement of William. The truth is the English would not endure the wrongs to which the Irish have submitted, and as their rulers knew this, they have not tried the experiment. No one can pretend that this country was subjected to a harsh administration of the laws during the reign of George IV., whatever may be said of Regency,—or that in 1830 the English people were suffering intolerable oppression at the hands of the borough-mongers,—and yet how narrow was the escape from a terrible convulsion if not a sanguinary revolution at that moment. Nothing but the prudence of the aristocracy in sacrificing the rotten boroughs saved this country from anarchy in that perilous crisis. Yet Huskisson's free trade policy was then in operation, and Peel had then effected a great reform in the criminal law; a long list of capital offences was swept from the Statute Books,—the Press was free, and the utmost latitude was given to free speech and political association. This shows the difference between the 'quiet' English and the 'turbulent' Irish.—*Weekly Register*.

In the debate upon Mr. Hennessy's motion on the state of Ireland, reference was more than once made to the prosperous state of Scotland as evidence of the advantages of social harmony and co-operation, and as a proof of the beneficial effect of the union. Why don't they make the parallel complete? Is the Church of England the established Church of Scotland? Are the Scotch Presbyterians obliged to bow the head and bend the knee and pay tribute to the Anglican Prelacy? On the contrary, Anglican Prelacy, represented by the Queen as head of the Church of England, does homage openly to the Kirk of Scotland every year when Her Majesty, during her sojourn in the Highlands, attends the Presbyterian service in the Kirk of Grathie every Sunday. But though the Queen, the head of the Episcopal Church of England, may and does attend the religious services of the Presbyterian established Church of Scotland, which denounces Bishops as an abomination and repudiates the Royal Supremacy, a Catholic Lord Mayor of Dublin is guilty of a high crime and misdemeanor if he presume to wear his collar of SS. while bearing Mass in any of the Catholic Churches of that Catholic city. With these flagrant facts before our eyes, is it not excessively rash—if not audacious to point to Scotland and then ask why is not Ireland equally contented, peaceable and prosperous? The signal advantages that have flowed to Scotland from the union of the two countries have warranted the remark that at the accession of the Stuarts England was united to Scotland. It is a cruel mockery to ask themselves why they are not equally contented with their union which Lord Byron likens to that of the shark and its prey—the stronger favours the weaker and they become one. The all important difference between Scotland and Ireland is patent in one fact,—the established Church of Scotland is the Church of the Scottish people, though the great nobles and landlords are mostly members of other religious denominations,—while the established Church in Ireland is the Church of a class, mostly

an alien class,—and the Church of the Irish people is proscribed. As an enforced homage to the Anglican Episcopacy in Catholic Ireland, it is made an offence punishable by heavy fine for the Catholic Archbishop of Armagh to assume his rightful title, while in Calvinistic Scotland the Anglican Episcopacy is ignored as an institution and only endured as the adjunct of a tolerated dissenting body. Apply the same principle and the same rule to Ireland, or even halt midway and abolish the Anglican Establishment, and make all religious denominations equal before the law in Ireland, and see what the result will be in half a dozen years. If, at the end of that short term, the population will be still found diminishing; if in horses, cattle, sheep, pigs, poultry and the production of cereals and green crops there shall be found a gradual decrease from year to year, if the large farmers be still going to ruin, and the small ones disappearing, and the laborers emigrating, and the shopkeepers failing, or eking out a miserable existence, we shall be prepared to confess the disappointment of all our hopes, the fallaciousness of all our arguments, the unsoundness of all our political principles, and even to submit in silence to the revival of the Anglican Establishment.—*Id.*

THE IRISH EXODUS.—Henry Fawcett, M.A., Professor of Political Economy in the University of Cambridge, thus speaks of the fearful exodus of the Irish people:—"We have seen in a neighboring island (Ireland) an exodus of the laboring population. There has been a mighty exodus from Ireland; there has been nothing like it since the exodus we read of in Holy Writ. Sometimes we hear it said, that the Irish are an indolent, unthrifty, and improvident people. I think that is a fearful sentiment for any one to utter. We call the Irish improvident and reckless—a people who have been ruined by centuries of misgovernment. Who are those people?—Who is the miserable Tipperary laborer—a being more miserable than any which has ever existed in a civilized country—a being who is starved into wretchedness? What is he when transferred to a country where he can work under different economic conditions? What does he then become? He becomes the pioneer of civilization in the far West; he becomes the man who has raised up mighty cities in a short period; he becomes the man of economy, thrift, and provident; and these men who were denounced as born to be indolent and improvident are people who, in a few years, have sent hundreds of thousands of pounds home to their miserable friends and relations whom they had left behind, entreating them, while providing them with the means, to come out and enjoy the fullness of prosperity under which they are thriving. Our population at the present time is stationary; therefore, if emigration is stimulated now, our population must decrease.—And how will it decrease? It will not take the indolent and improvident. No! it will take the energetic and the intelligent; it will take the farmer and the elite of the working classes of this kingdom. If our working classes are taken away, capital may be accumulated, mechanical discoveries may proceed, but it will be of no use without the strength of those brawny arms and those strong limbs which produce the wealth that is accumulated in this country. This is the danger which I foresee for England, and this is why I said to you that I thought it was a matter of national importance that the working classes of this country should be made more comfortable and more happy. For how do you estimate the wealth of a country but by the happiness of the people? It is not by the wealth or power of this class or that class, but it is by the happiness of the great majority. Well, I do not think we can say that the people are as happy as they ought to be;—it is a melancholy reflection to my mind that the great majority of the most civilized country in the world should pass away, generation after generation, and have no intellectual enjoyment. This is not as it ought to be, and it must be changed.'

There is no man of eminence in any of the walks of life that has arisen for years whom England has not claimed as her own. At the English journals one might not be surprised for claiming the late illustrious Cardinal Wiseman and pre-eminently distinguished linguist, canonist, theologian, writer, historian, pulpit orator, brilliant lecturer, and general scholar—the Archbishop of Westminster. But that Irish journalists should be so reckless as to essay to make the great dead paternally English and maternally Spanish is what can not be tolerated.—Nicholas Cardinal Wiseman was, as his own letter to us, dated June 2nd, 1858, an Irishman by father and mother. Let the reader bring to mind the fact that in our days O'Connell was Whitehead, Heughan is Bird, Philbin is Plover, Brosnahan is Hewson, Underwood is MacHugh, MacDonnell is Donaldson, MacReynolds is Ronaldson, Mac-anaspie is Bishopson, MacShane is Johnson, MacNeil is Nelson or Neilson, Mac-an-tyre is Carpenter or Wiseman. To understand the last words an explanation may be useful. *Snoir* in the Irish implies a learned man in any thing. Hence a mason is called *snoir-cloich*—a man learned in the use of stones. *Snoir amuid*—a carpenter or architect. *Snoir buid*, boat carpenter, &c., &c. *Snoir* or *snoid*, knowledge, and 'for,' genitive case of 'fear,' man. Hence, *snoir* signifies a man of knowledge. Therefore Mac-an-snoir has been translated by some persons into Wiseman, by others into Carpenter. In the possession of the Very Rev. Dr. Spratt, Dublin, are some books, once the property of the late Most Rev. Dr. Carpenter, Archbishop of Dublin, and in them, written by the pen of that Prelate, is his own name in Irish, *Mac-an-t-snoir*. Doctor Spratt will show the name thus written.—*Connaught Patriot*.

ST. PATRICK'S DAY.—The festival of our Patron Saint passed off in a very quiet and orderly manner in Dublin. There was no national demonstration, except that a few members of the Brotherhood of St. Patrick had some tea and a dance in their hall in Henrietta street. The attendance, including the women, amounted to have been about 50 by the *Daily Express*, which gives a rather comic account of the affair; none of the other journals give any notice of it. The usual ceremony of 'trooping the guard' took place at Dublin Castle. The Lord Lieutenant, of course, wore a huge shamrock, but his wife—a Limerick woman—came out particularly strong in the national way. She wore a green bonnet, green ribbons and green gloves. I wonder will the Orange-men propose to prosecute her under the emblems act? The *Mail* adds that the National Anthem (i.e. God save the Queen), was not performed on the occasion.

CASE OF FENIANISM.—The Belfast *News-Letter* reports that a militia sergeant, named William Cardon, has been arrested in Newtownards, on the charge of having attempted to seduce some militia men into joining the ranks of the Fenian Brotherhood. He attempted, it is said, while under the influence of drink, to administer an oath to one of the privates, and also to a sergeant of his regiment, both of whom refused to have anything to say to the business. He is at present in prison, awaiting a full investigation into the charges against him. The *News-Letter* says:—"It is the opinion of many people here that a gang of Fenians has been hovering about the town for some time past, as many 'strangers' of a semi-military appearance have been noticed lurking here and there in a very suspicious manner. That other arrests will be made there is little or no doubt."

The Waterford *News* of March 10th says:—"The weather this week has been very mild at this early stage of the Spring, and well adapted to the season's agricultural work, now being rapidly pushed on."

William O'Dell, the man who was tried at Commission, in October last, for the murder of a ballif at Rathmies, by shooting him in the head with a revolver, and who was at the time acquitted by the jury on the grounds of insanity, but ordered to await the pleasure of the Lord Lieutenant, was, on Wednesday, March 15th, removed, on his Excellency's warrant, to the Central Asylum at Dundrum, where it is probable he will spend the remainder of his life.

DUBLIN, March 15.—The Spring Assizes opened at Belfast yesterday with the usual formalities, and much more than the usual interest and solemnity.

At five minutes before 11 o'clock to-day the Right Hon. Baron Deasy, accompanied by the High Sheriff, Mr. John F. Ferguson, D.L., J.P., and the Sub-Sheriff, Mr. H. H. Bottomley, took his seat in the Crown Court.

The Judge then addressed the grand jury at considerable length on the state of the calendar:—

But for the riots the cases for trial would be few and unimportant. But the other division of the calendar presented darker features. It reminded him of an observation of the late Lord Macaulay about Ireland:—

'Incedis per ignes Suppositos cineri doloso.'

This observation was peculiarly applicable to the town in which they were sitting. Beneath the fair surface of external prosperity which is presented to the eye of the stranger glimmered fiery passions which might be roused into destructive activity upon the slightest occasion.

On the calendar he found five cases of murder and six of firing at the person; but it appeared from the constabulary returns that there were nine persons killed and 65 wounded.

Even that return was defective, and he had been referred to a report by Mr. Murney, surgeon to the General Hospital, which was founded on the returns given to him by the professional gentlemen engaged in curing the wounded.

He said:—'I give the experience of 78 medical practitioners, added to which is that derived from the practitioners of the Belfast General and Union Hospitals, and I think the public may be satisfied that the death-roll is complete, and the list of those injured closely approximated to it.'

And his return given presented this fearful result:—318 persons suffered more or less seriously; recovered, 219; died, 11; yet under treatment—for this was written on November the 6th—there were, by slight gun-shot injuries, 64 sufferers; severe, 34; total from gun-shot wounds, 98.

That (said his Lordship) reads more like the Gazette after a very serious naval or military engagement than the return presented to a judge of assize at the assizes in this county; and often we have read of important military events, perhaps decisive of the success of a campaign—the occupation of a city, the surrender of a commanding position—being achieved with a less effusion of human blood and a smaller sacrifice of human life.

And for what, I may now ask, when I trust the passions have been cooled and the excitement has subsided—for what object, with what result, has all this blood been shed. It is a melancholy thing to think that in the year of grace 1865, in the latter part of the 19th century, which boasts of its civilization, in the centre of this great manufacturing community, in a town which may be called, and justly, the manufacturing metropolis of Ireland, where material prosperity has so closely followed successful industry, where intelligence and education are so widely diffused,—it is a melancholy thing to find that here, at such a time and under such circumstances, the blood of Irishmen should be shed by their own hands in causeless, objectless, senseless strife.

It is still more melancholy, gentlemen, to dwell on the results which must follow from those proceedings. The injury to the trade and commerce of the town, I am sure, has passed away. The elastic energies of this great community have struggled against the pressure, and not in vain. The wounded, I trust, have had their pains assuaged by time and medical skill; but, gentlemen, the dead return not. Eleven valuable lives have been sacrificed. Eleven families in the town in which I am now speaking must mourn for husband, for father, for brother, or for a son.

And who can picture the utter desolation that must prevail in a humble household when the head of that household—its prop and support—is laid low in blood. Who can picture the grief of a parent when the son that had left his humble dwelling in a summer morning in the fulness of life and strength—the son to whom he had looked forward as the prop of his declining years—when that son was brought home to him before the summer sun had set a lifeless corpse.

After an earnest exhortation to peace and harmony, his Lordship told the grand jury that they were not to inquire which party gave or received the greatest provocation, or what party committed the greatest excesses. They knew no party there but the Crown and the prisoner. They inquired only into the guilt or innocence of the accused, which must be determined on evidence given in the court, irrespective of persons and regardless of consequences.

He deprecated the introduction of irrelevant and irritating topics during the course of the trials, and said he would use his influence to prevent the disturbing influence of political and religious excitement. He concluded in the following words:—For gentlemen, nothing in my mind can so much conduce to the prevention of riots, and to the suppression of those party disturbances which have so long and so often disgraced the North of Ireland, and so far acted as a drawback to its material prosperity, as a firm, impartial administration of the law—that administration of the law which the country expects, and I trust will receive, from all engaged in it at the present assizes.

I may be permitted to express one hope—that this will be the last occasion on which any judges sitting here will have occasion to address to the grand jury of the great and enlightened county of Antrim observations such as I have now addressed to you. I trust that Belfast, which has so long been an example to the rest of Ireland for its manufactures and commercial industry, will in a short time be a model of peace and propriety.

By so denouncing themselves its inhabitants will not only conduce to their own welfare and that of the community of which they are members, they will thereby hasten the advent of that time which, I trust, is not far distant, when antagonism of race and religion will have ceased—when Irishmen, from whatever race they may have sprung, whatever religion they may profess, or whatever party they may belong to, will yet remember they are children of one common country, which has need of the exertions of all her sons; and while exercising to the fullest extent their legal rights and constitutional privileges—while the wide limits of the law to their religious and political opinions, they will respect each other's feelings and each other's opinions, however little they may sympathize with the one, or however widely differ with the other, and will be content to dwell and work together on this fair land. Gentlemen, you will now retire to your court and consider the bills.'

John Fagan, Patrick Mullan, Anne Mullan, John Keys, Michael Moore, Michael McMillan, and John Fagan were then called and arraigned for riot and assault on the 15th of August last, in Brown street, Belfast. The first count charged the accused with unlawfully, riotously, and tumultuously assembling together to the disturbance of the public peace, and with force and arms, &c., injuring and damaging the Brown street National Schools, it being then a building devoted and dedicated to public use. They pleaded 'Not Guilty.' The panel was objected to on technical grounds by their counsel. The objection was overruled, and the following jury were sworn:—Messrs. James Graham, John McHenry, Thomas McIldeur, jun., Samuel Corry, William John Cameron, Adam Ferguson, William Biggar, Samuel Blair, John Hamilton, William John Carlisle, James Moore, jun., and Nathaniel Morton.

The prisoners were about to be given in charge, when Mr. M Mahon stated that a most important witness for the defence was absent at Newcastle-upon-Tyne, and could not be present until to-morrow morning. The Attorney-General said that, under those circumstances, they were, on the part of the Crown, very unwilling to press on the case, and would consent to postpone it till next morning.

Counsel for the Crown.—The Attorney-General, the Solicitor-General, Sir Thomas Staples, Q. C., LL. D.; Mr. Thomas K. Lowry, Q. C., LL. D.; and Mr.

H. Shegog, instructed by Mr. Maxwell Hamilton, Crown solicitor. For the defence of the Roman Catholic prisoners—Mr. Butt, Q. C., Mr. Hamill, and Mr. M Mahon, instructed by Mr. O'Rourke.

After nearly four hours' consultation, the jury returned a verdict of Guilty against all the prisoners but one charged with the attack on the Brown street Protestant school. Sentence—McMullen two years imprisonment from the date of committal; the others one year from the present time, except a boy, who got three months.

McMullen attacked the turnkeys. After a struggle the prisoners were removed.

Much dissatisfaction has been felt by the Catholics of Belfast with the conduct of the Crown in commencing the trials with these cases. The wrecking of the Brown street schools did not take place till the 15th of August, and outrages by the Orange party commenced on the 8th. Why were not those who committed the first offences first tried. Why were not the cases taken in the order of time in which they occurred. The question of time had an important bearing on the case, as it would show the provocation given. Yet here the government take the Catholic party and their proceedings first, precisely as if the unfortunate people had acted in cold blood. This course of conduct has created a very bad impression among the Belfast Catholics, and confirmed their want of confidence in the commission.

On Thursday four Protestants were put on their trial for an attack on the house of Mr. Gordon O'Neill. They were found guilty, and were sentenced each of them to twelve months' imprisonment. Robert Davidson, a Catholic, was then put on his trial for the murder of John Murdock by shooting at him. The trial was continued on Friday, and on that night the jury were locked up. They were discharged this morning, being unable to agree to a verdict. No further news of the proceedings has reached Dublin up to time of my writing. A large extra force of police and constabulary are at present in Belfast; a wise measure of precaution, as no one knows how small a thing may rouse into fury the excited feelings that are now heaving in the bosoms of both the Orange and the Catholic party.

The Judges now on circuit in Ireland are every where congratulating the Grand Juries upon the peaceable state of their counties, as shown by the Calendars, except in parts of Ulster, the habitat of Orangemen, especially Down and Antrim. At the Down Assizes Chief Justice Monahan pronounced a strong censure upon the magistracy for their gross and flagrant partiality, as evidenced by the cases sent for trial and by those that were not put in a train of judicial investigation. In one case that came before his Lordship for trial the prisoners were all Catholics, although it was a case of party riot between Orangemen and Catholics. One of the witnesses, who said that his son had been severely beaten in the riot, upon being asked why he did not tell the magistrates so at the time, replied:—'I did, but the magistrates don't want to hear any but one side of a case.' On which the Chief Justice remarked:—'Upon my word it is very like it.' The prisoners were acquitted, after a charge, in which the Judge made the following remarks:—

'They had now heard the whole case, and he must say that he was very much disgusted with the way in which justice was administered in the county of Down. Both parties should have been arrested, and there should have been an investigation. Certainly those who used guns should have been found out and put on their trial. The charge against the men in the dock was that they were guilty of illegal assembly and were present as rioters. He was only sorry that he had not enough of both parties before him—the ringleaders, and if the jury would only do their duty and find a whole lot of both sides guilty he would then know how to deal with them.'

The Chief Justice after the verdict acquired of the Stipendiary Magistrate how it happened that both parties had not been put upon their trial, and said he should feel it his duty to represent the matter to the Government with a view to an enquiry into the conduct of those who, to use his own words, 'were guilty of so gross a perversion of duty as to send the traversers for trial, though their innocence was declared by the jury, while the criminals 'who used guns,' were screened from prosecution. The Orangemen used guns and otherwise broke the peace and the law, but they were not arrested; but Catholics, whom a Down petty jury acquitted, were arrested and sent to jail. There are, we are sure, very few in England who will not concur with the Chief Justice in the opinion that this is a state of things that demands a strict investigation, and express their coincidence in his Lordship's belief that 'the Magistrates (of that Orange quarter) don't want to hear any but one side of a case'—which side there can be no difficulty in comprehending.—Weekly Register.

CLARKE vs KNOX.—We shridge the Freeman's own account of the case as follows. The Freeman says:—

'The important tenant case, which has occupied the attention of Chief Baron Pigot and a special jury of the King's County for three days, has terminated in a verdict for the evicted tenant. When Lord Palmerston enunciated his aphorism that tenant right was landlord wrong, he rather said a smart thing than proved a truth. His aphorism receives a remarkable illustration from a case just tried in Tullamore, in which a jury of landlords gave very substantial damages in the shape of £300 and costs. The facts of this most important case are these:—

Mr. George Knox, a gentleman well known in the sporting world, was essee of the lands of Rathcore, in the County of Westmeath, of which the lease would expire in 1883. These lands were occupied by thirteen tenants, some occupying large quantities—the plaintiff Clarke holding over 80 acres, for which he paid 3s. 6d. per acre. All the tenants were unexceptionable. They never allowed one gale to overtake another, and the plaintiff Clarke generally paid his gale three months after it fell due. Clarke was always doing something, and so judicious were his improvements that Mr. Purdon, one of the gentry of the district, and farming hundreds of acres on his own account, swore that Clarke's improvements raised the value of his holding from 30s. to about 50s. an acre. Mr. Knox's agent was Mr. Rynd, brother of the late eminent surgeon, and an extensive land agent and farmer himself. In March, 1861, Mr. Knox, who had never up to that time seen any of his tenants, appeared in Rathcore. We may observe that about that time Mr. Rynd proposed to Clarke to take out a lease of 21 years, at the existing rent, paying a fine of £150, to which Clarke consented on the conviction that the contract of the agent would be executed by his principal. Mr. Knox came to Rathcore, however, on a very different errand. He brought his bill of gardener from Kildare, who served his tenants all round with notices to quit on the following September? It was only a good-natured contrivance to put himself in a position to compel them to take leases? They should have leases containing the covenants by which he was bound in his lease. From whatever cause the notices were not acted on and the 29th of September came, leaving the tenants in a somewhat more settled state of mind than they had enjoyed for six months. The next date of importance is March, 1863. A second batch of notices were then served. Clarke, who had been planning some improvements, asked Mr. Rynd what he was to do. Would he go on? 'Of course,' was the encouraging reply. 'Act just as if you had a lease.' So Clarke set about building new offices, and the mason was actually at work when the ejectment was served? Even after service of the ejectment Rynd told Clarke to proceed as he was certain Mr. Knox would give the promised lease. No defence was taken to the ejectments, upon the distinct assurance that the proceedings were merely intended to compel the tenants to take out leases. It appears a mortgage of Mr. Knox filed a petition in the Landed Estates Court for the sale of his interest in Rathcore, immediately before the

ejectments were served—and now Mr. Dyas, the purchaser and present occupant of Rathcore, enters on the scene. He agreed to purchase Mr. Knox's interest for £3,500. On the 20th of January, 1864, the thirteen tenants were started by the appearance of the sub Sheriff and a strong force of police. Possession was demanded and given. They went forth with their families from homes that had inhabited for years, and lands their laborious industry had improved. Clarke's improvements, on the evidence of Mr. Purdon, having added nearly one pound an acre to the value of the land. Such is the law that it was only by the most skillful and subtle pleading that a case to submit to a jury was made out at all. The ability of Clarke's counsel and solicitors, and the public fund provided by his sympathizing friends in Meath, enabled him to appeal to a jury of honorable gentlemen, and he succeeded. The defendant changed the venue and appealed to a special jury of the King's County. That jury found for the plaintiff £300 damages, which would probably have been higher if certain equitable rights raised by Mr. Butt in plaintiff's favor had not been considered untenable by the Chief Baron. What will Lord Palmerston say to this last illustration of his anti-Drummond aphorism? And it is only one of many which are in progress every year and never come to light, because the tenant is weak and his adversary is strong.

At the Armagh Assizes, before Mr. Baron Deasy, three persons, named Lamb, McArdle, and McKee, were found guilty of the abduction of a young woman named Rose Morgan, who had a small property, with a view of forcing her to marry Lamb; but the police and her friends came in time to the rescue. The principal offender was sentenced to 18 months' imprisonment, and the other two to 12 months'.

At the Mayo assizes, Dr. Barrett, a graduate of the Dublin University and an M.D., registrar of births and deaths to the Castlebar Poor Law Union, pleaded guilty to a charge of extraordinary fraud. He illegally drew upon his imagination for his records, and in order to increase his fees, entered in the register a number of births and deaths that had never taken place. The Crown did not press for punishment; but allowed Dr. Barrett to go out on his own recognizance, for the following reasons:—It was the first offence of the kind in Ireland; he had not made a false entry of any actual birth or death, he was a married man with several children depending on him for support, he had lost all his situations, and had been in prison for six months. Judge Christian without assuming the responsibility of this lenient course, gave it his sanction.

A desperate and fatal affray occurred lately in the vicinity of Bosis, county Clare. It appears that two men, one an Englishman, named William Ragg, and the other a man named Patrick Kerin, both of whom had been employed on the Fergus Slabb Reclamation Works, had come to town, where they had drunk rather freely, after which they were proceeding home to the neighborhood of the works, but when about five miles distant, an argument arose relative to the purchase of a horse, and the altercation having become violent, they stripped off their coats to fight Kerin, it is alleged, instead of fighting fairly with his fists, made a kick at Ragg, who at once fell, seeing the foul disposition of his assailant. Kerin pursued, and having succeeded in knocking Ragg down beat and kicked him in a most brutal manner, from the effects of which he died while being conveyed to the hospital. Kerin fled after committing this horrible outrage, but was shortly arrested and lodged in jail, to await the result of the coroner's inquest.

On the 7th ult., at the Headford Dispensary, the Poor Law investigation into the death of the poor woman named Ellen Walsh, was held by Dr. Brodie, P.L., Rev. Father Conway, P.P., Headford, was present, and, intent on showing up the entire case, had summoned a number of witnesses whose evidence went to show that deceased had died of sheer neglect, while 'the Dispensary doctor was out shooting.' After such evidence Dr. Brodie refused to allow Father Conway to examine any more witnesses, against which ruling Father Conway protested, ordering the witnesses (his own), not to answer Dr. Brodie. Thereupon Dr. B. adjourned the proceedings, and withdrew amid the threats and all but imprecations of the people present, who were engaged at the official insolence. But that Father Conway accompanied the Doctor from the Dispensary and along the street for some way, he might have come to grief during the excitement.

Among Mr. Gladstone's friends there is an impression that he will bring forward in parliament this year a scheme for the reform of the Irish church. Information has lately reached Dublin of the discovery by a coast-guard man of the Wexford district, of a box of specie, amounting to the large sum of £5,000. It proved to have belonged to the South African mail steamer *Armenia*, lost some time since off Arklow, and now believed to be breaking up. It was found as stated, on the Ballyvaldon Strand, on Sir John Power's property, near Wexford. The discovery was at once reported to the coast-guard officer of the district by the finder.

REPORT OF THE BELFAST COMMISSION.—The report of the Royal Commissioners appointed to inquire into the riots at Belfast in the autumn of last year was laid upon the table of the House of Commons on Monday night by Sir Robert Peel. The commissioners (Mr. Dowse, Q. C., and Mr. Charles Barry, Q. C.) recommended that Belfast should be converted into a county town; that the police force should be raised to 400 men by the addition of 140, the cost to be borne one-half by the county and the other by the Consolidated Fund; that the force should be under a chief constable with magisterial functions, although without a seat at petty sessions; and lastly, the appointment of two stipendiary magistrates, one to be a Protestant and the other a Roman Catholic. The commissioners express their apprehension that the recurrence of riots similar to those which have so often disgraced the town is not improbable, and they state that, as Irishmen, they make their report 'with shame and sorrow.'—Post.

A grotesque mixture of the pathetic and the ludicrous occurred at the Queen's County Assizes. A group of prisoners, named Hinds, who had assaulted a bailiff, is thus sketched by the correspondent of the Daily Express:—

The old man, Daniel, was about 65 years of age, with scant hair, greatly projecting forehead, long shaggy eyebrows, a snub nose, an in mouth, with large teeth and large prominent square chin, dark complexion, and deep furrowed cheeks. John, the son, had a remarkable likeness to the father, though the outlines of the features were not so deeply marked. The two women were of nearly the same age and similar appearance. The assault was not of a serious nature; the only violence committed was Daniel and Margaret pulled the bailiff about. While he was proceeding with his evidence the old man burst into a flood of tears, which rendered his countenance the most ridiculous that could be imagined. Margaret then supplied him with a white handkerchief, with which he endeavored to hide his grief, and the whole four then burst into tears, the women rocking on their seats and wringing their hands amid roars of laughter. The jury found Daniel and Margaret Hinds guilty, and Acquitted the other prisoners. His Lordship, with the consent of the Crown, allowed them to stand out on their own recognizances. The prisoners then shed tears even worse than before, and left the court with tumultuous expressions of gratitude, and amid roars of laughter.

GREAT BRITAIN.

The report that the Tolson case is wholly at an end proves to be premature. The *Scotsman* says:—We understand that it is the intention of the pursuer immediately to appeal to the House of Lords against the decision of the Court refusing the reference to oath.

HOUSE OF COMMONS.—Friday, March 17.—POLAND. Mr. P. Hennessy moved to resolve, that whereas the Russian Government shows its determination to set at naught the engagements it contracted in 1815 respecting Poland; and whereas the respect of those engagements was the condition on which the powers of Europe consented to recognise as lawful the possession by the Russian Czar of the greatest part of ancient Poland, this House cannot any longer abstain from proclaiming that the violation of those engagements implies the forfeiture by the Czar of all right to such dominion, and also of all right to any further payment by this country of the annual sum conceded to Russia under the name of the Russo-Dutch loan, that payment having been, in 1815, undertaken to be made during the space of one hundred years in consideration of Russia faithfully co-operating in the maintenance of the stipulations of the same Treaty of 1815.

Lord Palmerston strongly opposed the motion; and after some debate the motion was withdrawn.

PROTESTANT PROSELYTISM.

To the Editor of the Weekly Register.

Sir—I send you for publication the following statement of Mary Cassidy's case at the Margate Infirmary, in March 1860, which will show the Protestant calculators of the Rev. F. Bowden, in the M Dermot matter how a good Catholic mother, and her friends, can try for restoration of a daughter, without slandering the Protestant system, teachers, or institutions.

Mary Cassidy still remains in the Margate Infirmary. Yours, &c., F. CHAMBERS, M. D.

FEB. 3, 1865, Vicarage Crescent, Margate.

EXTRA. MARY CASSIDY'S CASE. A respectable though poor, widow, in May, 1859, sent her daughter to the Margate Infirmary, assisted by a gentleman in London by the payment of the charges as an indoor patient. Up to this time the girl had been attentive to her religion, and in London had been carefully attended to by the Catholic Clergy while suffering in the Hospital. Time went on, the patient improving in health and the mother laboring hard in servitude to provide her with clothing; but recently to her dismay she received letters from her daughter, now about 16 or 17, that made it imperative that she should remove her immediately on religious grounds; as the Protestant agents had been tampering with her. In March 1860, the mother with considerable difficulty, being in servitude, reached Margate, and went to the Infirmary for her daughter, who then expressed her willingness to leave upon which she was immediately closeted with an officer in authority, the mother being shut out after which she returned to her mother altered by now saying I am advised that I am not obliged to go with you, therefore I decline to leave here. Several unsuccessful applications were made afterwards. The mother then makes the following declaration:—

I, Mary Cassidy, this day, Monday, March 12, 1860, went to the Margate Infirmary to request to be permitted to see my daughter, which the official refused. I then made my way about the Infirmary to find her; they seeing I was determined, they forced me into a certain room, and then brought my daughter to me. I laid hold of her to bring her away, when instantly I was surrounded by the servants, men and women, my child torn from me with great violence, and myself by force carried by the men out of the Infirmary, and away from my daughter, and thrown down on the public road, by which my month was cut and bled to some extent, my thumb sprained, the skin broken, and my arm injured, and I was sent away in this manner without my daughter.

(Signed), MARY CASSIDY.

MARCH 12, 1860. P.S.—The men were summoned, and the Magistrates, some being of the Infirmary Committee, Protestant-like, justified this manner of getting rid of a Papist mother from the Infirmary. Thus the case finished.

One of our great staple trades is threatened with ruin by combination. We alluded some weeks ago to the unfortunate dispute that had arisen between the iron masters in Staffordshire and the men in their employment. As the men could not have their own way, they struck, the usual mode of the Trades Unions to enforce their demands upon employers. The masters resolved upon a policy of retaliation as the only one that could enable them to meet their opponents upon equal terms. Both parties set to work in good earnest. The Trades Union furnished funds to the men on strike to meet their domestic wants. The masters all over the North held council and resolved to stick to each other. Notices were then given to all the men who continued to work that if they contributed one farthing to the Trades Unions or to the men on strike after a certain day, and if the strike did not terminate by another specified day, the masters would all 'lock out' on the day following, and extinguish their fires all over England. The threat failed to produce the desired effect, and the masters have rigidly kept their word. So that at this moment the iron trade all over England and Wales is completely suspended. This is a very deplorable calamity. Who will suffer most cannot be a matter of a moment's doubt. In the end the capitalist will overcome the laborer, after the latter has gone through privations to which the former will remain a stranger. But in the interval the foreigner will step in and enrich himself at the cost of the British masters and the British workmen—and when a vast deal of irretrievable mischief shall have been done, the strikers will succumb—the locks will be taken off the iten works—business will be resumed and the victorious masters, having lost an enormous amount of capital and profits, and business, will curtail their expenses by a heavy diminution of wages. Such is always the result of these unwise proceedings.—Weekly Register.

We copy the following from the Birmingham Daily Gazette:—The struggle that has been going on for years in the iron trade has at length reached a crisis in one of the boldest measures that has ever been, or that could under any circumstances be adopted by the employers of labor in any branch of industry. On Saturday night the South Staffordshire ironworks were closed on the understanding that they should not be again opened till the North Staff rishmen had been returned to work. There are 3,000 furnaces in South Staffordshire. They were at work on Saturday but they are cold this morning. Six thousand puddlers were employed at them and for every puddler there was an assistant, and for every puddler and every assistant there was a laborer. There were coal wheelers, boat loaders and unloaders, horse drivers and labourers employed in many other capacities in connection with the ironworks. There were also 3,500 millmen. Very soon after the stopping of the ironworks a great number of colliers must be thrown out of work. On the whole 34,000 or 35,000 persons will be thrown out of employment in South Staffordshire alone this week, and £40,000 a week, that used to be distributed in wages, will no longer circulate amongst the families of the poor. If the lock out be persevered in all over the country, in accordance with the compact which the iron masters have entered into with each other 70,000 men will be thrown out of employment and above 200,000 persons will be deprived of the means of subsistence. Nearly £100,000 a week that used to be paid in wages, will be diverted from the laboring classes of the iron districts of this country, and will circulate in some other channel. As to the probable duration of the lock out it rests with the North Staffordshire puddlers to put an end to it as soon as they like. But if they be not the men in other parts of the country are powerless. It is their practically a master to be decided by the North Staffordshire puddlers and the masters—others of course having what influence belongs to advice and persuasion but no more. The masters will not yield until

they have had a very severe trial of their strength first. As to the means the puddlers have of resisting the North Staffordshire men, will find themselves in a very difficult position if the unions refused to support them. As to the puddlers who have just been thrown out of work, the week's wages they received on Saturday night might be made to support them for a considerable time under the pressure of an exigency like the present. Then they have the money accumulated by the association, which it is stated, amounts to £6,000 or £7,000; they hope to receive assistance, as has been said before, from trades unions, and they have some credit with the grocer, and the baker, and the publican. Men having even these small resources, and being willing to suffer a good deal from hunger and thirst; if necessary, might, if they felt so disposed, sustain an idleness for a considerable time.

The decision given by the Privy Council, in Bishop Colenso's case pronounces his removal from the Bishopric, by the Bishop of Capetown, to be null and void; the power resting with the Queen.

A very serious misfortune has befallen the midland counties by the sudden failure of the old bank of Atwoods, Spooner, and Co., at Birmingham. The liabilities amount to upwards of a million, and the assets will, it is estimated, pay ten shillings in the pound. Mr. Marshall, the sole remaining partner (Mr. Spooner having died a few months ago, and the Atwoods having retired from the Bank years ago) attributes the failure to the withdrawal of their capital by the Atwood family ten years ago; and it would appear that the concern has been insolvent for several years. Yet they continued to receive deposits up to the ordinary hour of closing on the last day on which they opened, as if there had been a heavy balance on the right side of the account.—The depositors were very numerous, on account of the unlimited confidence reposed in the Bank, but by the liberality of the other Banks in the town a great deal of the inconvenience which must otherwise have been occasioned to men of business has been obviated.—Weekly Register.

A swift ironclad, impregnable to any shot, and yet a good sea going vessel, has never been constructed yet. Not only has experience never proved the practicability of such a fabric, but it has tended to make the problem more and more doubtful. At present the calculations are against any such result. The latest opinion of one of our best officers is that we are coming every day to reduce the area of armour plating—that is to give up the idea of armour altogether. This, too, is exactly the opinion of a distinguished American Admiral, but in proportion as it prevails the idea of making a man-of-war unsinkable teaches us that the most seaworthy vessel is but too likely to be the most sinkable, and that the unsinkable ship will be found unseaworthy too.—Times.

MATTHEWS AND THE REWARDS.—The question of the rewards offered for the apprehension of Franz Muller has at last been brought to an issue. The subject as to its disposal has for a long time been under consideration. On the one hand it was argued that Matthews alone was entitled to the money, and on the other it was stated that Mr. Deane and Mr. Resch would share in it. It is now decided that the whole amount, namely, £300, will go to Matthews, or rather to the assignees in bankruptcy for the benefit of his creditors. On Monday a government cheque for £100 in favor of Matthews was received by Mr. Beard and in all probability Messrs. Roberts and the North London Railway Company will follow suit, and forward their respective rewards without delay. Matthews is no longer in prison, and his creditors, it is said, are disposed to deal very leniently towards him.

THE LATE ROBERTS.—The extraordinary disclosures that have been lately made public connected with the city and Strand robberies, wonderful as they are, are not without precedent, as may be gleaned from the following narrative, founded on fact. Some few years ago the directors of the Bank of England received a written communication saying that the writer, who did not give his name, would meet them any evening, and at any hour they named, in the bullion room of the bank, and which was considered as impregnable as the Rock of Gibraltar or Citadel of Quebec. No notice was at first paid to the anonymous scribe, but as the letters were continued a few of the directors agreed to answer and accept the invitation to meet the mysterious writer in the stronghold of the bank.—At the hour and night appointed they entered the sinister sanctum, and, to their great surprise and consternation, to find that they were not alone, as a man in the garb of a laborer, with lantern in hand, stood before them. The enigma was soon solved by the stranger pointing to the floor, in which there was an aperture large enough to admit of any man ascending. 'The gentlemen,' said he, 'communicated with a drain, and having once been called upon to repair it, I discovered how easy it would be to make an entrance into this otherwise strongly-protected room.' The directors congratulated themselves on the discovery, took every precaution against a recurrence of the circumstance, and rewarded the man with £50. Fortunately the man was honest; had he been otherwise, he might have obtained thousands by communicating the secret to those who live by plunder.

THE UNKNOWN CUT OF ALL.—Mr. John H. Addison, who dates from the Stock Exchange, gives the pretensions of the Davenport Brothers their coup de grace. Mr. Addison says he has been successful in accomplishing all that the Brothers have done that he has been claimed by the spiritualists as a first rate medium, and has been designated as such in the columns of the *Spiritual Times* and *Spiritual Magazine*. Being fully persuaded, however, that he possesses no supernatural powers, he thinks it his duty to explain to the public how he hath obtained the mysteries of rope-tying, and their kindred art.

'I went,' he says, 'in company with a professional rope-tyer equally anxious with myself to solve the apparent mystery of the instruments flying about, while the Davenport's remained, as they assert, tightly bound to their chairs, to one of their Seances at the Hanover-square Rooms. We seated ourselves in the front row of the circle, and awaited the candle being put out. This done we stretched our legs out as far as possible [my companion's legs were good long ones], and soon had the satisfaction to feel some one falling over them. To make sure we also touched an arm which immediately dropped a guitar. The next and most interesting thing for us to discover who was the person carrying the guitar; this we were fortunately prepared to do.—On the candle again being put out we filled our mouths with flour, and on the approach of the instruments blew it out in different directions. The result was satisfactory in the highest degree, for on the gas being lighted, Mr. Fay's back was covered with particles of the flour.'

UNITED STATES.

A soldier of General Sherman's army in describing the march through Georgia, relates the following anecdote illustrating the resolution of the South and their devotion to their cause:—I was struck, said he, to find in our march through Georgia, the villages and cities more than half depopulated, the farms abandoned, everywhere an overflowing population of blacks, in the midst of which a few Caucasians were to be seen, too old or too young for the rude service of the camp, and here and there a few women crying over their departed husbands, or requesting me to carry to those who are still alive in the ranks a few lines written with a trembling hand and half defaced by their tears:—'Inquiring of one of these women if she wanted me to say anything to her husband in case I should meet him on the battlefield, or in the hospital, or in prison, 'Nothing,' replied she, 'except to follow his flag.'

The True Witness.

AND
CATHOLIC CHRONICLE.
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 233, Notre Dame Street, by
J. GILLIES.
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
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NOTE: We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, APRIL 14.

ECCLIASTICAL CALENDAR.

APRIL—1865.
Friday, 14—GOOD FRIDAY.
Saturday, 15—HOLY SATURDAY.
Sunday, 16—EASTER.
Monday, 17—Easter Monday.
Tuesday, 18—Easter Tuesday.
Wednesday, 19—Of the Octave.
Thursday, 20—Of the Octave.
The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
Saturday, 15—Grand Seminaire, Montreal.
Monday, 17—Convent of Vercheres.
Wednesday, 19—Joliette College.

TO OUR DELINQUENT SUBSCRIBERS.—We are compelled to address ourselves to this very numerous class of the subscribers to the TRUE WITNESS, with the object of inducing them to pay up, a portion at least, of the arrears in which they stand indebted to this office. That the "times are hard," and money unusually scarce, are the excuses with which our demands are constantly met; but we do think that a little, a very little exertion on the part of those to whom we address ourselves, would enable them to discharge our claims upon them, and spare us the disagreeable necessity of asking, but asking in vain, for the payment of a just debt.

We would respectfully invite all who are interested in the TRUE WITNESS to endeavor to extend its circulation. If each one would send in a new subscriber; and if the new and old would make it a rule to pay their subscriptions, that would be doing something substantial for the paper.

To our paying subscribers, our best thanks are tendered.

NEWS OF THE WEEK

Surpassing all other news in importance, is that of the final conquest of the Confederate States by the Northern Federal States, and the consummation of the greatest political iniquity of which, since the partition of Poland in the last century, the world has been a witness. In so far as France and England are concerned, their conduct has been worse than a crime—it has been a blunder.

On the 8th instant, the brave, but unfortunate General Lee, finding further resistance useless, and with that aversion to all unnecessary effusion of blood which characterises brave soldiers, submitted to the inevitable, and with his whole army capitulated, on condition of not serving again until regularly exchanged. On these terms men and officers have been permitted to go free on parole. Thus sadly has terminated one of the most heroic struggles for freedom and independence on record, and another brave and chivalrous people have been blotted out from the list of the nations.

After the evacuation of Richmond, which the inhabitants set fire to before leaving, in order if possible to save their homes from pollution by the foe, General Lee was unable, from want of men to make head against the enemy. His only chance consisted in effecting a junction with General Johnston; and this chance gone, he had no choice, but either to sacrifice uselessly the lives of his gallant soldiers, or to capitulate. If he could not save his country, he has saved his honor; and his name to all generations will be enshrined in the Pantheon of history along with those of a Tell, a Sarsfield, Palafox, of Stonewall Jackson, and the innumerable army of martyrs.

For the rest there is nothing of importance to record. All the raiders have been discharged from custody, with the exception of Lieutenant Young, there being no evidence against them.—Her Majesty has issued a Proclamation suspending the operation of the Imperial extradition Act, so long as the Canadian Act is in force. This action of the Imperial Government is a full vindication of the decision of Judge Coursol.

THE CATHOLIC UNIVERSITY OF IRELAND.

—The Seminary of St. Sulpice of Montreal has made the noble donation of One thousand dollars to the Catholic University of Ireland.—With that liberality which so distinguishes him, C. Brydges, Esq., has given to the Rev. M. Beausang, who is collecting for the above named institution, a free pass on the Grand Trunk while he is engaged on his mission.

The *Courier du Canada* will, we hope, pardon us for endeavoring to set him right as to the opinions and policy of the TRUE WITNESS which it seems to us that he misapprehends, since he speaks of us as having opposed to the death, *combattu, a Voutrance*—the project of Confederation. This is incorrect.

We have, on the contrary, always been careful to pronounce no opinion on the question of Confederation, further than this: That it might very likely be the best arrangement possible; but that so long as we remained Provinces, subject to Great Britain, "Confederation" in the true sense of the word, was impossible, and unnecessary. What we have opposed then is not Confederation, which means a political partnership betwixt sovereign and independent States; but the plan and the details of a scheme of Union, adopted first by the Quebec delegates, and subsequently by our Provincial Parliament. These we have opposed; and in so doing we have but done what—before the results of the Quebec conference were made known—all the French Ministerial press, the *Journal de Quebec*, the *Canadien*, the *Minerve*, formally pledged themselves to do, should the Ministerial plan of Union be what it actually is.

For instance, the *Journal de Quebec*, of the 6th September last, and whilst all was yet uncertain as to the details of the Ministerial plan, except in so far as through his organ, the *Globe*, the President of the Council had been pleased to divulge these plans—the *Journal de Quebec*, we say, assured us: first, that the plan which the Ministry intended to bring forward and lay before the Provincial Legislature would be submitted also to the electoral body, before being sent to England for approval by the Imperial Government. The Italics are our own.

"If they—the Chambers—accept it, it will have necessarily to undergo another trial before the Electoral body, and then if it comes forth victorious from this second trial, it will be sent to London to receive Imperial sanction."

In the second place, the *Journal de Quebec* solemnly pledged itself to oppose the Ministerial measure of Union, should it appear that thereby sovereign control would be given to the central over the local legislatures. Here are the words of our contemporary:—

"Were we compelled to select, we would prefer a single legislature to a central parliament and local parliaments, in case the former should have sovereign control over the others; we should be spared at least the inconvenience of an expensive tyranny. It might be despotic, but at all events it would be cheap despotism, whilst the other whilst oppressing would beggar us."—*Journal de Quebec*, 6th Sept. 1864.

Now the project of Union actually laid before our Legislature by the Brown-Cartier Ministry does give sovereign control to the central, over the local legislatures; in that every act of the latter is thereby made subject to the veto of the central government, which will of course always represent the majority for the time being in the central parliament. We therefore have opposed that project, as "a despotism which whilst oppressing would beggar us;" and if by so doing we have erred, our error consists in holding today the same political opinions which, only six months ago, we and the *Journal de Quebec* held in common. We know not what arguments may have been laid before the latter to induce it to support that which it had solemnly pledged itself to resist as a "ruinous despotism;" but in that these arguments have never been made public, in that they have never reached our ears, we may, we trust, be pardoned if we have not been thereby converted.

So also the *Canadien* of the 26th of August, "protested energetically" against the theories of the *Globe* and the *Gazette*, which these journals, alas! only too accurately informed on the subject—assured us formed the basis of the plan agreed upon by the Brown-Cartier Ministry; and thus defining Confederation, the *Canadien* affirmed its resolve to oppose, even as the TRUE WITNESS has opposed, such a scheme of Union as was actually laid before our Canadian Legislature:—

"In order that there be a Confederation there must be a certain number of sovereign independent States delegating to a central government a definite portion of their rights and their power: if this order be inverted, if Sovereignty be transferred from the States, to the central authority, the independence of the one is suppressed, and the omnipotence of the other established. The local governments will become mere extended municipalities at the mercy of the central power, without any real freedom in their own affairs, and destitute of influence upon their general destinies."—*Canadien*, 26th August, 1864.

What more than this has the TRUE WITNESS ever said against a scheme of Union in which Sovereignty is vested in the central authority; and by which not a definite, but an indefinite, and therefore in practice an unlimited, power is conferred upon the same central government. If in our opposition to the Ministerial scheme we have erred, we beg of the *Courier du Canada* in charity to remember that it is only because we have always maintained unswerving fidelity to our principles; to the principles which but about seven months ago, we still professed in common with the *Canadien* and the *Journal de Quebec*.

Again the *Minerve*—not then anticipating what the Ministerial scheme would actually turn out to be—thus committed itself on the 30th of September last. The Italics are our own:—

"We are for a Confederation in which the Federal

principle shall be carried out to the fullest extent

"The Federal power shall be sovereign no doubt, but its functions will extend only over certain general questions strictly determined in the Constitution."

"Such is the only plan of Confederation that Lower Canada will accept."

"For no consideration will we modify our opinions upon this subject, and to sustain them we will put forth all the strength at our disposal."—*Minerve*, 30th August, 1864.

Now no one will pretend that in the scheme of Union laid before the Legislature, the Federal principle is carried out or applied to its fullest extent—*dans toute son etendue*; seeing that an impartial critic of that scheme, like the *Edinburgh Review*, praises it for its strong centralising tendencies, and for the very subordinate position which it assigns to the Provincial or local governments:—

"In order to centralise authority, and to reduce as far as may be to a municipal level the local legislatures, all matters of a general character are, in addition to those enumerated in the Resolutions placed under the control of the Federal Government."—*Edinburgh Review*.

Neither will any one pretend that, according to the Ministerial project of Union, the functions of the Federal Government would extend "only over certain general questions strictly determined—bien determinees," seeing that by that scheme it is provided that all matters of a general character "not especially and exclusively reserved" for the control of the local governments should be held to be subject to the central authority; or in other words, that the powers and functions of the said central government be indefinite, and undetermined, so as to embrace everything not expressly given to the local governments, which may be deemed to be of a "general character," the central government being the judge.

If therefore the TRUE WITNESS has opposed the Ministerial plan of Union laid before the Legislature, it has but done what only six months ago the *Minerve* (Ministerial) pledged itself solemnly to do, with all the strength at its disposal. We may have erred; but if so, we have erred only in this: that we have been true to our principles; true to our pledged word; that we are not like a weather-cock blown about by every passing breeze; and that faithful to the promises made by the *Minerve*, we have refused to "modify our opinions for any consideration."

If we recall these things it is not to condemn others, but to justify ourselves; but to show that opposition to the details of the Ministerial scheme of Union—details which when first announced to the public through the columns of the *Toronto Globe* and the *Ministerial Gazette* provoked a general cry of indignation and pledges of opposition thereunto, from the French Ministerial press—does not at all imply opposition to Confederation, or a league of sovereign and independent States, delegating to a central authority by them created, a limited and strictly defined portion of their several sovereign rights. We have not committed ourselves on the question of Confederation, but this we have done.—We have expressed a decided opinion against the details of the measure submitted by the Ministry to our Legislature, and by the latter adopted; and because that measure is in all its chief details, the very opposite or contradictory of Confederation. It is no small matter of congratulation to us that, in this hostile opinion to the Ministerial scheme, we find ourselves in perfect accord with a publicist so competent to form an intelligent opinion, so competent from his position to form an honest and independent opinion, as M. Rameau, from whom we might almost be suspected of having plagiarised, so identical with his, in every respect, are our views on the great question of the day.

And we might cite as in our favor M. de Montalembert as well as M. Rameau. According to the former, the great danger to liberty at the present day proceeds from the centralising tendencies of democracy. Wherever there is a movement towards centralisation, there, no matter what the formulas may be with which the thing is covered, there we may trace the influence and the march of the accursed spirit of democracy. And again, wherever democratic principles are in the ascendant, there there is to be seen a movement towards centralisation; so that he who is the opponent of the one, must be necessarily the opponent of the latter. Now the manifest centralising tendencies of the Ministerial scheme of Union for the British North American Provinces are insisted upon, as its most characteristic feature, by the *Edinburgh Review*, the great organ of the Liberal party in Great Britain; and we therefore conclude from the presence of these centralising tendencies to the essentially democratic character of the scheme itself. Hence our opposition to it; for to-day, it is neither from the monarchical nor from the aristocratic element that danger to liberty is to be apprehended, but from the preponderance of the democratic element, and the triumph of Liberalism. As we are not ashamed of our Conservatism, or ultra-Toryism if our opponents please to call it so, so neither do we in the least regret that opposition with which the *Courier du Canada* reproaches us, to a scheme which had Mr. George Brown for its author, and of which the political godfathers and godmothers were the Clear-Grits of Upper Canada, and the Rouges of Lower Canada.

The baptism may have been subsequently adopted by others who call themselves Conservatives; but to those who remember the terms of the Brown-Dorion Coalition it must be manifest that the real parents of the measure were as we have stated, the "Clear-Grits" and the "Rouges."

The St. Alban Raiders were transferred on Wednesday last from Montreal to Toronto, there to stand their trial on the charge of having violated British neutrality. Should however, the prisoners be acquitted on this charge there is nothing to prevent the Federals from again claiming the rendition of the prisoners, whose fate would then be in the hands of the Upper Canadian judges whose extraordinary decision in the case of Capt. Burley of the Confederate Navy was the very contradictory of that of the Lower Canadian Bench in the case of the officers of the Confederate Army engaged in the attack upon their enemies at St. Albans.

The fifty thousand dollars voted as indemnity for the sum said to have been captured by the men and officers of the Confederate army at St. Albans, and by them brought into Canada, and which sum was improperly restored to them when discharged from custody by Judge Coursol, has been applied for by the Federal authorities: who have been informed that it shall be paid over to them upon their making good their claims to it in a legal manner. Of the propriety of this restitution there should be no two opinions. As prize of war, the Confederates forfeited their right to the money, by bringing it into British territory: as the Confederate man-of-war steamer *Alabama* would have forfeited her captor's rights over a Federal prize, by her carried into British waters without having been declared a lawful prize in a Confederate Court of Admiralty. The right of ownership in the money seized at St. Albans, thus reverted to the original owners the moment it became transferred to British soil—no matter what the status of the captors; and though the rendition of the latter would be a monstrous violation of our pretended neutrality, an act viler than that which we condemned in the Prussians who undertook to give up to the Russians, all political Polish refugees within their territory; the restoration of the property, or prize of war, captured by Lieut. Young, and the Confederate force under his command, to its original owners should be approved of by all who do not allow their sympathies in favor of a just and righteous cause, and of a gallant but unfortunate people, to get the better of their reason.

pealed to figures. He showed by census returns that from 1851 to 1861 the Catholic population of England and Wales had increased at the rate of about 12 per cent, the numbers of Catholic Clergy at the rate of 37 per cent. He showed that, whilst in 1836 there were only 472 Catholic places of worship in England and Wales, in 1863 there were 802; that since 1830 the number of convents had increased from 16 to 186, and that where in the first epoch there was not a single monastery, to-day there were 58.

Now if in England, in enlightened England with its "open bible," and all the light of modern science, Popery not only holds its own, but rapidly and constantly advances, what reason is there to hope, or to believe that in other countries, the circulation of the Bible, and the spread of knowledge shall have the effect of causing defections from Popery? What grounds has Protestantism for boasting that Catholicity only flourishes in darkness and ignorance, and that it cannot live in the broad light of day? Is England then in which Popery so flourishes, and advances with such giant strides, the favored abode of darkness? Has the light of science and of the Gospel not yet dawned upon it?

And it is a remarkable fact that whilst it is in enlightened England, and amongst the most highly educated and refined section of English society, that Popery makes the most rapid progress, and wins the greatest number of converts it is only amongst those whom Protestants themselves denounce as the most ignorant and degraded peoples of Europe that any important defections from Catholicity can be detected.—As compared with Italy, all English Protestants will assert the intellectual superiority of England; and yet whilst in England Popery progresses, it is in Italy that, according to Protestants, the Holy Protesting Faith is most rapidly advancing. Is not this a marvellous thing? Is it not a full and ample refutation of the Protestant thesis, that Protestantism commends itself to the intelligent and educated; that ignorance is the mother of Catholic devotion, or as our critics style it, of Romish credulity? Here then is the dilemma which proposes itself to Protestants.—They must admit, either that ignorance is favorable to the spread of Protestantism, or that the till lately priest-ridden people of Italy, amongst whom Protestantism progresses, must be far more enlightened and better educated than are the people of England, *par excellence* the land of the "open bible," where Popery is not only not losing ground, but is every day achieving new triumphs.

Admitting, which to a certain extent we certainly must, the defections from the Catholic Church in Italy, we attribute them not to any spiritual but to purely secular motives. They indicate a political rather than a religious distemper; they proceed not from an "open bible," not from the spread of education, or dogmatic considerations of any kind, but from the troubled state of society, and from attachment not to the principles of the Reformation of the XVI. century, but to those of the Revolution of '89. No man can seriously entertain the idea that the Italians care one straw for the Lutheran formula of Justification, or that their hostility to Popery is in any way connected with the Calvinistic theory of Predestination. God has not promised His grace to any particular nationality, and it may perchance so happen that the Italians of the present generation, as did the French of the last, shall reject the faith; but we may be well assured that if they do so, they will not erect unto themselves a church either after the pattern of that of Geneva, or of that of Lambeth. The object of their *cultus* will be a Goddess of Reason; their prophet and priest will be neither Spurgeon nor Cumming, but M. Ernest Renan, or Jean Jacques Rousseau.

And relying on the promises of Christ to His Church, and the history of the past which shows us how those promises have always been fulfilled, we may confidently expect that any defections from the faith in Italy will be more than counterbalanced by accessions elsewhere. It was so in the sixteenth century. The losses which the Church then sustained through the apostacy of the Northern nations of Europe, were in a few years more than compensated for by the triumphs in America—as Macaulay well remarks. So no doubt will it be in this our day. When they that were bidden to the royal wedding would not come, but spitefully entreated the king's servants sent to call them, the Lord sent into the highways, and hedges, and the wedding was furnished with guests; for to the nations that have rebelled against the Church, and have cast away with sacrilegious hands the treasure of the faith, the menacing words of Jesus are as applicable today as they were to the Jews of old:—"Therefore I say unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." That England may be that favored nation we would fain hope, though scarcely can we bring ourselves to expect it; for we remember the terribly significant words of our Lord to those who had once rejected His freely proffered grace, that "none of those men that were called shall taste of my supper." For the heathen who have never as

Is CATHOLICITY INCREASING OR DECREASING?—To suit the exigencies of the moment, or of the case which they are trying to make out, Protestants make the most contradictory assertions upon this point. If the object is to take up a collection at an Anniversary Meeting, or collect funds for a proselytising society, the decay of Popery is eloquently and energetically insisted upon. The "Man of Sin," we are told, is trembling on his throne, and his panic-stricken subjects are on the point of throwing off their allegiance. A little, only a very little, more exertion and cash on the part of Protestants are required to assure the final triumph of Gospel principles over the errors and superstitions of Rome.

At other times, however, the object is to inspire terror of Rome, to make Papal aggression a plea for legislative aggressions upon the properties and personal liberties of Papists—and then indeed we hear a different story told. The rapid and alarming increase of Romanism is insisted upon, and Parliament is loudly and vehemently invoked to find some means for putting a stop to the inroads of the hated and dreaded superstition. Thus in one breath will Protestants blow both hot and cold.

It may be asked, which of these two contradictory assertions is the more worthy of credence? The best answer to this is to point out the striking fact that, when to suit their purposes Protestants insist upon the "Decay of Popery," they deal only in the vaguest of statements; that they carefully eschew statistics, and official documents, and appeal to the testimony of very intelligent and very respectable witnesses no doubt, but who nevertheless have all this about them in common—that they have neither local habitation nor a name.

On the contrary, when a Spooner or a Newdegate is endeavoring to arouse a weary and somewhat apathetic House of Commons to more vigorous action against the encroachments of Popery, it is to statistics, to official and easily verified documents that he refers his hearers, as conclusive as to the "Alarming Increase of Romanism." There is for instance much good argument in the figures cited by poor dear Mr. Newdegate in the recent debate in the House of Commons, and which we think is pretty conclusive as to whether in Great Britain at all events, Catholicity is on the increase or decrease. Mr. Newdegate's object, be it remembered, was to provoke the House into naming a Committee to enquire into the numbers and the condition of Religious Houses in the United Kingdom.

With this end in view Mr. Newdegate ap-

yet heard the word, never therefore spurned it, there are hopes; but for a people who deliberately and maliciously have, like the base Judæan, thrown away the pearl above all price, there remains only a fearful judgment to come.

Order reigns in Richmond as in Warsaw.—The cause of the Confederate States, as that of the Poles, is to all human appearance lost beyond the chances of redemption. Right has succumbed to might; and the liberties of the South are crushed beneath the iron feet of Northern democracy. The spectacle is too painful, too humiliating, too fraught with menace to our own liberties, and to our own nationality for us to linger upon it. The ways of God are indeed inscrutable, and His judgments are beyond all human comprehension, so that it would seem to him, who looks only on the surface of things, as if this were not God's world, but rather the devil's world, so constantly does wrong triumph over right. We see however only in part; and, creatures of a day, we wax impatient, if for a moment even, the cause of the devil seems to have the upper hand. But God is patient, and endures these things that shock us, because He only is eternal, and because to Him belongeth the vengeance.

The curtain has, we may say, fallen on the first act of the great and terrible drama.—Another act, and perhaps several other acts have however to be played out before the piece be finished, and it would be idle to speculate, from what has passed before our eyes, as to what will succeed. All that we can predict with certainty is, what will not be, but not what will be. The latter God alone knows, or can know. This however we know: that in politics, that in the lives of peoples as of individuals, everything is possible except the past; and that what has been can never again be. In history there is no retrogression. All restorations or attempted restorations of institutions overthrown by the people themselves—whether of Stuart monarchies, or of Elder Bourbon monarchies, or of Constitutional Two Chamber, Younger Bourbon monarchies, dear to the hearts of Lafayette and of Feuillants, have been tried and have failed.—So may we, with infallible certainty, and yet without any arrogant pretence to the faculty of clairvoyance, foretell that the restoration of the old Union, the Union as it was, is impossible; as impossible as the restoration of the ancien regime in France, or of heritable jurisdictions in Scotland. No man not an ass by nature and intellect, if not in outward and visible shape, would so much as dream of restoration of the old Union, or of any political system analogous thereto. That which will be in the neighboring States, must needs be the contradictory of that which has been.

Of the black races for whom Northern philanthropists profess such deep affection no one seems now to take any account; but what if they were to take the game into their own hands, and play it fairly out, upon the principle that the country known geographically as the Southern States, is their country, and shall be their home—not any longer that of the white man, be he Southerner or Yankee? Why should not the colored races now take up the game of independence, and play it out to its bitter end? There would be a fine poetical justice in such a bold stroke of policy on their part, nor do we see how without much stretching and cracking of formulas the "friends of the blacks" could oppose it. This is what the blacks would do, were there amongst them an Oge, or the spirit of a Toussaint L'Ouverture: and if the present owners of the land must be exterminated or expatriated, if their pleasant homes must pass from them, better that they should pass for ever and exclusively into the hands of the blacks—than into those of another set of whites from whom the negro population would have every reason to expect more cruel treatment than ever they received from their ancient masters. This too it strikes us should be the policy of the white Southerners themselves. If they cannot keep their country for their own use, they should at least make it untenable by, and useless to their enemies, by kindling therein, ere they leave it, the flames of servile war, by making it over in full and free possession to the negro race, by whom its soil has been cultivated. If they must fail in their efforts to establish a free and independent white commonwealth on the south of the Potomac and on the northern shores of the Gulf of Mexico, then should it be their care to lay the foundations of a free and independent black or negro State, so that the victorious Yankees may reap neither profit nor honor from their triumph. In fact they should so act, if their cause be irretrievably lost, as to leave the victors no alternative betwixt exterminating, or being themselves exterminated by, the Southern blacks.

SERMONS BY CARDINAL WISEMAN.—The mere name of this great and learned Prelate will assure to the two handsome volumes just brought out by the Messrs. Sadliers an extensive circulation. It would be as presumptuous as it would be superfluous for us to recommend them; but we may be permitted respectfully to exhort our readers to profit by the opportunity now presented to them of acquiring at a low price such a work as that which the Messrs. Sadliers here offer to the public.

THE CATHOLIC WORLD, New York.—For sale by Messrs. Sadliers, Montreal.—We have received with much pleasure the first number of this new monthly and eclectic magazine. It contains a well assorted series of articles from the best magazines of the day, and amongst others from the *Dublin Review*, a work well known and deservedly dear to the Catholic community. It has the high recommendation of the Archbishop of New York in a letter to the editor, the well known Father Hecker, and will no doubt prove an acquisition to our cis-Atlantic Catholic literature.

BLACKWOOD, March, 1865., Dawson Bros., Montreal.—Of the current number a great, indeed much too great a part is occupied with articles on Mr. Gladstone and Blake, not the great Admiral but the artist for whom few people care. On the other hand we have the second part of Miss Marjoribank's, which promises well, though perhaps too finely spun out; and the commencement of a new story, or Episode of Contemporaneous Biography, from which we augur good things.

M.M. Cartier and Galt were to sail for England by steamer *Asia*. Messrs. J. A. Macdonald and G. Brown will follow on the 19th inst.

There is a low drunken blackguard named Andy Johnson, who is Vice-President of the Federal or Northern States; and who whilst in a state of beastly intoxication the other day, made a public exhibition of himself in the Senate. Our Canadian papers are, we see, making the most of the disgraceful business, but we think very imprudently, for they thereby lay themselves open to a severe retort. We should look at home first, before criticising our neighbors; and we should make quite sure of the appearance that our own Legislature presents to the world, before we expend too much righteous indignation on the drunkenness and blackguardism displayed in the Senate of the Federal States. There is an old proverb about the imprudence of which dwellers in glass houses are guilty, when they take upon themselves to throw stones; and assuredly it would not be difficult for us to find, without travelling beyond the limits of British North America, or outside the walls of Quebec, the counterpart of the disgusting scenes lately enacted amongst our neighbors at Washington.

SECRET SOCIETIES. To the Editor of the True Witness. Sir,—Respectfully I request you will permit me, through the medium of your journal, to avail myself of the opportunity of making a few remarks on certain principles and opinions, which have been recently advanced, relative to Fenianism, &c.

As every man has a right to the presumption that he pursues what he believes to be the interest of his country, with as sincere a zeal as any other, it may not be imprudent on my part to claim that right on the present occasion. I fully sympathise with the oppressed of my native land; and while I shall not, for any purpose, use terms which may imply any disrespect to other men's opinions, much less any imputation on other men's motives—not members of a secret society—it is my first duty to take care that the use of such terms be not, by the liberal members of any creed, made to produce a false impression. It is a fundamental axiom with me, which is interwoven with all my opinions, that the members of all communities should be united and inseparable, for the great interests of their country; and that secret societies, party feeling, and bigotry, are curses in any nation, and produce evil consequences. If pretending to observe the rules of religion and justice, is not the character of a secret alliance ridiculous? By a secret league nothing is superadded to the obligation of natural law. What necessity is there for a stipulation by treaty to insure the performance of ordinary duty? It must naturally be suspected that such societies, by their compacts, introduce a change for the worse, and engender hatred in the bosoms of suspicious observers of every class.—Men of good sense might well be ashamed of entering into any such compact, where no agreement is made for the performance of anything which conscience does not already bind to perform. Members of a secret society are guilty of great irreverence towards God; for they apparently suppose that his injunctions have not already laid a sufficient obligation upon them to act justly, unless they voluntarily consent to the same engagement, hence the Holy Father condemns "Fenianism," and Her Majesty condemns "Orangeism."

The Orangemen and Fenians are almost identical in character, and tendency; the Orangemen celebrate the downfall of their country, and murder Catholics; the Fenians burn priests in effigy, and mock religion! the former swear to uphold the Saxon crown, at the same time they insult their King; the latter threaten to free Ireland by a general onslaught on Canada. What blood bigotry and silly nonsense? The grievances of Ireland can never be redressed by Fenianism, nor by excommunicated rebels. It is only when all Irishmen will unite, (not in secret) that they will succeed in their contest, and resume their equal station among the nations of the earth. The malicious howlings of that hollow *Globe*, revolving on its axis of eccentricity, in conjunction with a few miserable imitators, contribute much towards causing dissension between

parties, which would otherwise live in harmony. They promulgate doctrines wholly subversive, in their tendency, of the public law, and of the general liberties of mankind. The slanderous *Globe* uses the term Fenian with regard to all Catholics; no Catholic is a Fenian, for when a Catholic becomes a Fenian he ceases to be a Catholic being then excommunicated. The gloomy and terrifying representations, which that anti-Catholic *orb* makes in its weekly round, causes effects, somewhat similar to the sensations caused in this town a few nights ago, by the ringing of the church bell at midnight. Some of the *loyalists* imagined it to be a call to a Fenian meeting, and armed themselves to the teeth; whilst others were under the impression, that the *brethren* were searching for pikes, within the precincts of the hallowed walls. All this was occasioned by the sexton, being led astray by a random clock; in a similar manner many are made to err, by believing false statements in random journals. Many fanatics and bigots persist in resolutions, wholly inconsistent with the interests of this country, which needs nothing but time peace and industry to place it in a condition of acting no obscure part. It is necessary for the welfare of Canada that all unite, by adopting liberal and enlightened sentiments, which produce a salutary influence on the spirit that actuates them.

Trusting you will insert at convenience, I remain, Sir, your most obedient servant, T. McC.

Pertb, March 21, 1865.

CHRONIC AND INHERENT WEAKNESS OF SEPARATE SCHOOLS.

To the Editor of the Canadian Freeman. Sir—With regard to the statement of the Chief Superintendent, that there is "a chronic and inherent weakness in the very condition of Separate Schools which renders them sickly and stunts their growth in comparison with that of Public Schools," I wish to say a few words. "Though I am now, and have for some time past been, intimately, and I may add, warmly connected with Common Schools, yet, as far as my knowledge and experience go, truth and justice demand that I should give the above an unequivocal denial. Some time ago, through the kindness of a friend, I had the pleasure of visiting the *Common Brothers' School* in Kingston, and of observing the proficiency of the pupils in some branches, and the discipline and order maintained in the school. Now, I have taught school in a county where the efficiency of Common Schools is said to be second to no other in Canada, and I have had many opportunities of visiting Common and Grammar Schools; but in neither Common nor Grammar School did I ever see anything even approaching the proficiency of the pupils of the *Christian Brothers' School* in Kingston. Why, sir, I saw there penmanship—the work of little fellows of six or seven summers—of which any man may feel proud, and superior to some I have seen done by licensed teachers. Nor is it the dry subjects (which are generally taught in Common Schools) alone in which they are instructed; for, to any person who has ever heard them play, mention need only be made of the juvenile band, consisting of over fifty little boys from ten to fourteen, to call up for them the highest eulogiums. I'll venture to say a Common School in this Province cannot produce the like. And then the discipline, the order, the willing obedience of pupils, the parental solicitude of these good teachers, and the general harmony of the whole school; seem to prove, that the influence of religion sheds the halo of peace, inculcates obedience and diffuses the spirit of paternal affection throughout the whole organization of the school. I cannot close this brief note without making special mention of Brother Arnold, under whose immediate supervision the school is conducted. His courtesy to visitors, his energy, his superior talents, and his possession of that rare faculty—the power of winning the affections of the children, eminently qualify him for his position. That all schools were conducted like the *Christian Brothers' of Kingston*, and that every teacher was after such a model as Brother Arnold, is the wish of one who has been five years.

A COMMON SCHOOL TEACHER. Campbellford, March 31, 1865.

HIS DWINKIN'S BILL WORKS.—Terry Finnegan, in his last letter among other things, gives the following particulars of the "ginger-wine" trade. Howsoever, perhaps it's not right to begin at you so airily; so I'll just say you, 'how is Mister Dunkin? Bad luck to him and his ginger wine, I say; but he played a nice coper on me, as well as a dozen others out in Navvers, the other day. 'There's twenty minutes for shuntin' cars, sez the conductor, stoppin' the train and lookin' in upon us where we were all seated. 'Is there, sez I jumpin' up with a cobweb in my throat and followin' a whole string, like a funeral, over to the first intelligent edifice that caught my eye. 'A drop of something hot, sez I, addressin' a very decent looking man behind a bar, that had a most fullon look in the absence of anything like a glass or a decanter. 'Ginger wine, sez he—'Dankin', sez I. 'Of course, sez he, 'we can't sell anythin' like sperrits;—'taste it'—'Yes, sez I, layin' my nose over it, and closin' my left eye a little at the same time. 'There's the mug that cheers but does't stother you—a regular jug of morality and patriotism, sez he. 'Beautiful, sez I. 'Is there more where that was? 'Ochens of it, sez he, 'and I can give it to you cheap; because divil a hapenny license I have to pay.' 'Success to Dankin, sez I, makin' a spy glass of the tumbler as I drained it. And the ravenous, sez he; 'and you needn't let on by your thryin' to catch your breath, that we're brakin' the law.' 'I won't have time, I'm afear'd, sez I. 'You will, sez he, for don't you see them all at it about you? Shortly after this, I knew nothing more, till I was wakened about the middle of the night, by a very odd and peaceable man, that I took for a preacher durin' the day, bawlin' out on the barroom floor, where we were all left behind. 'Ar'ah, Dermot get a long wid your goster, You might as well pray to a jig, Or teche an old cow pather noother' Or Whist'le Moll Rowe to a jig, Yerrah, man d'ye think I'm a fool, And not the right son of a mother; To put nothin'—

Here he was cut short, by a clap in the mouth from some fellow behind him, that shut out, without a moment's notice. 'Who's a fool? 'Take that! And thin we all got through sich other; very little respect bein' paid to one or another as they came in the way. So you see, Dankin, me darlin', is divil well for the rivin' and the mirals of the people; and that's more than can be said of the most of jez, at this present moment.

STORM AT BATE DES CHATELAIN.—A CHURCH DESTROYED.—The Rev. P. Torque writes that a hurricane swept over his mission of Hopetown, Bay of Chaleur, on Wednesday, the 8th instant, and that the new church there, which was nearly completed, has been smashed in by the fall of the tower, and damaged to the extent of £400. He hopes that a little timely help sent to his address at Hopetown may reach him from benevolent people of Quebec, since his poor congregation are utterly unable to meet the extent of the misfortune.

ST. PATRICK'S SOCIETY, BELLEVILLE. At the Annual Meeting of the above Society, held in the St. Patrick's Hall, on Tuesday evening, the 4th instant, the following gentlemen were chosen Officers for the current year:— James Meagher, jun.—President. P. F. Lynch—1st Vice do. B. D. O'Brien—2nd do. John O'Sullivan—Recording Secretary. David Holden—Corresponding do. P. O'Brien—Treasurer. James K. Grainger—Grand Marshal. James Power, M.D.—Physician. Rev. J. Brennan, O.C.—Chaplain. Committee of Management—Wm Austin, Thomas M'Nanara, James Nolan, John Brennan, Peter Fahey, James Johnston, James Barrett, Thomas Grace, and Martin Conlon.

ANNUAL REPORT OF THE MONTREAL CITY AND DISTRICT SAVINGS BANK.

The Annual Meeting of the Montreal City and District Savings Bank was held at its office on Tuesday the 4th inst.

C. A. Leblanc, Esq., being called to the Chair and Mr. Barbeau, the Auditor, acting as Secretary, Mr. LaRocque, the President, read the following REPORT:

To the Managing Directors of the Montreal City and District Savings Bank. Gentlemen,—Another year has elapsed since the Managing Directors had the pleasure of meeting the Honorary Directors of this Institution; and on this, the Nineteenth Annual Meeting, they are happy to be able again to report the continued prosperity and utility of the Bank. The Managing Directors now submit the accompanying Balance Sheet, and the Auditors' Report of their examination of the accounts and assets of the Bank, both of which will, they trust, be found satisfactory. The prosperous condition of the Bank has again warranted the Board in giving the sum of \$2,700 to the various Charitable Societies of the City, making the total thus given in yearly donations \$33,020. This year the term of office of four of the Managing Directors expires, viz.:—Hon. Judge Berthelot, Hon. L. H. Holton, Messrs. Atwater and Murphy. You are now called upon to fill their places at the Board; also those of the Auditors, Messrs. Benjamin Holmes and William Bristow, whose term of office expires. These gentlemen are all eligible for re-election. The whole, nevertheless, respectfully submitted. A. LAROCQUE, President. Montreal City and District Savings Bank, 7th April, 1865.

STATEMENT OF AFFAIRS OF THE MONTREAL CITY AND DISTRICT SAVINGS BANK ON 31st DEC., 1864:—

Table with financial data: To amount due to Depositors, \$1,021,800 07; To amount due to Minors and others on the property of the Bank, 11,912 14; To amount due to sundry persons not depositors, 2,424 17; To amount of Reserve Fund, after paying all expenses and making the Annual Donations to Charitable Institutions, 122,199 70; Total, \$1,158,346 74. Includes entries for City of Montreal, Provincial, Montreal Harbour, and Champlain and St. Lawrence R.R. 1st Mortgage Bonds, \$472,954 07; Bank Stocks, 78,316 05; Loans at short dates, 436,429 49; Property occupied by the Bank, 23,972 84; Amount due on sale of portion of the above, 7,090 00; By Office Furniture, 600 00; By Deposits on Call at 4 and 5 per cent interest with five different Banks of the City, 138,073 09. Total, \$1,158,346 74. E. J. BARBEAU, Actuary.

The total number of Accounts open on the 31st December, 1864 was 4,049. Classified as follows:— Of \$50 and under, 1455; From 50 to \$100, 654; " 100 to 200, 706; " 200 to 400, 539; " 400 to 800, 349; " 800 to 1200, 125; " 1200 to 1600, 79; " 1600 and upwards, 93—4,040. The following resolutions were then carried:— Moved by the Hon. Thomas Ryan, seconded by Edward Quinn, Esq.: That the Report and Statement of the affairs of this Institution, just submitted, are very satisfactory; and that the same be received and published. Moved by J. P. Sexton, Esq., seconded by Theodore Hart: That the thanks of this meeting are due, and are hereby presented, to the Board of Managing Directors and Actuary, for their services and attention to the management of this Institution during the past year. Messrs. Theodore Hart and Ephrem Hudon having consented to act as scrutineers, the elections were then proceeded with when the following gentlemen were declared unanimously elected as follows:— As Managing Directors for the term of office required by law—The Hon. Judge Berthelot, the Hon. L. H. Holton, Messrs. Edwin Atwater and Edward Murphy. As Auditors for the coming year—Messrs. Benj. Holmes and William Bristow. The meeting terminated after voting, on motion of the Hon. L. H. Holton, seconded by Mr. A. M. Delisle, the usual thanks to the Chairman. E. J. BARBEAU, Secretary.

At a meeting of the new Board, Mr. Henry Mulholland and was elected President, and Mr. A. M. Delisle, Vice-President, for the current year. ST. PATRICK'S CHURCH. TO LET, PEW No. 136, opposite the Palpit. Enquire at this Office. January 12, 1865.

INFORMATION WANTED, OF JAMES FURLONG, who was in Sorel some four or five years ago, and is now supposed to reside in Naperville, O.E. Any communication with regard to his whereabouts, addressed to the Rev. P. Dewd, P.P., St. Patrick's Church, Montreal, will be thankfully received by his sister, Margaret Furlong. DALTON'S NEWS DEPOT. Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamp or sale at DALTON'S NEWS DEPOT, Corner of Craig and St. Lawrence Streets, Montreal. Jan. 17, 1865.

Died. In this city, on the 7th instant, Mary Connolly, aged 20 years, 10 months, and 9 days. May her soul rest in peace. Amen. In this city, on the 2nd of March, at his residence No 60 St. Gabriel street, William A. Camorou, aged about 72 years. The deceased was great grandson of William Christie and Margaret Maxwell, of Falkirk, Scotland, and grand nephew of the late General Gabriel Christie, formerly Commander-in-Chief of Her Majesty's forces in the British North American colonies, and, moreover, allied to the noble family of Napier, and heir to the vast domains of Gabriel Christie of Canada and England. Particular circumstances induced his family to send him to the United States when young, and from whence he returned to his native country 6 or 8 years ago, to claim the succession of his uncle's estate by the death of William Penderleath Christie in 1845. He leaves a widow, who is from the South, without means (for what cost him his life) for he leaves all to her by his will. His funeral took place on the 4th at the French Church, under the auspices of the Society of the Union of Prayers of this city.

MONTREAL WHOLESALE MARKETS

Montreal, April 10, 1865. Flour—Pollards, \$3.25 to \$3.50; Middlings, \$3.35 to \$3.80; Fine, \$3.65 to \$3.80; Super, No. 2 \$4.25 to \$4.45; Superfine \$4.00 to \$4.75; Fancy \$4.70 to \$4.80; Extra, \$4.95 to \$4.05; Superior Extra \$5.20 to \$5.30; Bag Flour, \$2.50 to \$2.60. Oatmeal per bbl of 200 lbs, \$4.75 to \$5.00; Wheat—U. Canada Spring \$1.03 to \$1.07. Ashes per 100 lbs, Pots, 1st test sales were at \$11.20 to \$15.25; Inferior Pots, \$9.00 to \$10.00; Pearls, in demand, at \$5.40 to \$5.45. Butter—Store packed in small packages at 12c to 19c; and a lot of choice Dairy 00c. Eggs per doz, 15c. Lard per lb, fair demand at 00c to 00c. Tallow per lb, 11c to 12c. Out-Meats per lb, Hams, canvassed, 9c to 10c Bacon, 00c to 00c. Pork—Quiet; New Mess, \$20.00 to \$21.50; Prime Mess, \$15.00 to \$16; Prime, \$14.50 to \$20.00.—Montreal Witness. Dressed Hogs, per 100 lbs, \$9.00 to \$9.50; Hay, per 100 bundles, \$9.00 to \$9.00; Straw, \$8.00 to \$9.00; Beef live, per 100 lbs \$6.00 to \$8.00; Sheep, \$6.00 to \$8.00.

JUST PUBLISHED.

SERMONS ON OUR LORD AND ON HIS BLESSED MOTHER. BY HIS EMINENCE CARDINAL WISEMAN. CONTENTS: On the Incarnation and Birth of Jesus Christ—On the Epiphany—Our Saviour in the Temple—The Holy Name of Jesus—The Two Great Mysteries of Love—Tabar and Olivet—On Coming to Jesus for Refreshment—On the Character and Sufferings of Christ in His Passion—On the Scandal of Christ—Triumphs of the Cross—Meditation on the Passion—On being of Christ's side—On Temptation; the Kingdom of Christ; Devotion to the Blessed Virgin; Veneration of the Blessed Virgin; On the Maternity of the Blessed Virgin; On the Sacred Heart; On the Mysteries of the Sacred Heart; On the Fire of the Sacred Heart; On the Most Precious Blood of the Heart of Our Lord Jesus Christ; On the Education of the Heart of Jesus; Institution of the Forty Hours' Adoration of Our Lord in the Blessed Eucharist, 1849.

SERMONS ON MORAL SUBJECTS, BY HIS EMINENCE CARDINAL WISEMAN. Contents:—On the Love of the World; Scandal; Difficulty of Salvation of the Rich; Detraction; Repentance; Fast of Lent; Confession; The Unprofitable Servant; Unworthy Communion; Delay of Repentance; Small number of Elect; Hatredness of Sin; Death; Unprepared Death; The Last Judgment; The Character of Faith; Religious Unity; Charity; The Love of our Neighbor; The Celebration of a First Mass; Piousness and its Remedy; Tribulation; Conclusion of a Course. Price—Two Dollars, each volume. D. & J. SADLIER & CO.

JUST RECEIVED BY THE UNDERSIGNED: 'THE CATHOLIC WORLD,' A MONTHLY ECLECTIC MAGAZINE. NO. 1, APRIL, 1865. 8vo., 144 pages.

CONTENTS: 1. Progress of the Church in the United States. 2. The Ancient Saints of God. By Cardinal Wiseman. 3. A Pilgrimage to Afs. 4. The Three Wishes. 5. Ex Homo. By Barry Cornwall. 6. The Christian Schools at Alexandria. 7. Jew M'Gowan's Wish. 8. The Mont Ombre Tunnel. 9. On Unity of Type in the Animal Kingdom. 10. Domine Quo Vadis? 11. Constance Sherwood. By Lady Fullerton. 12. Two Sides of Catholicism. 13. Monsieur Babou. 14. Cardinal Wiseman in Rome. 15. The Nick of Time. 16. Recent Discoveries in the Catacombs. 17. Miscellany: Science, Art. 18. Book Notices. Four Dollars a year, payable in advance; single copies, 38 cts. D. & J. SADLIER & CO., Opposite the Seminary, Montreal. April 13, 1865.

WANTED, IN A CATHOLIC ACADEMY, A YOUNG LADY, capable of TEACHING the ENGLISH and FRENCH Languages. Apply at Messrs. SADLIERS' BOOK STORE, Corner of Notre Dame and St. Francois Xavier Streets. March 30, 1865. 1m.

WILLIAM H. HODSON, IN returning thanks to his Friends and the Public for past favors, begs to intimate that he will continue to prepare DESIGNS for NEW BUILDINGS and Superintend their Erection at a moderate commission on the outlay. Plans and Specifications may be obtained without Superintendence if required. Preparatory Sketches of proposed Buildings made on short notice. Measurements and Valuations promptly attended to. Parties in the country will please address: WILLIAM H. HODSON, Architect, 68 St. Bonaventure Street, Montreal. March 30, 1865. 5w.

INSOLVENT ACT—1864. THE CREDITORS of the undersigned are notified to meet at Montreal, in the Office of J.M. Lanctot and Laurier, Advocates, 24 St. Gabriel Street, on TUESDAY, the FOURTH DAY OF APRIL next, at Eleven o'clock, A.M., for the purpose of receiving statements of his affairs, of naming an Assignee to whom they may make an assignment under the above Act. Montreal, March 16, 1865. D. M. SEACREJOUR.

FOREIGN INTELLIGENCE.

FRANCE.

The French Senate has been occupied in discussing the draft of the address to the Emperor. The debate has been very animated and has excited much attention abroad. The first prominent speaker was that somewhat rhapsodical and sensational old gentleman, the Marquis de Boissy, who denounced Garibaldi and England with equal vehemence, and avowed his strong apprehensions for the safety of the Emperor's life from the plots of the revolutionists.

On the following day the debate was resumed, and M. Rouland was well replied to by the Cardinal de Bonnechose, who defended the Clergy from the charge of coercion, and rendered justice to the Religious Orders who had given their devoted support to the Clergy. The Cardinal also defended the Seminars, and stated that it was incorrect that instruction was given in those establishments contrary to the institutions of the country.

PARIS, March 17.—The Constitutionnel of this morning denies that M. de Sartiges, in an interview with the Pope, made the communication which has been spoken of, and says the pretended reply of the Pope is, therefore, equally unfounded.

In the Senate to-day Cardinal de Bonnechose said he doubted whether the Convention of the 15th of September would consolidate the power of the Pope. He maintained that the Italians were awaiting the departure of the French troops to foment a revolution at Rome, which would bring about the exile of the Pope.

M. Chaix d'Est-Ange reminded the Chamber of the origin and purpose of the expedition to Rome, and continued—

"We have never been able to obtain from Rome any reforms or genuine liberal institutions. Our flag in protecting the Holy Father has had the misfortune to smother all the abuses of the Pontifical Government."

M. Chaix d'Est-Ange said, in conclusion, that passions in Italy had become calm, and allowed of the conclusion of a Convention securing the protection of the Pope.

M. de Larochejacquelin opposed the Convention, and maintained that reconciliation between the Pope and Italy was impossible.

M. Rouher said—The Convention secures the homogeneity of Italy and the independence of the Papacy. It was joyfully signed by France and Italy, and is not rejected by Rome herself, who regards the Convention as a reality. The Pontifical Government will organize an army and regulate its finance, and will wish to really exercise its sovereignty.

M. Rouher asked whether religion and civilization should eternally clash with each other, and made an appeal for conciliation. He entreated the Ministers of religion to intercede with the Pope, and the French Government must preserve its liberty of action.

It is said that during a recent discussion on the Address in one of the Committees of the Senate, Prince Napoleon, replying to a military senator who disapproved the Franco-Italian Convention, declared that before six months the Pope would be driven from Rome, and Victor Emmanuel crowned King of Italy.

It was only the other day that the Marquis de Boissy ventured to predict in the French Senate the anarchy that would follow the Emperor's death. We have more faith in the stability of his throne, but we cannot forget, and the Emperor of all men cannot forget, that the cause which is now identified with

the glory and interests of France was represented but fourteen years ago by a handful of conspirators. Had not such instruments as St. Arnaud, Persigny, Fleury, and Morey been ready to hand in December, 1851, the history of France would probably have taken a different course. The Emperor and the Empire have survived two of them, and are now, to all appearance, independent of individual support, but it cannot be disguised that the 'parti Imperialiste' has well nigh died out.

The SOLDIERS' GRAVES at SEBASTOPOL.—We translate the following from the 'Nicholoff Messenger':—During the whole of the siege of Sebastopol the dead were interred upon the spot where they fell. The result was a number of small cemeteries and separate tombs, which surrounded Sebastopol.

The Pope leaves the matter (he says) in the hands of Providence. The announcement has startled people. Its simplicity has puzzled, its subtlety has confounded them. The words are astonished, almost frightened, to see an old man, feeble in body but undaunted of soul, treating the supernatural not as a gibf form of conventional verbiage, but as an existing and influential fact; as much an element in political calculation and expectancy as the Neapolitan civil war, or the Piedmontese debt, or the French army, or any other undeniable actuality of the time.

We read in the 'Epoca' of the 6th instant:—"This evening Her Majesty signed the decree which gives force to the Encyclical of His Holiness, without prejudice to the rights of the nation and of the Crown. The Encyclical will be published in the 'Gazzetta,' along with the decree and the Syllabus, as soon as these lengthy documents can be printed."

ITALY.

PIEDMONT.—A letter from Turin states that a vast quantity of petitions have been sent to the Senate against the proposed measure for confiscating the Convents. These petitions have, however, not been presented, but are allowed to lie neglected in the ant chamber of the House.

Of all the countries which suffer from standing debts Italy is surely the most unfortunate. It is doubtless just that a country endowed with all the gifts of nature should possess no other wealth, but no community should support the financial expedients to which Italy has been doomed. The management of the Peninsular Kingdom ought to be a warning to its neighbors. An expenditure is maintained exceeding the income by ten or twelve millions sterling, and the necessary consequence is that a loan is raised every eighteen months or two years.

The experience of the Italian kingdom has been, short, but it might be thought that it has been sharp enough to compel the nation to reconsider its policy at all hazards. The debt of the country has increased at a rate which under the circumstances is without a parallel. The debt of the United States has doubtless been more rapidly augmented, but the United States have throughout its growth been engaged in a gigantic and costly war. The peculiarity of the Italian debt is that much of it has been incurred in years of profound peace.

This is the most serious aspect of Italian finance, which it would be well for all Italian patriots to ponder, for it involves the existence of the kingdom. The annual expenditure has now been for some time thirty-six millions, and the annual income has barely reached twenty-four millions.

It is said that during a recent discussion on the Address in one of the Committees of the Senate, Prince Napoleon, replying to a military senator who disapproved the Franco-Italian Convention, declared that before six months the Pope would be driven from Rome, and Victor Emmanuel crowned King of Italy. I do not vouch for the truth of this report, but it is generally believed.—'Times Cor.'

again engaged in war, it must be a war the time and place of which its rulers can choose for themselves; and under such circumstances the true policy of Italy must be to disband her forces and reserve her strength until the day of trial.—'Times.'

ROME.—His Holiness Pope Pius IX. has written a letter to the Right Rev. Bishop of Orleans, to praise and thank him for his magnificent work on the Convention of September 15, and on the Encyclical and Syllabus of Dec. 8. The Holy Father congratulates the Bishop on the skill with which he has treated in conjunction two subjects so widely remote from one another, praises the manner in which the Bishop has exposed the falsehood of the interpretations put upon the documents by the enemies of the Church, and trusts that the Bishop will expound the true sense of them with equal success.

If however there is any one thing certain in the future of Europe it is that the Pope will not be a French Pope. The threat of abandonment, the officious offer of aid, will not influence Pius IX. to grant what violence and exile failed to extort from Pius VII.

The Pope leaves the matter (he says) in the hands of Providence. The announcement has startled people. Its simplicity has puzzled, its subtlety has confounded them. The words are astonished, almost frightened, to see an old man, feeble in body but undaunted of soul, treating the supernatural not as a gibf form of conventional verbiage, but as an existing and influential fact; as much an element in political calculation and expectancy as the Neapolitan civil war, or the Piedmontese debt, or the French army, or any other undeniable actuality of the time.

In addition however, to all religious considerations, it is quite certain that no wiser line of conduct could have been adopted by the Holy Father in reference to the Convention, than the one which he is actually pursuing. The Convention was negotiated and concluded without his concurrence, without any reference whatever to him. To recognize it now would be to recognize Piedmont and Piedmontese spoliation. If it be true that the Pope has benefited by the French occupation, it is just as true that in reference to that occupation he has been perfectly passive.

The French occupation has been at no moral cost to the Pope; it has committed him to nothing. But to form an army of his own by means of French assistance would be a very different matter. If it were done by the aid of the Imperial Government, it could not but commit the Pope to an Imperial policy.—That this is the end sought, and that this is the end that will not be effectuated, we have no manner of doubt.

AUSTRIA.

AUSTRIAN CONTINGENT FOR MEXICO.—The first detachment of Austrian soldiers en route for Mexico, who are to go by way of France, arrived a few days since at Strasbourg. It consisted of 200 men without arms, of a fine military appearance. Having breakfasted at the station, they set out again by the Eastern Railway for Paris.

PRUSSIA.

BERLIN, March 15.—It is believed here that Austria will alter all consent to the annexation of the Duchies, provided she receives a guarantee from the German Confederation of all her present possessions. The project of annexation has for the present been given up because Russia decidedly opposes the plan, and France encourages its prosecution, with the intention of subsequently putting in a claim for compensation, as in the case of Nice.

THE THEBAN LEGION.

This legion was composed wholly of Christians; and being ordered by the Emperor Maximian to sacrifice to the gods, firmly refused to obey the tyrant's commands. The emperor gave instant orders that every tenth man should be put to death; and this done again repeated his former commands, and again met with a similar refusal. Furious at being thwarted, he had the legion decimated a second time; but with no other result than confirming the brave soldiers in their generous resolution to perish to a man rather than show honor to idols, or deny the faith of Christ.

Being brought into the presence of the tyrant they thus addressed him by the mouth of Maurice, one of their captains:

"We are your soldiers, sire; but we are also the servants of God. We owe you our service in time of war; but we owe to God the innocence of our lives. From you we receive our pay; but from Him we have received our life. We cannot obey you by renouncing God our Creator—our Master and yours. We are as ready as ever to fulfil your orders in all that is not displeasing to God; but when you bid us to do that which is contrary to His law, we must obey God rather than man. Lead us against the enemy. We are ready to fight against the rebellious and the impious; but we cannot shed the blood of fellow-citizens and innocent men. We took an oath to God before we swore allegiance to you; how can you count upon our fidelity, if we fail in the fidelity we have sworn to God? You bid us seek out and destroy the Christians. Behold us—we are Christians; we confess one God, Creator of all things, and Jesus Christ His Son our Lord. We have seen our companions slain before our eyes, and we do but envy them the glory of suffering for their God. From us you have nothing to fear; Christians know how to die, but they do not know how to rebel. We have arms; but we shall not use them; we would rather die innocent than live guilty."

This bold and generous remonstrance only inflamed the tyrant's rage. Despairing of overcoming their heroic constancy, he determined to massacre the entire legion, and commanded the whole army to surround them and cut them to pieces. These brave

warriors threw down their arms; and taking off their armor, they all knelt down, and lifting up their hands to heaven, offered up their necks to their murderers. No complaint or cry was heard among them; they spoke only to encourage one another to die for Christ. In a few moments the ground was covered with their dead bodies and dyed with their blood. The number of the martyrs must have amounted to some six thousand six hundred.

KILDARE CATHEDRAL.

The cathedral of Kildare, like many other venerable structures of its class, has long been in a state of ruin. It belongs to the period of Irish history which was so remarkable for piety and learning as to merit for the country the name of the 'Island of Saints.' The north side of the tower, which rose from between the choir and nave, is levelled to the ground, and it is said was battered down in the rebellion of 1641. The south transept remains, but is in a state of ruin. The nave also stands, but is without a roof, and even in its present broken-down condition is still remarkable for features of great architectural beauty. Within the cathedral is the vault of the Earls of Kildare and the Dukes of Leinster. In the exterior walls there are several fragments of sculpture, evidently the remains of works of art of a high order of merit.

A writer in the 'Anthologia Hibernica' gives an interesting account of Kildare and its antiquities.—'Kildare, or O'Kille-darrig, which signifies the church of the oak, is said to have been founded by St. Columba in the beginning of the sixth century. It seems to have been one of the primitive churches of Ireland, and what is termed a mother-church, numbers of which were deemed in subsequent periods as bishoprics, though few prior to the tenth century were other than convents of regular canons, who resided in or near their churches, where they instructed youth in the principles of learning and religion. Under this circumstance, Kildare was one of the ancient schools or academies of Ireland during the Middle Ages. Of the original church and city of Kildare there are at present no remains, both the church and other buildings being frequently plundered and destroyed by the Danes. The round tower and cathedral, whose ruins still remain, owe their origin to periods much subsequent to the time we are now speaking of. Among the number of students who were in different periods educated by the monks of Kildare, several were distinguished parts; in particular O'Beige, who flourished about the year 1320, called generally in the language of the times, 'the burning light, the mirror and ornament of his country.' He was well skilled in divinity, philosophy, rhetoric, and the canon and civil law, and was buried in the Carmelite monastery founded by William de Nessey in 1290; which monastery was situated within the then tower, and confounded with the ancient convent of regular canons of which there doth not appear to have been any particular building; the cathedral was their church, and the members dwelt round it in separate houses constituting the ancient city.'

UNITED STATES.

A circular just issued in New York, in behalf of the soldiers' widows and orphans, makes the startling statement, that 'it is estimated that there are over twenty five thousand soldiers' widows in the city of New York' alone.

The Charlotte Columbian has a letter from Columbia, S. C., says:—"Amid the battered ruins and crumbling walls of that tell where friends have had their revel amid ashes, silence and sorrow, I write. Our enemies have come and gone. They have left us desolate, but—thank God—alive. They have insulted and maltreated our wives and daughters, but—thank God—honour is untarnished. They have done all that devils could—left us houseless, homeless and destitute—some among us very beggars, but—thank God—our spirit is yet unbroken. Columbia in her robe of sack cloth is even more defiant than when at the beginning of the war in her proudest garb she witnessed within her gates the inception of the revolution." The Yankees are still at their devilish work of destroying property and punishing the citizens wherever and whenever they fall into their hands. It has been said by some of the apologists of the Yankee invaders, that when Sherman's forces passed out of South Carolina into the 'Old North State,' they would reform their evil habits, and instead of robbing hen-roosts, breaking open smoke houses, burning barns, and insulting old age and defenceless women, they would behave like gentlemen. But such is not the fact, for we learn that their treatment to citizens of this State has been in many instances of the most brutal character. Below Camden the enemy did not trouble the inhabitants; neither of Messrs. Boyken's and John de Saussure's places being visited. Geo. Chestnut lost horses, mules and provisions, but the dwellings on his plantation were saved by one of his negroes. He told the Yankees that 'Masa come dar about once in two year, and day alter give him something to eat, but dat was all and if he bun de place, dey just turn poor nigger out in the cole.' Under the influence of this Ethiopian philosophy much old and valuable property was spared.

WHAT IS SAID OF MR. LINCOLN BY HIS FRIENDS.—The Washington correspondent of the Cincinnati Catholic Telegraph, ultra-republican, writes as follows to that journal:

"I write what I know, and without fear of successful contradiction, when I inform your readers that there is not a member of Congress, in Washington, who does not denounce in private conversation Mr. Lincoln and his cabinet, by usurpations that would alarm the country were they known; and yet when an effort is made to expose them, these very members rally to the support of the administration.—Should they fail to do so, their political death, as in the case of the Hon. Henry Winter Davis and Senator Wade is at hand."

WHO OWNS THE SOUTH.—Five minutes conversation with an Abolitionist will remind you the fact that he conceives that the people of the North actually own the people of the South, and that it is nothing short of the most unparalleled presumption for them to suppose that they have any right to houses, land or estate, much less to that of self-government. 'These men are so intractable,' say they 'so bitter,' so determined, that there will be no living with them in the future.' We must exterminate them and seize their property. This highly humane and Christian conclusion is reached with the most perfect coolness and composure. Of course, why

should it not be so? Are we not more civilized than they? Are we not more intelligent? Do we not exceed them in all the humane and gentler virtues? In a word are we not the saints, and does not the world belong to the saints? Surely it does. Ergo, the South belongs to us, and so long as we can paint greenbacks, and buy people to do our fighting for us, so long we will keep up this war for extermination.

CHARLESTON AS IT WAS, AND AS IT IS.—The city of Charleston is one of the oldest in the United States, having been founded in 1672. Its population was recruited some years afterward by Huguenot refugees, who emigrated from France, and settled in considerable numbers in South Carolina. It was not until 1783 that it was incorporated as a city. Fifty-two years previously, in 1731, it contained six hundred houses and five churches, and a thriving business was done in its port. During the Revolutionary War the possession of the harbor of Charleston was the subject of more than one British expedition. A garrison of four hundred on Sullivan's Island, under command of Colonel Moultrie, achieved a great distinction by the repulse on June 28, 1776, of a British squadron of nine ships-of-war. On the 12th of May, 1780, the city was surrendered to Sir Henry Clinton by General Lincoln, the corporation and citizens refusing to co-operate in its defence and offering to acknowledge the sovereignty of Great Britain. The British held it until May, 1782. It is also the largest city in the State. It is built on a peninsula, or tongue of land, between the Aebly and Cooper rivers, which unite below the town, and form a spacious harbor, communicating with the ocean at Sullivan's Island, seven miles distant. Both harbor and city somewhat resemble New York and its bay in miniature. There is, however, this striking difference, that the portion of Charleston called the Battery, and corresponding to our Battery and to State street is the most fashionable part of the city. The city is regularly built, and extends nearly two miles in length and a mile and a half in breadth. Some of the streets are from sixty to seventy feet broad, and some are narrow—for instance, King street, the Broadway of Charleston. The streets run mostly parallel to each other, running across from river to river, and intersected longitudinally nearly at right angles. They are shaded with beautiful trees. Several of the houses are embowered in a profusion of foliage and flowers. Many of the dwellings have piazzas, and are ornamented with vines and creepers, while the gardens attached to them bloom with the orange, the peach, and other trees and shrubs in great variety.

The city has, of course, suffered much in appearance from the ravages of war. The shells that were almost daily thrown into the city from the forts on Morris Island have injured the lower part of the city. A correspondent of the South Carolina Advocate thus describes the desolation of the city:—"Passing through the lower wards of the city, you would be particularly struck with the sad desolation. The elegant mansions and thoroughfares once rejoicing in wealth and refinement, and the theatre of busy life—the well known and fondly cherished churches—some of them ancient landmarks, where large assemblages were wont to bow at holy altars, and spacious halls that once blazed with light and rang with festal songs, and all deserted, sombre and cheerless, and this is enhanced by the forbidding aspect of that vast district of the city which was laid in ashes three years ago, and which remains in unimpaired ruins as the monument of Charleston's dreary pause in the grand march of improvement. Here you perceive her humiliation."

Fort Sumpter is situated three and three-eighths miles distant from the city, standing out on the open bay one mile from the land on either side. It is a modern truncated pentagonal fort, built upon an artificial island, the forming of which cost half a million of dollars, and was ten years in construction.—The fortification cost another half a million of dollars. The work was originally designed for an armament of one hundred and forty pieces of ordnance of all calibres. The bombardment of it by General Gilmore spoiled its symmetrical shape, but does not appear to have injured it as a defensive work.

Fort Moultrie, a huge water battery, without any guns under cover, had an armament of eleven guns of heavy calibre, and several mortars. The outer and inner walls are of brick, capped with stone and filled earth, making a solid wall fifteen or sixteen feet thick. Castle Pinckney, a small work situated on the southern extremity of Shute's Folly Island, between the Hog and Folly Channels, is the immediate outwork of the city. The armament consists of about twenty-five pieces, 24 and 32 pounders, a few sea-coast mortars, and columbiads.

CASTLE PINCKNEY, a small work situated on the southern extremity of Shute's Folly Island, between the Hog and Folly Channels, is the immediate outwork of the city. The armament consists of about twenty-five pieces, 24 and 32 pounders, a few sea-coast mortars, and columbiads.

LONDON TWO CENTURIES AGO.—The destruction of life, remarks the Registrar-General, in the report he has just issued, like everything else in London, is upon a scale of grandeur; if its dead of a single year could be brought to life, they would people a large city. Yet the rate of mortality in London is very different from what it was 200 years since. In 1660—1680, out of 100,000 persons 357 died annually from small-pox; the deaths now are 42. The mortality then by fever and ague, with scurvy, quinsy, and croup, was 759; it is now 227. A few (8) in the 100,000 die now of dysentery; then, out of the same number 763 died annually of that disease; by diarrhoea, however, a milder form of disease, 120 die now, 11 died then. Women are not yet exempt from peril in child bearing; the mortality is 17, but it was then 86. Consumption and disease of the breathing organs were very fatal; the deaths were 1,079; they are 611 now. Children were rapidly cut down; of convulsions and teething 1,175 died then, 136 now. Dropsy, a result and sign of scurvy and fever, was exceedingly fatal; 629 died then, 26 now. Scurvy and purpura bear testimony to the imperfect nutrition of the population; the annual deaths in 100,000 were 142 then, and are now 2. In addition, London was then ravaged by the terrible 'plague.' The returns show, on the other hand, that apoplexy, paralysis, epilepsy, affections of the brain, and suicide are more fatal now—151 now to 57 then; and of the violent deaths some are now more frequent, as the forces by which they are occasioned are greater. Poison is more accessible, fires are perhaps more common and dresses more inflammable, but drowning and suffocation were then twice as fatal (23 and 20) as they are in the present day. The Registrar General reminds us that the diseases would revive if the same causes came again into action. The supply of food, and particularly of vegetables and fresh meat was defective in the winter, so that a large portion of the population became scorbutic. The houses were nearly as close and dirty as the houses now are in Constantinople and Cairo; the water supply was imperfect, and parasitic insects and diseases of the skin betrayed its impurity. The dirt of the houses struck foreigners. The sewers were defective, and the soil gave off marsh malarial in some parts and in others was saturated with the filth of successive generations. One by one these evils have more or less disappeared, and along with this change step by step the health of London has improved. The notion, adds the Registrar General, exists justly in the progress of its manufactures, but it is surpassed by the progress of the health of its capital; and further progress is in the hands of the people. They can work out their own salvation, with the blessings of Providence, and as science succeeds in bringing to light the causes of unnatural diseases still existing we may hope confidently that these diseases will be mitigated or averted.

GAUSTERY.—A little girl, who was walking with her mother, was tempted by the sight of a basket of oranges exposed for sale, and quietly took one; but afterwards, stricken by conscience, returned it. On her return home, she was discovered in tears; and on being asked the cause of her sorrow, she replied, sobbing, 'Mamma, I haven't broken any of the commandments, but I think I've cracked one a little.'

MEMORY.—A humorous comment on the system of artificial memory was made by a waiter at an hotel where he dined after giving his lecture on that subject.

Graceful manners are the outward form of refinement in the mind, and good affections in the heart.

Parents who are ignorant of their duty will be taught by the misconduct of their children what they ought to have done.

TO OLDERGYMEN.

A few reasons why you should use Hoofland's German Bitters.

- 1. Because it is the best tonic and invigorant in the land.
2. Because it is the prescription of an eminent physician, and is recommended by the experience of twenty years.

For Sale by Druggists and Dealers generally. John F. Henry & Co. General Agents for Canada 303 St. Paul St., Montreal, C.E.

A Good Deed.—All men should be proud of noble deeds and noble actions, and it is with pride we this day call the attention of our readers to the name of a man who has done much to alleviate the sufferings of his fellow men.

Sold by all Druggists. John F. Henry & Co. Proprietors, 303 St. Paul St. Montreal, C.E. April, 1865.

To Cure Tooth-aches.—Use Henry's Vermont Liniment. Saturate a bit of cotton and put it in the cavity of the decayed tooth.

Sold by all Druggists. John F. Henry & Co. Proprietors, 303 St. Paul St. Montreal, C.E. April, 1865.

FOLLOW DISEASE TO ITS SOURCE.—Local disease cannot be cured merely by local treatment. For example: No application to the part affected will radically cure the piles.

J. F. Henry & Co. Montreal, General agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son H. R. Gray and by all prominent Druggists.

"What are you going after?" said A to B. "After a bottle of Bitters," was the reply.

"True," was the reply, "but are those certificates from respectable people, and are they genuine? Can you find these people, and will they in conversation confirm the statements attributed to them in the papers? I think not.

MURRAY & LANMAN'S FLORIDA WATER.—Little think those ladies who avail themselves of the empirical 'beautifiers' of the day that they are permanently destroying the health of the skin.

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SCROFULA ENTIRELY CURED!

Kingston, O. W., June 17, 1864.

Messrs. Lanman & Kemp, N.Y.

Gentlemen,—It gives me much pleasure to inform you of the good effects derived from the use of BRISTOL'S SARSAPARILLA.

One case in particular has been brought under my notice, in which a person was entirely cured of Scrofula by taking nine bottles. Owing to delicacy of parties in not wishing their names to appear in print, I withhold them, but can satisfy any one who may wish to make further inquiries upon calling at my store.

I remain, yours very truly, ROBERT WHITE, Druggist, 42 Prince Street.

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AYER'S SARSAPARILLA.

It is a concentrated extract of the choice root, so combined with other substances of still greater alterative power as to afford an efficient antidote for diseases Scrofula is reputed to cure.

Scrofula, Scrofulous Swellings and Sores, Skin Diseases, Pimples, Pastules, Blisters, Eruptions, St. Anthony's Fire, Rose or Erysipelas, Tetter or Salt Rheum, Scald Head, Ringworm, &c.

Do not discard this invaluable medicine, because you have been imposed upon by something pretending to be Sarsaparilla, while it was not.

Prepared by Dr. J. C. AYER & Co., Lowell, Mass., and sold by all druggists and dealers in medicine. J. F. Henry & Co. Montreal, General Agents for Canada East. April, 1865.

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Refined CAMPBOR. The best article for the preparation of Furs.

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SEEDS! SEEDS! Expected daily from France and England. All fresh and good.

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NEW DRUG STORE.—The Subscriber would respectfully inform the Public of the St. Joseph Suburbs that he has OPENED a branch of his Establishment, with a full assortment of Drugs, Chemicals, Perfumery, Patent Medicines, Coal Oil, Burning Fluid, &c., &c., at

CONCENTRATED LYE.—The Subscriber is now prepared to supply the trade, on liberal terms, with the celebrated UNCONCENTRATED LYE.

SOZODONT.—Just Received, a large supply of this much admired DENTRIFICE. Price, 50 cents per bottle.

The New York Tribune says, 'the reason why Drake's Plantation Bitters are so universally used and have such an immense sale, is that they are always made up to the original standard, of highly invigorating material and of pure quality, although the prices have so largely advanced.'

The Tribune just hits the nail on the head. The Plantation Bitters are not only made of pure material, but the people are told what it is.

The Plantation Bitters are now used in all the Government Hospitals, are recommended by the best physicians, and are warranted to produce an immediate beneficial effect.

I owe much to you, for I verily believe the Plantation Bitters have saved my life.

Thou wilt send me two bottles more of thy friend, ASA CURRIN, Philadelphia, Pa.

I have been a great sufferer from Dyspepsia and had to abandon preaching.

Send us twenty-four dozen more of your Plantation Bitters, the popularity of which are daily increasing with the guests of our house.

I have given the Plantation Bitters to hundreds of our disabled soldiers with the most astonishing effect.

The Plantation Bitters have cured me of liver complaint, with which I was laid up prostrate and had to abandon my business.

The Plantation Bitters have cured me of a derangement of the kidneys and the urinary organs that has distressed me for years.

Dear Sir:—I have been afflicted many years with severe prostrating cramps in my limbs, cold feet and hands, and a general disordered system.

If the ladies but knew what thousands of them are constantly relating to us, we candidly believe one half of the weakness, prostration and distress experienced by them would vanish.

Such evidence might be continued for a volume. The best evidence is to try them. Their speak for themselves.

Every bottle for exportation and sale out of the United States has a metal cap and green label around the neck.

Beware of refilled bottles. See that the cap has not been mutilated. Any person pretending to sell Plantation Bitters in bulk or by the gallon is an impostor.

Sold by principal dealers throughout the habitable globe.

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N. H. DOWNS' VEGETABLE BALSAMIC ELIXIR.

A CERTIFICATE worth A MILLION.

An Old Physician's Testimony.

READ: Waterbury, Vt. Nov. 24, 1858.

Although I do not like the practice of Physicians recommending, indiscriminately, the patent medicines of the day, yet after a trial of ten years, I am free to admit that there is one medicine before the public that any Physician can use in his practice, and recommend to the public with perfect confidence; that medicine is Rev. N. Downs' Vegetable Balsamic Elixir.

I have used it myself with the very best success, and now when ever I am troubled with a Cough or Cold, I invariably use it. I can cheerfully recommend it to all who are suffering from a Cough or a Cold, for the Croup, Whooping-Cough, & all diseases tending to Consumption, and to the Profession as a reliable article.

I am satisfied of its excellence beyond a doubt, having conversed personally with the Rev. N. H. Downs about it. He informed me of the principal ingredients of which the Elixir is composed, all of which are Purely Vegetable and perfectly safe.

J. B. WOODWARD, M.D., (Now Brigade Surgeon U. S. Army.)

Sold at every Drug and Country Store throughout Canada.

PRICE—25 Cents, 50 Cents, and \$1 per Bottle.

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HENRY'S VERMONT LINIMENT.

These Certificates: Montreal, April 28, 1860. Messrs. Henry & Co. Your Vermont Liniment has cured me of a Rheumatism which had settled in my limbs and for which blessing you may well suppose I feel grateful.

T. QUESNEL. South Granby, C.W. Mr. Henry R. Gray, Chemist, Montreal. Sir—I am most happy to state that my wife used Henry's Vermont Liniment, having accidentally got a needle run under her finger nail. The pain was most intense; but by using the Liniment, the pain was gone in a few minutes.

Yours very respectfully, W. GIBSON. Montreal, Dec. 12th, 1860. Messrs. Henry & Co. Having, on various occasions, used your Liniment, I am happy to say that I have always found it beneficial. I have frequently used it for Bowel Complaint, and have never known it to fail in effecting a cure.

I think it the best medicine I ever used for Diarrhoea summer complaint, and disorders of a similar character. I have also found it a never failing specific for COLDS, and for affections of the head. I always recommend it to my friends, and would not be without it in the house for any consideration.

W. BALDWIN. Testimony from Hon. Judge Smith: Montreal, Feb. 5th, 1862. I have used Henry's Vermont Liniment, & have found great relief from it.

SMITH. Sold in every Drug and Country Store throughout Canada.

PRICE—25 Cents per Bottle.

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