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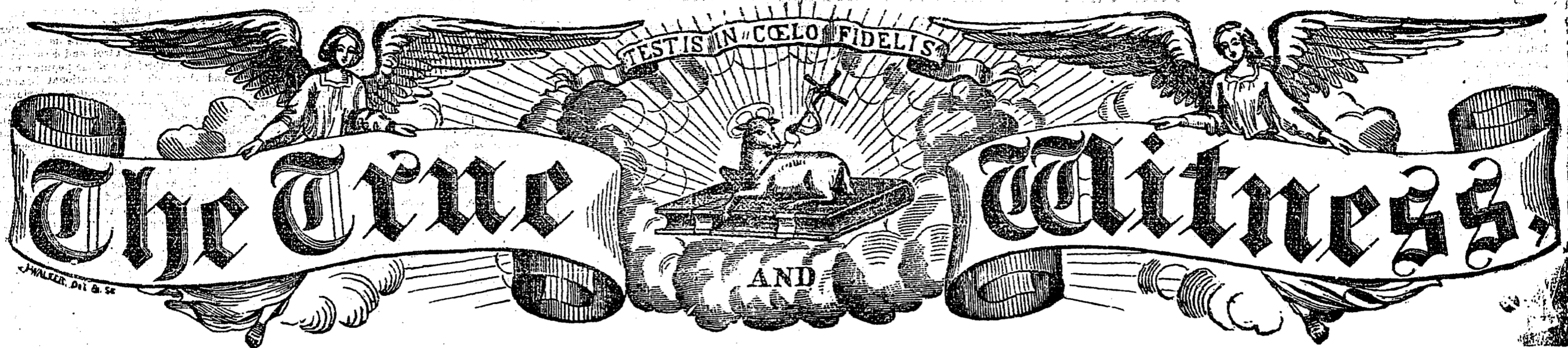
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CATHOLIC CHRONICLE.

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JUSTICE AND MERCY; OR, THE FEAST OF ALL-HALLOW'S.

CHAPTER XV.—Continued.

'Just heavens!' exclaimed the conscience-stricken Lady Harcourt; 'then Flora was innocent, poor child; perhaps I am too late now to aid her.'

Sir Godfrey had darted forward, directly his brother held up the ring, and a stern smile played upon his lip and his gaze met that of his mother; and he exclaimed,—

'Did I not tell you, madam, that I would stake my life upon the innocence of Flora Douglas, who was as good as she was fair? Nay, madam,' he added, 'the very pride of her nature rendered her incapable of a base act, as it ought to have placed her beyond the reach of suspicion; be it my task to seek out this most injured and unhappy girl; I could not grace my old estate with a better mistress.'

Poor Lady Harcourt was overwhelmed by the grief she felt at the disclosure of her son.—Shame, confusion, and sorrow combined, kept her for a few moments silent; she felt the words of her son keenly, for, spite of his affection for her, they conveyed a reproach; and she needed all the comfort and encouragement she now met with in his consoling glance, to strengthen her under her present trial. The sight of her humiliated elder son, who, in his presence and that of Father Lawford, declared himself guilty of so atrocious an action, overcame him with emotion.—Of all the valuable articles which had been purloined, this ring was the most highly treasured, both because it had belonged to his father and also on account of its intrinsic worth; the single diamond with which it was set being almost unequalled for the beauty of its water. Then, too, the expression of a sorrow and remorse on the countenance of his brother not to be surpassed, softened the heart of Sir Godfrey; but still a proud, pale face rose before his mind's eye—Flora, where was she? Could he hope to meet with her? Might not all his efforts be in vain? How, then, was he relieved by hearing his brother whisper the words, 'Flora Douglas is well and safe; I know where she dwells; a strange chain of circumstances has led to this knowledge.'

And, to the delight of Sir Godfrey, he then related how Flora, after the assistance she had rendered his child, had become acquainted with his wife; and how surprised he was, when in an adjoining room, to catch the tones of a voice which he well remembered; and how sedulously he had avoided meeting with her.

'Heaven be praised,' then exclaimed Lady Harcourt, for her joy, was not less than that of Sir Godfrey, at this unexpected discovery; 'my poor Flora shall ere long be with us again, and I will make her all the amends in my power for the unjust suspicions she had labored under for so long a time.' Then, perceiving large tears falling silently down the face of Seymour, she endeavored to turn the subject; but he divined the cause; and now, taking a hand of each within his cold grasp, he murmured,—

'Mistake not the cause of these tears; they are but the outpourings of a spirit deeply contrite for the wrongs it has committed and the injuries it has inflicted on others. Dearest mother, and equally dear Godfrey—for your mercy I have ill deserved,' added the wretched man; 'and you, too, holy father, cease not to pray for my soul's repose when I shall be no more; for a long, long purgation must be mine.'

The grey shadow of approaching death passed over the features of the penitent as he uttered these words. Retaining in his cold grasp the hands of his mother and Sir Godfrey, whilst the good priest prayed earnestly for his agonizing soul, unlike his self-righteous wife, who, in fact, had quarrelled with him, on the very morning of his departure from London, because he would not consent to part with the bauble, as she termed Sir Godfrey's ring, he did not believe himself secure, yet, with his dying gaze fixed on the symbol of redemption, with the remembrance of Peter and Magdalen and the penitent thief in his mind, and the bright hope with which a divine faith inspired him to sustain him in his last moments, he became tranquil, and ever-cheerful, as his end approached: and those who stood nearest to him could hear him with his last breath utter the holy names of Jesus and Mary, beseeching the former to have mercy on him, the latter to pray for him; and with these names still on his lips, calmly and peacefully the penitent expired.

CHAPTER XVI.

Wealth, beauty, youth, and health; what more is there to be desired—cannot these bring happiness? Alas, no! for 'there is no peace for the wicked,' saith the sage of unerring truth. Like a gay butterfly, Inez Fortescue flew hither and thither, the belle of the fashionable world. Ad-

mired, courted, caressed, sought after, was not this enough? No; she needed more than this. She had no virtue, and she possessed the homage of the lips of others, but not that of the heart. There were none to love her! there was no one friend in the whole wide world who cared for her or for whom she cared. Her husband was a gay spendthrift, whose one aim was how to gratify himself at any cost whatever. Too indolent to resist him, her amply filled purse was ever at his command. There was no one tie to bind them together save the same thirst of dissipation which consumed them both, and to gratify which either would have sacrificed the other if at any time their inclinations were thwarted. That never-dying worm, remorse, haunted Inez perpetually, and beneath that outward guise of happiness she carried a heart ill at ease: and the face wreathed in smiles was, when alone, often bathed in tears.

Seven years had elapsed since her arrival in England, and, burning with a desire of change, she resolved to visit her paternal estate; and, accordingly, early in the following spring, she bade farewell for a time to England.

Few, indeed, there were who recognized in the beautiful Mrs. Fortescue, in her twenty-fifth year and in the very prime of her womanhood, the pale, and we might almost say, awkward young girl who was sent from Madrid seven years previous, in order to be confided to the care of her English relations; and her father's friends shrugged their shoulders, exchanged significant glances together, and felt their Spanish gravity offended by the levity of Inez's manner. People said that the estates, large as they were, would soon pass from the grasp of so imprudent a mistress; and finally forbade their wives and daughters to cultivate her acquaintance.

The land of her nativity became, then, far more unendurable than that of her adoption;—but in neither could she hope for peace, for she carried a vengeance serpent within her own breast.

It is the eve of Corpus Christi, and all Madrid is in preparation for the feast of the morrow. Alone, in one of the apartments of a noble mansion, that former residence of her late father, Inez listens to those sweet bells which give notice that the hour of the Benediction is at hand. It is a burning summer night; in the distance—for the castle is situated in the environs of the city—she can see vine-clad hills and orange-groves, and fertile vales, the towers of palatial residences, and spires of cathedrals—stately, and grand, and imposing as man should make them when raising temples for the Most High. Now, too, emerge from a lowly valley hard by, a troop of young girls veiled in white, and two by two they pass beneath the porch of the adjacent convent church. Inez feels a desire to go also;—yet she wavers, and decides on not visiting the church until the morrow. On the morrow an English priest would preach, prior to his return to his native country; and as curiosity principally, in lieu of devotion, led Inez to think of going, she decided on attending at the High Mass of the following day, instead, as was her custom, merely satisfying the obligation of the Church by assisting at one of the early masses.

Not quite dead to the feelings which actuated her in the days of her youth, Inez entered the church with a more reverential step than usual, on the following morning. Always of a cold nature in matters appertaining to religion, her residence in England had rather tended to make her more tepid than ever; but on this day the outward circumstances around her powerfully affected her, and she melted into tears as she knelt within the splendid cathedral, and bowed in lowly adoration, with the silent multitude around.

But now a voice sounded in her ears, the full, deep tones of which she well remembered; a thrill ran through her frame, and a by-stander might have seen her start, so visibly was she affected. The theme of the discourse was 'in the love of Jesus, in the Blessed Sacrament of the Altar; and the impassioned fervid eloquence of the orator penetrated to the hearts of all.—Transfixed—rooted, as it were—to the spot, the dark eyes of Inez were fixed on that well-remembered countenance. For what, then, had she so deeply sinned? oh, what agony in the thought that there had been no cause for all her jealousy and envy! Oh, her bitterest enemy would have pined her for the feelings with which, regardless of all around, she now thought over the past; yet not so much in a spirit of repentance and of sorrow, as of vexation, and humiliation, and wounded pride, that made her seem so little in her own eyes as her thoughts recurred to years gone past.

Did she wish to speak to Father Eustace? No, there was agony in the thought; for she knew that he had overheard her conversation with Sir Robert the night previous to his departure; Lady Harcourt had told her this. And had she now a desire to remain in the land of her nativity? Not the faintest. Ah! how do our feelings change as our years pass by? Not un-

frequently, indeed, do we turn carelessly away from that which has been long the object of our aspirations, as does the child when after many tears he has obtained possession of some coveted toy; but even when our youth has passed in vain efforts to acquire some real or fancied good, and the prime of life has come, and sober thoughtfulness has taken place of all those warm and ardent hopes and aspirations—when we begin to look at things with the calm, quiet eye of more mature years, then we think over the past; feel it was indeed well that such and such a prayer was not granted; look with a careless eye, sometimes even think with disgust, on that which formerly seemed so desirable; and believe that our tender Father, who holds in His hands the hearts of all His creatures, has dealt with us like a fond mother, who, seeing her child allured to the edge of a precipice by some bright flower which grows on its summit, snatches him away just as his hand is extended to gain possession of the prize, heedless of his temporary sorrow, so she but save him from destruction. Inez, now solitary in her noble palace, thought over the time when, on her first arrival in England, she had so ardently desired to return to Spain: these were the desires of a girl anxious to emancipate herself from the thralldom of others—of one who shrank from the strange faces in her new house, to whom everything then wore a chilling aspect. Now, she as eagerly desired to return to England; and as to will and to act was one and the same thing with Inez, a few very days elapsed before she again bade farewell to her paternal estate, and commenced her journey to England.

CHAPTER XVII.

'Do pray take care of my daughters; I must insist that they are not left for a single moment,' exclaimed the sharp, querulous voice of a tall, masculine, ill-made woman, about forty years old, whose complexion could be termed neither dark nor fair, but rather resembled a piece of worn-out parchment than anything human, and whose sharp nose, added to a very acrimonious expression of countenance, rendered her anything but a pleasing specimen of the fair sex.

Involuntarily three or four persons on the deck of the vessel turned as these words were uttered in a louder key than ladies generally use in a public place, and one old gentleman raised his glass and eyed the speaker from head to foot as she prepared to return to her cabin; and then, with others of his party, his eye fell upon the daughters and their governess or companion; for one of these situations she undoubtedly filled.

Two ill-formed, awkward girls, too, they were, strangely unlike their mother, with cheeks like a full-blown damask-rose and eyes as black as night; good-humored, too, they looked, and were, no doubt,—being in the possession of health, wealth, and youth; also full of animal spirits—a little too much so, indeed, for a delicate, fair woman of some five-and-twenty years of age, who had the charge of these sylph-like damsels confided to her care.

'Preposterous—quite preposterous,' muttered the old gentleman, as he let his eyeglass fall; he forgot that he was not in his own counting-house in Lombard-street, or in his quiet parlor in a pretty cottage at Clapham; but with strangers near him, on the deck of a vessel, for he started as a person he stood by uttered the words,—

'What is preposterous, my dear sir?'

'That a delicate creature, such as that lady,' replied the old gentleman, pointing, as he spoke, to our old friend Flora—for she it was, 'should constitute herself the attendant of those who can so well look after themselves,' was the somewhat surly reply: 'but my little bird, my own little god-daughter, what brings you here?' he added, with a brighter expression of countenance, as a child about eleven years old, not pretty, but whose face was very pleasing, and whose features were melancholy in their expression, now ran upon deck, and who started with surprise on recognising the old banker.

'We are going to spend some time in Paris,' replied the girl, 'and—'

'We; and who are the we, I should like to know?' replied the old gentleman, whose name was Macdonald; 'for the last I heard of papa was that he was going to spend six months in London.'

'Then you do not know that—that my father has—has married again,' murmured the girl, in broken accents. 'See, Mr. Macdonald,' she added, pointing to the spot on which the two young ladies were standing with Flora, 'those are my stepmother's daughters; my new mother has just left the deck. Ah! I feel the change very much,' sighed the girl, her eyes now filling with tears.

'And that lady, who is she?' asked Mr. Macdonald, pointing to Flora.

'Oh, that is Miss Douglas,' replied Alice; 'I am very fond of her; she is the only thing I like in my new home.'

The eyeglass was again raised, and lowered immediately: for the two young ladies, curious

to know whom their half-sister had picked up acquaintance with, now hastened forward and were introduced to papa's old friend, as the child termed Mr. Macdonald.

'And that lady, is she your governess Alice?' asked the banker.

'She is governess to Alice, Mr. Macdonald,' replied the elder sister; 'but merely our companion or attendant.'

'Hem, hem,' replied the old gentleman, taking a pinch of snuff, and regarding with much interest the now flushed face of the young woman, whose quick ear had caught those words. 'So that elegant lady is your attendant, is she?—Why, old friend Somers, you have made a great mistake in your choice of an attendant, however.'

'It was not my stepfather's choice, sir, but mamma's,' replied the young lady, her color now deepening from very mortification; and as she turned away, she exclaimed, 'Miss Douglas, come down into the cabin; we are going there directly; adding, in an imperious tone, which showed that she was accustomed to be obeyed, 'Alice, come with me directly.'

The old banker's heart bled as the poor little girl gave him a last look, and then followed, as though frightened, the unamiable Jemima. He was thinking of old times, when he had vainly hoped that the mother of Alice would have become his bride; and as he caught the sad expression of the child's face, it brought to his mind the mother's features, such as they were when he saw that death had marked her for its prey.

'Pray, who is that rude old man, Alice?' demanded the young lady, after she had related to her mother's private ear, when quite alone, the cause of Mr. Macdonald's offence.

'Papa's oldest and best friend,' replied the child; adding, with somewhat of asperity, 'I am sure Mr. Macdonald did not want to offend you; but you should not have called a lady your attendant.'

'Silence, miss, or I will send you to bed,' replied her stepmother, in a tone which always enforced compliance, and which on this occasion sent Alice to seek a refuge in the affectionate care of Flora, who, amidst her own private sorrows, could yet find it was in her power to comfort this desolate child. Pause we, however, for a few moments in our narration, whilst we relate how it was that all the efforts of Sir Godfrey and his mother to track Flora had proved fruitless.

On the morning following the death of Mrs. Seymour, Flora had returned with a heavy heart to her lodgings, and there found a letter awaiting her from the very lady in whose family she was now located. Her distress was so immediate, her pecuniary wants so urgent, that she regarded the offer almost as a direct interposition of Providence in her regard, and was only too thankful for the prospect of immediate relief, to demur for a moment complying with the request of Mrs. Somers that she should at once enter on the duties of her new situation. Nearly a fortnight had necessarily elapsed ere Sir Godfrey could take any steps through which he might trace Flora; and when he called at the humble abode in which she had resided, the only information he could glean, was, that she had left in order to enter a situation some days previously, where or with whom the people of the house could not inform him. For the present, then, every clue seemed to be lost, and Sir Godfrey returned with a heavy heart to the Elms.

Flora's new situation was far from a happy one; her employer possessed in no small degree pride of the purse; in her estimation, vulgar woman as she was, every thing and every one ought to bow and give place before wealth; as to sensitive feelings, or fine sentiment, or high spirit, such a thing should not be tolerated for a moment in a poor person; and with a zeal worthy of a better cause, Mrs. Somers, with a readiness which she considered truly angelic—for she persuaded herself that her sole wish was to make all her dependents paragons of humility,—was ever on the watch to furnish them with occasions for practising her favorite virtue.

The result of her trials was, that amongst her menial servants the greater part of them turned out a set of abject, servile scoundrels, as long as they felt it conducive to their interests to continue in her service; and of the poor young ladies who filled the position of governess and companion to her daughters, not one turned out as she could wish.

Her first lesson with Flora was quite unique in its way, a se rich a specimen of a proud worldling attempting to force contrary sentiments on others, that we cannot forbear giving verbatim the conversation.

'It is a very sad thing, Miss Douglas,' commenced this humble lady, 'that people who by their position in society have no pretensions at all to pride, are very often those who are carried away most fearfully by this dreadful sin.'

'It is, indeed, madam,' replied Flora with the

greatest sang froid possible. Poor girl! she was too simple to see that the denunciation was levelled against herself.

'Yes, it is too true,' resumed Mrs. Somers, after a moment's pause; 'those who fill dependent positions painfully exhibit their sensitive feelings on every possible occasion. I had a poor girl here, Miss Douglas, who filled the position you now occupy; poor thing! I knew her when her father was a well-to-do merchant, then she was a humble, quiet well disposed girl; but sadly, incomprehensibly changed when the reverse took place. I never could understand how Elizabeth Ashby could be so humble and meek when surrounded with every luxury, and behave as she did in poverty, when a person surely has nothing to be proud of. The folly of the girl, she called herself a finished governess, it is true; but what then? She truly showed the extent of her pride, when on my requiring that she should wash my children, she forgot herself so far as to say to the servant who delivered my message; 'Give my compliments to your mistress, and tell her that I came here to educate her daughters, and not to act the part of a nurse-maid.' Now, Miss Douglas, is not such pride quite unbearable?'

'Certainly not, madam; on the contrary, I admire the feelings which prompted the message. Miss Ashby was not a nursery governess; you allow, yourself, that she was highly educated; the young ladies surely could not respect the instructress who performed menial offices for them; besides, I think it speaks well for Miss Ashby that she was humble and unassuming in the days of her father's prosperity; her pride, as you call it, can scarcely be called pride; I term it self-respect.'

'Ah, I fear you are a little touched, yourself, by this naughty feeling,' said Mr. Somers with an air of badinage; 'but it showed itself, Miss Douglas, in a thousand ways, which were really quite unpardonable. I asked her one day if she ever weighed the words which she uttered in her prayers, in which we sometimes tell God that we will try to love to be despised, and she positively made answer that she always paused when she came to such words as those, as she would not offend Almighty God by uttering what in her case would be a falsehood. What have you to say to such ideas as these?' added the lady, turning up her eyes and folding her hands so demurely together, that Flora's risible faculties were set in motion? for she could think only of Moliere's play 'Le Tartuffe,' or our own comedy of the 'Hypocrite,' which is taken from the original, and Mawworm, his hands folded demurely on his breast, and his eyes turned upwards, uttering the words 'I likes to be despised,' rang in her ears.

'I am astonished, Miss Douglas, that for a moment you can laugh at such a subject,' replied Mrs. Somers, the Tartuffe in petticoats, as Flora rightly deemed her; 'think you that these were words fit for a Christian and a Catholic to utter?'

'Quite so, madam,' returned Flora, her countenance a little pale, and yet perfectly calm and collected; 'most assuredly do I believe and think that the majority of those who utter words like these pronounce them only with their lips, but not in the depth of their hearts; therefore do I think that Miss Ashby's prayer was more acceptable; because, feeling she did not possess such self-abnegation, and perhaps shrinking at the very mention of it, she would not utter such words. Such sentiments, I do believe, are only felt by the most self-denying ascetics in their cells, where, by the way, if their prayer to be despised is answered, the contempt they would be subjected to could not, as it would not, extend to the outer world, and, beyond the walls of their cloister, have the effect which it would produce on persons in general.'

'I declare I feel quite shocked at hearing such opinions,' Miss Douglas, replied Mrs. Somers; 'I do hope that you will never discuss such a subject before my daughters, especially before that unfortunate step-child of mine. Her mother brought her up in a very bad way. I have much work to do before I shall be quite able to crush her proud spirit, and make her as humble as I wish to see her; but really I am quite surprised that so good a Christian, as I thought you, should utter such sentiments. Is it possible you ever really omit a single word from your prayers?'

'Quite possible,' coolly replied the now imperturbable Flora. 'Weak and imperfect and faulty as I may be, whilst my conscience tells me that I am striving with God's help to do my duty to Him and my neighbor, I will not say that I think myself one of the vilest of mankind; not till I feel that I am raised to such a degree of humility as to wish that men should despise me, when I really am so imperfect as to desire to make all happy, and gain their love, will I utter such a falsehood before Him who reads my heart as to say, 'I wish to be despised.''

'I shall go and pray for you, my dear friend,'

replied the lady, 'but I really must own the truth, and say that I do think we rich people are after all more humble than you poor ones.'

Flora bit her lip, and made no answer to the insult; and the truth of the last remark; but long after her head was on her pillow, she lay thinking over the conversation that had passed. 'Ah! ye rich ones,' she murmured to herself, 'your thoughts, your words, and your actions are so studied—your every wish so anticipated—that you often know not that pride is within you; to you all is made light, whilst to the poor no insult is spared; nay, they are often wantonly inflicted; and a thousand times more bitter are they when good birth and education give an additional poignancy to the sting.'

Flora was right, but not quite; she forgot that there are many bright examples of sterling virtue amongst the wealthy, who, rich in worldly wealth, are yet truly poor in spirit, whose virtues are their brightest gems, and whose tender charity would shrink as from a poisonous adder from behaving with hauteur to those whose lot is cast in poverty. But correct—indeed, painfully correct—was she in her opinions as to the lady or gentleman; for it is only occasionally poor things that, in this world, they meet with a good Samaritan to spare them; and severely do they feel the thousand things they have to do, which are so often wofully at variance with their characters and dispositions, and indeed far beneath all they have a right to expect, had every man his due in this stern world.

As to Mrs. Somers—the *Tartufe* we may truly call her—she should have substituted the word servility for humility; of the latter beautiful virtue she knew nothing; her only aim was to render all who were beneath her in worldly circumstances, fawning, servile adulators of the rich; and when she has made them what she wished, then she termed them humble. In this sense, how many *Tartufes* do we not meet with.

CHAPTER XVIII.

'Let not a sound be heard, and attend to the orders I shall give you with promptitude and despatch,' were the instructions delivered by Mr. Fortescue to his servant, when, a few weeks after the return of Inez from Spain, she was attacked by a fever which threatened her with speedy dissolution. To outward appearances her husband was one of the kindest of men; and little recked her medical attendant, when he saw the exertions that were made to promote the recovery of the invalid, of the war that was perpetually going on between husband and wife.—Straw was laid down before the house, that the passing vehicles should not disturb the sick lady who languished between life and death in that aristocratic mansion; the footsteps of servants could not be heard, for they fell on carpets of richest Turkey; the chill winter breeze could not be felt, for curtains of dark blue satin fringed and looped with gold, fell in heavy folds over the windows and around the invalid's bed; and nothing that wealth could do was left undone which could tend to rob a sick room of its miseries, or at least to lighten them. Yet none thought that the husband, seemingly so solicitous to promote the recovery of his wife, was the stumbling-block in her way to convalescence; for none had heard the low-muttered but deep threat the night before her illness, and none had seen the brutal grasp of the delicate wrist with which the gamster husband, the fashionable spendthrift, strove to force her to sign a document which made over to him one-half of her Spanish estates. Indomitable as was the will of Inez, it failed her when she came in contact with one whom she had herself constituted with such power over her. So quiet, too, were the manners of her husband, so gentle his voice, and endearing the way in which he addressed her, that he was the last in the world who would ever be suspected of cruelty towards her; and again and again did she uncover the wrist, which she so sedulously kept from the observation of her nurse, and view with indignation and rage, which fed the fever which already consumed her, those three blue marks, the impress of the fingers of her husband. Passionate, haughty as she was, there was, then, one person whom Inez truly feared. During the first years of her wedded life she had humored his wildest extravagances; but when she found the gaming-table had become the place of nightly resort, she feared, and with reason, lest the whole of her splendid property should at last be swallowed up by his rapacity. Yet there were other thoughts which, even amidst the wild delirium of fever, disturbed her mind, and still more in her calmer moments. 'Oh death, thou art terrible indeed to a man who hath peace in his possession!' saith Holy Writ; and thus it was, that when Inez looked around on the comforts and luxuries of her chamber, and remembered how life had ever been but one bright summer day to her, she shrank and turned away with fear and utter desolation of spirit. Oh, if indeed to the poor, who never know the blessings of affluence—if to them, to whom life is a long sad scene of trial, who must tread this weary pilgrimage with aching hearts, and work when the whole body is sick and the whole heart sad—if even to them the conqueror of our nature presents himself robed in horrors, then how much more dread must he appear to the sons and daughters of prosperity, who sometimes may be said to make their heaven here! Thus felt Inez; and her lips, which rarely moved in prayer, now breathed forth a petition that she might still be spared—that in the very prime of life she might not have to descend into the tomb.

Her prayer was for a while granted. The fevered pulse beat more tranquilly, the hot head and hands became cool, the temples ceased to throb, and Inez began, though slowly, to recover.

She passed many hours alone, save when some fashionable friend was kind enough to solace a weary hour by passing it with the invalid. Her husband saw but little of her; when he visited her, he stung her to the quick, by his soft, honied words; his low, gentle voice, and seemingly kind consideration; so that she felt her heart beat and her pulse quicken as he approached. One long evening she had dismissed her nurse,

with a request not to be disturbed unless she rang for her attendance. With a pleasant book in her hand, she had beguiled perhaps two hours of their weariness, and had at last fallen into a heavy sleep, from which she was aroused by the sound of many feet. She was aware she must have slept long, for her lamp had expired, and the fire burned low in the grate.

Suddenly all was still as the grave; and now, overcome by fear, Inez loudly rang the bell. It was answered by the nurse, whose countenance showed evident symptoms of alarm, and who, to the inquiries of Inez, merely remarked that Mr. Fortescue had been brought home very ill from the opera, which he had that night attended.

The fear, however, which was written in the woman's countenance, plainly told what she wished most to conceal; and a sort of wild hope almost shot across the mind of Inez, that she might ere long, if not already, be rid of her persecutor.

She then again dismissed the woman upon some frivolous pretext, and first listening to hear that all was quiet, she threw a heavy mantle around her, and, lighting a wax candle, stole gently through the long gallery which led to the chamber of her husband. All was silent in the room in which he usually occupied as a smoking and reading-room, and with trembling hand she opened the door of his sleeping apartment, first pausing to hear if there was any sound in the adjoining room.

But lo! the silence of the grave was not more appalling; and, struggling against the fear which was now rapidly stealing over her, she entered the room, and with a heavy step drew aside the bed-curtains.

Conscious in her own mind that something fatal had occurred, Inez yet shrank back appalled as she beheld the inanimate form beneath the sheet which had been drawn over the corpse; and with a trembling hand she drew it aside, and gazed on the dull clod of earth, which had now lost all power to torment.

Shocked beyond measure, and overcome also by the silence of the scene, she again replaced the sheet, and, trembling violently, hastened from the room, and quickly regaining her own apartment, rang loudly for assistance.

One look at Mrs. Fortescue explained all to the terrified nurse, who felt convinced she had learned that her husband was no more. A violent fit of weeping somewhat restored Inez, who, though it would be false to say she mourned for her husband as those who love, still felt shocked beyond measure at his sudden death, which she now learned was ascribed to a long-standing disease of the heart. He had labored under strong excitement during the day, in consequence of a heavy loss at the gaming-table on the previous night, and had complained of illness prior to leaving home for the opera. So great was his dislike, however, to an evening at home, that he could not be prevailed on to stay from his accustomed amusements, and had scarcely taken his seat ere he arose, begged the assistance of a gentleman near him to lead him to the entrance, and expired before he could be conveyed into his carriage.

The first emotion over, it was not long ere Inez recovered the shock the death of her husband had occasioned; and as it were idle to say she grieved for the loss of such a man, her health and spirits soon recovered their wonted tone, and her house again became the resort of the fashionable and wealthy.

(To be Continued.)

ADDRESS OF THE COMMITTEE OF THE NATIONAL ASSOCIATION OF IRELAND TO THE PEOPLE OF IRELAND.

Fellow-Countrymen—We invite you to join and to co-operate with the Association which has just been formed for the redress of grievances most injuriously affecting the large majority of the Irish people; and in so doing, it is but right that we should place before you a clear and explicit statement of the objects which that body has proposed to itself, and of the means by which it seeks to realise those objects. There are two things of which a reflecting man ought to be satisfied before joining any association; first, that its ends are good and valuable; and, secondly, that its means are such as to afford a reasonable chance of success. It is on these two points we now desire to satisfy you.

Long and bitter experience has sufficiently informed you that the insecure and unprotected condition of the Irish tenant is the radical cause of that distress, which, with occasional brief intervals, has been the normal condition of our people.

Those who attribute the ill-success of the Irish peasantry to defects of character, would do well to try their own conscience by the question—whether if they were themselves placed in the same position they would act differently—improving land of which they had no tenure, and building houses from which they might be ejected, without compensation, at the caprice of another? We would also ask them to consider how far those very defects of character—the indolence, thriftlessness, and lawlessness—which they truly or falsely impute to the Irish peasant—might not spring from the dependence, insecurity, and absence of hope, which are the natural parents of vice as well as of misery.

Universal experience establishes these conclusions, that people render a cheerful obedience to law exactly in proportion as the law is made for their protection and security; that where men labor for themselves they are energetic and prosperous; and that where the fruits of their labor are appropriated by others they are idle, thriftless, and poor.

Our first object, therefore, is to obtain for the occupiers of land the inducement of self-interest, to apply their labor and capital to its cultivation. It is alleged by competent judges that the labor and capital required to bring the soil of Ireland into a state of cultivation equal to that of England or Scotland would be equivalent in money to one hundred millions sterling. The circumstances and habits of our Proprietors have ordained that this labor and capital, unless applied by the tenant, will in general never be applied at all. We desire to liberate for this purpose the millions of tenant capital, now deposited in banks at nominal interest, because the law repels it from the soil. We desire to retain for the same purpose that labor, more valuable than gold, which naturally flies from a country where the law refuses to recognise its rights.

As the justice and utility of a measure securing compensation to the tenant for valuable improvements must be apparent to all, we shall not assume that it will be opposed by any class. Awarded as it already is in some shape by those amongst the landlords who act fairly and liberally towards their tenants, we do not despair of their co-operation at least in effecting a just and reasonable arrangement of a question which, for the peace and prosperity of the country and the interest of all classes of its inhabitants, has remained unsettled, much too long.

The next measure which the Association proposes to itself is the disendowment of the Established Church and the application of its revenues to purposes which shall be beneficial to the Irish people. It has been truly observed that this question has passed beyond the stage of argument and has become simply a question of force on one side, and reason and justice on the other. Such another institution does not exist, and has probably never existed in the world. Five out of six men in Ireland regard it as a badge of religious inferiority and of national servitude; while fair-minded Englishmen either openly denounce it or feel shame at the mention of its name. It is equally a disgrace to the nation that maintains it by force, and to the nation that submits to it without an effort. It is the cause of division and strife amongst us and of consequent national prostration. Until it is swept away our people never can be united, our country never can be peaceful, prosperous, or powerful. Its absurdity has become so glaring that some of its advocates openly avow that the only chance of maintaining it lies in the destruction or banishment of a large portion of the Catholic population. They admit that if the people are preserved the Establishment must fall; so that in this point of view the disendowment of the Protestant Church has become a question of self-preservation to the Catholic people of Ireland.

Finally, the Association demands that in the education of the youth of Ireland, the essential necessity of religion and its ministers shall be acknowledged, that the interference of the State shall be confined within due limits, and that the parent shall be protected in the exercise of his right to determine who shall be the teachers of his children. It claims this right on behalf of all denominations, as all are equally interested in the preservation of the religious convictions and the moral rectitude of their youthful members; it claims it as a right already enjoyed by all religious denominations in England, Scotland, and throughout the colonies. It especially claims on behalf of the Catholics of Ireland, that a University which has been founded, and is maintained, by them at their own expense, upon the principles of educational freedom, shall not be excluded from participation in the privileges and favors lavished on Colleges which, founded as they are, and managed by the government and its nominees, should be objects of jealousy, not only to Catholics, but to all all friends of fair competition, and opponents of monopoly.

Fellow-countrymen of all persuasions, Protestants and Catholics, is there, we ask, anything unfair or unreasonable in these demands. Is it fair or just that the improvements made by the tenant, and the property created by his capital and labor, should be confiscated in the moment of their creation, and transferred by law to the landlord. Is it fair or just that the Church of one seventh or one eighth of the population should monopolise the entire ecclesiastical revenues of the country, and that a population, of which more than three-fourths are Roman Catholics, should be governed as if they were, in fact, a Protestant people. Is it fair or just to force, by a lavish expenditure of public money, upon the Catholics of Ireland a system of education which they decline to accept, while legal recognition is withheld from institutions which they have established for themselves by their own unaided exertions.

We possess, then, in the justice of our case the first guarantee of success. Recent disappointments have caused you, fellow-countrymen, to undervalue this advantage; but, depend upon it, that in a country like this, where speech is free, a just cause, honestly, wisely, courageously, and persistently maintained, must triumph. Who should believe in the irresistible force of justice, if not you, to the call of a bodysman; and, armed only with a just cause, achieved the first and greatest of constitutional triumphs, by their peaceful and calm, but formidable array.

We gladly recognise in the growth of sounder views and kindlier sentiments amongst large and increasing numbers of the English people, another omen of a successful issue to our enterprise. To cultivate, strengthen, and extend these friendly feelings, will be a principal care of our Association. We shall endeavor to convince all Englishmen and Scotchmen who give us a fair hearing, not only of the reality of our grievances, but also that the prompt removal of those grievances is as essential to their own welfare and security as to ours.

But it is here at home, on Irish soil, that our work must mainly be done. In order to obtain a hearing, we must speak not only with moderation and good sense, but also with boldness and decision. We must, above all things, preserve our independence of political parties, acting in honorable opposition to such as refuse our demands, affording disinterested support in exchange for adequate concession. On this essential point the Association has bound itself by a fundamental rule to support no political party that will not, in good faith, co-operate with it in securing the measures which it deems essential. It will exert all its influence towards the creation of a parliamentary party that will honourably carry out this independent policy. In this, our first public utterance, we declare beforehand, that on the day when postponing the great interests of the country to personal or party ends, it shall deviate in the slightest degree from the path which it has thus pledged itself to tread, the Association will betray the cause, and merit the reprobation of the Irish people.

For the rest, our best efforts shall be devoted to the extension of the organization: to the awakening of public spirit by means of public meetings held in Dublin, and occasionally in the provinces, as may be deemed desirable; to the spread of information, bearing on the grievances we seek to have redressed; and, finally, to the forwarding of numerous signed petitions, which shall make known to the Legislature the wants, the discontent, and the determination of the Irish people.

Fellow-Countrymen—You have been frequently assured that the sole impediment to Irish prosperity was political agitation. The results of ten years' renunciation of political life and neglect of public duty, have falsified that theory; and in dilapidated towns, in diminished wealth, in ruined manufactures, in declining trade, and in a flying people, you behold abundant evidences of the truth, that sordid selfishness is not true wisdom, and that individual prosperity is promoted by the total neglect of social obligations. The wrongs and abuses to which the Irish people are subjected, have rendered their country no longer habitable to them. They fly to a land distracted by war, because their religion is not there subjected to offensive disabilities, and their labour is not there cheated of its reward. Their flight can be arrested only by giving them some cause to hope that their condition will be improved. In our judgment the remedy lies in the political movement now proposed—a movement which, being moderate in its end, can all the better afford to be bold and uncompromising in its character. If you fear that the Association may prove false to its mission, take hold of it and make it your own. Be true to yourselves—be honest, earnest, and vigilant, and no man will venture to betray you; or, if any one should prove so base, you can thrust him aside, and pass on. Extend the organization into every county and parish in Ireland. Let its intelligence give shape and direction to unformed and wavering opinion, and its influence encourage and protect the people in the discharge of their political duties. Let its power be every where felt as a support to the weak, and a barrier against oppression. Let our people—now helpless, disorganised, and politically dead—become reanimated by a common purpose and a united will. Thus, and only thus, can our just ends be accomplished, and our people saved.

Signed, PETER PAUL M'SWINEY, Chairman.

IRISH INTELLIGENCE.

The Right Rev. Dr. Butler Bishop of Limerick, held his annual Concourse for places in Maynooth College, and the Irish Colleges of Paris and Rome, at the Monastery of the Christian Brothers on Wednesday, January 11. The examination commenced at 11 o'clock a.m.; and the candidates were required to present satisfactory testimonials from their Parish Priests, and the Superiors of the Seminaries where they last pursued their studies.

Rev. Peter Conway, the excellent Parish Priest of Headford, has forced the Poor Law Commissioners to hold a public investigation in the cause of death, treatment, and mode of burial of the poor woman, named Mary Walsh, who died in the Tralee workhouse after being carried thence, while nearly naked, from Father Conway's parish—the vehicle being a common open cart. On arriving at the workhouse, half dead from starvation, weakness and cold, she was thrust into one of the fever wards—and yet was there treated for 'debility.' She soon died, without the consolations of religion; nor was there the slightest notice of her sickness or death given to the Catholic chaplain, or sent to her friends. A few hours after death her wretched corpse was carried off and flung into an unwholesome grave!

That Father Collins, Parish Priest of Rath, was burned in effigy in the town of Skibbereen is a fact too notorious. We deliberately suppressed the first account of this outrage, anxious to learn 'the exact truth about an occurrence so extraordinary.' It was stated by the papers in which the account first appeared that Father Collins's offence consisted in having warned his people against secret societies. Later, however, another version appeared, and the burning in effigy was justified and commended on the ground that Father Collins had acted the part of an 'informant.' Now, on this point Father Collins's testimony is clear, explicit, and irresistible. He mentioned no names; gave no information; he simply warned his flock against secret societies, in accordance with instructions given by his bishop. And he is burned in effigy, and falsely branded an informant! Of Father Collins personally we know nothing; of his political antecedents we are entirely ignorant; whether it was his duty or not, in obedience to the commands of his spiritual superior, to denounce, in general terms, secret societies, we confess ourselves incompetent to decide—but one thing is very clear, that if the bonds between clergy and people have been weakened in Rath or Skibbereen, the blame, so far as in this case goes, rests not on the shoulders of the priest.—*Dublin Irishman.*

At the petty sessions of Skibbereen, on the 11th ult., the case of the man charged with burning the effigy of the Rev. Mr. Collins was brought before the magistrates; when informations were granted against J. Keane (father of the young man now in jail awaiting his trial at the coming assizes), John Saunders, Jeremiah Donovan, James Egan, James Woods, John Regan, and Eugene McCarthy. They were let out on bail, themselves in £10 and two sureties in £5 each. All the parties succeeded in procuring bail, with the exception of Saunders, who left for Cork.—*Skibbereen Eagle.*

ADDRESS OF THE SMITH O'BRIEN TESTIMONIAL COMMITTEE TO THE IRISHMEN OF AMERICA.—Fellow-Countrymen.—Whether your lot be cast in the Northern or Southern section of a once united and glorious Republic, or in the Provinces that yet acknowledge the supremacy of the British Crown, we have received at various times and in various forms too striking proofs of your sympathy to doubt your unshaken allegiance to the land of your birth. We feel, therefore, that we but anticipate your wishes in asking you to associate yourselves with us in a generous effort to honor in death the man who in life did honor to us all, and to the land of which Irishmen abroad as well as at home are the rightful inheritors. Such a man was William Smith O'Brien—the Aristocrat by birth, the Democrat by nature, the Patriot by word and deed.

Our island, prolific as it has been, in all ages, of genius, has produced greater men; but better, purer—never. He was not a poet, like Goldsmith or Moore; an orator, like Grattan, Burke, or O'Connell; a warrior, like Sarsfield or Owen Roe; but in him were so admirably blended the qualities which constitute the heroic character, that of all our public men there is none whose life presents a more useful lesson, nor one whose name is more deserving of posthumous renown. Living, he was the embodiment of those virtues—Truth, Honour, Sincerity, Courage—which an enslaved people should most dearly revere, since by the exercise of these virtues alone can Freedom's crown be won. Dead, his silent effigy will be a standing reproof to cowardice and debasement; an incitement to virtuous effort; and an assurance to mankind that the cause for which O'Brien lived, and toiled, and died, is as indestructible as the race of which he was the noble representative.

In the Imperial Parliament he was the consistent, unflinching advocate of popular rights; and if after twenty years of disinterested labor he failed in obtaining justice for Ireland, the fault is not to be attributed in any degree to the advocate, but absolutely to the tribunal. He failed there, as all who preceded and all who followed him have failed, solely because of the unwillingness and the incapacity of the parliament to do aught save to coerce and plunder our country.

If, upon another field, he failed to achieve the independence of his nation, the fault rests not upon the chivalrous Patriot, who in the last effort to save a perishing people perilled everything that man holds dear, but is to be rendered rather to the circumstances of the time which rendered success impossible, while they morally justified, even in the estimation of the partisan jury which convicted him, the Patriot's effort.

Fellow-countrymen—For us and for our country William Smith O'Brien sacrificed fortune, home, and life. The response to this appeal will prove that such a sacrifice was not offered up in vain, but that the nation will live which thus hastens to snatch from the grave its victory by perpetuating the memory of one who devoted himself to its service with unflinching courage and chivalrous fidelity.

(Signed by order,) JAMES PLUNKETT, Alderman, Chairman. P. J. SMYTH, } Hon. Secretaries. JAMES O'NEILL, }

THE NATIONAL ASSOCIATION OF IRELAND.—We invite the attention of all who take an interest in the affairs of Ireland to the first address of the New National Association for the redress of the three main grievances of that country, which will be found in another part of this journal. The chairman, whose name is appended, was last year Lord Mayor of Dublin; and, judging from the public spirited manner in which he discharged his duties as magistrate, and the liberality with which he dispensed the hospitalities of the Mansion House, we should be disposed to conclude that a better chairman of the new association could not have been selected. The address will greatly commend itself to the serious consideration of the people of England. It is well and temperately written, and appeals in every line to our national sense of justice and love of fair play. It used to be objected to such addresses from Ireland, that they breathed such a spirit of defiance as to challenge opposition on the part of the British people. Such an objection cannot, with the least semblance of truth, be raised against the document now before us. While not wanting in that firmness which usually accompanies real earnestness and strength, it is abundantly conciliatory to afford no excuse for the withholding from its promoters all the assistance of the Liberal party in England. We have heard it urged that the new association has not been received with those noisy demonstrations in Ireland which would entitle it to be regarded as the expression of the Irish national will. In answer to this, we have

only to look to the character of its chief promoters. The Irish Catholic bishops are not mere mob agitators. While they have the control and direction of it, they will keep the expression of the popular voice within safe and thoroughly constitutional bounds. They will rather repress than encourage clamorous demonstrations, ending merely in noise and bluster. But comparative quiet with them will not mean either weakness or want of unanimity of conviction. What they agree to demand may be safely accepted on this side of the channel as popular with the Irish people. And in truth it is an immense advantage both to the Liberal party in this country and to the government to have a recognised national organization in Ireland, competent to point out, unmistakably, what the Irish people really want, and capable of treating directly with ministers upon the details of bill for the redressing of those Irish grievances which require to be redressed in order to place the three kingdoms upon a footing of legislative, judicial, ecclesiastical, and commercial equality. If it be competent for British legislation, in this address assumes, by the enactment of just laws, to keep industrious and enterprising Irishmen at home, adding millions to the imperial treasury, and multiplying the candidates for the military and naval defence of the empire, then most assuredly it should be the desire of all classes in this country to advocate such legislation with the least possible delay. And that such is the conviction of some English members of parliament, the speech by Mr. Forster, M.P. for Bradford, abundantly testifies.—*Hull Advertiser.*

ROMISH TENDENCIES.—An influential deputation consisting of the leading gentlemen of Castle Knock parish, which includes Phoenix park, have waited upon the Archbishop of Dublin to complain of innovations in the mode of conducting the Church service introduced by the rector, which caused general dissatisfaction, thinned the congregation, and led to the retirement of the Rev. J. Digby Cooke from the curacy. The Archbishop ordered the removal of a cross from the front of the pulpit, and required the whole of the altar-like structure substituted for the communion-table to be covered over. He also required the discontinuance of some objectionable practices in the mode of conducting public worship. Discontent from similar causes has arisen in other parishes of the diocese. Some of the clergy are becoming too aesthetic for the taste of the Protestant laity of this country, who have a strong tincture of Puritanism in their faith, hold firmly by the right of private judgment, and cannot easily be brought to regard the Book of Common Prayer as an authority more binding upon their consciences than the Bible, without note or comment. They are especially jealous of any innovations having a Roman tendency, and are more inclined to claim Christian brotherhood with Presbyterians, Wesleyans, Independents, and Baptists than with Roman Catholics. On the other hand, when the bishops and dignitaries of the Church write or speak upon Christian unity, and deplore the divisions of Christendom, they almost invariably refer to the Church of Rome, and ignore the Protestant Dissenters.—*Times Cor.*

AN IRISH CATTLE-DEALER STABBED AT HOLYHEAD.—Information has reached Kingstown that in a lodging-house at Holyhead, on Wednesday morning, two Irish cattle-dealers, named Welsh and Hunt, while engaged in playing cards, fell out, and had an angry dispute about the result of the game, which terminated, as reported, in Welsh stabbing Hunt repeatedly with a knife, from the effects of which he is alleged to have died shortly afterwards. Hunt's brother was telegraphed for, and has left for Holyhead by the mail steamer leaving Kingstown on Wednesday evening at 7.15 p.m.—*Dublin Irishman.*

DEATH OF MR. JUSTICE BALL.—We regret to have to announce the demise of Judge Ball. The deceased, Right Hon. Nicholas Ball, was son of the late John Ball, Esq., of Eccles-street, in this city, and was second Justice of the Court of Common Pleas. He was born in the year 1791. He sat for the representation of Clonmel from 1836 to 1839. He became Attorney-General for Ireland in 1838, and a Privy Councillor in the same year. In the year 1839 he was promoted to the Bench, and discharged the judicial duties for a longer period than any other judge in the United Kingdom. The late judge exhibited, during his career at the Bar, qualities which entitled him to the distinction bestowed upon him by his party. He was a sound and able lawyer, and presided at some celebrated trials, in which his talents were tested and displayed. Amongst them may be mentioned the State prosecution of Mr. Gavan Duffy, and the great Mountgarrett case, in which his charge to the jury elicited the warm admiration of the eminent counsel engaged. He enjoyed at one period the largest share of equity practice. He was the second Roman Catholic barrister who was raised to the bench after the passing of the Emancipation Act, the first having been the late Sir Michael O'Loghlen, who sat for a short time in the Common Pleas, and afterwards became Master of the Rolls.—*Id.*

There is no grievance so intolerable to the body politic as a huge insult, however well disguised or plausibly qualified. Of all insults the most galling is a legal one. And for this simple reason: law is designed for protection, and not for offence. Under the British constitution it is supposed to be no respecter of persons. It is supposed that before it we are all equal. It follows, therefore, that a badge of inferiority fixed by law under that constitution upon a vast body of the subjects, is an insult of double dye, and exasperating in the highest degree. The badge of inferiority which the law has fixed on the Catholics of Ireland is the Protestant Church Establishment. This institution is in its nature not only a direct wrong, but a direct and a gross insult, in its essence, operations, and in all its relations, directly and indirectly, it is an insult. Nothing can be conceived more offensive than declaring by statute a Christian creed damnable and idolatrous; nothing more unadvisable than proclaiming the religion of one in seven of the population to be the religion of the state. But what shall we say of the infamous stigma when we see the law taxing the seven to pay the clergyman of the one, and taxing him oppressively, and under false pretences.—*Id.*

A ship called the Brothers' Pride, belonging to Messrs. Ferris, Brothers, and commanded by Captain Payater, arrived in Queenstown, on Saturday, Dec. 23, from Callao, which place she left early in September. Amongst the crew shipped at Callao was a man named Coleman, a native of Passage. About two days after the Brothers' Pride had sailed from port, Coleman mysteriously disappeared. He was searched for in every part of the vessel, even to where the cargo, which was composed of guano, was stowed, but nowhere could he be found. Repeated quests for the missing man were made, but with the like result. It was then thought he had fallen overboard, and he was entered in the log book as dead, and his clothes and other effects were set up to auction, and knocked down to the highest bidder. The vessel made a fair passage, and sighted Cork harbor on Saturday morning, eighty days after she had left Callao. Whilst preparations were being made to cast anchor, a human face, to the consternation of the sailors, appeared above the hold, then the entire body, and the apparition advanced towards the men and said, 'I may as well give you a pull, boys.' As soon as the sailors recovered from their momentary alarm they recognised in the apparition their long lost comrade, Coleman, looking dirty, no doubt, but not otherwise the worse for his long incarceration. He had been eighty days concealed in the hold of the vessel amongst bags of guano. How he managed to subsist, is a matter of mystery, rendered greater by the fact that the crew were rather short of provisions for part of the voyage. He was brought on shore and given into the custody of the police to await whatever proceeding Captain Payater may bring against him.—*Cork Examiner.*

NOTES ON IRELAND.—Limerick, Jan. 7.—Limerick 'the city of the violated treaty,' has many natural and some artificial advantages. It is the centre of one of the richest districts in Ireland, and seems admirably adapted to be the emporium of its agricultural and trade. The Shannon flowing through it in a broad and ample stream offers advantages to the merchant which few towns possess; and the quays which stretch for nearly a mile along the river bank show that the citizens have not neglected the opportunities within their grasp.

The city is itself 'worthy of notice and study; the more modern portion of it is occupied with well built streets, wherein a few years since lived a numerous body of gentry, for then Limerick was the local capital of several counties; then, three or four regiments were permanently quartered there and gave life and animation to its society; and then, above all, railways had not brought Dublin, London, and the Continent into withering competition with local claims; nor had the disastrous famine years swept away a great proportion of the men of moderate income in the country.

In the older parts of the town amid dirt and squalor, stand houses which were once the inheritance of wealthy and long descended families. Now let out to mechanics and artisans, the stranger observes as he ascends the mouldering staircase and treads the creaking floors many a sign of the luxury of former times; but the day of their splendor is gone; wealth and fashion have departed from them, and they are now the chosen haunts of poverty and disease.

Again, stretching away in long and narrow alleys lie the abodes which, during the last century, wealth erected to be dwelt in by the poor. Sometimes consisting of two floors, often only of one, these cottages are overcrowded by a teeming population, of which in the main streets there is no sign. Here want, disease and broken fortunes herd together in the boon companionship of misery; and here occur those scenes of uncomplaining suffering, of which economists never dream, and to which statesmen never give heed. Yet the condition of the working classes in Limerick is superior to that of many other towns in Ireland, for here there are manufactures of lace, linen, and army clothing, which give employment to many of those who would otherwise be often destitute.

Mr. Tait is the owner of the largest military clothing establishment in existence, and in addition to contracting for a large proportion of the clothing of our army, he supplies the Irish constabulary, several continental governments, the Canadian militia, and a part of the Confederate infantry. The factory where the clothing is made is erected on high ground in one of the poorer quarters of the city, and consists of several detached buildings of one and two floors each. The machinery is all worked by one small engine.

There are about 1,200 persons ordinarily employed at this factory, and of these nearly 1,200 are women and children who earn various sums, ranging from 3s 6d to 10s a week. When it is borne in mind that the average wages of an able-bodied man in Limerick do not exceed 9s a week, it will at once be apparent that the money circulated in the town through the medium of this establishment must be of the greatest value in improving the condition of the laboring population. I learned, indeed, from a member of the brotherhood of St. Vincent de Paul (to which society I shall hereafter have occasion to refer), that such was the case, and that whenever the employment at Mr. Tait's factory slackened the increase in poverty and distress was immediate and severe.

The population of Limerick has considerably declined of late. In 1841 it amounted to 48,291; in 1851 to 53,448; in 1861 to 41,925. When it is recollected that the effect of the ejection in the famine years was to drive the people from the country into the towns, the increase between the years 1841 and 1851 is not surprising. On the other hand, the decrease of 9,177 in the ten years ending 1861, can scarcely be attributed to the re-absorption of the population by the country districts, and must therefore, I apprehend, be mainly due to emigration. The reference to the state of the poor is, that in 1851 the population of the city occupied 5,548 houses, being an average of 2.65 persons to each house; but in 1861 the diminished population occupied 5,639 houses, being an average of 7.85 per house. I am informed that of late years there has been considerable improvement in the dress of the people, especially among the women employed in the various factories; this improvement is in some measure attributed to the 'monster shops' which have been established, and which supply better articles at a lower cost than inferior clothing was formerly to be procured at. There are three of these establishments in the city, and an idea will be formed of their magnitude when it is stated that they employ upwards of two hundred young men. The salubrious revolution, however, which they have effected in the local trade is much complained of by the small shopkeepers who state that they cannot withstand the competition of their wealthy rival.

The improvement in the clothing has not been accompanied by a similar advance either in the diet of the people or in the state of their dwellings, to both of which I shall hereafter refer.

The emigration from Limerick and Clara was formerly carried on through this port, but since steamers have been employed for that purpose it has mainly been conducted through Cork, there being no transatlantic steamers leaving Limerick. When the emigration was carried on in sailing vessels Limerick was the only port in the United Kingdom from whence the majority of the emigrants went to Canada, instead of the United States; and owing to this fact a large number of county Clerks and Limerick men were formerly to be found in British America. The change in the port from which they sail has been accompanied by a change in their destination, and men from these counties now habitually go to the United States. I made inquiries as to the class of men who leave the country, and found that here, also, the emigration is almost exclusively confined to men who are laborers, or who, if they have been farmers, have been deprived of their land, or who, if they yet hold it, see that it is impossible to continue in its occupation. When the Irish farmer feels his land is sliding from his grasp, and not till then, he brings himself to leave the land of his birth. There is very little emigration from this neighborhood, and it is not on the increase.—Special Cor. of Morning Herald.

The Iron mines near Tomgraney, Co. Clare, the existence of which were almost comparatively unknown have been rented by the princely firm of Messrs Maccomson Brothers, within the past few weeks, from Mr. Moreland, J. P., Raheen Park, on whose property they are situated. We heartily congratulate the laboring population of the district as well as the shopkeepers of Tomgraney and Scariff on their good fortune in thus having the means of increased employment procured for the former and a prospect of a more remunerative trade for the latter. The mines are said to contain iron ore of the most superior description, and we trust they may prove a source of prosperity and a blessing to the entire neighborhood in which they are being worked.—Limerick Southern Chronicle.

ANTIQUARY RING WORK BY WILLIAM III.—We (Belast News-Letter) had the privilege of seeing, some days ago, a very curious and valuable ring, the worth of which is enhanced a hundred fold by the fact that it was at one time worn by illustrious William of Orange. The ring is rather massive, and of the gold, and contains a beautifully executed portrait of the King himself, set in crystal, and in the finest preservation. It is exquisitely colored, very minute in point of manipulation, and may of course, be accepted as an authentic likeness. The following is the history of this rare and interesting work of art:—King William, after leaving Ballinacety on his way to Limerick, slept at Cahernory,

which was then, as it had been up to a very recent period, in the possession of the Cripps family, who, I believe, are now represented by a highly respectable solicitor of the city of Limerick, who was married to Miss Cripps, sister of the late Alderman John Cripps, the last male representative of the name. The Rev. Mr. Cripps obtained the grant of Cahernory, not from William, but from King Charles II., to whose interest he was attached; but he showed hospitality under the circumstances, and as a token of His Majesty's good will, he bestowed upon the reverend gentleman a gold ring, with a beautifully executed miniature portrait of the King—a perfect masterpiece of art set in crystal. This heirloom has been preserved with a tender care for the last 180 years in the Cripps family. It is now in the possession of the respectable citizen to whom I have just referred, who very kindly permitted me to see it within the last few days. The ring is for the little finger, but massive and of the finest gold, and the setting is as fresh and as faultless as if it came from the hands of the goldsmith within a very short period. We know nothing more interesting as a token of regard from a royal hand to one who had done him a service. The ring is at present in Belfast.

DARING OUTRAGE IN COBK.—On the night of last Thursday, the police barrack at Dringah, in the Dunmanway district, was attacked with stones, by which several panes of glass were broken. The constable and one of the men were attending the fair at Dunmanway, Sub-constable Mounse and a sick man being all at that time in the house at the time, Mounse was reading near the fire. When he heard the first crash, he stole gently upstairs, and called on the sick man to rise and assist him, when another volley shook the doors and windows. Having got to the portico in front of the barrack, he peeped out into the darkness, and thought he could discern the appearance of two men, the one tall and the other of a low size. This decided him what to do, so he opened the door and boldly faced the villains. As soon as they saw him they ran, and he immediately gave chase. He slipped off his boots, and soon reached them. Having overtaken one, he caught hold of him when he resisted, he put his foot before him and threw him down. The other man stopped to assist his comrade, who was also seized by the constable. The first fellow then came up, and then came the tug of war. Blows were freely interchanged between them the constable still holding one of them. The other then attempted to draw his bayonet, which when he found, he let go his hold of one of them, when he was struck behind the ear with a stone from an invisible hand which nearly felled him to the earth. Finding then he must fight for his life, he pulled himself from them, drew his sword, and inflicted several wounds on his assailants. He then perceived three men more, who until this period had not interfered, when all set together on him, knocking him down and beating him severely. Having become insensible, he could not tell how they made their escape from him. When he recovered he turned to the barrack. When Constable Millard returned he secured the county, but could get no trace of the perpetrators of this outrage. Sub-constable Mounse is a powerful young man, and as he asserts he left his mark on them, there are hopes the cowardly ruffians may be yet discovered. He certainly deserves great credit for his boldness in following and attempting to capture the villains, but being overpowered by numbers he could not succeed.—Cont. Recorder.

EMERGENT.—The village of Peake was thrown into confusion on Sunday last by a report that Miss ———, daughter of a respectable farmer, had eloped with a favored suitor. It appeared that she arrived with her family for divine service, and that previous to her arrival the young man had been visiting with a car in the neighborhood. Both contrived to go away during the period of religious worship. It is rumored that the young woman's parents had made a match for her of which she did not approve.—DUBLIN IRISHMAN.

At a meeting of the Belfast Poor Law Board of Guardians, held on the 3rd ult., a letter was read from the chief clerk of the Poor Law Commissioners, in reference to a complaint made by Rev. Father O'Laverty, Catholic chaplain, wherein the Guardians were advised not to interfere in, or try to prevent, the instructions of the priest to the Catholic teacher of the house whose duty it is to read the Bible to the Catholic inmates. The letter was a snub to some of the guardians who wished to undermine the priest's influence and forbid his counsels.

DUBLIN, Jan. 7, 1865.—The 1st of this month was the period appointed by the committee for the sending in of competing models for the O'Connell monument, and in compliance with that appointment there are at present six models exhibited in the City Hall. Four of these come from one family, the Farrells, the father and his three sons being the sculptors. The fifth model is by Mr. Cahill. The sixth, by some artist, who has not affixed his name to his work. Others it is said are yet to come; some are at present in the custom-house, and will be unpacked in a few days. Those now displayed in the City Hall are certainly a credit to Irish art. They are very beautiful, and a monument on the plan of either the first, second or third of them, in point of merit would be an ornament to the city. The model sent by Mr. John Farrell stands about six feet high. Around its base are four couchant wolf-dogs; on an elevation above them are emblematic figures, from the midst of which arises the pedestal on which stands the figure of O'Connell. The attitude given to the Liberator is spirited, but, perhaps, somewhat too theatrical. The right leg is greatly advanced, and the right hand thrown out in a manner often seen on the stage, but which could not be the habit of a large, portly, and dignified man, as O'Connell was. The dress adopted is a frock coat, vest and trousers. Of course the artist could easily modify the position of the figure, if the committee should so choose. The model sent by Mr. Thomas Farrell, R. H. A., is a charming work of art. Four figures, in a reclining posture, are at the base of the erection, and other four, higher up, sit against the square block on which the Liberator is placed. The position of O'Connell is sitting in a large chair—a position which is not likely to please the committee, or the public. If the pedestal immediately under O'Connell were raised somewhat, and if the figure of the Liberator were standing, and in a good attitude, this model would, perhaps, be considered the handsomest of the lot. The accessory figures show the mind of the hand of an artist in every part, and the whole composition is exceedingly graceful. Mr. Joseph Farrell's model, also is very good. The accessory figures are 8 in number. Names are pencilled under them, which are no improvement whatever, and had much better be left out; they are Victory, Liberty, Slavery, Conciliation, Moral Force, Religion, Emancipation. O'Connell is represented standing, and in an oracular attitude. Mr. James Farrell's model, also, has eight allegorical figures, a high pedestal with a large projecting cornice, O'Connell standing on the top with his arms folded across his breast. The model is a very effective one, and ought to stand high on the list in the order of merit. Mr. Cahill's model does him great credit; he ought, however, to have made it larger, and so given himself more scope for the display of such ability as he possesses in figure modelling. There are twelve accessory figures in the piece, some of which stand in niches, while others are placed outside; O'Connell standing on the top. The sixth model is a very small one; it is pretty, but is not so suitable as any of the others.—Irish American Cor.

GREAT BRITAIN.—Our readers will be happy to learn that His Eminence the Cardinal Archbishop of Westminster, who was for some weeks obliged to remain in a recumbent position, has this week been allowed by his medical attendants to move about and has been pronounced much better.—Weekly Register, 14th ult.

When we (Tablet) ventured to say last week that the Bishop of Beauvais, Minister of Ecclesiastical Affairs in the Government of His Most Christian Majesty King Charles X., might be regarded as a warning rather than a precedent by His Excellency Monsieur Baroche, Minister of Justice and of Public Worship in the Government of His Imperial Majesty the Emperor Napoleon III., we were unfortunately unaware that there was a second case in point, and equally to the purpose. It was on the 30th of July, 1853, it will be remembered, that Monseigneur de Beauvais directed his circular prohibiting the publication of a Papal Encyclical to Archbishops and Bishops of France; and it was on the 30th of July, 1850, that the King, Charles X., ceased to reign, and came to Holyrood. We are reminded in the letter which the Archbishop of Cambrai has within the last week addressed to M. Baroche, that a precisely similar conjuncture of circumstances happened to precede the fall of the Government of the King Louis Philippe. 'Eighteen years ago,' says His Grace, 'delicately abstaining from laying too heavy a stress upon the hint, I was obliged to address a similar remonstrance to one of your Excellency's predecessors for taking upon himself the authority to suppress an Encyclical of the Holy Father.' Let us deduct 18 years from the year 1865. It brings us back to the year 1847. Now, every one remembers that in the following year, 1847, there were three days in the month of February, if possible more glorious still than the three glorious days of July, 1830, at the end of which a French monarch arrived at Dover, travelling incognito as Mr. Smith. Let M. Baroche consider in time that the journey which King Charles X. and King Louis Philippe made is not a pleasant journey under whatever incognito—and among our well known such, yet unappreciated, family names he may be aware that there remain those of Brown, Jones, and Robinson, ready for the use of such of our distinguished neighbors of the Continent as may have occasion in 1866.—But to lose the Crown of France for disrespect to the Pope, and then to have to fly for shelter to England—this, we honestly confess, seems to us the very acme of a ridiculous situation, whether the refugee be Bourbon, or Orleans, or Bonaparte.

THE UNIVERSITY EDUCATION OF CATHOLICS.—We learn by a letter from Oxford the relinquishment of the plans so much discussed of late relative to the establishment of a place of education for Catholics at Oxford. The Rev. Fathers of the Birmingham Oratory have, we understand, definitely refused to lend their sanction or co-operation to any such plans; and the valuable plot of ground which had been purchased in the vicinity of Worcester and St. John's Colleges, has been disposed of.—W. Register.

We have long thought that the word 'Liberal' was becoming a very bad word for Catholics to couple with their names; but the thesis, which the *Monde* is at present maintaining on that point, will far stagger even some of its most diligent disciples in Ireland. For, strange as it may seem, those who, among Catholics, most cling to the epithet 'Liberal' there, and render the most constant, faithful, and important services to 'the Great Liberal Party,' of which in this country Lord Palmerston is the head, are some to whom the general teaching of the *Univers* and *Monde* has been as dear for many years as milk and pap to babies. And yet here is the *Monde* dogmatically declaring that there is no distinction in Liberalism, that every Liberal of whatever degree is in a sort of way excommunicated, and that a man might as well call himself a Manichean or a Jesuit as all out at once. This is very hard, we say, on many good friends of the *Monde* in Ireland, who think it a duty to sustain Lord Palmerston, whatever iniquities he may perpetrate against the Head of the Church and the general welfare of Christendom, so long as he appoints an occasional Catholic judge or stipendiary magistrate. But it may also be asked, is not the *Monde* making as well a somewhat unfair use of the Encyclical, as a buckler from behind which it may thrust with a certain security at Catholics in France and Belgium, who have nothing to learn of the law and spirit of the Church from its writers, whose services have not been surpassed in zeal and devotion by any living members of the Church, and who at this hour sit at all former crises will we feel sure, he found in front of the fray against the State and the world:—To whom is the Encyclical addressed. Evidently, its object is not the enlightenment of infidels, unbelievers, the declared enemies of the Church. Plus the Ninth speaks to Christians who recognise his authority; he sees the ravages made by modern errors in the flock committed to his care. Many Christians of the educated classes have, in these latter days, allowed themselves to be seduced by Liberalism. According to the doctrine of the Encyclical, Liberalism is error, and therefore it follows that every Liberal, being a partisan of Liberalism, necessarily falls under the reprobation of the Encyclical. There can, therefore, be no longer any liberal Catholics. In 1852, the Encyclical of Gregory XVI. rent the fabric of the evil which the school of La Mennais.—There appeared, in the persons of the greater number of this famous school a miracle of submission which has been since then the glory of the Church, through the zeal and the talent displayed by Gerbet, Salinis, Rohrbacher, de Courcy, &c. The services which they rendered to the Church have never been forgotten. After a lapse of 33 years, the doctrines issued by the Revolution of 1830, and against which the Encyclical of Gregory XVI. forewarned Catholics, have been developed, and once more Pius IX warns Catholics, now again beguiled. It has been remarked, elsewhere, that the Encyclical contains nothing new—the teaching of the Church has never varied, but a great number of Catholics have persisted in refusing to listen to it. The condemnation of Liberalism imposes on every Christian, or Catholic, the obligation to cease from calling himself a Liberal. In vain is any distinction attempted between the false and the true Liberal. The Pope makes none, and, indeed, it would be difficult to say which is the better of the two. It is not permitted to elude the judgment of the Church, by introducing exceptions which it does not admit. It is not false Liberalism, it is not a phantom of Liberalism which Pius IX. has condemned. The character of this Liberalism is indicated by the very condemnation which strikes it. Let it not be said that there are several senses in which this word may be understood, the legislative authority of the Church has decided its signification, and Catholics have but to bow to that decision. By attributing any other signification to the word than that assigned to it by the Encyclical, they appeal against a judgment not susceptible of appeal. What would happen if one talked of being a true Manichean, a true Jesuitist, in order to separate one's self from the condemned Manicheans and Jesuitists? The Church would inevitably brand such subterfuges by which it would be always possible to escape her. The Jesuitists tried these resources. Heresy, error, essentially consist in the word which expresses them, since it is only by this word that they are tangible and visible to the vulgar. By banishing Liberalism from discussion among Catholics, Pius IX. renders us an immense service in another point of view, and brings us back to our own language, which loves clearness and precision, also to our national character, full of rectitude and frankness. These double meaning words, which express the confusion of good and evil under pompous and multiplied forms, are not suitable to Catholics, who should only express ideas concerning good and evil as clear as their symbol. It is for Pantheists to use them, to give them significance, our duty is to show them to be what they are, sonorous and empty.—Tablet.

There are no more hateful features of modern Anglicanism than its frequent overt acts of fratricidal violence with the lowest scum of Continental anarchy and infidelity, so it be but hostile to the Holy See. High Church Bishops shaking hands with Garibaldi (both hands) in the house of Lords, the *Guardian* retailing a Belgian infidel's scurrilous against Father Hermann have already been commented upon in our columns. So now again, this week, we have this identical High Church *Guardian* inserting, without a word of dissent or disapprobation, the foul-mouthed and lying tirade of a French apostate priest, the Abbe Guettee, against the Encyclical of the Holy Father. Truly there is but one spirit in all the enemies of the Church.

BISHOP COLENSO'S APPEAL.—The *Record* of Wednesday last states that the Lords of the Privy Council Committee of Appeal have come to a decision in the case of the Bishop of Natal v. the Bishop of Capetown, and that the task of drawing up the report, embodying their lordship's views, has been confided to Lord Kingsdown.

HOARDING MONEY.—A few days ago a working man of Lower (one of whose aged parents died a short time before) presented himself at the bank of Messrs Whitfield and Co., and inquired the rate of interest for deposits. Having been satisfied upon this point, he emptied upon the counter a basket of gold, which was found to be of no less than £1,150 in value, the coins consisting of sovereigns and half-sovereigns. The bankers were very naturally somewhat surprised to receive such a deposit from so unexpected a quarter. The explanation, however, was soon tendered. The depositor's parents, industrious, steady people, it seemed, had been accumulating this sum during the whole of their lifetime (having lived considerably beyond the span of three score years and ten), and had carefully kept it secreted at the bottom of a large clothes-box in their cottage. The death of the wife rendering an alteration in the domestic arrangements necessary, brought to the knowledge of the surprised family the fact of their accumulated wealth, and led to its being deposited in a place of greater security, and under more profitable circumstances.—Sussex Advertiser.

APPELLING CATASTROPHE AT EDINBURGH.—On Friday evening about four o'clock, as announced by telegraph on Saturday, a fire broke out in the Theatre Royal, Edinburgh, at the head of Leith-walk, which within an incredibly short space of time destroyed the entire building, and, in the falling of the walls, destroyed the cloister and part of the main building of St. Mary's Roman Catholic Church, and caused the loss of six lives. The disaster has caused a gloom in the city of Edinburgh, deepened by the loss of the well-known and much respected Dean of Guild, who fell in the discharge of his public duty. All the evening the church had been the scene of great activity to rescue the property, consisting of the altar-piece, a Descent from the Cross, by Vanduyck—lately insured for £2,000, and more recently for £1,500, but really regarded as invaluable—several copies from Vanduyck, and the oil-paintings and relics preserved there. The pictures were taken out in safety, but the altar rail and some of the interior carved work was destroyed in the falling in of the roof. The picture by Vanduyck referred to is said to have had a somewhat remarkable history. It was sent, a number of years ago, from the Continent, and the vessel containing it was wrecked on her homeward voyage. The painting was recovered from the wreck, but the address being lost it was sent to the office of Her Majesty's Customs. An offer of several thousand pounds is said to have been made for it by George IV., but the ownership of the picture having been established, it was sent on, as at first intended, to St. Mary's Roman Catholic Church at Edinburgh. This is the second occasion on which it has been hastily removed from the church, the last time being in May, 1853, when the Adelphi Theatre was burnt to the ground, on the same site.—Times.

EMIGRATION.—PLYMOUTH.—The emigration from this port during 1864 was only 306 stout of that in 1863, in which year emigration was greater than for a long period previously. For Canada there left 129 souls; New South Wales, 2,756; Victoria, 595; South Australia, 2,737; Queensland, 890; New Zealand, 53; Cape of Good Hope, 146; and the East Indies, 184—total, 7,487. By comparison with 1863 there were 11 less for Canada, 327 less for New South Wales, 433 to Victoria, and 903 to New Zealand. The decrease is most remarkable in reference to Canada and to New Zealand. Several causes operate against the large emigration which once existed from this port to Canada. The bulk was from particular parishes, chiefly in the north of Devon, and members of families followed each other year after year, so that to some extent this exhaustive process went on until there was little material left to work on. Emigration was suddenly forced to Canada in 1857-8, when the Grand Trunk Railway was opened. The company sent home an influential agent who travelled in various parts of England and appointed sub-agents to carry out the through-booking system with the Grand Trunk. By these operations it is believed that the emigration which should legitimately have spread over several years was forced into one or two much to the prejudice of succeeding years. The advantages of Canada were very prominently set forth in short it was over-puffed, which naturally resulted in reports prejudicial to the colony being sent home by disappointed emigrants, and thus others were prevented from following, although there really is always a moderate demand for all classes of laborers and rough mechanics in Canada. The recent tempting offers from North America have induced a large number of people to emigrate to the States who might otherwise have gone to Canada, and at one time last year the New York steam fares were unprecedentedly low—indeed, it has been hinted that free passages were given, or at least that passages were obtained for merely nominal payment. In addition to this, it may be said that employment at home is improved, and that competition on the part of other colonies decreases emigration to Canada.

DEATH OF PAYMASTER DONAHOO.—We announce with sorrow the death of Benedict J. Donahoo, Assistant Paymaster in the U. S. Navy. He died yesterday, at the residence of his father, Patrick Donahoe, Esq., well known publisher and bookseller, and proprietor of the Boston Pilot, Franklin street. He fell a victim to that terrible scourge of New England—consumption—in his twenty-fifth year. The seeds of the disease he however inherited from a mother long since removed from the scenes of earth.—Mr. Donahoe received his appointment in the Navy in the fall of 1862, and was assigned to the gunboat Mound City. He was in several engagements, among which were the bombardment of Vicksburg, the Red River expedition, &c., &c. In each of these he displayed a coolness and heroism, a judgment and a nerve that had life been spared, would have given him a name. Though his duties did not require exposure in the heat of action, he never failed to perform the most valorous service. In his death the Navy loses another promising officer. As a man and son he possessed those qualities of the heart and head which endeared him to all. He died resigned and peacefully, surrounded by the comforts of home, and the consolations of religion, and in the presence of parents and the representatives of the church. In this bereavement Mr. Donahoe will receive the sympathies of his numerous friends and the public.—Boston Post, Jan. 31.

BOOKS VERSUS BAST BURLERS.—Hon. James Brooks, after receiving a peremptory notice from Bast Butler, requesting an explanation of having, in the House of Representatives, called Butler a 'gold robber,' gave, on the floor of the House, the following explanation:—The grounds upon which I based my charge upon that occasion of a gold robber, were, certain transactions in the city of New Orleans, in which, it appeared by testimony taken

before a Court in New York, that a rich brother of Major General Butler, who had been largely trading in New Orleans, had bequeathed to him, the Major General, a large sum of money. General Butler came to New York to execute the will through the surrogate, when a suit was instigated against him to collect from the proceeds of that will the value of some fifty thousand dollars in gold, which the plaintiff in the case alleged, had been robbed from him by the commanding general. The plaintiff was a northern man, from Ballston, Saratoga county, New York, who had spent many years of his life in amassing a fortune in New Orleans, of which fortune, in part, General Butler had been plundering him. I found my remark upon a deposition submitted in the Court of Common Pleas by the plaintiff in the case, to which I call the attention of the House.—This money was taken from this banker—from Saratoga county, in the State of New York—in the city of New Orleans, in May or June 1863. It is now passed the middle of January, 1865, and this fifty thousand dollars in gold, has been in the possession of Major General Butler throughout all that period of time, without any deposit of it whatever in the Treasury of the United States. I think the country will comprehend now and judge whether or not I was right in the remarks that I made on the floor of this House. If General Butler or his friends are dissatisfied with those remarks, the proper mode and manner of defending him was to have asked a committee of investigation. His course as an honest and upright man was to have demanded an investigation here, not to have sent me a letter of this sort, whether threatening or not, to engage me to enter into a controversy with him on the subject. While I am on the floor, Mr. Speaker, permit me to say, in defence of the adjective which I applied to General Butler, that there are other transactions which, in the course and progress of the investigation will, if I am not greatly mistaken, fully justify me in the application of that adjective to him. An honorable gentleman from Michigan (Mr. Driggs) introduced the other day, into this House a resolution respecting certain trade permits and cotton transactions in Norfolk, Virginia, and in North Carolina. I know not under what information that honorable gentleman introduced the resolution; but I am sure, if I am not misinformed, that there have been transactions in connection with that, which transactions, I hope, will be investigated by the Committee on Commerce, to which this subject was referred, and of which committee the honorable gentleman from Illinois [Mr. Washburne] is chairman. When those transactions are fully developed, I feel confident, from his uprightness and the uprightness of that committee, I feel confident, too, from the facts now well known in the War Department. I feel, confident, too, from the submission of the facts to Lieutenant General Grant who is about to institute an investigation into these trade permits and cotton transactions; I feel confident, too, from the uprightness of the Secretary of the Treasury, whom I have known for forty years as an honest man, and who has suspended an agent of the treasury, Mr. Risley, from issuing any more of these permits, in order to look into them all; I feel confident, too, from the action of the War Department, which, if I am not misinformed, has also called here Brigadier General Sibley to explain these transactions so far as he may be cognizant of them, when under the conduct and command of Major-General Butler in the department of North Carolina; I feel confident, I say, that when the whole subject is brought before the Committee on Commerce and thoroughly ventilated, as I trust it will be, facts will come out which will fully justify me in the remarks which I have made.

BARBONES ON THE WAR PATH.—A city contemporary of the Prairie-Gold Barbones stamp, in a late article which we can only reproduce from memory, as the copy containing it has been mislaid, makes a fierce onslaught on the whole Catholic body in this country in general, and the priests in particular.—He opens the attack by reminding his readers that he seldom writes in such a strain, and that if he now opens the phials of his wrath, it is because the occasion demands it. He saw, no doubt, with some little gratification the combined efforts made by a portion of the political press in order to get up a public excitement against the objects of his hereditary wrath. Horace Greeley, some time ago, fired the first shot, and several enthusiastic sympathizers who pick up the crumbs which fall from Horace's table, like the Pittsburgh Gazette, discharged their little pop guns. There was no popular response, however, and these gallant raiders, finding that in their attempt to inaugurate such a crusade, they would not be sustained by the community, determined to suspend operations for the present. Any man of common sense would see that the country has enough to do to put down the rebellion without being called on to lay the domain of religious discord. But these fanatics who profess to monopolize all the loyalty of the land, were determined that the crisis should not pass without adding to present complications the strife engendered by persecution. Have patience, gentlemen, one thing at a time; let us first crush out the rebels in the South before we turn our arms against each other in the North. Ravaged homes, reeking temples, desolated lands, cold-blooded murders, with all the terrible deeds of wild mobs excited to fury by interesting matters to write about and talk about, but they certainly constitute no very pleasant subject of contemplation when brought to our own doors, and we ourselves have to take part in the fray. We had such scenes as those already in Boston, Philadelphia, and elsewhere, and when the excitement subsided, and men came to balance accounts, it was found that the instigators had as little to rejoice over as the victims.—Pittsburg Catholic.

One item of news brought by telegraph on Tuesday may well attract attention. It recites: Cincinnati, Jan. 31st.—N. B. Davis, identified at Newark, Ohio, some days since as keeper of the Andersonville, Ga., military prison, and who confessed on his arrest as being the bearer of despatches from Richmond to Canada, has been sentenced to be hung on Johnson's Island on the 17th of February.

Judge Smith having granted the St. Alban's Raiders a delay of thirty days in order to obtain from Richmond evidence of their being regular belligerents acting under the instructions of their government, Mr. Davis who had successfully brought through the Union lines the manifesto of President Davis relative to Barley, volunteered to make the attempt to perform the same service for Lieut. Young and his companions. In passing through Ohio, he was captured, having been followed from Toronto, by the spies of the Federal and Canadian Governments.—Telegraph.

AMERICAN PERIODICAL LITERATURE.—A correspondent of the *Christian Witness* says: Do we intend to hand over the creation and guardianship of all literature to the Unitarians? Have we decided to allow the disciples of Parker, and Strauss to 'preside in every intellectual circle and give unquestioned judgment on all subjects of aesthetic bearing? It is to be hoped not. Yet if you go into almost any Church family, what do you there find? You find the centre table covered with periodicals brought out of the above mentioned class—the *Atlantic Monthly*, the *North American Review*, and so on to the end. And in most cases you find nothing else. Here is the worst of it. The High Priests of scepticism are habitually read, and admired, and deferred to. Thus, under the guise of literature, the friends of infidelity have been permitted to introduce into thousands of Churches and well-ordered homes the language of doubt and unbelief, to prepare the way for more positive infusions of the poison of Paganism hereafter. It cannot be denied that the *Atlantic* and the *North American* are virtually employed against what we hold to be truth. The latter, under the new administration, is actually becoming openly opposed to the whole tenor of the Gospel.

UNITED STATES.—DEATH OF PAYMASTER DONAHOO.—We announce with sorrow the death of Benedict J. Donahoo, Assistant Paymaster in the U. S. Navy. He died yesterday, at the residence of his father, Patrick Donahoe, Esq., well known publisher and bookseller, and proprietor of the Boston Pilot, Franklin street. He fell a victim to that terrible scourge of New England—consumption—in his twenty-fifth year. The seeds of the disease he however inherited from a mother long since removed from the scenes of earth.—Mr. Donahoe received his appointment in the Navy in the fall of 1862, and was assigned to the gunboat Mound City. He was in several engagements, among which were the bombardment of Vicksburg, the Red River expedition, &c., &c. In each of these he displayed a coolness and heroism, a judgment and a nerve that had life been spared, would have given him a name. Though his duties did not require exposure in the heat of action, he never failed to perform the most valorous service. In his death the Navy loses another promising officer. As a man and son he possessed those qualities of the heart and head which endeared him to all. He died resigned and peacefully, surrounded by the comforts of home, and the consolations of religion, and in the presence of parents and the representatives of the church. In this bereavement Mr. Donahoe will receive the sympathies of his numerous friends and the public.—Boston Post, Jan. 31.

BOOKS VERSUS BAST BURLERS.—Hon. James Brooks, after receiving a peremptory notice from Bast Butler, requesting an explanation of having, in the House of Representatives, called Butler a 'gold robber,' gave, on the floor of the House, the following explanation:—The grounds upon which I based my charge upon that occasion of a gold robber, were, certain transactions in the city of New Orleans, in which, it appeared by testimony taken

The True Witness.

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

MONTREAL, FRIDAY, FEBRUARY 10.

ECCLIASTICAL CALENDAR.

FEBRUARY—1865.

Friday, 10—St. Scholastique, V.
 Saturday, 11—Of Imm. Conc.
 Sunday, 12—SPTUAGESIMA.
 Monday, 13—Of the Feria.
 Tuesday, 14—Prayer of Our Lord.
 Wednesday, 15—SS. Faustin and Jovitus, MM.
 Thursday, 16—Of the B. Sacrament.
 The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
 Saturday, 11—Convent of St. Eustache.
 Monday, 13—St. Valentine.
 Wednesday, 15—St. Thomas.

NEWS OF THE WEEK

The French Imperial Government is now fully committed to a war with the Church. The French Episcopate en masse has risen up to protest against the tyranny of the State; of its members several have coolly set the edict of *Jack in-Office* at defiance, reading the forbidden Encyclical from the pulpit, to the horror and indignation of *Jack aforesaid*, who has summoned the contumacious Prelates to appear before the Council of State. This is not the first time, even during the present century, that French sovereigns have adopted this system of politics towards the Church. Charles the Tenth in an evil moment for himself and his family was persuaded to adopt it: and presently all of the elder branch of the Bourbons were in exile. Louis Philippe followed suit, and shortly with his umbrella under his arm, the *bourgeois* King had to look out for new lodgings. These warnings seem to have been thrown away on the present ruler of France, whose fate however may yet afford another example that it is dangerous for princes to set themselves up against the Lord's Anointed.
 Of course the excommunicated King of Sardinia has imitated the despotic conduct of the French Government. As his whole career has been one of wrong, of fraud attended with violence, it is but natural that he should see in the condemnation of error, the condemnation of his Kingdom of Italy, and hear in the solemn words of warning addressed by God's Vicar, the justly deserved sentence upon his life of crime.
 The peace negotiations from which so much was expected, have failed; and what is most singular is, that the overtures for peace appear to have come from the North. At all events, Mr. Lincoln in person has had an interview with the Confederate delegates; but the latter insisting upon the recognition of the independence of the South as an essential preliminary, the negotiations were broken off, and Mr. Lincoln had to return without having effected his object. A new draft is spoken of, and its enforcement will very likely lead to trouble.

By latest telegrams the army of the Potomac was in movement, and a great battle may be expected.

PROVINCIAL PARLIAMENT.—The Ministry have at last brought their scheme for a union of all the British Provinces of North America before the Legislature in the shape of a Motion for an Address to the Imperial Government, praying the latter to pass an Act in conformity with the Resolutions agreed to by the Quebec delegates. The business is to be pushed through the Canadian Legislature as rapidly as possible, so as to give no time for discussion or deliberation; and it is pretty plainly hinted that the Ministry will accept of no amendments to their scheme, but that it must be adopted in its integrity by the Legislature, or rejected altogether. This is a somewhat high handed proceeding; for there are some—amongst them the *Canadiens* of Quebec—who would submit to a Union as a now inevitable evil, but who look upon many of the details of the Union actually propounded to us, as highly objectionable. There is to be no appeal to the people lest perchance the latter might be found refractory; and if possible the whole affair is to be settled during the course of the present year.

As from many years close study, we are thoroughly acquainted with the stuff out of which our Provincial legislators and statesmen are manufactured, and intimately conversant with their thoughts and modes of action, we have many reasons to fear that the Resolutions of the Quebec delegates will be voted for by a large

majority of the Legislature, in spite of "Marriage and Divorce" clauses, which one would think were a tough morsel for Catholic stomachs. These stomachs, however, are strong, even as the hard guts of the reapers, and can take in and digest ailment, the very sight of which would produce nausea in bowels more delicately organized. "Tis the seasoning as does it," as Sam Weller remarked in the case of the *pseudo-veal* pies whereof the flesh of the domestic Puss formed the principal ingredient: "'Tis the seasoning as does it;" and if the morsel be well seasoned to the legislative palate, no doubt it will go down with a relish.

Now the Union of the British North American Provinces is a highly seasoned dish, and is served up with the very best of sauce for a certain kind of appetite, or hunger, known as the *aur sacra fames*, with which even men of the best of principles are often keenly exercised.—In other words, all public functionaries will ameliorate their pecuniary condition by means of the proposed "Constitutional Changes;" and herein lies an unanswerable argument why they should be adopted by those to whom they promise increase of pickings, and on whom it rests to accept or to reject them. For instance, the argument *par excellence*, for Union, though of course not expressed in debate, resolves itself into a simple arithmetical problem, in the "Rule of Three"—as thus:—

"If A receives from a country grateful for his services the sum of \$600 per annum, (to say nothing of travelling expenses and perquisites) as an M.P. in a Provincial Legislature, what will be his salary, what his pickings and his perquisites, as Member of a Federal Legislature?"

We need not follow out this little calculation through all its ramifications, or insist upon its applicability to all executive, as well as to all legislative salaries. It is enough to state it to show its importance. In short we may sum up the argument in favor of Confederation in the form of a syllogism, of which we give the major and the minor premise, but leave the reader to deduce the conclusion:—

- (1.) The Federal Official, the Federal Legislator will receive higher pay, enjoy more perquisites and have a greater amount of patronage and influence, than does or has the mere Provincial Official or Provincial Legislator.
- (2.) Provincial Officials and existing Provincial Legislators expect, and with reason, in case Confederation should become *un fait accompli*, to be transformed into Federal Officials and Federal Legislators.
- (3.) Therefore

Our readers will now see what we mean by the seasoning to the "Marriage and Divorce" clause of the Resolutions: but we will still hope, we will still pray at least, that when the decisive moment arrives; that when the Catholic shall be called upon to vote either *Yea*, or *Nay* upon the proposal to present an Address to the Imperial Government praying the latter to establish in these Colonies a novel civil tribunal with authority explicitly given to it to adjudicate upon Marriage, and to legalize Divorce, his stomach, or conscience, may be stronger than his appetite, and that he will spurn the proffered morsel with disdain and loathing. At all events, if Catholics directly or indirectly sanction such a proposal, if they do not oppose to it a vigorous resistance—of this they may be sure; that they will earn as well as richly deserve, the scorn of Protestants, whom they will also scandalize by an exhibition of cowardice and dereliction of principle without a parallel in the annals of Canada—where so many very disreputable things have been done by our *Katholic politicians*." We trust in God however that our Catholic representatives will be wise in time, and will bear in mind that no material advantage however great can compensate for the loss of honor: no danger however imminent can justify or even palliate the sacrifice, even in appearance, of a Catholic principle.

Incidentally the School Question has come before the Legislative Assembly, and the Catholics of Upper Canada will be able to judge from what therein has transpired how vain a thing it is for them to expect a favorable hearing from a Ministry of which, to our disgrace and misfortune, Mr. George Brown is a member. Questioned as to their intentions with respect to the demands of the Protestant minority of Lower Canada, the Ministry replied that it was their intention to introduce a Bill for giving full relief to the petitioners. Interrogated as to their intentions towards the Catholic minority of Upper Canada, whose causes of complaint in the matter of education are far more numerous, and better founded than are those of the Protestant minority of Lower Canada, Mr. J. A. Macdonald made reply to the effect that he and his colleagues intended to do nothing, as Ministers were quite content with the Upper Canadian School Law as it is. We do not blame Mr. J. A. Macdonald personally for this, for we believe him to be at heart a just, amiable, and well-disposed man; but it shows the Catholics of Upper Canada that they have nothing to hope for from the present Ministry, and that Mr. J. A. Macdonald having entered into a compact with the " " that is to say with Mr. George Brown, must just do as the latter bids him. It

is not for us to advise our Upper Canadian friends how to act, so as to counteract the hostility of the Ministry to Catholic education; but it seems to us that they should lose no time in embodying their requests in a Bill, to be laid before Parliament, together with that which Ministers propose to introduce for the benefit of the Protestants of Lower Canada. We of this section of the Province should then impress upon our representatives the necessity of supporting both Bills; so that they should advance always at precisely the same pace; and that the success of the one might be conditional on the success of the other. If there were but one honest, independent Catholic member of the legislature to take up and advocate the cause of the slighted Catholics of the West, they might hope at least to obtain a respectful hearing for their claims. As it is, Mr. J. A. Macdonald tells them to "shut up" and be off about their business, for that he and his Ministerial colleagues intend to do nothing for them.

On the motion of Mr. Wallbridge some ugly revelations were made as to the means by which the Ministry have contrived to procure so general an adherence to their policy on the Confederation question from the press. These revelations are anything but creditable to Canadian journalism; and though they have surprised no one, they cannot but inspire strong doubts as to the future of a people whose public writers are so thoroughly corrupt, and so unblushingly venal.

The *Alien Bill* was passed in a great, almost indecent hurry. Its provisions may be necessary, and Ministers may be in possession of information showing that necessity;—we do not therefore express any very positive opinion on the matter. But it seems to us that when the tidings and the details reach England, the general impression will be that we have acted more from fear, than from love of justice.

"NON POSSUMUS."

MARRIAGE AND DIVORCE.—When in treating of the great Constitutional changes now before the country, and for or against which Catholic legislators are called upon to declare themselves—we discuss the question of the creation of a new civil tribunal, and of the expressly giving to that civil tribunal the right of legislating upon Marriage and of legalising Divorce—we leave the region of secular politics altogether, and enter upon that of "Faith and Morals," the exclusive domain of the Church. We must tread warily therefore, for the spot whereon we stand is holy ground; not to be approached in an irreverent or secular spirit, but in the fear of the Lord, and consequently with a perfect disregard of all human considerations, or what the French call "*respect humain*."

Or, if at all we think of man, and of his judgment upon the decision which on the all important questions now forced upon us, we shall pronounce—let it be our great object not to give scandal to our separated brethren, not to furnish occasion to our adversaries to blaspheme. We may be assured that in the present crisis, and on the question of "Marriage and Divorce" now before the Canadian Legislature, every word, every act of the Catholic publicist will be keenly watched, noted down, and sharply criticised by our Protestant neighbors. Keen-sighted are they, and ever on the look out to detect us in some fault; and if they, with their lynx-eyes, detect, or fancy even that they can detect any inconsistency in our conduct, any incoherency betwixt our professions as Catholics and our practice as politicians—betwixt the positive dogmas of our Church, and our votes as legislators—great will be the rejoicings in the anti-Catholic camp, loud their shouts of derision, and incalculable the disgrace and injury to the cause of our religion. We know how Protestants think and talk amongst themselves on such occasions; we know that though they will gladly avail themselves of the services of the timorous time-serving *Katholic* to promote their objects—they despise the coward and the traitor, more even than they dislike the stern uncompromising, bigoted, if you will, upholder of Catholic truth. We know well what effect amongst Protestants honestly searching after truth, and ready to embrace that truth wherever found, has that sad indifference to, or laxity of principle which Catholic "*politicians*" so often manifest in the pursuit of personal or party ends; and knowing how Protestants feel, think and argue, and how apt they are to transfer to the Church, the reproach which should rest upon the timorous time-serving individual alone, we say it advisedly, that one Catholic vote cast for the measure which expressly gives to a civil tribunal the right to legislate upon Marriage, and to legalize Divorce, will do more to bring Catholicity itself into contempt amongst intelligent and honest Protestants, than all the obscene calumnies that Mr. George Brown has uttered against the Church during his career—than all the diatribes of all the Swaddling Societies in Canada, during the course of the XIX. century.

The palmary charge of Protestants against the Romish Church is that she encourages, or at all events, tolerates a tampering with truth; that she connives at a certain laxity of practice

amongst her children; that she quibbles, and teaches others to quibble; that, for the sake of expediency, she will sacrifice principle, and holds the maxim that it is lawful to do evil that good may come. These are the reproaches constantly urged against our Holy Mother, and which reiterated by a Kingsley provoked the noble and touching reply given by Dr. Newman in his *Apologia pro Vita Sua*. In this work the writer vindicates, not his own honor alone, but the honor of his spiritual mother; and though her children may oft have done, and may no doubt oft do again, many mean and dishonorable things, he shows that she at least has never sanctioned them, that she is not responsible for them, and that the dogmatic and moral teachings of the Roman Catholic Church, are to the minutest particular, in harmony with the code of honor, and that "*hault courage*" which the apostle of "muscular Christianity" can admire, though he cannot practise it. The true Catholic fears God, and therefore has no other fear; and he who should in all respects conform his life to the precepts of the Catholic Church would, no matter what his position or his calling, be indeed "*le preux chevalier sans peur et sans reproche*." The perfect Catholic would, in short, be the perfect gentleman, the *beau ideal* of the gentleman, whom no one could suspect even of a cowardly, a mercenary, or even of a doubtful action. Therefore is it incumbent on the Catholic legislator, on the Catholic publicist above all other men, to keep himself unspotted from the world; and never in any emergency to yield in appearance even, or make the slightest concession or approach towards concession, when a Catholic principle is at stake—lest by his timid, pliant, time-serving attitude he should endorse the calumnies urged by prejudiced Protestants against his spiritual mother—calumnies which it must be confessed, the conduct of our Catholic public men only too often confirms.

Now in the particular question before us what is the principle at stake? This is:—"That under no circumstances can a Catholic recognise in much less vote for giving to—any civil tribunal whatsoever, whether *in esse* or *in posse*, the right of legislating upon Marriage, and of legalising Divorce." This principle is either true or it is false. If true, no Catholic can, without dereliction of principle, vote for, or in any manner be accessory to, the adoption of the proposed Constitutional Changes; because they give to the central government the right of legislating upon Marriage and Divorce. If false, then did the Fathers of the Council of Trent err, then also has the Holy Father in his late Encyclical greatly erred. But whether this principle be true or false, whether we accept or reject it, let us be consistent with our principle. For the credit of our holy religion amongst Protestants, do not let us be seen as giving to the world the humiliating spectacle of men acting in contempt of principles which they profess. If it be lawful for the Catholic to vote for attributing to a civil tribunal the right of legislating upon Marriage and of legalising Divorce, for God's sake let us say so, and proclaim this principle from the house tops and to the whole world; but if it be not lawful, then again, for God's sake, let us make our acts to harmonise with our principles—no matter what the consequences. Consequences! forsooth—what has man to do with consequences? These are God's business—not to say it profanely, these are His look out. Enough for us that we do our duty, and leave all consequences to God. If asked to vote contrary to principle, or to do any other dirty action, the Catholic should make answer with the Holy Father in analogous circumstances, "*Non possumus*."

All shuffling, all quibbling, all attempts to prove that two and two are either five or three, are, as Carlyle would say, the *prima materia* of the devil, of him who was a liar from the beginning. They are not weapons with which the battle of Catholic truth against heresy can be fought, or brought to a happy issue: and even if it be deemed that we be beaten, that the hosts of the enemy be too many for us, let us at least fall with honor, and with such weapons in our hands as the honest man can use without a blush. We may perhaps be unable to enforce our views on a legislature in which Protestant principles are in the ascendant; but this we can do if we please,—we can enforce the respect of Protestants, we can compel them to recognise our consistency and our disinterestedness; and therefore to yield homage to that religion, to that Church, which not only arms her children with sound principles, but which animates and strengthens them in the combat. This we can do; and having done this, having exhausted every legitimate means within our reach for opposing the pernicious and demoralising system of legislation sought to be imposed upon us, we shall still be able, even if defeated, to console ourselves with the proud reflection that we have done our duty, and fought that good fight of faith which, no matter how the day goes, assures to the brave soldier a crown of justice which the Lord, the just Judge, will render to him on the great and terrible day of His coming. What in comparison with this bright crown, has "Jack-in-Office" to offer us, that we should sacrifice to him our principles, and

prostitute to him our honor and our conscience? *Non Possumus*.

At all events we have the right to expect that amongst our Catholic representatives one at least, honest, brave and faithful will be found, who will force the question of principle on the House; by moving an amendment for leaving out that clause of the proposed Union of the British North American Provinces which gives to the central government the right of legislating upon Marriage and Divorce; and upon the grounds that—to accord such right to any civil tribunal would be injurious to morals, and repugnant to Catholic faith. Upon this question a vote should be forced, so as to compel our representatives to show themselves in their true colors, and to commit themselves to the assertion of one or the other of the two principles—to wit:—the *competency*, or the *incompetency*, of any civil tribunal to legalise Divorce. From such a vote, which should of course be published—(those who voted for the *competency* carefully distinguished from those who voted for the *incompetency* of any civil tribunal to legislate on Marriage and Divorce; with a prominent place of infamy assigned to those who should have sneaked away to avoid voting at all)—we should be able to appreciate at their actual worth those professions of good principles—*bons principes*—of which some are so fond of making ostentatious parades when some material advantage to themselves is likely to accrue from so doing.

We have limited ourselves to the discussion of the great principle at issue in this question of "Marriage and Divorce;" in our next we propose to discuss the question from a lower standpoint, that of expediency.

A correspondent in London, C.W., whose far too flattering expressions of good will towards the True Witness we receive with gratitude, but dare not reproduce, writes to us on the subject of Catholic schools in his district. He says:—

"Religion is progressing here. Our schools are well attended, but I regret to say are not in such a state of efficiency as to compare altogether with the common schools. This is the only drawback to the present or ultimate success of our schools—a difficulty which must be met—because indifference and neglect on this matter might lead to an entire repudiation of the separate school system in Canada West, as practically unable to afford those facilities and advantages in the matter of education which were held out as an inducement to its establishment. Seven years ago we were led to expect that our separate schools would be at least equal in all respects to those from which we separated."

"CARNALITIES."
 Incalculable as are the blessings of separate schools for Catholics, they should not be too sanguine at first, or expect more from them than the actual circumstances of the case warrant them in looking for. A minority, especially if the members of that minority be poor—as is often the case with the members of the Catholic minority in Upper Canada—labor under serious material disadvantages to which no legislation can apply a remedy. We have always advocated, we still advocate separate schools for Catholics, not because of any material advantages that may be expected therefrom; not because in things purely secular they will be superior, or even at first starting, equal to the schools of the wealthier Protestant majority; but because of their moral and spiritual superiority over schools from which all religious teaching is eliminated, and which the Church therefore speaking as the Holy Ghost has given her utterance, has once and for ever condemned as altogether dangerous to faith and morals. Were reading, and writing, arithmetic, book-keeping by double entry, and the elements of grammar, the sole, or even the chief objects for which man was created, we should say, by all means let us stick to our non-Catholic schools, which, as alimented by the monies of Protestants as well as by that of our own co-religionists, must necessarily be superior in all mere material appliances, to schools alimented only by the monies of the Catholic minority.

This may seem a hard saying, and who shall bear it—yet it is true, and one which it would be foolish and wicked to ignore. Material prosperity is not always, and no where is proposed to us as, the reward for adherence to duty, and to Catholic principle. On the contrary, we cannot be faithful to these, as society is at present constituted, without sacrifices many and great. Is it worth our while to make these sacrifices? Assuredly it is—for what shall a man give in exchange for his soul, or what profiteth it to him if he gain the whole world, but lose his immortal soul? Heaven itself, that rest which yet remaineth for the children of God, is only propounded to us upon the condition of daily, hourly self-sacrifice; and if we shrink from the latter, how shall we dare to expect the other? It is not for nothing that we make these sacrifices.—Not one, even the least of them, but what is known to and appreciated by Our Father Who is in heaven; but what at last shall receive its great reward—reward so great, so out of all proportion to the sufferings of this present time, that no eye hath seen it, no tongue hath told it, no ear hath heard it, neither has it so much as entered into the heart of man to conceive it. If God calls upon us to make sacrifices, He is also the best of paymasters.
 Now—and we seek not to disguise it—our

Catholic brethren are in the matter of education and for the spiritual good of their children, called upon to make some present sacrifices. They are called upon to sacrifice some material or pecuniary advantages which would necessarily accrue from their union in school matters with a wealthy majority; but on the other hand, as a set off to this, they may reasonably expect that, acting in obedience to the dictates of duty, and to the reiterated injunctions of their legitimate Pastors, God will assure to their children the inestimable blessings of a sound faith, and a pure morality. If a Catholic parent care more for his child's worldly success than for these things; if he would rather see that child a smart scholar than a sound Christian; and if he thinks that for the greater material advantages or cheapness of the common school it is worth while to imperil his child's salvation—then to such a one we might perhaps have no argument in favor of separate schools to offer that he might accept.— But the parent to whom the preservation of his child's faith, and baptismal innocence, are objects of paramount importance will certainly not shrink from the sacrifices which he is called upon to make for these ends.

And in the large towns these sacrifices will not be very great after all. In rural districts and with a sparse Catholic population it will of course always be difficult to maintain an efficient Catholic school. But in the large cities, such as Toronto, Kingston, Hamilton, London and other centres of population, with a very little energy and good will, most efficient separate schools can be maintained, as is done in Kingston under the superintendence of Brother Arnold and the Christian Brothers, than whom no more competent, and successful teachers can be found in the Province; and as is done also in Toronto under the patronage of His Lordship the Right Rev. Dr. Lynch and his exemplary clergy. Separate Schools, like everything else in this world that is worth having at all, cannot be had but at a price; and we sincerely hope that, considering the advantages which those schools have already conferred, and the still greater advantages which as their numbers increase they will yet confer, upon the Catholic youth of this Province, no price will by Catholics be considered as too high to pay for them. At first of course they will have to contend at a great disadvantage with the schools of the wealthier majority; but we feel assured that, if Catholics will but do their duty, will but look their difficulties boldly in the face, and co-operate heartily with their clergy, year by year these disadvantages will grow less, until at last even in a purely material point of view the Catholic separate school will be able to compare as favorably, as from a moral point of view it will always contrast, with the Protestant or so called "common school." Our Religious Brotherhoods and Sisterhoods must be developed; the yet remaining obstacles that vicious legislation has placed in our way must be removed; and these things done we shall be glad to test fairly the vaults as to the material superiority of non-Catholic over Catholic schools.— Hitherto we have had to fight with one hand tied behind us, an enemy with both arms free; but give us a fair stage and no favor; let us have the same endowments, and the same material encouragement from the State that have been given to our non-Catholic fellow-citizens in Upper Canada, and we have no fear as to the result.

We insert at the request of a highly respected correspondent, a rejoinder to a short reply given in the TRUE WITNESS of the 2nd December last, to the questions,— Can we say that:— 1. "The Pope and majority of the bishops can have been wrong in believing from a false interpretation of a passage of Holy Scripture that the sun goes round the earth?" 2. "Not all that is contained in Scripture is revealed?" To the first question we gave it our opinion that an affirmative answer might be given without "actual heresy": seeing that the question was not as to whether the Pope and the majority of Bishops could have erred in teaching from a false interpretation of Scripture that the sun goes round the earth; but as to whether they could have erred in simply believing that the Copernican theory was condemned in scripture, even though they kept that belief to themselves. Our respected correspondent, it almost seems, confounds those two things, acts or processes though essentially distinct, and argues as if "believing" and "teaching" or "propounding to the Church," were one and the same thing. No Catholic can say that the Pope and the majority of the Bishops can ever propose to the Church as truth that which is false: but we believe that both Pope and Bishops may err in their private interpretations of scripture on which they base no dogmatic decision, and keep to themselves. We would beg of our correspondent to bear in mind the essential difference betwixt "believing" and "teaching": and to remember that the question addressed to us was not "Can the Pope and the majority of Bishops have been wrong in teaching"; but our they have been wrong simply in believing." The first proposition it would be

heretical to maintain: the second, we contend, though *male-sonans*—though one that we would not undertake to hold or defend, might perhaps be maintained without "actual heresy."

Our correspondent will observe that because of its great length, we publish only the first part of his communication in this week's issue:— To the Editor of the True Witness.

DEAR SIR—I have read your reply to the questions submitted to you by a correspondent in your issue of the 2nd December last.

The first proposition you opine might be maintained without actual heresy. The second is one which not only may, but must be maintained if we would avoid falling into a vicious circle, and asserting that it requires a miracle to prove a miracle: and you seem to hold that the resurrection of Jesus Christ is not revealed.

Entertaining as I do—the highest opinion of your judgment and knowledge of Catholic theology, I should not presume to offer any observations of mine on the same questions, were it not that I heard several competent persons express their disagreement from you, especially on the last point—Christ's resurrection; but I hope that my desire of preventing your being misunderstood by affording you an opportunity of explaining your meaning may be a sufficient apology for my addressing you this letter.

I opine with you that the first proposition might be maintained without "actual heresy" for it does not formally deny a proposition certainly revealed, and proposed as such by the Church: but I think it deserves to be strongly censured in many respects. It is certainly *male-sonans, curium piarum offensivum*—injurious to the Pope and the Bishops in that it gives to understand that they have or might have—assumed to themselves the right to explain the Holy Scripture in a sense foreign to faith and morals: that they have abused the Scripture, that they have given room for the sarcasms of impious men, &c.

Besides, admitted the infallibility and infallibility of the Church—her right and competence to interpret the Scriptures, for my part, I can hardly conceive the possibility of the fact supposed—(we deny it altogether)—in the proposition actually taking place. To say that the Church can have been wrong is certainly false: and to pretend that there can be in this case a real distinction between the Church and "the Pope and majority of Bishops" as "simple doctors," seems to me to be reducing the Church to a mere abstraction. I am aware that it is not the function of the Church to teach physics—but it is her function to interpret the Scriptures: and if the Pope and majority of the Bishops could be supposed thus to misinterpret and misapply the scriptures they could also be supposed as simple doctors to express their belief to pretend to ground it in the Word of God, and in that case where would be the Church to be found to silence them?

Moreover it is at least rash thus to determine the import of the promises of Christ to His Church and the extent of the prerogatives of the latter. There may not be sufficient grounds to assert positively that the protection of the Holy Ghost extends so far—but there are still less grounds to deny it positively.

As after all, our esteemed correspondent is of the same opinion as is the TRUE WITNESS that the first question might be answered in the affirmative without actual heresy—we do not see the necessity of saying another word on the subject. The remainder of his communication shall appear in our next.

HIGH MASS FOR DR. CAHILL.—On Monday, 30th ult., the Very Rev. Vicar-General of Perth, Father McDonagh, and his assistants, as Deacon and Sub-Deacons, Father Foley of Westport, and Father O'Connell of Perth, offered up the most Holy Sacrifice of solemn High Mass for the repose of the soul of the late Dr. Cahill, at St. John's Church, Perth. A large congregation were present, who testified by their zealous attendance and devotion, the affectionate regard entertained for the memory of the great Doctor by his congregation.—Com.

BLACKWOOD'S EDINBURGH MAGAZINE.—January, 1865. Messrs. Dawson Bros. Montreal.

Our old friend Tony Butler bids us farewell, and we part not with such an old acquaintance without regret. The other articles are, with one exception, all good, and Cornelius O'Dowd flags not in his amusing and often most pertinent remarks. The contents of the present number are:—"Tony Butler; A Visit to the Cities and Camps of the Confederate States; Italian Portraits; Cornelius O'Dowd upon Men and Women; Life in an Island; Day and Night; the Man and the Monkey; Nile Basin and Nile Explorers; the European Situation."

The reprinting of Blackwood, and of the four leading Quarterlies of Great Britain—the Edinburgh—the London Quarterly—the North British and the Westminster, by L. Scott & Co., of New York, is an enterprise to which every man of taste must wish success. By means of it, and at an easy rate, the student can keep himself posted up on the chief topics, political, social, religious, literary and scientific of the day: whilst every shade of opinion amongst Protestants finds itself reflected therein, from that of the old-fashioned Conservative who believes in *Ebony*, to that of the modern progressive Protestant of the Liberal school, to whom the Westminster Review speaks of good things to come. The enterprising publishers have earned the gratitude, and deserve the continued support of the public of this Continent.

SCHOOL MOVEMENT IN KINGSTON.—A great meeting was held in Kingston on the 3rd inst., the Very Reverend Vicar General of the Diocese presiding, with the object of obtaining for the Catholic minority of Upper Canada, the same advantages as are about to be given to the Protestant minority of Lower Canada. Full details in our next.

Dr. Tupper has been defeated in the County of Annapolis, in Nova Scotia, by a candidate not in favor of the Intercolonial Union.

THE BISHOP OF TORONTO AND THE POPE'S ENCYCLICAL.—We have much pleasure in laying before our readers the first of a series of admirable discourses on the now world famous Encyclical of the Holy Father delivered in St. Michael's Cathedral by His Lordship the Bishop of Toronto. These discourses will no doubt be read eagerly and with profit, by all; from motives of curiosity perhaps by Protestants at first, but the intrinsic interests of the subject treated of, and the power and eloquence with which it is treated by the preacher will ultimately rivet their attention and command their admiration.

We shall make it a point to furnish our readers with a report of the Right Rev. Dr. Lynch's future sermons upon this topic, as we are convinced that we can render no better service to the cause of religion and morality than by so doing:—

A lecture on the Encyclical Letter recently addressed by the Pope to the Catholic Church, was delivered by His Lordship Bishop Lynch, yesterday evening, in St. Michael's Cathedral. The attendance was very large, and included a number of persons of various denominations, who desired doubtless to hear the Catholic view of the subject. The following is a bare synopsis of the discourse, the delivery of which extended considerably over an hour.

His Lordship referred to the Encyclical letter which the Pope addressed to his Brethren in the Episcopacy throughout the world, in which he exhorts them to confute the errors and false maxims which the enemy of man's salvation is constantly sowing in society as tares among good grain. It was a source of consolation that these errors and false maxims do not prevail to any great extent in this country; yet, as the literary novelties of Europe are being constantly imported, false doctrines may also find their way here, too; and it is against these he would warn his people. In explaining the syllabus of condemned propositions, he felt it an incumbent duty to correct some false meanings ascribed to the words of the Holy Father, and to remove the erroneous impressions made by them. In the 80th proposition—the last of the series—the Pope condemns those who say:—"The Roman Pontiff can, and ought to reconcile himself to, and agree with progress, liberalism, and modern civilization." By condemning this proposition, the Pope appears to give a universal condemnation to many of the errors contained in former propositions as well as to repudiate the specific doctrine taught in this one. In this age of progress and civilization the world writes under the lash of this condemnation, and pours out its vitals of abuse and calumny on the head of its Judge and Censor. His Lordship proceeded to examine by the light of the Gospel, in addressing a Christian congregation, this 80th proposition, the most misunderstood and misinterpreted of the whole category. In doing this he first deemed it necessary to determine the Pontiff's meaning of the words "Progress," "Liberalism," and "Modern civilization." He asked,—does the Pope wish to check the world in its onward course of improvement? Does he desire to suppress the conquering genius and talent of the world? Is he an enemy to science? Does he wish to curb the mighty genius of man, which, under the inspiration of a kind and merciful Providence, invents new comforts for his fellow beings, and like a second Creator, puts life and motion into inanimate matter, and adapts it to his use and enjoyment? None of all this. The Roman Pontiff always protected and encouraged genius. The engines of flaming fire—*ignis wrens*—bring thousands of voyagers yearly to Rome, to contemplate the new as well as the old works of art in that centre of civilization. Students of every taste and clime seek in Rome the perfect in the fine arts—in painting, sculpture, and science.—The College of the Propaganda, with its seventy-two languages, print the Word of God, and send it with its missionaries, well instructed in divine things, to the people of various nations and languages. That the Pope has introduced great reforms into his own dominions the world admits. Prisoners were liberated by him; exiles recalled; the people were freed from censorship; the Jewish disabilities were removed; he was preparing for a representative Parliament; and he made other advances towards real progress and true liberalism. He cannot be opposed to himself and condemn his own acts; therefore he cannot be opposed to real progress and true liberalism. The meaning attached in the false philosophy of the age to the words, "progress," "liberalism," and "modern civilization," is that man on earth is superior to God; human reason is superior to Divine revelation; the sacred word of God is filled with fables and lies; Philosophy or human science is superior to Theology or Divine science; reason is deified; nay, it is made superior to God and His revelation; the Providence of God does not mix up with human concerns; the world can go on without God, and must be divorced from Him; His revelation is imperfect—not sufficient; in a word, man in his pride imitates Lucifer and proclaims himself above God. The Pope, in his zeal for the glory of his Divine Master cries out with St. Michael:—"Who is like unto God?" (J's) His Lordship then specially referred to the first fourteen propositions condemned by the Pope (which will be found elsewhere). In combating the insufficiency of the human mind to grasp the infinite, and of Philosophy to search into the hidden ways of Divine Providence he quoted the 12th chapter and 25th verse of St. Luke, "Which of you by taking thought can add to his stature one cubit?" and from the Book of Job, chapter 33, "Gird up thy loins like a man, I will ask thee and answer thou me, Where wert thou when I laid the foundations of the earth?" &c, and also from Psalm 118. It is said, "The Roman Pontiff should reconcile himself with liberalism. What is Liberalism? This is its definition in Italy:—Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason. Men who have embraced any religion may find and obtain eternal salvation. At least the eternal salvation may be hoped for of all who have never been in the true Church of Christ. Protestantism is nothing more than another form of the same true religion in which it is possible to be equally pleasing to God, as in the Catholic Church. He examined the liberalism of the present age by Gospel test. The Catholic Church, he said, holds that reason is insufficient to guide man to a knowledge of the true religion—to the true manner of worshipping God. Paganism themselves admitted the necessity of a divine revelation to this end. One of them said:—"We cannot know the manner of worship pleasing to the Divinity unless some one from above come down and teach it to us. Adhering to divine revelation Christ himself in very plain words said:—"No one can come to me except the Father draw him," John 6: 44. "Without me you can do nothing," John 15: 5. His Lordship on this point also quoted from 2d Corinthians 3: 5, "Let Corinthians 4: 7, and 15: 10. All good must then come from God. It is said, all religions are good, and persons can be saved in any of them, if reason direct them in their choice. This is erroneous Reason is here again made superior to God. God gave us our reasoning faculties to direct us in the natural order—in the supernatural order he supplied reason would suffice for our guide; but being supernatural a supernatural guide is indispensable. Are all religions equally true? Protestants themselves deny this. It is said the Catholic religion, professed by 200,000,000 of people, contains damnable errors. Here, at once,

the old religion is condemned. If all religions are good why is this one condemned. If all religions are right, if man can be saved in any or all of them, why are there so many religions? If Methodists could be saved in the Church of England, why did John Wesley, an English Church minister, frame a new creed? The Baptists hold that all who are not wholly immersed do not receive true baptism, in opposition to the words of Christ. "Except a man be born of water," &c.; that is to say regenerated. What of Presbyterians? They believe themselves predestined to be saved. What of the Campbellites, Swedenborgians, Menonites, Tunkers, Quakers, who do not baptize, the Universalists, Unitarians, and the Christians who deny the Trinity, and as a consequence the God-head of Christ, the Son of God, and all that follows from such negation? Were all these religions established by Christ as so many paths to Heaven? Could the Divine Wisdom inspire contrary and contradictory doctrine to His creatures? How many churches did Christ establish? One church. "Thou art Peter, and upon this rock I will build my church"—not churches. St. Paul calls the church "One fold." Christ says, He is "the Shepherd." But reason guides to the true religion. Now if all religions be true, reason need not act. To seek amongst all the so-called religions for the true one would require a life-long study, and more time and knowledge than man has at his disposal. Are there no false teachers in the world? In the first ages of the church there were many. St. Paul warned the Christians against them, 2d Timothy, 3-4. To say that all religions are true, is to state that which is false; it is to give to the simple a false security. Christ prescribes the keeping of the commandments, baptism, and true faith as conditions for Heaven. "He that believeth not shall be condemned." Is the head of the Catholic Church to be more liberal than Christ? Can he cry out peace where there is no peace? Did St. Peter answer to the multitude when they asked him, "What shall we do?" "Believe what you please." Did he not prescribe penance and baptism? And they persevered in the doctrine of the apostles, and in commemoration of the breaking of bread, Acts 2, 38. This Encyclical has put the world in commotion. How dares an old man, tottering on his throne and gliding into the tomb, reprove the great and mighty ones of the earth? It is his lordship said, because of his divine commission to teach, to feed the sheep and lambs of his flock, to reprove, exhort, and command. The world, he added, true to its instincts and its customs, must recoil, must storm and abuse. Christ was calumniated, abused put to death because he opposed the prejudices of the worldly Jews, and the disciple is not above his Master. Persecution is the great characteristic mark of the Church of Christ. All other churches, collectively are opposed to the Catholic Church, though differing individually, among themselves. Why should the sayings of an old man create so great a commotion unless that his words have great power. His Lordship announced his intention to continue the subject next Sunday evening, at the same hour, when he will treat of Secret Societies, Communism, and Political Errors.

The following gentlemen have kindly consented to act as agents for the TRUE WITNESS in the under-mentioned localities:— Rev. W. B. Harnett for Cornwall and vicinity. Rev. Mr. Schneider for Goderich and vicinity. T. Nangle Esq., for Elginfield and vicinity. Mr. J. O'Regan, for Oshawa and vicinity. Mr. J. Heslin, for Atherly and vicinity. Mr. J. H. Crooks, for Newmarket and vicinity.

We beg to thank Mr. Hugh O'C. Trainor, our Agent for St. Marys, C.W., for his indefatigable exertions to extend the circulation of the TRUE WITNESS in that quarter of the Upper Province.

The Committee of the St. Patrick's Society beg leave to acknowledge with many thanks the receipt of the following donations to the Charitable Fund of the Society:—J. L. Mathewson, Esq., President Irish Protestant Benevolent Society, \$5; "An Irish Protestant" \$4; His Worship the Mayor, J. L. Beaudry, Esq., \$2.

CARD OF THANKS.

The Committee of the St. Patrick's Society beg to return their most sincere thanks to the Ladies and Gentlemen who contributed to, and assisted at, their Annual Concert. To Madame Valliers De St. Real, President of the Ladies Committee; Mrs. T. McKenna, Treasurer; Mrs. M. P. Ryan, Secretary, and to the Ladies of the St. Patrick's Congregation, who collected for, and had charge of the Refreshment Table, and to all who contributed through them, the Society are under sincere obligations—the result of their exertions being the adding of \$309.50 to the Fund for which the Concert was held. (This sum was realized by the Ladies exclusive of the receipts for sale of tickets, &c.) To the gentlemen of the Germania Glee Club, and their talented leader, Herr Brandt, also to Miss Tracy, and to Mr. T. Ducharme they are much indebted for their valuable and gratuitous services on the occasion; likewise to Col. Carter, and officers of the 63rd Regiment, for their kindness in permitting the splendid Band of their Regiment to perform. In conclusion they would also thank the proprietors of the Montreal TRUE WITNESS, Evening Telegraph, and Gazette for the liberal discounts made by them in advertising. On behalf of the Committee, FELIX M. CASSIDY, Rec. Sec.

Remittances in our next. MEAN MEMBERS.—I read of a mean member of Parliament the other day who charged the proprietor of a country paper for editorial articles he had contributed to its columns which were devoted principally to "puffs" of himself as an upright and able representative of the people. This member is not without his counterparts in the House. Several of the one hundred and thirty, who form the lower branch of the "collected wisdom" are very small men in every particular. Although paid \$600 a session as an indemnity for their expenses here, I am inclined to think they make that sum maintain them more than a twelve-month. It would be a curious study to enquire how some of them live here. Picking up a meal wherever they can, it is said they sleep "three in a bed" in some obscure suburb of the city. It is certainly no reproach to be poor and economical—if it were, there are few in this country entirely free from it; but the airs and

pretensions of some of these half-starved creatures who get into Parliament by ways mysterious and past finding out are sufficient to provoke enquiry and excite ridicule. The restaurateur of the House, Mr. Shaver, has just had a row with a few of these individuals. It appears he has hitherto provided a number of them with meals which he found did not pay. Some are malicious enough to aver that they spent more of their time in eating than in forwarding the legislation of the country. He intended therefore to take no "boarders" this session but some of them complained to the Speaker and demanded that Shaver should provide them meals at a reduced rate—about half-a-dollar a day, the same sum as is allowed for the rations of volunteers. They formerly paid eighty cents, I think, and took care that they got their money's worth. There was quite a commotion in the lobbies for a day or two upon the subject. The upshot of it was that the Speaker ordered Mr. Shaver to provide board for any member who required it, but authorized him to charge them the same amount as would be demanded at any respectable hotel. Whether the malcontents will accede to these terms or procure elsewhere their breakfasts, lunches, dinners, teas and suppers—every one of which meals they religiously and conscientiously swallowed daily—is more than I can tell.—Leader's Correspondence.

Married, At State Street Church, Portland, Maine, on the 28th ult., by the Very Rev. Eugene Muller, V. G., P. O'Regan, Esq., of Quebec, to Margaret Mary, youngest daughter of the late Charles O'Hara, Esq., of Westport, Ireland.

Died. Suddenly, in this city, on the 7th inst., Mr. Thos. Nagle, aged 75 years.

MONTREAL WHOLESALE MARKETS

Montreal, Feb. 7, 1864. Flour—Pollards, \$3.00 to \$3.10; Middlings, \$3.20 to \$3.30; Fine, \$3.50 to \$3.75; Super., No. 2 \$3.95 to \$4.05; Superfine \$4.25 to \$4.35; Fancy \$4.50 to \$4.60; Extra, \$4.75 to \$4.85; Superior Extra \$4.90 to \$5.10; Bag Flour, \$6.00 to \$6.00. Oatmeal per brl of 200 lbs, \$4.75 to \$5.00. Wheat—U. Canada Spring, ex-cara, sold at 87c. Ashes per 100 lbs, Pots, latest sales were at \$5.50 to \$5.55; Inferior Pots, \$6.00 to \$6.00; Pearls in demand, at \$5.40 to \$5.50. Butter—Store packed in small packages at 16c to 20c; and a lot of choice Dairy 00c. Eggs per doz, 15c. Lard per lb, fair demand at 00c to 00c. Tallow per lb, 00c to 00c. Cut-Meats per lb, Hams, canvassed, 9c to 10c; Bacon, 00c to 00c. Pork—Quiet; New Mess, \$0.00 to \$0.00; Prime Mess, \$0.00 to \$0.00; Pime, \$0.00 to \$0.00.—Montreal Witness. Dressed Hogs, per 100 lbs. \$0.00 to \$7.50 Hay, per 100 bundles \$0.00 to \$12.00 Straw, \$4.00 to \$7.50 Beef, live, per 100 lbs 4.50 to 5.50 Sheep, \$3.50 to \$6.00 Lambs, \$3.50 to \$3.50

MONTREAL RETAIL MARKET PRICES

(From the Montreal Witness.) Jan. 31. Flour, country, per qt. 12 6 to 13 0 Oatmeal, do 11 3 to 12 0 Indian Meal 11 0 to 12 9 Peas per min. 4 0 to 4 3 Beans, small white per min, 5 0 to 6 9 Honey, per lb 0 0 to 0 0 Lard, do 0 0 to 0 0 Potatoes, per bag 3 0 to 3 6 Onions do 0 0 to 0 0 Sheep, 0 00 to 0 00 Lamb, 0 00 to 0 00 Eggs, fresh, per dozen 0 10 to 1 0 Butter, fresh per lb, 0 12 to 1 6 Do salt, do 0 11 to 1 0 Barley, do, for seed per 50 lbs. 0 0 to 0 0 Oats do. 1 9 to 1 11

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PRESS FOR SALE.

NORTHROP'S POWER PRESS, in excellent condition, FOR SALE. Particulars may be known by applying at this Office. Price—\$500. It is in perfect working order, and no ways damaged. If worked by steam, it can easily take off 1000 lbs per hour. The size of the bed is 30 x 45. For particulars, apply at this Office. Montreal, Jan. 5, 1865.

JUST PUBLISHED,

PRICE 50 CENTS, SADIERS CATHOLIC ALMANAC and ORDO for the year of Our Lord 1865, with full returns of the various Dioceses in the United States and British North America, and a list of the Archbishops, Bishops and Priests in Ireland. D. & J. SADIERS & CO., Corner of Notre Dame and St. Francis Xavier streets, Montreal.

ST. PATRICK'S CHURCH.

TO LET, PEW No. 136, opposite the Pulpit. Enquire at this Office. January 12, 1865.

COLLEGE OF REGIOPOLIS

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

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

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

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Jan. 17.—The Bishops are following up their attacks on the Minister of Justice with episcopal vigour and tenacity. It is not at all probable that their letters will produce far more impression on the people of the provinces than the Encyclical would have done had they been allowed to publish it. They strive to attain their object in another way, for they deliver sermons in their cathedrals rendering an account to their flocks of the interdiction laid upon them, and of the reason alleged for that interdiction, and of their correspondence with the Minister, purporting to show their utility, and the real character of the document unincriminated. In fact, they have in this indirect fashion brought it to the knowledge of everybody, as much as if they had been at liberty to read it in their pulpits, not to speak of the comments and reprimands which it has given rise to. In his letter to the Minister the Archbishop of Toulouse says:—

"It is greatly to be regretted that it is at the very moment when the Government is said to contemplate the extension of public liberties that it imposes restrictions on the most sacred of all—that of the Catholic Church. By adopting this line the Government renounces its right of imposing a moderation of which it no longer sets the example. It disseminates among our Catholic populations alarm which is taken advantage of by public malevolence; and it may give rise to real while it only deprecates imaginary danger. In a word, this measure of yours gives satisfaction only to those who are as much the enemies of the Emperor as of religion and of order in the country."

The Bishop of Nevers, though a little sentimental, is as emphatic in his protest:—

"I am deeply pained to be obliged to tell you (the Minister) that we are all equally terrified and afflicted. We have no fears for the Church, for the Church has the promise of immortality; but that promise is only for the Church. Heaven forbid that I should attack, ever so slightly the principle of authority which is now but too seriously disturbed; or offend you who, by your kindness towards myself, have every claim on my gratitude. But you cannot but admit the embarrassment we are in; we who are the successors of the Apostles, and who cannot forget that as in circumstances of a similar kind, the Holy Ghost will not inspire us with any other answer or trace any other rule of conduct than this,— 'It is better to obey God than man.'"

The Bishop of Beauvais, Noyen, and Senlis has not only written to the Minister, but has addressed a long circular to the clergy of his diocese. "We told his Excellency," he says:—

"How many things our public law tolerates. It tolerates the most direct attacks on the existence of God and the divinity of His Son. It tolerates impiety and materialism; and can it not tolerate a teaching whose greatest fault in the eyes of its adversaries is that it opposes ancient principles to modern opinions? If it be permitted in France to outrage the Pope and to scoff at the doctrines of which he is the organ, why should the bishops be prohibited from laying his acts before the faithful with the respect and affection which are due to the representative of God upon earth?"

He recommends his clergy to adhere in heart and spirit to the teachings, the decisions, and condemnations emanating from the Holy Roman Church, the mother and mistress of all Churches; and with regard to their conduct to be "prudent and circumspect in their words, and without even yielding where principle is at stake, not to exasperate by untimely discussion the mistaken and the prejudiced." He hopes that with time and patience the present clamor will cease, and that the people will end by understanding that "the Holy Church, the great civilizer of the world, has never been and never can be the enemy of true civilization and of legitimate progress."

Certain passages of the letters addressed to the present Minister of Justice, on the occasion of his circular, by some of the prelates seem to be in the category of "imaginary calamities," of which M. Delangle complained. For instance, the Archbishop of Rennes says:—

"As to what refers to the Government of the Restoration, Your Excellency knows, as well as I do, what were the motives of its conduct in 1829; and whether, by this sort of satisfaction given to what was then also called 'Liberal opinion,' it succeeded in disarming its implacable enemies. A year had hardly passed after that act of weakness when the descendant of Henry IV. and of St. Louis fell from the Throne which had stood 300 years, and once more entered on the path of exile."

And the Bishop of Angers says:— "Do not suppose, M. le Ministre, that we are hostile to the Government of His Majesty the Emperor. God forbid! We know the duties which respect for authority imposes upon us, and we shall always render to Cæsar, as to God that which belongs to God. Our disquiet, our apprehensions, are revived on seeing how impious writers day after day sap the basis of all authority, Divine and human, and attack with impunity the Church, the Sovereign Pontiff, and ecclesiastical institutions. Such things are but too often the precursors of tempests in which Governments themselves are the victims, and the past should teach us to be apprehensive and provident of the future. May our prayers, our devotedness, and our prudence avert such calamities!"

I have already mentioned that the Bishop of Poitiers pronounced in his cathedral pulpit a solemn censure on several of the Paris papers for their remarks on the Encyclical. Those papers are *La France Politique*, the *Constitutionnel*, the *Pays*, the *Debat*, the *Siecle*, and the *Opinion Nationale*. "We hereby censure, reprove, and condemn them," says the ardent prelate.

"As erroneous, false, insulting to the honor and orthodoxy of the ancient clergy of France, insulting to the Apostolic See, to the authority of Jesus Christ and the Divine rights of His Gospel and His Church; subversive of religion and of Christian obedience; conducive to schism

and heresy; in a word, schismatic, heretical, and impious. Wherefore we admonish all the faithful who recognise our authority to accord no credence to these publicists, nor to other writers of the same color."

There can be no doubt that by this denunciation by name he has rendered himself liable to the judgment of the Council of State; and that not merely on the requisition of the law officers of the Crown, but of any of the writers in the journals thus held out to public reprobation. The cases of abuse, as specified in the 6th of the 'Organic Articles,' are—usurpation or excess of power, contravention of the laws and regulations of the State, infraction of the rules sanctioned by the canons received in France, attacks on the liberties, franchises, and usages of the Gallican Church; and any act or proceeding which, in the exercise of public worship, may affect the honor of the citizens, trouble their conscience, and degenerate into oppression, outrage, or public scandal against them. The 8th Article provides that any person interested is at liberty to have recourse (*recours pour abus*) to the Council of State; and when a private individual makes no complaint, it devolves on the Prefect to do so.—*Times Cor.*

PARIS, Jan. 12.—The *Moniteur* of this morning contains the following:— "Monsieur de Dreux Brezé, the Bishop of Moulins, has believed himself empowered on Sunday last the 8th January, to read from the pulpit of his Cathedral the Encyclical of the 8th December, 1864, even in the portions whose reception and publication have not been authorized."

In accordance with a report laid before the Emperor by the Minister of Justice and Public Worship, Keeper of the Seals, and approved by His Majesty, legal proceedings have been commenced before the Council of State against Monsignor the Bishop of Moulins for an excess of his functions."

The following is the letter of the Bishop of Moulins upon the subject of the Encyclical, addressed to the Clergy of the diocese:—

"M. le Cure.—At the Cathedral this morning, after the Gospel of the Solemn Mass for the Epiphany I communicated to the faithful the documents which recently emanated from the Apostolic See. It appeared to me further desirable to precede them by reading the annexed. It will show you how, in the midst of the difficulties with which you are acquainted, I have endeavored to reconcile my duties towards my flock in the eyes of Peter, and as Pastor with regard to myself. "Lastly, speaking as I have done, not in my name only but in yours, I have wished to tranquillise your conscience, and permit it to await in peace the instructions I intend to forward to you subsequently. Receive, M. le Cure, the renewed expression of my sincere attachment,"

"N.B.—This letter and the accompanying document are not intended to be read from the pulpit."

"Allocation pronounced by Monsignor the Bishop of Moulins, after the Gospel of the Solemn Mass for the Epiphany, January 8, 1865."

"Our Holy Father Pope Pius IX., gloriously reigning has designed to address to you a copy of the Encyclical letters published by him on the 8th December, 1864, the tenth anniversary of the dogmatical definition of the Immaculate Conception of the Blessed Virgin; together with a summary of 50 errors condemned by him in various letters and Encyclicals issued since the commencement of his Pontificate."

Wherefore, remembering with St. Ambrose, 'that there where Peter is, is the Church,' with St. Jerome 'that whoever does not gather with the successor of Peter disperses,' with St. Augustine, 'that when Rome has spoken, the case is decided,' and above all with St. Paul, 'that the justice of the faith contained in the heart sufficeth not for salvation if it be not followed by the confession of the mouth,' and desiring, as is our duty, to give this twofold testimony of our filial adhesion to the various matters defined in the said Encyclical, and of our absolute reprobation of the errors announced in the summary by which it is accompanied, we have considered it our duty ourselves to read the said letters from the pulpit of our Cathedral church in token of our submission to the word 'which binds and looses, and whose privilege is to be never bound.'"

In equal obedience to the Holy Father, we reserve to ourselves the subsequent fulfilment of another duty, in showing to you, as time and circumstances may afford the opportunity the danger of the condemned errors, as also in announcing to you the period of the jubilee and the conditions to be fulfilled in order to profit thereby."

This present reading shall also serve as a sufficient communication of the apostolic documents to our whole diocese, the publicity which the liberty of the laical press has given them having already brought them to the knowledge of the faithful by other ways than the accustomed channels of the ecclesiastical hierarchy."

The *Times* Correspondent says:— The Bishop of Moulins, by the way, showed something of *race* of the old Dreux-Brezé, in the cool manner with which, without deigning to reply to M. Baroche, he stood up in his high place and recited the forbidden scroll. It required some courage to do so, for Monsignor de Moulins does not now for the first time expose himself, of his own seeking, to such safe martyrdom as the censure of the Council of State involves."

The Cardinal Archbishop of Besançon is in a more delicate position. In virtue of his rank in the Church he is a senator, and as a senator is the sworn conservator of the constitution of the Empire which the Encyclical is assumed to attack. The example set by these two may be followed by other prelates, and we may witness in Imperial France something like the case of the 'Seven Bishops' in England, except that the English Bishops were tried for not reading in their churches the Royal Encyclical, whereas the French Bishops would be prosecuted for reading the Pope's. The Government is much irritated at this open braving of authority, and it is not certain that the reprimand of the Council of State will this time be a harmless thunderbolt. People are beginning to talk of the circular addressed to the Procureurs-Generaux by M. Delangle, when Minister of Justice and Public Worship, in 1861, and to inquire whether it will not now be carried into effect."

By the organic laws made immediately after the Concordat between the Holy See and the first Napoleon, it is provided that no Bull, Brief, Rescript, or other document emanating from the Holy See, no matter what its nature, shall be received, printed, or published in France, without the sanction of the Government. But the strange part of the affair, as regards the inhibited Encyclical of the 8th December, 1864, is that it has been received, printed, and published, and discussed by all the newspapers in France, without the authorisation of the Government, and that the privilege of publishing it is denied to the Hierarchy alone, and that the Clergy alone are forbidden to comment upon it. In this respect, though the precedent of the Restoration *quoad* the prohibition of the reception and publication of a Papal Encyclical by the French Bishops is severely followed by the Empire, there is a wide difference in the conduct of the two Governments. In 1829 the publication of the Encyclical of Pius VIII. regarding public instruction and civil marriages was absolutely forbidden in France, and the tongues of the Bishops were tied the pens of the

journalists were arrested.—Now the privilege of publication and comment is denied to the Prelates and clergy alone."

We have said that the Bourbon precedent has been servilely imitated by the Minister of the Second Empire. We lament to be obliged to add that M. Baroche uses almost the very words of Mgr. Feutrier, Bishop of Beauvais, who was Minister for Ecclesiastical Affairs under Prince Polignac. But one should suppose that the very date of the Ministerial Circular in 1829 would have warned the Minister of Public Worship in 1865 from following so ominous a precedent. The letter of the Bishop of Beauvais to the Bishops of France forbidding them to publish the Pope's Encyclical of the preceding month of May, and urging the expediency of abstinence by the Priesthood from 'discourses of a nature likely to be misinterpreted,' is dated the 30th July, 1829. That day twelve months were the Bishop of Beauvais? where was Prince Polignac? where was Charles the Tenth? where were the Crown, and the Throne, and the Monarchy of France? All swept away by the bloody torrent of the Revolution of July, which completed its work on the 30th July, 1830, as the inscription on the column in the Place de la Bastille, not more than half an hour's walk from his office in the Place Vendôme, will inform the Imperial Minister of Public Worship, if he should have forgotten the date."

ITALY. PIEDMONT.—The Minister of Justice has addressed a circular to the Italian Bishops, reminding them that the Encyclical Letter and the document appended thereto must be submitted to the Royal Exequatur. The circular further states that the Government reserves to itself the right of declaring, by decree with what restrictions the Encyclical Letter and Appendix may be published, and what portions thereof must be suppressed as contrary to the laws of the State."

Whatever Italy may hereafter become, and how ever abundant its productive powers, it now is unquestionably a poor country. It has its gold mines but time must elapse and circumstances change before it can be profitably worked. There must be a good prospect of permanent peace, a serious suspension of armed men, a *bona fide* reduction of exorbitant armies and costly fleets to the peace establishment, before confidence can be commanded and capital flow in. The present state of things paralyses peaceful progress. So long as the Italians maintain their threatening attitude towards Austria, it will be very difficult to develop the resources of the country. General Della Marmora lately said, when charged with disarming the North Italian fortresses, that the guns were still there, although they were not paraded open-mouthed upon the ramparts, and attended by gunners with lighted matches. But, morally speaking this is the very position Italy keeps up towards Austria; her guns are always pointed and her matches alight; and very few Italians will admit that a change in this respect is practicable. They trust to the generally unsettled aspect of affairs in Europe, to the Emperor of the French, to the chapter of accidents, for bringing about a war that shall end in giving them Venice. Many are sanguine that 18 months will not elapse without this coming to pass. The army has been reduced, it is true, but to what extent? You send a few score thousand men to their homes knowing that the first breath of war will bring them back to their colors, but you preserve the cadres, the expensive framework and organization, the costly establishment of officers. The change made is of no great value as a diminution of expenditure, and of none whatever as a guarantee of peace. Until this latter be given, the capitalists will keep aloof and no important increase of revenue can be expected. Italy wants public works, especially roads; she needs an impulse given to her agriculture and trade, which languish and lag behind the rest of the world. But her dissatisfied mind and her warlike attitude destroy confidence and credit. If war alone can put an end to this state of things, the sooner it comes the better. By her population and military forces Italy might claim the title of a great Power; she has five million inhabitants more than Prussia, and a greater number of men actually under arms, while her fleet is, in all respects, far superior to those of Prussia and Austria combined. But not in millions of men and in fleets and armies alone does the greatness of a country consist, but also in its ability to bear those burdens which great enterprises necessarily entail. It is easy to say that Italy is a populous and rich country, and can bear a great deal more taxation, but a little investigation shows that this is not the case, and that, while maintaining enormous military forces and aspiring to difficult conquests—or, as it is here called, to the rescue of the national territory from foreign rule,—she is, in fact, below much smaller nations in essential elements of power, and especially in those powers which are indispensable to great wars.—*Times Cor.*

The probability of war with Austria does not seem so great as it was, if the press may be taken as a criterion; but on the other hand, the idea of territorial concessions to France gains ground, and the *Movements* states that the return of Minghetti to office is almost certain before long."

The Turin Parliament, called to meet on the 5th instant, could not muster in sufficient number, only 50 deputies being present. Most of the Neapolitan and Sicilian deputies have declared that they will not come again to Turin."

The Budget for the next year in the model kingdom of Italy still bears with it a deficit of £12,000,000. What is to be noted is that in 1861 the army, which consisted of 231,617 men, cost £11,830,000; now, the army, which consists of 253,275 men, is to cost only £7,200,000. It is true that in 1861 the army contained 6,500 Garibaldian officers and 5,000 Garibaldian non-commissioned officers and soldiers. The telegraph announces, as a wonderful discovery that a box has been seized at Leghorn, which came from Marseilles and contained medals of Pius IX. with the inscription of "Long live Pius IX., Pope and King!"

The Religious of the monastery of San Vittoria, near Milan, have received orders from Victor Emmanuel's agent to leave their monastery in five days' time!"

The *Times* give the following telegram from its own correspondent:— "TRIN, Jan. 11.—The report of the Committee on the Events of September in Turin says:— "There was no provocation justifying or excusing the violence exercised by the Executive. The committee regrets that the Government did not display that unity of action, energy, and foresight, required by the gravity of the circumstances. It also regrets that the nation was misled concerning the nature of these occurrences."

ROME.—The Holy Father appears in flourishing health, says a letter of the 5th ult., and has perer seemed so cheerful as since all the hounds of revolution are barking at him for his Encyclical. The year 1864 terminated in Rome by an urgent demonstration of the people in honor of the Sovereign Pontiff. It is characteristic of the imperishable vitality of the Holy See, that at the periods when, according to mere human calculation, it energies should be either paralysed or exhausted, it should furnish the most striking proofs of unimpaird activity and vigilance of the great interests confided to its keep. The history of the Church supplies abundant evidence of this truth, and indeed it is attested by many events in the present and late Pontificate. Thus at a time when the anxieties and solicitudes of Gregory XVI. were roused by the revolutionary agencies at work in central Italy, threatening an unhappy consummation, which it was reserved for his illustrious successor to witness, he administered to the then arch-bishop of the Church in Poland, the Emperor of All the Russias, the memorable reproof of which the particulars have never since transpired, but of which probable conjectures were deduced from the altered and subdued bearing of the antocrat, as he made his

exit from the Audience Chamber:—Then we know that the preliminary measures for the definition of the Dogma of the Immaculate Conception originated during Pius IX's exile at Gaeta; and now we have the same Pontiff in his 'Encyclical' of the 8th of December, addressed to the Universal Church condemning, as contrary to faith and morals, eighty of the principles received in modern rationalistic circles and amongst them certain propositions relating to Freemasonry in France, and the temporal power of the Holy See. It is to be hoped that on this latter subject the unorthodox views so openly expressed by some *souhait* Catholics will henceforward give place to opinions more in consonance with the doctrine and teaching of the Church so clearly defined in this recent Encyclical of our illustrious Pontiff.—*Weekly Register.*

Pius the Ninth has done much for the interests of Christianity during his long Pontificate, the establishment of the Hierarchy in England and the definition of the Immaculate Conception—but no act of his has better deserved the gratitude of Catholics than the Encyclical. The maxim of *In dubiis libertas* has been stretched to such a pitch of tension that it was difficult to defend its antecedent sentence of *In necessitatibus unitas*, and the debatable land had become a very foraging ground of theological moss troopers, laymen for the most part, who not content with holding lax opinions themselves were bent on forming a school of Liberalism, which would have ended in sapping every outwork of Catholic truth, if not the stronghold itself."

The neutral territory exists no longer. The Pope has spoken 'ex cathedra,' and all good and loyal Catholics, who might have been in danger of seduction, will see the peril in which they might have been, and will bless the fatherly hand which has snatched them from the brink of the abyss on which they stood. All disagements are impossible, and there will result a reconstruction of the Catholic party throughout the world, which is an absolute necessity if we are to make successful head against the flood-tide of mingled bigotry and Atheism which is menacing Catholics in every land, and nowhere more than in England and Ireland. We have now a standard by which to gauge thought, and pen, and speech. Our tactics are raised from a guerrilla warfare to a definite and organized campaign; and if it is one of a defensive character, it will not the less tax the moral courage of many among us, and will prove the touchstone by which the Holy See will know who gathers and who scatters. Its acceptance by the Catholic world at large is not a matter of doubt, and though the publication may be prevented in countries where the free action of the Church is impeded, the Episcopate will not be turned from their duty by bribes or menaces."

In France, of course, the sensation is tremendous, for it is a virtual condemnation of the principle of popular vote on which the actual dynasty is founded and its effects cannot be estimated short of a nominal excommunication. Nothing so detrimental to the reigning dynasty could have emanated from Rome, and it is well-known that the Emperor writes under the infliction, for none better than the nephew of the exile of St. Helena, knows what it is to enter into open war with the Holy See.—*Tablet.*

We are beginning to enjoy the benefit of the 'mezz moral' of Piedmont to liberate the enslaved Romans, and a large number of arrests—most of them of Mazzinian agents—has taken place this week. Four were, in the first instance, arrested at the *café* near the Porta Angelica, and in the room occupied by one of them an armchair stuffed with arms, money, and papers of a most compromising character was found and searched. The men themselves were Poles, and noted agents of the Revolution, and had come with express instructions to renew the threats of the National Committee, and organize an internal revolutionary movement, which might force the hand of the Italian Government. Four more were captured on previous information on their arrival from Viterbo, furnished with Italian passports; and these being Romans, immediately denounced their accomplices, seventeen in number, and living over a coombmaker's in the Via Lungara, who were also immediately arrested. We expect no change at present; the garrison gives no sign of diminution. The works at Civita Vecchia, at the expense of the French Government, are steadily progressing, and the officers look for no present transfer. A meeting of emigrant Neapolitan nobles has been held in Paris; it is said to press for autonomy at any price, and I have good reason to believe it will result in a Marston movement of a very important character. In that case the occupation of Naples by the French is only a matter of time.—*Cor of Tablet.*

A very good *mel* is in circulation regarding the Encyclical. M. de Saragès, speaking the other day of some revolutionary agents who were being proceeded against, said, "Et ou s'a pas syllabe des caquins la!" "Non, Excellence," replied the Prelate with whom he was conversing, "On ne syllabe pas la petite caquille, c'est une distinction que nous réservons pour la grande!"

KINGDOM OF NAPLES.—*Emancipator* of Naples announces the decree by which Victor Emmanuel names as Visitor Apostolic of the Royal chaplaincy and of the Palatine Clergy of Naples, Mgr. di Giacomo, Bishop of Piedmont di Alife, senator of the Kingdom, &c. This means that out of eighty Bishops of the Kingdom of the Two Sicilies, two Bishops were found who formerly were all subservient to the Neapolitan Gallicanism of Ferdinand II., and who under Victor Emmanuel, have accepted the doubtful honours of the Royal Chaplaincy. One is dead, and died impenitent. This was Mgr. Caputo. He has now, after a year's delay, had a successor appointed to him."

The Questura of Naples has just imprisoned a Priest for erecting a 'Giuche' or Bethel-house, in one of the streets, and assembling the little children to pray before it. Three facilitations near Benevento also rank among the Christmas festivities of the Sicilies. Prince Umberto is doing his best, in concert with Cardinal D'Andrea, to make the Neapolitans forget these and other unpleasant facts, by making himself popular as the Princeps of Savoy generally are in Naples.—*Cor. Tablet.*

AUSTRIA.

VIENNA, Jan. 10.—Although more than three weeks have elapsed since the Encyclical letter and the Syllabus (catalogue of errors) came to this city, it was not until the day before yesterday that the Imperial Government officially notified them. At the beginning of this month Dr. von Mühlfeld, the referendary of one of the committees of the Lower Chamber, gave the Minister of State to understand that when the Reichsrath resumed its sittings he should beg of him to make known to the representatives of the nation the intentions of the Government in respect to the Encyclical letter, and its annex or supplement. M. von Schmerling being desirous to avoid the public discussion of a question which is intimately connected with the Concordat—the great bugbear of the nation—referred the matter to his colleagues. I know not what passed during the Cabinet Council that was held on Saturday last, but it may reasonably be supposed that it was the question of the Papal Bull of the 8th of December, as the subjoined article appeared in the *Wiener Zeitung* of the 8th inst.—*Times Cor.*

VIENNA, Jan. 7.—On the 8th of December the Papal See published an Encyclical letter which was accompanied by a list of tenets described as erroneous (*ut Trithem beatus dicit S. L. Sc.*). This Encyclical letter will be communicated to the episcopate of the Austrian empire. In consistence of paragraphs 1 and 2 of the Imperial ordinance of the 18th of April, 1850, and of Article 2 of the Convention [Concordat] concluded with the Papal Chair in the year 1855, the Imperial Royal Government can exercise no influence on the Austrian bishops in regard to the form or manner in which they may think fit to make public the Encyclical letter, &c. &c. The Imperial Government does not enter into a

critical examination of the above-mentioned publications, as there is at present no need for its doing so. In them it sees but the expression of the views of the Papal See, which in themselves are not calculated to bring about any alteration in the laws and institutions which exist in the empire of Austria."

The Imperial Government would fain look on the Encyclical letter and the Catalogue of Errors as documents which do not directly concern the State, but every member of the Cabinet must know that in matters of religion the subjects of the Emperor Francis Joseph are the bondslaves of Rome. The second article of the Concordat, to which the Minister of State refers, runs thus:—

"As the Roman Pope has, by Divine law, the primacy of honor and jurisdiction throughout the whole pale of the Church, the direct communication between the bishops, the clergy, the people, and the Papal chair, in all spiritual and clerical matters, is a necessity. This communication has not, therefore, in future to depend on the ruler of the country, but is to be completely free."

The *Fremdenblatt* alone of all the Austrian journals declares openly in favor of the pure and simple annexation of the duchies to Prussia, on condition of an absolute engagement taken by Prussia to assist Austria in case of any attack whatever from abroad on her rights, interests, or possessions.—*Id.*

PRUSSIA.

BRUNN, Jan. 13.—The *Nord-Deutsche Allgemeine Zeitung* of to-day says, in reference to the publication of the Encyclical Letter of the Pope:—

It is scarcely doubtful that, according to paragraph 16 of the Constitution, clerical publications, so long as they do not violate the criminal law, are not amenable either to administrative or preventive measures; and there is no reason why the Government should depart from this point of view on the present occasion."

PRUSSIAN MARRIAGES.—It has recently been determined by the Prussian authorities that marriages concluded simply by dissenting clergymen, and not by the ministers of the Evangelical or Catholic Church, have no official validity. All the children of such marriages are declared illegitimate, and are to have none of the rights assured by the law to legitimate children. In all official lists (as the census, police, catalogues, &c.), and in all judicial proceedings, the mother is to bear only her maiden name, and the same is to be the case with her children.—*Standard.*

The Liverpool *Mercury* of Tuesday says:—"We believe it is not premature to announce that Liverpool may look forward to an early visit from the illustrious Italian patriot who last year made a brief sojourn in this country. General Garibaldi has, we understand, accepted an invitation to become the guest of our townsman Mr. J. R. Jeffery, in the course of the ensuing spring, and there can be no doubt that the reception accorded to him will be such as to deepen and to strengthen the impression which he has formed of the hospitality of Englishmen."

THE PILGRIMAGE OF TWO FAMOUS PHILOSOPHERS.—There is nothing so beautiful, so affecting, in our dear friends, as the ceremonies of religion. The celebrated Bernardine de St. Pierre and Jean Jacques Rousseau have themselves spoken of them with enthusiasm. "One day," says Bernardine de St. Pierre, "having gone to walk with Jean Jacques on Mount Valerien, at a short distance from Paris, when we arrived at the summit of the mountain we took it into our heads to ask a dinner from the hermits who live there. We soon reached their dwelling; it was not yet their dinner-hour, and they were still at church. Jean Jacques proposed that we should go in and say our prayers. The hermits were reciting the Litany of Providence, which is very fine. After we had prayed a while in the little chapel, and the hermits were gone to their refectory, Jean Jacques said to me with much feeling: 'Now I realize what is said in the Gospel: Where two or three are assembled together in my name, behold! I am in the midst of them. Here there is indeed a feeling of peace and happiness which penetrates the soul.' I answered him—'If Fenelon lived you would be a Catholic.' 'Certainly,' he replied, with tears in his eyes, 'if Fenelon lived I would be his lackey, hoping one day to become his *vaut de chambre*, that I might speak to him freely.' Such were the sentiments and admissions drawn from these infidel philosophers by the beauty of our religion. Let us take delight then, my dear young friends, in practising its duties all our lives.—*Désobrois, Histoire du Mont-Valerien*, 43.

Doctor Bolin, who was very angry when any joke was passed on his profession, once said, 'I defy any person whom I ever attended to accuse me of ignorance or neglect.' 'That you may do safely,' doctor, replied a wag, 'dead men tell no tales!'

A schoolboy was caught stealing from the teacher's desk, and his father was at once sent for. He came, and after administering a mild rebuke to his son, he turned to apologise to the teacher, saying: "You see, my son has a mind so large, that he thinks everything he sees belongs to him."

'What plan,' said one actor to another, 'shall I adopt to fill the house at my benefit?'—'Invite your creditors,' was the early reply.

The Hindoo mythology contains no less than 330,000,000 of deities!

A woman is jealous of her whole sex, not because her husband, but because all other men run after it.

Why is a lovely young lady like a hinge?—Because she is something to adore.

Marrying a disgraceful woman for the sake of money is swallowing a silver-coated pill.

ONTOGROPHY.—Not a hundred miles from Harlepool, the following enlightened notice is given in a shop window:—"Superer Segares and Tobucker sold Here."

A cat, even if she be friendly, never approaches thee by a direct course. No more does a truth, O friend; but, winding round thy stupidities, and rubbing up against thy prejudices, it reaches thee gently, and then, perhaps, scratches.—*Punch.*

By the character of those whom we choose for our friends, our own is likely to be formed.

Has one served thee? Tell it to many. Hast thou served many. Tell it not.

Some are unwisely liberal, and more delight to give presents than to pay debts.

The number of fixed stars seen at any one time by the naked eye is estimated at 1,000.

Elephants live for two hundred, three hundred, and even four hundred years.

It does not depend upon one's self to prevent being spoken ill of; it is only in our own power that it is not done undeservedly.

Time will neglect him who neglects time.

A DIFFICULT QUESTION.—Are the minutes relating to an affair of honour always drawn up by the seconds?

Mrs Partington considers that washerwomen are particularly silly people to attempt to catch soft water when it rains hard.

Smith asked Jones what the high price of meat was owing to. 'A considerable part of it is owing to my butcher,' said Jones; 'for it is two months since I have paid him.'

It may seem to be rather anomalous, and yet it is nevertheless true, that while a man who makes a din is generally regarded as a nuisance, there are but few persons who do not like a good dinner.

BROWN'S BRONCHIAL TROCHES, "I have changed my mind respecting them from the first, excepting to think yet better of that which I began thinking well of."

TIME WILL TELL.—Yes, that is the sure test. That which does not appear plain to-day, may be thoroughly cleared up in a short time.

Who is N. H. Downs?—He is, rather, was a public benefactor, a philanthropist. He is now dead, but he has left behind him a monument more lasting than brass or marble.

REMARKABLE TESTIMONY. Messrs. Picault & Son, Chemists and Druggists, No. 42 Notre Dame Street, Montreal, have received the following testimony:

Messrs. Doctors Picault & Son: Sir,—This is to certify that for five years I was troubled with general debility, unable to perform any household duties and suffering violently from palpitation of the heart.

A MOMENTOUS QUESTION FOR THE SICK.—This vital question, involving the bodily health of tens of thousands, is submitted to all who suffer from dyspepsia, costiveness, bilious complaints, general debility, or any other disease originating in the stomach, the liver, or the bowels.

MONRAY & LANMAN'S FLORIDA WATER.—Throughout Spanish America, from Northern Mexico to the Straits of Magellan, this is considered the most exquisite of all aromatic waters.

COMPLEXION.—It is an impossibility for any person afflicted with a diseased liver, or with any disorder of the digestive organs, to have a good or clear complexion.

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

M. J. M'ANDREW, UPHOLSTERER, MATTRESS MAKER, &c., No. 45, ALEXANDER STREET.

CATHOLIC GAELIC PRAYER BOOKS FOR SALE. THE undersigned has for Sale several dozen of the Rev. R. Rankin's Catholic Manual. Parties at a distance, by sending five cent postage stamps, can have a copy at 75 cents, including the cost of mailing.

VALUABLE PIANOS FOR SALE. THE Subscribers beg to call attention to several splendid Rosewood PIANO-FORTES, of the finest New York and Boston makers, including the celebrated VOSE PIANOS of Boston, which have been sent to them for Sale.

SITUATION WANTED. A young woman provided with a first-class Diploma as a Teacher in a school, or in a private family. No objection to locality—unexceptionable reference.

REMOVAL. THE SUBSCRIBER begs to inform his friends and the public generally, that he has REMOVED from his Old Establishment, known as "Goulden's Hotel," to his new three story Store Building, on the Corner of Sussex and Bolton Streets.

OLEUM KALAMOS, the NEW RHEUMATIC CURE. This Liniment is the latest discovery for the Relief and Cure of Rheumatism. A further supply received, and for Sale by HENRY R. GRAY, Chemist.

GRAY'S WILD FLOWERS OF ERIN. The various odors of which this scent is composed are so exactly proportioned, that not one stinger Flower is allowed to predominate; thus producing a delicate and refreshing perfume.

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

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

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

Through a trial of many years and through every action of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind.

Ayer's Cherry Pectoral

N. H. DOWNS' VEGETABLE BALSAMIC ELIXIR.

A CERTIFICATE WORTH A MILLION. An Old Physician's Testimony. READ: Waterbury, Vt. Nov. 24, 1838.

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

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

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

Sold at every Drug and Country Store throughout Canada. PRICE—25 Cents, 50 Cents, and \$1 per Bottle.

HENRY'S VERMONT LINIMENT.

READ These Certificates: Montreal, April 8th, 1860. Messrs. Henry & Co. Your Vermont Liniment has cured me of a Rheumatism which had settled in my limbs and for which blessing you may well suppose I feel grateful.

South Granby, C.W. Mr. Henry R. Gray, Chemist, Montreal. Sir—I am most happy to state that my wife used Henry's Vermont Liniment, having accidentally got a needle run under her finger nail. The pain was most intense; but by using the Liniment, the pain was gone in a few minutes.

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

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

Sold in every Drug and Country Store throughout Canada. PRICE—25 Cents per Bottle. JOHN F. HENRY & CO., Proprietors, 303 St. Paul Street, Montreal, C.E., and Main Street, Waterbury, Vt. Jan. 22, 1865.

GRAND TRUNK RAILWAY WINTER ARRANGEMENT.

TRAINS now LEAVE BONAVENTURE STREET STATION as follows: CENTRAL & WESTERN DISTRICTS. Day Express for Ogdensburg, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West, at 8.00 A.M.

WISTAR'S BALSAM OF WILD CHERRY

Has been used for nearly HALF A CENTURY, With the most astonishing success in Curing Coughs, Colds, Hoarseness, Sore Throat, Influenza, Whooping Cough, Croup, Liver Complaint, Bronchitis, Difficulty of Breathing, Asthma, and every affection of THE THROAT, LUNGS AND CHEST, Including even CONSUMPTION.



CERTIFICATE FROM L. J. RACINE, Esq., of the Minerve: Montreal, C.E., Oct. 20, 1858.

S. W. Fowle & Co., Boston—Gentlemen,—Having experienced the most gratifying results from the use of Dr. Wistar's Balsam of Wild Cherry, I am induced to express the great confidence which I have in its efficacy.

St. Hyacinthe, C.E., Aug. 21, 1856. Messrs. Seth W. Fowle & Co., Gentlemen.—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering.

Montreal, C.E., Dec. 29, 1859. Messrs. S. W. Fowle & Co., Boston—Gentlemen.—Having experienced the beneficial results of Dr. Wistar's Balsam of Wild Cherry, in my own person and with other members of my family, in cases of severe coughs and colds, I unhesitatingly give you my testimony, believing it to be the remedy par excellence for all diseases of the throat and chest, and would sincerely recommend it as such.—Yours, &c., JOS. TANNER.

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

None genuine unless signed "I. BUTTS" on the wrapper. SETH W. FOWLE & CO., Boston, Proprietors. Dec. 24, 1863.

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New and Splendid Books for the Young People BY ONE OF THE PAULIST FATHERS. THE COMPLETE SODALITY MANUAL AND HYMN BOOK. By the Rev. Alfred Young.—With the Approbation of the Most Rev. John Hughes, D.D., late Archbishop of New York. Suitable for all Sodalties, Confraternities, Schools, Choirs, and the Home Circle. 12mo., cloth, 75c.

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February 1, 1864.

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Corner Great St. James and St. John Streets,
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August 11.

INFORMATION WANTED,

Of Margaret Kenny, who when last heard from was at Quebec. Since then it is said that she has returned to Montreal.
Address—Rev. James Lynch, Allamette Island, C. E.

INFORMATION WANTED,

By RICHARD BLAKE, of Golden, Tipperary, of his sisters who were in Canada when last heard from. Address No. 60 West Washington Place, New York. Upper Canada papers please copy.

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For particulars, apply to
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FLORIDA WATER.

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FAINTING TURNS,
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It is a sure and speedy relief. With the very elite of a nation it has for 25 years maintained its ascendancy over all other perfumes, throughout the West Indies, Cuba, Mexico, and Central and South America, and we confidently recommend it as an article which, for its delicacy of flavor, richness of bouquet, and permanency, has no equal. It will also remove from the skin
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It is as delicious as the Otto of Roses, and lends richness and beautiful transparency to the complexion. Diluted with water, it makes the best dentifrice, imparting a pearly whiteness to the teeth; it also removes all smarting or pain after shaving.
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Beware of imitations. Look for the name of MURRAY & LANMAN on the bottle, wrapper and ornamented label.
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Feb. 20, 1864. 12m.

DYSPEPSIA
AND
DISEASES RESULTING FROM
DISORDERS OF THE LIVER,
AND DIGESTIVE ORGANS,
Are Cured by
HOOFLAND'S
GERMAN BITTERS,
THE GREAT STRENGTHENING TONIC.
These Bitters have performed more Cures,
HAVE AND DO GIVE BETTER SATISFACTION,
Have more Testimony,
Have more respectable people to Vouch for them,
Than any other article in the market.
We defy any One to contradict this Assertion,
And will Pay \$1000

To any one that will produce a Certificate published by us, that is not genuine.
HOOFLAND'S GERMAN BITTERS,
Will Cure every Case of
Chronic or Nervous Debility, Diseases of the Kidneys, and Diseases arising from a disordered Stomach.
Observe the following Symptoms:
Resulting from Disorders of the Digestive Organs:
Constipation, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swelling of the Head, Hurried and Difficult Breathing
Fluttering at the Heart, Choking or Suffocating Sensations when in a lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flushes of the Head, Burning in the Flesh,
Constant Imaginings of Evil, and great Depression of Spirits.

REMEMBER
THAT THIS BITTERS IS NOT
ALCOHOLIC,
CONTAINS NO RUM OR WHISKEY,
And Can't make Drunkards,
But is the Best Tonic in the World.
READ WHO SAYS SO:
From the Rev. Levi G. Beck, Pastor of the Baptist Church, Pemberton, N. Y., formerly of the North Baptist Church, Philadelphia:—
I have known Hoofland's German Bitters favorably for a number of years. I have used them in my own family, and have been so pleased with their effects that I was induced to recommend them to many others, and know that they have operated in a strikingly beneficial manner. I take great pleasure in thus publicly proclaiming this fact, and calling the attention of those afflicted with the diseases for which they are recommended to these Bitters, knowing from experience that my recommendations will be sustained. I do this more cheerfully as Hoofland's Bitters is intended to benefit the afflicted, and is not a rum drink.—Yours truly,
LEVI G. BECK.

From the Rev. Jos. H. Kennard, Pastor of the 10th Baptist Church:—
Dr. Jackson—Dear Sir—I have been frequently requested to connect my name with commendations of different kinds of medicines but regarding the practice as out of my appropriate sphere, I have in all cases declined; but with a clear proof in various instances, and particularly in my family, of the usefulness of Dr. Hoofland's German Bitters, I depart for once from my usual course, to express my full conviction that, for general debility of the system, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above cause.
Yours, very respectfully,
J. H. KENNARD,
Eight below Conates Street, Philadelphia.

From Rev. Warren Randolph, Pastor of Baptist Church, Germantown, Penn.
Dr. J. M. Jackson—Dear Sir—Personal experience enables me to say that I regard the German Bitters prepared by you as a most excellent medicine. In cases of severe cold and general debility I have been greatly benefited by the use of the Bitters, and doubt not they will produce similar effects on others.—Yours truly,
WARREN RANDOLPH,
Germantown, Pa.

From Rev. J. H. Turner, Pastor of Hedding M. E. Church, Philadelphia.
Dr. Jackson—Dear Sir—Having used your German Bitters in my family frequently, I am prepared to say that it has been of great service. I believe that in most cases of general debility of the system it is the safest and most valuable remedy of which I have any knowledge.—Yours, respectfully,
J. H. TURNER,
No. 726 N. Nineteenth Street.

From the Rev. J. M. Lyons, formerly Pastor of the Columbus [N. J.] and Milestown [Pa.] Baptist Churches.
New Rochelle, N. Y.
Dr. C. M. Jackson—Dear Sir—I feel it a pleasure thus, of my own accord, to bear testimony to the excellence of the German Bitters. Some years since being much afflicted with Dyspepsia, I used them with very beneficial results. I have often recommended them to persons enfeebled by that tormenting disease, and have heard from them the most flattering testimonials as to their great value. In cases of general debility, I believe it to be a tonic that cannot be surpassed.
J. M. LYONS.
PRICE—\$1 per Bottle; half dozen, \$5.
Beware of Counterfeits; see that the Signature 'C. M. JACKSON' is on the WRAPPER of each Bottle.

Should your nearest Druggist not have the article do not put off by any of the intoxicating preparations that may be offered in its place, but send to us, and we will forward, securely packed, by express.
Principal Office and Manufactory—No. 631 AROH STREET, PHILADELPHIA
JONES & EVANS,
Successors to C. M. Jackson & Co.,
PROPRIETORS.
For Sale by Druggists and Dealers in every town in the United States.
John F. Henry & Co., General Agents for Canada, 303 St. Paul Street, Montreal, C. E.
Jan. 14, 1865. 12m.

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

S. MATTHEWS,
MERCHANT TAILOR,
CORNER OF ST. PETER & NOTRE DAME STS.
Montreal, Sept. 1, 1864. 12m.

THE SUBSCRIBER begs leave to inform his Customers and the Public that he has just received, a CHOICE LOT of TEAS, consisting in part of—
YOUNG HYSON,
GUNPOWDER,
Colored and Uncolored JAPANS,
GOOLONG & SOUGHONG.
With a WELL-ASSORTED STOCK of PROVISIONS,
FLOUR,
HAMS,
PORK,
SALT FISH, &c., &c.
Country Merchants would do well to give him a call at
128 Commissioner Street.
N. SHANNON.
Montreal, May 25, 1864. 12m.

WILLIAM H. HODSON,
ARCHITECT,
No. 43, St. Bonaventure Street.
Plans of Buildings prepared and Superintendence at moderate charges.
Measurements and Valuations promptly attended to.
Montreal, May 28, 1863. 12m.

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

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

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

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

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

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

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

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

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

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

LUMBER.
JORDAN & BENARD, LUMBER MERCHANTS,
corner of Craig and St. Denis Streets, and Corner of Sanguinet and Craig Streets, and on the WHARF, in Rear of Bonsecours Church, Montreal.—The undersigned offer for Sale a very large assortment of PINE DEALS—3-in.—1st, 2nd, 3rd quality, and CULLS good and common. 2-in.—1st, 2nd, 3rd quality and CULLS. Also, 11-in PLANK—1st, and 3rd quality. 1-inch and 1-inch BOARDS—various qualities. SCANTLING (all sizes) clear and common. FURRING, &c., &c.,—all of which will be disposed of at moderate prices; and 45,000 Feet of CEDAR.
JORDAN & BENARD,
35 St. Denis Street.
March 24, 1864.

M. KEARNEY & BROTHERS,
Practical Plumbers, Gasfitters,
TIN-SMITHS,
ZINC, GALVANIZED & SHEET IRON WORKERS
DOLLARD STREET,
(One Door from Notre Dame Street, Opposite the Recollet Church)
MONTREAL,
Manufacture and Keep Constantly on hand:
Baths, Beer Pumps, Hot Air Furnaces,
Hydrants, Shower Baths, Tinware, Pipes,
Water Closets, Refrigerators, Voice Pipes,
Lift & Force Pumps, Water Coolers, Sinks, all sizes
Jobbing punctually attended to.

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

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

HEYDEN & DEFOE,
BARRISTERS AND ATTORNEYS-AT-LAW,
Solicitors in Chancery,
CONVEYANCERS, NOTARIES, AND TORONTO AGENTS.
OFFICE—Over the Toronto Savings' Bank,
No. 74, CHURCH STREET,
TORONTO.
L. S. HEYDEN. D. M. DEFOE
August 25, 1864. 12m.

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



BRISTOL'S
(Vegetable)
SUGAR-COATED
PILLS.

THE GREAT CURE
For all the Diseases of the
Liver, Stomach and Bowels,
Put up in Glass Phials, and warranted to
KEEP IN ANY CLIMATE.

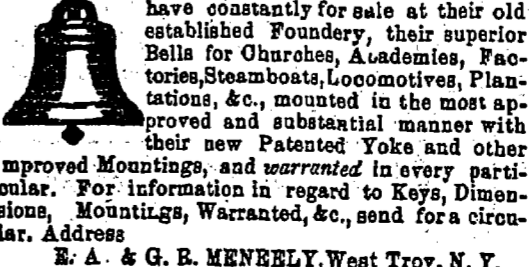
These Pills are prepared expressly to operate in harmony with the greatest of blood purifiers, BRISTOL'S SARSAPARILLA, in all cases arising from depraved humours or impure blood. The most hopeless sufferers need not despair. Under the influence of these two GREAT REMEDIES, maladies, that have heretofore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

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

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

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

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



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

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

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

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

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

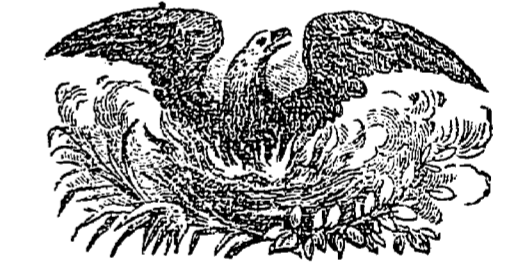
COE'S SUPER-PHOSPHATE OF LIME.

MR. COE has received the following letter from the Reverend Mr. Papineau, of the Bishop's Palace, Montreal:—
Montreal, March 2nd, 1864.

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

For sale by Law, Young & Co., Lyman, Clare & Co., and Wm. Evans, Montreal.

BRISTOL'S SARSAPARILLA
IN LARGE QUART BOTTLES.



The Great Purifier of the Blood!
Is particularly recommended for use during
SPRING AND SUMMER,

when the blood is thick, the circulation clogged and the humors of the body rendered unhealthy by the heavy and greasy secretions of the winter months. This safe, though powerful, detergent cleanses every portion of the system, and should be used daily as
A DIET DRINK,

by all who are sick, or who wish to prevent sickness. It is the only genuine and original preparation for
THE PERMANENT CURE
OF THE
MOST DANGEROUS AND CONFIRMED CASES
OF

Scrofula or King's Evil, Old Sores, Boils, Tumors, Abscesses, Ulcers,
And every kind of Scrofulous and Scabious eruptions: It is also a sure and reliable remedy for
SALT RHEUM, RING WORM, TETTER, SCALD HEAD, SCURVY,

White Swellings and Neuralgic Affections, Nervous and General Debility of the system, Loss of Appetite, Langour, Dizziness and all Affections of the Liver, Fever and Ague, Bilious Fevers, Chills and Fever, Dumb Ague and Jaundice.

It is guaranteed to be the PUREST and most powerful Preparation of
GENUINE HONDURAS SARSAPARILLA,
and is the only true and reliable CURE for SYPHILIS, even in its worst forms.

It is the very best medicine for the cure of all diseases arising from a vitiated or impure state of the blood.
The afflicted may rest assured that there is not the least particle of MINERAL, MERCURIAL, or any other poisonous substance in this medicine. It is perfectly harmless, and may be administered to persons in the very weakest stages of sickness, or to the most helpless infants without doing the least injury.

Full directions how to take this most valuable medicine will be found around each bottle: and to guard against counterfeits, see that the written signature of LANMAN & KEMP is upon the blue label.

Devis & Bolton, Druggists, (next the Court House) Montreal, General Agents for Canada.—Also, sold at Wholesale by J. F. Henry & Co. Montreal.
Agents for Montreal, Devis & Bolton, Lamplough & Campbell, A. G. Davidson, E. Campbell & Co. J. Gardner, J. A. Harte, H. R. Gray, and Picault & Son.