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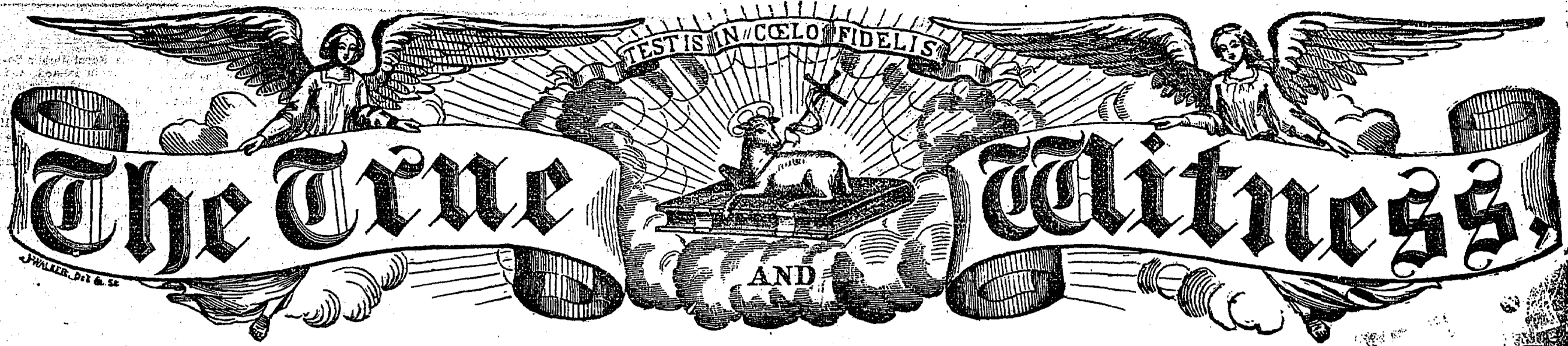
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CATHOLIC CHRONICLE.

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No. 20

AILEY MOORE;

A TALE OF THE TIMES.

CHAPTER XXII.—(Continued.)

Father Tom was about fifty—mustified-looking, but gentle. He was a reader, moreover, and a 'hard worker,' as the people said.

'They really do believe that my ministry can,' said Father Tom.

'In which I am inclined to think they are not wrong,' said Frank.

The Protestant clergyman smiled.

'Why, St. James is a sound theologian, and he tells us 'The prayer of faith will save sick man, and the Lord will raise him up,' said the priest, smiling.

'But, surely, reverend sir,' said the parson, 'the people are filled with superstition. Come draw nearer the fire. Mr. Tyrrell, will you look after the lights?—very good. But, surely, I was about to say, there is much of their religion, I do not say taught by you, but inherited—much of it, I say, in 'wells,' and 'spirits,' and 'devils,' and so on.'

'Wells,' and 'spirits,' and 'devils,' have always had to do with Revelation,' said Frank.

'The spirit of the age is the only spirit recognised in these times,' said the priest.

'Unless in Rome,' answered the Protestant clergyman, with his usual laugh.

'Well,' the priest replied, very calmly, 'I know Rome very well. I have been twelve years a resident of the 'lone mother of dead nations.' Will you allow me to say that you do not act philosophically in your conduct towards Rome? You come to a state hoary with the experience of 1500 years, and you insist upon its taking your views of government, while your government is scarcely a century and a half old. Who can tell how long your 'constitution' will last yourselves? By what process of reasoning have you come to the conclusion that your system does not 'progress' to disruption; or what right have you to insist upon other people believing that it is infallible? You will pardon me, but really I can see no reason why France, Russia, or Austria, if they found themselves in a position to be insolent, should not dictate to you their system of government for your own, just as you take it upon yourself to dictate to the Holy Father.

'Oh, 'pon my honor, that is too bad,' said the parson; 'France, and Austria, and Russia dictate to us. Oh, nonsense, my dear friend!—Pardon me!' he said, quite red in the face, 'pardon me!'

'Well, do not be too secure! the fortunes of nations are very variable, and it may come to that sad conjuncture. France may even permit you to go along in a career of insult, for the very purpose of 'making a case' against you when you are least able to defend yourself!—France has a traditional glory to maintain, and its light is Rome; every occasion of standing outside the gates of the Vatican, and surrounding the papal tiara with the swords of France, will be seized as a French historical necessity.

'You will pardon me,' said Frank, 'but I was a little while ago about to ask my friend Mr. Korner, whether he disbelieved in 'devils,' 'spirits,' and things of that kind? In fact, to say truth, reverend sir,' he continued, turning towards the Catholic clergyman, 'we had been discussing the Roman question a whole hour before your arrival.'

'Well,' answered Mr. Korner, after a pause, 'I believe in no manifestations of them at any rate.'

'Will you allow me to tell you a story?'

'A most delightful thing a story will be—draw another bottle of wine. I am sorry the rev. parish priest is a teetotaler.'

'Shall I ring for a cup of coffee, then?' asked Frank.

'Thank you, I will take a cup of coffee,' replied Father Tom.

'The Rev. Mr. Korner poked the fire; filled his glass of wine, and drank it. He then radiantly looked Frank in the face, as if to say, 'I am ready.'

'The priest very quietly said, 'Well, sir?'

'You must know I am not a Catholic,' said Frank, addressing Father Tom, 'and, in fact, I have been, or perhaps, I should say, had been gradually sinking into indifference. I have been aroused, and I wish to tell Mr. Korner of a very recent event.'

'Where did it occur,' demanded Mr. Korner.

'In the south of Ireland.'

'You were present, sir?' said the clergyman.

'Yes,' answered young Tyrrell.

'A young lady,' Tyrrell continued, 'had been constantly attacked by a huge rat. Night after night, and day after day, it assaulted her.'

'Well!' said Mr. Korner, as if to demand, 'What on earth of that?'

'It passed over the sea in pursuit of her, and was found again in her own abode on her return home.'

'An 'obsession,' remarked Father Tom, in his usual soft voice.

'Precisely so, reverend sir. The 'obsession,' continued six months and a half. The girl's face and neck were one wound—one frightful collection of lacerations and scars. She had been driven mad. I saw her in that condition with my own eyes—black, torn, bleeding, and desperate.'

'Well?' again said Korner.

'And I saw her well and happy!'

'Thank God!' said the priest.

'The rat left her?' said Korner.

'I saw proved by the evidence of my senses,' continued Frank, 'that the monster attacked her as usual at a certain hour: I saw the lady 'exorcised,' he said, turning to the Catholic clergyman; 'and I have seen her ever since well and happy.'

The minister looked under the grate, where for some time he had been pursuing something white with the point of the poker. 'Well,' said he, straightening his body again, 'and pray what proof had you, and how many saw the phenomenon? and—give us all, in fact,' said Korner.

'Certainly,' said Frank, with a smile. Mr. Korner had become very familiar in his manners, and very red in the face.

'Well, sir,' said Frank, 'the demon, as I firmly believe it was, always attacked her when she was left alone, or in the dark of the drear of night. Of the latter fact, we had the solemn declaration of an innocent and sensible girl to convince us. She often heard its approach and its departure. We formed a mixed jury of Protestants and Catholics: we brought the young lady to a room entirely denuded of furniture;—we firmly nailed an arm-chair in the midst of this room; we put a straightwaistcoat on the young person, and a soldier's stock under her neck—this last precaution being taken to save her throat, in the expected assault. We placed her in the chair, and tied one ankle to the chair leg; we left her in a state of utter incapacity to stir body, hand, arm, or head. The left foot alone remained free to enable her give notice of any attack by knocking on the floor.'

'Very shocking!' said Korner.

'Well, sir,' said Father Tom, in the under tone.

'We then taped the window-sashes, and sealed them; we stopped the entrance to the chimney, and sealed it. We locked the door, sealed the keyhole, and left her to her fate,' said Frank.

'But you did?' said Korner.

'Awful,' ejaculated Father Tom.

'How many of you put your seals on the door?' asked Mr. Korner.

'Myself and two others,' answered Frank Tyrrell.

'And then, sir?' demanded Father Tom, in the usual low tone.

'We had not waited long when a knocking was heard overhead—we had retired to the room underneath.'

'You went up, of course?'

'Yes; and the effect produced on me will last as long as life.'

'Dear me!' said the priest.

'We slowly unsealed the key-holes, having examined them jointly and severally, and found the impressions unaltered; we unlocked the door, and looked in—the sight was terrible. There was the poor young lady; her face was black and livid; her eyes were fixed, and glaring from beneath her brows; she frothed in convulsions, and spat forth blood and foam at every frightful spasm; her cheeks were laid open in wounds and bites; she appeared on the verge of a sudden death.'

'There was nothing left in her room, you say?' asked Mr. Korner.

'A servant-girl in our presence removed even the pins of 'obsessed' girl's dress.'

'Heh!' said Mr. Korner.

'May I request you will conclude your most interesting narrative?' said Father Tom, finishing his coffee at a draught—it had got quite cold, in fact.

'Certainly; the most wonderful part remains to be spoken,' said Frank. 'The confessor of the young lady was accompanied by two other clergymen. And having by great exertion restored the poor thing, the room was prepared for the Mass. I must confess, Mr. Korner,' he said, addressing the Protestant clergyman, 'I felt subdued—awed in the presence of the invisible world. The room was not strongly lighted, and it was a dark November day; and when the candles were placed on the white-covered altar,

and the large mass-book on the right-hand side, and the shining chalice in the middle, and the priest stood there clad in white, and the poor pale girl knelt before him, and he commenced, in the language of departed generations, the 'Judica me Deus; Judge me, O God!' I felt like one going to stand his trial for eternity.'

The Catholic clergyman crossed himself involuntarily; Rev. Mr. Korner gave the fire a poke.

'At the close of the Mass,' Frank continued, 'the young lady received communion; for she had never, you must know, ceased to be exceedingly religious.'

'Very good,' said the priest.

'Shortly after the 'exorcism' commenced. Turned towards the lady, who knelt before him, while we stood witnesses of the deed, the clergyman took a large book in his hands, and with a look like one who commanded earth and hell in the name of God, he raised his right hand aloft, making the sign of the Cross. Then he 'commanded' the spirit to be gone; she, the girl, fell on the floor, pale, cold, and rigid she was—and then she shrieked—such shrieks as I never heard or imagined. Convulsions followed, so terrific, that five women were unable to keep her steady by their weight; she raised them off the floor, as children are raised by their nurses.'

Father Tom shook from head to foot, and Mr. Korner snuffed the candles.

'I remarked,' continued Frank, 'that when the 'adjurations' were pronounced, the most terrible effects seemed to follow. The girl shrieked then, and tore away through the women who held her, as though she was flying from the embrace of fire. An amiable-looking clergyman, whom I now well know, suggested to the exorcist to change the 'adjurations,' and the strong expressions which appeared to produce these effects, and to use some Latin words; I thanked him from my heart—for the thought just struck me. Three times the priest pronounced the words of his ritual, and she lay comparatively calm and exhausted.'

'Thank God!' cried Father Tom, in ecstasy.

'Hem!' cried Mr. Korner.

'I remarked precisely the same effects, apparently produced by blessed water,' continued Frank, 'and the same good priest was determined to tranquillize me, it would appear.'

'Well, the upshot was?' said Mr. Korner.

'The young lady remained calm, tranquil, and happy, and has so continued to this hour.'

'Where does she live?' asked Korner.

Frank smiled.

'Well, pardon me; but I like to know dates and persons.'

'No difficulty regarding her,' said Frank.

'How?'

'You have travelled with her to-day.'

'My God!' cried Korner.

'A fact,' said Frank. 'She is going to reside with a friend in Grosvenor-square, London.'

'Grosvenor-square!' again cried Mr. Korner; 'oh, that changes the matter somewhat. She's respectable?'

'Quite.'

'You are a Protestant?' said Father Tom, looking at Frank with great sweetness.

'No, not that, exactly,' said Frank; 'I am going to be something, I think, after witnessing the case of Emma Crane.'

CHAPTER XXIII. AND LAST.

The 8th of September, 1846, was a great day in Rome. No triumph of consul or imperator ever awakened the echo of that day's joy, or shadowed the magnificence of its pageant.—Standards of every colour waved among garlands of odoriferous flowers, and the music and song of jubilee swelled up to heaven, from church, chapel, street and square. The population now rushed to the altar's feet, to sing canticles of thanksgiving, and then in tens of thousands thronged the public ways from morning till late evening, giving expression to an enthusiasm which indulgence seemed only to strengthen.—How magnificent Rome looked on that day, and how beautiful it was to see her gathered around the Sovereignty of nineteen centuries, and praying to the Mother of the Church to preserve it for ever. Viva Pio Nono was her cry; and the name in whose virtue she prayed for the Chair of Peter, was the name of the Virgin Mary.

Just three months and one day had passed over since the death of Gregory XVI.; and even those who beheld the gradual operation of the Papal counsels, wondered at the changes which had been wrought already. Prosperity seemed to have entered every home, and happiness to have entered every heart. Conspiracies were no longer apprehended, and prisons and punishments no longer feared, confidence in the present, and hope of the future seemed to inspire commerce, industry, patriotism, and religion.

Only six or seven weeks had passed since the Supreme Pontiff had opened the prison doors to proclaim liberty to the captive, and stood on the frontiers of his kingdom to welcome back the exile. He longed to embrace the repentant children who pleaded the love of Rome for the violation of their allegiance, and who having been taught by experience the folly of treason, had sought the opportunity of expiating their crime by service to their country.

And the father of the faithful had good reason to be gratified at his magnanimous resolution, and at the apparent devotedness with which the prodigals knelt around his throne. No form of promise was sufficient for their contrition, and they resorted to the most extraordinary declarations, in order to satisfy the passionate ardor of their gratitude. One swore 'by the head of himself and his family,' to be faithful: another that 'he would spill the last drop of his blood' for the Holy Father; another 'renounced his place in Paradise, if ever he proved unfaithful to the oath of honor which he had sworn; and the famous conspirators, Renzi and Galletti, became so affected, that language being denied to them, they expressed their feelings in the deep sobs of manhood.

The Piazza del Popolo upon that day spoke eloquently the enthusiasm of the people, after whom it has been named. At early dawn were seen the outlines of a triumphal arch, more beautiful and majestic than that of Constantine; and as the growing light expanded the arms of that grand area, the figure of Pius the Ninth stood revealed, crowning the representation of 'Hope' and 'Victory,' with 'Justice' at his right hand, and surrounded by the emblems of 'Art,' 'Industry,' and 'Commerce.' Facing the long and magnificent street called the 'Corso,' was the inscription:—

Honor and glory
To Pius the Ninth,
For whom one day sufficed
To give consolation to his subjects
And to astonish mankind.

And on the side which faced the gate of the Piazza, the grateful soul of Rome announced that this arch was to give honor 'To Pius the Ninth, thirty-one days of whose wonderful pontificate would be sufficient to accumulate glories upon the most protracted reign; who, by a spontaneous act of magnanimous clemency, destroyed the ancient hatreds of party, planting the standard of peace upon the Church of Christ. Rome, mindful, grateful, applauding, dutiful, dedicated (this arch) on the Eighth day of September, 1846.'

One of the first who came to view the pageant was a grey-haired man of sixty-six or more. He was soon joined by a younger and more powerful-looking person, that is, by a man of forty-two. This latter was muffled in his cloak, and his hat was slouched over eyes characteristically full and flashing.

Although not yet five o'clock in the morning, the Piazza commenced to fill. Strangers appeared anxious to be near the spot which was to place the Pontiff in the heart's affections of Rome, and where Rome was to glory in crowning her son and sovereign. The fair-haired German, the grave Spaniard, the ever-active, apparently impulsive, but still resolute Frenchman, the Englishman, with folded arms, looking reservedly, and ever so little contemptuously at the whole people and preparations; and the Scotchman, calculating the probable cost at which he might pick up many things belonging to the triumphal arch, in order to present them to his friends, or any others who could pay a fair price for his trouble and success; all were there gathered.

At seven o'clock the blazing glory of an Italian sun flung its wreaths of golden light around a scene which Rome had never before beheld, and which it is probable her future history will not equal. The Pinchin-hill is on the left of the Piazza, and from its lofty eminence tens of thousands look down in expectation upon countless thousands below; while these again, gazing along a street of palaces, contemplate the thousands gathering still, who, with radiant smiles and hearty cheers, pass under flowered archways which span the street—away, away—as far the eye can reach. The Contadini, in their romantic costume; the women and girls in their veils of pure white; and the men with their turned up hats and flaunting feathers or gay flowers; the black gowns and broad beavers of the clergy; the shaven crown and brown habit of the monk, the long bearded Capuchin, the pale and severe Jesuit, the white-robed Dominican, the young and fresh students from the universities and colleges, the assemblages of men from every clime, and the sounds of every tongue, at once reminded you that you were in the capital of the human race and the Christian religion, and that the rule of the Messiah was from 'the rising to the setting of the sun,' and 'from sea to sea.'

The old man mentioned above got very near the triumphal arch, and was anxiously gazing on the various inscriptions, occasionally turning to some one near, particularly to the younger or middle-aged man whom we have introduced to the reader. Having succeeded in satisfying his curiosity, he began to look about among his companions, many of whom he questioned as to where the Pope would stand, and the exact route he would take, and the number who would immediately surround him; in fact, the old man was so curious, and so precise, that had he been younger, or Pio IX. less popular, he might have endangered his liberty by his extreme curiosity.

'You are very inquisitive,' said the man in the cloak.

'Poor Imola!' was the old man's reply.

'You are from Imola?'

'Not exactly, but I know it well,' said the old man.

'You saw Pio IX. there?' again remarked another.

'Every one that was poor saw Monsignore Mastai.'

'Ah, he was very good,' remarked a young woman.

'Per Bacco,' said the old man, 'he was poorer than any beggar in Imola.'

'Really?'

'Really! why, caro mio, he often wanted his dinner.'

'His dinner! Monsignore Mastai,—that is, Our Holy Father, want his dinner?'

'Not two months before he became the head of the Christian Church, he sold his clock to entertain a guest,—he had not the price of a flask of Orvietto.'

'Dio mio!'

'Beyond doubt,' said the old man, 'and he found his majordomo thrusting the butter out of the house for the loss of his last silver cup, which he himself had stolen and made away with.'

'Made away with?'

'Yes, per Bacco, the monsignore had got it sold and given the price of it to the poor, unknown to the majordomo; because, you see, monsignore had nothing else to give, and the majordomo thought that his fellow servant had stolen it.'

'Well!' said three of them together.

'Well Monsignore—that is, the Pope, heard the uproar in the hall—?'

'And,' said the girl.

'And he came down and accused himself,' said the old man, triumphantly. 'Oh, Monsignore—that is, the Pope,' said the old man, 'has been sent by God, I am sure.'

'That he has,' said the young woman.

'You know monsignore too?' said the old man, turning to the young woman.

'But do not be calling the Holy Father 'Monsignore,' said the young woman, in reply: 'I do know the Holy Father, because he knows every one, and makes every unhappy one know him.'

The man in the cloak looked at her very earnestly.

'You are right,' said the man in the cloak.

'I am,' she answered. 'Two or three days ago, my poor old mother was hungry, and I prayed. Oh, we both prayed so to the Madonna; but I could get no employment, and I did not know what to do. At last I made up my mind to go to the Jews. You see,' she continued, 'I had my gold cross, which I always wear on festival days,' and she pointed to a rich though chaste golden cross, which she wore.—'I determined of course to sell it for my mother, but only for my mother, for I do so love the little gold cross; and it has come down to me through so many generations. I went to the Jew, and I showed him my treasure, and my heart bled when he took it into his hands, and turned it over and over, and the tears flowed down my cheeks, so that even the Jew seemed to pity me, for he was not hard, and he gave me the full value of it, very nearly. Well, I ran home very fast, and I must have looked wild, for my heart beat, and I felt a tearing within me; but passing through the Via degli Apostoli, my eyes met the Madonna's figure, and I remembered the sword that pierced her. I turned into one shop to buy bread, and a little wine, and then I ran for home, where I found my mother weak, oh, very weak. 'Madre mia!' I cried, here is wine and bread. God has sent us wine and bread, and we shall soon have plenty. She looked up at me, and demanded where I got it, and I was obliged to tell her all; but I comforted her by saying that Pio IX. would now get bread for all; and that I was sure the good Jew would give me back my cross; and that the Madonna would pray to her Son for his conversion. Will you believe it? at that moment a golden piece fell at my feet, as if from heaven! I cried aloud 'A miracle,' and I turned to the door from which a shadow had just departed: 'Why,

mother almost at once got well, and I got my cross—my darling cross again.

But the Pope! asked a young and handsome man, a foreigner, who had joined the group just as she commenced her narrative.

'You shall see,' she said; and with a care quite reverential, she drew forth from her bosom a silk pocket-book, evidently made for a special purpose, and deliberately undoing various strings she produced a neatly folded note, containing the following words—

'My dear daughter, — You were right to hope in God. He never abandons filial piety. You are right to hope in Pius IX.; he will take care that you and your mother shall not die of hunger.'

An amiable looking Englishman offered the girl a hundred Roman crowns for the document; the creature reddened to the temples, and her eyes flashed—it was only momentary, and then in a calm, low, though majestic tone, she replied—

'No, signore, I thank you. The old man and the man in the cloak seemed inclined to take the offer as an offence, but they only gave vent to their mixed feelings by crying at the top of their voices, in chorus, "Viva Pio Nono! Viva Pio Nono!" In a moment the whole crowd took up the note, and "Viva Pio IX." thundered from thousands of voices in Piazza; then was taken up along the crowded Corso, until on and on it went to awaken the repose of the "Via Sacra," and finally rest in the old arms of the gigantic Colosseum.

We would fain dwell upon the pageant, and upon the heaven-like man that gave it soul. The thunders of St. Angelo were only a mimicry of the roar of human enthusiasm, and military pomp faded in the midst of emboldenings of national joy, such as never met the eyes of a conqueror. When his Holiness appeared, Heaven seemed to have opened, and flowers of Paradise seemed to rain on his way. He looked like one carried away by the force of popular devotedness, and seemed a vision of heaven rather than a fellow sharer of the busy life around him, for Pius IX. looks almost transparent in celestial brightness, and his smile is something which never has been seen only on his face. The heat of the Father yielded in the midst of these wonderful scenes, and the Sovereign Pontiff wept. Did he, like Him of whom he is the vice-gerent, see the chance of the future in the glory of the present? Alas! perhaps he did!

The handsome young man, who had joined the group near the arch of victory, was Gerald Moore, or Signore Mori. The man in the cloak kept near him during the whole time of the procession, and occasionally looked at him earnestly. He addressed him once or twice, and remarked that Pius IX. would make Rome the head of Italy, and the right arm of England. Gerald smiled, but made no reply. When the Holy Father retired to the Quirinal, Gerald was coming away, but found himself again near the dark-eyed Italian.

'Pardon, Signore,' said the mysterious-looking stranger, 'will you take this letter.'

'What letter?'

'Signore will see when he reads it.' Gerald was breaking the seal.

'Not here, not here,' said the Italian, 'not here—at home.'

Though a little surprised, Gerald quietly placed the letter in his bosom, and bent his way towards his lodgings. He lived in the 'Via Felice,' and was not long in gaining his own door. Full of thought at the scenes he had witnessed and full of conjecture as to how they would terminate, occasionally thinking, too, of the man in the cloak, he went up stairs, and entered his studio.

Gerald had now been a year and two months at Rome, and already had found himself a 'known man.' He had 'feasted on the best glories of the dead,' and made the coloring of Raphael and the bold lines of Angelo a portion of his own soul. He lived in communion with them until he felt as if he had been an in-dweller in their conceptions, and had been made an inheritor of their designs. The world was new to him, and every day became more novel still—he saw it in the mixed light of poetry and religion. Every hour only gave him a longing for the fadeless and the eternal, for his art winged him to journey upwards towards the form of all perfection, and the source of all power. How Gerald Moore loved! and how Rome fanned the flame of his devotedness—to God. Men will find in Rome—men who seek nothing else—will find something to blame, and to defame. Alas! to be sure—Rome is not all angelic. But do they give themselves the trouble to seek its transcending virtues? Do they inquire after its wonderful charities—its never-ending prayerfulness—its ecstatic union with the unseen—its mortifications—its fastings and disciplines? Of course not; but if they find one or two evil among the thousands and tens of thousands, who are a wonder, from their earnestness and faith, these make for such logicians the character of Rome, because they may happen to justify a pre-conception, and the Memoirs of Rome, because they are the only things such minds will remember.

Gerald's studio must remain undescribed. He opened the letter and read, 'You can do Rome and the Pope a service, if you will enter a house, at the foot of the Janiculum to-night, at seven o'clock. You are prayed to come.'

Gerald was not coward, and he saw no reason for denying himself any information which might be derived from a visit to the Janiculum at night. He had heard rumors of intentions to push the Pope beyond the limits of his own good will, and to compromise him with the reigning princes of Italy. But he knew the deep statesmanship of Pius the Ninth could not be easily deceived, and also that the Roman police were very well organized and watchful. He had heard, too, the great Pontiff's reply to some who threatened him with a defection on the part of those whom he was indulging. 'It is said that the people are often ungrateful,' but if my soul must experience such a grief, I will be thus undecided, I shall not be at all discouraged, for still there will remain to me God's Heavens wing, is spread over such a man.

In the shadow of the hill on which St. Peter was crucified, Gerald Moore was walking on that evening. He found it no difficult thing to discover—

(Continued on seventh page.)

ORANGEISM. The recent riots in Belfast begun without warrant, continued without check, and ended so bloodily, have given the public a new interest in the history, secrets and power of the Orange Order. It is known in a general way that the Order exists, that in certain parts of Ireland it is immensely powerful, and that it is composed of Protestant zealots; but of the history and objects of the order little or nothing is known by the general public. We have before us, however, a Glasgow pamphlet, published at the Free Press office, on the subject. The revelations of this pamphlet are certainly startling. We are not, of course, in a position to aver that the statements it contains are reliable, we only know that they are believed, and believe that they are credible. After what has taken place in Belfast, whatever may be thought of their designs, it is not possible to doubt the desires of the Orangemen.

The order of Orangism, it would appear, was instituted in 1794, and organized into lodges in 1795, by one Thomas Wilson, of Dyon, county Tyrone, on the estate of Lord Caledon. The order at first consisted of one degree only—Orangism; but, in 1796, the purple degree was added by John Templeton, of Longhall, Fethardown. In later years the Marksmans' degree and the degree of the Heroine of Prichow were added; but these have since been annulled. The object of Orangism at first was simply plunder, and the first name the Orangemen bore was that of 'Wreckers.' The order, however, afterwards became a religious and political organization, and then its members took the name of Orangemen, assuming to be followers of William III., Prince of Orange. 'Under the yail of professing loyalty to the Sovereign,' we are told, 'the real and avowed objects of Orangism was the extirpation of the Irish Catholic from the land of his fathers, although the Orangemen was himself an intruder on Irish soil. For over half a century, Ulster was periodically convulsed, and nothing in Irish history can equal the terror and alarm which the Catholics suffered during the continuance of this periodical madness. When to this is added the fact that nearly every fair day or market day in almost every town and village of Ulster the Orangemen assembled in batches of twos and threes, and by their intimidation prevented the Catholic farmer from disposing of his live stock or grain, except on conditions which they themselves proposed, it will be easily seen how terrorism reigned in spite of law or justice.' The Orangemen posted up on the doors of the Catholics pre-emptory notices of departure, specifying the precise time—a week at the farthest—pretty nearly in the following words:—'To hell or to Connaught; with you, you bloody Papists; and if you are not gone by (mentioning the day), we will come and destroy yourselves and your properties. We all hate the Papists here.' Viscount Gosford, the Protestant Governor of Armagh in 1795, was the first to call public attention to the dangerous nature of the institution. A meeting of the magistrates of the county was held on the 8th of December, in that year. Lord Gosford presided, and is reported to have said:—'It is no secret that a persecution, accompanied by all the circumstances of atrocious cruelty, which have in all ages distinguished that dreadful calamity, is now raging in this country. Neither age nor sex, nor even acknowledged innocence as to any guilt, is sufficient to excite mercy, much less protection.'

A lodge of the order consists of a master, secretary, two wardens and members. The candidates are introduced to take the following oath, standing a short distance from the secretary:—'I, A. B., in the presence of Almighty God, do solemnly and sincerely promise and swear that I will always hail, for ever conceal, and never reveal, any part or parts, point or points, of the mysteries of an Orangeman which shall be disclosed to me now or hereafter by a faithful and well disposed brother Orangeman. Furthermore, I promise and swear that I will never write it, indite it, stamp it, bark it, engrave it, or cause it to be done on any bark, oak leaf, parchment, paper, or sand, or anything whence the same may become legible or intelligible, to any person whatever. So help me God! and keep me steadfast.'

The penalty is that the candidate binds himself to advance three steps on the point of a sword. The sword is held at such a distance from his breast by a brother that he is necessarily pierced by it at the third step. The lecture is as follows: A. Who comes there? B. A man. A. What man? B. An Orangeman. A. How shall I know you to be that? B. By trial. A. Have you a password? B. I have. A. Give it to me. B. I did not get it so myself. A. What will you do with it? B. I will have it or hold it. A. Have it and give me the first. B. No; give me the first. A. Mig. B. Dol. (This word may be found in Exodus xiv. 2. It is the name of a place in which the children of Israel encamped before they passed through the Red Sea.) A. Pass on; give me your hand? B. Through where? A. Through the red walls (meaning the Red Sea.) They then give the lion's grip. A. Where are you from? B. From the house. A. What house? B. The house of bondage. A. Where are you going? To the promise land. A. How do you expect to get there? B. By the benefit of the main password. A. Give it to me. B. I cannot. A. How will you dispose of it? B. I syllable it. A. Begin. B. Shih. A. Bo. B. Leth. A. Right; Shihboleth.

The pass sign of an Orangeman is made by lifting the hat with the right hand, three fingers on the brim; put the three fingers on the crown and press the hat down, then dart off the hand to the front, with the thumb and little finger together. (This sign was discovered, and was changed, exhibiting the right hand with three fingers on the thigh or knee, also making the figure 3 with the finger on the knee.) This is called the half sign of an Orangeman. The main or full sign of an Orangeman is made by placing the three first fingers of each hand on the crown of the hat, raise the elbows as high as you can, then drop the hands perpendicularly by the side. (This sign is in allusion to the lintels or side-posts of the doors, on which the Passover Lamb was sprinkled.) The distress word, or 'word of alarm,' is thus given;—If a brother Orangeman is in distress and wants help, he is to say, 'Who is on my side? who?' (This word is taken from 2 Kings ix. 32.) Any brother who hears this is bound by one of the lodge rules—and to these rules they are all sworn—to render assistance. The following is the clause of this rule:—'I will fly to the relief of a brother Orangeman, and assist him and give him all possible relief I can.' &c.

The grand halling sign of an Orangeman is by standing with both hands resting on the hips. The person who sees the sign will come and say, 'Your enemies are dead.' The Orangeman knows then that he is on his side. The signs and grips of the Purple degree are as follows: A. What is your number? B. Two-and-a-half. A. Give it. (The grip is given by taking each other by the right hands, and pressing the thumb nail into the flesh of the second finger, half-way between the main point and the one below it.) The dialogue then proceeds—A. Reuten. B. Gnd. A. Half. B. Tribe. A. Manasseh—i.e., the first flexible joint of the finger is Reuten; the second joint Gad; and half way to the next joint is the half tribe of Manasseh.

The password is Gideon, and is given by two persons as follows:—The first says, 'Oa,' the second, 'de,' the first again says 'gi'—Ondegi, or Gideon syllabled backwards. The emblem of Orangism vary according to the tastes of the different lodges; they have no meaning further than this. The 'lily,' we are told was sent by the Pope to King Henry VIII., at the time that the title of Defender of the Faith was bestowed on that Monarch. The purple rocket is the flower of the Purple Order, simply on account of its peculiar color. The original test of the order, which has since been modified, was the following oath:—'I, N. N., do hereby swear that I will exterminate, as far as I am able, the Catholics of Ireland.' The Purple Order had at one time other passwords than those just given. Here is the form of one; Q. Can you write your name? A. I can. Q. With what sort of a pen? A. With the spear of life, or Aaron's rod, that buds, blossoms, and bears almonds in one night. Q. With what sort of ink? A. Papias's blood. It will be seen from the foregoing statements that the order of Orangism has been, and is, quite, if not more, dangerous to the peace of Ireland than the order of Ribbonmen. The Ribbonmen, however, have at least a legitimate grievance while the Orangemen are without even an excuse for their excesses. The Ribbonmen profess to strive for the political freedom of their country, and in so far as they do this fairly they are worthy of respect, but the Orangemen have no such patriotic motive for action. They are simply unreasoning haters of the men who profess the Catholic religion. It is to be hoped that the riots in Belfast will have the effect of opening the eyes of the authorities to the existence of an organization which defies the law, disturbs the peace, and stands in the way of the progress and prosperity of Ireland. If Irishmen of all parties would learn to be tolerant, and if British statesmen would make up their minds to settle Irish grievances, there need be no limit to the advancement and happiness of the Sister Isle.—Newcastle Chronicle.

DEATH OF THE LORD BISHOP OF CLOGHER.—The Right Rev. Dr. MacNally died at his residence in Monaghan on Monday, Nov. 21, after a painful and protracted illness, which had fully prepared his flock for the bereavement they have suffered. Few dignitaries of the Church have left behind them a memory associated with so many noble works, so many generous deeds, and so much paternal zeal as the deceased Prelate, for whose loss the diocese of Clogher now mourn. During his long and honored reign over this ancient see he was regarded with affectionate reverence by Priests and people; and, with their aid, he has left behind him imperishable monuments of his exalted and untiring labors. Called to the high office of the Episcopacy at a time when religion was hardly free from the trammels which centuries of oppression had imposed upon it, the arduous task of regenerating the ancient glories of his diocese devolved on him. He undertook the work with unshrinking courage, and unflinching faith. He came forth from the halls of Maynooth, where his cultivated mind and genial disposition had made him the idol of a circle remarkable for its genius and acquirements. It was soon apparent that to the talents and accomplishments of the scholar the young Prelate added all the sterling qualities which are necessary in the Pastor and the guide. Religion renewed herself beneath his firm and gentle sway; churches were erected in every parish; schools were established in remote districts; and the blessings of Conventual institutions were bestowed upon the leading towns. A diocesan seminary, which is one of the finest structures of the sort in Ireland, was built at immense cost, and all the wants of the Church were fully supplied. But a short time ago, Dr. MacNally undertook the great work which he destined as the consummation of his labors. He laid the foundation stone of a new Cathedral, which, when completed, will proudly rival, in beauty and extent, the most magnificent of our modern ecclesiastical edifices. The building is only in process of erection, but enough of its stately proportions exist to testify to the zeal and devotion of its founder. The Cathedral was the great concern of the good Bishop's declining days. He watched it with untiring earnestness, and hoped to see it dedicated to its holy purposes. In this wish he has not been gratified; but the work must be for ever associated with his name.

DEATH OF THE REV. W. F. MULLALLY, P.P.—This evening it is our sad duty to make an announcement which will cloud many a heart in Tipperary with unfeigned sorrow. Father Mullally—the good and faithful servant of his Divine Master—the patriot Priest—the ardent lover of his country and kind life cold in death—the noble and generous heart, whose every pulsation was fraught with the finest attributes of our nature, has ceased to thro; and while many—very many—have lost in him a dear and valued friend, our country has been deprived of one of her most faithful and devoted children. An intimate acquaintance with Father Mullally but served to render apparent his true nobility of soul, his chivalrous sense of honor and his yearning for justice for the land of his warmest affections, while amongst God's least ones no kinder word than his ever brought consolation to hearts oppressed by the bitter weight of sorrow and affliction. Father Mullally died on the 14th November, after a week's illness; his remains will be interred to-morrow, in the parish chapel of Donohill, a structure raised in God's by the lamented deceased. May God receive his pure soul, and reward him for a well-spent life with the everlasting bliss of the kingdom of His glory.—Tipperary Free Press.

It is our painful duty to record the death of the Rev. J. McEnroe, P.P., Bellurbet. The deceased clergyman had barely entered on his duties in Bellurbet, to which parish he had been lately transferred from Cavan, when he succumbed to a malignant fever, caught in the discharge of his duties. He had been for twelve years Curate to the Right Rev. Dr. Browne, in Cavan, and while there won the affection of his flock and the respect of those who differed from him in religion. He had a kind heart overflowing with charity and zeal; and to candor and truthfulness was added the simplicity of a guileless and child-like nature. His death will be deeply felt and deplored, not only by those immediately affected by the sad occurrence, but by the diocese, which has sustained a severe loss in his unexpected demise.—Ulster Observer.

Fever is very prevalent, especially amongst the poorer classes, in Tipperary, at present, and has, in several instances, proved fatal. A nun, attached to one of the convents, died lately of the disease, which she contracted from some of the school children, and we understand that two of the Christian Brothers have also been attacked by the malady.—Clonmel Chronicle.

Richard Murphy, the man arrested for the murder of his two sisters at Balbriggan, has been fully committed for trial at the next assizes. It is said that the Crown lawyers have obtained some additional information of importance regarding the murder at Balbriggan.

The murderer of Mr. BRADDELL.—The Waterford Standard states that Hayes, the supposed murderer of Mr. Braddell, of Tipperary, was arrested at Danmore on Wednesday, at 2 o'clock. He was brought before Lord Huntingdon, and was afterwards removed to Waterford Gaol. It is not certain that the man is Hayes. He was partially identified by the constable who arrested him, who had formerly known him in Tipperary. He was further retained until witnesses who can perfectly identify him arrive.

DUBLIN, Nov. 23.—The Commissioners at Belfast have been endeavoring to keep within the limits assigned by their warrant, and to restrict their inquiry into the riotous proceedings in that town, without admitting evidence as to their causes. They have allowed the outbreak of the Protestant ship carpenters to be ascribed to the outrages of the Roman Catholics navvies, and these outrages again to the burning of O'Connell in effigy. Mr. Kennedy, a Protestant magistrate, stated that the burning of the effigy, in question and the mock funeral procession were great outrages on the feelings of Roman Catholics. But while nearly all the Protestants in Belfast, and the majority of Protestants in other parts of Ireland, were in the habit of justifying those things by the fact that the Government permitted the O'Connell fact that the Government permitted the O'Connell procession in Belfast was provoked, that fact and the conduct of the Government in relation to the O'Connell procession were not admitted as within the scope of the inquiry. At length, however, the Protestant party have managed to introduce it in a curiously roundabout way. Yesterday Mr. Black, town councillor and chairman of the Police Committee, was asked to account for the disproportion of Roman Catholics in the local police force—155 Protestants to 5 Roman Catholics—which he did in the following manner:—The predominating element of religion across from the fact that the majority of small farmers in the counties of Antrim and Down were Protestants, from whose sons the force was recruited, inasmuch as they were taller men than the Roman Catholics. In some cases he could tell a man's religion by his face.

It is a curious fact that the Roman Catholic religion preponderates in the Dublin force, and that its members are at least as big as the members of the Belfast force.—Times Cor. THE INQUIRY IN BELFAST.—The Orange riots have undergone investigation now during a whole fortnight. The inquiry reveals a terrible state of things and shows the damning character of the sectarian hate and malice for the Catholic body, which find a place in the hearts of the Belfast Orangemen. They are a shocking crew, and the evidence of the witness plainly proves that there can be no peace in the town till the law is vigorously enforced, whenever any attempts may be made to create Orange riots. But, let it be clearly understood that it is not the scruff of the Orange party, as some persons have called them, who are responsible for these disgraceful riots, which could find no parallel in any part of Europe. They are not the only criminals. Men of a higher grade, although taking no active part in the stone-throwing and window-breaking are not innocent. Those magistrates who did not put the law in force with vigor; those local constables who looked on and laughed at the burning of O'Connell's effigy; and those merchants and others who winked at the onslaught made upon the Catholics, are guilty of riot, and deserve to be punished in some shape or other. They profess to be ruling powers in Belfast; and when they could have crushed the evil in the bud, but did not do it, we cannot do otherwise than look upon them as criminals. These parties, with the exception of the local police, laughed at the Commission and at first refused to take any part in the investigation. They resolved to set all inquiry at defiance, just as some of them laugh at the idea of respecting the laws. But three or four days since they found matters getting hard with them, and they sent for Mr. Esham, Q.C., to say something on their behalf. And to tell the truth, he has done what he could to serve their cause. He did what he could to get some of the witnesses to state that the magistrates performed their duty; that the local force was not at fault; and that it was a shame and a scandal to cast so much blame on the Orangemen of Belfast. But all Mr. Esham or his witnesses can do, they will not be able to gloss over the terrible crimes of the Orangemen. What a childish thing it was for any one to talk of the O'Connell statue procession in Dublin as provoking the Orange riots. Why should that national event create anger in any one's mind? Men of all creeds took a part in it, and those who attended it were there representing 5,000,000 of Catholics at home, and 10,000,000 abroad, who paid the honor due to the memory of their liberator. Why should such a procession as that, which did not mean to insult any party, create anger in Belfast? Those who walked in it carried no party colors, nor did the bands play any party tunes. It was not a procession to insult Orange or Blue, but one in which all creeds might have taken a part. But because the Irish nation honored O'Connell, the Orange portion of Belfast began to cry out that they were insulted; and at once they resolved to shoot down their Catholic neighbors, and wreck their houses! And they did shoot them, and in their savage fury spared neither age nor sex in order to glut their revenge!—Dundalk Democrat.

DUBLIN, Nov. 24.—With respect to the suicide of Colonel Alexander Tennant, the following particulars may be added to the brief account sent by telegraph. The deceased gentleman went to bed on Tuesday night in his usual health, which was good. He rose at 10 o'clock yesterday morning, and proceeded to his dressing room. Shortly after the family heard the report of firearms, and hastened to the room, where they found Colonel Tennant dead in his chair with one of his jaws frightfully shattered. Within a few yards of him lay a double-barrelled gun, one barrel of which had been discharged. The other was loaded and capped. It is stated that he had been for some time in a desponding state of mind, but no cause for this is assigned. He must have been an old man, for he entered the army as an ensign in 1808, and served the following year at the siege of Flushing. Since that time he had had no opportunity for distinguishing himself in his profession—Lieutenant in 1813, Captain in 1826, Major in 1834, Lieutenant Colonel in 1846. He retired on full pay in 1854.

Mr Justice Ball, who was called to the bar exactly half a century ago, and has been a quarter of a century on the bench, went on the Munster Circuit at the last assizes. He caused no small commotion in several places by his sensitiveness with regard to noise, and the frequency with which he was reported to have threatened the officials of the courts with punishment if his peremptory orders were not instantly obeyed. At Cork there was a mill near the Court house, the noise of which disturbed the judge seriously. He directed that the mill should be stopped; but as it had not broken the law, and was not in court, it was supposed that he had no power to arrest it, and so it went on torturing the judicial nerves. Mr Justice Ball then sent for Mr Deebie, the owner of the mill, and imperatively commanded him to stop the mill. 'For how long, my Lord?' humbly asked Mr Deebie. 'As long as I please,' replied the Judge. The mill was accordingly stopped, and has not been set going since, as his Lordship never signified his pleasure on the subject. It is probable that if he had known the history of the mill in question he would have been more cautious, for on a former occasion the Corporation thought proper to interfere with it, for which the owner brought an action and obtained £1,500 damages. A similar action is about to be commenced against Judge Ball, to recover the loss sustained by having the mill for so many months idle. Some nice points of law are expected to arise in the course of the trial. Was the arrest legal? Was the injunction to terminate, with the assizes, or to remain like the mesmerist's spell, till removed by the power by which it wrought? Can a judge be held responsible for acts done on the bench, if he feels that he is only discharging his duty? Is he responsible for the stopping of the mill, if it was done by the owner in obedience to his commands, and not by one of the officers of the court, or the police, &c.—Cork Times.

During the week ending Nov. 12, there were registered in the city of Dublin 157 births—81 boys and 76 girls.

Sir Robert Peel says, at the Royal Dublin Society, that he has been four years in Ireland, and finds the people a most intelligent and self-reliant people, and that what is required is not to be told that there are grievances to complain of, but that one class should support the other; and that all should put shoulder to shoulder. He says that Ireland has a strong body of members in Parliament and that he should like to see them in fair and honorable co-operation with one another, putting a pressure upon the Imperial Government by their legitimate parliamentary influence, in order to get a fair and just grant of public money for the relief of the agricultural interests of Ireland. Sir Robert Peel had every where been struck by the great quantity of un-drained land in Ireland; and he wanted to see three-fourths of a million laid out in thorough drainage that would drain 250,000 acres and increase the letting value of the land 10 per cent. Sir Robert objected to look on emigration as the safety valve of Ireland; on the contrary, what he wanted to see was steady useful employment to the agricultural labourer, which would do away with all the talk about emigration being the safety valve of Ireland. 'Look,' says Sir Robert, 'what the Imperial Legislature spent upon the Caledonian Canal in Scotland. Look at what the Imperial Parliament spent upon the Ottawa river navigation works in Canada—over a million sterling for 123 miles. And then look at our magnificent Shannon, spreading over 200 miles of this country, running through 10 counties, and having a population on its immediate borders of over a million of people. Does not that represent something worthy of the support of the Imperial Parliament? Why do not the Government come forward now and treat an Imperial question like this as it should be treated? Sir Robert said that he thinks 150,000 would suffice to drain the district of the River Suck, irrespective of the works for the Shannon, and that he hoped the Imperial Government would give the assistance which in such cases was required. And he said, that Government which would deal boldly with the question and not hesitate to grant money for works which would raise an important class of the Irish people from the depression under which they now labor would be the Government to which he would give his support, whether he were in office or out of office. And we confess that we do so far agree with the Irish Chief Secretary, that the Government which comes forward with the largest grants of money for improving the material condition of the depressed agricultural classes in Ireland, and for keeping the population at home with remunerative employment, will have a claim if not for support at least for toleration which we should find it difficult to disregard.

All the national leagues or great associations for the abolition of the Irish Church, and for procuring mere places for Whig lawyers, are to us in 1864 mere garbage, when compared with a bag of money for giving employment to the Irish poor, and for making Ireland a happy home for a prosperous peasantry.—Tablet.

REPRESENTATION OF IRELAND IN THE IMPERIAL PARLIAMENT.—The time is fast approaching when it will be again in the power of Ireland to send into Parliament a body of men who may be relied upon as certain to prefer the welfare of their constituents to their own private interests. It seems to be pretty generally conceded that a number of honest and able representatives—say twenty or thirty—working together zealously and determinedly for Ireland, could so embarrass any ministry as to force them to pass many valuable measures which it is at present impossible for us to obtain. It is even asserted that such a party would have it in their power to bring the Irish Church Establishment to grief and procure the passing of a good Landlord and Tenant Bill for Ireland; but to this many well-meaning Irishmen demur, and say 'it is all waste of time; a fettering away of the energies of the nation to seek, by Parliamentary agitation, what can only be got by the sword; and they point to the jealousy of England, the political intolerance of the landlord class, and the failure of Parliamentary agitation up to the present, in support of their assertions. Well these people are entitled to their opinion; but we believe the majority of our readers hold very different views and think a great deal of good could be effected by a strong independent Irish party in Parliament. It is quite certain that so long as we continue to send over to London, as our representatives, political adventurers, or men whose aristocratic sympathies and prejudices must naturally prevent them from throwing themselves heart and soul into the popular cause, we can expect very little good from Parliamentary action. We grant that hitherto nothing has been gained by Irishmen to compensate them for the sacrifices they made to secure the election of their chosen representatives; but after ninety-nine failures, there is no reason why we should not succeed the hundredth time. Our past experience should not dishearten us or cause us to give up in despair all hope of obtaining important measures of redress from Parliament; it should rather teach us to be more careful as to the class of men to select. We do not want fair spoken aristocrats or moneyless agitators to vindicate the cause of Ireland in Parliament; give us men like Gladstone and Cobden, and Bright—men of the people; we care not whether they are English or Irish, Catholic or Protestant, provided they be men of the right stamp. We do not want men more ornamental than useful—silent members, or eloquent spouters incapable of state-making and action destitute of political forecast; we require sensible, practical, hardworking men, who will cause themselves and their country to be respected. If Parliamentary action is not to be a farce, we must send into Parliament representatives able to cope with the leading debaters of the great English parties.—Waterford Citizen.

ACCIDENT AT BESSBOROUGH.—A very melancholy accident occurred a few days since at Bessborough fairyard, which had nearly proved fatal. A woman whilst busy in doing something, almost in contact with a thrashing machine, had a portion of her garments so entangled with a belt by which the machinery was driven, that she was immediately caught up and whirled round with fearful velocity. On perceiving the accident, an attendant shut off the water which was the motive power, by lowering a sluice and immediately stopped to movements of the machinery. But she had got so firmly jammed in between the machinery and the building, that it was found impossible to extricate her from her position by any other means than cutting away the most of her dress. A priest and doctor were immediately procured, but it was only after the lapse of four or five hours she gave any indications of possessing life. The noble Earl and Countess of Bessborough were in immediate attendance and were much afflicted at the accident. His Lordship was highly indignant that a woman should have been employed about the machine, and gave orders that it should be the last time. Though the woman continued in a very precarious state for four or five days, she is now convalescent.—Waterford Citizen.

REPORTED MURDER IN FERMANAGH.—Edniskillen, Nov. 15.—I informed you yesterday of the finding of the body of John McMahon, who, it was reported, had been murdered. The particulars of the affair appear to be that a man named Michael Conolly (between whom and deceased there existed for a long time a bad feeling) was returning from the fair of Cavan with two cows, and he met McMahon on the road, when they both went into a field at Darryard and commenced fighting, no one being present but a little girl named Bliza Maginn, who stated they knocked each other down several times, when ultimately McMahon lay on the ground and expired.—Conolly carelessly walked away, driving the cows home. When we arrived, there he immediately absconded, but is supposed to be concealed in the neighborhood. An inquest was held on yesterday, and a verdict returned of manslaughter against Conolly.

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IRISH EDUCATIONAL FOUNDATIONS IN BELGIUM.—We can undertake to add but little to the exposition of the Irish claim upon the Belgian Bourses, now threatened with confiscation, which will be found in the letter of the Bishop of Cloyne. That document, moderate, yet fully clear, convincing, and persuasive, shows that there is no shadow of justification for the attempt made by the so-called Liberal party of Belgium. The Bourses were originally founded for the purpose of enabling Irish Catholics to obtain the education which cruel and oppressive laws denied them at home. Belgium was sought then as a refuge in the same spirit that Protestant gentlemen were availed of long ago as trustees to save estates from the consequences of the legal disabilities imposed by the religion of the owner. Some of these—we are happy to say not many—were base enough to betray the trust reposed in them. In something of the same spirit a portion of the Belgian Parliament seek to plunder the deposit confided to the honor of the nation. This is an international question on which the English Government are bound to look to the interests of Irish Catholics. It is one in which religion should not affect the course of diplomacy, but only on the broad grounds of justice should be regarded. The Government of Holland, a Protestant State, has already intervened. If only the precedent be followed by so powerful a nation as England, there can be no doubt that the force of public opinion thus displayed will be sufficient to arrest the course of spoliation. It remains to be seen if the Government will discharge a duty that is plain and unmistakable in the last degree.

The following is the letter of his Lordship referred to in the above:

To John Francis Maguire, Esq., M.P. Queenstown, Nov. 11, 1864.

My Dear Sir,—According to the Brussels papers received this morning, the Belgian Parliament resumed business on Tuesday last, and the debate on the 'Projet de Loi sur les Bourses' is to commence in the Senate on Monday next. This important measure, having been already carried in the 'Chambre des Représentants,' requires only the vote of the Senate to become, with the Royal sanction, the future law by which the Belgian, Dutch, English, and Irish 'Fondations des Bourses' are to be administered.

With the Belgian Foundations strangers are robbing to do. For the protection of the Dutch Bourses the Government of the Low Countries have instructed its Ambassador at the Court of Brussels to take the most active measures; and, accordingly, his Excellency has protested in the most energetic terms against the confiscation with which the interests of his Catholic fellow-subjects are menaced. I have now to request your interference with the English Government, that its influence may be used to save the Irish Bourses, the general principles affecting which may be said to be substantially the same as those affecting the Dutch.

All those Foundations, Dutch and Irish, were established in Catholic times, and for Catholic purposes; and the administration of them was confided to the honor of the Belgian nation as to a trustee bound to keep in view the spirit of the original condition. Whatever reasons may be assigned, and whatever explanations may be given, the object of the proposed law is, to divert Bourse funds from their first destination and to give them to educational institutions, such as the University of Brussels, of admitted anti-religious teaching. Catholic students aided by those funds had achieved such success at the general examination that their competitors from Brussels, Ghent, and Liege, jealous of the superiority of their rivals, claim for themselves a share in the distribution. It is exactly as if the Bourses established in Oxford or in Cambridge for the express purpose of maintaining the doctrine of the Established Church were to be transferred to avowedly hostile or anti-Catholic Universities. The intended measure cannot be defended on the plea of allowing Irish students to enjoy the Bourses in Ireland. A glance at the clauses of the Bill and at the list of Bourses, published by the Belgian Government, and now lying before me, will at once show how delusive will be all promises to the effect.

1st.—The 35th article of the Bill runs thus:—

«Le Boursier a la faculté de frequenter un etablissement public ou prive du pays, a son choix sans que cette faculté puisse être révoquée par l'acte de fondation. Le gouvernement pourra, sur la demande de la famille, et apres avoir pris l'avis de la Commission administrative, autoriser les études a l'étranger.»

The italics above marked are not mine; they are in the clause.

2nd.—The Bourses, according to the published list of the Government, were founded principally, about the seven-eighths of the whole, from the year 1624 to 1727, and no Bourse was founded later than 1778. The will of the founders gave the right of nomination to Irish Bishops or to Irish Superiors in Belgium the Archbishop of Malines, as one exception, having been appointed nominator to the Bourses established for the Irish by Pope Urban VIII., and as a second exception, the Tyrrell Foundation of 1771, reserving the right for the nearest relative, though for this Foundation the list says there are no returned funds. Five of the Bourses are put down as 18frs., 29frs., 99 frs., 125frs., and 163 frs., or from fifteen shillings to six pounds ten shillings. These statements will enable you to judge of the promise of allowing students to enjoy the Bourses in Ireland. For each case that may turn up, the letter of the law requires 3 things:—1st, The Family must ask; 2nd, the 'Commission Administrative' must give its 'avis'; and then the Government is to decide. Now, in a country like Ireland, without registration of any kind, family relationship cannot be traced for two hundred and forty years among the oppressed, and consequently obscure, classes, for whose benefit, only with in certain degrees, the Bourses were intended. Nor will the 'Commission Administrative,' nor the Government allow the funds to be transferred to Ireland.

On this important point there ought to be no mistake.

The Irish funds are entrusted to the Belgian nation in the same way as the Dutch, and as Irish, Scotch, and English funds are entrusted to the French Government. The Scotch and English Bishops applied to the French Government for the transfer of their funds to Scotland and England, and they were refused. The Dutch Bishops made a similar application to Belgium, and they failed. And an application made some years ago for the transfer of the Irish funds to Louvain met with a like fate.

Having gone to Brussels last November, at the request of the Irish Bishops, and having met at the Foreign Office, Messrs. Rogier and Teasdale, I got from these two ministers, distinct assurance that Belgium, as trustee, could not transfer the Irish funds to any other country. They added, however, that if the Bourses in any one instance were small, such as those varying from fifteen shillings to six pound ten, the expense of going to Belgium may be spared by the student being allowed to enjoy it in Ireland, but in each case there should be a special decision in the manner already mentioned. What the Irish Bishops require is simply this,—Let the original conditions of the trust be kept; let the nomination of students, instead of being handed over to a lay board of strangers, remain with those who already appointed by the founders, are the only competent judges of fitness for the sacred ministry; let no funds destined for religious Catholic purposes, be misapplied; and if Belgium think fit to change its laws, let the effects of its future legislation be prospective and not retrospective. Let it either give back the funds it undertook to administer, or let it administer them under the conditions on which they were first confided to it. In this way, the past will be left on the same footing as for two centuries; and a half; and future founders of Bourses will at least know on what terms their educational bequests are to be administered.

I have to request you to press these statements on the attention of Government. A remonstrance from

the Foreign-office, in London, would have the certain effect of having Irish Catholic funds from the confiscation with which they are threatened. I have the honor to remain, my dear Sir, your obedient and faithful servant,

WILLIAM KEANE, Bishop of Clogher.

A new agitation by Alderman Dillon, Mr. Davitt, the Lord Mayor, and the Archbishop of Dublin, for the reconstruction of an Irish Parliamentary party for the obtaining of fresh measures, is announced in the Nation and the News. The Morning News of Thursday, November 17, speaking of the annual meeting of the Friends and Patrons of St. Brigid's Orphanage, held the day before, in St. Kevin's Chapel, Marlborough-street, says:—

The speech of the day, and the event of the day, was the very able and serious speech of Alderman Dillon, to whom was entrusted the onerous duty of announcing on this auspicious occasion, for the first time in public, the completion of arrangements, under the auspices of the Clergy and influential laity of Dublin, for establishing a political Association to effect the abolition of Church Establishment. It was arranged that Alderman Dillon should propose at yesterday's meeting a resolution in this direction, and we have accidentally seen a requisition to the Lord Mayor now in course of signature by our merchants and citizens, requesting him to call an aggregate meeting, for the purpose of forming and establishing an Association for obtaining Tenant Right, Abolition of the Church Establishment, and Freedom of Education. At present we know nothing further of the matter or the promoters, since it has been deemed advisable to keep the initiatory proceedings from the knowledge of the press;—but in a few days we hope to be in a position to form a judgment on this highly important movement, and to give it, we trust, all the encouragement and co-operation which a wise and patriotic effort for such praiseworthy objects deserves. His Grace the Archbishop, on yesterday, publicly gave it his cordial sanction, and the Parochial Clergy are actively obtaining signatures to the requisition. What a crowd of reflections arise as we find ourselves recording facts like these!

The Nation of Saturday, November 19th, in the article headed 'Notes,' gives the following information on the subject:

A new Association has been in process of formation some time past in Dublin; having chiefly for its object the abolition of the Established Church. All the movements have been kept private, except from some few members of the Clergy and laity here; for you will be glad to learn that, so far from being opposed to legitimate political action, it is mainly to his Grace the Archbishop and his Clergy this endeavor to reconstruct an Irish Parliamentary Party for the obtaining of Irish measures, is owing. Alderman Dillon and the Lord Mayor are the only laymen (beside Mr. Davitt) who so far as my knowledge extends have been admitted to any share in the confidential deliberations up to the present; but the sanction of three Archbishops and a great number of the Bishops has, I believe, been obtained for the work in hand. None of the members of the old Tenant League, resident in Dublin, have been admitted members of the private committee; but, I believe, all of them intend to bail warmly and help earnestly the forthcoming Association, if it be at all like what is hoped. At the annual meeting of St. Brigid's Orphanage on Wednesday last at which the Archbishop presided—Alderman Dillon, evidently by previous arrangement virtually launched the new Association and opened the campaign against the Church Establishment. A requisition to Lord Mayor is in course of signature, requesting him to call an aggregate public meeting of the citizens to establish the new Association. Until then, no one can fairly judge or criticize the undertaking, though all sorts of rumours and conjectures are afloat. For my own part, I hope the best; I trust there will be a generous instead of a carping or suspicious spirit displayed towards this endeavor and that there will be a general sinking of sectional or personal jealousies, feuds, and bickerings—a surrender of everything save principle—for the sake of seeing something done. I trust the promoters are fully mindful of the responsibility they have incurred and that the errors of past endeavors will be retrieved, not repeated. The one thing requisite for the new Association is to convince the country that care will be taken this movement shall not merely afford a platform for the good old easy style of 'Liberal Members,' or clever and designing lawyers, who may deceive, desert or betray Bishops, Priests, and People as of old. These guarantees being given—given not merely in the speech of an individual member, or the promise of an individual official, but in the fundamental rules of the Association—I feel assured the country will rally around it; and the men who have been at such pains to establish it will deserve national gratitude. Otherwise, it will fail. This is not a moment for hair-splitting; it is a moment for generous and tolerant action, if we are not to be ever a by-word of division and disunion, and consequent impotence. So I hope we shall all, in dealing with this highly important undertaking, remember and act upon that golden saying:—In necessariis unitas; in dubiis libertas; in omnibus caritas.

The Kilkenny Journal quotes the words of the Archbishop of Dublin:

We know from the report that has been read today that this Church and its Ministers are actually engaged in endeavouring to destroy and to root out the faith founded by St. Patrick. I am therefore delighted to hear from Alderman Dillon and from the Lord Mayor that an effort is about to be made to assail this source of all the grievances of Ireland (applause). I say it is the source of all the grievances of Ireland. It sets the landlord against the tenants (hear, hear)—it sets the Government against the people (hear, hear)—it maintains a spirit of hatred and hostility in one class against the other in the whole country. We can have no happiness or prosperity till this spirit of discord is banished from the country, and it cannot be banished as long as this badge of our slavery is maintained by force and by violence (hear, hear).

And breaks out into the following rhapsody:— Agitate! Agitate! Agitate! is at last the recommendation given by Dr. Cullen to the people of Ireland; and his Grace is even 'delighted' at the project—alas, too long delayed! Patriot Priests of Ireland, lift up your hearts once more, for the country you vainly strove to save—lift up your hearts, for in an hour like this all doubt and despondency vanish, and Victory—victory for Ireland's good old cause—beckons you from afar! And you poor faithful people, you poor suffering tenants, gird up your loins once more for the coming struggle—for the Battle of Justice—for the redress of your grievances. Ah, it is time!

At Athlone last week, John Murphy was charged with tampering with some soldiers of the 25th Regiment with a view to inducing them to desert and join the Federal Army. The prisoner seems to have acted in a very incautious manner, as he spoke openly in public houses and elsewhere to several soldiers about the advantages they might secure by enlisting in the Northern service. One soldier stated that the prisoner offered him a commission on condition that he got nine others to desert with him. In his possession were found some seditious papers and pamphlets, principally of American origin. He was remanded for the production of further evidence.—Glasgow Daily.

AGRIAN CRIME.—The depreciating influence of agrarian crime upon property in Ireland was never made more manifest than in the Landed Estates Court on Thursday, when, although a property in the county Donegal was put up for sale under most advantageous circumstances for buyers, not one bid was made. The property was in ten lots. It will be recalled that it was in Donegal that Mr. Wilson, Lord Leitrim's agent, was fired at and desperately wounded.

FATHER NUGENT'S PRISON REPORT.—'No Irish need apply,' sounded from pulpit, platform, and press, has worked its fearful results. Irish girls—innocent and simple—land upon our quays every tide, strong in their conscious virtue, and reliant upon their honest intentions, to work out a living; they are met upon the threshold of life in a strange land with the charitable rebuff:—'Oh! your Irish. I don't allow any such as you into my service.' The poor girl still keeps applying for situations, and at last, worn out by ill success, her clothes gone in order to procure food, ashamed to return home to Ireland, she falls into the company of evil companions and is lost to virtue and friends. Exposed to these overpowering influences, is it any wonder that the 'unfortunates' in Liverpool should contain so large a proportion of Irish Catholics. The ravages made upon society by so large a number of the Catholic religion must be looked upon as an act of retribution upon those who allow their christian conduct to drive these creatures to seek such a mode of living. If these words of mine should get a hearing in Ireland, I would conjure my fair and innocent countrywomen to stay at home and never mind the inducements of those who would allure them to come to this country. Let this report of Father Nugent's sink deep into their memories, and to all who have an influence in deterring the females of Ireland from leaving home for England. I would say—use your power to dissuade the daughters of Erin from coming here to make shipwreck of their virtue and happiness. The publication of these lamentable facts may by some be deemed as unwise, but in these days when newspaper writers are alive to all matters of importance to society, it would be foolish to conceal from your readers the truthful picture of how the Irish maidens who rush here in search of employment are treated. The love of vicious deeds forms no part of the Irish character. Only let our people have a chance of earning a livelihood in the humblest and most laborious of ways, and they will shun the paths of vice and follow in the ways of religion and virtue. This is exemplified in the return of criminals of the borough of Blackburn for the year ended on the 29th September last, and which was laid before the authorities by the chief constable of that town. Of the 1,074 persons convicted of crimes, only 215 belonged to Ireland. Blackburn has many channels of employment opened to the immigrants from Ireland, while Liverpool has not, and hence the Irish population of the former town are remarkable for their orderly and becoming conduct, whilst the poor friendless girls who land here are met, as I have already remarked, with the invariable announcement that 'No Irish need apply.'—Liverpool Correspondent of Droghda Argus.

NATIONAL EDUCATION.—Another volume, containing the complete statistics of all schools in the province of Munster in connection with the Board of National Education in Ireland was issued on Saturday. This is the second portion of the minute returns moved for by Mr. O'Reilly. The majority of the population of Munster is Roman Catholic, and, with very few exceptions, indeed, the masters in the schools are Roman Catholic. In many of the schools, however, there are Protestant children varying in number, some schools having 19, others 8, others 5, 2, and 1. Religious instruction is invariably given in the schools to the Roman Catholic children, and that during the hours which are supposed to be set apart for secular education. Thus, in Kilslesh school (Clare), instruction is given in the Roman Catholic Catechism and Scripture History from 10.20 to 10.25 o'clock a.m., that is five minutes, and from 2.30 to 3.5 o'clock p.m. In Bradford school religious instruction is given from 10 to 12 o'clock. The observation frequently occurs, 'The Protestant pupils receive no religious instruction—a painful record to appear in any public document. Still more frequent is the remark that 'The Established Church pupils (9 in number), partook of a course of instruction in the authorised version of the Scriptures, given by the Rev. Samuel Penrose.' Opposite to the entry of Ballykeswick school, we find a note stating that 'the Protestant pupils remained during the time set apart for religious instruction, but did not partake of it; the instruction' consisting of the Roman Catholic catechism and prayer. In Kilmacabra school (County Cork), the Established Church pupils recite prayers with Roman Catholic pupils, but otherwise do not take part in the 'religious course.' In the female school of St. Nicholas, Cork, 'the Roman Catholic pupils partook of instruction in the authorised version of the Scriptures and the Church Catechism.' In the male school 'the Roman Catholic children took part in the same course.' The same remark occurs in reference to the St. Nicholas male preparatory school. In Shankeel male school 'three Established Church pupils were instructed in the Roman Catholic catechism and prayer, by direction of their parents.' A similar note appears in reference to the female school. At Ardmore, 'one Protestant pupil receives instruction in the Roman Catholic catechism by direction of his mother, his only parent.' The amount of teaching power varies considerably in the schools. Thus in the Nicker male school (Limerick), 189 pupils are taught by 38 teachers, and the female school, in the same place, with 173 pupils, has 32 teachers; whereas, the female school, at Hospital, with 176 pupils, has only 5 teachers, and the male school with 162 pupils, the same number. These returns are singularly minute—the name and religion, of every teacher being set forth in them, and the number of pupils, both at the end of the year and the end of the last quarter of the year, in which, strange to say, a discrepancy is frequently found. We are much mistaken if the issue of these returns does not produce important consequences. No creed can be satisfied that the children who belong to it should be taught a different one; yet, no community can complain more than another; for, if Protestants are taught by Roman Catholics in the Roman catechism, the latter are elsewhere instructed in the Church catechism by Protestants; the Methodists are instructed in the parish church, as well as the Presbyterians in different localities, and vice versa. The returns are evidently given most truthfully, and as far as we can judge with fidelity and accuracy, but they reveal an extraordinary condition of religious instruction.—Irish Times.

GREAT BRITAIN. CRIMES AND CALUMNIES.—'Surely the world grows worse and worse every day!' exclaimed a gentleman in our hearing recently, as he impatiently flung down the paper in which he had been reading the account of some new horror. We could not wonder at his words. Without being prepared to accede to the proposition that mankind in the mass are any worse than they have been at any previous period of the world, we are yet compelled to note the recent appalling frequency of atrocious crimes. Every journal which we take up teems with accounts of stabbings, robberies, and every species of lawless violence. If it were only in this country, we might attribute it, in some degree, to the demoralizing influence of war; but it is not. The foreign papers, both English and Continental, come to us literally crammed with instances of this kind. The columns of a single issue of one of the Liverpool dailies contain accounts of no less than five murders, three fatal stabblings, one burglary, two cases of outrage upon women—in one of which the terrified victim leaped from a railway carriage when it was in motion, and was killed—one case of fraud and forgery, and of minor atrocities and brutalities, such as come under the jurisdiction of the police courts, a list too long to be counted! One fairly sickens as he reads. It is a singular fact that the great seething sea of crime which is ever heaving itself against the barriers of civilization, has its ebb and flow, always more or less regular. Though the cause of these movements evade philosophic inquiry, the fact is patent, and the discussions may be cul-

culated and predicted. Just now we seem to be in the midst of one of these 'teeth waves' of depravity. Another curious circumstance connected with this subject is that every new, appalling crime, whether successful or not, is a stimulant to others of like character. There seems a horrible fascination in deeds of blood and violence, which excites the imitative propensity in men's minds, and in certain morbid natures is sufficient to lead to the most surprising acts. Every great criminal is sure of a host of imitators. The crime of Muller was but the chief one of a series which have made English railway carriages the terror of the traveller. For reasons of this kind we object strongly to the practice of certain journals in laying before their readers minute particulars of every criminal trial with which the courts are occupied. Such accounts stimulate the morbid appetite which loves to feed on horrors, familiarize the imagination with crime, and by throwing a fictitious interest around the criminal, make a temporary hero of him, and excites a maudlin sympathy for his hard fate in getting found out, which is ready to overlook his most atrocious deeds. Another fruitful source of mischief in this direction is the flood of novels and tales of the intense and 'sensational' school, whose yellow covers rustle all around us thick as autumn leaves, though unfortunately without either the beauty or the fertilising properties which the dead leaves possess. Books in which men stained with crime, and women of less than questionable morality are painted as only a little less lovely than the angels, cannot have other than a pernicious influence. They are unhealthy in their nature and unwholesome in their effect; and parents should be extremely cautious how they trust such books in the hands of the young and impressionable. But this subject of books is one on which we have more to say than we can at present find room for. We leave the matter for future discussion.

There appears in yesterday's calling lists of the Court of Session an action of damages at the instance of the Hon. Maria Longworth, or Yelverton, residing in Edinburgh, against Alexander James Bessford Hope, of Beagebury-park, in the county of Kent, and John Douglas Cook, of the Albany, in the county of Middlesex, both residing in or near London, or elsewhere south of Scotland, against whom arrests have been used *ad fundandum jurisdictionem*. The defendants are the registered proprietors of the Saturday Review, and the grounds of action are the alleged libel in the article on the Yelverton case which appeared in the Saturday Review soon after the House of Lords' decision. The damages claimed are £3,000.—Caledonian Mercury.

In the single bills of the First Division of the Court of Session yesterday there was a motion for the defender, the Hon. W. C. Yelverton, to apply the judgment of the House of Lords. As this motion is to be opposed, the pursuer's counsel moved that the case be sent to the Summar Roll, which was done. It is reported that the Hon. Mrs. Yelverton is to apply to the Court for leave to prove additional facts which she believes claim to be of importance to her case, and which have only come to her knowledge since its conclusion. This additional evidence is said to be to the effect that Major Yelverton, when on a visit to his brother Frederick now deceased, acknowledged and admitted that he had married Miss Longworth in Scotland, and renewed his marriage vows in Ireland; that he made this acknowledgment to his brother in the presence of Sarah Mullins, who was at the time attending the brother as a sick nurse—that this Sarah Mullins died in the Meath Hospital, Dublin, and when on her death bed she was attended by a clergyman of the Church of England, whom she informed of what had passed in her presence between the brothers Yelverton. It is proposed to prove the facts by the clergyman, who is alive.—Ibid.

LIFE IN A PROTESTANT MONASTERY.—Under the heading of 'Inside the Monastery,' the Norfolk News publishes a letter from Mr. W. Bell, late 'Martin,' and an inmate of the Monastery of Father Ignatius. The News has given currency to a report that Mr. Bell had been expelled the monastery for insubordination; this he denies, and proceeds to state the real grounds upon which he left. He says:—'It is a rule in the monastery that no book is to be read without the leave of the Superior, or, in his absence, of the Brother in authority at the time. On the afternoon of the 12th Nov., between four and five, the hour of recreation, I took from the library a book entitled 'Penny Post,' and carried it into the kitchen, intending to ask the Prior, and read it at night. The Prior, however, having been told what I had done, chose to order me to do penance—and such penance as I did not choose to submit to. I was ordered to say 100 Rosaries, all Paternosters (the Lord's Prayer) Now, as there are sixty-one beads on the Rosary, and I was to say a Paternoster for each, and go round 100 times, you will observe that my punishment for this slight unintentional offence was to repeat the Lord's Prayer 6,100 times! And what was more, instead of going to bed at half-past three next morning, as I should otherwise have done after watch and services, I was to sit up to perform this task; and then resume my watch the next night after all. But this was not to be the whole of the penalty! The Prior directed also that I should write out the 'Rule of Silence' fifty times, and as each time would occupy about twenty minutes, here was the prospect of the additional occupation of about seventeen hours whenever I could find time between services and work. The result was that the thorough disgust which had been for some time growing in my mind with the monastic life as carried out at Elm Hill reached its climax, and I left the same evening.'

At Alderly Earl Russell planted a Spanish chestnut to commemorate his son's marriage. Throughout the festivities he was the merriest of the merry. At the dance in the evening the family and guests joined very heartily. Even Earl Russell, oblivious of the cares of State, led a bonum Cheshire lass down a long country dance, and on arriving at the bottom of the room evinced signs of exhaustion, when one of his friends went up to the noble lord, and, tapping him on the shoulder, advised his lordship to rest and be thankful! The venerable peer enjoyed the well-timed joke, and joined in the laugh it excited.—Sheffield Telegraph.

The report of a London paper that the iron-clad Warrior is a failure, seems to have been incorrect.—On being put out of commission after a long cruise, she was thoroughly examined, and the account says: 'Nothing could be more satisfactory, considering the work the boilers have done during the three years and four months of the ship's commission. The most minute inspection cannot discover a fault in any part of the ship's hull; the frame and plating is as right as ever, and not a single instance exists between decks or below of a bit of iron having given the hundredth part of an inch.'

The steamer Sea King, or, more correctly speaking, the Confederate steamer Shenandoah, has been lost off Madeira—so say telegrams from London.—As there have been so many rumors extensively circulated about this vessel, we have had this matter thoroughly looked into, and give it without reserve, as our authority is undoubted. She ran ashore on some island in the immediate vicinity of Madeira, named the Desert Islands, and it was feared she would become a total wreck.—Liverpool Post.

Yesterday morning, shortly before eight o'clock, the mangled remains of a gentleman were discovered on the Great Eastern Railway, at the place where the line crosses the river Lee, near Tottenham. The headless body was found lying in the six-foot way, and the head, which had evidently been cut off by a passing train, was lying very much mutilated a few yards off. There were several severe injuries to the body. The remains were placed in a shell, and removed to the police station at Tottenham, where they now lie. At present the shocking affair is surrounded with mystery.

A correspondent of the Dublin Evening Mail (a Protestant journal) states that there is an establishment of French monks at Rockvale House, Michinstown, Cork, in which a number of Scottish youths are in course of being educated for the Catholic Priesthood, who are in due time to be ordained specially for a mission in Scotland.—Standard.

We have never doubted that the strong aversion from any contact with the convict element manifested throughout the free colonies of Australia deserved and would receive the gravest consideration from the Secretary of State for the Colonies. To entertain such a decision in favor of the petitioners, for whatever rights may belong to the mother country no English statesman would think of enforcing them for the sake of an object so trifling against the public opinion of large communities so nearly concerned. We have no pleasure in stating, what is no longer a secret, that no such policy is contemplated by her Majesty's Government, and that, subject to the approval of parliament, transportation to the Australian continent will cease within a limited period.—Times.

UNITED STATES.

The following important military order has been issued from the department of General Dix:—Information having been received at these headquarters that the rebel marauders, who were guilty of murder and robbery at St. Albans, have been discharged from arrest, and that other enterprises are actually in preparation in Canada, the Commanding General deems it due to the people of the frontier towns to adopt the most prompt and efficient measures for the security of their lives and property.

All commanders on the frontiers are, therefore, instructed, in case further acts of depredation and murder are attempted, whether by marauders or persons acting under commissions from the rebel authorities at Richmond, to shoot down the perpetrators if possible, while in the commission of their crimes; or, if it be necessary with a view to their capture to cross the boundary between the United States and Canada, said commanders are hereby directed to pursue them wherever they may take refuge; and if captured, they are under no circumstances to be surrendered, but sent to these headquarters for trial and punishment by martial law. The Major-General commanding the department will not hesitate to extend the authority he possesses under the rules of law, recognized by all civilized States in regard to persons recognizing hostile expeditions within neutral territory, and fleeing to it for an asylum, after committing acts of depredation within our own. Such an exercise of authority having become indispensable to protect our cities and towns from incendiarism and our people from robbery and murder.

It is earnestly hoped that the inhabitants of our frontier districts will abstain from all acts of retaliation on account of the outrages committed by rebel marauders, and that the proper measures of redress will be left to the action of the public authorities.

By command of Gen. Dix. D. T. VAN BUREN, Col. and Asst. Adj. Gen.

The rolling-mills, stables, storehouses, and some private houses have been, the telegraph tells us, destroyed at Rome. Such buildings as may be of benefit to the enemy were, we are told by a despatch from Cincinnati, destroyed at Atlanta. Rome, Atlanta, and the whole line that has cost us a whole summer to win, and at an outlay of millions in treasure and thousands in lives, has thus, we may conclude, been abandoned. Will the people of these States ever understand that, in undertaking the conquest of the South, we are in doing to-day what must of the necessity be undone to-morrow, but attempting the impossible?—New York paper.

BE PREPARED FOR THE STORM.—The tendency of the public mind is towards extravagance in expenditure. This feeling is pervading all classes of society. Money is cheap and abundant. A paper dollar has depreciated to four cents, gold value. Oureca is plenty, and growing plentier. Come on, go easy, is the prevailing feeling. But sooner or later the present abnormal condition of things will terminate—perhaps gradually, perhaps suddenly. The value of commodities, including money, is fearfully 'watered.' But when the crash comes the water will be bailed out, leaving only what is represented by the gold standard. Men are walking on high stilts, and are making but insecure strides. But all must dismount some of these days, and come down until their feet touch the earth. Many will be precipitated headlong who now tower aloft on stilts. Wise and prudent men will prepare in time for the inevitable change. The class who will suffer by the termination of the war are those in debt. A merchant with a stock of goods on hand worth say \$50,000, and half paid for, will not realize therefrom enough to pay what he owes. When the goods are all sold, he will find himself still in debt for ten or fifteen thousand dollars, and this debt he must liquidate, principal and interest, with gold or its equivalent, or go into bankruptcy. The consequence of the end of the war on the debtor class will be to increase every man's debts about 125 per cent. An obligation of \$4,000 will become in practical effect, \$10,000. That is, it will require property or labour now worth in currency \$10,000 to pay it. A note outstanding drawing ten per cent. interest, will then draw what would now be equivalent to twenty-five per cent., or thereabouts, to say nothing of the principal of the note, the difficulty of whose payment will swell in a corresponding ratio.

Our advice is for every man to pay off his debts, and contract no new ones; pay cash for whatever he buys, and if he cannot do that, to go without the article. Do not spread too much sail. Keep ballast in the hold, and see that the anchors are ready to let go when the hurricane comes, and thereby prevent your vessel from capsizing, foundering or dashing on the breakers of a lee shore.—Chicago Tribune.

BESKNER AND BLEASNEY.—The Rev. Mr. Beecher is adding to his fame or rather to his infamy. From a New York journal of recent date, we learn of his doings in Plymouth Church on Sundays. He makes a well-aimed hit at President Davis' hopes of salvation, here and hereafter, and his congregation cheer and laugh immoderately. He then launches out into the Brownlow vein, and predicts death and destruction for the South—likenes the civil war to the rebellion of the angels.—President Davis to the Devil, and his followers to fallen angels, and condemns them all to fire and brimstone. He preaches war in the pulpit—war to the knife—war to the bitter end—war of extermination. He also teaches a Sunday School. The doctrine he instills into the hearts of the young are much the same as those he preaches to his congregation. On a recent occasion, a precocious scholar interrupted one of his Sunday school orations, by profanely exclaiming, 'Bully for Jesus!' The saying was 'smart,' and Mr. Beecher relished it so far that he repeated the anecdote to an admiring crowd on the first opportunity. Such is the conduct of the most popular preacher in New York; for blasphemous as his conduct is, his church at Plymouth is always crowded. A New York journal informs us that the class of people who sit under Mr. Beecher's 'droppings,' are very low in the scale of human organization; but the same authority admits that the church is crowded. The fools predominate, and Beecher draws them all to himself. It is satisfactory to know, however, that there are some few persons in New York who rate him at his true value. It is reassuring to know that his blasphemies make some New Yorkers shudder, and that by them he is held as a disgrace to his sacred profession. Well may this minority anxiously ask, if such desecration can overtake the pulpit in the first four years of the war, what would be its condition if, the war, last four years more.—London Prototype.

The True Witness

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

MONTREAL, FRIDAY, DECEMBER 23.

ECCLIASTICAL CALENDAR.
DECEMBER—1864.

Friday, 23—Fast. Of the Peria.
Saturday, 24—Fast. Christmas Eve.
Sunday, 25—CHRISTMAS.
Monday, 26—St. Stephen, Protomartyr.
Tuesday, 27—St. John. Ev. Ap.
Wednesday, 28—Holy Innocents.
Thursday, 29—St. Thomas of Canterbury, B. M.
The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
Friday, 23—Convent of Ste. Therese.
Sunday, 25—Infant Jesus of Pointe aux Trembles.
Tuesday, 27—Ste. Melanie.
Thursday, 29—St. Constant.

NEWS OF THE WEEK

Our latest European dates are per *Hibernian* from Liverpool, 1st instant. The Continental news is quite unimportant, and we can find little of interest in the British items transmitted by telegraph. It seems that Lord Russell has replied to the Confederate Government, and that with his usual felicity he has replied in such a style as to give equal offence both to Northerners and to Southerners. Strict and impartial neutrality which he proposes as the policy of Her Majesty's Government, would be all very well were it not that it has constantly been violated in behalf of the North. True; we have nothing to do with the causes which led to the war between the States of New York, Massachusetts, Vermont and others, with the States of Virginia, Georgia, and the Carolinas; but unfortunately we have since the commencement of the war favored the former at the expense of the latter. Of this we had a signal instance in the case of the *Great Western*. This ship has been allowed to sail from Liverpool with a large body of Raiders raised in England by Federal agents with a view to making war upon the South—as the Law Officers of the Crown were unable to see sufficient grounds for legal proceedings; had the Raiders of the *Great Western*, however, been destined for the service of the Confederate States, the Law Officers of the Crown would no doubt have seen as in the case of the steam rams, abundance of grounds for taking legal action in the premises. "Strict and impartial neutrality" as interpreted by Lord Russell simply means full permission to the Northerners to obtain all munitions of war, and absolute prohibition to the Southerners. By this inconsistency, by this abject servility, the British Government has not mitigated one whit the feelings of intense hatred always entertained towards it by the Northerners; whilst it has deservedly earned the contempt of the Southerners for its hypocrisy, and their hatred because of the assistance which it has given to their enemies.

The discharge of the St. Alban Raiders has been the general topic of conversation during the past week. The decision of Judge Coursol has been severely criticised, and we are given to understand that it has been condemned by our Canadian Ministry. It puts us, we must admit it, in a painful and somewhat humiliating condition. If the law be as M. Coursol says it is, then have we failed to carry out the provisions of the Ashburton Treaty, for the surrender of criminals, and have given the Northern States a legitimate cause of complaint against us for negligence or disregard of Treaty obligations.—If on the other hand not the law itself, but the interpretation of that law by M. Coursol be defective, our neighbors are not without grounds for complaining that the law has been strained to their disadvantage. Not that we would insinuate anything against M. Coursol; his interpretation of the law may for all that has yet been shown to the contrary, be the correct interpretation; the counsel for the St. Alban's Bank insisted upon an immediate decision upon the points of law presented to him; and if that decision be as some pretend, erroneous, it was at worst an error of judgment. The giving up of the money in possession of the raiders, said to have been stolen, without authority from the Court, was however an act which we think cannot be defended, and the Chief of Police by whom the money was so given up, has tendered his resignation.

What has become of the raiders' meanwhile, nobody knows, but it seems that they have made their escape. We do not, we say, look upon all

this as matter for congratulation. We cannot approve of such acts as those of which the raiders stood accused; and though we doubt if their acts were criminal acts, in the sense of the Ashburton Treaty, and whether they did not rather constitute military and political, than civil offences—we cannot look upon the perpetrators as heroes worthy of the sympathy of gentlemen. We admire, we reverence General Lee as a patriot and a soldier pure and brave as Washington; but we have no great admiration for Lieut. Young, or his band of filibusters.

The Federals are of course much excited, but they aggravate the matter by assuming that the raiders stated from Canada on their predatory expedition. Of this no shadow of proof has yet been adduced; and, on the contrary, it seems that the whole affair had been got up, planned, and carried into execution on the other side of the frontier. In their excitement however our neighbors are not particular as to facts; and assuming, we say, that hostile expeditions are being prepared on Canadian soil, General Dix has issued orders for the invasion of Canada—orders however which the greater good sense and moderation of the Washington Government have considerably modified. Our authorities will, it is expected take precautions to prevent any violence on the frontier; and as the Legislature will meet in a few weeks, we trust that measures will soon be passed for giving full effect to the Ashburton Treaty, and for arming our Government with ample powers to prevent any infraction of our neutrality laws by aliens, whether from the South or from the North. It would be easier for us to legislate were it not that even as we write, a raiding expedition against the Confederates has left the shores of England, with theftful knowledge, and connivance of the Imperial Government. Our neutrality is all on one side.

In the meantime it appears that the Confederates under General Hood have met with serious reverses, and that General Sherman has almost made himself master of Savannah. The cause of the Confederates has not looked so bad since the commencement of the war, as it does at the present moment.

We hasten to set the mind of our contemporary the *Kingston Whig* at rest, with respect to a matter about which he gives himself a deal of unnecessary trouble. We mean the ceremonies employed by the Catholic Church in the consecration or benediction of bells for the use of her sacred buildings. The distracted mental condition of our contemporary may be inferred from the following:—

"No churchman could possibly object to the consecration of the bells of a church, any more than to the consecration of the church. It is the appointment of godfathers and mothers, and the going through the ceremony of baptism that sticks in the crop of the *Echo*. Perhaps the *True Witness* will be for once ingenious and explain the purport of this ceremony."

With much pleasure, goodmaster *Whig*. Neither "the ceremony of baptism," nor anything bearing the most remote analogy thereunto, is gone through with in the case of bells; and the term itself "baptism," as applied to the consecration or benediction of the latter, is utterly unknown to the Roman Catholic Church, in her liturgy, though as a form or vulgar figure of speech in certain localities, it is frequently used by the people. In the *Pontificale Romanum* however, which is the sole authority in the matter, and which contains the office, the ceremony is simply spoken of as the "Benediction of Bells;" and the "purport of the ceremony" is this: that all things animate or inanimate, employed in the service of God, from the corner stone, to the bells in the turrets of the church, should be solemnly consecrated and set apart to His service by a special benediction.

Our contemporary may be surprised at the lax use of the term "baptism;" but he should remember how much more loosely the same term is employed amongst Protestants, whom however we acquit of all intentional irreverence towards a Sacrament which many of them still retain in spite of their separation from the Catholic Church. The words to "baptize" to "christen" have to a great extent lost their strict sense in the Protestant vocabulary, and are vulgarly employed as synonyms of the verb "to name." Thus we read in the papers of a newly launched ship having been "baptized;" and a friend will tell us with the utmost gravity how he proposes to "christen" that new pointer pup of his, *Ponto*. Now assuredly because we read or hear such things, we are not so unjust as to suspect Protestants of going through the ceremony of "baptism" with ships, or of administering a sacrament to dogs. We recognise simply a *usus loquendi*, a laxity of speech which need not necessarily denote a contempt for religion, or the sacrilegious treatment of holy things.

Precisely so is it with the term "baptism" as loosely applied in some parts of the world to the ceremony which the Church herself styles simply "The Benediction of Bells." And for this laxity of speech this may be urged; that in one sense all washing may be termed "baptism"; and that the Church to signify that all things employed in the service of Her Divine Spouse should be pure, holy and of sweet savor, wash-

es, or sprinkles with holy water, anoints with oil and incenses, all material things by her employed in her sacred offices. This she does when she lays the corner stone of a church, when she consecrates that church and its several altars, and again when she blesses the bells which from its turrets are destined to summon her children to the solemn rites of religion.

As to the origin of the custom of naming what in French are called *sparrains* and *marraines*, to the bells about to be blessed, we confess ourselves profoundly ignorant. It is purely a local custom, and one of which no trace can be found in the only authority upon the matter, to wit, the *Pontificale Romanum*, which alone prescribes what forms or ceremonies are to be made use of in all the offices of the Church. It is a custom, in short, for which the Church is no more responsible than she is for the presence of Volunteer Corps in uniform, or the Firemen, at her religious ceremonies. As however the particular custom complained of by the *Whig* is not provided for by the standards of the Roman Catholic Church, it is one which has no religious significance or value whatsoever. Perhaps it may have originated in this manner: that it is customary when a bell is blessed or consecrated to assign to it a name in honor of some Saint; as is also done in the case of altars, and of the material building of the Church itself, which is very commonly named after some particular saint, as for instance St. George, or St. Andrew, or St. Patrick, or of some other saint in whose honor the church is named; and so, to the persons or persons who gave the bell, and to whom as donors was granted the right of determining by what name it should be styled, it became the custom in vulgar parlance to give the name *parrains* or *marraines* from a fancied analogy betwixt their position with regard to the bell, and that of Sponsors at a Baptism with regard to the child. We do not defend this lax use of language, or vulgar error, because it has nothing to do with the doctrine or discipline of the Church.

We trust that this explanation will set the mind of the *Whig* at rest: and that henceforward he will believe that the Church does not desecrate her own sacraments by administering them either to brutes or to inanimate objects. Into this strange error the *Whig* could not have fallen were it not that he knows not wherein the "ceremony of baptism" as he styles it, essentially consists, and what is the doctrine of the Catholic Church as to the object and sole legitimate use of baptism as a sacrament. A slight preliminary study of the Catechism would in a moment have solved all his scruples, and have spared us the trouble of writing, and our readers of wading, though these long explanations. In excuse for our prolixity we can only plead this: that even a *Whig* can ask in a minute, questions to which it may take us an hour to give a full answer.

We have before us the Annual Reports, as published in the *Montreal Witness*, of the *Grande Ligne*, and of the French Canadian Missionary Societies. The objects of both are the same, that is to say they both seek to persuade the poorer and more ignorant classes of French Canadians to renounce the Catholic Faith; but whether they have as yet agreed amongst themselves as to what is to be substituted in lieu thereof, we cannot pretend to say.—We shall content ourselves for the present by laying before our readers what have been the results, according to their own showing, of the labors of these two Societies during the year now drawing to a close.

We think that we may safely assume that, upon all occasions when they present themselves before the public with fresh demands for "more cash," and to render an account of their stewardship, the speakers, and office-bearers of the several proselytising societies "put," as the saying is, "the best leg foremost;" in other words they give the most glowing account of their successes, omit or smooth over as much as possible their failures, and suppress nothing that is calculated to promote thankfulness for the past, or to encourage lively hopes for the future. If this be the case, the several proselytising societies have indeed but little to boast of, and the Catholic Church has nothing to dread for her children from their efforts. Let us see first, what at the Annual Soiree of the "Ladies Grande Ligne Mission Association," the speakers had to say for themselves, what signs they adduced of the presence of the Lord with them, and of His blessing on their labors. We copy from the *Montreal Witness* of the 23rd Nov., and if we omit any item which our contemporary deems of importance, we will, upon his pointing out to us our error, hasten to rectify it.

The Report for the year was read by the Secretary a Rev. M. Lafleur. It contents are summed up by the *Witness*, and the subjoined is the result:—

"The Report—presented both cause of encouragement and incentive to increased efforts, not only in the way of pecuniary aid, but in the matter of the entrance of new laborers into the mission field which had now been cultivated during a quarter of a century by this association."—*Witness*, 23rd November, 1864.

Condescending to particulars as to the res-

turns of that cultivation, the *Witness* informs us that:—

"Thirty members had during the past year been added to the Mission churches by profession of faith."

This is the sum total. During the course of the year, Thirty Catholics have been induced to renounce the faith!

The Report was of course the substantial dish, the *piece de resistance* of the evening; and from its flimsy, unsubstantial character we may judge of what flummery the side-dishes, or *extremes*, that is to say the speeches, were composed.

The first in order of these vapid *plats* was served up by a Rev. M. Normandeau, a *Grande Ligne* Missionary and a merry man withal; for these evangelical assemblages have their light, jocular, or comic speakers, to say the funny things and make the young ladies giggle, just as they must have their heavy solemn orators, portentous in mien, and unctuous of speech, who take the more serious parts, and who much perspiring, with much rolling of eyes, and with many fervent appeals to heaven, make the more elderly females of either sex, groan over those poor Popish souls for whom they entertain a tender compassion—oh, so tender. But to return to our Rev. Mr. Normandeau who does the low comedy business of the evening. He, we are told by the *Witness*:—

"After some pleasant observations remarked upon the vicissitudes which the mission had undergone, in the death of some of its former promoters or its desertion by others; but though they had lost some friends Montreal had always stood by them."

He also informed his enraptured audience,

1st "That an interesting work was going on at Quebec;

Though,—

"it might not be visible to every eye."

This is somewhat in the style of those precious humbugs the Davenport Brothers; they too do their best to persuade their audience, that an interesting work is going on in the boxes wherein they are tied up, though, it may not be visible to every eye seeing that they take the precaution to put out the gas. Like the Davenport Brothers, our funny friend the Rev. Mr. Normandeau, draws largely upon the faith, or shall we say credulity of hearers. Nor is this great but invisible work going on at Quebec the only thing for which to sing an "Oh be joyful!"—for:

"many of the people showed great eagerness to hear the Scriptures read?"

So that on the whole,—

"though the missionaries had many reasons to be humble—(very many no doubt)—yet they had none really to discourage them."

And as an instance of this he observed that,—

"He had recently visited Eli to be present at the organisation of a church of 30 members, seven of whom had been baptized on profession of their faith the previous day."

We are not told whether these seven were in whole, or in part, persons who had previously renounced the Catholic faith; or if so, what was the faith which they did not possess as Catholics, but upon profession of which they were admitted to baptism in that church of which our funny friend M. Normandeau is a chief pastor.

He was succeeded by the Rev. Dr. Wilkes, who made the following striking and original remarks:—

1st "That they were now sowing."

2nd "That the sowing part of the process was done with weeping."

3rd "That they that sowed in tears should reap in joy."

Upon the whole he guessed that though the Mission was "no great shakes" as yet, it was going to do great things in a generation or two, and that "all would eventually be for the glory of God."

Then a collection was taken up; then the saints victualled and liquored promiscuously, or as the *Witness* expresses it, "refreshment was partaken of;" for particulars as to eating and drinking see Report of Brick Lane Branch of Grand Junction Ebenezer Temperance Association.

Having filled themselves with good things, and being refreshed, Mr. John Dougall stood up, and modestly—as becometh a well informed and highly educated man—expressed his astonishment at the intelligence of the converts of the *Grande Ligne* Mission, at which he was the more astonished "as he had been so much accustomed to the ignorance on divine things by the French Canadians." A Rev. Mr. Alexander advocated the work of the mission on political grounds, and in view of Confederation, as the apostate Catholic will always be a traitor to his nationality.—Mr. D. P. James expressed a "belief that God would yet do great things;" Mr. J. Milne told his friends not to be discouraged; a Rev. Mr. Riedeau related "some of his experiences;" and the Rev. M. Lafleur drew a touching picture of the inpecuniosity of the Society—of the "crushing feeling sometimes experienced by the missionary" when begging from house to house; and in a vein of "mingled humor and eloquence" he took—Lord knows why—a hopeful view of the position. Then after a few more words from the Rev. Mr. Bonar, a little palmody, and the usual shawling and buttoning up, mingled with exclamations of "Oh my! what a gracious evening! Ain't he a sweet man?" &c. &c., the meeting separated: when the Report of the French Canadian Mission-

ary Society is more meagre than that of the *Grand Ligne* Mission, but in revenge it abounds more in the backed conventionalities of the meeting house. The Society has distributed an immense amount of books, which no doubt may have done good to the paper makers, printers, book-binders, and to others of the trade, but which it does not appear has had any palpable effects on the recipients. Twelve Colporteurs and Catechists have been employed in the work, and these have "pounded the Word," besides conversing with families and groupes of people as opportunities presented themselves. A church has been built at Montreal, and at three other stations there are commodious places of worship. Over 100 pupils "of whom half were Romanists" have been received into the Society's Schools at Pointe aux Trembles, and "were hopefully indoctrinated with evangelical truth;" and the Report reckons that since its establishment in 1846, some 1,500 pupils or about 83 per annum, of whom most have renounced Catholicity have passed through the School. The harvest has not quite commenced indeed, but,

"the fields are white already to the harvest."

This novel announcement is followed by the financial part of the Report. From this it appears that the Society is some \$7,000 in debt, and that the sources of its income are drying up, owing to the war, and other causes which it would be tedious to narrate at length. The Report thus concludes:—

"An important crisis is taking place in the history of this Lower Province. The surest means to secure its prosperity, and the harmonious working of its political institutions, is to give the Gospel to our French Canadian fellow subjects. This inestimable boon, while rescuing them from the spiritual tyranny and soul-destroying errors of Romanism, will cement them with ourselves in the common faith as it is in Jesus, and harmonize those discordant elements of religion and race, which will otherwise render real union impossible, whatever constitutional changes may be introduced."

That certain political advantages to the Anglo-Saxon population might accrue from the destruction of Popery and French Canadian nationality we will for the sake of argument admit; but we will take the liberty of asking of the *Witness* one question, to which however we do not expect that he or any of his brethren will return a straight forward answer. It is this:

You talk of the "soul-destroying errors of Romanism." Do you then really believe that every man who lives and dies, firmly believing all that the Roman Catholic Church believes and teaches, and who to the utmost of his ability, and with a humble reliance on divine aid, faithfully obeys all her precepts, is damned? that his soul is destroyed? If you believe this, be so good as to tell us what it is in his faith or practice that inevitably damns him; if you do not believe it, do you not think, good Mr. Protestant Missionary to the Romanists who may be saved by a faithful adherence to their own religion, that you are yourself a bit of a humbug? We pause for a reply.

THE POINT OF LAW.—The grounds upon which Judge Coursol ordered the liberation of the St. Alban Raiders were these, that he had no legal jurisdiction in the premises; the warrant for the arrest of the accused not having been signed by the proper authorities, according to the terms of the Imperial Act for giving effect to the provisions of the Ashburton Treaty—which Act the Judge decided was virtually in force in Canada.

The said Imperial Act may be superseded by a Colonial Act for the same purpose, on certain conditions—to wit. That the Colonial Act provide the machinery requisite for giving effect to the Ashburton Treaty; that it receive the Royal Assent; and that an "Order in Council" suspending the provisions of the Imperial Act be published.

The Act 12th Vict. fulfilled all these conditions: and so long as it remained in force—but no longer—the provisions of the Imperial Act were suspended, by virtue of a special "Order in Council."

The Act 24th Vict. repealed the Act 12th Vict., but contained also provisions for carrying out the intentions of the Ashburton Treaty. This Act received the assent of the Governor April '61, but did not receive the Royal Assent until the 11th October of the same year. No "Order in Council" was published, however, again suspending the provisions of the Imperial Act, which had again revived, or come into force, in virtue of the repeal of the 12th Vict. by the 24th Vict. In default of this publication of the "Order in Council" suspending in so far as Canada is concerned the provisions of the Imperial Act, Judge Coursol decided that the first named Act was still in force, and that consequently the jurisdiction intended to be conferred upon him by the 24th Vict. was inchoate.

We do not presume to criticise the legal merits of the Judge's decision, as we are not lawyers; but we have no hesitation in saying that the honorable antecedents of the learned gentleman are a sufficient refutation of the vile insinuations which a section of the Yankee press, on both side of the Lines, have seen fit to throw out against him. He may have erred in judgment; but his integrity is beyond the reach of the shafts of his assailants.

TO CORRESPONDENTS.—A Critic is quite correct as to the opinion expressed a few short years ago by M. Cartier as to the veracity and credibility of his present colleague and ally Mr. George Brown. This expression of opinion took place in the Legislative Assembly, in the month of April 1859, during a debate on a measure supported by Mr. George Brown, for rendering invalid all bequests made to Catholic institutions less than six months before the death of the testator. Mr. George Brown having indulged in his usual calumnies against Romish priests, M. Cartier called him to order; and, as reported in the Montreal Gazette, thus expressed himself: "As for his—Mr. George Brown's—taunts, I regard them not; he has a moral and physical defect; he can never keep within the truth."

No doubt, if our friendly correspondent will refer to some old files, he will find matter, which if reproduced by the Canadian press to-day, would serve to convey to strangers an impression by no means flattering to Canada, of the consistency of Canadian politicians.

"A Student of St. Mary's." received too late for this week, in consequence of delay in arrival of mails. We learn with pleasure that the Irish Catholics of St. Sylvester, C. E., had a solemn service celebrated on Tuesday last, in their Parish Church, for the repose of the soul of their illustrious fellow-countryman, the Rev. Dr. Cahill. It would be desirable that this instance of national gratitude and generosity should be imitated by all their brethren, who are settled through the various parts of this country. As men truly great, and men sincerely devoted to the dearest interests of their country, are, at the present day, become so scarce, let us not fail to honor their memory in an especial manner, when Providence calls to a better world these sincere friends to humanity.

"In memoria aeterna erit justus." We call attention to the lecture of Mr. J. J. Curran, B.C.L., on Wednesday the 28th inst. We are satisfied that the subject "The Irish in America" will be ably dealt with. The lecture will be delivered in the St. Patrick's Hall.

A reward has been offered for the recapture of the raiders; one it is said of the name of Scott has been arrested at Quebec. Parliament is summoned for the 19th proxo. A force of 1,500 volunteers to proceed to the frontier is called out. This is rather late in the day; when Yankee crimps were carrying off Her Majesty's subjects by hundreds across the frontier, no means were resorted to, to put a stop to those outrages on the liberty of the subject, and violations of our neutrality laws.

THE VERITABLE GUY FAUX.—As the true hero of an undoubted Gunpowder Plot, we beg leave respectfully to commend Garibaldi, the great champion of Protestantism in Italy, to the affectionate remembrance of the Orangemen of Canada. Concerning Garibaldi, this is what we read of him in a Protestant periodical of undoubted respectability, the London Quarterly of June 1849, No. CLXIX. p. 237:—

"His (Garibaldi's) first appearance in public life was as a sort of Guy Faux: he had planned a scheme for blowing up the opera house at Genoa, whilst the king and his court were attending the performance. Escaping from justice, the culprit took refuge in South America."

And this is the man, the fellow-conspirator with the cut-throat Mazzini, whom Protestants delight to honor!—this the vile idol before which they prostrate themselves! In their next Fifth of November commemoration, the Toronto Orangemen should certainly carry along with them an image of their appropriate patron saint, the red-shirted pirate and assassin.

A CATALOGUE OF SELECT FAMILY MEDICINES.—By H. R. Gray, St. Lawrence Main Street, Montreal.—This is an unpretending but useful little brochure, containing much important information within a very small compass.

BOOKS FOR THE HOLIDAYS.—Messrs. Dawson and Bros. are preparing for the approaching festive season, by laying in a supply of elegant and entertaining books, suited to readers of all all descriptions of all ages. The following works are amongst the number; they are brought out by the several leading Boston and New York publishers in the most beautiful style, and are adorned with many handsome engravings:—

Cruise's Island—A Ramble in the Footsteps of Alexander Selkirk, with Sketches of Adventure in California and Washoe. By J. Ross Browne. New York: Harper Brothers. Tales from Shakespeare. By Charles Lamb. Boston: Crosby and Ainsworth.—This is a work which we can well recommend to the young student of England's poet. The Book of Animals, or the Wonders of the Menagerie. New York: Robert Carter and Bros.—Just the book for a Christmas gift for little children, adorned with many excellent cuts, and full of useful information. Uncle Nat.—New York: D. Appleton & Co.—All about fishing, and trapping, and camping, and other sports conducive to health and morality; in which boys, who are boys, delight, and in which they should be encouraged.

We have received a manifesto from the friends of Protestant Education in Lower Canada which we will notice in our next. It is couched in most inoffensive terms; and though there may be practical difficulties in the way of carrying out all its details, the demands of Protestants for Freedom of Education are in principle reasonable, and should be supported by men of all denominations.

ST. PATRICK'S SOCIETY'S LECTURES.

On Monday evening, Mr. Marcus Doherty delivered a lecture in the St. Patrick's Hall, Nordheimer's Building, before the above Society. Subject—"The Irish Character essentially Conservative." He said there was, perhaps, no portion of this globe, so limited in extent, of which more for and against had been said and sung than Ireland; yet the mass of men everywhere were ignorant, to some degree—willfully so—of the past and present condition of that country and of the true character of her people. This arises from her unfortunate position with regard to her jealous and powerful neighbor England, which had always acted as if there was not enough space for both in the broad Atlantic. England had made it her steady policy to retard Ireland's progress, to hold her tributary to the former's growth and greatness. In this, England had but too well succeeded, and but for the tenacity of the Irish national character in the adherence to that faith which had ever sustained Ireland through ages of persecution, she must long ago have ceased to occupy a distinct position before the world. The character of the people was formed in some essential respects by influences to which it was more peculiarly susceptible than others. On all that was fixed and permanent the Irish did not so easily change as most other people. There was in them a conservatism in religion which they honestly made paramount in principle, if not always in practice to every other imaginary good. Neither coercion, blandishment nor bribe could force or seduce them from the conviction that in this they were right. Having found the abiding and unvarying in the Christian order, the Irish mind easily comes to accept and confide in the social and political order of things. While the Irishman would resist vigorously any unwarranted assumption of authority or unusual stretch of power endangering his rights and liberties, he could readily relinquish the struggle when no longer necessary. He was not a revolutionist or vindictive after a conflict. Through ignorance our countrymen had been misrepresented, notwithstanding the admitted fact of their having given leaders to every civilized country, in church and state, in the field and on the sea. Although the genius and valor of Irishmen had led for long prosperous years the Senate and armies of Britain, none were so ready to traduce and render the Irish race contemptible as the British press. Yet after all the injuries and injustices suffered from England, the Irish were the same distinct, self-sustaining, conservative people as before their conquest. The lecturer briefly glanced at the decline and fall of ancient Rome, Greece, Carthage and other nations more modern, to illustrate the great law and limit of human action and human effort. Then, coming to England, he asked, were there any elements or conditions in the British organization, civil, social or political, higher than and different in their nature from those of the other nations now fallen. (Loud cheering.) Was there, as to Britain, anything beyond or above personal or national interest, anything more sacred and venerated than physical and political power? If there was not, and he believed he was justified in assuming it, then the logical conclusion was that like circumstances and causes produced like results, and as a consequence England's power must perish, as had that of other nations similarly constituted. The history of England, the philosophy of her life and existence, was the history of material improvement, extension of power and enlargement of empire, and increase of her colonial dependencies. Since the days of Henry the Second, England's political existence has been one unbroken aggression on the rights of others, including Catholic religious institutions and foreign nations. The lecturer commented upon the evil principle and results of the establishment of a State Church, which was made subservient to the State. England had subordinated everything good and noble to self interest, for which she had even violated the faith of treaties. It was evident a nation thus constituted had not within it the elements of permanency, and the observer could see evidence of her decline. Was there, then, no nation or people existing to justify him in his choice and the Society in the propriety of its organization? Yes; he believed there was—Ireland, with all her sorrows and her wrongs. In her realization of the idea of the truly conservative spirit was found. It was the spirit of Catholicity that could, that must live on. Robbed of most else worth possessing, Ireland still clung to that best patrimony, which she would only relinquish with her existence. So long continued had been England's oppression of Ireland, that it had almost come to be looked upon as right, that the man who condemned it, braved the imputation of disloyalty. The best subjects in peace, the Irish were the most formidable in war, and had been almost the only loyal subjects in revolution. Ireland's fidelity had been her crime and made the pretext for her ruthless spoliation. While the Scottish subjects of Charles the First were driving their bargain for the price of their king, whom they sold to the English regicides, the Irish Catholics were in the field fighting in his defence. The lecturer now, in glowing terms, extolled the loyalty, valor and devotion displayed by the Irish in behalf of the House of Stuart, dwelling upon the sufferings inflicted upon them, by confiscation, exile and acts of disability in retaliation therefor. Barbarous acts were committed by England to crush the spirit of Ireland and prevent the mental development of her sons. England had, by the most flagrant Punic faith, by the violation of all that should be held sacred, plundered Ireland of her parliament, practically shutting the doors of her legislature against the complaints of the Irish

people. The Catholics of Ireland constituting an immense majority of the manufacturing, trading and agricultural interests of that country, contributed largely to its interests civil and military supplying the army of Britain with more than 1/3 of her soldiers and seamen. Though forming the strength, wealth and industry of Ireland, they saw their petition praying for the recognition in the state and legislature of their country spurned from the foot of the throne. Glancing at the Irish resolution of 1782, and the obtaining of Grattan and conferees of legislative independence, the lecturer rapidly sketched the proceedings which culminated in the Act of Union of 1801. The condition of the Irish was then sad indeed, lasting till within 40 years ago, when O'Connell was at length admitted, with other Catholic members, to the British Parliament. Irishmen had been charged with being turbulent, lawless and unfit for civil rights, but what had they seen in the barbarous, oppressive and unjust laws which had bound them for centuries to respect or admire? Then the Irish had been reproached with want of intellectual cultivation. But the wonder was that they were so intelligent and well informed considering the ruthless legislation which made it death for the Irish to teach, and violation of law to learn. The Irish Catholic could not have been so far advanced in this respect had it not been for the labors and sacrifices in their behalf of men who had themselves been compelled to seek education on the continent. It was cheering now, however, to witness the signs of Ireland's vitality and awakening, the indications of her future freedom and greatness. And among the most hopeful signs of the present was the establishment in Ireland of a Catholic University—where her youth could receive a sound and beneficial secular and religious training. This establishment must be of immense value to the country in every respect. The lecturer concluded as follows:—

And Ireland again, as of yore, would become the island of scholars and give masters to the world. Let the system, now I trust fairly inaugurated, work its legitimate and necessary results upon the minds of the people, admitted to be gifted with fine intellect, a strong sense of justice and of national ambition, and the genius of Molyneux and of Swift will again ere long prevail.—Ireland will be again a nation, and in the patriotic language of her devoted son, the great and eloquent Grattan, 'bowing to her august presence,' a free grateful and delighted people, will, in the homage and enthusiasm of the Irish heart, exclaim, 'Esto perpetua.'

At the conclusion Mr. Thos. McKenna moved, seconded by Mr. Edward Murphy, that the thanks of the meeting be tendered to Mr. M. Doherty for his able and instructive lecture. Carried unanimously. Mr. R. McShane, President of the Society returned thanks, and announced that the next lecture of the course would be delivered on the 20th inst., by Mr. J. J. Curran, on the "Irish in America."

THE PRETENDED FENIAN PLOT.

To the Editor of the Spirit of the Age. Sir,—As it appears from some remarks contained in your last issue, that there is some excitement existing in our community regarding a supposed Fenian conspiracy, you will oblige me by inserting in your next publication the following brief address.

Yours truly, GEORGE R. NORTGRAVES, P.P.

TO THE CITIZENS OF BARRIE AND VICINITY.

Gentlemen,—Certain absurd rumors have caused great alarm chiefly among the Protestants of our community, and my own name, as well as the names of several of my parishioners, have been mentioned as entertaining evil designs on the public. In consequence, I feel it my duty to do all in my power to subdue the alarm which seems to be so general, and to deprecate the ill-feeling which might be evoked by the circulation of such reports. The rumor is that there is in Barrie a Society connected with the Fenians of the United States, the object of which is ultimately, to overthrow British rule in Canada or in Ireland, and in the meantime desiring to murder the Protestant indiscriminately. Many of the Catholics of Barrie have been accused of belonging to this conspiracy, and it has even been asserted and currently believed, that a body of men were seen drilling on the verandah of my house in view of the public street, and that bodies of Fenians marched through the town. These rumors, quite unfounded, are so absurd that it seems foolish for me to take notice of them; still they are believed by perhaps a majority of the citizens of Barrie, even by men who were hitherto supposed to be men of good sense as they are men of wealth and high standing amongst us. Of the three Barrie newspapers, two show the good sense of their editors, by ridiculing the alarm of the timid men, who probably take their cue from timid women. Gentlemen, I have, and every Practical Catholic has as much reason to fear Fenianism as any Protestant. You are probably aware that the Fenians have been formally condemned by the Bishops of the United States, and a priest of Ireland, Father Lavelle, has been deprived of his priestly faculties by the Pope himself, for abetting Fenianism. It is not likely then that with those examples before our eyes, the Clergy of Canada would encourage Fenianism or any similar organization. It may be hence readily inferred that the rumor which made me the Fenian drill sergeant is without foundation, especially as I did not graduate in any military school, and scarce know the difference between the two very distinct military orders, 'Stand at ease' and 'charge bayonets'! Indeed, if any person of standing will venture to assert over his own signature, that I have in any way abetted any such unlawful Society, I will give him a chance to prove his accusation before our courts of law, or will make him pay the penalty of libel, if justice can be had in this country. I have as much reason to fear Fenianism as any one in Barrie, yet I am not at all alarmed for I am confident that no such Society exists here, and I have reason to believe that there is no Fenian organization in any part of Canada, though there may be individuals who are Fenians in sentiment. If it be proved to me that I have in my power to induce them to cease their membership I do disapprove of Fenianism, as I disapprove of Orangemen and all other societies whose objects are bad or organization immoral. The reports which have so freely circulated, were concocted either by foolish or knavish parades, or I suspect the latter. They are probably to

be attributed to some political schemer who wishes to make capital by them, or perhaps to the Orange Lodges which seem to be declining, and the members of which may wish to raise an excitement whereby their numbers would be increased. As all events the history of Upper Canada will show that the Catholics never were the aggressors in riot and it is certain they will not be so now.

The pretence whereby the rumors are made plausible, is the display which occurred in Toronto on the 5th of November last. I have not to deal with Toronto, but Barrie, yet I will state that when either the faith of any body of men is grossly insulted, or their property endangered, or even their political opinions publicly marked, it is hard for humanity to endure the outrage. Would the Protestants of Barrie permit the effigy of their most respected clergyman to be burned in the streets? Would they allow the windows of their churches or their houses to be burned or broken? Would the Orangemen be passive while effigies of their Grand Master, or District Master, or Lodge Master would be derisively committed to the flames? I believe they would not. In Toronto it was threatened to burn the effigy of the Pope and the Duke of Newcastle, and some say even the Prince of Wales; the history of Orangemen will convince us that it was not unlikely the threat would be acted upon, and that, as formerly, Catholic property would have been destroyed, and Catholic churches attacked. If there was a display of force made by some Catholics, to prevent the intended insult to Her Majesty, through her representative the good Duke of Newcastle, and to their Spiritual Head, surely it does not follow that their designs were reasonable, or that they intended to commit indiscriminate murder on the Protestants. Still less does it follow that in Barrie and elsewhere, we have all the same dreadful designs? I do not approve of such displays. On the contrary, as a clergyman and lover of peace, I would advocate forbearance. Yet I cannot but remark that the daily papers of Toronto, and other journals, have not dealt fairly with the Toronto Hibernian Society—as they deal with Orangemen. I have seen aggressive warlike displays by the latter in Toronto, which were uncondemned by those journals, whereas the Hibernians are made the theme of a month's noisy comment, for appearing once with a defensive purpose. Those who in Barrie are striving to excite ill-feeling, are raising a deluge of discord which may yet have reason to regret. Catholics and Protestants have lived in harmony as long as I have known in Barrie. Whosoever disturbs this good will should be rewarded as an enemy to our common country.—Religion sees even in an enemy the face of a brother, then he should be accounted a hypocrite who would make it a pretext to keep us asunder.

Yours sincerely, GEORGE R. NORTGRAVES, P.P.

Remittances in our next:

A RELIC OF THE PAST.—On Monday afternoon, a large bomb-shell, some fourteen or fifteen inches in diameter, was discovered imbedded in the earthwork at St. John's Gate, by the workmen engaged in demolishing the wall. When taken out it was still filled with the combustibles which usually form the charge of a shell, though of course these contents were in a rather decayed and unserviceable state. It is an interesting memorial of the "battles, sieges and fortunes" through which the fortress-city has passed. Pity we have no national museum.

We are glad to notice the arrival of the St. David. Her long voyage was owing to an accident to her screw.

MONTREAL RETAIL MARKET PRICES.

Table with 4 columns: Item, Unit, Price, and another unit. Includes Flour, Oatmeal, Indian Meal, Peas, Beans, Honey, Lard, Potatoes, Onions, Dressed Hogs, Hay, Straw, Beef, Sheep, Eggs, Butter, Salt, Barley, Oats.

MONTREAL WHOLESALE MARKETS

Montreal, Dec. 20, 1864. Flour—Pollards, \$2.90 to \$3.10; Middlings, \$3.30 to \$3.50; Fine, \$3.60 to \$3.75; Super, No. 2 \$3.90 to \$4.05; Superfine \$4.10 to \$4.15; Fancy \$4.35 to \$4.50; Extra, \$4.50 to \$4.55; Superior Extra \$4.75 to \$4.90; Bag Flour, \$2.30 to \$2.35. Oatmeal per bbl of 200 lbs, \$4.80 to \$5.00. Wheat—U Canada Spring, 89c to 92c ex-cars; U C. Winter, 90c. Ashes per 100 lbs, Pots, latest sales were at \$5.37 to \$6.00; Inferior Pots, \$5.65 to \$6.00; Pearls, in demand, at \$5.40 to \$6.00. Butter—Store packed in small packages at 18c, and a lot of choice Dairy 20c to 22c. Eggs per doz, 15c. Lard per lb, fair demand at 10c to 11c. Tallow per lb, 8c to 8 1/2c. Cut-Meat per lb, Hams, canvassed, 9 1/2c to 10c; Bacon, 5 1/2c to 6c. Pork—Quiet; New Mess, \$18.00 to \$18.50; Prime Mess, \$13 to \$15.50; Prime, \$12.00 to \$12.50.—Montreal Witness.

TORONTO MARKETS—Dec. 13.

Flour, extra Superior per barrel, \$4.50 to 4.60; Fancy, \$4.05 to 4.10; Superfine, 3.90 to 3.97; Wheat, \$4.05 per bushel, 88c to 92c; Spring, 80c to 84c; Barley, per bushel, 60c to 70c; Peas, do, 58c to 60c; Oats, do, 38c to 42c. Potatoes, do, 30c to 40c. Beef, per 100 lbs, \$3.50 to 5.00. Eggs, per dozen, 00c to 15c. Butter, fresh, per lb, 20c to 22c. Tub, 17c to 19c. Chickens, per pair, 25c to 35c.



"Which is Moral or Physical Force better adapted for the Freeing of Ireland?" The Debate on the above Question will be continued on FRIDAY EVENING, the 23rd instant. Members are requested to attend. By Order, F. M. CASSIDY, Rec. Secretary.

Hon. Mr. Turcotte died at Three Rivers, on the 20th inst., from succession of his old complaint, paralytic shocks.

Drowned, at Hawkesbury, whilst out skating, on Monday evening, 6th instant, Xavier Rochon, aged 17 years and 9 months, son of Nary Rochon, of Hawkesbury Mills.

ST. PATRICK'S SOCIETY'S COURSE OF LECTURES, 1864-5.

The Second Lecture of the above Course will be delivered by

J. J. CURRAN, ESQ., B.C.L., ADVOCATE,

NORDHEIMER'S LOWER HALL,

OR WEDNESDAY, 28th DECEMBER, 1864.

SUBJECT:—"THE IRISH IN AMERICA."

Admission 25 cents.

Doors open at Seven o'clock—Lecture to commence at Eight o'clock.

Tickets can be obtained from members of the Committee, and at the door on the evening of the Lecture.

F. M. CASSIDY, Rec. Sec.

HOLIDAY GIFTS.

J. A. GRAHAM offers for Sale a large assortment of elegant articles suitable for CHRISTMAS PRESENTS. Writing Desks, Stationary Cabinets, Envelope Cases, Color Boxes, &c.; Photographic Albums in every style, &c.

PRAYER BOOKS in Morocco, Velvet, &c., &c., at very low prices.

STATIONARY WAREHOUSE, Cathedral Block, Notre Dame Street 2-in.

Dec. 23, 1864.

REMOVAL.

THE SUBSCRIBER begs to inform his friends and the public generally, that he has REMOVED from his Old Establishment, known as "Goulden's Hotel," to his new three story Stone Building, on the Corner of Sussex and Bolton Streets, within three minutes' walk of the Steamboat Landing and Railway Station. The premises are completely fitted up for comfort and convenience, and there is a good yard and stabling accommodation attached. The Subscriber has confidence of being able to afford satisfaction and comfort to his friends and the travelling public, and hopes for a continuance of the patronage extended to him.

CHARLES GOULDEN. 12m.

BAZAAR.

THE LADIES OF ST. MARY'S CHURCH, WILLIAMSTOWN,

BEG leave to inform their friends and the public generally, that they intend holding a BAZAAR of useful and fancy articles on

MONDAY, THE 2nd OF JANUARY, 1865,

and the four following days of the week. The proceeds of the Bazaar will go to liquidate the debt upon the Church. Contributions will be thankfully received by the following Ladies, and also by the Rev. the Parish Priest:

- Mrs. JOHN M'GILLIS, Williamstown. Mrs. DUNCAN McDONALD, " Mrs. A. FRASER, Fraserfield. Mrs. DUNCAN McDONALD, Martintown. Mrs. JAMES McPHERSON, Lancaster. Oct. 3, 1864. 6w.

THE INSOLVENT ACT OF 1864

BRING now extensively availed of, the undersigned having given its provisions his particular study, tenders his services as Assignee to Estates, which Office, from his long experience in business in Canada, renders him peculiarly adapted. The adjustment of Accounts in dispute, and cases of Arbitration, attended to as usual. WM. H. HOPPER, 68 St. Francois Xavier Street. Montreal, Dec 8, 1864. 4w.

WANTED,

FOR the Perth Separate School, a MALE AND FEMALE TEACHER for the year 1865. Applicants to have good moral character and first-class certificates. Address to WILLIAM O'BRIEN, Secretary.

SITUATION WANTED.

A young woman provided with a first-class Diploma wants a situation as Teacher in a school, or in a private family. No objection to locality—unexceptionable references. Apply at the office of this paper.

INFORMATION WANTED,

Of Margaret Kenny, who when last heard from was at Quebec. (Since then it is said that she has removed to Montreal. Address—Rev. James Lynch, Allumette Island, C. E. OF PATRICK HART, Shoemaker, by his daughter, Elizabeth Hart. When last heard of he was living 25 miles from Fredericton, N. B.; should this reach him or his daughter, Maria, it is hoped that he or she will write to "Elizabeth Hart, True Witness Office, Montreal, C. E."

COLLEGE OF REGIOPOLIS (KINGSTON, C.W.)

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

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

TERMS: Board and Tuition, \$100 per Annum (payable half-yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1861.

DALTON'S NEWS DEPOT.

Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamp for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal. Jan. 17, 1864.

FOREIGN INTELLIGENCE

FRANCE.

PARIS, Wednesday, Nov. 23.—For some months past strikes have been frequent among the workmen in Paris, and in certain towns of the departments. They protested against working more than 10 hours a day, and as the first who succeeded, obtained what they asked from the masters, others were encouraged to follow the example, and in many cases with success.

The semi-official journals have been invited to say as little as possible about Rome and the Roman question, but, en revanche, to enlarge upon the state and prospects of Mexico as much as they please—always, of course, in a favorable sense.

The *Moniteur de l'Armée*, in giving an account of the celebration of the Emperor Napoleon's last birth-day at Yokohama, Japan, observes that a Catholic church has been established for the last three years in a country where Christianity was proscribed for the two centuries previous. France, guided by her courageous missionaries, was the first to raise the cross, the symbol of the religion previously persecuted. The morning on which the Emperor's birth-day was celebrated the outside of the church, usually so quiet, presented the unusual appearance of a double line of Marines under arms, drawn up in the passage leading to the church.

It appears from the statistics lately published population of France when the census was taken in 1861 amounted to 37,382,255 souls, not including the population of Algeria, the colonies, and the foreigners residing in France. Of the population of France at that time 18,612,504 were men and 18,830,721 women. Of the men 10,210,756 were bachelors, 7,503,024 married, and 928,924 widowers. Of the women 9,487,541 were unmarried, 7,457,115 married, and 1,795,065 widows.

PARIS, Nov. 17.—Since I last wrote to you M. Drouyn de Lhuys has spoken in the name of the Emperor, and has answered M. de la Rochejaquelein in a manner to satisfy the aspirations and the wishes of honorable men and good Catholics in France. By the de-patch of October 30 from M. Drouyn de Lhuys to M. de Maret, it is evident that France is neither duped nor accomplice, an anticipation reduced to a certainty by the seven explanations (*éclaircissements*) in that despatch, of which the fourth announces, that the removal to Florence is a pledge given to France that the Tuscan metropolis is not a station on the road to Rome, and that to suppress this pledge would be to destroy the contract. Another of these clear and precise declarations in the French Minister's despatch shows that France has not anticipated the event of a revolution at Rome, in which case she reserves to herself complete liberty of action, that is, the right of intervention.

But the best proof of the honorable intentions and interpretations of the Emperor is found in the dissatisfaction and criticisms of the revolutionary journals, such as the *Pairie*, who maintain with much appearance of truth that the Government and Parliament at Turin give an interpretation of the Convention conflicting with that of the French Government.

Public attention at Paris during the last fortnight has been almost absorbed by the sequel of the Convention, but several papers have devoted some space to the visit of M. Berryer to England, and to his graceful reception by the British Bar. The *Gazette de France* was especially pleased to see M. Berryer's political consistency so highly admired and dwelt with pleasure on the value of the French Bar as the last refuge of uncompromising liberty amidst the shipwreck of so many hopes, and as holding out better things for France, while such a high tone remains in it as that represented by the distinguished orator.

The Legitimist organ continues to notice with surprise, or rather mortification, that not a word of M. Berryer's reception or speeches appears in the French official papers, and adds that this silence is the greatest praise that can be bestowed on their countryman. Among the Liberal papers the *Temps* has the good sense in this matter to rise above party prejudice and rejoice in the oration England has given to their great countryman though they may differ from him in certain views.

It is interesting to compare the opinions of Proudhon on the Italian question, with those of eminent ecclesiastics of the Gallican Church, represented by such men as Monseigneur Plantier, Bishop of Nismes, who in a Pastoral just issued, proceeds to advance and to prove that the Italian Government in its adoption of what is called the new law of Progress in Europe has violated four Commandments of the Decalogue. It has suppressed the Seventh Commandment by a usurpation of all ecclesiastical and religious property and of the richest provinces of the Pontifical State. It has suppressed the Eighth Commandment by treading under foot all treaties and concordats, by violating the most solemn oaths.—Again, it suppresses the Tenth Commandment, not only by coveting its neighbour's goods, but by proclaiming that neighbor its servant instead of his own master, and when he is driven out of his home, an exile, or shut up as a convict, requiring him to bless his persecutors and jailors. It violates the Fourth Commandment by professing to be a devout Catholic, while laughing at the decisions and mocking the distress of the Holy Father, occasioned by its robberies, and then offering filial respect and reconciliation if those thefts and insults be overlooked. The Pope is accused of being a tyrant, while he is a type of mansuetude, and accused of being the enemy of Italy, while he is almost the only true Italian left there. Such is the new law, and this is progress! Surely Pius IX. has more than sufficient reason to protest against the new law and to leave to great and united Italy the privilege and monopoly of such abominations.

Such is the tone of this spirited Pastoral in which the Bishop proceeds to declare his belief that France is loyal in the Convention; that her diplomacy is incapable of treachery; that the Foreign Minister, Drouyn de Lhuys, is a great security of fidelity; that the instincts and the an-

tecedents of France are a protest against any line of action contrary to the interests and dignity of the Church. He winds up with the insertion of a most remarkable document of the Count of St. Leu, father of Louis Napoleon, in 1821, in which he deprecates the possibility of a Bonaparte betraying the Papacy after the generous protection extended to the exiled family by Pius VII., notwithstanding the injuries he had received at Fontainebleau.

The document is so remarkable that I think it important at the present crisis to bring it before the notice of English readers. It was written by the Comte de St. Leu, to Cardinal Consalvi, Sep. 30th, 1821. Its most important clauses are the following:—"My mothers, my brothers, my sisters, and my uncle owe too deep a debt of gratitude to the Sovereign Pontiff to bring down new disasters in this city, where, proscribed throughout the whole of Europe, we have been received with a paternal goodness, only rendered more touching by past injustice inflicted on him. We do not conspire against any one, still less against the representative of God on earth. We enjoy all the rights of citizenship at Rome, and when my mother learnt the generous manner in which His Holiness avenged his captivity at Fontainebleau, she could only bless you in the name of the great and unhappy departed by shedding gentle tears for the first time since the sad days of 1814. To conspire against our august and our only benefactor would be an infamy defying description. I am convinced that the Bonaparte family will never have to reproach itself with this."

These words can never be forgotten by Napoleon III., and I have the best authority for stating that they are not forgotten by him, for on a recent occasion when a gentleman was about to start for Rome, the Emperor said to him, "Tell the Holy Father to judge me rather by my acts than by my words." Unfortunately, as M. de Falloux shews with so much point in his pamphlet, the acts of Imperial France at the time of Chambery, Cialdini, and Castelfidardo, were open to criticism, and like the speeches of Thucydides, of doubtful construction.

M. de Falloux proceeds to examine the contents of the Convention—the position in which it places the Holy Father; the engagements of Turin, and he comes to the conclusion that either within the next two years Providence will establish a new Convention with the Papacy, or else the Piedmontese, whether starting from Turin or from Florence, will be at Rome as our successors, in virtue either of a pretended plebiscite or of a disciplined insurrection, or of a massacre. Then (quoting one of those characteristic passages of St. Francis de Sales, in which the Saint draws an excellent and beautiful moral from some very questionable statement of natural history) he says that hen partridges often steal and hatch eggs not their own, but the young thus hatched by a thief no sooner hear the call of their true mother than they forsake the thief and follow her: "so," adds the writer, "I have full faith in the restorations of the future. The Romans will always regard the Papacy as their true mother, and, as they have always done, will escape from the thierish Power to return to it. But what pains me is the manner in which the theft will be executed, and the cutting reproaches which the human race will direct against us. The successor of St. Peter and St. Leo will not pale before the successor of Attila. He can say easily enough, 'I have known ye of old. In the middle ages you were called the Emperor of Germany, three centuries back the Constable of Bourbon, in our own day Napoleon the First. You will end as they ended. But turn his eyes beyond the Apennines and the Alps, and will not the august old man call out mournfully 'O France, France, what have I done to thee? Why hast thou abandoned me? I baptised thine ancestors; I have always blessed thy children. Was it thy part to betray me with a kiss?' From my deepest conscience I declare I speak not as a Catholic in alarm, but as a Frenchman in indignation, and it such events come to pass, if such words force themselves upon us, what answer can we make before men and before God?"

ITALY.

PIEDMONT.—It is evident from the report of the Commission on the transfer of the capital that the secret intentions of the Piedmontese Government in that transfer were correctly but indiscreetly enunciated by M. Nigra. This report, after saying that the chief object of the transfer is the removal of the French garrison from Rome, goes on to state, "that the Convention may not give an immediate satisfaction to the national aspirations, but that it is preparing the attainment of them by the inevitable force of events. The Convention constitutes the Italian guardians of the principle of non-intervention at Rome." The report concludes by saying, "that considering the different positions of the contracting Governments, it regards all declarations of principles as useless and dangerous."

A suitable commentary on these dark insinuations is found in the words of M. Lanza, Piedmontese Minister of the Interior, uttered in the Turin Parliament on the 3rd of November, words which, as the *Pairie* observes, "only agree feebly with the language of the *Moniteur*," and which would probably differ still more from them were he not held in check by the menacing despatch of Drouyn de Lhuys.

It may be inferred that if France be now proved not to be an accomplice; Piedmont has sought to make her the dupes, but as the dexterity of her ministers is not equal to their profligacy, she has been outmaneuvered by the more powerful intellect and higher principle that govern Europe from the banks of the Seine. The Imperial despatch of the 30th must be equally unwelcome in Turin and in the Cabinet of St. James, to which it conveys another and a crowning lesson, that the influence of Protestant England is completely disregarded by the arbiters of Continental politics.

It is remarkable to find such avowals of displeasure at the bankrupt state of Italian finance, as those in a leader in the *Times* (Nov. 8th), but it is no less instructive to discover the same language in the Correspondent to the *Daily News*, from Turin, who almost joins the Socialist Proudhon, in the strength of his argument against the unity of Italy, under the hegemony of Piedmont. The *Daily News* Correspondent says, Nov. 8th, the tax to be paid in advance by land owners is a most revolutionary one. The most relentless legal proceedings will be taken against them. In short it is a forced loan. The plan has met with the most alarming opposition, some have said it was done on purpose by the Piedmontese party, to create disgust and prevent the transfer. Surely united Italy must be in danger when Proudhon with his nosparring logic joins the revolutionary organs in establishing its sandy foundation.

"For my own part," says the French Socialist, "I repeat it, what Italy wants and calls for, is a hand of iron to scourge it, whether that hand be a Hapsburg, a Prince of Savoy, or a Garibaldi. Her fate is fixed; a combination of the Prætorian, the spectator and the Priest; apart from this, Italy falls at once

in pieces, a prey to the stranger. Races continue; but nationalities do not revive. I no more believe in the resurrection of Italy, than the late Prince Metternich did, no more than in that of Poland and of Hungary."

The above extract is taken from a remarkable profession of faith, just made by the unbelieving Proudhon in a Belgian paper, in which he treats the question of Italian unity both from the general and the French-point of view, and in one remarkable passage goes so far as to say that from position and nationality he is a Catholic, and a clerical if you wish, whilst Churches endure and are identified with national honour and conviction. In short, whilst France is Catholic, as England is Anglican and Russia Greek, he stoutly advocates the duty and necessity of a free and independent Rome for the head of the Catholic Church, and he justly argues that the interest and honor of the Crown and people of France are inseparably associated with the subsistence and the freedom of the Papacy.

It is difficult to give a just idea of his contempt for the stability and honor of the Italians. He says:—"Surely these optimists cannot have forgotten that on the occasion of the last insurrection organized by Garibaldi, deputies, magistrates, officers, public functionaries, students, and citizens, were ready at Genoa, at Milan, at Florence, Naples, and Palermo, to desert the standard of Victor Emmanuel, just as had previously deserted those of their Dukes and of Francis II., and yet they believe in the stability of this people, in its nationality. In short, the friends of Italy believe in the intelligent civilizing influence of Sicilian daggers, of Transverine knives, of Orsini bombs, and of Garibaldian bayonets."—*Cor. of Weekly Register.*

We find the following remarkable truths uttered in the Turin Parliament on the 12th instant by a Deputy, D'Ondes Reggio, who, however revolutionary he may be as a Sicilian, yet has not abjured the Religion which forms the sole bond of any real Italian unity: "I believe it to be a great error to decide that without Rome Italian nationality cannot be founded. The first principle of nationality is justice, and the more serious duty of justice is to respect freedom. Nationality may very well be preserved, although the population of a nation be divided into various States. Rome, gentlemen, was never the capital of Italy; under the Romans it was the capital of the world; when there was really an Italian kingdom its capital was Ravenna. It is said that the Pontiff should return to ancient times. I ask what are those times; the times of Gregory VII. But you will say, No! The times perhaps of St. Peter. But you will not say that, because they were times of persecution. Do you then pretend that he should return to the times of Gregory the Great. But they say to you; Make the whole of the world go back for fourteen centuries. I do not know the future, but I know that the Pope will never be the Chapsin of either a King or an Emperor; rather we may still see a King or an Emperor throw himself at the feet of the Pontiff. Laughter and continued noise interrupted the orator, who, without minding them, continued bravely. 'If tomorrow the Pope went to France, the whole of France would throw themselves at his feet, and Napoleon III. would make it his glory to sit as his groom (stallier). The King of the Romans, be sure of it, is the most powerful of Kings; Catholicity cannot exist without the Papacy, and Catholicity is the true Christianity. This for us Catholics is of Divine revelation, but even for unbelievers it is a fact which cannot be humanly explained. Its missions continually increased and its Missionaries go at risk of their lives to carry civilisation to nations which we do not even know. The Religious Orders are ever increasing; and I point but to a single one only, that of the Franciscans. The noise you make only shows that you do not wish to listen to history or to truth.' Here the orator showed in the midst of an immense noise, the number of persons of both sexes who belong to the Franciscan Order. The Chairman invited the speaker to be calm. D'Ondes Reggio continued:—"Gentlemen—I will show you that you deceive yourselves by saying, you are going to Rome.' Rome has a moral power and will overthrow you. I am keeping to the question. I hear in this hall ideas expressed which are worse than anti-Catholic, and I also have a right to speak of Catholicity. The greatest of living English rationalists was writing a few days ago:—"Popery, which was thought to be ruined, is taking possession of everything; and the progress of Catholicity in Germany and in England shows that what he says is true. Rome is an immortal glory for Italy, not because it was the seat of the Caesars, but because it is the seat of the Popes. When the Pope from the Vatican blessed Rome, it is from Italy that that blessing comes to be diffused over the whole world. By your going to Rome. Rome will become the small space of land enclosed by Romulus; you will make a ruin of her if you are not Catholics; I now hold my peace." On the 11th instant, the Deputy Michele Coppino, speaking of the Pope, exclaimed before the assembled Chamber:—"It is something worthy of the consideration of earnest men to observe this old Italian Sovereign, who sits on a throne shaken or tottering, surrounded by the ruins of five other thrones, and when the whole Liberal World surrounds closely asking him to surrender to the progress of civilisation [he should have said 'Impiety,'] and who answers to all *Non possumus*. It is something which ought to make you think of the strength which an unarmed old man draws not from material force, and if it be not the material force of the Pontiff which creates such great difficulties for the material occupation of Rome, whence does he derive such vigor, to keep out of the limits of the Eternal City victorious [victorian?] Italy."

ROME.—The Correspondent of the *Post* writes from Rome, Nov. 12:—"By every circumstance or expression that transpires from the exalted region of ecclesiastical government circles we are led to infer that from the Pope downwards, no Pontifical partisan believes that the Franco-Italian Convention will ever be brought to a tangible realisation. It is expected that the capital of Italy will be really and positively transferred from Turin to Florence—a rather watery seat of government, by-the-by, just now; but it is likewise expected, or rather hoped, that during the two years required by Napoleon for the withdrawal of his troops from Rome incidents will arise or excuses will be framed sufficiently imperative to make him resign or defer the execution of his part of the compact. But the arguments put before the public by means of the Roman press have all more or less a supernatural character; for, while they acknowledge the gravity of the situation and the dangers which threaten the temporal government of the Popes, they express with confidence their trust in a Divine interposition, by which the provisions of the Convention and the national aspirations of Italy will be entirely frustrated. The concluding paragraph of an article on the subject in yesterday's *Osservatore Romano* affords a sufficient example of this style of polemical writing. It is as follows:—"There is a vast difference between having the intention to destroy the independence of the Papacy and to overthrow its temporal throne, and doing it in fact. Man proposes, but it is God who disposes. The wicked man meditates on the crime and prepares its consummation; but *est Deus in Jherusalem* with the breath of His lips disperses and cancels in an atom of time the wicked man and his wickedness. Yes, it is exclusively in this God that we place our faith, our certainty, our tranquility of mind, and that joustancy with which, through the storm which threatens us with shipwreck, we already behold and salute the shore upon which we shall raise to the Lord the canticle of thanksgiving for having saved us."

The same journal attacks the *Memorial Diplomatique* of the 6th for stating that Cardinal Bonhoeffer, Archbishop of Rouen, on his return from Rome had an interview with M. Drouyn de Lhuys on Oct.

30, during which he assured the Minister of the Papal Government of his good disposition relative to the Convention of Sept. 15. The *Osservatore* observes that so worthy a Prelate would not certainly be the bearer of such unfounded intelligence.

KINGDOM OF NAPLES.—The disarrangement of the Italian Government so much talked of has turned out to be the dismissal of 10,000 Neapolitans who cannot be relied on in case of war, and who have been sent to their homes. Discontent is at its height, and nothing is taking place save political arrests and prosecutions.

Protestantism is making a desperate effort to get hold of the Neapolitans, and ladies in the pay of the Turin committee are opening Evangelical schools. If they make one convert I shall be much surprised, though they may possibly succeed in purchasing an apostate or two, who, however, are very sure to invoke San Gennaro on the first alarm of sickness or accident.—*Co. of Tablet.*

NEAPOLITAN PRISONERS.—October 24.—It will scarcely be forgotten that about two years since a leading member of the English parliament, Lord Henry Lennox, having contrived to penetrate the secrets of several prisons of the kingdom of Naples, denounced in the face of Europe the barbarous treatment to which the political *détenus* were subjected. The treatment experienced by the Comte de Christou will not readily be forgotten, but since these revelations visits to the prisons have become difficult throughout Italy, and it is only from time to time that the groan of suffering captives pierces the silence of the gloomy dungeon. No one knows exactly the number of the suspected detained in prison. In default of any complete statistics, in return we may at least call attention to what is happening in the prison of San Francesco at Naples. A group of sixty Bourbonists thrown into the above-named prison, and waiting vainly during the last seven months to learn the motive of their detention, have succeeded in giving to the outer world an expose of their situation. This document takes the form of a reclamation to the now Minister of the Interior who has communicated it to the Italian press, and the *Contemporain* which reproduces it expresses a hope that it may be denied by authority. The following is a translation of the reclamation of the political prisoners of San Francesco:—"More than sixty individuals have been since the month of April incarcerated in the prison of San Francesco, on accusation of Bourbonist intrigues. They belong to all classes of society.

In each cell of the prison, formerly a Franciscan Convent, eight or ten persons are confined, and notwithstanding this, there is scarcely room for the mere beds. There is no circulation of air, and a suffocating and almost mortal heat has to be borne by these unfortunates through all the burning summer without their door being ever opened, so as, at least, to allow them to breathe the air of the corridors. There is neither chair or bench in their cells, and even persons of distinction are reduced to eat on their beds. During the first months of their captivity they were not allowed to see their families, nor even to send them any news. During forty-eight hours they were forced to sleep on the hard ground, and remain fasting. Their relations were refused permission to send beds into their prison, under the pretext that the mattresses must be visited, picked to pieces, and made up again by workmen in the confidence of the Director of San Francesco. Although the prisoners were told they might receive letters through the post no letter has ever reached them through such a channel. They are allowed neither ink nor paper. They can neither write to their families nor even to their advocates, and the latter are expressly forbidden to have access to them. A political prisoner does not even see the person employed in bringing him his food. By a recent order from the direction of the prisons the dishes must be emptied into oddly shaped bowls, of which the form is specified by the direction and which are three palms long, one broad, and half a palm deep. The object of this vexatious order is to enable this bowl to pass through a hole made in the cross door at the entrance, by means of which they have closed a vestibule which formerly served as a passage and a waiting-room for the persons who might be visiting their imprisoned relations. Now, on the contrary, they were obliged to wait near the post where soldiers are on guard, as in the high way. It is thus that on Mondays and Fridays, the days fixed for the audiences, which last a few short minutes and which take place in the midst of a crowd of guardians and gaolers, the population is treated to the wretched spectacle of entire families, comprising women of high rank, who are exposed to the rays of a burning sun, or drenched with rain, while waiting to be called to the brief meeting they are allowed with their nearest and dearest relations. The sight is sometimes so heartrending that the very soldiers on guard are moved by it, and bring a chair or bench to rest the weary expectants. In the interior of the prison a man is appointed to bring in the bowls which serve to pass in the food. An inspector turns them upside down, and amuses himself by cutting the food into mince-meat exactly as if he were feeding poultry. It is needless to say that the dinner reaches in quite cold, and almost uneatable in every way.

But one of the most vexatious regulations is that which forbids families to send their relations any wine in a bottle. They can only use the miserable caraffs of thin white glass, containing scarcely half a pint, which is used in the streets of Naples by the lowest class of persons. During the burning heat of July and August the poor prisoners nearly died of thirst. Only twice a day was a little water [such water] brought them, and at Ave Maria the gates of the cells were and are still closed with wooden shutters, so that the *détenus* run every risk of dying from thirst and suffocating heat.

The prisoners are not allowed to read any newspaper, not even those of the Government. Save a few rare exceptions, the gaolers are not only coarse but inhuman. One of them even snubbed a gentleman in a locked cell because he had committed the crime of approaching the grate, and kept him 43 hours in a dark and fetid dungeon, deprived of food and light. Another gaoler struck one of the prisoners violently with a heavy bunch of keys because he had spoken to another, saying to him, 'Take that, dog of a Neapolitan.'

This very prison of San Francesco is one of those which I and some friends visited in 1857, and there were no prisoners save for civil crimes. We can attest that San Francesco was then a clean, airy establishment, where the prisoners were most humanely treated. Nothing shocking met our eyes, no complaint was made by the prisoners we questioned. One might have thought it a barrack, a hospice, or a school, rather than a prison. An octogenarian Jesuit, Father Outinelli, of pious and charitable memory, extended to San Francesco, as to the other prisons under his charge, the most touching solicitude. We left it edified! But this was at the time when the Bourbonian tyranny weighed heaviest on the Two Sicilies. Now that the sun of liberty and civilisation shines on Italy, San Francesco and the prisons of Naples are peopled with 'suspects,' who wait three or four years before being brought to judgment, and are treated in the interval like beasts of burden.

CHARLES GARNIER.

PRUSSIA.

A Berlin letter [says the *Pays*] states that a great difference of opinion on the subject of the Duchies exists between the King and the Crown Prince on the one hand, and Count de Bismark on the other. The Minister desires, in the interest of those provinces to prepare the way for their annexation to Prussia, while the King believes in the legitimacy of the pretensions of the Prince of Augustenburg. A conflict between the will of the Sovereign and that of the Minister may, therefore, be expected.

POLAND.

CRACOW, Nov. 13.—People who profess to be in the secret of the authorities say that the state of

Poland is to be raised in the spring, and there are even some who confidently assert that this anxiously expected event is to take place on New Year's day. It is difficult to understand the reason for such a limitation, as the country can hardly be more quiet six months hence than it is now, so far at least as the Government, with its military administrators and social hobbies, will let it be. The truth of the matter seems to be that the duration of the present state of things will depend upon the continuance of the influence at St. Petersburg of the old Russian party, which is at present all-important with the Emperor. So long as that party is in ascendancy all the efforts of the Government in Poland will be directed to the one object which the 'old Russians' openly proclaim to be the only good policy Russia can adopt in Poland—the gradual extermination of the Polish element, and the colonisation of the country with Russian, and Germans. That these are the objects now being pursued by the Government is evident from what takes place at Warsaw every day. Although upwards of 100,000 persons have already been banished to Siberia, the transports of exiles from all parts of the country do not seem to diminish either in numbers or in frequency. At the commencement of last week a convoy of 87 persons was sent to St. Petersburg on the way to some remote part of the empire. The number of political prisoners remaining in the citadel of Warsaw is about 450, but the number changes from day to day in consequence of arrivals or departures of these unfortunate people. There are still depots of political prisoners in all the chief cities, and from time to time contingents are forwarded to the Warsaw citadel. Most of the seizures are now through the confessions of insurgents, who divulge the names of those landowners who admitted them to their houses during the period of the insurrection or who sent food to the camps. The arrests are chiefly made in the Lublin and Sandomir districts, where all who were merely implicated as common insurgents are not deprived of their liberty, but are strictly watched and interrogated.—*Post.*

Letters from Eastern Russia bring the news of the death of several exiles from destitution and a Siberian winter. Among these is M. J. K. Wolowski, formerly Councillor of State and Attorney-General in the Kingdom of Poland, a gentleman of high attainments and considerable legal knowledge, and universally respected and beloved by his countrymen. He was banished from Poland on suspicion of having joined the national movement, and the inaction to which he was condemned in the village where he was confined, added to the severe climate, were the causes of his premature end. Another patriot, M. Ilnicki, who though 60 years of age, was condemned to 15 years' hard labor in the mines of Siberia, died while making the journey in the mines on foot. At Nijni-Novgorod the Princess Lubomirskas, who with her husband, well known for his learning and enlightened benevolence, had been the means of saving many an unfortunate Pole who shared their exile from the miseries of destitution, has been suddenly left alone while within a few weeks of her confinement, the prince having been transported by the Russian authorities to a village 240 miles distant. The reason for this barbarous act is alleged to have been the efforts made by the prince and princess to alleviate the sad lot of their fellow-exiles.

The letters which arrive here from Lithuania give a melancholy picture of the present condition of the extensive and fertile province of ancient Poland. The depopulation and wholesale destruction of whole districts, which was the means adopted by Mouraviev to crush the insurrection, and the numberless confiscations and contributions, have reduced the once wealthy and prosperous inhabitants to a state of almost complete ruin. Extensive regions of fertile land are lying idle, the proprietors, ruined by constant contributions, not having the means of keeping them in cultivation, and laborers being only procurable with great difficulty in consequence of the unsettled state of the peasant question. Every effort has been made to deprive the Polish proprietors of their estates, and the tenants of Crown lands, held on leases of 12, 24, and even 90 years, have been expelled from them without compensation. Open war has been declared by Mouraviev against the Roman Catholic religion. Many of the churches have been given up to the Greek Priests, and even the voluntary offerings for the support of the parish churches are forbidden. At Wilna the Convent of the Franciscans, who first introduced Christianity into Lithuania, has been shut up, together with several other convents and churches. The cause of temperance has lately made great advances in Lithuania by the efforts of the Olegry. Mouraviev, however, has now strictly forbidden temperance to be advocated from the pulpit, on the ground that the sale of brandy being a government monopoly, the funds derived from it would be diminished by the people ceasing to indulge in spirituous liquors.

RUSSIA.

It is stated as positive that the Czar has issued an ukase for the abolition of all the Catholic Convents in Poland, and the alienation of their property to the uses of the Schematic Russo-Greek Church.—The pretence for this crime is that the Convents were all implicated in the late disastrous insurrection, and to give it the semblance of truth, there is an exception in favor of such Convents as have not been so implicated. It will surprise us very much if it should turn out that the Russian agents have failed to discover evidence to satisfy them that even one Convent was not a focus of rebellion.—*Weekly Register.*

THE CONFEDERATE GENERALS.—The accompanying extracts are from a letter, dated Sept. 26, written by an English gentleman who has been in the South during a great portion of the war:—"Lee himself is worn and anxious, but as cheerful to the eye and as indomitable as ever. I assure you Lee is more than ever a sight for gods and men. The same tranquil modesty, utter absence of vanity, egotism, or self-seeking, and determination to spend and be spent in discharge of his duty. It is certainly one of the most beautiful characters I have ever read of—certainly the most beautiful that I ever encountered."

BLESSFUL IGNORANCE.—According to the late Sir Astley Cooper, no man ought to know, from any physical sensation, that he has a stomach. Let those who are daily reminded of the existence of the organ, by pain, and all the concomitants of dyspepsia—whose stomachs digest slowly, imperfectly, and with sensations which pen cannot describe, whose whole system do penance under the inflictions of the rebellious member—try, merely try, BRISTOL'S SUGAR-COATED PILLS. As surely as they do so their living martyrdom will be speedily exchanged for ease. They will forget that they have stomachs have when the appetite, created by this genial stomachic cathartic reminds them that the reinvigorated organ requires a supply of sustenance. There will be no more oppression after eating, pain in the right side, nightmare, or constipation. The cures effected by this pure and incomparable vegetable alternative are complete and radical. They are put up glass vials, and will keep in any climate. In all cases arising from or aggravated by impure blood, BRISTOL'S SARSAPARILLA should be used in connection with the Pills.

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

THIRTY YEARS EXPERIENCE have tested the virtues of Dr. Wistar's Balsam of Wild Cherry, and the result is, that it is the best remedy extant for pulmonary and lung disease; embracing the whole range from a slight cold to a settled Consumption. Were it not for its merits, it would have long since been dead, and made no sign.

house. The man in the cloak was waiting for him at the door; and in silence and solemnity he was introduced to a chamber far in the rear of the establishment.

Five men—four Italians and one Hungarian, were there. All rose as he made his appearance. He was welcomed and seated.

'Papers were before the man who seemed to hold the superior place. A letter was open in his hand. The man was Galletti, who had poured out tears on the Pope's feet, on the day of his pardon and reconciliation with the Holy Father.

'How? 'By your advice to council—your influence abroad—and your arm, if need be.'

'You must know I am not an Englishman—I am an Irishman—a Catholic; and an artist. Having said so much, let me hear your views.

'You will swear? 'No; I will swear no oath. 'How can you expect us to trust you? 'I do not want you to trust me; and I do not seek for your confidence. I only say, if you give it, you must do so without an oath.

'You speak like an honorable man, but we cannot trust any who will not swear.' 'Farewell, then! For a moment they looked at each other.

'Signore Mori, said Galletti, 'we will trust you. You look like a man of mind and resolve. 'Our proceedings will explain our mission.'

'Gerald Moore then heard a series of discourses, which indeed gave him much experience in one night. The number of Galletti's followers was increased to nine before two hours; and a programme more fearful was never conceived, than that which was developed to his view by almost every one, successively.

1 The youth were to be debauched by mockery of things holy. 2 Thousands of bad and obscene books were to be circulated.

3 The Holy Father was to be driven to concessions which would place the Government in the hands of revolutionists. 4 The populace were to be taught. This was all to be done by a secretly expressed wish of Pius the Ninth, who desired to have an excuse to get rid of the cardinals.

5 If he protested the contrary, he was to be represented as under undue influence. 6 If they got him into their hands, they had their own way; if he escaped they were independent—but down the Papacy should go!—they had pledged themselves—to the Devil and to foreign nations, to accomplish this!

These men had received the body and blood of Christ at the hands of Pius IX. a few days before! They were the men whom he had brought from prison and from exile in the name of love, and who had sworn the fealty of eternal gratitude!

A lady and gentleman had arrived in Rome on the 7th of September—the day before the events which we have chronicled; and both of them were at early Mass at St. Andrea della Valle. The lady, moreover, went to Holy Communion.

As they came home to the Minerva Hotel, they were informed that an Englishman, and a great artist, had had a scuffle with some Italians the night before; that he had been stabbed, and had been prepared for death. The speaker did not know his name but he lived in the Via Felice.

They both of them took a *vehitura*, and drove very hard to the Via Felice. It was then nine o'clock a.m. Having inquired for the English artist who had been wounded the night before, they were pointed out No. —.

On inquiry, they found he had not been much injured; and the old lady of the house said, 'The Madonna had protected him, for he was fond of the Madonna; and he would be very glad to see them,' she added. Every one came to see his beautiful Madonna—it renews the life of Raphael, she said.

Upstairs they went, and were soon introduced into the studio. The easel was not in position for a good light. The old lady, without calling for the master, turned the picture round.

The lady—the strange lady—uttered a cry; the gentleman clasped his hands in astonishment. 'Ailey Moore! I protest,' cried the gentleman. 'Ailey, dear Ailey!' cried the lady.

And just at this moment—his arm in a sling, and looking a little pale, Gerald Moore presented himself in a light dressing gown.

'Miss Tyrrell! Mr Tyrrell!—why, is it possible! Found I found!—at last!' cried Cecily Tyrrell. And here, dear reader, we end this tale for the present.

We have neither marriage nor death to record—but we hope that you have not read without profit what we have written—much more for your improvement than your pleasure. It may be, that at some time when graver occupations allow us an opportunity, we may enter into the tragedy of the last Roman Revolution—but we cannot say. We had intended to do that in the present series, but circumstances have controlled their wishes. So, begging the prayers of those who follow—Farewell.

TUB BND.

SORE THROAT, COUGH, COLD, and similar troubles, if suffered to progress, result in serious Pulmonary, Bronchial and Asthmatic affections oftentimes incurable.

BROWN'S BRONCHIAL TROCHES are compounded so as to reach directly the seat of the disease and give almost instant relief.

The Troches are offered with the fullest confidence in their efficacy; they have been thoroughly tested, and maintain the good reputation they have justly acquired. For Public Speakers, Singers, Military Officers, and those who over-take the voice, they are useful in relieving an Irritated Throat, and will render articulation easy. To the soldier exposed to sudden changes in the weather they will give prompt relief in Coughs and Colds, and can be carried in the pocket to be taken as occasion requires. Sold at 25 cents a box.

December 2, 1864.

A NECESSITY.—In every house, is a bottle of Henry's Vermont Liniment. A burn, a bruise, a tooth-ache that would otherwise go unrelieved, may then be cured. A wise man will take every precaution against accident, so that the time of need will find him well prepared with a remedy. See advertisement in another column for the disorders for which the Liniment is a specific.

Sold by all Druggists. John F. Henry & Co., Proprietors, 303 St. Paul St. Montreal, C. E. November 2, 1864.

WHAT THEY SAY.—Go to business men for reliable facts. Read the testimony of a merchant.

'Lagrange, N. Y., Feb. 12, 1861. Messrs. Henry & Co. Your agent left with me a short time ago two dozen bottles of Downs' Elixir. I have sold it all and want more. It is the best lung medicine I ever had.'

H. B. ROBINSON. When dealers speak in its praise, and physicians recommend it, it must possess some virtue. Its sale is constantly on the increase. It is warranted to cure coughs and colds.

Sold by all Druggists. John F. Henry & Co., Proprietors, 303 St. Paul St. Montreal, C. E. December 2, 1864.

Advertising.—There is no doubt that the great lever in the extension of a business, in these go-ahead times, is advertising; but the immense popularity of that celebrated remedy for Dyspepsia, Liver Complaint, Nervous Debility, &c., HOOFLAND'S GERMAN BITTERS, is not so much owing to the fact that it has been extensively advertised, as it is to the great merit of the article.

A worthless medicine may, through publicity, acquire a short-lived notoriety, but it requires the basis of true merit, in order to sustain itself for any considerable length of time. HOOFLAND'S GERMAN BITTERS for more than ten years; each day adding some new proof of its virtues and great curative properties. These Bitters are for sale by all druggists and dealers in medicines.

John F. Henry & Co., General Agents for Canada 303 St. Paul St., Montreal, C. E.

STRONG EVIDENCE! A BAD LEG WITH FOUL SORES HEALED.

Messrs. Lanman & Kemp: Dear Sirs,—I consider it a duty to inform you of the excellent results which have followed the use of your BRISTOL'S SARSAPARILLA and PILLS in my case.

I was for many years troubled with three Open Sores on my right leg near the ankle joint. The matter discharged from them was thick, of a brown color, and very bad smell. I used all kinds of salves, ointments and lotions, but without any benefit.

Last December, I began using your BRISTOL'S SARSAPARILLA and PILLS. At first, the only effect was that the sores became more painful and tender, but this gradually died away, and I am now quite well, not a sore on my leg, nor even a feeling of soreness.

Very truly yours, JOHN Y. GARDNER. Agents for Montreal, Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray and Picault & Son.

MURRAY & LANMAN'S FLORIDA WATER has undoubtedly achieved a success in this country which is without a parallel in the history of the toilet.

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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.

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PRICE—25 Cents per Bottle.

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There is scarcely one individual in the community who wholly escapes, during a season, from some one, how ever slightly developed, of the above symptoms—a neglect of which might lead to the last named, and most to be dreaded disease in the whole catalogue.

The power of the medicinal gum of the Wild Cherry Tree over this class of complaints is well known; so great is the good it has performed, and so great the popularity it has acquired.

In this preparation, besides the virtues of the Cherry, there are communicated with it other ingredients of like value, thus increasing its value ten fold, and forming a Remedy whose power to soothe, to heal, to relieve, and to cure disease, exists in no other medicine yet discovered.

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For nine months I was most cruelly affected with a severe and obstinate cough, accompanied with acute pain in the side, which did not leave me, summer or winter. In October the symptoms increased alarmingly, and so reduced was I that I could walk but a few steps without resting to recover from the pain and fatigue which so slight an exertion occasioned.

At this juncture I commenced taking the Balsam, from which I found immediate relief, and after having used four bottles I was completely restored to health. I have used the Balsam in my family and administered it to my children with the happiest results. I am sure that such Canadians as use the Balsam can but speak in its favor. It is a preparation which has only to be tried to be acknowledged as the remedy par excellence.

Your obedient servant, L. J. RACINE. CURE FOR WHOOPING COUGH. St. Hyacinthe, C.E., Aug. 21, 1856.

Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering. We at length decided to try a bottle of your Dr. Wistar's Balsam of Wild Cherry. In three hours after she had commenced using it, she was greatly relieved, and in less than three days was entirely cured, and is now well. I have since recommended the Balsam to many of my neighbors, who have used it, and in no case have I known it fail of effecting a speedy cure.

You are at liberty to make any use of the above you think proper. If it shall induce any body to use your Balsam I shall be glad, for I have great confidence in it.—Yours, P. GUILTE, Proprietor of the Courier de St. Hyacinthe.

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FROM A HIGHLY RESPECTED MERCHANT AT PRESQUETE, C.W. I with pleasure assert that Dr. Wistar's Balsam of Wild Cherry, is, in my belief, the best remedy before the public for coughs and pulmonary complaints.

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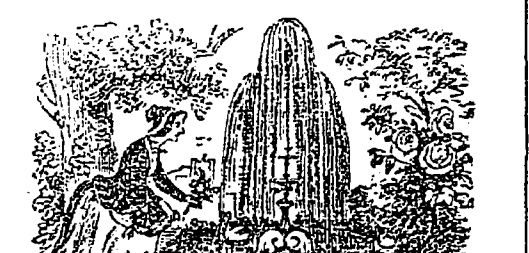
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S. MATTHEWS, MERCHANT TAILOR, CORNER OF ST. PETER & NOTRE DAME STS., WISHES most respectfully to intimate to his Customers and the Public generally, that his Buyer has just returned from the European Markets, having made large purchases of well-selected WOOLLENS suitable for FALL and WINTER wear. He is now in a position to execute Orders to any amount. N.B.—NEWEST STYLES and sound material guaranteed, also, a perfect Fit.

S. MATTHEWS, Merchant Tailor, Corner of St. Peter and Notre Dame Streets. 12m.

THE SUBSCRIBER begs leave to inform his Customers and the Public that he has just received, a CHOICE LOT OF TEAS, consisting in part of—YOUNG HYSOON, GUNPOWDER, Colored and Uncolored JAPANS. OOLONG & SOUCHONG. With a WELL-ASSORTED STOCK OF PROVISIONS, FLOUR, HAMS, PORK, SALT FISH, &c., &c. Country Merchants would do well to give him a call at 128 Commissioner Street. N. SHANNON. 12m.

Montreal, Sept. 1, 1864.

WILLIAM H. HODSON, ARCHITECT, No. 43, St. Bonaventure Street.

Plans of Buildings prepared and Superintendence at moderate charges. Measurements and Valuations promptly attended to. Montreal, May 28, 1863. 12m.

O. J. DEVLIN, NOTARY PUBLIC. OFFICE: 32 Little St. James Street, MONTREAL.

B. DEVLIN, ADVOCATE, Has Removed his Office to No. 32, Little St. James Street.

J. J. CURRAN, ADVOCATE No. 40 Little St. James Street, MONTREAL.

THOMAS J. WALSH, B.C.L., ADVOCATE, Has opened his office at No. 32 Little St. James St.

FEMALE INSTITUTION, FOR THE DEAF AND DUMB, ST. DENIS STREET, ABOVE SHERBROOKE STREET, MONTREAL. THE DUTIES OF THIS SCHOOL were RESUMED on Thursday, the 22nd September.

L. DEVANY, AUCTIONEER, (Late of Hamilton, Canada West.)

THE subscriber, having leased for a term of years hat large and commodious three-story cut-stone building—fire-proof roof, plate-glass front, with three flats and cellar, each 100 feet—No. 159 Notre Dame Street, Cathedral Block, and in the most central and fashionable part of the city, purposes to carry on the GENERAL AUCTION AND COMMISSION BUSINESS.

Having been an Auctioneer for the last twelve years, and having sold in every city and town in Lower and Upper Canada, of any importance, he flatters himself that he knows how to treat consignees and purchasers, and, therefore, respectfully solicits a share of public patronage.

I will hold THREE SALES weekly. On Tuesday and Saturday Mornings, FOR GENERAL HOUSEHOLD FURNITURE, PIANO-FORTES, &c. &c., AND THURSDAYS FOR DRY GOODS, HARDWARE, GROCERIES, GLASSWARE, CROCKERY, &c., &c., &c.

Cash at the rate of 50 cents on the dollar will be advanced on all goods sent in for prompt sale. Returns will be made immediately after each sale and proceeds handed over. The charges for selling will be one-half what has been usually charged by other auctioneers in this city—five per cent. commission on all goods sold either by auction or private sale. Will be glad to attend out-door sales in any part of the city where required. Cash advanced on Gold and Silver Watches, Jewellery, Plated Ware, Diamond or other precious stones. L. DEVANY, Auctioneer. March 27 1864.

LUMBER.

JORDAN & BENARD, LUMBER MERCHANTS, corner of Craig and St. Denis Streets, and Corner of Sanguein and Craig Streets, and on the WHARF, in Rear of Bonsecours Church, Montreal.—The undersigned offer for Sale a very large assortment of FINE DEALS—3-in.—1st, 2nd, 3rd quality, and OULDS good and common. 2-in.—1st, 2nd, 3rd quality and OULDS. Also, 1 1/2-in PLANK—1st, 2nd, 3rd quality. 1-inch and 1/2-inch BOARDS—various qualities. SCANTLING (all sizes) clear and common. FURRING, &c., &c.—all of which will be disposed of at moderate prices; and 45,000 Feet of CEDAR. JORDAN & BENARD, 35 St. Denis Street. March 24, 1864.

M. KEARNEY & BROTHERS, Practical Plumbers, Gasfitters, TIN-SMITHS, ZINC, GALVANIZED & SHEET IRON WORKERS DOLLARD STREET, (One Door from Notre Dame Street, Opposite the Recollet Church) MONTREAL.

Manufacture and Keep Constantly on hand: Beer Pumps, Shower Baths, Hot Air Furnaces, Tinware (pans, Refrigerators, Voice Pipe, Water Coolers, Sinks, all sizes

Jobbing punctually attended to.

M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCOO STREET, KINGSTON.

An assortment of Skiffs always on hand. OARS MADE TO ORDER. SHIP'S BOATS' OARS FOR SALE

MR. F. TYRRELL, JUN., Attorney-at-Law, Solicitor in Chancery, CONVEYANCER, &c., MORRISBURG, C. W. Nov. 29, 1864.

HEYDEN & DEFOE, BARRISTERS AND ATTORNEYS-AT-LAW, Solicitors in Chancery, CONVEYANCERS, NOTARIES, AND TORONTO AGENTS. OFFICE—Over the Toronto Savings' Bank, No. 74, CHURCH STREET, TORONTO.

L. S. HEYDEN. D. M. DEFOE August 25, 1864. 12m.

C. F. FRASER, Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANCER, &c., BROOKVILLE, C. W. Collections made in all parts of Western Canada. REFERENCES—Messrs. Fitzpatrick & Moore, Montreal. M. P. Ryan, Esq., James O'Brien, Esq., " "

BRISTOL'S

(Vegetable) SUGAR-COATED PILLS. THE GREAT CURE For all the Diseases of the Liver, Stomach and Bowels, Put up in Glass Phials, and warranted to KEEP IN ANY CLIMATE.

These Pills are prepared expressly to operate in harmony with the greatest of blood purifiers, BRISTOL'S SARSAPARILLA, in all cases arising from depraved humours or impure blood. The most hopeless sufferers need not despair. Under the influence of these two GREAT REMEDIES, maladies, that have heretofore been considered utterly incurable, disappear quickly and permanently. In the following diseases these Pills are the safest and quickest, and the best remedy ever prepared, and should be at once resorted to.

DYSPEPSIA OR INDIGESTION, LIVER COMPLAINTS, CONSTIPATION, HEADACHE, DROPSY, PILLS.

For many years these PILLS have been used in daily practice, always with the best results and it is with the greatest confidence they are recommended to the afflicted. They are composed of the most costly, purest and best vegetable extracts and Balmic substances, such as are but seldom used in ordinary medicines, on account of their great cost, and the combination of rare medicinal properties is such that in long standing and difficult diseases, where other medicines have completely failed, these extraordinary Pills have effected speedy and thorough cures.

Only 25 Cts. per Phial. J. F. Henry & Co. 303 St. Paul Street, Montreal, General agents for Canada. Agents for Montreal, Devin's & Bolton, Lamplough & Campbell, K. Campbell & Co., J. Gardner, J. A. Harte, A. G. Davidson, Picault & Son, and H. R. Gray.

WEST TROY BELL FOUNDRY. [Established in 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a circular. Address E. A. & G. R. MENEELY, West Troy, N. Y.

A. & D. SHANNON, GROCERS, Wine and Spirit Merchants, WHOLESALE AND RETAIL, 38 AND 40 M'GILL STREET, MONTREAL.

HAVE constantly on hand a good assortment of Teas, Coffee, Sugars, Spices, Mustards, Provisions, Hams, Salt, &c. Port, Sherry, Madeira, and other Wines, Brandy, Holland Gin, Scotch Whiskey, Jamaica Spirit, Syrups, &c., &c. Country Merchants and Farmers would do well to give them a call as they will Trade with them on Liberal Terms. May 19, 1864. 12m.

MATT. JANNARD'S NEW CANADIAN COFFIN STORE, Corner of Craig and St. Lawrence Streets, MONTREAL.

M. J. respectfully begs the public to call at his establishment where he will constantly have on hand COFFINS of every description, either in Wood or Metal, at very Moderate Prices. April 1, 1864.

HOUSE FOR SALE, On very reasonable Terms. Apply to FABIEN PAINCHOUD, No. 16, Little St. Antoine Street. August 4, 1864.

COE'S SUPER-PHOSPHATE OF LIME. MR. COE has received the following letter from the Reverend Mr. Papineau, of the Bishop's Palace, Montreal:—

Montreal, March 2nd, 1864. Sir,—Having been appointed Superintendent, last Spring, of the garden attached to the Bishop's Palace Montreal, I applied to our esteemed Seedsman, Mr. Evans, in order to judge personally of his fertilizing effects as a manure, and to satisfy myself whether it really deserved the high reputation in which it was commonly held. [I generally distrust the reliability of widely advertised articles.] But now, Sir, I deem it my duty to assure you that the success of the Super-phosphate greatly exceeded my anticipations, and that I believe it to be superior even to its reputation. I planted a piece of very dry, hard and barren land with potatoes and Indian corn, manuring a portion with stable compost, another portion with common kitchen salt, and the remainder with the Super-Phosphate of Lime. The crop gathered from the plot manured with this latter substance was far more abundant, and was taken out of the ground fully ten days earlier than the crops manured with compost and salt. I have used the Super-Phosphate with equal success on onions, cabbages, beans and peas. The Super-Phosphate of Lime, in my opinion, is one of the most powerful and economical fertilizers known for the cultivation of gardens. It does not force all sorts of noxious weeds into existence like stable manure, but on the contrary, imparts rapidity of growth and vigor to the useful herbs. I cannot recommend it too highly to gardeners and others, convinced as I am that they will be well pleased with it. Allow me to thank you, Sir, for the powerful fertilizer you sent me, and believe me to be, Sir, Your very humble servant, T. V. PAPINEAU, Priest. For sale by Law, Young & Co., Lyman's, Clare & Co., and Wm. Evans, Montreal.

BRISTOL'S SARSAPARILLA

IN LARGE QUART BOTTLES. The Great Purifier of the Blood, Is particularly recommended for use during SPRING AND SUMMER, when the blood is thick, the circulation clogged and the humors of the body rendered unhealthy by the heavy and greasy secretions of the winter months. This safe, though powerful, detergent cleanses every portion of the system, and should be used daily as A DIET DRINK, by all who are sick, or who wish to prevent sickness. It is the only genuine and original preparation for THE PERMANENT CURE OF THE MOST DANGEROUS AND CONFIRMED CASES OF Scrofula or King's Evil, Old Sores, Boils, Tumors, Abscesses, Ulcers, And every kind of Scrofulous and Scabious eruptions: It is also a sure and reliable remedy for SALT RHEUM, RING WORM, TETTER, SCALD HEAD, SOREY, White Swellings and Neuralgic Affections, Nervous and General Debility of the system, Loss of Appetite, Languor, Dizziness and all Affections of the Liver, Fever and Ague, Bilious Fevers, Chills and Fever, Dumb Ague and Jaundice. It is guaranteed to be the PUREST and most powerful Preparation of GENUINE HONDURAS SARSAPARILLA, and is the only true and reliable CURE for SYPHILIS, even in its worst forms. It is the very best medicine for the cure of all diseases arising from a vitiated or impure state of the blood. The afflicted may rest assured that there is not the least particle of MINERAL, MERCURIAL, or any other poisonous substance in this medicine. It is perfectly harmless, and may be administered to persons in the very weakest stages of sickness, or to the most helpless infants without doing the least injury. Full directions how to take this most valuable medicine will be found around each bottle: and to guard against counterfeits, see that the written signature of LANMAN & KEMP is upon the blue label. Devin's & Bolton, Druggists, (next the Court House) Montreal, General Agents for Canada—Also, sold at Wholesale by J. F. Henry & Co. Montreal. Agents for Montreal, Devin's & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, and Picault & Son.