

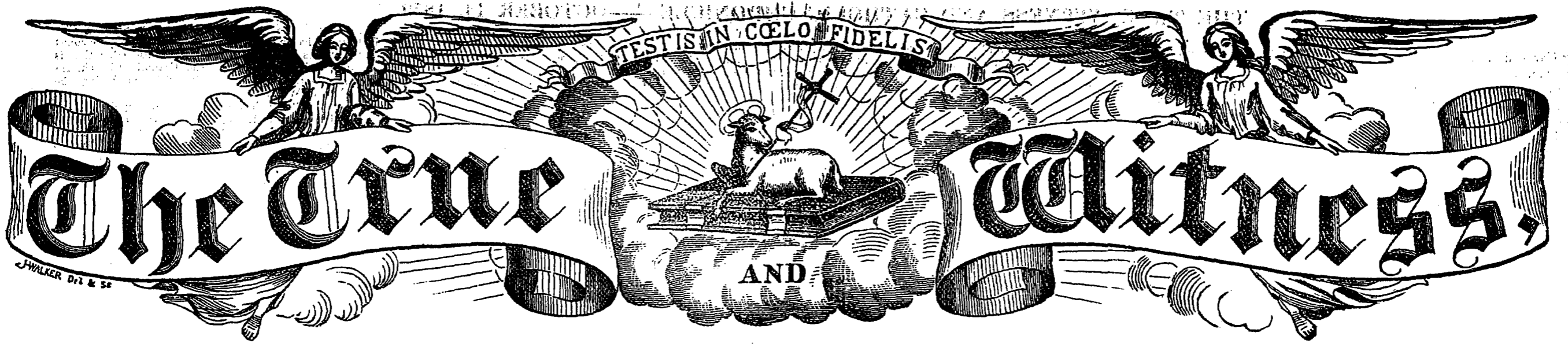
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CATHOLIC CHRONICLE.

VOL. X. MONTREAL, FRIDAY, OCTOBER 14, 1859. No. 9.

THE FOLLY OF VANITY.

“Halloa! Master Fournier, what are you about there? The third stroke of matins has already rung, and your bakery is still closed—halloa, I say?”

“A brother of mine; an elder brother, too—the same of whom I have often spoken to you, but whom you never saw.”

“And so I am the Pope’s brother!” he exclaimed, suddenly drawing himself up with a comical assumption of dignity, “and my wife is the Pope’s sister-in-law, and my daughter is the Pope’s niece.”

and was, in fact, under the influence of the first paroxysm of joy. It may well be imagined that he still wore his fine clothes, and, by his orders, his wife and daughter had, like himself, to keep up an appearance becoming the splendid destiny which his imagination had in store for them all.

“It is the good lord Claude Fournier, your brother,” replied the cardinal, respectfully. “Why, you are surely mistaken, Laurentino,” rejoined the Holy Father; “my brother is a baker, and it cannot be him that I see under this costume, which belongs only to a gentleman.”

day by Cardinal Laurentino. The sight of this young man, after what she had just said, had such an effect upon Blanche, that she tottered, and fell fainting to the ground. When she recovered, she was with her mother. "It is Germain; I have seen him!" was her first exclamation; but when her father and mother had convinced her of the impossibility of such an apparition in the Pope's apartment, she began to think as they did, that she must have been mistaken, and she became somewhat more composed. Eight days after, Claude, his wife and daughter, took leave of the Pope, who promised to send to Laverdun the husband and the portion destined for his niece.

It was a sad day for Master Claude when he found himself obliged to return to Laverdun. At first, he had only thought of the pecuniary loss he had sustained; but now that he was to go back amongst his neighbors, he was suddenly assailed by other fears, which never occurred to him before. He thought of the jeers and mockery which awaited him, and his heart sank within him; nevertheless, feeling that there was no possible way of escaping the danger, he resolved to meet it boldly, and in this mood he entered the town. But how great was his surprise when, as he passed along, he saw every one salute him with respect, and heard Master Guerdard thank him because the monks of St. Bernard discharged him from his rent of ten leaves. The poor man thought at first that they were mocking him, but his surprise and joy had no bounds when, turning into the street where his house was situated, he saw the shop open, and customers going in and out as usual. In a moment, he fancied that some other baker had profited by his absence to establish a bakery in place of his, but he was quickly undeceived. There was still over the door the figure of St. Nicholas, and underneath, the name which almost made him weep with joy—the name of *Master Claude Fournier*. Alighting quickly from his mule, he entered the shop, the keys of which were at once handed to him by the person who had conducted it in his absence. A moment after, the same monk who had announced the promotion of James to the Holy See, came in and asked him how much his journey had cost him.

"Pity good crowns," replied Claude, with a sigh. "There they are," said the monk, taking them from a large purse which he kept concealed under his robe; "your brother restores them to you, and hopes you will profit by the lesson he has given you."

Master Claude was so overjoyed that the tears sprang to his eyes. He could scarcely believe it possible that he who had thought himself utterly ruined only a few hours before, was now just in the same position as when he started for Avignon. Blanche was now his sole trouble, and, indeed, the poor girl began to look so pale and care-worn, that he had sufficient cause to fear for her health and happiness.

"Confound my folly!" said he to himself, sometimes, when he looked at his daughter, "nothing would serve me but I must be a lord, I who am only just good for keeping a bakery; we were so happy before that unlucky day when the marriage was interrupted!"

But these regrets were of but little use to Blanche. Ever since that apparition in the papal palace, she had never known a moment's peace. Vainly did she try to persuade herself that it was not Germain she had seen; his reproachful glance was ever before her mind, and she began seriously to repent of her unaccountable folly. She no longer dreamed of nobility, pages or valets, hunting and hawking; she only sighed to recall the fatal word spoken in the presence of her uncle, which precluded the possibility of rejecting the husband whom the Pope was to send. These reflections became at length so painful that her health was grievously impaired. One morning, Blanche was unable to leave her bed, and the physicians who were called in declared that there was imminent danger of madness, if her grief could not be dispelled. One night, Blanche, who was then at the worst, awoke with a start.

"The Holy Virgin has heard my prayer," cried she, in a strange manner, and half raising herself in the bed; "I shall never see the bridegroom whom the Pope has to send."

"What do you mean, child?" asked Guillemette, in an agony of fear.

"No, no," repeated Blanche, looking earnestly at her mother, "I shall be dead before he comes."

Then drawing herself up—"Germain has nothing to do here—I am not the bride of a rich and noble knight—hold—there he is—look! only look—there—in that corner!"

Guillemette looked in the direction pointed out by Blanche, but there was no one there.

"Do you hear?"—He tells me to follow him," added the poor girl, whose breathing became every moment more oppressed. "I go! I go!" She made a motion as though she would have sprang from the bed, but her strength failed, and she fell back in a faint.

Meanwhile, what was going on in Avignon?—Germain had been introduced a second time to the presence of the Pope; for it was indeed he whom we saw there before, and Blanche was not mistaken. The young man arrived from Laverdun, whither he had gone by order of Benedict.

"What news from Laverdun?" demanded His Holiness, anxiously.

"Nothing good!" cried Germain, "nothing good, Holy Father! Blanche is ill, and the physicians have pronounced her life in danger—I beseech your Holiness to put an end to this torment!"

until after the marriage. This parchment thou wilt give to a Benedictine monk who will meet thee on thy return to Laverdun. Go, now, and may God preserve thee!"

The worthy Germain left the Papal Palace, his heart full of hope and joy; and, an hour after he was journeying gaily on, assured that happiness could not now escape him. Just as he entered Laverdun, he was stopped by a monk.

"Have you nothing for me, brother?" inquired the monk.

Germain, wholly engrossed with his happiness, had forgotten the parchment, which he now quickly handed to the monk.

"It is well," said the latter, after reading the words traced on the parchment; "the will of the Holy Father be done! Come!" and he pointed towards the baker's house. They had still some distance to go, and Germain walked on silently for some time; but yielding at last to his impatience, he ventured to question his companion: "What has been going on here, father, since I left? What news of Blanche? Is she cured yet?" To all these questions the monk remained cold and silent, and Germain's anxiety became every moment greater. On reaching the street where Master Claude lived, he perceived that the baker's house was closed, and he trembled from head to foot. When they came to the door, the monk pushed it open, and they entered together. "Go up to your bride's apartment," said the monk, with a strange smile. A convulsive trembling ran through Germain's whole frame. He ascended, nevertheless, and from the staircase he could see the tapers burning in Blanche's room. By the time he reached the top, his heart had ceased to beat. A death-like stillness reigned in the chamber! He went in, followed by the monk, and saw—

Blanche kneeling before the image of Our Lady, around which tapers were burning; Claude and Guillemette were kneeling beside her. The poor girl was thanking Heaven for her care, and that she was soon to be the happy wife of Germain. The monk had brought the good news. Next day the wedding took place, and all the nobility of the neighborhood, as well as the townspeople, wished to assist at the marriage of the Pope's niece. In the evening, when they all returned from the Church, and partaken of a family repast, during which more than one glass was emptied to the glory of Benedict XII, the monk, who never left the young couple all day, said to Germain—

"And that purse which I see at your girdle; have you forgotten that it contains your wife's portion?"

"Why, sure enough, father, I forgot all about it," cried Germain. He quickly opened the purse, and found in it an hundred gold crowns, with tablets, which Germain handed to the monk. The latter read these words aloud—"This is a little present from your uncle, James Fournier. As for the Pope, he has no relations but the poor and the afflicted." Every one admired the wisdom of these words, and when the first emotions of joyful surprise had subsided, the monk arose. "Now, daughter," said he to Blanche, "my mission is accomplished, and I return to Avignon, to your saintly uncle. God keep you, Master Claude!"

"But will you not explain to me?" said Claude, embarrassed.

"Know then, that I have never left this town," answered the monk, "since the day that you first saw me, and that I watched over the interests of your family by the express orders of the Holy Father." So saying, he disappeared. Next day, Master Claude said, with a sigh—

"All this is very good, but, by my beard! if I were Pope, my bother should have a fine castle, and my niece more than a hundred crowns of a portion!"

"Oh, father, do not complain," said Blanche; "my uncle has done well for us," and she looked fondly at her husband; "he has made me happy and taught me the useful lesson that—VANITY IS EVER A BAD COUNSELLOR."

REV. DR. CAHILL,

ON THE DANGERS OF A MIXED CATHOLIC AND PROTESTANT EDUCATION.

To the Editor of the Catholic (Dublin) Telegraph.

My Dear Sir—In the year 1845 I addressed a public letter to the Bishops of Ireland on the then projected scheme of the Queen's Colleges with their staff of Protestant Professors. My observations were founded on the working of mixed education in France; and on the reclamation put forth by the Catholics of that country against the infidelity taught and acquired in these government schools. Count Montalembert, who was at that time the O'Connell of France, delivered in the House of Peers a telling and brilliant speech against this infidel system; and I made this speech the text on which I based my protest against the new Irish Colleges. In the present episcopal remonstrance against the educational similar anti-Catholic conduct of the Irish National Board, I fancy I cannot send to you a more useful communication on this work than to furnish you with a copy of that letter. It proves that Protestant administration is ever the same, and that while Senates and Governments, and statesmen may be guided by liberal views, and exalted generous sentiments, the subalterns who execute the laws are almost invariably poisoned by an anti-Catholic malice; and wherever they are officially employed and are unchecked, will damage and ultimately uproot every institution under their control by a rancorous bigotry, an intractable arrogance, and an unconquerable superiority. The following is the letter of 1845:—

TO THE ROMAN CATHOLIC BISHOPS OF IRELAND.

My Lords—In modern times the separation of England from the Catholic Church, and the first French revolution may be clearly set down as the two great sources of the trials of religion (I might say, all over the world during the three last centuries). State power struck down Catholic principles, not only in England, but in the various countries of Europe that followed her example; and French infidelity withered and almost entirely consumed Gallican faith, throughout all the French-conquered, during the national delirium of Napoleon's sway; and the bad example, and the corrupting consequences felt so intensely from these two large and melancholy events, spread such resistless infec-

tion through the orthodox portion of Christian society, that the result became alarming, and it was only by calling out the chosen bands of learning and zeal in every country, that the Catholic Church has been able to counteract its influence and arrest its career.

State power being thus opposed to religion throughout several of the great countries of Europe, two principles became antagonized which should have been united: power that should have been based upon religion, oppressed it; resulting in an enormous anomaly, and producing rancour, and strife, and persecution, in the room of charity, and peace, and brotherly love. Religion proscribed, too, it became (strange fact!) a crime to be faithful to conscience; and, as a matter of course by the abandonment of the State could only be obtained by the abandonment of faith, and perjury to God. This sad principle it was that has laid the deep foundation of the national dissensions and unchristian hatred, that from that hour to this day have shaken the stability of empires, embittering human existence, drying up the fountains of public prosperity, and converting the family-brotherhood of mankind into all the sectarian varieties of implacable and sanguinary enmities.

The principle that has thus oppressed conscience for so many centuries cannot now bear to see it about to recover its long-lost liberty. While men lay prostrate and weak, their powerless struggles were disregarded; but since time and circumstances have made the weak strong, Europe has become alarmed, and a universal combination appears to have been formed amongst all the powerful states to prevent this accomplishment of Catholic liberty. In several countries the old system of force is resorted to to defeat this advance to freedom; but amongst other people, where oppression cannot be adopted in these days of moral power, a more wily, but not less efficient plan is arranged of effecting by an alluring diplomacy what cannot be achieved by threat, and thus perpetuating by golden stratagem the slavery that was first imposed by force. But in whatever shape slavery presents itself, whether in golden or iron chains, it is the same bitter yoke. The Church that Christ established in free worship can never be restricted by men, and the creed that He has won from the slavery of Satan and this world, can never be subjected to the evil counsels of human will.

Count Montalembert, the first peer in France (and who is personally known to your lordships), in his two speeches on the "Liberty of the Church," and the "Liberty of public instruction," in April, 1844, clearly shows that Catholicism is at the present time exposed to the combined persecution of the powers of Europe; and that while the unjust laws of France deprive the clergy of all legitimate influence and power, the educational monopoly of the government (in the hands of infidels) has banished the knowledge of Christianity, and substituted infidelity in the hearts of all the youth who attend the halls of public instruction. I proceed, my lords, to prove eleven distinct and most evil principles and consequences of the plan of public instruction imposed by government on the Catholics of France.

First point. The French government forcibly imposes the penal law of government instruction on the Catholics against their will.

The Count says:— "It is attempted to be proved that the ancient regime of France always claimed the power of public instruction. Yes, the state sanctioned certain establishments, granted certain privileges, conferred certain degrees; but it never disputed the power of the Church to teach on its own account and as it pleased. The Church then, as to-day, was and is the representative of moral liberty, and by her liberty has always escaped the control of the state. . . . But if you wish to argue the ancient power of France, push the argument to its full extent, namely, the state once had power over the press—will you grant this power now, and if not, what becomes of the argument drawn from the ancient regime of France, as applied to public instruction? This is a reply to the perpetual sophism put forward by young France.

"But there is a vast difference between the ancient universities and yours. They had the most scrupulous respect for the smallest religious truths, a steady practice in the least laws of a Christian life, and the serious belief in the infallible authority of the Church. How different from these are the apostles of the modern revelation, men who preach a fusion of all religions, and the destruction of all church symbols.

"Hear, on this subject, the most celebrated Rector of the ancient universities—the good Rollin—hear his opinion of education: 'The object of our labors, the end of all our institutions ought to be religion, and the final view of education is to form Christian men (confession and murmurs.)'

He continues:— "The state can have a right of offering a national education, but it can have no right to impose it. To say the truth, the principle of a national education is inseparable from a national religion; and the founder of the university well understood this, when he ordered, in article 33, that public instruction should have for its base, not only the doctrine but the precepts of religion, and of religion not only Christian but Catholic. But this article is excluded, because it would not only hurt the conscience of Protestants, but also the crowd of indifferent Catholics who are hostile to the dogmas of the Church, and who fill all French society in general, and the university in particular."

Second point. The French Government encourages attacks on religion through the profession of the mixed colleges (page 25).

Hear the Count:— "A respectable priest, whose life has been spent in apostolic labors, was publicly sued and punished because he said public truths of the university, at the very gates of the palace—the very university of France, with which every one is acquainted, namely, 'that the same professors published, in a series of public lectures, everything that was indecent and seditious on the dogmas which we hold sacred in religion; and yet these professors have never received the slightest reprimand, the least censure. I don't intend to stop here to cite the series of public lectures of these professors; but when public scandal has been thus given in the halls of public instruction, and in the name of the state, there is a total want of generosity and justice to pass over this fault, and yet punish the first priest who should dare to speak of the scandal. It is the president of the college that remains silent towards them in the midst of the publicity and popularity of these lectures; and he, the same minister, is the person who has denounced the priest!'

"The Minister of Public Instruction—it is his right and his duty.

"Count Montalembert—You have no right to interrupt me.

"The Minister—I have a right to reply to you.

"Count Montalembert—Yes; after I shall have spoken, but at present you have only the right of listening to me."

The Count then proceeds:—"In addition to their attack on the priest, they attack the newspaper that publishes the public sympathy towards the condemned priest; while on the other hand they pass over another journal, although it publishes shameful accusations against the seminaries of France, accusing them of defiling the imagination and the heart of the young French priesthood."

Third point.—The French government encourages and fosters the plan of separating the clergy from the people in order to destroy clerical influence.

Hear the Count in continuation:— "You say the bishops have no right of public interference, because, being functionaries, they are bound by certain duties of their position, and that functionaries acting in a body is prohibited. And then you ask what are their duties?—and you reply, *preach submission to the public officers of the state.* Gentlemen, I must protest against this idea—it is

completely erroneous (loud murmurs). I repeat it, and say, a thousand times—no, no. A bishop is not a functionary; it is false. You wish to make him a prefect in soutane—a commissary of moral police. You wish to convert his functions into a public office of worship—to celebrate feasts with civic pomp—to attend at the funerals of princes. Is this what you understand to be the office of a bishop? You mistake; a bishop is the ambassador of God—he holds his authority from God. Every bishop who would hold his authority from any other source would be an impostor—he would be a preparator; and one word more—princes, in becoming the children of the Church, are not therefore made its masters; in submitting their conscience to it, they therefore acquire no right to enslave it. If they vow in baptism to serve it, they have no right to become the governors of it; they are bound to kiss the dust of its feet, and not to impose the yoke of slavery on it."

Fourth point.—The French government employs every means in their power to wipe out every vestige of episcopal authority thus.

The Count in continuation— "In the last charge brought against the bishop of Chalons, he was charged with having *painfully disturbed the public conscience (trouble les consciences)*. Now, I ask any man of common sense, is there anything more laughable than the exhortation of a bishop, and yet so contented as to be calmed by an order of Viscount D'Haubersart and a *rule of St. Martin*? (long and continued laughter.) Is there a man in France who would say, 'because yesterday my bishop spoke things that wounded my conscience, but to-day I am tranquil, because M. Haubersart and M. Martin have given me consolation?' Renewed merriment and laughter."

He continues— "What a strange thing that, in a country like this where daily complaint and opposition, as it were, is the daily food of the press—where (if I may speak) the national existence is a kind of continual murmur—where, when a citizen makes a complaint, he receives the sympathy and the compassion of all—what a strange thing, I say, is it that if a bishop, a priest, or a Catholic only raise his voice in defence of his opinion and his conscience, instantly are let loose at him like a hungry pack of hounds, a set of journalists, lawyers, attorneys, state councillors, as if eighty bishops, fifty thousand priests, and several millions of Catholics—a corps which has existed in this country these 1,500 years—are to be excluded from that liberty of complaint which is the common right of man, and the privilege of all Frenchmen."

Fifth point.—The French government have placed infidels at the head of government colleges.

He proceeds— "What you want is a conclave of men who acknowledge no supernatural faith—no unchangeable doctrine; who make a philosophy to reconcile the most extravagant and contradictory things. This is the conclave so composed which you wish to come and usurp a moral authority, the most sacred and delicate; pretending to a lofty cast of soul and mind, and putting their hands on everything which formerly belonged to the exclusive domain of faith and religious obedience. (Murmurs and cries of opposition.)"

Sixth point.—The French Catholics exclaim in public indignation against this power, as a political engine in the hands of the government.

In continuation, page 95—"I go farther. This power of the state in public instruction would have the most frightful consequences. The government being the absolute master of instruction, could sooner or later direct it according to the views of their ambition. This lever, the most powerful of all, would be, perhaps, in their hands (le premier mobile de la servitude) the very mainspring of slavery. Emulation would be extinguished—free thought a crime."

Seventh point.—The French Catholics exclaim against the combined effects of infidelity and slavery, as the results of the plan of public instruction.

"Gentlemen—I believe I have a right to cite other authorities, and M. Ledru Rollin has said very justly that there does not exist any grievances so great as this oppression of conscience—this kidnapping of children in schools which he regards as places of perdition—this conscription of infancy trained in violation of every duty in the enemy's camp, and to serve the enemy."

In continuation—"No one can present himself for a situation at any of the public offices without having a degree from this university, and no one can take this degree without running ten chances to one (un sur dix) of losing his faith. See the alternative put on Catholic parents—an alternative odious before God, hateful before men, in a country where each citizen professes his faith with an equal liberty."

Eighth point.—The infidelity of the professors is a fact of public and undisguised notoriety.

He continues— "I shall prove (page 114), I think, without the least fear of a reply, that the great majority of your professors who are appointed to give instruction in the colleges, attack without disguise the dogmas and history of the Catholic Church—some of them in their lectures, others in their academical writings, for instance, on history, on literature, on political economy, on everything." Hear this, my lords.

Ninth point.—The infidelity of the students on leaving the university is universally acknowledged.

In continuation, page 103:—"But there are in the results of the university education facts which are startling, and which are clearer than the sun. It is, that the children who quit their families with a *germ of faith* entering the universities, leave them infidels (en sortant incredules.)"

"The Minister of Instruction—I wish to explain.

"Count Montalembert—The fact is incontestable. It is an axiom as certain as that which M. Rossi published some time ago—I say that no one knew the faith of any one living; I say the faith of young France is well known—it is scepticism."

"Several Voices—No, no.

"The Duke de Broglie—You assert it; it can be contradicted.

"Count Montalembert—Every one has the right to contradict me; but I have a right to affirm what every one can verify, and what the Minister of Foreign Affairs said in irony 'was an excellent preparation for a religious education.' I call to witness all the fathers and all the mothers, and let any one select by chance ten children come from the university at the end of their studies, and if he can find one boy who is a Christian—that is, one in ten (un sur dix)—it will be a phenomenon. (Loud exclamations.)"

The Chancellor—You exceed the bounds of truth. It is an insult to the French generation to say that no one comes out of the colleges a Christian.

"Count Montalembert—I did not say precisely that. I said *one in ten*, and that scepticism was the ruling character of the great majority of the French youth who leave the universities of France.

The Chancellor—Still it is an assertion.

"Count Montalembert—True, it is an assertion. I am exposed to contradictions, and I expect them; but I have spoken what I intimately know (ce que je sais) and what I can prove.

"Hear an unsuspected authority, a young French Protestant—hear him amidst the crowd of authorities—Monsieur de Gasperin, the young and eloquent son of our colleague, M. Agenor de Gasperin. Page 107—"I recollect with terror what I was on completing this national education—I recollect what were all my companions, with whom I had any intercourse. Were we excellent citizens? I cannot say; but assuredly we were not Christians—we had not even the most faint perception of Christian faith."

"Nous n'avions pas meme, les plus faibles commencements de la foi evangelique" (new and increased clamour.)

Tenth point.—The decline of learning under the educational monopoly is clearly proved.

Speaking of the consequences of the government of

France, having the monopoly of instruction, the count contrasts France with Belgium, whose education is free, as being guided by the Catholic Church. He also contrasts Belgium with Belgium during the reigns of William and Leopold.

"In 1829, the last year of the monopoly of Holland, there were 1,450 students in the universities.—On this day there are 1,700—an increase of nearly one-third. In 1829 there were 45 colleges of secondary instruction, and 5,490 students.—On this day there are 74 colleges, and 10,280 students. That is, the number almost doubled under the free principle."

He continues— "In Belgium the students of primary instruction have increased ninety-two per cent in ten years; of free instruction, and the proportion of scholars in the population is as one to nine; and in France, under the monopoly system, the students are reduced to seventy-five per cent and the proportion of scholars to the population is only as one to eleven."

"These (he continues) are figures and facts, and not empty words."

Eleventh point.—The virtuous portion of the French profess a deep-rooted hatred to this wretched system.

"You alienate the affections, and you force into hostile opposition men who ask no other reward in the public cause than to give you the advantage of their support and the weight of their political integrity. The heads of the clergy, a large amount of zealous and sincere Catholics, are situated with regard to the present government in precisely the same position as Count Mole, the Duke de Broglie, and M. Guizot, were with regard to the Restoration; it is in this sense that the bishops of the province of Paris have been able to say to the king with so much truth that 'M. Villemain has been the means of losing in three years all that had been gained during ten years of emulation, and prudence, and skill.'"

"The Minister of Public Instruction—I beg to explain.

"Count Montalembert—You shall not interrupt me. You can reply.

"The Minister—The language is so personal that I cannot avoid begging a hearing.

"Count Montalembert—I shall soon conclude, and then the minister will be able to reply."

Twelfth point.—The present persecution of Catholics, Catholic priests, Catholic Church, is only a part of the combined efforts of all Europe at the present time (more than ever for the last three hundred years) to coerce the liberties and arrest the triumphant advances which Catholicity has been making during the last twenty years throughout the whole world.

He continues—"Cast your eyes for an instant on the facts which, during the last fifteen years, are occurring throughout the entire world—in Sweden, in Switzerland, in Russia, in Prussia, in England—in a word—in the whole world.

Is it Catholicism which in Sweden has condemned a citizen, and found him guilty, because he wished to return to the faith which his country has professed for seven centuries—is it Catholicism that has condemned him to banishment, and confiscated his property?"

Speaking of Switzerland—"Is it Catholicism which in Switzerland have violated the federal laws of the Cantons in the destruction of the monasteries, declaring in language worthy of the College of France, that the friars should be yoked to the cannon?"

Speaking of Russia—"Is it Catholicism which in Russia has spilled a nation's blood, and by gradual iniquity wrenched from them, with their ebullient life, the faith of their fathers? No; it is a schismatical power, which long before, and far more cruelly than you, has practised the monopoly of public instruction by the state. It is Russia that has murdered Catholic Poland."

Speaking of Prussia—"Is it Catholicism which in Prussia has forced conscience, which condemned to cell an old man, and raised the flame of persecution along the banks of the Rhine? No; it is a Protestant King, in the country of rationalism, who has imprisoned a Catholic prelate for no other crime than having refused to bless a marriage which his conscience could not approve.

"And in Ireland, is it Catholicism that has enchained, robbed, and insulted an oppressed people, who are resolved to burst their chains? No; it is a parliamentary church—a state religion—a church in the state; it is this church that has trampled under foot Catholic Ireland, and which has prepared for the English nation the most fearful retribution.

Ce peuple opprime, qui veut briser ses fers; sont ce des Catholiques qui l'ont enchainé, depouille, insulte? Non, c'est une eglise parlementaire, une religion d'etat, une eglise dans l'etat; c'est elle qui foule aux pieds les Catholiques Irlandais, et qui a prepare a la nation Anglaise, le plus terrible danger.

"In every part of the world the Catholics are oppressed, and nowhere do we retaliate."

Conclusion.—The Count finishes this statistical and religious speech with a piece of brilliant and impassioned invective against the French—the withering, the barbarizing, and infidel course pursued by the French government against the liberty of education, and the freedom of Catholic principles.

"What a lesson and example have we from Belgium! The king found the liberties of the Belgian church in a condition superior to anything known before his time; but, being surrounded by diplomacy and liberalism, he began to pursue the system of public instruction which you now recommend; the hierarchy resisted him; he in turn persecuted the episcopacy, and he summoned the Bishop of Gand who now hears me, before a court of assize, and caused him to be condemned and placed in effigy, with an iron collar round his neck, between two thieves.—This fact happened about twenty years ago, and how has it ended? You know it; the son-in-law of the present King of the French is on the throne of Belgium!"

"But in the midst of the scoffs of liberalism and philosophy, we shall cling to the Sovereign Pontiff, who rules at Rome, who directs our conscience, and supplies our wants, and who combats our enemies with a weapon which never can rust or be broken in his hands—the sword of prayer—a weapon employed in the service of Heaven, from the Danube to the Ganges, over all the world. . . . I conclude in the language of Tertullian and the amiable Fenelon—'We are not to be feared by you, neither do we fear you'; and I add in the name of Catholic hymn—the men of the nineteenth century—that we live in the midst of a free people, and we do not wish to be treated with scorn; we are the successors of the martyrs, and we shall never tremble before the descendants of Julian the Apostate; we are the children of the Crusaders, and we shall never yield to the sons of Voltaire."

"France has not violated its oath in the revolution of 1830. France has been released the day when the royal authority violated the charter; and if on this day royal power violated the constitution, just like the year 1830, we should be released from our oath to the king."

From the extracts of the two speeches of Count Montalembert, we have a clear view, my lords, of the entire machine of public instruction in France, together with a very minute inspection of all its minor mechanism. Most certainly it is a very dangerous and blasphemous article on the other side of the British Channel, and unless it were very considerably changed in the carriage to Ireland, I cannot conceive how it could turn out to produce useful and religious results here; it is unquestionably the very same construction as the Irish Colleges bill, at present before parliament. It is your sole province, my lords, to see whether you can have it in Ireland with safety; or whether the modifications which may be conceded are such as to alter substantially its evil and infidel working, time will tell.

If the English themselves will not adopt the Irish model of our atmospheric railway without the most...

In France it is certainly a most iniquitous institution; all religion is excluded; the clergy are excluded...

In Ireland the late return of the Poor Law Commissioners states the amount of the poor of Ireland to be two millions and a-half.

The Rev. Patrick J. Ryder, V.G., and P.P., Ballyvaughan, Co. Clare, has received the following subscriptions from Australia...

A GOON LANDLORD.—Lord Castlerosse, with that generosity and consideration, ever truly characteristic of the noble house of Kenmare...

THE LINEN TRADE.—The supply of brown linen to the country markets has fallen off, as has also the demand...

THE MEN OF 1848.—The Nation thus insists on the justice and necessity of restoring to their country those Irishmen who in '48 were, by the contemplation of the cruel miseries brought upon it...

GALWAY GOING AHEAD.—We have great pleasure in announcing to the working classes of Galway that the directors of the National Bank are about erecting a new structure on a grand scale for the use of their branch in this town.

IRISH INTELLIGENCE. CONFIRMATIONS IN MENSTER.—Last week the Right Rev. Dr. Fallon administered the sacrament of confirmation to over 650 children and adults in the parish church of Ennistymon.

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It is said that the Archbishop of Dublin expects to obtain the Irish MSS. at St. Isidore's in Rome, for the Catholic University of Ireland.

The Rev. James Irwin, Curate of Tralee, has been promoted to the parish of Kilmameagh, vacant by the translation of the Rev. James Devina to the united parishes of Ballinvoher and Cappinloigh.

The Rev. Michael McKenna, O.C., Greenacres, has received from the Catholic parishioners of Merville, a valuable present, consisting of a horse, car, and harness, as well as a sum of money.

The Rev. Patrick J. Ryder, V.G., and P.P., Ballyvaughan, Co. Clare, has received the following subscriptions from Australia, for the new church which the reverend gentleman is constructing.

A GOON LANDLORD.—Lord Castlerosse, with that generosity and consideration, ever truly characteristic of the noble house of Kenmare, has this week raised the wages of the workmen in his employ...

THE LINEN TRADE.—The supply of brown linen to the country markets has fallen off, as has also the demand and prices are slightly in favour of buyers.

THE MEN OF 1848.—The Nation thus insists on the justice and necessity of restoring to their country those Irishmen who in '48 were, by the contemplation of the cruel miseries brought upon it...

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A general move is to be made by the Boards of Guardians throughout Ireland, with a view of reducing the enormous establishment charges of work-houses as regards officers' salaries.

The Guardians of Uringford Poor Law Union, Kilkenny, lately determined to sell the small farm attached to the house, there being no able-bodied inmates to work it.

THOMAS F. MEAGHER.—We perceive that the citizens of Waterford are about to meet on Thursday next to take the necessary steps to procure the extension to an amnesty to the Irish exiles, and in particular towards their distinguished townsman, Thomas Francis Meagher.

The Clare Journal says—As the O'Connell Monument rears its head, it advances in beauty and symmetry, and will be, when completed quite a gem in its way, and, without exception, one of the handsomest of the kind in the kingdom.

A public meeting of the rate-payers and inhabitants of Navan, Co. Meath, convened by requisition, was held in the court-house of that town on the 1st ult., to decide on the number of fairs to be held in the district, the days most appropriate to hold them on, and further to make the necessary steps to legalize them by patents or acts of parliament, and, there-by render any person liable to punishment who may hereafter attempt to set up opposition to the appointment of fairs.

LEGAL APPOINTMENT.—John F. Cullinan, Esq., has been appointed by the Attorney-General to the office of Sessions Crown Solicitor for the county of Clare, in room of Michael Cullinan, Esq., resigned.

THE GAZETTE of the 2d ult., announces that "Her Majesty has appointed David Lynch, Esq., Q.C., to be one of the judges of the Court of Bankruptcy and Insolvency in Ireland."

On the 2d ult., an election took place before Alderman Casey, fill the vacancy occasioned in the town council of Drogheda, by the recent death of Mr. Kelly, when Mr. John Gormly was returned without opposition.

WICKLOW.—At the last meeting of the Royal National Life Boat Institution, a reward of £6 10s. was voted to the crew of the Institution's life-boat stationed at Arklow, for putting off with the view of rescuing the crew of a vessel which was stranded during the stormy and foggy weather on Arklow Bank, on the 23rd ult.

We understand that a requisition to E. P. McMurdo, J.P., is in course of signature, calling on him to convene a meeting of the rate-payers of Dundalk to consider the propriety of applying for a charter of incorporation. As a matter of course he will comply with the request, and at an early day we may be prepared to hear of the necessary steps being taken to place Dundalk in the corporate rank of Drogheda, Waterford, Clonmel and Sligo.—Newry Examiner.

The Earl of Shannon and Lord Boyle were entertained at dinner on the 30th of August, in Castlemary, by their tenants, for the double purpose of reciprocating civilities, as well as to congratulate Lord Boyle on his marriage. The chair was occupied by R. Hennis, Esq., Knockglass, one of the oldest tenants on the estate, and the Rev. Thos. Walsh, P.P., was among the guests on the occasion.

The Tralee Chronicle says—"The O'Donoghue, M. P., has resigned his majority in our county regiment in which he was most popular with officers and men. The hotel keepers, butchers, guides, and boatmen, are reaping a golden harvest at Killarney, as for many years past there has not been so large an influx of visitors to that favored locality as during the present season.

On the evening of Friday, 20th ult., Mr. Henry Parker, of Killorglin, Co. Kerry, hooked a salmon in the Lanne, of the unprecedented weight, for that river, of 20 pounds.

The Public Fountain movement, as it has been called, is spreading rapidly in many directions. In Limerick the idea has been warmly taken up, and already steps have been taken to erect a fountain which will be at once a credit to its site and a benefit to the city.

A shoal of porpoises lately found their way into the river Maigue, Co. Limerick, and penetrated as far as the railway bridge at Adare, where their appearance created quite an excitement, it being over forty years since the "sea pigs," as they are called, had been seen there before.

GRAND CATTLE SHOW IN CONK.—On Saturday a public meeting of landed proprietors, agriculturists, and citizens, was held at the Museum, Corn Exchange for the purpose of taking steps towards securing the next Show of the Royal Agricultural Society of Ireland being held in Cork. The President of the County Cork Agricultural Society, the Right Hon. Lord Fermoy, occupied the chair.

On Monday, the 4th of September, the Rev. Mr. O'Kane, P.P., Drimagh, laid the first stone of a new building intended for the Christian Brothers' School, Omagh, and previous to so doing, read the service proper to the occasion, and concluded with a brief but impressive prayer for the happy completion of St. Columba's Christian Brothers' Schools, Omagh.

Lord Ulich Brown, brother of the Marquis of Sligo, has been appointed Under Secretary to the government of Bengal.

IRISH LUNATIC ASYLUMS.—The condition of Irish asylums presents a more than satisfactory picture compared with kindred institutions in England and Scotland. The total number of lunatics in the 16 district asylums on the 31st March last amounted to 4,090—viz., 2,087 males and 2,003 females, of whom only 1,275 were considered curable.

THOMAS F. MEAGHER.—We perceive that the citizens of Waterford are about to meet on Thursday next to take the necessary steps to procure the extension to an amnesty to the Irish exiles, and in particular towards their distinguished townsman, Thomas Francis Meagher.

WHY ARE NOT IRISH INSURANCE COMPANIES FOUNDED?—This question must often have presented itself to those who know the amount of money which is annually drained from Ireland to support Scotch and English companies.

THE LONDON 'TIMES' ON REVIVALS.—As far as we can make out there seems no particular difference between the Irish and other religious revivals. These manifestations are perfectly well-known facts of religious life.

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slightest attention, and the whole mass would go out of church looking very much the same as when they went in; because the process in their case is long and steady; takes its time, does not hurry itself, and has no tangible and sensible climax.

THE CAUSE OF THE SAN JUAN WAR.—The following is a brief review of the troubles in the Northwest, which, in the opinion of some, threatens a war with England. The Island of San Juan, or Bellevue, is considered to be a disputed point between American and English territory.

THE LATE MR. BRUNEL.—The London correspondent of The Manchester Guardian has the following:—"The death of Isambard Brunel has excited much sympathy. The verdict on him might be 'Killed by the Great Eastern'—but less by the anxiety consequent upon the completion and starting of the big ship, than by the mortification and disappointment at the cost and bungling of her launching."

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The True Witness.

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All communications to be addressed to the Editor, G. E. CLERK.

MONTREAL, FRIDAY, OCT. 14, 1859.

ST. PATRICK'S ORPHAN ASYLUM.—We would remind our readers that the Annual Bazaar in aid of the funds of this institution is open at the Mechanics' Hall, Great St. James Street, and that all are requested to attend.

CRIMINAL STATISTICS.—In one of our Upper Canada exchanges we find the following Jeremiad over the growth of crime:—

"It is a melancholy fact, that, in spite of Schools, Churches, Chapels, Ministers, and Missionaries—crime is fearfully on the increase in England, Canada, the United States, and the Continent of Europe. What renders this fact more surprising and sad, is, that never in the world's history was there so much preaching, so much paid out to elevate and instruct the masses as at present. Education is all but universal—nearly every village has its Church. Yet, in spite of all this not a paper can one read, without being shocked to find that one or more horrible murders have been committed, and offences less grave are numberless.—York Herald, Sept. 30.

We will not contest the truth of what our cotemporary asserts respecting the general increase of crime, both in quantity and intensity. It is true, in so far as Great Britain, as the United States, and we fear that we must add, in so far as Upper Canada are concerned; but it is not true of Catholic countries; that is to say, of countries whose population is mainly composed of Catholics, and which have remained faithful to the Holy See. There are nominal Catholic countries, whose populations are at this moment in arms, or preparing to take up arms, against the Church; and in these crime is as rife, as in the most thoroughly Protestant country in the world. But Ireland is Catholic in fact, as well as by courtesy, and in Ireland, crime is steadily decreasing; whilst the criminal statistics of that Popish country present a remarkable and truly gratifying contrast to those of Protestant England. That we speak not without due warrant, may be proved by referring to certain Blue-Books recently published by the British government; wherein are duly set forth the criminal statistics of Ireland, and of England and Wales, respectively, for the year 1858. A Blue-Book is not certainly pleasant reading; but in this instance, a few extracts which we intend to lay before our readers therefrom, will be found instructive; and deeply suggestive as to the comparative moral influence of Catholicity and Protestantism.

In the first place we shall be able to make good thereby, our assertion that, if crime is increasing in England, the United States, and in Canada, as our Protestant cotemporary above quoted maintains—it has rapidly and steadily decreased of late years in Catholic Ireland.

"It is gratifying to be informed"—says the London Times, in an analysis of the 37th Report of the Inspectors-general, on the state of prisons in Ireland—"it is gratifying to be informed that crime has largely decreased in Ireland. The reduction in crime in 1858 has even exceeded that in 1857; and is on the whole more satisfactory in its nature than in any of the preceding years in which this gratifying result has been noticed, for it has been more substantial, more general, and more equally distributed. In 1857, although the decrease was large, it was almost entirely confined to females; but in 1858 it has taken place in both sexes to nearly the same amount, not only as regards the number of criminals, but also in the daily average number confined in prison. In juvenile crime, too, the improvement noticed last year has been fully maintained; the number of offenders of this class having fallen to such an amount as may easily be dealt with in the reformatories which are being established throughout the country. Last year misdemeanours and drunkenness formed exceptions to the general rule of the diminution of crime; but an examination of the tables will show that in 1858, there was a decrease in every description of crime, with the sole exception of breaches of the revenue laws, in which a very trifling increase has occurred, and in military offences."

This we think, which is the official testimony of a Protestant Government, fully establishes our first thesis; that in Catholic Ireland, whatever may be the case in other countries—crime is rapidly and steadily, year by year, decreasing.—The amount of that decrease may be estimated from the following statistics, for which we are indebted to the Report of the Inspectors-general of prisons in Ireland. The number of prisoners in gaol in Ireland on the 1st of January, 1855, 1856, 1857, 1858, and 1859, respectively, is given as under:—

Table with 2 columns: Year (1855-1859) and Number of prisoners (5,080 to 3,261).

Assuming that the amount of criminality in a country bears a direct ratio to the number of prisoners, we deduce from the above figures the remarkable and gratifying fact, that crime has decreased in Ireland within the last four years, nearly fifty per cent; whilst the only offences which have not shared in this glorious change are breaches of the revenue laws, and military offences—crimes not necessarily involving any very high degree of moral turpitude. The Re-

port goes on to give us the number of convictions in Ireland for 1858:—

Table with 2 columns: Crime type (e.g., Condemned to death, Penal servitude) and Number of convictions (4, 243, 63, 155, 26,753).

Total convictions..... 27,218

From these statistics, the quality or intensity of Irish crime, as well as its quantity, may be estimated; and from these it is a fair deduction that those crimes have diminished in intensity as well as in quantity, seeing how trifling, for the most part, have been the sentences thereon pronounced. Upon the whole, the moral aspect of Catholic Ireland is highly gratifying to the philanthropist and the Christian; and as compared with that of her Protestant neighbors is pregnant with most important truths. This shall be evident by referring to the criminal statistics of England and Wales, as given in another Blue-Book containing the "Official Report on Judicial Statistics" for 1858. The Report refers exclusively to England and Wales, and does not deal with the criminality of Scotland; and from this it appears that, in the month of September, 1858, there were confined in the different gaols and reformatories of England and Wales 25,424 criminals; or, as the Times in its analysis of the Report observes, about one-fifth of the criminal population, which that journal estimates at upwards of one hundred and sixty thousand. Thus we have the startling fact that, whilst the population of England and Wales is not much more than double that of Ireland, criminal statistics show that in the former there are nine times as many persons confined in gaol as criminals. On the 1st of January, 1859, in Popish Ireland there were 2,844 prisoners; but in the month of September, 1858, there were in the gaols of Protestant England and Wales 25,424.

This is a fact that speaks eloquently as to the comparative criminality of the two communities; but this is not the only, nor even the most striking fact of the same order. For instance—

Whilst the capital convictions in Ireland during 1858 amounted to 4, no less than 53 persons were sentenced to death during the same period in England. Of these 53 capital sentences, 16 were for murder; 14 for unnatural offences (a class of crimes unknown we believe in Ireland); 13 for burglary with violence; 8 for attempts to murder; and 2 for robbery with wounds. Eleven murderers were actually executed, of whom four were foreigners.

In Ireland, it will be remembered that, during the year, 243 persons were sentenced to Penal servitude. In England, on the other hand, 2,130 convicts were so sentenced during the same period of time, or about nine times as many as were sentenced in Ireland. From this we may infer that the criminality of Protestant England is as 9 to 1 compared with that of Catholic Ireland, whilst its population is—about 2 to 1. This again is a startling but incontrovertible fact, established by official Protestant statistics.

And yet even the view of the comparative criminality of the two communities as given in the above figures is far from fair as regards Ireland. In the criminal statistics of the latter is included every case of summary conviction, for petty assault, or vagrancy, by a magistrate; whilst of the English criminals we have dealt as yet with those only who were convicted after having been committed for trial—their offences being too grave to be summarily dealt with. Thus it appears that during the year—17,855 persons were committed for trial in England and Wales; and that 13,246 were actually convicted. Of these, as we have seen, 53 were sentenced to death, 2,139 to Penal servitude, 10,834 to imprisonment, and 229 to be whipped, or other minor punishments.

But besides these, 404,034 persons were summarily dealt with, of whom 260,290 were convicted. Of the latter, 65,263 were sent to gaol; 160,636 were fined; 502 were whipped; 10,360 held to bail; 3,781 delivered over to army and navy; and 19,750 otherwise punished.

So that the "totile of the whole," as Joe Hu. e would say, stands thus. For the one year under notice, there were, in England and Wales, 273,536 convictions, against 27,218 in Ireland; or in other words, in proportion to their respective populations, the quantity of crime in the former, or Protestant community, was nearly five-fold that of the latter, or Catholic community.

For the quantity, or intensity of Protestant as compared with Catholic criminality, we must look to the nature of the sentences pronounced; and making allowance for four foreigners sentenced to death in England, we have 49 capital convictions from amongst the Protestant, against 4 from amongst the Catholic community. This fact requires no comment.

Thus have we shown by Protestant testimony, that whilst crime is constantly increasing in Protestant countries; in Ireland which is honorably distinguished amongst all the nations of the earth for its fidelity to the Catholic Church, crime is fast and steadily decreasing, both in quantity and intensity; and that, as compared with its Protestant neighbors, its criminal statistics afford undeniable proofs of the higher morality, and therefore of the higher civilization of its people. We may add too, that much of the serious crime of Ireland is produced by the abnormal social condition of the country; by the unhappy relations existing betwixt the owner of the soil, and its cultivator; and the consequent animosities betwixt two races, aliens to one another in blood, language, and religion. This great cause or provocation to crime, exists not in England and Wales, whose crimes are indicative therefore of the fearful, deep-seated moral depravity of their criminal population. To what a fearful extent the criminal statistics of Great Britain would be swelled if, in England, Scotland, and Wales, the clergy of the Established Church, and the owners of the soil, were to the majority of the British people and the tenant farmers, what the clergy of the Protestant Establishment of Ireland, and Irish landlords are to the Catholic population of Erin, we leave the impartial reader, and the observer

of human nature, to judge for himself. It is enough for us to have given the lie by means of Protestant statistics, to the malicious libels daily and hourly circulated against Catholicity in general, and the Catholics of Ireland in particular, by scurrilous scribblers in the Protestant press, of whom our "natural ally" George Brown of the Globe, may be taken as a fair sample.

PROTESTANT IGNORANCE.—Catholics are often, and very reasonably, surprised and annoyed at the misrepresentations of Catholic doctrines, Catholic practices, and the history of the Catholic Church, in which Protestant writers upon any of these subjects habitually indulge.—Much of this proceeds from sheer malice, and from a not misplaced confidence in the ignorance of their readers, and the consequent inability of the latter to detect the falsehood laid before them. But much also, we believe, proceeds from sheer ignorance of Catholicity; and that it should be so, can surprise no one who is aware of the profound ignorance which, for the most part, obtains amongst Protestants with regard to matters immediately connected with Protestantism. If ignorant of the latter, it is certainly not wonderful that they should be constantly falling into the most ludicrous errors, doctrinal and historical, when treating of matters connected with Catholicity.

If, for instance, there be one matter upon which all Protestants might be supposed to be thoroughly posted up, it is the origin of their versions of the Scriptures; and when we find them, upon this simple historical question, falling into such gross and indeed ludicrous errors as those which we note below, how can we wonder that when they address themselves to the task of elucidating the history of the Catholic Church, their blunders should be still more gross and ludicrous.

The subjoined extract is from the Echo, a Protestant journal published at Toronto in the interest of the "Low Church" section of our Anglican fellow-citizens; and is copied, without a word of comment, from a discourse lately delivered by a Protestant Minister, the Rev. G. D. Cummins, D. D., upon "William Tyndale and the Bible Society." First we are told that this man, William Tyndale:—

"was the first translator of the Bible into the English tongue."—Echo, 23d ult.

And secondly we are told that his translation of the Bible is now in general use amongst the English speaking portion of the Protestant world:—

"It is now upwards of three hundred years ago since William Tyndale died at the stake for translating this English Bible—this English Bible that has a dominion on which the sun never sets."—Ib. Tho Italica are our own.

In the above extracts from the discourse of a Protestant Doctor of Divinity upon the English version of the Bible, there are almost as many errors as there are words.

In the first place Tyndale, whose translation of a portion of the sacred scriptures was published about 1526, was not the "first translator of the Bible into the English tongue." About one hundred and fifty years before the time of Tyndale, or 1380, Wicliffe had translated the Bible into the English tongue; and the honor—if honor there be—of mutilating and corrupting the sacred text by a vicious translation, belongs to the latter heresiarch.

In the second place, Tyndale did not translate the Bible into the English tongue. His work consists of a translation of the New Testament, made probably from the Greek; and of a translation of part only of the Old Testament, in which portion of the work Tyndale was assisted, it is generally believed by Coverdale, as the former was not acquainted with Hebrew.

In the third place "this English Bible," of which Tyndale was the translator, was so corrupt, so full of gross perversions of the sacred text, that it never obtained general acceptance even in England, but was speedily superseded by other translations; amongst which we may mention, that known as the "Bishops' Bible," from the fact of several Bishops having been engaged in its translation; and also the version now generally in use, known as the "Authorized Version," and which owes its origin to "that sanctified person" King James VI. The pretence, therefore, that "this English Bible" which William Tyndale translated is in any sense the same work as that which at the present day is hawked about as the Protestant Bible, or that it "has a dominion on which the sun never sets," is absurd, and a gross perversion of the truth. The title page of the "Authorized" Protestant version tells us that it was "translated out of the original tongues;" and we may, therefore, conclude that its translators, who were not copyists of their predecessors, whose numerous errors moreover, in their respective translations, had given rise to the general demand for a new and improved version of the Bible.

These errors we signalize, not as important in themselves, but as illustrative of the ignorance that commonly prevails amongst Protestants on all matters connected with religion. And yet as no error is perfectly harmless, so these by us pointed out above have their several effects upon many questions at issue betwixt Catholics and Protestants. It is known that Catholic divines of the day strongly condemned Tyndale's version, because of its numerous corruptions; whilst this condemnation is cited by Protestants as a proof of the hostility of the Catholic Church to all translations of the Sacred Scriptures into the vulgar tongue. Now to have any bearing upon the merits of the question at issue—the opposition of Rome to the translation of the Scriptures—it is necessary to establish in the Protestant mind that the version actually in use amongst them, is identical with those condemned by the Church; and hence it is that Protestant lecturers make it a rule to ignore the fact that the errors of the first English versions of the Bible were so many and great, that within a few years after their first appearance Protestants were obliged to abandon them; and thus it is that the

"So that silly drunkard, and most profligate prince is entitled by the sycophants to whom he entrusted the task of giving to the people God's Holy Word.—See Preface to Bible.

English Bible, now almost universally used by Protestants, is spoken of as, "this English Bible," which William Tyndale translated." For this reason, therefore, it is important to remind Protestants that their Bible is no more Tyndale's version, than it is Wicliffe's or Bede's.

REFORMS AND REFORMERS.—Are you opposed to Reform? we have been asked; and if you are not, why is the TRUE WITNESS always opposing the "Protestant Reform" party?

Such a question merits an answer, because we can thereby define our position.

We are not opposed to "Reform," is our reply; but as a Catholic journalist, we are intent upon such "Reforms," only as shall directly tend to the good of religion, and the advancement of Catholic interests. Foremost amongst those "Reforms" which are imperatively needed, we rank a "Reform" in the School Laws of Upper Canada; and with us the value of every political change, or proposed political change, is estimated by its probable bearings upon that one vital "Reform" of the "School Laws" which we have ever advocated. Of course therefore, any measure, any policy whose results, directly or indirectly, would be to throw obstacles in the way of obtaining that "Reform," must by us, as indeed by every honest simple hearted Catholic, be looked upon as injurious, and therefore to be opposed.

Now what at the present moment is, what hitherto has been, the chief obstacle to any equitable adjustment of the School Question? We answer—and we think that few will disagree with us—that that obstacle proceed: and has hitherto proceeded, from the preponderance of anti-Catholic or Protestant influences in the Legislature. That it is because the Protestant element therein is stronger than is the Catholic, that our claims for justice have been hitherto contemptuously rejected. Catholic members of Parliament—to their shame be it spoken—have allowed themselves to be cowed, or daunted, in the presence of that superior Protestant force; Catholic statesmen, more intent upon promoting their own worldly policy, than upon the interests of the Church, have in consequence sacrificed the latter to political exigencies; and the Protestant party, already too strong, thus strengthened by deserters from the Catholic camp, have thereby been emboldened to resist every effort made by a small but faithful minority to extort justice from their hands, and to enforce attention to our reasonable demands.

If this be a true statement of the case, a correct view of the causes to which we are indebted for the very unsatisfactory condition of the School Question, it is clear as day, that any change or "Reform" which should have the effect of increasing or adding to the Protestant element in the composition of the Legislature, would have the effect of making the attainment of that other School "Reform" for which we as Catholics contend, more difficult than ever. If with the present proportion betwixt Catholics and Protestants in the Legislature it is so difficult to obtain justice for Catholics, how much more difficult—nay impossible—would it be to obtain that justice from a Legislature in which the ratio of Protestants to Catholics should be far greater than it is at present? This is a question in the Rule of Three, which any child is, or should be, capable of solving.

But the great object of the "Protestant Reform" party is to effect such a change in the Legislature as shall greatly increase the relative strength of Protestantism. This we think no one will venture to deny.

Therefore we conclude that, if the objects of the "Protestant Reformers" were carried out, obstacles insuperable to an equitable adjustment of the School Question would thereby be opposed to us; and we therefore, because we are "Reformers," that is, Catholic "Reformers," are and must be opposed, heart and soul, to the "Protestant Reform" party. There is but one test that we apply to every proposed measure, which—if it will not stand that test—we unhesitatingly reject. That test is—"How will it affect the School Question of Upper Canada? If it holds out reasonable prospects of leading to a prompt and satisfactory settlement of that question, we are prepared to accept it; if it does not, or if it seems calculated to throw additional difficulties in the way of that settlement, we at once, and without further consideration, reject it. This we say, as it ever has been, the policy of the TRUE WITNESS, and should be the policy of every one who calls himself a Catholic.

We are "Reformers" then; but as we said, the only "Reforms" for which we care one straw, are "Reforms" that shall beneficially affect the cause of the Catholic Church. To all other political changes or "Reforms" which would not have that effect we are indifferent; and to those which would have a contrary effect, we are heart and soul opposed—and therefore we are opposed to the "Protestant Reformers" and their entire policy. We have nothing, thank God! nothing in common with them. We detest and repudiate all their principles; and then most of all do we shrink from them with disgust when they approach us under the garb of Liberals, and with words of friendship on their Judas lips.

If, with us, as alas! it does with too many, "Reform" meant only a redistribution of official salaries; or if we had learned to estimate the value of any particular course of political action by the prospects it opened to its votaries of advancement in public life—we should act quite differently. But looking upon these things as beneath the notice of any honest man, of any Catholic especially, we cannot be expected to attach any weight to the argument that is urged incessantly in favor of the "Protestant Reform" party—to the effect that, if in power, they would exercise their right of patronage in a manner favorable to Irishmen and Catholics. We confess at once that, except in so far as it might tend to promote the interests of the Church, we have not the slightest wish to see a Catholic in any office whatsoever; and that we believe that there is nothing so corrupting, so debasing to a people, as that continual hankering after place, which is the characteristic of all our Canadian political men of the present day. But we do care for the

"School Question;" and to secure its satisfactory settlement, we would cheerfully agree to the exclusion from office of every Catholic in the country, until the day of judgment.

"Seek first the Kingdom of God and His justice." These are the words of highest wisdom; and by following them shall we best promote our own honor, and the interests of the Church.—What matter that the success of a particular party should promote our personal interests—that it should make this man a magistrate, or procure for that man a situation in the "Board of Works"—if it did not promote the interests of the Church? "Reform" is a fine thing to clamor about; a pretty word of incantation for knaves to conjure fools withal, and with which to create a sensation at the hustings. But what if the "Reform" be a change from bad to worse—from one phase of Protestant intolerance to another, and more rabid phase! What if, instead of conducing to the spread of the Separate School system, it should menace the entire overthrow of that system! Should we be justified as Catholics in advocating such a "Reform," or giving encouragement to its supporters, because by so doing we might be opening to ourselves the portals of a Government office, or securing for our relatives a share in the distribution of patronage? Out upon such vile mercenary considerations!

God forbid that such considerations should have any weight with Catholics! for should such be the case, they would deserve to be treated as an inferior and degraded race; they would merit, and that richly, the scorn of every honest man. No! the Catholic, no matter of what origin, has one constant, infallible test; which, if he will but apply it, will guide him in every difficulty, and keep him harmless amidst all the rocks and shoals that may beset his course. He has but to seek, first and above all things, the Kingdom of God and His justice; to study the interests of the Catholic Church; and looking upon every thing as subordinate to those interests, to trample under foot every consideration of worldly policy which may present itself to him. Thus in politics, and with the "Reforms" which are proposed as remedies for the evils under which the body politic is labouring. The Catholic need but ascertain how, if effected, those "Reforms" would affect the Church, to know whether he should support or oppose them. A "Reformer" in the good sense of the word, he must be; but if a true son of the Church, he cannot but be the enemy of "Protestant Reformers," and of their policy.

And of this we may be certain—That that policy, that statesman, that publicist of any kind, which or who, is most obnoxious to Protestants, is the policy which Catholics should follow, the statesman whom Papists should support. This is an inflexible rule, admitting of no exception.—The Catholic who does his duty towards his Church may be respected by, but never can be popular amongst Protestants. And when we hear that a particular course of policy is approved of by the latter; or that a Catholic statesman is looked upon by them with a favorable eye—we may be as sure as that there is a God in Heaven, that the one is injurious to the Church, and that the other is a knave and a hypocrite.

Our readers will, we hope, pardon us these remarks; and we trust that they will give us credit in future for being a friend, not the enemy of "Reform." Bearing in mind that the Reform par excellence for which we contend, is, "Reform" in the "School Laws;" and that consequently we are opposed to the policy of the "Protestant Reform" party, solely because that policy, if successful, would, as every one knows, be fatal to the "Reform" which we and all Papists have at heart.

ETHICS OF PROTESTANTISM.—"The increase of crime in America"—says a late number of the Christian Inquirer, one of the leading Protestant periodicals of the United States—is one of the darkest features of Western civilization. And yet it cannot be denied that in the United States of America, if anywhere, has Protestant civilization had full and ample scope to develop itself, in what direction soever it listed, unshackled, unimpeded by the vices or the virtues, the traditions or the institutions of Eastern Christendom. Our cotemporary continues:

"While we are inclined to take hopeful views of our country, and to believe fully in her destiny, as the politicians call it—we do not blind our eyes a moment to the dark and ominous signs of the times. Crime is rife. The blood of the nation is morbid and inflamed. Spots of corruption appear on the body politic. Many begin to clamor for a stronger government. Even the halls of Legislation, and the courts of justice have not escaped the contamination. The golden age of rectitude has passed, and the iron age of selfishness is upon us. Suicides have increased; murders and crimes against chastity have overspread our press like a cloud. The journals of the day, especially the pictorials, instead of practising a proper reserve, pander to the taste for the horrible and the obscene by going into all the offensive and disgusting details of blood and crime, and thus stimulating a prurient curiosity, and morbid passions.

"One reason why crime is so full-blown and insolent to-day in America is, that nothing is absolutely certain about either conviction or punishment. Jurors break their oaths as if unconscious of their solemnity. Courts catch the feeble prey, but the strong break through the cobwebs of the law. At Chicago, the jury that acquit a murderer are treated to a champagne supper by the father of the accused, on their rendering a verdict of 'not guilty.' At Washington the slayer of his fellow-man goes free, and his counsel thanks the jurors for their acquittal. We shall probably next hear of costly services of plate being given to reward those who call black white, and white black, and who let the guilty run at large to endanger the community with new crimes."—New York Christian Inquirer.

Not a flattering picture this of the moral condition of the "model republic;" and yet no doubt, seeing by what hand it is drawn, a true one. Let us now look at the state of society on the other side of the Atlantic.

As to the condition, the unutterably filthy condition, of the poorer classes of society in the British Islands, we have but to consult the prison registers, and the criminal statistics for the required information. The frequency of murder, especially of "child-murder;" the amount and magnitude of crimes of all kinds daily paraded before the eyes of the world in the columns of the British press, render it unnecessary for us to

assist upon the immorality, and almost utter corruption of the lower strata of British society.—No; it is not of this class, but of those classes that lie above it in the social scale, that we now propose to treat; and as our invariable custom we will still continue to adduce Protestant, and exclusively Protestant, testimony for all that we advance, with regard to the moral effects of Protestantism, and the civilisation of which it boasts.

The Westminster Review, a unexceptionable, because a thoroughly Protestant witness testifying against Protestantism, is our authority for the hideous depravity of the wealthier classes of British society; a depravity that manifests itself indeed in a different form from that in which the depravity of the poorer classes is displayed—but which is not on that account one whit less hateful and widespread. The "respectable" merchant, or man of business, will not indeed figure in a "garotte" robbery, nor is his name likely to appear amongst those of the "swell mob" or light-fingered gentry who infest the streets.—His weapons are not indeed the bludgeon, the crowbar, or the "life-preserver," but the pen and ledger; and with these, if our informant may be believed, he millets wounds upon society and upon his neighbor, as deep and deadly as those dealt by the hands of the burglar or "ticket of leave" foot-pad. The one is a knave in fustian; the other is a knave in broad cloth; the one robs to the extent of a few shillings or most pounds; the other counts his fraudulent gains by thousands, and by hundreds of thousands. And so a respectability-loving Protestant world smiles complacently upon the latter, even whilst affecting to shudder at the smaller villanies and petty crimes of his brother scoundrel. Such, according to the Westminster Review, is the moral condition of the trading or commercial classes of the British Empire.

Now if there is one point upon which Protestantism piques itself more than another, it is the extent and success of its trading and commercial operations; if there is one illustration of the superiority of Protestantism over Catholicity which, more than any other, Protestants delight to adduce, it is the greater commercial prosperity, and material wealth of Protestant, as compared with Catholic communities. Protestants will point to their wharves, to their warehouses, to their crowded marts, and the forests of masts in their ports, and taunt the Papist with the manifest inferiority of all Roman countries in these respects. They dwell complacently on their Tables of "Exports" and "Imports," as if these were so many duly attested vouchers of Divine grace; they quote the "Customs' Returns" as evidences of the Lord's presence; and speak respectfully of their steam-ships, and of their railroads, as tokens of the working of God's Holy Spirit.—The Papist would, of course, keep silent, and allow himself to be crushed by such an overwhelming amount of evidence in favor of the divine origin of Protestantism, were it not for the occasional revelations made by Protestant writers like the Westminster Reviewer, as to the causes and consequences of Protestant commercial prosperity.

To what is this prosperity—or, at least, that which the world calls prosperity—owing? To Protestantism, no doubt; for none but Protestant, or heathen nations, have ever attained to a similar prosperity. And if, again, we ask—Is this prosperity, such as it is, the work of Divine Grace, the blessing of God upon honest industry? or is it the result of a total disregard of all sacred obligations, of all the precepts of the Divine Law, of all the restraints imposed by the love of man, or the love of God?—we are constrained by the evidence before us, to answer that, in sad truth, Protestant commercial prosperity, though a prosperity to which Protestant communities can alone attain, is the work, not of God, but of the devil; the result, not of a rigid and conscientious adherence to the Divine commands, but of the habitual violation of them in every particular—and especially of that command which says, "Thou shalt not steal."

In other words, if the Westminster Review is to be believed, a Protestant merchant is, too generally, but the synonym of a "rogue," and a wealthy man of business, is but another form of expression for a lucky scoundrel. "To a general extent," says the Westminster Review, "dishonesty is, not an exceptional and temporary, but a general and permanent element of our mercantile system." That system to which the British Protestant proudly points as the incontrovertible evidence of the superiority of Protestantism over Catholicity.

Yes! we cheerfully accept the greater commercial activity, and the more extended mercantile systems of Protestant, as compared with Catholic communities, as an effect of Protestantism, and as an index of its moral value. It is almost invariably the knave who thrives best in business; it is the man who has the hardest heart, and the least sensitive conscience, who succeeds most surely in the great art of making money; and therefore, Protestantism, which repudiates examination of conscience, and abhors confession, is favorable to Mammon worship, and to the accumulation of wealth. "For," says the Westminster Reviewer—after having carefully collected and compared the opinion of those personally engaged in, and intimately acquainted with the workings of the boasted commercial system of Great Britain:—

"Their concurrent opinion, independently given by each, is, that the scrupulously honest man must go to the wall."—p. 206.

Now what holds true of the trading individual, must hold true of the trading community; and thus the commercial inferiority of Catholic communities, and the want of business activity with which Protestants reproach them, is at once accounted for. "The scrupulously honest man, must go the wall;" and so also must the scrupulously honest community; whilst, of course, that community which is least troubled by conscientious scruples, will outstrip in the race after wealth, its more conscientious and less knavish competitors. Here, in two words, is the whole explanation of the phenomenon so complacently dwelt upon by Protestants; and cited by them as a proof that Catholicity is an unprogressive religion; behind the age, unfavorable to man's ma-

terial prosperity, and therefore, unworthy the rational man's allegiance.

Again, the Westminster Reviewer assures us, upon the highest commercial authority, "that success is incompatible with strict integrity."—Evidently then the devotees of that ethical system which is least importunate in its demands, will be invariably the most successful in business; whilst it will be the lot of those who adhere to the more rigid system, to be left behind; and to see the prizes fall to the share of their less scrupulous, and therefore more successful competitors. This we say is evident from the Westminster Review—p. 209—"that success is incompatible with integrity."

Of course there are exceptions to this, as to every other rule. We could, were it not invidious, mention even here in Montreal, Protestant merchants of high standing and of unblemished reputation, whose success in business is as notorious as is their integrity; but, strange to say, these exceptions are to be found almost invariably amongst that class of Protestants stigmatized as non-evangelical; amongst those whom "Our Zion" have excommunicated, and upon whom, amidst much groaning, and with great expenditure of fetid breath, the frequenters of the "Little Bethel" have passed sentence of condemnation. Whilst, on the other hand, your "professors" are almost invariably rogues, wholly given to sanding the sugar, and similar evangelical practices; and it is next to a miracle if you can avoid being cheated by him who confesses to having experienced "religion, and to having become a new creature in the Lord."

But as a general rule, there can be no doubt of the truth of the revelations made by the Westminster Review; and if so, we have a full explanation of the cause of the difference that certainly does exist betwixt the material prosperity of Protestant, and that of Catholic communities. Whether after all the material advantages are on the side of the former; whether that accumulation of wealth in a few hands, which is the most characteristic feature of Protestant civilisation, is conducive to the happiness of the human race; whether it be a blessing to be sought after, or a curse, and an evil to be deprecated, are questions upon which political economists still wrangle; and upon which, therefore, we may, without presumption, be permitted to entertain and express very serious doubts. What the sentiments of the great mass of the people themselves are thereupon, is however not a question at all. Their impatience of the existing system; their deep-rooted, widespread discontent; their indistinct clamors for a new and better order of society; the active propagation of socialist theories; and the general hatred which the working classes of England bear towards their employers, masters—or tyrants as they generally call the latter—evince how rotten the material prosperity of Great Britain is at the core. And if we may judge by a certain class of literature now much in vogue, not only amongst the workers, but amongst the wealthy, well-born and refined—we allude to such works as *Alton Locke*, and others of that school—the suspicion that all is not quite right below the smiling surface of Protestant society; that there are active dangerous irrepressible passions there at work, which may some day burst out in one wide, all-destroying explosion, is not confined to those to whom the actual social system is hateful; and is participated in by many who not deem themselves the victims of capital. Such being the case, Protestants would do well to be more careful how they contrast the material prosperity of Protestant, with that of Catholic communities; and should have the decency to bear in mind to what causes—according to the best Protestant writers of the day—that prosperity is owing.—They should remember that "success" in the line in which they are most successful, "is incompatible with integrity."

WHAT IS A CHRISTIAN?—We ventured to discuss the other day the question—"What do Protestants mean by their favorite phrase of 'embracing the truth as it is in Jesus?'" as by them applied to apostates from Catholicity. The conclusion to which we came was, that on the lips of Protestants, "the truth as it is in Jesus" is but another form of expression for general scepticism or infidelity.

This our opinion is confirmed by the views that Protestants of the evangelical stripe entertain of Christianity. In their eyes not to be a Romanist, is to be a Christian. In other words, Catholics, in the eyes of evangelical Protestants, are not Christians; as is evident from the *Montreal Witness*, an undoubted evangelical organ.

"The fact,"—says the *Montreal Witness*, with commendable modesty in its issue of the 1st instant—"the fact of every Christian being as much a child of God as ourselves cannot be questioned." There's condescension for you! Only think; the editor of the *Montreal Witness* admits that every Christian is as much a child of God as he is himself, or as are any of his swindling friends of the bankrupt Savings' Bank. But then to be sure he does not admit a Catholic to be a Christian at all. For, according to him—

1. "Every Christian is as much a child of God as he is himself."

2. But he does not admit Papists to be as much children of God as he is himself; because if he did, he would not seek to convert them, or speak of them as steeped in the darkness of superstition.

3. Therefore, if "all Christians" are as much children of God as is the editor of the *Montreal Witness*; and if Catholics are not as much children of God as is that eminently sanctified frequenter of the "Little Bethel," it follows—upon the principle that things which are unequal to the same, are unequal to one another—that in the eyes of the saints, Catholics are not Christians at all.

We complain not of the illiberality of the *Montreal Witness* in denying to Papists the character of Christians; in classing a St. Francis de Sales, a Thomas a Kempis, a Fenelon, and a Bossuet, with heathens and infidels. But we do complain of the inconsistency of which Protestants are guilty, when they accuse us of illiberality because we repudiate any connection with them in the spiritual order, and they at the same time tell

us to our faces, that we are not Christians. Granted that we are not Christians, as they assume; how in that case can there be any spiritual connection betwixt us and them? They in virtue of their Denialism are "children of God;" we, in virtue of our Catholicity, are not Christians, and must therefore be put down as "the children" of the other party. For if we were Christians, we should enjoy the ineffable privilege of "being as much a child of God as" the editor of the *Montreal Witness* is himself; and if we did in his opinion enjoy that privilege, it is equally certain that he would entertain no doubts, no fears as to the possibility of our salvation, and would not therefore be at all anxious to convert us from the errors of Romanism.

More conspicuous, more offensive than their inconsistency in taxing us with illiberality—because we Papists, whom by implication they look upon as heathens, refuse to hold any appearance even of religious intercourse, or communion in things spiritual with them—are the rank spiritual pride, and blasphemous arrogance of these Protestant saints, these Pharisees of the conventicle. "As much children of God as themselves" forsooth! They set themselves up as a standard. Ye are outcasts—they tell us. We are a chosen people, yea a select people, the salt of the earth, yea, sanctified vessels; subject indeed to human infirmities, such as sanding the sugar, adulterating the food of, and poisoning our customers, and robbing the poor; but nevertheless the special objects of God's affectionate regard. If, ye poor blinded Papists, would become the "children of God," ye must first become altogether as one of ourselves. Such in substance is the language of the frequenters of the conventicle; but they must pardon us if we refuse to hearken to their counsels. We have no desire to be at all like them; and we entertain doubts, very strong doubts, whether cant and hypocrisy, whether cheating our neighbors six days in the week, and making ourselves and all around us as gloomy and uncomfortable as possible on the other day, are after all such a sure passport to heaven, such a clear title to be reckoned amongst "the children of God," as the editor of the *Montreal Witness* imagines. If we were sure that he was a "child of God;" if we had the same confidence in his spiritual experiences as we have in his "Commercial Review" which we occasionally transfer to our columns; if we thought he was as well posted up in the affairs of the other world, as he is in the affairs of this—in the prices of tallow, beef, ashes, and mess pork—we should be glad to be even as he is. But *en attendant*, the editor of the *Montreal Witness* must hold us excused for not at all desiring to be such a "child of God."

OBITUARY.

(Continued.)  
The Rev. Mr. James Macdonald, who departed at the Seminary of St. Sulpice, Montreal, on the 12th of September, 1859, was born in Scotland, Shire of Inverness, Knodart, Shenachadh, on the 29th September, 1770. He emigrated from Scotland, with about 550 other passengers, to America, on the 2nd July, 1786, and after a passage of eight weeks and four days, arrived in Quebec; he then proceeded to the Township of Cornwall, Upper Canada, with his father and many others, in September of the same year. He was kindly received in the College of St. Sulpice, Montreal, on the 2nd October, 1798, by the Gentleman of that house—fortunately for religion in Canada, the flower of those who did escape martyrdom in the French Revolution of '89. He finished his classes in August 1806.

As the deceased Rev. gentleman was under obligation for his education only to his father and to those noble Gentlemen, he did not think himself in justice bound to take ordination for some years. He was ordained in 1831. Through gratitude to the Gentlemen of the Seminary, and for the good of his countrymen and others, he taught the classes from 1808 to 1847 in the College of Montreal. After his attending the Missions for some time in Upper Canada, and gaining the esteem of all his acquaintances, he departed on Tuesday, fifteen days after his retreat at Montreal. His remains were brought to, and buried at St. Andrews, C.W., on the 15th September, attended by his brother, the Very Rev. John Macdonald, the Very Rev. George Hay, the Rev. James Chisholm, D.D., the Rev. John O'Connor, and numerous and very respectable persons of different denominations, from Cornwall, Glengarry, and all round. Many tears were shed at his grave. *Requiescat in pace.*

"A little more discretion in future, when alluding to other localities, will become the press of Toronto."—*Ottawa Union.*

To the Editor of the *Ottawa Union.*

Sir,—I must attribute to your ignorance of our local customs the omission of some hits at the *Columbian's* wallings over the departure of the Seat of Government. I am enumerating the blessings forfeited by parties who have removed to Quebec, your contemporary refers to: "our straight and open sidewalks from which they were never hustled into the gutter by 'proceedions.'" Perhaps not; but I would rather be "hustled" by all the "proceedions" that ever walked, than by a single fire-engine. Our "gallant fellows," whether to avoid soiling their boots, or from whatever cause, invariably run upon the sidewalks. The appearance of one of their "infernal machines," is a signal for *suave qui petit*; you must have observed an occasional notice of a leg or arm broken, or even life lost by some unlucky wight who *wasn't quick enough* in comprehending the meaning of a savage roar in his rear, followed by the shaking of heaven and earth, as the cumbersome contrivance rushed along, perhaps to a *squinting match* in the same street; where, supposing you escape the first encounter and emerge unscathed from your temporary refuge, ("the gutter," or some convenient shop-floor,) another "advantage" may be enjoyed in the shape of a gratuitous ducking; while the contending monsters, heedless of passers-by, discharge their watery contents and cover the ground with choice specimens of the celebrated Toronto mud.

I may refer also to the Saturnalia which always occur on the "vigils" of July 12th, and other "high Protestant holidays" when the roar of cannon, rattle of small arms, cracking of squibs, beating of drums, speaking of files, and general concoulation of diabolical noises, effectually banish "tired nature's sweet restorer,"—make night hideous, and would lead a stranger to imagine himself rather among savages, than in a "large society of highly educated men."

Truly, Mr. Editor, our friends at Quebec must I fear deeply regret their "loss of Toronto," "exemption from incessant clatter," and privation of *gentle sports*.

Toronto, Oct. 8, 1859.

Perry Davis' Pain Killer has been used with great success in cases of what is called painter's colic, by taking it in molasses and water, and bathing the stomach and bowels with the medicine laid on warm with flannel cloths; repeat as often as they get dry. Sold by all dealers in family medicines.

THE POTATO CRIP IN LOWER CANADA.—A sore calamity has come upon Lower Canada within the last ten days, at all events in this neighborhood.—The potatoes, which were such a fine crop, and believed to be beyond danger, have generally manifested symptoms of rot, and this, whether gathered or still in the ground.—*Montreal Herald.*

Mr. R. Ryan, Joachim—£1 5s—not 5s, as appeared in our last remittances.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

Flour is without much alteration. The supply of Superfine is larger, and the price is scarcely so firm. We have heard of sales at from \$4.70 to \$4.80. The demand for the higher grades is better, and sales have been made extensively of Fancy from \$5, to \$5.05, according to quality, and of Extras from \$5.20 to \$5.30; Double Extras are from \$5.40 to \$5.25. Bag Flour is held at 13s to 14s per 112 lbs. Good Rye Flour is held at \$3.50 per barrel, but we hear of no sales. Oatmeal is nominal at \$1.25 to \$1.50 per barrel of 200 lbs.

WHEAT.—There have been sales of V. O. Spring Wheat since our last, by the ear load at various prices, according to quality and terms of delivery, from 94c to \$1.10; the latter being for very choice.

OATS.—Last sales the per 40 lbs. Receipts light, and higher figures asked.

BARLEY.—Last large sales 48c per 50 lbs. Receipts light, purchasers holding back for reduction in price. The transactions in these grains have been large for two weeks past.

PEAS continue at 70c to 75c per 100 lbs., by the ear load, according to quality and terms of delivery.

ASHES have continued till to-day steady at about 28s. 6d for Pots, and 28s. 6d for Pots. The price of to-day are 24s for Pots, and 27s 6d to 28s for Pearls. The reason of this dullness is twofold: there are no orders in town, and freight and insurance are rising.

BRETTEN is rather looking down, the supply being pretty abundant and the demand for the last few days small. There is, however, no concession made on the part of sellers, though buyers are offering half a cent less. Store-packer remains 12c to 16c; Dairy 16c to 17c, with but small sales.

TALLOW is 11 to 12 cents per lb. Lard, 12 to 12 1/2 cents.

PROVISIONS.—Mess Pork is about \$17.50, and Prime Mess \$14.

BUSINESS AND ST. ASH'S MARKETS.—Oats, 1s 10d to 2s; Barley, 3s to 3s 4d; Peas, 3s 9d to 4s; Buckwheat, 2s 9d to 3s; Flax Seed, 6s 6d to 7s per min of Timothy Seed, 9s 9d to 10s; Bag Flour, 12s 6d to 15s; Oatmeal, 12s 6d to 13s; Butter, fresh, 1s 10 to 1s 3d; Salt Butter 9d to 10d; Eggs, 8s to 9d; Potatoes, 3s 4d to 3s 9d per bag for good sound ones; Apples, 10s to 12s 6d per bushel for this market, but fine shipping lots would bring somewhat more. Hay, \$8 to \$10.50; Straw, \$1 to \$5.

Much has been said of the Eastern Esculapius' labors for the sick; not one half has yet been told of the indomitable perseverance of this singular man. Inured with the conviction that Scrofula is the parent of disease, he has been years engaged in searching the boundaries of the earth, for its antidote. With vast labor he has canvassed the products of sea and land, through both continents until he has discovered that combination of remedies which expurges this human rot and corruption from the system. This new invention we now offer in our columns under the name of AYER'S SASSAPARILLA, although its virtues are from substances far more active and effectual than Sassa-parilla.—*Mercantile Journal.*

Birth.

In this city, on the 9th inst., Mrs. John Breen, of a daughter.

In this city, on the 10th inst., Mrs. F. E. McNamee, of a daughter.

THE ANNUAL BAZAAR, FOR THE BENEFIT OF THE ST. PATRICK'S ORPHAN ASYLUM,

WILL COMMENCE ON TUESDAY NEXT, THE 11th INSTANT, IN THE MECHANICS' HALL,

GREAT ST. JAMES STREET, And will continue through the week.

NOTICE TO THE GENSITAIRES OF THE SEIGNIORIES OF MONTREAL, ST. SULPICE, AND OF THE LAKE OF TWO MOUNTAINS.

THE GENSITAIRES OF THE SEIGNIORY OF MONTREAL as well in the City and Parish as in the rest of the Island, and also those in the SEIGNIORIES OF ST. SULPICE and the LAKE OF TWO MOUNTAINS, who owe, either personally or hypothecally, any Arrears of *Lods et Ventas* or *Cens* et *Rentes* above \$100, are notified that, by the Seigniorial Tenure Amendment Act of the 4th May, the said arrears are payable—

One-Fourth in 1859,  
One-Fourth in 1860,  
One-Fourth in 1861,  
One-Fourth in 1862.

Unless some arrangement has been come to before the 4th of May, 1859; and that, in default of making any one of these payments at the time fixed, the entire sum may be demanded and will bear interest from the end of the year.

All who do not owe more than \$100 must pay without delay, and are requested to conform to this provision of the law.

JPH. COMTE, Proc. of the Seminary.  
Montreal, October 13, 1859.

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

A large and well selected Library will be Open to the Pupils.

TERMS: Board and Tuition, \$100 per Annum (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, 1858.

LADIES' AND GENTLEMEN'S GENERAL DRAPERY, HOSIERY AND GLOVE WAREHOUSE, THE CLOTH HALL, 292 Notre Dame Street, (West), (Fourth door from McGill Street), ALSO, GENTLEMEN'S GENERAL OUTFITTING AND MERCHANT TAILORING. STRICTLY ONE PRICE.

Best West of England BLACK CLOTHS. Brown Drab Oxford, Moscow and Beaver Cloths, &c. Cassimeres, Heather Tweeds, Dueskins, &c. Gent's fancy Flannel Shirts, Gent's L. wool Vests and Pants, Gent's Walking, Driving and Dress GLOVES. Gent's Shirts Collars, Scarfs. Gent's Coats, Pants and Vests, Fashionably got up for immediate demand. A very Select Assortment of Ladies' Mantle Cloths. Ladies' Scarfs and Polkas. Ladies' Hosiery and Gloves. Ladies' Dress Goods, Newest Styles. Worked Muslin, Sleeves and Collars in sets. Balmoral Skirts, Corsets. Linens, Long Cloths, Muslins. Table Linens, Towellings Napkins. French Cambric, and Silk Handkerfs. Childrens Hosiery, Gloves, Boots, &c. Umbrellas, Travelling Bags, Gent's Scotch Scarfs, Wrappers, &c. The entire stock is marked off with the selling price in plain figures on each article. J. IVERS, Proprietor. Montreal, October 13, 1859.

CHEAP SEWING MACHINES.

THE Subscriber has just OPENED his Office at No. 265 NOTRE DAME STREET, for the SALE of SINGER'S SEWING MACHINES, manufactured by himself. These Machines are adapted to Family and Manufacturing purposes, and, in point of utility, durability, and cheapness, surpass any of the kind ever offered to the Canadian public.

Mr. NAGLE has had long experience in the construction of Sewing Machines, both in Singer's Factory and in Buffalo, N. Y., in which latter place he has made over \$20,000 worth, all of which have given the greatest satisfaction to the purchasers.

The following TESTIMONIALS have been received from the principal Boot and Shoe Manufacturers in this city:—

Montreal, July 23, 1859. We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had one in use for the last two months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind.

BROWN & CHILDS. Montreal, 23rd July, 1859.

We have used E. J. Nagle's Sewing Machine in our Factory for the past three months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines—of which we have several in use.

CHILDS, SCHOLLS & AMES. Montreal, July 25th, 1859.

I have been using one of E. J. Nagle's Sewing Machines since the beginning of June last. It is giving full satisfaction, and I can recommend them to the public.

E. THOMPSON. Montreal, July 25, 1859.

I have been engaged in the manufacture of Boots and Shoes for a number of years, during which time I have used Machines manufactured in the States and here, but consider those manufactured by Mr. E. J. Nagle the best adapted to manufacturing purposes. They do course and line work equally well, and I take great pleasure in recommending them to the public.

PIERRE DUFRESNE, Boot and Shoe Manufacturer 128 Notre Dame Street.

The undersigned have had in continual use, for the past three months, one of the machines manufactured by E. J. Nagle, and they do not hesitate in recommending them for general use.

L. BENJAMIN & CO., Clothiers, 168 Notre Dame Street, Montreal. July 26, 1859.

I have used E. J. Nagle's Sewing Machines for the past two months in my Boot and Shoe Factory, and I find it to be all that the manufacturer claims for it—a good machine.

J. LINTON, 317 St. Paul Street, Montreal. July 26.

Notre Dame Street, Montreal, July 26, 1859. I have two of E. J. Nagle's Machines in operation for the last three months, during which time I have thoroughly tested their working qualities, and feel satisfied they are all Mr. Nagle represented them to be—perfect Machines.

DAVID PELLETIER. The subscribers having used the Sewing Machines of Mr. E. J. Nagle, since the spring, are well satisfied with the work done by them; and we certify that these machines go quicker than any we have used up to the present time.

A. LAPIERRE & SON. Montreal, 26th July, 1859.

Montreal, July 20, 1859. E. J. Nagle Esq. Dear Sir,—The machine which I bought of you some two months ago has given entire satisfaction. I consider it an excellent article, and I believe that nothing better can be produced.

Yours truly, T. O'BRIEN. All Machines purchased from the subscriber will be kept in good running order for twelve months, provided they are not damaged by accident or design.

E. J. NAGLE. N.B.—Binders, Shuttles, and Needles constantly on hand, Factory over BARTLEY & GILBERTS, Canal Basin October 13.

EVENING SCHOOL. Mr. A. KEEGAN'S Select English, Commercial and Mathematical EVENING SCHOOL, No. 109, WELINGTON STREET. Number of young men or pupils limited to 12. Lessons from Seven to Nine each Evening, for five nights each week. Montreal, October 13, 1859.

FOREIGN INTELLIGENCE

FRANCE.

PARIS, Sept. 21.—At the present moment when we are told that the wind sets from the quarter of conciliation and peace...

In his recent journey to Spain, Marshal Pelissier is said not to have had for his sole object a visit to his wife's native country...

With respect to Chinese affairs it is pretty confidently affirmed here that war is not so inevitable as it has been thought to be...

The Monitor and most of the other Paris papers to-day contain a letter from M. Hns, one of the judges of the Tribunal of First Instance...

It has been stated in Paris this afternoon that the Emperor Napoleon has requested the King of Piedmont to vary his formula of reply when addressed by the deputation from the Legations...

Besides the fortifications of the north and west coasts of France, great preparations are said to be making for similar defensive precautions in the Mediterranean...

The Paris Correspondent of the London Spectator says, there is still a hitch in the peace negotiations. Austria persists in keeping the Austrian army in Venetia...

The London Herald's Paris correspondent says, the report of France and Austria alone signing the treaty of Peace is corroborated by private despatches...

It is announced that the French force for China will consist of 5000 troops of the line, 1500 marines, 6 large steam transports, 4 sailing frigates...

VIENNA, Sept. 19.—My efforts to obtain precise information respecting Prince Metternich's mission have failed, but a few facts have come to my knowledge...

The idea of the Sicile is, that it is essential, above all things, to popularize the navy in France by suitable institutions. Notwithstanding railways, facilitating communication between the inland provinces and the seaboard...

The report I yesterday mentioned to you as current here of the settlement of the Italian question, by placing a son of King Leopold on the Tuscan throne, and the Archduke Maximilian on that of the Duchies...

ed, it is possible that the absence of any certain intelligence may stimulate the imagination of originators of rumors. It is thought that when the interview at Biarritz is over, the sluggish Zurich Conference will again set to work...

It is related that Lord J. Russell strongly urges the French Government to agree to the annexation of the Papal Legations to Sardinia...

The Madrid Gazette of the 15th Sept. contains an announcement of new attacks having been made on the Spaniards by the Moors at Ceuta on the 12th and 13th...

The China mail dated Hong Kong, Aug. 10th, reached London. Nothing of any moment occurred since the affair at the mouth of the Peiho...

Another journal speaks of the probability of his having gone on to Peking, and a Russian despatch published at St. Petersburg says, he had arrived at Peking...

The Hong Kong correspondent of the London Times says the repulse of the British had not produced any change in the relations with the Chinese...

There had been a serious emente at Shanghai, in which several foreigners had been killed and others wounded. Amongst them was Mr. Interpreter Fay...

UNITED STATES.

CONVERSION.—We learn from the columns of the N. O. Catholic Standard, and private sources, that in the early part of this month Mrs. Cornelia E. Da Ponte...

DEATH OF A PRIEST.—The Rev. P. Behan, of the Diocese of Little Rock, Arkansas, departed this life on Sunday last...

DEPARTURE OF FATHER BAPT, S. J., FROM MAINE.—The Catholics of Bangor, and of Maine, have met with a great loss. The celebrated Father Bapt has been recalled by his Provincial...

The Committee of the School-Board has appointed a person in each ward of the city to take the school census. The object of this, as our readers know, is to draw from the State funds in proportion to the number of pupils...

SPAIN AND MOROCCO.

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THE DAY OF GREAT THINGS.

THE DAY OF GREAT THINGS.—Mr. Lowe's Aerial Ship, City of New-York, rivals the Great Eastern in magnitude. With it he confidently expects to make the trip from New-York to Europe in 48 hours...

CHEAP LIGHT.

CHEAP LIGHT.—A large number of persons were lately invited by the Gas Company of Wilmington, Delaware, to witness the making of gas from water...

FANNY FERN.

FANNY FERN has been travelling this summer.—She went to Lake George, and on the way, upon the steambath, was very much annoyed by the tobacco smoke on the deck...

Four colored men are imprisoned at Washington, N. C., on a charge of abducting a slave. They are to be tried in October, and the penalty for the offence is death...

THE IRISH PRESBYTERIAN PROPAGANDA IN THE UNITED STATES.—The fact is, that the "Reformers" have come here merely to follow their "well-to-do" young men, and get money from them...

There are—God help us—creatures in Ireland—who would prostitute the holiest things to the furtherance of their wretched political intrigues...

SAXON "JUSTICE" IN IRELAND.

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peasantry, are for these sordid tricksters and traders only so much material by which to turn a shilling in the corrupt market of Anglo-Irish politics...

No: true to their base instincts, these "liberal" West-British hirelings have turned even this "iniquity" to the purposes of faction, and held up Lord Derby's misconduct as an argument for the Whigs and little Lord John Russell!

But fortunately the blunt brutality of the genuine "Anglo-Saxon" furnishes us with a grim answer to the small rascalities of these Irish hangers-on of English Whiggery...

Nevertheless, we venture to offer a word or two to the great Anglo-Saxon journalist in deprecation of his wrath. The Globe tells us, for our edification, that the reason why the Irish deserve extermination is that they never help to arrest murderers...

First of all, the English do not help the police to hunt down offenders. It is not very long since an assassin murdered a man in his own shop in a London street. The murderer was seen to run away after committing the crime...

In this island (signally free from crime) the one "stain" is this offence of agrarian murder. But the occasional occurrence of that crime is the result of infamous laws and the sufferings of a peasantry often maddened by outrage...

The atrocious proceedings of my Lord Derby—ex-premier of English Tories—and the championing of his deeds by the Globe, official organ of English Whigs, are equally typical of the "Anglo-Saxon" system. The outraged peasant sees no remedy but that "sharp one," his grim rifle-practice from the road-side hedge...

ADVERTISING LITERATURE.—Perhaps the rudest form of advertising literature is that which endeavours to fasten the puffing of a particular pair of boots, upon some great contemporaneous political event. This form was popular in London during the early days of cheap clothing...

Scots wha' hae' with Wallace bled— Scots wha' hae' Bruce has often led— If you want a graceful head— Go to Ross, the hatter. This is the simplest and least artistic form of advertising literature.

MONSTER REVIVAL MEETING AT ARMAGH.

(Correspondence of the London Times.)

Belfast, Sept. 16, 1859.

The most recent phenomena of the religious agitation in Ireland is a "revival" of the "monster meeting" of former days. The old machinery of "politics" is put in motion again in the cause of religion. In both it may be an object to increase or prolong an excitement, or prevent it from abating. For this something out of the common course is necessary. So as the ordinary political meeting was expanded to the dimensions of a Olantraf or Tara gathering, the usual devotional exercises of a great congregation can be magnified in their scale, and changed into a great day of field preaching. This has just been done for the "revival" of the North of Ireland. After some months of reported "awakenings" and deepened religious "anxiety" in individuals and communities throughout the whole province of Ulster, an attempt was made to concentrate the movement, and exhibit in one extensive manifestation of "the work" the leaders of it would thus be mutually encouraged by being brought together, and those who might attend the ministrations would, it was hoped, be confirmed in seriousness, or even aroused to that deep "conviction of sin" which is the necessary stage of transition to the final object of all awakening, an "assurance of pardon." These were the ends to be obtained at a "great revival prayer-meeting for all Ireland," held at Armagh on the 14th inst. The objects contemplated are described in the language of the advertisements and announcements of the gathering. But the style is not fitted for mere narration, and to give an account of actual proceedings I must fall again into the modes of speech employed by the outside world.

The "friends of the cause" in Belfast had made arrangements with the managers of the Ulster Railway Company to run a cheap train to Armagh on the occasion; the distance, about 36 miles, and the return, were covered by a fare of 1s 6d. It was a very cheap excursion. The fare, of course, did not permit any luxury of accommodation, so the train consisted wholly of third class carriages and cattle vans. The meeting itself was to be "for all Ireland," and it was expected that eminent divines would attend it, especially from "the three Kingdoms. Rumor even included Mr. Spurgeon, and singular combination—the Bishop of Exeter, in the list. The result, in the present state of the public mind, might have been anticipated to be something extraordinary; but on the closest observation, I could so rate it. Belfast is a city of some 130,000 inhabitants, and is the head and centre of this movement; yet it would have been a very liberal calculation that could have made 800 of the number that filled the great "prayer-meeting" train.

The people assembled were the well-dressed orderly representatives of the middle class—the lower, rather than the higher section of it. Had not many of them carried prayer-books, the purpose of the day could not have been guessed from their demeanor. A few men of the serious cast were comparing and culling our texts and hymns, arranging the order of the proceedings on the ground, probably, but otherwise there was not much of the "impressed" look about the whole party. Some were decidedly of the carnal world, as subsequently appeared.

Some time after the hour appointed, the train started; it was a slow one, but in one course, leaving the flag-fields and bleaching grounds of the country round Belfast, and also the expecting passengers at the intermediate points, behind, it pulled up at Portadown, and made a long stop. As time wore on without moving, the thing was growing tedious. At last a small party struck up a hymn, but the effect was not quite what I should have expected. So far from all joining in, some persons in another compartment hooted and whistled, and expressed unmistakable contempt of the manifestation. The pious sang on steadily; so the opposition gave out two lines of a burlesque hymn, the words of which will not bear type, and sang it, without mitigation or remorse of voice, with a running accompaniment of more hoots and more whistling. So it proceeded "strophe" and "antistrophe"—a very unseemly contrast, for some time. Finally, the train moved on again, the singing ceased, and the harmony of silence was restored. The voice, however had been touched, and bursts of vocal fervor were heard occasionally during the rest of the journey from different carriages along the line. The malcontents were satisfied by getting on again and offered no further interruption. The effect of all this was not edifying but the reverse. The opposition was indecent; but what provoked it was execrable as music, and as sentiment out of place.

After this incident, there could be no doubts that all the passengers by the great prayer-meeting train had not the same object. On arriving at Armagh fully half the number, instead of turning into the prayer-field close to the railway station left it behind them, walked into the town, and dispersed into the houses and side streets. I saw them go certainly; I did not see them return. Why should they have come at all, then, it may be asked.—"Sixty miles for eighteen pence," is the answer. The prayer-meeting train was a cheap opportunity of doing a little worldly business. And I feel slightly sold, after hearing so much of Belfast piety, to find it so much alloyed by Belfast thrift.

The meeting "for all Ireland," was held in a gently sloping grass field, a few minutes walk from the railway; there was a wide prospect for it, over a well-wooded country. The weather was very fine for the occasion, with a fresh breeze and a bright sun. At the foot of the slope, and facing up the descent, a small platform was pitched, with a sheet of canvas spread on a pole behind it. In front of this primitive erection the people gathered in a circular mass. The services consisted of addresses or sermons, alternating with hymns. Nine or ten reverend gentlemen relieved each other in the work of the afternoon on this, the chief point of the meeting. The addresses that excited most attention were those of the Hon. and the Rev. B. Noel, and the Rev. Mr. Moore of Ballymena, the place where the movement is said to have commenced. The platform was intended to be the center of the day's proceedings; the best speakers spoke from it, men of education and training in their office. But such an agitation cannot be entirely controlled by the regular ministers of the different churches. They approve it and go with it; but there are extremes to which moderate and well educated men, however pious cannot go. Yet they must accept the co-operation of a host of ignorant fanatics, and of no inconsiderable number of those zealots whose zeal is half imposture, or always ready to slide wholly into it. Some of the clergy are beginning at last to see this, and are endeavoring, though far too timidly as a body to check the horrible abuses that have lately sprung up amid this "revival."

The Armagh meeting might have opened their eyes as to the sort of men who will be the real leaders of this movement among the lowest class. It is "regretted that on this occasion the people could not be kept at the center of intelligence and piety combined. They broke into separate audiences round more violent and exciting preachers. There were at one time five smaller circles in the field, besides the main body. And I can assert that the most successful preachers, tested by the amount of "mental agony" they produced in the listeners, were not the ordained ministers. This display of internal suffering is regarded as the proof of the "operation of the spirit," which is not supposed to triumph entirely till the patient is "struck down; just short of this are those "deeply affected." It was in the circles round the wildest and most incoherent preachers that the most numerous cases of the "deeply affected" were to be seen. Where "divine religion" was actually being made "a rhapsody of words," there the most effect was produced. In one group I counted 20 poor wretches on their knees at the feet of an ill-looking, vulgar, and evidently ignorant man, who

NARRATIVES OF THE JESUIT FATHERS

LAST year the French reading part of the Canadian people were edified and delighted by the publication of the original Narratives of the Jesuit Fathers, who were the pioneers of religion and its attendant civilization in Canada. This work, important as it is to the French Canadian, is not less so to the English-speaking part of the population of North America. All inhabitants of this great Continent, especially all Canadians, will assign it an honored place on the shelves which bear the stirring narratives of the first English and Dutch adventurers.

It is fit, therefore, to make its reverend authors speak with an English tongue. The early history of Canada is at this moment attracting much attention. The French Government has made large and precious contributions of historical matter to our Provincial Library, both manuscript and printed, relating chiefly to Canada, its settlement and wars; the Government of the United States has been ever zealous in collecting documents relating to the acts and sufferings of their hardy and adventurous founders; and the encouragement which our own Government could afford in aid of enterprises of the same character, has always been promptly and effectually granted.

The publication of authentic and interesting historical records has been favored and promoted by all enlightened governments and literary bodies; because they supply either the best evidence of the truth of history, or the best materials for its composition. It has even been asserted, that the chronicles and private memoirs of cotemporaries are of higher value than the polished periods of Hume and Mezeray.

The Narratives now sought to be presented to the public are of great value to all classes. To the religious, whether Protestant or Roman Catholic, they afford precious evidence of the zeal of those servants of his Holy Religion who devoted themselves to its propagation among the heathen, and went forward through many a fiery trial, to find too often at last the crown of martyrdom. The ethnologist will find in them faithful descriptions of a race now much degenerated and rapidly approaching to extinction, written amongst them as they lived and moved, hunted and fought, married and died, receiving baptism or ferociously murdering the man who sought to bestow it on them. Ordinary readers, will peruse with interest an account of men who trod the soil on which they now move,—who were the lords of the forest and the river, now smiling with the rich harvest or glittering with the vessels of commerce, and will learn with some emotion that they live and sleep in security on the self-same spot which has been often drenched with the blood shed in warfare or massacre.

The publication of so voluminous a work will depend entirely upon the support received from the public. The first volume has been translated by one of the best translators in the Province; and it will be put to press as soon as a sufficient number of subscribers is obtained to defray the cost of translation and publishing. The work will make 3 Volumes, Royal 8vo., of about 750 pages each, in Long Primer Type. Subscription Lists will be found at the Book-stores in Montreal, Toronto, Quebec, Kingston, Ottawa, Hamilton, London, &c., and at the Office of the Publisher, in St. Nicholas Street, Montreal; also at St. Anne Street, Quebec.

Price in paper covers per volume, \$2.75, Or for the set..... \$8.25. Price in half-calf per vol..... \$3.50, Or for the set..... \$10.50. JOHN LOVELL, Publisher.

Canada Directory Office, Montreal, Sept. 1859.

NEW HISTORY OF CANADA.

THE members of the Bookselling Trade, and the public of Canada in general, are respectfully informed that it is intended to publish, by Subscription, a NEW HISTORY OF CANADA (founded on that of Mr. F. X. GARNEAU), as soon as an encouraging number of subscribers can be obtained.

The recent appearance of a third and much improved edition of L'HISTOIRE DE CANADA, by Mr. GARNEAU, has given rise to a wish, expressed to Mr. LOVELL by several of his friends and commercial connections, that he would undertake to publish a counterpart, in English, of the above work—the best Canadian History extant—with such modifications as would make it acceptable to the entirety of our people, whether of British or French origin. Accordingly, responding to the desire thus expressed, Mr. LOVELL has engaged the services of Mr. ANDREW BELL, Member of the Glasgow Archaeological Society, also of the Canadian Institute, Montreal; author of "Men and Things in America," "Historical Sketches of Feudalism, British and Continental," "Lives of the illustrious," "New Annals of Old Scotland," and other works—a gentleman of great literary experience—as translator, compiler, and editor of what he proposes to entitle "THE NEW AND COMPREHENSIVE HISTORY OF CANADA," from the foundation of the Colony till the year 1850,—to be based on the third and latest edition of L'HISTOIRE DE CANADA of Mr. GARNEAU. Furthermore, Mr. LOVELL, having made application to the latter for his sanction to the proposed work, is happy to say that his special approbation has been obtained; so that the translation of his labors now proposed (with modifications and additions, as aforesaid), becomes the only authorized reproduction of the French version of the work.

It is proposed that the "COMPREHENSIVE HISTORY OF CANADA" shall form three handsome volumes, in demy-octavo, and be printed in a superior style, on paper of the best quality. Each volume will comprise from 400 to 500 pages. Price \$1.50, or \$4.50 for the whole. Gentlemen taking an interest in the early history of the Colony, are now respectfully called on to furnish, for the Editor's use, any unpublished or little-known historical, antiquarian, or other rare materials as they may have lying by them. The donors of all such may be assured that special acknowledgment will be made in the work of every favour thus obtained. It is hoped that the Publisher may be enabled to bring out the work, complete, early in the Fall of 1859. Subscription Lists will be found at the Book-stores in Montreal, Toronto, Quebec, Kingston, Ottawa, Hamilton, London, &c., and at the Office of the Publisher, in St. Nicholas Street, Montreal; also at St. Anne Street, Quebec. JOHN LOVELL. CANADA DIRECTORY OFFICE, Montreal, September, 1859.

TO PARENTS.

MR. FITZGERALD begs to announce to the citizens of Montreal, that he has REMOVED his Academy to No. 125, St. JOSEPH STREET.

Parents desirous to obtain for their children a select and complete Course of instruction in the English and Classical Literature, together with a sound and thorough knowledge of Book-Keeping, can enter them under Mr. F. S. Tuition. Terms invariable in advance. For particulars, &c., apply at the School-Room during the hours of attendance. Montreal, August 18, 1859.

Church, Factory and Steamboat Bells. JUST RECEIVED, ex SS. "North American," a Consignment of "CAST STEEL" BELLS, a very superior article, and much cheaper than Bell Metal. For Sale by Frothingham & Workman.

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READ THIS. SHERBURYVILLE, (Tenn.) Oct. 16, 1859. Messrs. Perry Davis and Son—Sir—Gratitude to you, and duty to suffering humanity, require that I should make known the benefit I have derived from the use of your valuable Pain Killer; and if by seeing this, any sufferer will be induced, as I was, to give it a trial and be healed, I shall be compensated a thousand fold. In June, 1855, after a protracted illness of several months, I was severely attacked with drowsiness, vertigo, dimness of sight, and loss of appetite, accompanied by fever, difficulty of breathing, etc. My physician pronounced my case pneumonia bordering on the first stage of consumption; and after exhausting his skill, declared positively that I had the consumption, that he could do nothing for me, and that I must die. However, he advised me to use— as the best thing I could do, which I did with no effect. I then made use of—which proved inefficacious. By this time my symptoms were pain in the head, morning, evening, and during the night, darting pains through the chest, burning in the palms of the hands, quick pulse, night sweats, difficulty of breathing, when fortunately I got hold of the "People's Pamphlet," in which I saw the cases of Messrs. Binn Cone, and others, which induced me to try Perry Davis' Vegetable Pain Killer, and strange as it may appear, I derived more benefit from the use of one twenty-five cent bottle than I had done from all other medicines. I have used four bottles of the Pain Killer, and am hearty and enjoy better health than I have heretofore done for a number of years. GUSTAVUS A. CELOY. Lyman, Savage, & Co., Carter, Kerry, & Co. Lamplough & Campbell, Agents, Montreal.

JAMES MALONEY, SMITH AND FARRIER, BEGS to inform his numerous and kind patrons, that he still carries on his business, at No. 23 BO-NAVENTURE STREET. Montreal, Aug. 4, 1859.

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ROBERT PATTON, 229 Notre Dame Street. BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same. R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

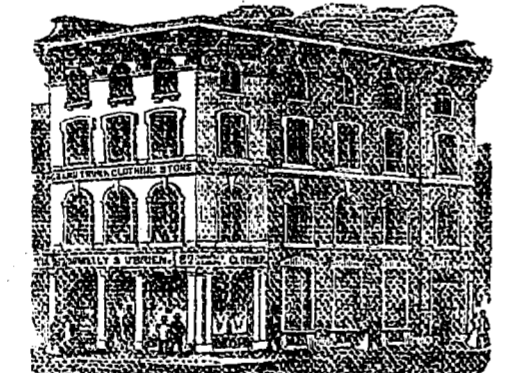
A NEW CANDIDATE FOR PUBLIC FAVOR. PRO BONO PUBLICO!! THE undersigned begs to inform his friends and the general public, that he has OPENED the Promises No. 3 ST. LAWRENCE MAIN STREET, (Dr. Nelson's Buildings) with a large and well selected STOCK of FANCY GOODS, SCHOOL BOOKS, STATIONERY, PERFUMERY, TOYS, &c., &c., and that he is now prepared to Sell the same at LOW PRICES, for CASH ONLY. His Stock of Fancy Goods, &c., comprises everything usually found in an establishment of the kind, including also Cutlery, Jewellery, Perfumery, Oils, Fancy Soaps, Carriages of imported Willow, Cabs, do., Baskets, do., and a great variety of Toys. This Stock having been selected by a gentleman of more than twenty years experience in the trade, the style and quality of the Goods may be relied on. THE STATIONERY DEPARTMENT will be found replete with everything essential to a First Class Stationery House, consisting of Writing Papers, from the lowest to the highest grades; Packet, Commercial, Letter, and Note; Envelopes, of every style and pattern; Inks, Instandes, Pens, Penholders, Slates, Slate Pencils, Lead Pencils, Pencil Leads, Rulers, Sealing Wax, Wafers, Wafer Stamps, Rubber, &c. &c. &c. Ledgers, Journals, Day Books, Account Books, Memorandum Books, Bill Books, Pass Books, Copy Books, Maps, Diaries, Portenouaires, Wallets, &c. The National Series, and a good assortment of other Books used in the City Schools. Bibles, Prayer Books, Hymn Books, and Catechisms of all denominations. Children's Books in great variety. The undersigned also announces, that in order to meet the requirements of that important section of the City, he has connected with his establishment a DEPOT for the Sale of the popular American Periodicals and Newspapers, amongst which the following may be mentioned:— N. Y. Ledger. Scottish American. Weekly Musical World. Mercury. Musical Friend. Harper's Weekly. Staats Zeitung. Pennyunc. Atlantische Blatter. Police Gazette. Herald. Clipper. Tribune. Brother Jonathan. Times. Tablet. Irish News. Phoenix. Metropolitan Record, (Catholic.) Youth's Magazine, do. Church Journal, Christian Inquirer, Independent.

And all the Montreal Daily and Weekly papers. Additions from time to time will be made to this department as the public demand may require. The undersigned will also receive orders for every description of PRINTING and BOOKBINDING, which he will execute with taste and despatch, and at reasonable rates. Subscribers to the various Illustrated Works and Periodicals of the day can have them bound in a style of excellence appropriate to the work. Particular attention will also be paid to the Binding of Music. Postage Stamps for Sale. The undersigned hopes by unremitting attention in all departments of his business, equitable dealing, and moderate charges, to receive, and respectfully solicits, a share of the public patronage. W. DALTON, No. 3, St. Lawrence Main Street. September 22. EVENING CLASSES, BOYS AND YOUNG MEN, NOW OPENED IN THE ROOMS OF THE ST. LAWRENCE ACADEMY, No. 95, St. Lawrence Main Street. Mr. M. G. HEALY Will attend Commercial Department. THOS. W. BALY, Advocate, Will attend Classical Department. Ladies Taught in a Class by themselves. Mr. Healy has no hesitation in saying that, from his Course of Lectures on Book-Keeping, a Pupil of good capacity will become competent to Open, Conduct, and Close a Set of Partnership Books in about six weeks, and will receive a Certificate to that effect. Lectures twice a-week on Trial-balances, Balance-Sheets, Accounts-Currents, Account-Sales, and on Calculating Interest, Discount, Profits, Losses, Equation of Payments, Exchanges, Currencies, &c.,—to exercise the Student in all the various operations connected with Book-Keeping. Hours of attendance from half-past Six to half-past Nine o'clock P.M. Terms moderate—payable in advance. Sept. 22. PRIVATE TUITION. AN English Lady, educated in London, and on the Continent of Europe, begs respectfully to inform the Public that she has formed Classes at her Rooms, 79 ST. LAWRENCE MAIN STREET. She Teaches Grammatically and thoroughly, the FRENCH and ITALIAN Languages, commencing with Ollendorff's method; also, the ENGLISH Language to French, Canadian, on the same system. She Teaches, in addition the Piano-forte in the best style of the present day, and Drawing in Pencil and Crayon. For Terms, apply to M. E., 79 St. Lawrence Main Street. Families attended at their own residences. Respectable references given. MONTREAL SELECT MODEL SCHOOL, No. 2, St. Constant Street. THE duties of this School will be Resumed on THURSDAY, 18th instant, at Nine o'clock A.M. For particulars, apply to the Principal, at the School. W. DORAN, Principal.

1859. SPRING AND SUMMER. 1859.

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 Religion; French and English Reading with explanations; Etymology; Calligraphy; Arithmetic, (with all the rules of Commerce); English and French Syntax; Sacred History; Object Lessons in French and English; Vocal Music.

FOURTH YEAR:  
 TERMS—TWO DOLLARS 50 CTS. PER MONTH.  
 Religion; French and English Reading, with reasonings; Etymology; Calligraphy; General Grammar (French and English); all the Rules of Arithmetic; Geography; History of Canada, under the dominion of the French; the Elements of Algebra and Geometry; Natural History, ancient and modern History; Object Lessons in French and English; Book-keeping (simple entry); Vocal Music.

FIFTH YEAR:  
 TERMS—THREE DOLLARS PER MONTH.  
 Religion; Elocution, English and French; French and English Literature; Calligraphy; Book-keeping, by Double Entry; Commercial Economy; Geography; History of Canada under the rule of the English; Natural History; Ancient and Modern History; Geometry; Algebra; Notions of Natural Philosophy and Chemistry; Vocal Music.  
 N.B.—As the most important lessons are the first of the morning exercises, parents are respectfully requested to send their children early to school, so as not to deprive them the benefit of any of these lessons.  
 Parents will be furnished with a monthly bulletin, stating the conduct, application and progress of their children.  
 The Religious instruction will be under the direction of a Gentleman from the Seminary, who will give lessons twice a week in French and English. Should the number of pupils require his services, an additional Professor of English will be procured.  
 The duties of the School will be resumed at Nine A. M., on MONDAY next, 22d current.  
 For particulars, apply to the Principal, at the School,  
 U. E. ARCHAMBAULT,  
 Principal.

**CHEAP WHOLESALE AND RETAIL  
 DRY GOODS AND GROCERIES.**  
**PIERRE R. FAUTEUX,**  
 IMPORTER,  
 INFORMS the Public that he will receive, per each Steamer, a well selected assortment of NEW GOODS, bought in the European Markets, for CASH. He will OPEN, in the beginning of September, a Store, near the New Market,  
 No. 112, St. Paul Street,  
 next door to Thomas Tiffin, Esq., where he will have constantly on hand a large assortment of French and English DRY GOODS, READY-MADE CLOTHING, &c., at very Low Prices.  
 Also, on hand, GROCERIES and PROVISIONS, to be Sold WHOLESALE only.  
 ONLY ONE PRICE.  
 P.S.—Mr. OMER ALLARD's friends will be glad to learn that he is with Mr. Fauteux, both so well known to the trade.  
 Sept. 23 3m

**TO SCHOOL COMMISSIONERS.**  
 A YOUNG LADY who has a DIPLOMA from the Catholic Board of Examiners for Montreal, is desirous to obtain a School, in which she will teach all the branches of an English Education.  
 Apply at the Education Office; or to Mr. M. C. Healy, Commercial Teacher, No. 95 St. Lawrence Main Street.  
 Montreal, Sept. 15, 1859.

**Scrofula, or King's Evil,**  
 is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."  
 Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.  
 One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

**AYER'S  
 Compound Extract of Sarsaparilla,**  
 the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIONS AND SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BRAINS AND BOLS, TUMORS, ULCERS, AND SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYRILITIC AND MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

**Ayer's Cathartic Pills,**  
 FOR ALL THE PURPOSES OF A FAMILY PHYSIC,  
 are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.  
 Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache arising from disordered Stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

**Ayer's Cherry Pectoral,**  
 FOR THE RAPID CURE OF  
 Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.  
 So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.  
 PREPARED BY  
**DR. J. C. AYER & CO.**  
 LOWELL, MASS.  
 Lyman, Savage, & Co., at Wholesale and Retail; and by all the Druggists in Montreal, and throughout Upper and Lower Canada.

**DR. ANGUS MACDONELL,**  
 18 1/2 Notre Dame Street.  
 (Nearly opposite the Donagani Hotel.)  
**B. DEVLIN,**  
 ADVOCATE,  
 Has Removed his Office to No. 30, Little St. James Street.

**RYAN & VALLIERES DE ST. REAL,**  
 ADVOCATES,  
 No. 59 Little St. James Street.  
 PIERRE RYAN. HENRY VALLIERES DE ST. REAL.

**W. M. PRICE,**  
 ADVOCATE,  
 No. 2, Corner of Little St. James and Gabriel Streets.

**M. DOHERTY,**  
 ADVOCATE,  
 No. 59, Little St. James Street, Montreal.

**CHIEF AGENCY OF SCOVELL AND GOODELL'S  
 \$40  
 FAMILY SEWING MACHINES,**  
 GRAND TRUNK BUILDINGS,  
 73 GREAT ST. JAMES STREET, MONTREAL.  
 SOMETHING NEW,  
 COMPLETE WITH TABLE,  
 And Sewing with Two Threads  
 From Common Spools.  
 ESPECIALLY ADAPTED FOR FAMILY USE



2,000 STITCHES IN A MINUTE.  
 These Machines are warranted First Class, and fully equal to the high-priced Machines.

OBSERVE.—We invite all to bring any garment, coarse or fine, heavy or light, which we will make up at once, thus establishing the reputation of our machines—the only low-priced Machine as yet offered, sewing with two threads, and  
 GUARANTEED NO HUMBAG!

A FIRST CLASS Family Sewing Machine at this reduced price, is something heretofore unheard of, yet we warrant them to be constructed of the best metals that money will buy, and the facilities of our manufactory are equal to the furnishing of one hundred machines per day.



We here present an accurate diagram of the double lock stitch as taken by this Machine. The stitch being magnified to show the direction of the two threads more accurately, it will be seen that the threads are firmly twisted and interlocked with each other, making it impossible to rip through every fourth stitch be cut. Clothing sewed with this stitch can never give out.

Having for some time been solicited to open a branch in Montreal, we have now complied by taking the elegant and spacious Store under the Grand Trunk Offices, opposite the Ottawa Hotel. In opening so extensive an establishment here, we but repeat the requirements of our business in other cities, and we trust we may be encouraged to place in the household of every family one of our Sewing Machines. We know by actual experience that no family can afford to be without one. The difficulty of managing other and more complicated Sewing Machines has heretofore prevented their general use in Canada: WE GUARANTEE the Management of this Machine as simple as the common Coffee Mill. Three thousand Families in the States who have purchased and used our invention during the past year, attest to the truth of all we here assert, for not one machine has been returned to us, yet we wish it, and will return the money if it does not give entire satisfaction.

ALL INSTRUCTIONS FREE at your residence or at our Establishment. Servants taught at our Rooms.  
 We Hem any width without previous basting; Stitch, Fell, Gather, Tuck, Sew in Cord; likewise Embroider with the lightest or heaviest silk or French working cotton. You may complete your entire Fall and Winter Sewing in a few days by taking a few lessons and using one of our Sewing Machines.  
 Indigent persons and Charitable Societies furnished almost upon their own terms.  
 Understand us, we will sew the coarsest Bagging or the finest Silk, Satin, or Lawn upon one and the same Machine. We work from two common spools of Thread or Silk, just as you get them from the shops.  
 Agents wanted throughout the Canadas.  
 SCOVELL & GOODELL.  
 September 29.

**REGISTRY OFFICE  
 FOR  
 SERVANTS.**  
 MRS. WILLIAMSON'S REGISTRY OFFICE FOR SERVANTS, NO. 24 ST. JOSEPH STREET, Sign of the Large Spinning Top.  
 September 22.

**MRS. MUIR,**  
 233 NOTRE DAME STREET.  
 SHOW ROOM OPEN THIS DAY (THURSDAY) with a splendid Assortment of the FINEST and CHEAPEST GOODS in MILLINERY.  
 Oct. 6.

**H. BRENNAN,**  
 BOOT AND SHOE MAKER,  
 No. 3 Craig Street, (West End),  
 NEAR A. WALSH'S GROCERY, MONTREAL.

**WEST TROY BELL FOUNDRY.**  
 [Established in 1826.]

The Subscribers have constantly for sale BELLS, an assortment of Church, Factory, Steam-boat, Locomotive, Plantation, School-BELLS. House and other Bells, mounted in the most approved and durable manner. For full particulars as to many recent improvements, warrantee, diameter of Bells, space occupied in Tower, rates of transportation, &c., send for a circular. Address  
 A. MENEELY'S SONS, Agents,  
 West Troy, N. Y.



**WAR IS DECLARED!**  
 AND TO OPEN  
 ON MONDAY, THE 29th AUGUST,  
 ON  
**M'GARVEY'S**  
 SPLENDID STOCK OF  
**HOUSEHOLD FURNITURE,**  
 AND  
 NO TERMS OF PEACE,  
 Until the present Stock is Disposed of.

The Subscriber, in returning thanks to his friends and the public, for the very liberal support extended to him during the past nine years, wishes to inform them that his Stock of PLAIN and FANCY FURNITURE now on hand, consists, not only of every style and quality, but in such quantities as has never before been exhibited in this city, and got up exclusively for cash will be sold, at least 10 per cent lower than ever before offered. Every article warranted to be what it is represented, if not, it may be returned one month after being delivered, and the money refunded. His Stock amounts to \$18,000 worth, all of which must be cleared off before the 1st of January, in consequence of extensive changes in his business, and as after that he will keep a larger Stock of First Class FURNITURE. His trade in that line is so rapidly increasing that he cannot longer accommodate his customers by both his Wholesale and Retail business. He will open a Wholesale Chair Warehouse, exclusive of his Retail Trade. His present Stock will be open on MONDAY, 29th August, all marked in plain figures at Reduced Prices, and will consist of every article of House Furnishing Goods, among which will be found a large quantity of Cane and Wood-seated Chairs, from 40 cents to \$3; Bedsteads, from \$3 to \$50; Sofas and Couches, from \$8 to \$50; Mahogany, Blackwalnut, Chestnut and Enamelled Chamber Sets, from \$16 to \$150; Mahogany and B W Dining Tables, from \$10 to \$45, with a large Stock of Hair, Moss, Corn, Husk, Sea Grass, and Palm Leaf Mattresses, from \$4 to \$25; Feather Beds, Bolsters and Pillows, 30 to 75c per lb; Mahogany, B W Side and Corner What-Nots, Ladies' Work Tables and Chairs, Toy Chairs and Bureaus. A fresh supply of Shirley's Polish on hand. Solid Mahogany and Blackwalnut and Mahogany Veneers, Curled Hair, Yarnish, and other Goods suitable for the Trade, constantly on hand.  
 All goods delivered on board the Cars or Boats, or at the Residence of parties who reside inside the Toll gate, free of Charge, and with extra care.  
 OWEN M'GARVEY  
 Wholesale and Retail,  
 No. 244 Notre Dame Street, Montreal.  
 August 28.



**MARBLE FACTORY,**  
 BLEURY STREET, (NEAR HANOVER TERRACE.)  
 WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., begs to inform the Citizens of Montreal and its vicinity, that the largest and the finest assortment of MANUFACTURED WORK, of different designs in Canada, is at present to be seen by any person wanting anything in the above line, and at a reduction of twenty per cent from the former prices.  
 N.B.—There is no Marble Factory in Canada has so much Marble on hand.  
 June 9, 1859.

**THOMAS M'KENNA,  
 PRACTICAL PLUMBER  
 AND  
 GAS FITTER,**  
 No. 52, SAINT PETER STREET,  
 (Between Notre Dame and St. James Streets),  
 MONTREAL.  
 BATH TUBS, HYDRANTS, WATER CLOSETS,  
 FORCE AND LIFT PUMPS, &c.,  
 Constantly on hand, and fitted up in the best manner.  
 Jobbing Punctually attended to.  
 September 15, 1859.

**MONTREAL STEAM DYE-WORKS**  
**JOHN M'CLUSKY.**  
 Silk and Woollen Dyer, and Scourer,  
 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street,  
 BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.  
 He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.  
 N.B. Goods kept subject to the claim of the owner twelve months, and no longer.  
 Montreal, June 21, 1853.

**THE GREATEST  
 MEDICAL  
 DISCOVERY  
 OF THE AGE.**  
 MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures  
 EVERY KIND OF HUMOR.  
 From the worst Scrofula down to the common Pimples He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.  
 Two bottles are warranted to cure a nursing sore mouth.  
 One to three bottles will cure the worst kind of pimples on the face.  
 Two to three bottles will clear the system of boils.  
 Two bottles are warranted to cure the worst cancer in the mouth and stomach.  
 Three to five bottles are warranted to cure the worst case of erysipelas.  
 One to two bottles are warranted to cure all humor in the eyes.  
 Two bottles are warranted to cure running of the ears and blotches among the hair.  
 Four to six bottles are warranted to cure corrupt and running ulcers.  
 One bottle will cure scaly eruption of the skin.  
 Two or three bottles are warranted to cure the worst case of ringworm.  
 Two or three bottles are warranted to cure the most desperate case of rheumatism.  
 Three or four bottles are warranted to cure salt rheum.  
 Five to eight bottles will cure the worst case of scrofula.  
 Directions for Use.—Adult, one table spoonful per day. Children over eight years, a dessert spoonful; children from five to eight years, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula.

**KENNEDY'S SALT RHEUM OINTMENT,  
 TO BE USED IN CONNECTION WITH THE  
 MEDICAL DISCOVERY.**  
 For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.  
 For Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days.  
 For Salt Rheum, rub it well in as often as convenient.  
 For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor.  
 For Sores; these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in.  
 For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.  
 This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to. Price, 25 Cts per Box.  
 Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass.  
 For Sale by every Druggist in the United States and British Provinces.  
 Mr. Kennedy takes great pleasure in presenting the readers of the TRUE WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—

ST. VINCENT'S ASYLUM,  
 Boston, May 26, 1856.  
 Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children, of that class so neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted by scrofula and other humors.  
 ST. ANN ALEXIS SHORB,  
 Superior of St. Vincent's Asylum.  
 ANOTHER.  
 Dear Sir—We have much pleasure in informing you of the benefits received by the little orphans in our charge, from your valuable discovery. One in particular suffered for a length of time, with a very sore leg; we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well.  
 SISTERS OF ST. JOSEPH,  
 Hamilton, C. W.