

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

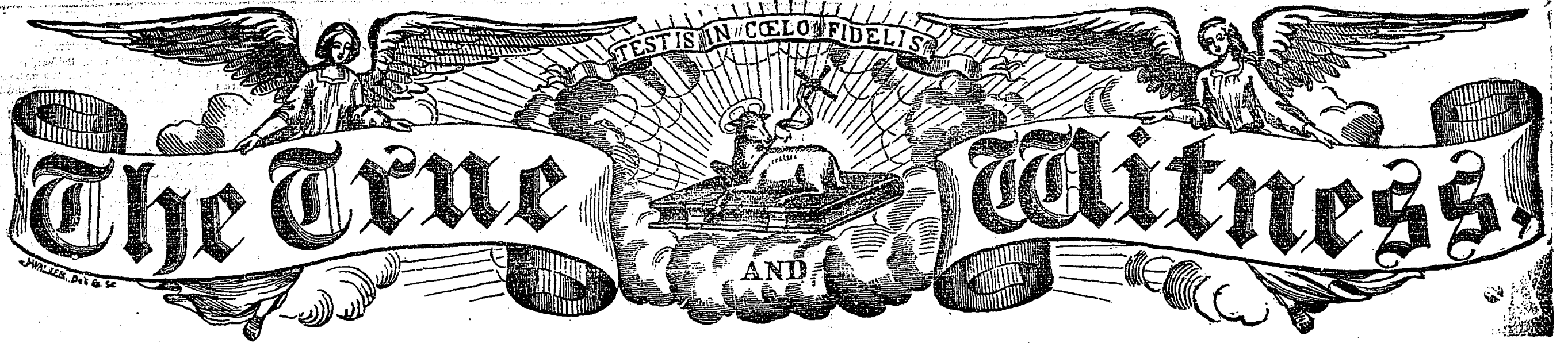
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. XV.

MONTREAL, FRIDAY, MARCH 24, 1865.

No. 33.

THE CRUMPLED ROSE-LEAF.

CHAPTER II.—Continued.

"Then why go?" said Rosamond faintly. Mr. Walsingham hesitated. "To speak truly, Rosamond, my uncle himself suggested it. And—and I scarcely like to speak of these things—but if, as I cannot but think he meant me to understand, I am not to consider myself any longer his heir, it is the wisest thing I can do, for I have fallen very foolishly into exquisite habits, that are not at all justified by any means that come to me from my father."

"Oh, how wicked and cruel of General Manners!" cried poor Rosie.

"Not at all; no, my dear, you must not think so. I have no doubt he has his reasons, and good ones, though I can't say I understand them at present."

"But to want you to go away, cruel and hard-hearted old man!"

Jack sat down by Rosamond, and took her hand. "My dear Rosamond, pray, never think a hard thought my uncle. I am certain he never deserved it of either you or me; and as for my going to Australia or Africa—"

"Africa!" cried Rosamond terrified. "O no, no, Jack—think of the lions."

"Ah!" says Mr. Walsingham gravely, "that is a consideration. It is always lions who righteously devour the Jacks and Harries in the story books. Lions are gifted, perhaps, with a keen perception, enabling them to pounce at once upon the good-for-nothing of our species. What do you think, my dear?"

"I think I cannot look upon your going away from a laughing-point of view," Rosamond said, sadly.

"Thank you, my dear," Jack answered, looking at her kindly. Once, as Rosamond could not but remember, a kiss would have come quite naturally at the end of that sentence. But now—O days gone for ever. "And though I go away, feeling sure it is wisest and best to go," Jack went on in rather a lower voice, "Don't think I can ever forget all my happiness, and all I have loved very dearly here. Yes, though it pleases God never to grant me another day such as I have known, I think I shall have had as much real happiness in my short lifetime as would suffice for a long one. And, Rosie, how much of this has been of your giving. Dear love, do not think I shall ever forget it, nor be ungrateful."

Rosamond was weeping now passionately, but quietly.

He would not see her tears, though they touched him to the bottom of his heart. "Poor dear," he thought, "I might ask anything now and the poor child, in her pity, would grant it; but I could not be so ungenerous." Then in a few minutes he rose, and said cheerfully: "I must not detain you, my dear; it is cold, and getting dusk. But I may write to you, and perhaps see you again. Good-bye, my dear.—Ah, Rosie! Rosie! do not make me wretched!"

For when he had uttered the word "Good-bye," and stooped to take her hand, Rosamond had lifted a face to his of such wild and despairing grief, that Jack was moved to that ejaculation.

"My dear," he said again, "do not make it so hard to say what must be said—dear Rosamond!"

He would have risen, but the girl put up both her arms till they reached his neck, slowly laid her face down on her breast, and with a long shivering sigh lay quite still.

"Good God!" cried Jack extremely terrified. "O Rosamond, my darling, speak to me!"

But poor little Rosamond, worn out by many weeks of care and pain, quite overcome at parting, had fainted, and lay on Mr. Walsingham's broad breast, unconscious, for a while at least, of all she had suffered, all that she was to suffer. In this extremity, Jack, never having seen a fainting lady before, looked wildly about him for help. Water, certainly was all around, but not a drop available; that in the well was far down out of reach; puddles there were in plenty, but could he deluge Rosamond's delicate face with mingled mud and rotting leaves? So, in the emergency, he did what occurred to him at the moment, and pressed a shower of warm, tender kisses on the white cheek, and small, soft, parted lips, and I daresay the remedy was as efficacious as any other would have been; for Rosamond presently opened her eyes, and meeting Jack's, eloquently with pity and love, she drew her arms tighter round his neck, and cried out with a great sob: "Jack, if you go away and leave me behind, I shall die."

"My love, my darling must not die."

"Then take me with you. O Jack, I don't deserve to be your wife; but I love you dearly, and now—I believe you love me."

"I do, indeed, Rosie; I shall never care for any one else; but my pet must not sacrifice herself. Think how everything is changed."

"A blessed, happy change," said Rosie, fervently.

vently, "If you will take me with you always to love and care for you?"

"May God bless my darling!" cried Jack enchanted, and moved, and perplexed all at once.

"But, Rosamond, you do not know what you are doing. I am a poor man now, and my gracious lady is a land-dowered maiden."

"Do you mean to say you won't marry me, Jack? For shame, sir, when I have so far demeaned myself as to ask you!" and Rosamond tried to laugh, but her poor little pale face and tearful eyes aided the laugh all too sadly.

"No, indeed—I'm not man enough for that," Mr. Walsingham said. "Dear Rosamond, I thank God for what seemed hard to me an hour ago, for my trouble has given me you."

Kisses and embraces, fervent and passionate enough on the part of Jack now.

"Now, my pet let us consider what is to be done," Mr. Walsingham says presently, with a feeble effort to return to sober everyday matters.

"Yes, dear," Rosamond replies obediently; "only it's all settled, is it not Jack? You're going to Australia and I'm going with you. I should like it to be Australia, Jack, if you don't particularly care for Africa, because I should not like the lions, and snakes, and fevers."

But the evening was drawing in, and good-bye must be said—not by any means the good-bye Rosie had come out to say, though, but one out of which all sadness was melted by laughter and tender smiles.

Ah, what another Rosamond was that that glided into the pleasant drawing-room presently from the one who had stolen forth on her sorrowing errand; and is it not strange and awful to think what happiness, what sorrow the passing moment may bring us!

CHAPTER V.

As arranged between Jack and Rosamond, as soon as General Manners returned to his home, which he did, accompanied by Miss Beauchamp, Jack wrote a dutiful letter to his uncle, requesting leave to come to Mannerdale, to consult him on special business. Rosie, meanwhile, was to say nothing; Jack took all the disclosure of their changed situation on himself.

The General signified his consent to receive his nephew in a curt note, that made Jack wonder and grieve over the changed relations between them; nevertheless, he tried not to look hurt and be stiff, when on the day and at the hour appointed he walked into the library at Mannerdale. Somewhat to his relief, he found Miss Beauchamp sitting with General Manners; and greatly more to his surprise, she did not attempt to leave the room, though she withdrew to a distant window. After the first few constrained remarks, the General sat coldly silent; while Jack hesitated more and more over saying what had seemed so extremely easy and natural when he had been on the other side of that library-door. At last he plunged into the subject headlong. "Uncle, I know I have managed to offend you. I understand, somehow, that you don't feel towards me quite as you used. God knows how it has come about; but I hope I have never given you such cause to think badly of me that you should refuse to give Rosamond to me—now—when I ask her—for my wife."

"Rosamond for your wife?" says the General. "I understood she herself declined that honor some months ago."

"But I have her permission now to ask her hand from you," answered Jack. "The fact is, General, Rosamond is a true woman. Perhaps she didn't care much about me when everything went smoothly and prosperously; but now she thinks I am down in the world, and have lost some of the kindness others felt for me once, the dear little heart is eager to make it all up to me out of its own great and generous love. And I think, if I have my little Rosie, I must needs be a happy man, let what will betide."

"There is a subdued sound from the distant window. The General coughs, and uses his handkerchief vehemently.

"Well, of course, I have no wish to prevent a marriage always desired by your respective parents; but it is my duty to point out to Rosamond that your means—that, in fact, she is marrying a poor man. Her own, though sufficient for comfort, are not by any means large."

"I have already explained to Rosamond what she is doing in taking me," Jack said rather haughtily. But his face and voice softened when he added: "Poor dear, as if that would serve any purpose but to confirm her generous one of giving me all she has. But though I am poor, I am not penniless. Of course, I wish all Rosamond's money to be settled on herself. It must go hard with me indeed before I ever touch a farthing of it. No—I have what will start us capitolly; and once in Australia—we mean to go there."

"Go to Australia with you Jack? Rosamond in the Bush, among sheep and cattle! I should be glad to see her!" cried Miss Beauchamp, springing up.

ing up with a peal of laughter, in which the General joined.

"Well, yes, Harriet," answered Jack: "even the horned cattle joined to all my other misfortunes, haven't the power to scare poor Rosie out of her love for me—God bless her!"

"O Jack! you dear, unconscious old blunder-bore!" returned his cousin, still in peals of laughter, "was not Horace right? See what a blessing it is to have a misfortune!"

"Eh! what?" says Jack, looking in a bewildered manner about him. "Uncle, do be good enough to explain what there is to laugh at."

"Well, not so much, after all, Jack, my dear fellow. For really, though all the good has resulted that Harriet was so certain would come to pass, I confess I am a little ashamed at the deception we have played on you. But Jack, you must forgive me; it was really so very painful to me to act the angry and unpleasant old uncle."

"And very badly you did it, I'll be bound," said Miss Beauchamp. "I wonder Jack was taken in for an instant."

"Then I am to understand Harriet has been presumptuously arrogating to herself the duties of providence, and providing me with misfortunes?" said Jack, only half-pleased.

"Well, you know you would not consent to have one quietly; and you see all the good that has come of it, you ungrateful Jack."

"True—good has come; I have my little Rosamond's love which neither good nor ill fortune can now take from me. But, Harriet, it might have been very difficult; don't be tempted by success to act as a deputy-providence any more my dear; there is a troublesome risk in the matter," Jack said gravely.

"Quite right, my dear boy," said the General.

"Right Jack," echoed Miss Beauchamp; "and to speak seriously, my plot cost me so much fear and anxiety, that I have no inclination to meddle any more in such matters. Suppose now, you and Rosamond take it into your heads to lead a cat-and-dog-existence—ah! what responsibility have I incurred. O Jack, be a model husband if you love me."

"And don't ever mention Australia in my hearing, if you don't wish to put me to shame," cried the General. "Jack, I give you my word I shall never be able to endure the name of that colony. Rosamond in the Bush, indeed! as if I could ever bear Rosamond, or you either, Jack to be anywhere but at Mannerdale."

"And what will Rosamond say, I wonder, when she hears how completely we have both been dancing to Miss Beauchamp's piping?" said Jack, who could not, in spite of all, get over a certain soreness on the subject of his mystification.

"Ah, Jack, if I know Rosamond, she will put pride in her pocket, and thank me for giving her you."

And Miss Beauchamp was not far wrong.

Rosamond opened wide her eyes when Harriet made confession of her ruse; but after all, none of Jack's rather indignant sense of having been played with entered into her mind; she was too happy to care very much how that happiness was brought about; too happy, almost, to be quite as glad, as for Jack's sake, she ought to have been, that the General's anger with his nephew had only been simulated to serve Jack's cause. "Jack and she were to belong to one another for ever and ever," that was Rosie's only clear thought, and as long as that fact remained, Australia and sheep-farming, or Mannerdale and its luxuries, were all one to Rosie.

So ended Rosamond's first trouble—her first, not her last, though Rosie says, humbly and thankfully, her greatest.

"I cried out and fretted over the 'Crumpled Rose-leaf,' in my lot, and God sent me a real trouble, to teach me humility and gratitude."

THE END

FIFTH LECTURE OF HIS LORDSHIP BISHOP LYNCH ON THE POPE'S ENCYCLICAL.

The following is the fifth lecture on the Encyclical, delivered by His Lordship Bishop Lynch, before a large audience, at the Cathedral on the evening of Sunday, the 26th ult.:

In our last lecture we showed that the Church had a right to receive, obtain, retain and administer property. We showed that the Jewish Church was richly endowed, and that by the well expressed command of God; and if the Jewish Church could possess, retain, and administer property, we argued there can be no inconsistency in attributing the same power to the Church of Christ. We showed also from the actions of Christ and His Apostles that the Church in their time did really possess and administer property. Our line of argument was, as usual, from the Scriptures and historical facts. We will continue the same line of argument in our lecture on the temporal power of the Pope. We maintain that he, too, can possess and ad-

minister temporal possessions; and the power which the Church has to possess temporal possessions and administer them, is the origin, *de jure*, of the right which the Pope has to his temporal power: that, in fine, the temporal sovereignty of the Pope is the extended development of the right of the Church to possess and administer property. This right was enjoyed in the days of the Apostles. The temporal possessions of the Church increased with the growth of the Church, as we remarked on the last evening. The early Christians, having sold their property, came and placed the price of it at the feet of the Apostles to be used for the interests of the Church. Now the Popes, especially, have been accused by interested parties, indeed, of usurpation and even tyranny in obtaining the power which they at present possess; but one who deeply studied the subject has said:—

"The establishment of the temporal sovereignty of the Holy See was not one of those sudden, unforeseen revolutions which astonish the world by the rapidity of its progress. On the contrary, from an attentive perusal of history, we can trace the steps by which the establishment of that sovereignty was, from a very remote period, almost insensibly, prepared and conducted to its issue by a combination of circumstances completely independent of the wills of the Popes—circumstances whose will it was impossible to resist, and whose natural results they could not even counteract without compromising the interests both of religion and society."—Gosselin on the Power of the Popes.

The impartial reader will find people coming to the Popes to be judged and ruled, and the Emperors, too, commanding the bishops to exercise secular authority and elect and instal the defenders of cities—protect the innocent youth—the orphans and slaves, and the prisoners—to watch over the observances of the public laws, the administration of revenues—to watch over the merchant, to prevent or correct injustice, especially against the poor.

And why did the people gather round the bishops? And why did princes extend to them the strength of the secular arm? Because princes and people found in bishops wise, generous and just governors, who, like the noble Pope St. Leo, would hazard their own lives to protect those of the people; but above all and the primary reason because princes and people recognised the divine teaching of St. Paul—"Know you not that the saints shall judge this world," said the Apostle. Here is the origin of the legislative power of the Bishops; it is found in the Church of the Apostles. St. Paul, writing to the Corinthians, says—"Dare any of you having a matter against another, go to law, before the unjust, and not before the Saints. Know you not that the Saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? Know you not that we shall judge Angels? How much more things of this world? If therefore, you shall have judgments about the things of this world; set them to judge who are most despised in the Church. I speak to your shame. Is it so that there is not among you any wise man that is able to judge between his brethren?"—[1 Cor. 6 c. 1 and 5 v.] Here the Apostle reproves the Christians because they appeared before the Pagan judge to have their difficulties adjusted. By so doing, they ignored their own dignity—children of the Gospel tree in Jesus Christ.—

"Know you not that the Saints shall judge this world," said the Apostles, and if the world shall be judged by you are you unworthy to judge the smallest matter. "Know you not that we shall judge Angels how much more the things of this world." Behold the Apostle's decision concerning the adjudicating power inherent in the Episcopacy—That power is not confined to this world, it penetrates the clouds, ascends to heaven, judges Angels. Christ told His Apostles that they shall judge, sitting with him on twelve thrones, the twelve tribes. St. Paul commands the Christians: if they should have judgment about the things of this world set them to judge who are most despised in the Church, I speak to your shame: is it so that there is not among you one man who is able to judge amongst his brethren?—1 Cor. 6 c. 4 and 5 v. The Christians heard the voice of the Apostle and obeyed his commands, and not in Corinth only did the faithful apply to the bishops to adjust their differences. But soon throughout the entire Church they exercised this power for the Apostolic teaching was general, and hence even to the present day in many countries the advocates are called clerics. In Lower Canada a *cleric advocat* is the expression, and until lately the clergy had their courts and officers assigned to them, that the people might be spared the scandal of many revelations which unfortunately are corrupting the public mind to-day. The integrity and zeal of the bishops and the justice of their decisions inspired confidence and the people flocked to them from every side to have their disputes set-

tled. St. Augustine in the fourth century complains that his spiritual duties were constantly interrupted by the perplexing work of settling disputes concerning the possession of gold and silver, of flocks and fields. And St. Gregory the Great says that in his time the Bishop of Rome, in consequence of his pastoral charge, was so occupied with external cares, that he had often reason to doubt whether he was filling the office of pastor or that of temporal lord. In fact, a sovereign of Rome and of Italy could not have been more burthened than he was with the affairs of temporal government. He sent a governor to Nepi, and a commander of troops to Naples, and he instructed the bishops and the military officers to be vigilant and protect the cities from the incursion of the barbarians and use his influence in every way for the benefit of the people. This part of the temporal power of judging was, as you may perceive, always in the Church. The precise date of the origin of the complete sovereign power of the Popes cannot be well fixed. But as it has been remarked, it grew with the growth of Christianity. It was, indeed, of slow growth, but it rose to a supremacy under the guidance of divine Providence; it was the effect of events, over which the Popes had no control; no alternative than to assume the reins of government or see Rome a dreary waste as Palmyra or Carthage. Two principal causes may be assigned why Rome should be chosen for the development of the temporal power of the Church. First—it was chosen by the Blessed Peter, prince of the Apostles, to be the Supreme See of the Church—seat of the supreme spiritual power.—It was therefore fitting, if not necessary, that it should possess supreme temporal power. If the Pope were not supreme in his dominions, he would be entangled in the exercise of his jurisdiction. He would be thwarted in governing the Church of God. There is an example very *appropos*. Napoleon III. forbids the Bishops of France to do what I am doing—to vindicate the Pope and the doctrine which the Pope promulgates. At the present moment it does not suit the purpose of the wily Emperor to inform the people, to enlighten society; and hence, though all the journals of France are allowed to ridicule the Pope—to mistranslate the text and misconstrue the sentence and give a wrong meaning to the words of the *syllabus* of condemned propositions, still the Bishops and Priests cannot explain the true meaning of the text nor promulgate the true doctrine of the *syllabus*.—Suppose the Pope were situated as the Bishops of France. Suppose he were subject to a sovereign king, he would not be allowed to proclaim to the Church the truths which his office obliges him to proclaim. He would be looked on as a traitor, a rebel to Napoleon, at the present day instituting law processes against those bishops who dared to promulgate true doctrines; but the bishops of France are preferring to listen to God than to obey man in a case where man orders a thing contrary to God. And this we know is right; every child knows that he is not allowed to do anything against the law of God though ordered by his own parent. The Bishop of Rome is called upon by virtue of his divine office to watch with superior vigilance over all the churches of the world, and it has been arranged, by the wise Providence of God, that the universal pastor should be subject to no earthly power that could hinder his free action and control over the churches.

Secondly—The Popes as temporal sovereigns rendered important services to Italy, and in fact to the whole of Christendom, which they could not have done had they not been sovereigns.—The only effectual barrier to aggression of the barbarous peoples was the sovereign authority of the Holy See. The barbarian looked upon it as representing the authority of the great God of the Christians. The only relief from pillage was often the powerful entreaty of the Popes.—Famine desolated the country, cities, towns, and plains were devastated, the Popes stepped in with the liberality which their hearts seconded by large temporal possessions afforded them and succoured these oppressed people. If large donations were given to the lesser churches, larger still were given to the Roman Church, the head and principal Church of the world.—When donations of territory were given the Church the people that lived on the land were given also, serfdom prevailed almost universally at these times; a living Protestant historian remarks: "The landed proprietor as such exercised in his possessions some of the rights now reserved to the sovereign. He maintained order, administered justice or caused it to be administered, led forth or sent forth to battle the occupants of his lands, not in virtue of a special power styled political, but of his right of property which included various powers." "When therefore the Holy See came into the possession of lands it also, according to the custom of these times, had a dominion over the occupants of lands and we find the Popes exercising that au-

thority in accordance with the custom. There were duties too of a temporal character yet so connected with the salvation of souls that the faithful pastor could not forget them and perform his duty to the flock entrusted to his charge. Another author, Archbishop Spalding, remarks: "That power of the popes was almost always put in requisition to check tyranny, and to succour the oppressed. The voice of Rome liberated captives, struck off the chains of the serf, cheered the oppressed, struck terror into the hearts of the tyrants." Ranke, a Protestant historian, writes—"It was not long," he said, "before the Roman Bishops assumed the highest rank. Rome was one of the most illustrious of the Apostolic Sees, here had the greatest number of martyrs shed their blood. The Bishops of Rome had borne themselves with pre-eminent firmness during the persecution and frequently had they succeeded each other not so much in office as in martyrdom and death; but now in addition to all this the Emperors were disposed to favor the rise of a great patriarchal authority. In a law that proved decisive of the supremacy over Christendom, Theodosius the Great enjoins that all nations subject to his clemency should follow the faith propounded by St. Paul to the Romans. Valentinian III. forbade the Bishops both of Gaul and the other provinces to depart from the received customs of the Church, without the sanction of that venerable authority—the Pope of the Holy City. Henceforth the power of the Roman Bishop grew up under the protection of the Emperor himself. Let us view for a moment the Roman Empire, upon whose ruins the Papal Empire was raised. Rome was the mistress of the then known world. She was 'Imperial Rome,' whose eagles had penetrated to the farthest off nations. Her dominion was all but universal. Her iniquity was equal to her greatness. She was the Babylon as well as the mistress of nations. Her population was the most corrupt in the entire world. All the abominations that the devil could suggest to men were openly and unblushingly practised here and even consecrated by religious rites—every vice had its altar, every altar its worshippers. The horrid rites that history has handed down to us, are not to be told, and the more horrid that are lost or never ushered into light are, thank God, unknown. St. Paul speaks of the pagans in Rome after this manner: 'For professing themselves wise they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds and of four-footed beasts, and of creeping things. Wherefore give them up to the desires of their own heart, to uncleanness, to dishonor their own bodies among themselves. Who changed the word of God into a lie and worshipped and served the creature rather than the Creator Who is blessed forever. Amen. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense to do those things that are not convenient. Being filled with all iniquity, malice, fornication, covetousness, deceit, malignity, whisperers, detractors, hateful to God, contentious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without fidelity, without mercy.'—Romans, 1, 22 v. Such were the inhabitants of the Imperial city, sunk in crime, drunk with the blood of thousands of human victims sacrificed in the gladiatorial games, where even women gazed with delight, and vestal virgins clapped applause as the life blood flowed from the wounded combatants.

Here in the kingdom of crime—here in the very stronghold of Satan—Peter the Prince of the Apostles, the Chief of the Army of Christ, the leader of that band of heroes whom Christ sent forth to subdue the world, raised the standard of the Cross, the symbol of redemption, to battle with the kingdom of darkness, and the pride and power of the world. Peter was commissioned to preach to all nations, and here all nations were represented. We cannot do better than to repeat the words of St. Leo the Great, when speaking of Peter the divine economy which directed the steps of Peter to the capital of the pagan world of the 4th great empire of the prophecy of Daniel—which was of iron, and subdued all the rest, that in the days of this kingdom 'the God of heaven should set up this kingdom which should never be destroyed.'—(Dal. 2c.) St. Leo thus gives his reasons why it was fit and proper that Rome should be the centre of Christianity—'Here was a false philosophy to be trodden under foot; here the emptiness of worldly wisdom was to be exposed; here false religion was to be confuted; here it was, where indefatigable superstition had amassed and enshrined abominable rites and idolatrous worship of every sort which had sprung up among heathen nations, that the concentration of sacrilege and impiety were to be attacked and destroyed. Wherefore when the twelve Apostles had received the gift of tongues by the Holy Ghost, that thus they might be able to announce the Gospel to all nations had partitioned the parts of the world among themselves, the most blessed Peter, the prince of the Apostolic order is destined to the capital of the Roman empire that the light of divine truth revealed, the salvation of all nations might from the head be more efficaciously diffused over the entire body.' St. Peter, as St. Leo says, had already evangelized the Jews at Jerusalem, the Gentiles at Antioch, Pontus, Galacia, Cappadocia, Asia and Bithynia; had brought these under the laws of the Gospel, when he fearlessly entered that entered that vast arena of raging wild beasts and cast himself upon the surges of an ocean more fathomless far and terrible in their range than those waves on which of old he trembled in walking with his Lord. There he preached divine truth. There the Christians learned to respect Peter, and his high and holy office.—There amid persecution the Christians learned who was their father. There hidden from the light of day, in subterranean Rome; the Christians learned to love the Popes—to obey the Pope—to be submissive to, and ruled by the decision of the Pope—and when three hundred years of cruel persecution tried the Church, crowned its thousands of martyrs; the popes, from the dark caverns of the catacombs could

lead forth a host of devoted and faithful followers. We will now produce facts from history to show you by what progressing steps the popes were forced to assume and exercise supreme authority. In 395 Alaric the Goth, and military commander was brought into the service of the Emperor of Constantinople. At this time barbarians were making incursions on the Roman Empire, on Gaul, on Germany, on Italy, on Greece. The Roman Emperors could not find soldiers among their own effeminate people. The Goths called into service, soon revolted on the plea that they were not paid, and proclaimed Alaric their king. The barbarians invaded and ravaged Italy for the first time. Alaric was driven off by one of the Roman Generals after having pillaged many cities of that fair country and spreading desolation all around. He returned again and surrounded Rome. The senate and all the people were in the utmost consternation; for over 600 years, they had not seen an enemy at their gates. In fact, they were raging with indignation, that any barbarian would dare to menace their city, which was the mistress of the world. Alaric was sullen. The walls were almost impregnable, but they had not provisions in the city; he cut off the supply of water, and the citizens were obliged to demand peace. Alaric granted them peace—promised that he would not sack their city but spared for an enormous price; he demanded in fine, all the gold and silver that could be found in the city, both in the papal treasury and amongst private individuals. He obtained 5000 pounds weight of gold, 30,000 pounds of silver, and the liberation of all the slaves of the Gothic and Teutonic race, together with other large and rich booty.

Rome was more than half pagan at this time. The Pagans blamed the Christians for all these misfortunes—accused them of being the cause of all this disaster, because they had abandoned the worship of the tutelary gods of the Empire.—The Christians in their turn blamed the Pagans for their horrid worship of idols, and for the martyrdom of so many Christians, and for the ill-treatment of their slaves: for slaves were put to death at the mercy of their masters. At the funeral of one great and rich citizen, a thousand pairs of gladiators were set to kill one another in honor of the dead. Alaric, after receiving the money, departed; but by a singular providence of God, the Senate and the people had to melt down the gold and silver statues of the gods in order to make up the money. Alaric retired to the fertile plains of Tuscany. A treaty could not be made between himself and the Emperors of the West, and finding the Emperor Arcadius to be weak, he returned again to Rome. On his way thither a holy hermit met him, and throwing himself before him, begged of him to spare Rome. Alaric replied, 'I cannot stop. Something is telling me, 'Go and pillage Rome.' Alaric was an Arian, and believed in Christ after the manner of the Arians. His army was half barbarian and half Christian or Arian. They too clamored for Rome. As I have remarked, 40,000 slaves had been liberated by him two years before, and these 40,000 slaves were added to his army, and burned with revenge to be let loose upon their former masters. Woe to the city in the fangs of such an enemy. In 410 Alaric laid siege again to Rome, a slave treacherously introduced him and his army into the city. Although he counselled mercy, and to spare the lives of all who were unarmed, yet the streets of Rome ran with the blood of her richest citizens, and that city which, till then, had been the mistress of the world, became the prey of the ruthless Barbarian. The Christians—what became of them? They shared, indeed, a great deal of the misery of their pagan compatriots: but they had not forgotten that there were catacombs in Rome. They hid themselves in these catacombs, and vast numbers of them were by this means spared. For six days, some say for fourteen, a hundred thousand brutal and barbarian soldiers, 40,000 of whom were formerly slaves, revelled in pillaging, slaughtering, destroying and dishonoring all the latest position of the city. No imagination can depict to the mind the horrors of these days. The horrors of the siege of Jerusalem were renewed. There were, some authors say, two millions of inhabitants then in Rome. Its public buildings were the most magnificent in the world. The Flavian Amphitheatre could seat 120,000 citizens under gorgeous canopies. Then the Imperial baths in the city could accommodate 18,000 bathers at the same time. There were Temples of the gods innumerable, and lakes dug in the environs of the city, where naval battles could be fought for the amusement of the citizens. The palaces of the patricians, as well as of the Emperor, were most gorgeous. Some of these patricians, we are informed, had an annual revenue of over 24,000,000. But this city was to be destroyed. Alaric retired from Rome after fourteen days encumbered with booty, and reeking with the blood of the slaughtered citizens. The Bishop of Rome and the clergy now came from their hiding-places (the catacombs); and find that their flocks had been decimated, reduced to misery; but in great calamities great virtues shine forth. Their care then was to bury the dead—but we will throw a pall over the awful scene. Here indeed are valleys filled up mountains laid low. The Pope began to restore the city and encourage the people, and procure provisions from distant countries to save them from starvation. Soon the city began to breathe a little from this chastisement with which God had indicted it; but there is a heavier one still in store for it, for it has not been converted. The pagans began to exercise the most horrid cruelties and incantations, and calling upon their gods, and slaying of victims, men, women, and children to appease the Furies.—God must again punish that wicked city. In the year 453 Attila, who rejoiced in the title of the 'Scourge of God' after devastating many of the cities in Gaul and Italy, approaches Rome at the head of a victorious army panting for the plunder of that great city. The Romans in the utmost terror awaited the arrival of the barbarian at their gates. The weak Valentinian shut himself up in Ravenna and in the midst of this general consternation of the people, the great Pope Leo then in Rome was their second Saviour. In vain they looked for assistance from the Emperor of Rome. Pope Leo who ascended the papal throne in 449 and died in 461, went out to meet Attila to endeavor to avert the calamity that threatened the city. Contrary to the expectations of every one Attila received the venerable pope dressed in his sacerdotal vestments, with great honor, and concluded a treaty of peace with him, which saved Italy from utter ruin at that time.—Baronius, the historian relates that Attila when asked the reason of his very unusual and humble conduct towards the Holy Pontiff, replied that he saw on either side of the pontiff the appearance of two aged men, supposed to be the Apostles St. Peter and St. Paul. He retired from the city then, and returned a few years afterwards. Pope Leo saved the city, and saving the city from ruin and destruction, he might well call it his own, and the people proclaim him the Sovereign of the city of Rome. Genseric, another of the barbarian chiefs, seeing that his predecessor, Attila, had not pillaged

Rome, rushed towards it at the head of his Visigoths. The gates of the city were thrown open to him. St. Leo besought him; but this time the Pope could not induce Genseric to save the city. However he obtained from him a promise that none of the citizens who were unarmed should be killed by the soldiers, but this was taken little notice of by the troops. Twenty-one years after the seeking of Rome by Genseric (476), Odoacer was proclaimed King of Italy. He took an oath to respect the faith, property and municipal law of the Romans, for Rome was governed at that time by the Pope at their head. It was a partial acknowledgement of the service of the Bishop of Rome. In 496, a famine commencing to reign in Rome, the Pope, who had immense possessions in Africa, Sicily, and other places, brought to Rome large supplies of corn, and distributed it among the people to save them from starvation. Here we find the Popes saving Rome in her extremity, whilst the Emperors, who still considered themselves the sovereigns of Rome, did nothing for the city. Pope Symmachus obtained from Odoacer, at that time King of Italy, the revocation of a law confiscating Church property and interfering with Papal authority, and at the instance of the Pope he obtained a decree that all lawsuits of the clergy should be referred to His Holiness under a heavy fine. Thus we find the Kings granting sovereign privileges to the Pope. This Holy Pontiff also rebuilt many of the churches destroyed by the Vandals. At the solicitation of Pope Felix IV. Abulacion, the successor of Odoacer, confirmed the decree of his predecessor. This shows that the Popes had judicial authority and officers to execute their sentences. Pope Symmachus also during a famine brought provisions from his distant possessions to save the citizens of Rome. Theodorich at length became King of Italy, and for some time it breathes freely. However, being an Arian, he persecutes the Christians. In 536, Belisarius, the general for the emperor of the east, took the city from the Ostrogoths, but in the spring the latter returned with greater energy and laid siege to Rome. It suffered from famine and pestilence for 12 months and 9 days, at length the Ostrogoth retired from Rome. Rooms was decimated and when one enemy retired another sprung up.

Totilla in 547, another King of the Ostrogoths, the Huns, and other tribes of Germany ravaged Italy, and laid siege to Rome. The Romans encouraged by the Pope held out for some time; but they were reduced to extremity, and had to eat rats, as historians tell us, and other vermin of the city. It is said, too, that women eat their own children, and men killed boys for food. In 547 Rome was taken by Totilla who pillaged it only for a few weeks, after which it was taken by Belisarius in the name of the emperor; but he had neither men nor provisions to maintain his ground. Shortly after Totilla re-took it a second time, and historians tell us, that he carried off with him the Senate and people of Rome, so that the city appeared a marble wilderness. In 406 Belisarius seeing the capital abandoned rushed back and planted the Imperial standard upon the city, thinking vainly that where the standard was there was also dominion. Totilla returned to Rome and took possession of desolate ruins; but spared the lives of the citizens at the request of the Pope. Rome is now at least destroyed; its inhabitants are all removed; it is one wild immense waste, houses thrown down, palaces in the dust, and now we see mountains where there were valleys, and the streets 15 feet above and below the old Appian way, and the fetid waters exhaling most noxious miasma, rendering it almost impossible for people to live near them. But still we will find that, though Pagan Rome has been destroyed and ruined life is not extinct within the city. Christians are still about the catacombs, men, women and children and holy virgins and priests around their own altars. Rome changed masters, was sacked and pillaged 5 times in 38 years, Rome is destroyed. Nothing on earth is more wretched. The streets will be broken. The most wealthy will come to poverty. The greatest nations have been reduced to an almost poverty. Beauty will fade. Rivers have become dry. God only is great, and He changes not. But Rome will rise again. There are too many associations connected with Rome to permit it to be obliterated. Rome was the mistress of the world, and her Senate was once the most august body that the world ever saw. The Holy Scriptures praise that great people for two qualities that largely contributed to all their success—'Coelium et patetia.' It was in Rome that the great orators and poets and statesmen flourished and the fine arts attained a high degree of culture. Here stood the most magnificent palaces, and finished paintings, aqueducts and immense walls. Will the prestige of all these glories induce citizens and strangers to return to Rome and suffer privations, together with the fevers from exhalations arising from the ruins and from thousands of half-buried bodies contained in these ruins? No, men for worldly hire will not do great and glorious things. It is not for this grandeur and greatness that Rome will rise again. There are other places in Italy abounding in every resource with mines of wealth and salubrity of atmosphere that settlers may go to. Who that can do better will now settle in Rome? But Rome will be preserved not on account of the temporal, but on account of her spiritual glories. It was in Rome that the tens of thousands of martyrs suffered death in the great amphitheatre for the cause of Christ. It was to the Romans that St. Paul wrote his most sublime epistle. It was in Rome that St. Peter and St. Paul were beheaded. Pagan Rome had the ignominy of putting the Apostles to death; but Christian Rome will preserve the precious relics of their bodies. Rome is destined to be a city; again to be the patrimony and residence of the successor of the apostles. Pagan Rome gave Pagan laws to the world and governed the world. But Christian Rome will give Christian laws to the world and will govern it in the name of Jesus Christ and be the head of Christian civilization for the entire world. The bodies of the martyrs lay in Rome. Those sacred hiding places, the catacombs containing thousands of these relics are still in Rome. The Christian clings to Rome, the priests cling to Rome, the people cling to Rome, and there with pious zeal and anxiety and love and tears they are striving to build up again these sacred places and it is their glory and happiness to nestle by those hallowed altars, where so many saints have offered up the most adorable sacrifice of the Mass. We will finish here and continue this lecture from the entire pillage of Pagan Rome, and we will see Christian Rome rise up under the protection of the Popes, and you will see how the Popes have won back Rome from its barbarism and raised it from its ruins. Were it not for the Popes, Rome would not be in existence to-day, and no one, when ignorance or prejudice does not blind, can say that the Pope should give up that which has been maintained by the labors of his predecessors for 1,500 years. It is sad to reflect that there are those who say that Rome should be given over to the enemies of Christ. The Providence of God has raised up Rome, the Providence of God has protected her and will protect her. Rome will stand mistress of the world when those dusts are now opposed to her will be laid in the dust.

IRISH INTELLIGENCE.
MAYNOOTH COLLEGE.—A visitation of Maynooth College was held in November. The visitors report that there were at that time 535 students on the books, eighteen of them absent on sick leave, and five in the infirmary. 512 answered when the roll of names was called over. The superiors and professors are twenty in number. In the three years which had elapsed since the preceding visitation, 188 students had been ordained to the order of the Priesthood, sixty-four had left the college without being promoted to Holy Orders, twelve of them for other

ecclesiastical college. The students take the oath of allegiance at the quarter sessions. The visitors report that the result of their visitation was satisfactory, except in the following particulars:—The new infirmary remains unoccupied from want of funds to provide fittings and furniture. There is still no hall for academic exhibitions, distribution of prizes, and any other public exercises sufficiently large to accommodate the entire community. The visitors were especially struck by the manifest inadequacy of the chapel to the accommodation of so numerous a community, as well as by the poverty of its fittings, and its inappropriateness for an ecclesiastical college, an important function of which is to educate the students in sacred ceremonial, and to form them to just notions of church architecture and decoration. The visitors learnt with regret that in consequence of the very high price of provisions it has been found necessary to make retrenchments in the dietary of the students; the sum of £28 allocated nineteen years ago when the price of meat was at least a third lower than at present, has proved insufficient to provide for the students on the former scale. The report states the entrance examination as revised last year. The visitors were the Duke of Leinster, Archbishop Cullen, the Chief Secretary for Ireland, and Chief Baron Pigot.—Times.

The *Ulster Observer*, of a late date, says:—"Many of our readers will learn with sincere regret that Rev. James Mooney, C.C., is no more. He died at the residence of his brother, in Castlewellar, at the early age of 35. Father Mooney was largely gifted with the best qualities of the Irish priest. He received his education in the old college of Salamanca, where he was ordained; and on his return to his native country, he was not slow in winning the affection of the flock committed to his care. Even in Lisburn, where the last years of his mission were spent, he succeeded in conciliating all parties and securing the respect and esteem of those most bitterly opposed to his religion and order."

A great sensation has been created by the retirement to a convent in Leitrim of the two youngest daughters of the late Henry Gratian, Esq. These young ladies, by their father's will, forfeit their ample fortune of £20,000.
THE LATE CARDINAL.—His father, we have always understood—and the same would seem to corroborate the inference—was of English blood. His mother was unquestionably of Irish descent, as she was a member of the old family of Strange or Strang of our own county of Kilkenny—a family whose old feudal chief residence, the Castle of Dunkitt, still exists, but in ruins, crowning a rocky eminence over the Blackwater near Waterford, and forming a romantic feature in the picturesque scenery of the southern portion of our country. The Stranges, although a Kilkenny family, kept up an intimate connection with Waterford, and the house settled in the latter city. Peter Strange represented Waterford in Parliament in 1559; and in 1634 Richard Strange, Esq., of Dunkitt, was returned as its representative. This gentleman would appear to have been the father of Mary Strange, the wife of John MacWalter Walsh, the famous poet of the Welsh mountains in the 17th century; and if so he was the husband of a remarkable woman, Johanna Strange, who, according to the traditions of the district, was endowed with prophetic powers, and foretold the visitation of the Cromwellian regime in Ireland. One of the Irish poems of her son-in-law, John MacWalter, would seem to liken her to Cassandra of old, as being fated to have her predictions disbelieved till it was too late for her countrymen to profit by the warning she had given. His relationship to the Stranges of this county was always acknowledged by Cardinal Wiseman, and when he came to our city seven or eight years since, he paid a special visit, as a near relative, to the late Mrs. James Butler, who was a member of that family—if we do not much mistake, his mother's sister.—*Kilkenny Moderator.*

CATHOLIC EDUCATION.—In a Pastoral of His Grace the Archbishop of Tuam, the following passages occur:—"But of all the errors set forth in the Encyclical Letter of His Holiness, there are none more extraordinary than those which would subject to the control of the civil power, the divine authority of the Catholic Church. We will content ourselves with citing the following condemned proposition on the subject of Catholic education.—'The entire government of public schools, in which the youth of any Christian republic is trained, should, with the sole exception in some sense of episcopal seminaries, be given up to the civil power, and so given up, that no other authority whatever, should be recognised as having a right to interfere in the discipline of the schools, the conferring of degrees, and the choice of approbation of the masters.' That the ultramarine pretensions here advanced and condemned by the Pope, are now, alas! fast spreading, we know from the example of our own country, in the despotism through the National Board, over the education of Catholic children. We need not dwell on the fatal effects of this encroachment on the spiritual rights of the Church. Like the other condemned errors, it is as injurious in its consequences as it is false in principle; and its evils are palpably felt in the thousands of Catholic children who, where Protestants prevail, read in the school, the Protestant version of the Scripture, expounded by Protestant teachers. And yet, Catholics, and among them members of Parliament, are found to be active agents of the State in carrying out this system through its most objectionable branches. It is no wonder it should be inquired whether we are in earnest in our condemnation of this mixed system, when men are sent into Parliament, who, supported by Catholic influence, are the panegyrists and supporters of institutions repeatedly condemned by the episcopacy, and opposed to the authority of the Catholic Church. What is most deplorable in this affected concern for the education of the people, is the cruel indifference manifested at the same time for their most obvious temporal interests. We hear of education, and enlightenment, and progress, until our ears are stunned by their repetition; and yet they by whom those sentiments are oftener repeated, are men who not only witness our people disappearing from the land without any feeling of compassion, but who are the most active agents in the work of extermination. The accounts of the evictions of the old inhabitants that have recently reached us, for the purpose of putting foreigners of an alien creed in their place, repeal the hypocrisy of many who are loud in the professions of liberal principles. We should fervently pray, in this acceptable time, that God would change the hearts of those persecutors of the poor, and make them feel the beautiful words of our Redeemer: 'Blessed are the merciful, for they shall obtain mercy.'

The *Times* has the following remarks on the Orange riots at Belfast, and their origin:—"The long and animated debate in the House of Commons last night will recall the attention of the English public to the Belfast Riots of August last. These disgraceful scenes filled the country, and we may say Europe at large, with amazement. A large and populous city, which prides itself on its wealth, enterprise, and education, was for nearly a fortnight given over to the power of two ferocious mobs. Day after day the hostile forces met in fight, interchanging volleys, not of stones, but of bullets, charged, routed their enemies, drove them into mud or water, sacked their dwellings, and carried out on a small scale all the operations of war. That a larger number of killed and wounded was not returned after each action may be ascribed rather to the unskilfulness of the combatants than to any want of deadly intention. National hatred never burnt with a fiercer fire in the ranks of two opposing armies than among these champions of discord, race, and hostile creeds. But it was not the feud between Orangemen and Catholics which principally attracted the notice of the world. Factions ran high in Irish cities, and no

one was astonished to learn that in Belfast, the traditional battle-field of the two creeds, the mobs had seized arms and used them. The wonder and the scandal was, the powerlessness of the Executive. If Belfast, instead of being examined into, reported on, and legislated for during half a century, had been a settlement of adventurers in the American backwoods, the multitude could not have had matters more their own way. The local police did nothing. The whole available strength of the Irish army was despatched to the spot, but only to imitate the town authorities in their inactivity. At last the rioting fairly wore itself out. We believe the chief cause of tranquillity being restored was that the market people were afraid to come into the town, and that the crowd could consequently get nothing to eat. But for this providential starvation they might have kept fighting during the whole of the autumn, for all that the Belfast police or Sir G. Brown's regiments did to prevent it.

The immediate cause of the Belfast rioting was the outrage inflicted on the Catholic population by a set of Orangemen, who were spoken of at the time as boys, but who were probably the younger part of the labouring class, with a knot of older leaders. They burnt O'Connell in effigy, filled a coffin with loathsome filth, calling it his ashes, and bore it to the Catholic cemetery to bury it. When refused admittance they committed the disorders which began the rioting.

IRISH ANGLICANISM.—The particular abuses of the Established Church in Ireland were the subject of some discussion in the House of Commons on Tuesday night. The discussion grew out of a motion of Mr. Scully's.

In the parish of Clonpriest—a rather non-Protestant name—the population thirty years ago amounted to 2,500 and a little more, of whom 35, or one-hundredth, were Protestants. Under the blessing of Imperial Government and the laudable laws, the population diminished to nearly one-half, the actual falling off being three-sevenths—in the interval, between 1834 and 1861, when out of the 2,000 left, only 14 were Protestants, or one in one hundred and forty-three of the existing population. In 1834 the Protestants were to the Catholics as 1 in 100; in 1861 the Protestants were to the Catholics as 1 in 143. The whole population fell off in the 27 years to four-sevenths, but the diminution of the Protestants amounts to three-fifths. But there has been no diminution in the funds for the spiritual instruction of this greatly diminished number of the Protestant population of the parish of Clonpriest. The Clergyman who has the cure of the souls of the fourteen Protestants, including his own and those of his wife and family, and most probably of the Protestant policemen who are quartered there, is paid as much as his predecessor who had thirty-five to minister to. The only difference is that whereas his predecessor in the living was paid some £300 a year, exclusive of glebe and twenty-three acres of land, or about £17 per head for attending to the spiritual wants of his thirty-five Protestant parishioners—or fifty three-hundredths of the population—he is now paid about £43 per head in cash, exclusive of the annual value of the glebe land for ministering unto the spiritual wants of the thirteen persons who besides himself constitute the Protestant population of Clonpriest.

In the parish of Farragh, in the same county—another Crown living—the population amounts to 1,023, of whom 1,008 are Catholics, and fifteen Protestants—the fifteen consisting of four males, men and boys, and eleven females. For the cure of these fifteen Protestant souls, the spiritual physician receives £350 a year, beside a glebe house and 49 acres of land. And who may this happy man be? Why the husband of the daughter of the Lord Chancellor of Ireland. It was not, it must be allowed, a bad portion for the young lady, and as the husband's name is Brady also, the fitness of things is only the more manifest. When good things were going, why should not Lord Chancellor Brady provide for his own, especially as no one can say how long he may be the Keeper of the Queen's Irish conscience—the custodian of the Great Seal, and the dispenser of the patronage of the Crown in that country. But still better luck was in store for the fortunate Parson who won the affections of the Lord Chancellor's daughter. The Crown living of Slane has become vacant at an opportune moment, and as it is worth much more than Farragh, the Chancellor's son-in-law has been transferred to the richer incumbency, where the Protestant population is almost as sparse, and another Clergyman, who doubtless was able to bring some family or political influence to bear in his favor, has been charged with the overwhelming labor of ministering to the souls' requirements of the fifteen men and women, boys and girls, who constitute the Protestant population of Farragh.

The third case which Mr. Scully advanced in support of his position is that of Carrigrohane, in the same county of Cork, where in 1834 the population amounted to 3,023, of whom twenty-nine—viz. nine male and twenty females—were Protestants, and 2,994 were Catholics. The living is worth £700 a year or thereabouts, so that the pay provided for the spiritual physician of the Established Church for curing the souls of his flock amounts to upwards of £240 per soul per annum. And this lucky gentleman is the son of the Protestant Bishop of the Diocese, who like a prudent Pater Familias took care to provide at once for the spiritual wants of the 29 Protestants of Carrigrohane and the temporal comforts of his beloved first-begotten.

And thus is the Established Church upheld,—and such are the purposes for which the Anglican Establishment is maintained in Ireland.—*Weekly Register.*

ILLUMINATED CHARTER ROLL OF WATERFORD, TEMP. RICHARD II.—Amongst the muniments of Waterford is preserved an ancient illuminated roll of great interest and beauty, comprising all the early charters and grants to the city of Waterford, from the time of Henry II. to Richard II., including Edward III. when young, and again at an advanced age: a full-length portrait of each King, whose charter is given, adorns the margin. These portraits vary from 3in. to 9in. in length, some in armour, and some in robes of State. It deserves to be rescued from obvious danger, by the publication of fac-similes of all the illuminations, and this it has been determined to do as soon as 400 subscribers are obtained. It will be edited by the Rev. James Graves.—*Builder.*

The ceremonial of re-opening St. Patrick's Cathedral, in Dublin, in its restored and renovated condition, took place on Friday, February 24. For the last few years time had begun to tell on the old Cathedral, the roof had sunk several inches, some of the buttresses had given way, while others threatened speedily to follow. In this condition it was given into the hands of Benjamin Lee Guinness, of Dublin, with orders to spare no expense in its renovation.—This he has engaged in for a long time, and on the 25th of last month all the repairs being completed, the Cathedral was again re-opened in the presence of the largest audience that ever congregated within its walls.

The Belfast *News* gives the following version of the recent arrest, in Belfast, of Andrew McLerrone, a law clerk, to which we last week briefly referred:—"He placed himself in a very unenviable position, by an unwise display of Fenian sentiments, while under the influence of drink. It appeared that he met a kindred spirit at a public ball recently, got drunk with him, and then 'disturbed the harmony of the place by assaulting him.' McLerrone and his friend were removed by the police, and the former while on his way to the station, 'outraged the Queen,' said he could command 30,000 men who were opposed to the Protestant Government, and that he would like to be the executioner of the Prince of Wales. He was brought up yesterday, at the police office, and on his Fenian sentiments being stated by the police, the magistrates decided 'on sending him for trial to the next assizes.'

THE NEW ASSOCIATION.—The Dublin correspondent of the Times writes Feb. 21.—The first meeting of the National Association was held yesterday in one of the smaller rooms of the Rotunda. The attendance was thin at the commencement, and when largest it is said that it did not amount to 200, a large proportion of the audience being priests. The chair was occupied by Alderman McSwiney, who said that attempts had been made to intimidate him by means of anonymous letters, and in one he was told that a bullet would be lodged in his breast, and that his last procession would be, not in the gold coach of the Lord Mayor, but in a black hearse; if he attempted to take part in the meeting when the association was formed. He claimed the success of Mr. Moore in Tipperary as a proof of its usefulness. Captain O'Way was compelled to retire because he could not come up to its requirements. It showed what the people of Ireland could gain by combination. He believed the association would ultimately triumph.

Mr. Devitt, town councillor, one of the hon. secretaries, stated that the number of members was 305, and of associates 748. He read a letter from Archbishop Leary, in which he said he had enlisted 40 or 50 clergymen of his diocese, whom he met at the funeral of a priest, and they all promised to join the association and work for it.

Mr. J. B. Dillon addressed the meeting. He thought if they knocked down the Established Church, and formed fair relations between landlord and tenant, they would soon have a consolidated nation, which would accommodate them all. They were engaged in a practical protest against the right of England to dictate law to Ireland. He also claimed for the association the triumph in Tipperary.

Mr. Deane, D. L., Cavan, a landlord himself, was willing to grant security of tenure and compensation for real improvements.

Archdeacon O'Brien went further than the association. They should unite the whole country first, and if Irish swords and knitting needles failed they had a new argument. They had, at all events, a union that might be useful for many things besides the object in view. If he could not get a four-horse carriage, he would take a jingle. The association might not be a jingle, but, at all events, it would carry him half-way, and he would find the means of going the other half.

Professor Kavanagh expatiated on the wrongs inflicted by the Established Church, and urged the adoption of a petition to Parliament calling for the removal of all religious endowments in Ireland. The Very Rev. Dr. Woodcock and several other priests addressed the meeting.

The speech of Mr. Haughton, chairman of the Great Southern Railway, in reference to the extraordinary diminution in the cattle traffic that great line within the last three years, affords striking confirmation of the decadence of the chief industry of the kingdom, agriculture. To test whether the decline in the cattle traffic on that line was not exceptional, he applied to the various steam packet and other carrying companies, from whom he learned that diminution, to a far greater extent, existed in every one of their cases. He accounts for it by the forced sale of their cattle by the small farmers, for the last three years of bad harvests, to pay their rent, combined with the emigration and decrease of small holders, whose vast numbers supplied, heretofore, the main portion of the store of young stock for the great graziers who finished and fattened them. The state of the country occupies the attention of many pens, a pamphlet breathing a very sound and patriotic spirit having just reached a second edition, by G. T. Dalton, Esq., Clerk of the Peace for Cavan, and agent to the Marquis of Hertford, whilst Mr. Jennings, a Cork merchant, has just published an extremely well-considered and able pamphlet entitled "The Present and Future of Ireland as the Cattle Farm of England"—in which almost every controverted social, industrial, and political phase of the kingdom is discussed with good sense and sound liberality of sentiment.

The Qualification oaths taken by Protestants and also the Catholic oath have been brought under the notice of the Corporation of Dublin by Sir John Gray, who moved the adoption of a petition to both Houses of Parliament, praying that Her Majesty's Protestant subjects may in all cases be relieved from the necessity of taking the oaths which injuriously reflect on the religion of their Roman Catholic fellow-subjects; and that for the qualification oaths now taken by members of Parliament, members of municipal bodies, and others, there may be substituted a uniform oath, which shall be simply an oath of allegiance to the Queen and her successors, and of obedience to the laws of the realm; and that a deputation be appointed to wait on His Excellency the Lord Lieutenant and on the Chief Secretary for Ireland to request them to use their influence as members of the Government and of the Legislature to effectuate this object, and to remove all other disabilities that affect any of the subjects of the Crown, because of their professing a particular form of faith.

The Conservative members left the House in a body as soon as the motion was brought on, and it was carried unanimously by those who remained. We wish for the sake of our Protestant countrymen, and for the honor of the country, that these oaths were abolished. We do not say that in the abstract it is an unreasonable thing that in a Christian State every body to whom either legislative or administrative duties are confided, should be required to swear that he belongs to the religion of the State, and that he has no intention of subverting the Church establishment of the country, and that he will not use any privilege that he may possess in order to weaken the State religion. Catholics must take care last by associating with Whigs and Liberals and Dissenters, and making common cause with them, they come to borrow their language, and get gradually infected by their notions. We confine all that we have to say against a State religion and an Established Church, to the special case and the particular circumstances of Ireland.—Tribune.

BLOCKS RUNNING.—A story is current of the success of one of the most spirited speculations in the annals of blockade running, and by which, it is said, its originators have realised profits to the amount of £100,000. It is stated that Mr. George Tait, the well-known army clothier of Limerick, Sir John Annett, of Cork, and the firm of Oannock and White of Dublin going shares in the enterprise, had 60,000 suits of military outfits manufactured. A steamer possessing all the qualities necessary for blockade-running was purchased for £40,000, and the clothing put on board. Captain Burgoyne, a dashing sailor, son of the late Sir John Burgoyne, was appointed commander of the craft, with a pay of £1,000 a month, and with instructions that if he succeeded in landing his cargo in Wilmington he should have 5 per cent and his share of the profits, and on arriving in Liverpool, with a cargo of cotton, he should be rewarded with 2 per cent additional on the latter transaction. Everything was got ready with as much despatch and as little noise as possible, and about the middle of last month the vessel steamed out of Limerick port on her hazardous expedition. As she neared her destination the Federals were bombarding Wilmington, and in the thick of the fray Captain Burgoyne slipped in unnoticed, unshipped his military stores, put on board a cargo of cotton, and lately a telegram from Liverpool announced his arrival at that port without so much as having received a shot from the Federals.—Cork Examiner.

THE NEW MEMBER FOR TIPPERARY.—The Archbishop of Cashel and other Prelates at a conference held in Thurles, decided on Mr. Charles Moore as the candidate of their choice; and, this being so, Captain O'Way stated that he does not wish to disturb the peace and harmony of the county by a contest. Mr. Moore was present at the conference, and gave complete satisfaction to the Bishops by accepting the nomination.

ing literally the three points of the National Association, in consequence of which he issued a second address to the electors. It is stated that his canvass had been encouraging, even among the landlords, and that Sir John Garden has promised him his warm support, though he should go the length of voting for the disendowment of the Established Church. Mr. Moore, however, seems to be highly eligible on personal grounds. The Freeman's Journal describes him as—

Possessed of strong common sense, accustomed for years to business occupations of vast extent, and enjoying a princely income won by persevering industry. Mr. Moore asks the suffrages of the electors of Tipperary as the advocate and upholder of the measures which those best acquainted with the requirements of the country have pronounced to be essential to the prosperity and happiness of the people. As an extensive, perhaps the most extensive, landed proprietor in the county, he honestly proclaims that the tenantry of the country should not be robbed of the fruits of their laborious industry; but, on the contrary, he is ready to claim for them in the Imperial Senate protection and compensation.

He has other recommendations which perhaps have availed him more than all the rest with the Bishops. He is connected by marriage with influential Catholic families in Dublin and Kerry, and about a year ago he became a member of the Roman Catholic Church. Though an Irishman, he made his fortune in England, and when land was cheap in the Kacumber Estates Court he purchased a large property in Tipperary, including the estate of Moorefort, to which he was perhaps attracted by the name. As one of the wealthiest ship-owners in Liverpool, and one of the largest proprietors in Tipperary, he is a great acquisition to the Church whose communion he has joined.—Times Cor.

REPRESENTATION OF THE COUNTY OF WATERFORD.—It is stated that Mr. Bernal Osborne, M.P. for Limerick, is about to solicit the support of the electors of the county of Waterford. From the hon. gentleman's admitted ability and great experience in the House, and especially his declared opinions on the subject of the Irish Church Establishment, he is well known as a neighbor and landlord. It is also stated that Lord Tyrone, the eldest son of the Marquis of Waterford, will be the Tory candidate.—Freeman's Journal.

THE O'DONOGHUE.—Great Rejoicings in Kerry.—The correspondent of the London Times thus writes on the subject:—

The fanaticism of the Kerry people did not subside when the O'Donoghue was returned. There was a fresh peroxysm on Monday, when the chieftain left Tralee for Killarney. He traveled in a triumphal chariot, attended by immense crowds, all bearing laurel branches, and cheering with wild enthusiasm. It was a continuous ovation during the whole journey. His coming was expected, and in some places triumphal arches were erected. Women stood with their children at the cabin doors, and blessed him as he passed. Men left their work in the fields and followed the popular idol, mounting their horses to join the procession. According to the Cork Herald, there was nothing like it seen in Kerry since O'Connell was in the height of his glory.

The Nation, writing from special correspondence and from the accounts in the Kerry press, says:— In all the towns and villages the populace have turned out in demonstration of rejoicing. Bonfires have been set blazing in the streets and on the hills; rich people and poor have filled their windows with illuminations; bands of music have paraded the public places amid crowds of young people and old, all happy at heart because the patriot leader had triumphed at the poll. Merry dances to the sound of the fiddle and the bagpipes have been danced in the pleasant glow of the huge bonfires; cheers and songs in praise of the young chieftain have made the welkin ring; and every sign that the people could give of heartfelt joy and satisfaction has been displayed in honor of the O'Donoghue's victory at Tralee. His progress throughout the county on his way to Dublin was such an ovation as Kerry had not seen since the days of the Liberator. Triumphal arches were raised across the roads and streets, and the cottages by the wayside were decked with evergreens, and portraits of the young chieftain were hung out on their fronts. A procession which at one time reached the length of four miles accompanied him on his way, every man of that vast body wearing evergreens in his hat or dress. Deputations came out to meet him, and every possible mark of popular affection was freely and enthusiastically tendered to the noble-hearted patriot. The latest news from Kerry is that a banquet is shortly to be given to him in Tralee, and that the ladies of that town are subscribing to present him with a handsome piece of plate.

A correspondent of the Irish Times, writing from Tralee, says:—"The triumphant return of the O'Donoghue has created the most unbounded enthusiasm and rejoicing throughout the whole county of Kerry. The news spread with extraordinary rapidity to the most distant and retired districts. On every hill and mountain huge bonfires are lighted, and Killarney is one blaze of light. When the election was over, the O'Donoghue addressed a vast multitude, and was enthusiastically cheered. The greatness of his majority astonished his most ardent supporters, who had not anticipated so great a success. Although the town is literally packed by a dense multitude in a state of excitement no breadth of the peace has occurred."

The Tralee Chronicle of Friday, Feb. 24, speaking of the state of the weather says:—"The weather has been exceedingly severe for some weeks, and what is unusual here, many instances occurred, we understand, in which this severity has been attended by affections of the throat and lungs."

NOVEL MODE OF TRANSPORTING A CORPSE.—An Irishman named M'Hugh called at the Birkenhead ferry on Thursday with several wooden cases, which he said he intended to have dispatched by a steamer to Ireland, but found he was too late for that day. They were to be left at the ferry until called for, but as he did not call next day, and as some suspicion was excited in the minds of the police, one of the cases was opened, and found to contain the corpse of a woman. M'Hugh called on Saturday morning, and when asked as to the contents of the cases, at first insisted that they merely contained eggs, but on being told of the discovery which had been made he admitted that the body was that of his wife, and that his object was to have her conveyed at as cheap a rate as possible to Ireland for interment. The case was brought before the Birkenhead magistrates on Saturday, and upon M'Hugh producing a register of death, and undertaking to have his wife's body decently buried at Birkenhead Cemetery, he was released.

A late issue of the Belfast News-Letter contains a bogaroo story about the arming of the Catholics of that town. The writer so jumbles up arms with coffins and mock funerals that we can only make, in a general way, at all events, that the weapons were brought into town in coffins, and buried at unseasonable hours. If the Catholics have got such weapons, we hope they will use them on the Orange ruffians who degrade and befoul the Irish name.

A correspondent writing to the Cork Examiner, of the dock accommodations about to be added to Cork harbor, says:—"The navy estimates are not printed; but as much anxiety exists on the subject of dock accommodation in our harbor, I may state that the dock to be constructed will be a first-class one, capable of taking in the largest ship in the British navy. Connected with this dock will be a basin, capable of floating two or three ships of the same magnitude; and this basin is to serve as an entrance to the dock. The sum proposed to be asked from Parliament is £150,000, but of this gross not more than £5,000 will be on the estimates for this year. However, the Government will demand permission

to contract for the whole amount at once, and will, no doubt, enter into a contract for the completion of what is at present contemplated."

The Lord Lieutenant has written a letter to the Mother Superior of the St. Vincent Orphanage, Dublin, in which he signified his intention of becoming a yearly subscriber to the fund for the benefit of the orphanage.

GREAT BRITAIN

The London Times thus discourses of the religious services on the occasion of the interment of the Archbishop of Westminster:—

A Requiem Pontifical Mass is, as our readers will readily believe, one of the most solemn and impressive services of the Roman Church. Unlike other ordinary Masses it lacks the magnificent music of the Credo, Gloria, and Agnus Dei, nor has it even those exquisitely touching lamentations with which even very rigid Protestants are familiar as forming part of the beautiful service called *Tenebræ* in the three days of Holy Week. Nevertheless, in spite of these great omissions a Requiem Mass is still one of the greatest services of the Roman Church, and abounds in chants and hymns of such deep solemn pathos in their music, of such a mournful melody of woe as no description can convey to those who have not heard those last great offices of religion that Roman Catholics pay for their most illustrious dead. The first of these sad choral efforts yesterday was the Gregorian Chant of the 'Kyrie Eleison, Christe Eleison' ('Lord have mercy on us, Christ have mercy on us'). This was delivered alternately in solo and chorus by the whole choir with an effect that was really wonderful. The most breathless silence was observed as the long wailing cadence of the chant died softly away in a kind of moan none that could listen to unmoved. After this magnificent funeral chant the Collect and Epistle were recited, the thin, weak voice of Bishop Morris coming in with almost touching effect after the full, swelling sounds of the choir. At this portion of the ceremony an extraordinary effect was produced by all the great choir of priests and dignitaries lighting candles to read and follow the music of the *Dies Irae*, which was next to be sung. Without such extra aid it would have been difficult for any in the choir to read at all, and the effect of this sudden illumination, which showed distinctly the features and rich dresses of the whole throng of superbly clad ecclesiastics, who rose to recite the hymn, was one of the most singular and impressive features of the whole ceremony. Then for the first time the magnificent vestments could be fully seen, and as the assemblage of every rank in the Church of Rome, from mendicant friars to Bishops and Archbishops, stood around the coffin to join in that great chant of mournful praise, the scene became one of such grandeur as almost approached the sublime of stately religious ritual. The magnificent chorale of this great song of fear and entreaty was given as it has certainly never been given before in England, and there was a positive murmur among the congregation as its long, sad, wailing chorus closed at last in intervals of melancholy silence.

HOUSE OF COMMONS.—Friday, Feb. 24, Ireland.

On the order for going into a Committee of Supply.—Mr. Hennessy moved the following resolution:—"That this House expresses with regret the decline of the population of Ireland, and will readily support Her Majesty's Government in any well-considered measure to stimulate the profitable employment of the people." Hear. After noticing the many differences between England and Ireland, though a United Kingdom, in the principles of their respective laws, in the character of their laboring classes, and in the soil and geography of the two countries, he proceeded to indicate the symptoms of decline in the material prosperity of the latter country, in stock, in cereal crops, in the diminished extent of cultivated land,—showing, he said, that Ireland was using her capital as income. He then dwelt upon the decline of the population through emigration, and insisted that it was the duty of the Government to check emigration by finding profitable employment for the people, by applying public money to such works as arterial draining upon a large scale and the reclamation of the vast amount of waste land. Public money, he observed, had been voted for such objects in Scotland—the Caledonian Canal, roads, and bridges—none of which were for imperial purposes, and no part of the money had been returned to the Exchequer. By such money something might be done to check emigration from Ireland, and the outlay would be productive.

The motion was seconded by Colonel French. The Chancellor of the Exchequer insisted that it would be most unjust to the House and the Government to force a division upon the motion. Mr. Bagwell, Mr. Dawson, Sir P. O'Brien, Colonel Danne, Sir F. Heygate, Mr. Benastick, Mr. Monseil, Sir R. Peel, Lord R. Cecil, Mr. Gregory, and Mr. Macuire, spoke.

On the motion of the O'Conor Don, the debate was adjourned to Monday.

Mr. Monseil has given notice that he will move on an early day, 'that the House resolve itself into a Committee to consider the Roman Catholic Relief Act (10 Geo. 4. c. 7) in relation to the oaths thereby required to be taken, and subscribed instead of oaths of allegiance, supremacy and abjuration.' But the Freeman's Journal deprecates this step, and we think with great reason. It was Sir John Gray who brought the question before the Corporation of Dublin, and we have seen that he thought it best to bring under discussion not only the oaths specially appointed for Catholics, but also the oaths concerning the Church of Rome which have to be taken by Protestants, and the offensive and extravagant declaration against transubstantiation, &c. Sir John Gray did this because he considered that there would be more advantage in bringing both parts of the subject under consideration at once, than in bringing forward one part separately. Sir John Gray's view appears to us to be preferred.—Tribune.

Major O'Reilly's motion on Tuesday about the imperfections of our recruiting system led to the following episode as reported in the Times:—"Mr. W. H. Ashley thought the speech of the honorable member for Cork a very marked contrast with the temperate observations of the honorable and gallant gentleman who had introduced the motion. It was still, he thought, somewhat doubtful how far members of the British army belonging to the Roman Catholic religion could be relied on in certain emergencies ('Oh, oh'), and it was a remarkable fact that the Duke of Wellington, who introduced the Act of Emancipation, would not allow a single Roman Catholic to be enlisted into the Artillery service. It had so happened that within the last five years, although the army exhibited about the same proportion of Roman Catholics and Protestants, yet that the number of Roman Catholic soldiers in the Royal Artillery had increased from 2,300 to 8,700, and yet this increase had taken place notwithstanding the Duke of Wellington's opinion that Roman Catholics ought not to enter the Artillery."

Mr. O'Reilly, in reply, said he wished to advert to two points which had been raised in the discussion. The hon. gentleman who spoke last had stated boldly that Roman Catholic soldiers were not to be trusted on their allegiance. Now, he felt he should lower himself and degrade the House if he wasted its time in answering such a charge (cheers). He would say for himself that, as a Roman Catholic, he would yield to no man in attachment to his religion and in his respect for every one of its precepts. He wished to make no species of reserve for himself—such as was sometimes made by persons like the hon. member for him. He was a Roman Catholic of the Roman Catholics, and he yielded in a faithful observance of the oath of allegiance to no man of any religion (hear). The hon. member had unwittingly uttered what he would not call a calumny, but which was certainly a statement very injurious to the memory of the late Duke of Wellington. He

would on another occasion take an opportunity of asking some one competent to answer on the part of the Government whether it was true that any order was issued or now existed by which Roman Catholics were excluded from any branch of Her Majesty's service. If any such order existed he would scorn any Roman Catholic who entered a service in any branch of which he was held unworthy to serve.

THE TOMB OF JAMES III. OF SCOTLAND.—The researches made in the grounds of Oambuskenneth Abbey during last summer by the Royal Society of Scottish Antiquaries and the magistrates of Stirling will, in all likelihood, be productive of much good to the town, and also cause this fine old ruin of the 11th century to be repaired, and the tower, which is so much admired, saved from destruction. If funds are available it is proposed to improve the entrance, open up the built-up windows, and make the ground suit a suitable place for receiving antiquarian relics and for tourists resting. The most interesting fact in connexion with the Abbey was the discovery of the tomb of King James III. The grave was found near the spot where in old guide-books and histories it was indicated to be, and was covered with a marble slab, bearing the marks of iron bands and sockets attesting it to have been the last resting-place of a person of noble rank, and in all probability that of the unfortunate monarch. The grave appeared as if it had been disturbed at a former time. The whole circumstances of the discovery were laid before the Queen, who most graciously signified her wish to erect a memorial stone or cross over the remains of her Royal ancestors James III. and his Queen, Margaret of Denmark. The wish of Her Majesty was brought before the Stirling Town Council, who at once and with the greatest pleasure unanimously assented to the pious and thoughtful desire of the Queen. During the excavations, several large oak trees were found in one of the foundations. These were carefully removed and placed in the tower. Having lain for 700 years in a wet soil, the oak has become of quite a black colour. It is supposed that, owing to the bad foundation, the trees were used for the purpose of making a proper found, and supporting the pillars and arches of the choir.—Scotsman.

THE NAVY ESTIMATES.—On Tuesday morning were issued the navy estimates for the year 1865-66. The net decrease as compared with last year is 316,427, the total amount required being 10,392,224, against 10,708,651. It should be stated, however, that the sum thus voted last year includes the votes in the supplementary estimate for increasing the full pay and for the extension of naval retirement of officers of the navy, amounting to 61,041, and the supplementary estimate for purchase and completion by contract of the El Tousson and El Monasser, iron-clad ships, amounting to 220,000. The estimated amount for the coming year of extra receipts and repayments to be paid to the exchequer is 239,319, which reduces the net amount of the navy estimates to 10,152,905, against the net amount last year of 10,507,732. As regards numbers, the number of officers, petty officers, and seamen to be voted for the coming year is 38,900, against 38,500 last year. There are also 7,000 boys, and 7,000 men in the Coastguard service, against 7,500 last year, making the total 52,000 against 53,000. The marines are in all 17,000—namely, 8,000 for service afloat, and 9,000 for service on shore, being 1,000 less than in 1864-65. The civilians for the Coastguard service are 750 against 950, leaving the total force in the fleet and Coastguard service 69,750 against 71,950 last year.—Express.

Who that remembers the state of feeling here fourteen years ago, and witnessed the proceedings of Thursday, but must be filled with astonishment at the change. Then all was violent excitement against an aggression that was never made or even contemplated,—vehement denunciation of an insult to this country that was never even thought of by those to whom it was imputed,—and phrenzied assertions of rights that no one ever dreamt of disputing. How changed was all this on Thursday! On that day all was serenity, sympathy, gentleness, and good nature. We saw frankly that, poignant as our grief is at the overwhelming loss which the Church, especially in England, has sustained by the death of Cardinal Wiseman, it did not touch us so deeply as did the noble demeanour, the kindly bearing, the amiable, gentle, generous deportment of the hundreds of thousands of British Protestants in the midst of whom the funeral oration passed on Thursday from St. Mary's Church, Moorfields, to St. Mary's Cemetery, Kensal Green. We watched attentively the conduct of the dense multitude that filled the streets, and the balconies, and the windows for the long space of six miles over which the procession passed and so orderly, so good natured, so well conducted a people—a people who evinced more gentleness, more respect for the illustrious departed, or more cordial sympathy with the deep sorrow of their Catholic fellow-subjects, it would be impossible to imagine. Throughout the whole of that long route the shops were closed, all business was suspended, the spectators in the windows wore black in innumerable instances—as the hearse conveying the remains of the great Prelate and Prince of the Church moved on, every head was uncovered—and the silence that reigned in the line of procession was as if each spectator had suffered a personal loss. Along that long line every class of society was represented. Private carriages without number were drawn up to enable their old and young occupants to witness the proceedings—and of pedestrians, young and old, male and female, the number must have considerably exceeded half a million. Yet the polite had little trouble in preserving order, for the people were themselves most orderly, and their admirable behaviour showed how the Cardinal's career in this country, since 1851, has revolutionized English feeling and softened down, if not eradicated, those prejudices which a few years ago his name and his title had excited among the Protestants of this country.—Weekly Register.

QUEEN'S SHIPS.—The annual return made by the Controller of the Navy shows that on the 1st of Feb there were in the Royal Navy 445 steamships afloat, 357 of them screw and 26 screw steamers building; there were also 69 effective sailing ships afloat, 54 of them mortar vessels and floats. These numbers make 540 in all. Of the steam-vessels afloat, 27 are armor-plated screw ships—namely, six third-rate iron ships and six wood, two fourth-rate iron ships and one wood; four cupola ships, fourth-rates; one wood corvette, sixth-rate; two sloops, three iron floating batteries and two of wood. There are 55 ships of the line, screws; and 43 frigates, 37 of them screws. There are also 37 gun vessels and 105 gun-boats, all screws. The rest are block ships, corvettes, sloops, mortar ships, small vessels, tenders, &c. Of the 26 steamships building, eight are armor-plated—namely, three third-rate iron ships and one of wood; one wood corvette, sixth-rate; and three iron gun-boats. Of the other 18 steam-vessels building, the building of 12 is suspended, and only a frigate, three sloops, and two gunboats, all screws, are proceeding. The return of the 1st of February, 1864, showed 592 vessels afloat and 38 building. There are seven more armor-plated vessels afloat now than there were then, but fewer paddle-ships, fewer gun-boats, and fewer sailing ships.

On Tuesday evening the popular Primitive Methodist preacher, William Weaver, was arrested at St. George's Hall, West Bromwich, on a charge of bigamy. It appears that he had been announced to lecture on 'The Mixed Family,' and between 400 and 500 persons, both male and female, attended to hear his exposition of that very interesting subject. The prices were 6d., 3d., and 2d. He was announced on the placard as a converted clown and comic singer. On one side of the handbill was the figure of a clown in his motley costume with the phrase beneath: 'Weaver as he was,' while facing this wooden was another of a preacher dressed in the legitimate suit of black, with a Bible in his outstretched hand; and beneath this figure, the inscription, 'Weaver as he is,' and also

printed on the placard was the 7th verse of the 71st Psalm: 'I am as a wonder unto many, but thou art my strong refuge.' The lecturer concluded by explaining and dilating upon the baseness, Christianity, and morality, of the Lord's prayer; and as the last Amen died away police serjeants Lester, Bayley, and Smith stepped upon the platform, and, charging him with bigamy, arrested him on the spot. He demanded by what authority he was taken into custody, and Police-serjeant Lester read the warrant, signed by a local magistrate, to the assembled people. Shouting, swearing, threats, and blasphemous imprecations ensued, the whole room resounding with the uproar, during which the prisoner was removed to the west-ward, where he was confronted with his wife and child, whom he at once disowned. He was then removed to the police station through the bye streets followed by a large crowd of people, some expressing their conviction of his innocence, while others were no less confident in a verdict that would condemn his guilt. Weaver, who lies in the lock-up at West Bromwich, will be brought before the local magistrates on Saturday next.

THE ARMY ESTIMATES.—The estimates of army services from April 1, 1865, to March 31, 1866, were issued on Monday morning. As regards the numbers, there is a decrease this year of 4,289 in the general staff and regimental and military education establishments, and a decrease of 1,334 in the native Indian troops employed on the British establishment; the numbers required by the former vote being this year 142,477, and by the latter 178.

With regard to money, the total diminution of charge in these estimates, as compared with last year, amounts to £374,639. The total amount of estimate for the coming year is £14,346,447, which is £495,541 less than the amount last year; and there is to be added an estimated increase of extra receipts to be paid into the Exchequer during the year, amounting to £378,998; making the total diminution of charge as stated, £384,639.

UNITED STATES.

VICE-PRESIDENT JOHNSON.—The editor of the New York Independent, who was personally present in Washington during the inauguration, gives the following notice of the appearance of the Vice-President on that occasion:

And now concerning the Vice President and the humiliating spectacle which on that day he furnished to the world, shall we speak, or keep silent? Perhaps there exists some good reason why the sad truth should be suppressed, but no such reason have we yet discerned. We cannot therefore join with our three neighbors, the Tribune, the Times and the Evening Post, in pardoning with silence the great disgrace which Andrew Johnson inflicted that day upon his country. Had the tables been turned, and a similar offence been committed by George H. Pendleton, we can hardly believe that these journals would have laid their fingers on their lips in a hush of criticism. As for ourselves we trust we are habitually slow to speak ill of public men, even of such as deserve deprecation; and certainly among the many journals which have of late been heaped in their kind words of Andrew Johnson, none have been heartier than this sheet; but if such an appearance as he presented during his inauguration is to pass without public rebuke, in these and in other columns then there no longer remains to the press any duty of impartial criticism of men in official stations. Once or twice, we have felt it our duty to speak against the excessive use of intoxicating liquors by some of our public men. It may be asked, What is the duty of a public journal in such cases? It seems to us plain. We hold that if a public man is drunk in a private company, he is not amenable to comment in the newspapers, but if he be drunk while acting his part on a public occasion, his offence is against the public, and should never be shielded from the just punishment of public censure. In the Senate chamber, on the 4th of March, in presence of the Senate, of the House, of the Cabinet, of the Supreme Court, of the Diplomatic Corps, of the newspaper press, of a gallery of ladies, and (during part of the time) of the President of the United States—and on an occasion to be forever historic—the Vice-President elected presented himself to take his solemn oath of office in a state of intoxication. Not in anger but in sorrow do we chronicle this fact, which we have no just right to suppress. A few weeks ago, the Speaker of the House of Representatives was commanded by vote of that body to administer a public reprimand to a member who had committed a similar offence with less conspicuous shame. If a member of Congress is to be punished for such an act, shall the President of the Senate remain unpunished? Of course, the Senate will choose its own method of reaching the case—a method which, we trust, will be kind, moderate and just. But meanwhile, it is the plain duty of Mr. Johnson either to apologize for his conduct, or to resign his office. In the name of an insulted people, we are compelled to demand that so great an affront to the dignity of the republic shall be made to bear a fit penalty, atonement and warning.

A JESTER AND A DRUNKARD.—The rhapsody of a jester affecting to be devout, the mouthings of a drunkard affecting pride in his low descent—so commences the new Presidential term. Mr. Lincoln's inaugural address can be dismissed from the public mind with a sigh, in token of the painful conviction that there is neither brain nor heart to guide the hands that hold the reins of power over this republic. But to know that Andrew Johnson, the inebricate, who not even in the presence of the United States Senate, in the presence of the American people, in the presence of the world, with millions regarding his action and awaiting his utterance, could summon enough of energy and self-denial to remain sober until the brief ordeal was over, to know that this debauched demagogue is only withheld by the thread of a single life from the Presidential chair, is appalling to every American citizen who is not entirely careless of his country's honor and welfare.

Whenever any Democratic member of the late Congress has chanced to express himself indiscreetly during an evening session under the influence of a dinner party in conviviality, the Administration journals have been relentless in their denunciation. What will they say in comment upon the conduct of their Vice-President, who enters the Senate Chamber to undergo the solemn ceremony of his inauguration in a condition that would shame a rowdy at the threshold of a tavern? Think of it Americans, a Vice-President in such a beastly state of intoxication that he was unable either to take his oath of office or administer the oath of office to the Senators whose deliberations he has to preside! What message will the Ministers of Foreign Powers, who listened wonderstruck to his ravings and mutterings, convey to the haughty emperors and queens and kings they represent? The despots of the Old World have mocked our sufferings for the past four years; they will now point the finger of scorn and ridicule at our disgrace.

A jester at the head of the republic; a drunkard next in authority! Such are the men that are to guide us through the fearful storm that tosses our doomed ship of State. One day of such statesmanship as has often been vouchsafed to us in time of peace would save us from the wreck; but now, when all is convulsion and chaos, we have given the control of our destinies, under Providence, to a jester and a drunkard.—N. Y. News.

Governor Brough, of Ohio, in his late message, states this startling fact, illustrating the terrors of the draft in that State:—"It is estimated that the number of men who fled from this State since the recent draft approached, and during its execution exceeded twenty thousands." To such an extent has his emigration gone that in some places there has not men enough left in the townships to fill the quota.

The True Witness.

CATHOLIC CHRONICLE.
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 212, Notre Dame Street, by
J. GILLIES,
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
The True Witness can be had at the News Depots. Single copy 3d.
We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, MARCH 24.

ECCLIASTICAL CALENDAR.
MARCH—1865.

Friday, 24th—Five Wounds of our Lord.
Saturday, 25th—ANNUNCIATION. Obligation.
Sunday, 26th—Fourth of Lent.
Monday, 27th—Of the Feria.
Tuesday, 28th—Of the Feria.
Wednesday, 29th—Of the Feria.
Thursday, 30th—Of the Feria.
The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
Saturday, 25th—Convent of St. Lawrence.
Monday, 27th—Seminary of St. Theresa.
Wednesday, 29th—Convent of St. Henry.

NEWS OF THE WEEK

In the death of the other matter, the publication of Louis Napoleon's long announced and anxiously looked for "Life of Caesar," may be looked upon as the event of the week. As yet only the Preface has been given to the world, but the first volumes were expected to be issued from the press about the beginning of the present month, and the critics are all intent to profit by their appearance.

When an Emperor appears before the public as an author he merits a careful reading, and this no doubt a "Life of Caesar" by Louis Napoleon will receive, not only from its intrinsic importance, but from the peculiar position of its writer. Of course—and this the Preface seeks not to conceal—instead of Caesar we must read Napoleon, if we would understand the object of the work, which is to show that God providentially raises up from time to time, great men, such as Caesar, Charlemagne and Napoleon, to regenerate the world and society; and that peoples who obstinately refuse to accept these great and providential men as their leaders, who smite them with the dagger of the assassin, or consign them to exile in St. Helena, act as the Jews acted in crucifying their Messiah, renounce their future, and pronounce on themselves and their descendants the doom of death.

In the British Parliament there have been lively debates, resulting as all such debates result in mere expenditure of breath. They will have this good effect however, in that they will direct public attention to Ireland, and thus compel the Government of the day to be careful in its mode of dealing with that portion of the Empire. The London Times on the subject publishes some very important statistics, showing that in spite of bad seasons, famine, and emigration, Ireland is still one of the most densely populated countries in Europe; and that though nearly destitute of manufactures, and industrial occupation for its inhabitants, it contains a far larger population per acre than does France with its superior soil, and more genial climate. The ratio of population to area in France is as 178 to every square mile; in Ireland as 184 persons to the square mile. The average mortality of Ireland is also, according to the same statistics, considerably less than in France; in the most wretched districts of the first named country never exceeding 2 per cent per annum, whilst in some parts of France it averages about 3 per cent.

The Continental news is of no great importance. In Italy every thing seems for the present to have relapsed into a state of peace. The health of the Holy Father was reported excellent, and he had received an Address from the Catholic visitors at Rome, expressing their unqualified loyalty to the Holy See, and thanking him for his late Encyclical. The Address was read by Lord Stafford, and His Holiness returned a most gracious reply.

The news from the seat of war on this Continent is anything but cheering to the friends of liberty, or encouraging to the people of Canada. The Confederates seem now to be pretty nearly exhausted. Oppressed by superior numbers, right must succumb to might, and to brute force. They have made a noble struggle for their independence and the cause of freedom and justice—a struggle which will form the brightest page of American History to all generations; but like the Poles their fate is to all human appearance sealed, and the victory of democratic tyranny accomplished.

The tone of the Southern press is desponding. The President has sent a Message to Congress of the Confederate States in which he depicts in strong colors the almost desperate condition of

the country. The enemy are superior in force on every point, and General Lee is unable to meet his opponents with any prospects of success, owing to his inferior numbers.

Before its prorogation, the Provincial Parliament voted the appropriation of a million of dollars to the defence of the country. This is so far good, but what as compared with our actual wants are a paltry million of dollars! We have an army and a navy to construct; fortifications to build and arm; canals and railroads to open up, so as to maintain communication betwixt the Ocean and Lake Ontario, without which money and men, ships and guns, would be of no avail for the protection of the Province, since its defence consists essentially in the maintaining of a naval supremacy on the Lakes and the St. Lawrence.

The St. Alban's case is again before the Courts, Judge Smith having recovered from his long and severe indisposition. A final judgment is expected this week.

CATHOLIC RIGHTS AND PROTESTANT RIGHTS.

—With respect to the division on the 13th ult., upon M. Bourassa's motion, we think it right to give the list of members who voted thereupon, as published by authority in the "Votes and Proceedings of the Legislative Assembly":—

March 13th—Hon. Mr. Att. General Macdonald moved that a Select Committee, consisting of Hon. Messrs Att. General Macdonald and Cartier, and Galt and Brown, and M. M. Robitaille and Haultain be appointed to draft an address to Her Majesty on the Resolution agreed to on Friday last, the 10th instant, on the subject of the Union of the Colonies of British North America.

M. Bourassa moved an amendment, that the following words be added to the original motion:—"and that it be an instruction to the said Committee to provide that the Roman Catholic minority of Upper Canada be placed on the same footing as the Protestant minority of Lower Canada under the Local Governments of the Confederation of the Provinces of British North America";—

which was negatived on the following division:—

Ayes: Messieurs Bourassa, Caron, Coupal, Dorion [Drummond and Artabaske], Dorion [Boehelaga], Dufresne [Therville], Fortier, Geoffroy, Holton, Houde, Labreche-Viger, Laframboise, Lajoie, Macdonald [Cornwall], O'Halloran, Paquet, Perreault, Pinsonneault, Rymal, and Sylvain.—20.

Nays: Messieurs Abbott, Allyn, Archambeault, Ault, Beaubien, Bellerose, Biggar, Blanchet, Bowman, Bown, Brousseau, Brown, Burwell, Cameron [North Ontario], Carling, Attorney General Cartier, Cartwright, Cauchoy, Chapais, Cockburn, Connors, Cowan, Carrier, De Boucherville, Denis, De Niverville, Dickson, Duckett, Dufresne [Montcalm], Dunsford, Evanturel, Ferguson [Frontenac], Ferguson [South Simcoe], Galt, Gaucher, Gaudet, Gibbs, Harwood, Haultain, Higginson, Howland, Jones [South Leeds], Knight, Langevin, Le Boutillier, Attorney General Macdonald, Macdonald [Toronto West], Mackenzie [Lambton], Mackenzie [North Oxford], Magill, McConkey, McDougall, McGee, McGiverio, McLuttre, McKellar, Morris, Morrison, Parker, Poulin, Poirer, Powell, Raymond, Remillard, Robitaille, Ross, Ross [Ohamplain], Ross [Duquesne], Ross [Prince Edward], Scatcherd, Scoble, Shanly, Smith [East Durham], Smith [Toronto East], Somerville, Sturton, Thompson, Tremblay, Wallbridge [North Hastings], Walsh, Wells, White, Willson, Wood, and Wright [East York].—85.

The Toronto Globe is naturally jubilant over the result of this division, as fatal to the arrogant demands of a Romish minority in Upper Canada, to be placed in educational matters on a footing of equality with a Protestant minority in Lower Canada:—

Mr. Bourassa, in a similar way, proposed to secure to Roman Catholics in Upper Canada who refuse to support our non-sectarian system of common school education, the same legal privileges as are allowed to Protestants in Lower Canada who refuse, as they must do, to support the sectarian system of the French Roman Catholic majority. The two cases are not in the slightest degree similar, but Mr. Bourassa thought the French supporters of Confederation would be embarrassed by his motion and therefore overlooked its manifest unfairness. He does not, however, seem to have caught any of his unionist fellow-countrymen, as his own party is large enough to furnish the twenty votes which he got. Mr. Bourassa was not so glaringly inconsistent as was Mr. Sandfield Macdonald, yet it is always a little amusing to see the Rouges, whose real ideas of religion are understood to be so extremely "liberal," striving to outbid the French Conservatives in their devotion to the interests of Mother Church.—Globe.

This then is the first ostensible fruits of the union of so-called Catholic Conservatives with the Clear-Grits of Upper Canada; and from the language of Mr. George Brown's organ, it is clear that the Ministry have no intention to do justice towards the Catholics of the West, whatever may be their benevolent intentions towards the Protestants of the East. "The two cases are not in the slightest degree similar," says Mr. George Brown's paper; and it is true that there is betwixt them all the difference that there is betwixt "my" ox, and "your" ox. In other words, there is still to be henceforward one law for Papists, and another law for Protestants.

We see not however what there is to marvel at in the fact noticed by the Globe, that the Opposition section of the French Canadians, whom it brands as Rouges, displayed more zeal in the cause of Freedom of Education for Catholics, than did those whom it qualifies as "French Conservatives." This is only what we have seen for years; and is just what was to have been expected from men who invariably subordinate principle to party, and with whom Conservatism consists solely, in keeping one set of men in office, and thus assuring to themselves an ample share in the distribution of the public plunder.—Very likely that of those who voted "Yea" on M. Bourassa's motion some were influenced by a mere spirit of party-opposition, and cared nothing for the principle at issue; but as the ridiculous nick-name "Rouge" is applied to every

public man who does not so act as if the Alpha and Omega of politics were to keep the present Ministry in office, no matter at what cost to the best interests of the country, it is equally credible that a still greater number of those who voted with the minority, were actuated by conscientious principles.

The fact is that the terms "Rouge" and "Conservative" are ridiculously misapplied.—If by the former opprobrious epithet be meant a democrat, or the fautor of anti-Catholic and revolutionary principles, then most assuredly may it justly be applied to those, amongst French Canadians and Catholics, who in any manner ally themselves politically with Mr. George Brown, and the revolutionary and anti-Catholic party of whom he is the head, and as it were the incarnation. If by the term "Conservative" is meant one who, like the TRUE WITNESS, with all his heart and soul and strength, loathes and abhors the party of the Revolution; its principles, and all its abettors, then is that name desecrated by being applied to men who acknowledge Mr. George Brown—the partizan of the infamous Gavazzi, the adlogist of Mazzini and of Garibaldi, the scurrilous slanderer of the Sovereign Pontiff, and of the Bishops and Clergy of Canada, the obscene libeller of our Nuns and religious, the unscrupulous and mendacious instigator to outrage against the Catholic laity, and the sworn enemy to Freedom of Education in Upper Canada, and of Popery everywhere—as their political ally and colleague. We protest against the application of the honorable appellation of "Conservative" to such men; to men who on a question vitally affecting the religious and moral interests of Catholics could be found voting on the same side as Mr. George Brown, and the Clear Grits of Upper Canada.

The plain truth of the matter is that amongst our public men in Canada there are not three, we doubt if there are two, to whom it is not absurd to apply the term "Conservative" in its legitimate sense. We have but two parties in Canada; of which one is more or less infected with the abominable principles of the Revolution, and whose members are called "Rouges;" of which the other has no principles at all, and its members have no object beyond the keeping themselves and their friends in office at any price, and monopolising the patronage of the Government, in the shape of situations, contracts, and newspaper advertisements. With the first, the conscientious Catholic cannot in any manner sympathise, though he may recognise the private virtues, the integrity and amiability of very many of its members; with the second he cannot, if he has the proper pride of a gentleman, in any manner consent to identify himself, lest he too be brought into contact with Mr. George Brown, and be thereby polluted.

And it is just because there is so little of principle at stake betwixt the two contending parties, that the animosity betwixt them is so bitter and so great. Because Mr. George Brown's political allies cannot show wherein, in principle, their policy differs from that of their opponents, they avenge themselves by denouncing those adversaries as "Rouges;" and think to justify their revolutionary policy by arrogating to themselves the title of defenders of good principles forsooth! "les bons principes"—to which title they vindicate their right by negating such a motion as that which M. Bourassa—actuated by we care not what motives—brought forward, for securing to a Catholic minority in Upper Canada, equal rights in the matter of education, with a Protestant minority in Lower Canada. What could the reddest of the Rouges, what could the most rampant Orangeman, what could the worst enemies of the Church amongst the infidel hordes of the Revolution, do worse than this? If the 85 who voted Nay on M. Bourassa's motion be Canadian Conservatives, and if these Conservatives be the best friends of the Church, then are her prospects poor indeed; then indeed have we good reason to invoke the help of God against such friends; then indeed, if we have the faith of Catholics, and the honorable sentiments of gentlemen, will we repudiate such friends and such defenders of our cause:

"Haud tui auxilium, non defensoribus istis."

No one can be called upon to prove a negative, and it is not for the Catholics of Upper Canada, or their representatives to prove that they never did contract to accept Mr. Scott's School Bill as final, and that upon the faith of that contract, the said Bill was passed by the Legislature; but it is for those who assert the existence of such a contract, and insist upon its observance, to show when, by whom, and in what terms it was made. This they have not attempted to do except in two instances:—The letter of the 20th March, 1863, published by authority of His Lordship the Bishop of Toronto in the Globe; and the "nods" asserted by Mr. Ryerson to have been made by the Rev. M.M. Cazeau and Macdonell, whilst, clause by clause, Mr. Scott's Bill was read aloud to them in the presence of Mr. Scott and Dr. Ryerson.

Of these two solitary instances, the first is effectually disposed of by the Globe itself; for

the files of that journal are still extant, from which it may be seen that in March, 1863, when it published Mgr. Lynch's explanations, so far from looking upon them as a pledge that the Clergy of Canada had contracted to accept the School Bill then just passed, as "final," the Globe pretended to find therein reasons to suspect the said Clergy of an intention to reiterate their demands for further amendments in the School system of Upper Canada: and an implied contradiction of a statement made on the floor of the House by Mr. Patrick, to the effect that the Catholic Hierarchy were prepared to accept Mr. Scott's School Bill as final. In March 1863, the Globe put a construction on the Bishop's letter, the very contradictory to that which it puts upon the same letter to-day; and in so far as His Lordship the Bishop of Toronto is concerned, this is a full and perfect vindication of his honor and good faith, against the impertinence and mendacious attacks of Mr. George Brown's organ, the Toronto Globe.

The other, or second instance, can be disposed of with equal facility. Dr. Ryerson does not so much as pretend that, either by letter or by word of mouth, the reverend gentleman whom he cites before the tribunal of public opinion, ever gave him reasons to believe that they were prepared to accept Mr. Scott's School Bill as final. All he relies upon, to make good his charge of breach of faith against them, is that, when the said Bill was read to them, clause by clause, they from time to time "noded." Now there is no dictionary of "nods," whereby we can interpret their significance, no universally recognised system from whence the phonetic value of waggings of the head can be determined. On the other hand we have the assurance of the "nodders" themselves, that they never intended to convey to Dr. Ryerson the idea that they, either as individuals, or as representing the Catholic community, were prepared, or authorised, to accept the Bill so read out to them, as a final settlement of the School Question of Upper Canada—in the sense that the minority of that section of the Province had agreed to waive, in consideration of its being allowed to pass the Legislature, all further claims for reforms or amendments.

Dr. Ryerson also pretends that the ecclesiastics whom he names waited upon the Minister, Mr. J. S. Macdonald, and requested of him to support the Bill which had just been read to them "as a satisfactory and final settlement of the Separate School Question," p. 13; but that they did not, and could not have urged this request is evident from this:—That the Bill which they actually urged on Mr. Macdonald's acceptance was not the Bill which Mr. Scott had originally introduced, and of which they had approved; but a greatly modified or emasculated edition of that Bill, which they were satisfied to accept as an "instalment of justice," seeing that they had no chance of obtaining that, which by their approval of the Bill as it originally stood, they had claimed, and therefore still claimed, as a right. So a creditor will accept, nay will even entreat his reluctant debtor to pay, a dividend of fourteen shillings in the pound, without thereby in any sense renouncing his right to demand at some more favorable opportunity payment in full. This, according to their own statement—was the substance of the interview between Mr. J. S. Macdonald, and the Rev. M. M. Cazeau and Macdonell; and this is the only semblance even of any contract betwixt the Clergy on the one hand, and the State on the other, that Mr. Scott's emasculated School Bill should be accepted as a final settlement of the School Question.

And here is another consideration to which we invite attention, as in the absence of direct evidence on either side, it throws strong light on the question at issue. Did Mr. J. S. Macdonald himself, in his interview with the Rev. M. M. Cazeau and Macdonell, contract that the School Bill presented to him, by them, and urged on his acceptance, should be a "final settlement" of the School Question? Did he himself regard the Bill in that light? and did he give his support to it only upon that express condition? These questions we propose to answer by Mr. J. S. Macdonald's subsequent conduct.

On the night of the 13th instant Mr. J. S. Macdonald voted "YEA" on M. Bourassa's motion that the Catholic minority of U. Canada should, in case of Confederation, be placed in the matter of their schools upon a footing of equality with the Protestant minority of Lower Canada. Now by this vote M. J. S. Macdonald asserted by implication, two things:—

1. That if the claims of the Protestant minority of L. Canada should be granted, their position under Confederation would be better than would be that of the Catholic minority of L. Canada if their Separate School law be left untouched. This is a self-evident proposition.
2. That he never did contract with the Rev. M.M. Cazeau and Macdonell that the Bill of '63 which he supported should be final; and that he supported it only upon that condition. This proposition may require a word or two of demonstration.

In contracting with the Rev. M.M. Cazeau and Macdonell, Mr. J. S. Macdonald must have acted not only in his capacity as an individual, but as Prime Minister, as officially the agent for, the representative, and the guardian

of the interests, of the people of Canada, but of the Protestant people of Upper Canada more particularly, when it was his duty to protect against the encroachments of Romanism. He contracted, if he contracted at all, not for himself alone, or in his own name, but for the Upper Canadians and in their name; and if so, the contract is still as binding upon him as it can be upon the other, or ecclesiastical parties thereunto, unless the Upper Canadians as whose agent he acted have released him from the obligation.

But Mr. J. S. Macdonald shows by his acts, and by his vote on M. Bourassa's motion, that he does not feel himself bound by any contract obligation to uphold as "final" the Bill which in '63 he aided in passing, and which without that aid would never have passed at all. Therefore it follows that—as to every contract there must be two parties; and as Mr. J. S. Macdonald does not feel himself bound as one party to any contract to maintain the Bill of '63 as "final"—so also he does not believe that the Rev. M.M. Cazeau and Macdonell as the other parties to the contract, stipulated with him in the early part of 1863, that to all time and under all circumstances Mr. Scott's Bill should be a "final settlement" of the U. Canada School Question.—Q. E. D.

But since then, the relative positions of Catholics and Protestants have been menaced with an entire revolution by the projected "Confederation scheme," as it is called. According to the programme of this new state of political existence on which the people of Canada are about to enter, it is provided that the minorities of each Province, shall be maintained in the enjoyment of such educational advantages, only, as they respectively enjoyed at the date of their Confederation. In all other respects full right of legislating on the subject of Education is given to the Local or Municipal legislatures, subject to the veto of the central government, which veto, however, must be exercised within twelve months after the Bills from the local governments have been laid before it. Thus the only guarantees which the Catholic minority of Upper Canada will have under the new political order for the integrity of their School system will be these—1st. The honesty and good will of a legislature in which it is certain that their enemies, the avowed enemies of Freedom of Education, will be in an overwhelming majority, and in which it is doubtful whether Catholics will have a single representative; and 2nd., the honesty and good will of a central government in which also their enemies must be in an overwhelming majority.

But if against all reasonable expectations, these two guarantees should prove sufficient to prevent the taking away from the Catholic minority of aught that they now possess, neither would oppose any obstacle to a course of legislation by the local government of Upper Canada, which would be highly detrimental, and in the long run probably fatal to Catholic Separate Schools. It might leave to the latter all they have; but it might easily destroy the balance of advantages betwixt them and the non-Catholic Schools, and thus depress the latter, by giving to the other, or non-Catholic schools more than they now possess; and in which "more" the Catholic Separate Schools would have no power to share, seeing that all that is guaranteed to them is, that which they actually possess at the moment of Confederation. Under these circumstances, which have also prompted the Protestant minority of L. Canada to demand ere the fate of their Separate Schools be irrevocably fixed by the new political order, a reform in the existing School Laws—the Catholic minority of U. Canada have commenced an agitation on the educational question; demanding, arrogant mortals that they are! that ere they and their schools be handed over to the mercies of an exclusively Protestant legislature, they be placed in School matters on the same footing as their fellow-citizens who compose the Protestant minority of L. Canada. The very head and front of their offending bath this extent, no more.

And apart from the intrinsic justice of this demand, who can pretend that in their actual circumstances it is uncalled for? or that Catholics are debarred from putting it forward because so long as their schools were under the safeguard of a Legislature of which Catholics formed a very considerable part, they were content to accept Mr. Scott's Bill as final? We deny that any agreement to this effect was ever made by any body authorised or competent to act in the name of the Catholic community; but granting for the sake of argument that such an agreement or contract had been entered into, it would be binding so long only as the political and social conditions of the contracting parties remained unchanged, so long as the guarantees or security for its faithful observance remained intact. But these conditions are, if Confederation become a fact, about to be entirely changed; and the moral guarantee which from the composition of our actual Legislature, the Catholics of U. Canada actually possess, is about to be repealed. Therefore with perfect right they demand that under these altered conditions some fresh assurance or guarantee for the integrity of their schools be given to them. This they hope to obtain by the reforms for which they are now agitating; and of the details of which we propose next week to say a few words.

BLACKWOOD'S EDINBURGH MAGAZINE—Feb. 1865. Dawson Brothers, Montreal.

This number is richer than usual in interesting articles, and we hail with pleasure the sweet Roman hand of the author of the Chronicles of Carlingford, in the new tale "Miss Maryoriabanks," Part 1., with which the present number commences, and which once more brings before us our old friends of Carlingford. The next article is a continuation of "A Visit to the Cities and Camps of the Confederate States, 1863-64." The writer, a competent judge, and an unprejudiced witness, confirms the favorable impressions which we have received from other quarters with respect to the Confederates and their cause. It is impossible to deny that the Southerners are a noble race, men and women, and that whet they win their freedom or not, they have at least deserved it. Hardly can we bring ourselves to believe that a people so brave, so noble, so rich in every good quality, can ever be subjected to the Northerners; and though the course of the war has of late been unfavorable to the South, we have great confidence still in the courage of its men, in its resources, and above all in Providence. "Knight Errantry in the Nineteenth Century" is the caption of a queer rollicking kind of article, full of fun, and conveying a quiet satire on the habits of Victor Britanniicus, male and female, who infests the Continent of Europe, and makes the name of Englishman and Englishwoman a hissing and a reproach. An article on "Modern Demonology" comes next. Somewhat flippant in tone, it reviews and holds up to ridicule the pretensions of our modern Spiritualists; but it does not do full justice to the arguments of those who, looking upon many of the manifestations of spiritual, or superhuman agencies as abundantly confirmed by evidence, attribute them to the devil, and see in them but a revival of the diablerie which in all ages, and in all countries, has asserted itself in some form or other. Mesmerism, Clairvoyance, and the other well known phenomena of modern Spiritualism are but old "Possession, Obsession, Pythonism, Necromancy" under a new name, but the substance or thing itself is as old as the devil, or at all events as the belief in a devil. It may be all a humbug; but if we reject the evidence adduced in support of the objective reality of the phenomena of the Spiritualist, we know not how we can assert the competency of the evidence in support of the truth of Christian supernaturalism. If we start with the premise that there is, that there can be no supernatural, we can make short work of Mesmerism, of the *Ummanni* of the last century, of the *Convulsions* of the Jansenists, and the Spiritualism of the XIX century, but we shall find it no easy matter to defend Christianity and the miracles; but if we once admit the possibility of supernatural interference with mundane affairs, and that such interference has in any one instance occurred—whether it has occurred in another instance, and in these our days? is a question to be determined by the ordinary laws of evidence. The other articles consist of a notice of Elton under the caption "Etoniana;" our old acquaintance Corn. O'Dowd with his comments upon "Men, Women, and Things in General;" and a severe attack upon that very versatile politician Mr. Gladstone.

Weisshaupt, Cagliostro cum multis aliis.

MUNICIPAL LOAN FUNDS, AND THE HOSPITALS AND CHARITIES OF THE PROVINCE OF CANADA.—This is a Blue Book containing a Report to Mr. Galt, amongst other matter, of the sums allowed by Government to the various charitable institutions of the Province. In some preliminary remarks by Mr. Simpson, Assistant Auditor, we find a confirmation of our statements respecting the Foundling Hospital of this City, which has, and whose Directresses have been so brutally libelled by the Montreal Witness. According to statistics it appears that in 1863 there were in all 825 infants inmates of this Institution; that of these, 602 died in the course of the year; and that the inmates and deaths for 1864 "are of about similar proportions. This gives us an average mortality of about 70 per cent. amongst the Foundlings; and considering that the average infant mortality of France for children of all conditions is above 21 per cent., this cannot be deemed excessive, or even large, when we reflect upon the peculiarly unfavorable circumstances under which the Foundlings are placed, by their parents. The following remarks are pertinent, and furnish an ample refutation of the cowardly insinuations of the Witness:—

"The blame does not rest with the ladies in charge of the Hospital, but with parties who seem to care not about committing murder if they can only hide shame. The poor infants are sent to the institution at all hours of the day and night, from all parts of the country, by all possible modes of conveyance, packed up in all sorts of ways, and, as may be supposed, most of them when they reach the Hospital are actually in a dying state."

ST. PATRICK'S DAY IN MONTREAL.

The weather was most wretched; yet in spite of wind and weather, of snow and hail and sleet our Irish citizens turned out on Friday last, in the usual style to honor the memory of the Patron Saint of their native land and to celebrate its conversion to the One Holy Catholic and Apostolic Faith which it has ever faithfully maintained. The Procession formed according to programme, and then marched to St. Patrick's Church in the following order for the celebration of the appropriate rites of this great national and religious festival. The church was beautifully decorated for the occasion:—

- J. W. M'GAUVRAN, GRAND MARSHALL, ON HORSEBACK; RISHMEN OF THE VOLUNTEER FORCE, (Under Command of Lieut. Col. Devlin), With BANDS; NO. 1 HOSE COMPANY, CHILDREN OF THE CHRISTIAN BROTHERS' SCHOOLS, With Flags, Banners, and BAND, IRISHMEN OF THE CONGREGATION OF ST. PATRICK'S CHURCH, [Not being Members of any of the Irish Societies] Two abreast;

- CATHOLIC YOUNG MEN'S SOCIETY, MEMBERS OF THE ST. ANN'S TOTAL ABSTINENCE SOCIETY, Two abreast. Grand Trunk BAND, Sup. with Pike, FLAG, Sup. with Pike. MEMBERS OF THE SOCIETY, Two abreast, MEMBERS OF THE COUNCIL, Secretary and Treasurer, President and Vice President, ST. PATRICK'S BENEVOLENT SOCIETY, Grand Marshall on Horseback, BAND Of the Chasseurs Canadiens. Sup. with Pike, FLAG, Sup. with Pike. Members Two abreast.

- ST. P. B. S.'s GRAND BANNER, Committee of Enquiry, Treasurers, Secretaries, Presidents, Stewards (Assistant Marshalls on) Stewards with Wands, HORSEBACK, with Wands TOTAL ABSTINENCE SOCIETIES, Marshall on Horseback, BAND. Supported with Battle Axe, FATHER MATHEWS' BANNER, with Battle Axe. Two Stewards with Wands. MEMBERS OF THE ST. PATRICK'S TOTAL ABSTINENCE SOCIETY Two abreast. Sup. with Spear, BANNER of the B. VIRGIN, Sup. with Spear. Stewards with Wands, Vigilant Committee, Executive Committee, Secretary and Treasurer, 2nd Vice President, President, 1st Vice President Stewards with Wands. ST. PATRICK'S SOCIETY, Assistant Marshall on Horseback. Royal Light Infantry BAND. (Late Prince's.) Supported with Battle Axe, GRAND BANNER OF IRELAND, with Battle Axe. Stewards with Wands.

- MEMBERS OF THE ST. PATRICK'S SOCIETY, Two and two. Assistant Marshal on Horseback. Sup. with Battle Axe, GRAND HARP BANNER OF IRELAND, Sup. with Battle Axe. Two Stewards with Wands. Members of the Committee, Secretaries, Treasurer, Vice-Presidents, President, CHAPLAIN. Clergy of the St. Patrick's Church. Assistant Marshal on Horseback.

High Mass was celebrated by His Lordship Mgr. Fareau. After the first Gospel the Rev. Mr. O'Farrell, Pastor of St. Ann's Church, ascended the pulpit, and delivered an eloquent, and most appropriate sermon, of which the subjoined is a brief and therefore necessarily very imperfect report—for which we acknowledge our obligations to the Transcript:—

The Reverend gentleman began by saying that when he witnessed the extraordinary enthusiasm with which the feast of St. Patrick was always welcomed and celebrated, when our annual festival returned and brought us renewed courage and strength we inquired, "Why is it that our hearts on this occasion?" The reason was this: the feast of St. Patrick brought back to us all the memories of the past, and we behold on one side all we have loved from childhood, and on the other all we hope for in the time to come. We were told by the enemies of our religion that this and other feasts of the church were things of the past that should be no longer observed; that we should not remain stationary as we were, but advance with the age we lived in. It was urged by our enemies that, like the feast we celebrate, our church remained stationary while modern societies were outstripping us in the race of progress. This was not true. The feast took us back to remote history, yet it was not barren in hopes, but pushed us forward towards the objects of our aspirations. "Be ye perfect, as your heavenly Father is perfect." There must be no relaxation in our efforts until we reach that point of perfection. Every one feels that this feast gives him hopes and lessons for the year. We go higher than St. Patrick; we go to the very source from whence he drew his sanctity. But our church stands still, we were told, while others are outstripping us in the race of progress. Our church, say her enemies, is opposed to the advancement of civilization; it was good in the infancy of nations; but now that they have attained their full growth, the church is no longer of service to them. It was not true that the church allowed her children to remain stationary. To understand the mission of the Catholic Church, we must consider what she was in the beginning. The most endearing terms were applied to her by the Son

of God 'the body of Christ,' the living body of which He was the Head. As was the sap and the root of the vine; she the spouse of Jesus Christ, who suffered and died that she might be always holy and unspotted. The church could never change in her doctrine; she was simply a deposit of her Lord's instructions, and not to take away from those instructions. As He has promised to be always with His church, we could profess our faith that with the doctrines He confided to her keeping, she is as able to civilize the nineteenth century as she was able to civilize the first. All who believed that Christ established a church, must believe that if the church was able to civilize the nations then, she must be equally able to fulfil her mission to the end of time. Unlike human institutions, she was preserved and supported by the hand that created her. To the same man Peter said, 'Of silver and gold I have none, but that which I have I will give thee; rise up and walk;' and what Peter said then the Church said to Society, which was like the cripple. All human nature had been sitting down without the use of limbs, like the lame man, and unable to walk for 4000 years; but when Peter spoke and told the people to look to him, they looked up, hope began to rise in their bosoms, and they obtained what they did not expect. Jesus was the Way, the Truth, and the Life, and that was the way they were taught to walk. The Church applied herself at once to the sorest points in the social condition of the people, and she declared that childhood should be raised to her true position. She infused her own sweet spirit into society, and out of the ruins of paganism drew forth modern civilization. The great majority of mankind was then in slavery. The Church preached to the slaves patience and resignation; pointed out to them a home where no difference was made between bond and free; and taught the masters that their slaves would be their equals in heaven. She gave to the mother a position she never had before, and threw a shield over the weakness of the child. In every century since her birth the church placed some new restrictions on Society, till, in the twelfth and thirteenth centuries, when ecclesiastical power was at its height, Alexander III. sent out a decree that no human being should henceforth be a slave. She took ages to accomplish this work; she did not like modern philanthropists (?) banish suddenly the established institutions of society; she did not free the slaves to place them in a worse condition, as was now being done in a neighboring country by men who act outside of the church; in a country where they boasted of their love for the freed men, and yet would not allow the white man and the negro to associate. The church, then, corrected society; but did she cease to progress? No. The Church made learning a virtue, and established her monasteries to preserve it and hand it down to future ages. To those institutions we were indebted for all the remains of ancient literature we possessed. They had to bear the taunts and the sneers of the wicked, but they continued to keep the lamp of learning trimmed, and illuminate all the nations of the earth. The church gave to Europe all that was good which she possessed to-day, and through Europe she gave to America all it had that was worthy of possessing. The church had declared and maintained the sanctity of marriage, and though kings raged and persecuted, they could never change the voice that had come from the seven hills of Rome; and the principle was now established that marriage was inviolable. After dwelling briefly on the fruits of divorce, the reverend gentleman proceeded to ask in what progress consisted, if not in freeing the slave and the human intellect, and in preserving the sanctity of marriage. Could she give us a new Gospel? She told us there was no progress worth anything without the Gospel of Christ. Would we have her change the decalogue, as had been proposed, and make the last commandment affirmation and the first negative? The church could never change her principles. She had no other doctrine to-day than she had in the beginning. Christ was God then, and Christ was God now. The happiness of men consisted now as much in so serving God as it did then: Progress changed nothing that was essentially true. It had been said that the church encouraged despotism, which was untrue. She recognized in every form of government that was not bad—the republican as well as monarchical. She had adopted no fixed form, but left the people at perfect liberty to choose for themselves, and a Catholic might be as ardent a republican as any outside outside of the Church. The preacher next alluded to the Encyclical Letter, and said that because the Pope had condemned the doctrine that the Church should be subject to the civil power, the infidel press of the world raised a shout of triumph, and proclaimed that the Church had signed her own death-warrant. The Pope condemned not true progress, but that advancement which consisted in robbery and murder. The Church was as much for progress, to-day as she had ever been; but she would not acknowledge that the strong had the right to trample on the weak, and confiscate the property of religious and charitable institutions. We could never acknowledge such a progress; but we would never cease to struggle for our rights, as we had always struggled, and could not therefore be the enemies of progress. It was the desire of the Church that she should progress and develop our energies. St. Patrick found us like the lame man, and when our fathers stretched out their hands to him for alms, he told them to rise and walk, and they rose and not merely walked but ran. Ireland had sent forth her sons to evangelize all the nations of Europe, and should we not recall the virtues of our fathers? It was not by processions, displays of banners, &c., that we would do honor to our country; but by being honest and true, constant and united for progress in virtue and religion.

The religious services of The Day having been duly performed, the Procession re-formed, and marched through the City, in the manner announced in our last. Before the procession broke up, appropriate and eloquent speeches were delivered by R. M'Shane, Esq., President of the St. Patrick's Society, Messrs. O. J. Devlin, 1st Vice-President, T. McKenna, Myles Murphy, President of the St. Patrick's B. Society, P. J. Coyle, President of the Catholic Y. M. Society, J. J. Curran, and H. J. Clarke.

St. Patrick's Day at Toronto.—In deference to the expressed wishes of His Lordship the Bishop, the Hibernian Society waived their legal rights, and abstained from all public celebrations. There were however the usual religious celebrations, and at High Mass at the Cathedral the sermon of "The Day" was delivered by the Rev. Mr. Rooney.

ST. PATRICK'S DAY IN PERTH.

The Society of St. Patrick of this place turned out in good numbers on the anniversary of their National Saint, to do honor to the memory of the great Apostle who spread the light of Christianity over their native land more than fifteen hundred years before. At an early hour about two hundred black-coated, green-scarfed Irishmen, headed by a Brass Band, and carrying three or four fine Banners, made their appearance at St. John's Church, where solemn High Mass was offered up by the Very Rev. Father McDonagh, V.G., assisted by Father Clune, as Deacon, and Father Daniel O'Connell, as Sub-Deacon. An excellent discourse on the life and labors of the immortal Patrick, was preached by the Vicar General, who took his text from the first epistle of St. Paul to the Corinthians, ix. chap., 2 ver.: "And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord." The music of a new Mass, composed by Mons. du Mouchell, for the occasion, and sung by a choir of the young boys and girls of the congregation, under his instruction, added much to the solemnity of the occasion. After Mass, the Society marched in procession through the principal streets of the town, and afterwards assembled before the Vicar's residence, where hearty cheers were given for the Pope, the Queen, the preacher of the day, and the Officers of the Society.

SOIREE IN THE EVENING.

At an early hour of the evening, the members of the Society, with their wives, families, and friends, assembled at the Separate School Room, to enjoy "the feast of reason and flow of soul," promised them by the preacher of the day.—Substantial comfort for the body was added by the Ladies of the Benevolent Society, to whom too much praise cannot be given for the successful result of their labors. The whole entertainment indeed was very creditable to all connected with its management. The refreshments were good; the music and singing excellent; and the speaking, both in sentiment and delivery, such as did fitting honor to the occasion. After an appropriate introduction, by the President of the Society, Mr. Walsh, Father McDonagh addressed the assemblage in his usual happy manner.—Having preached the sermon of the day, he said, he did not feel disposed to give them another sermon then, but would merely congratulate them on the success of their first Soiree, and leave the "great speeches" to be made by the "great orators" of the Society.

The President then introduced Mr. H. Ryan, who, in a neat and forcible address on "The Day we Celebrate," fully sustained the reputation bestowed on the speakers of the Society by the Vicar General.

Mr. M. McNamara, being next introduced, spoke at some length on "The Irish in America."

Third on the list came the orator, Mr. Martin Lee, a graduate of Regiopolis, for whom the title of "great" was doubtless intended by the Vicar; and in the speech which he made on "The Land of Our Nativity," he certainly gave fine promise of wearing it worthily at no distant day.

Mr. McCormack delivered a good address on "Education," in the course of which he gave the result of a philosophical enquiry into the mental, moral, and physical, training of youth.

Mr. Daniel Kerr gave a pleasant discourse on his forty years experiences in the country, contrasting the time when he could not get ten men to join him in celebrating St. Patrick's Day, with the present occasion, when every street in the town was crowded with Irishmen who came flocking in from all parts of the country to honor the memory of their national saint.

Last, but certainly not least, came Mr. B. Stanley, who defended 'the Ladies' in a short but exceedingly pithy speech.

At the conclusion of each address, Mons. du Mouchell treated the audience to sweet discourses on the Piano, in which he was assisted by Miss Doran Miss Ferland, Miss O'Brien, and Mrs. Ferland, each of whom sang a few fine selections from the soul stirring melodies of Ireland's immortal bard, Thomas Moore. Mr. M. G. O'Connor also very effectively delivered "The Harp that once through Tara's Halls," the beautiful words of which have many times sent the heart of the Irish exile back to the ancient glories of his native land. Miss Maggie Nichol, a Protestant young lady, daughter of the late Dr. J. S. Nichol, being discovered among the audience, was called on the platform by the Vicar General, and, at his request, sang, "O the air's the win' can blow" in fine style, and being cheered to the echo, and encored again and again, favored the audience with "Molly Bawn" in the same happy manner. Towards the close of the entertainments, Mr. G. L. Walker Editor of the Perth Courier, a well conducted, liberal journal, was called upon for a speech, to which he responded with a good grace. He expressed great pleasure at the sentiments of the addresses delivered during the evening and hoped that each returning Saint Patrick's Day would witness the spread of cordial good feeling and harmony among all classes and creeds of the community. On concluding his remarks, he was warmly applauded, and I must say that he certainly deserves thanks from the Catholics of this place, both for the liberal tone of the Courier, and the generous space he always gives to notices of our public transactions. About eleven o'clock the band struck up "God Save the Queen," which terminated the proceedings of the happiest gathering which the Irishmen of Perth ever took part in.

Perth, March 20, 1865. M. M'N. Several Communications held over until next week.

ST. PATRICK'S DAY, QUEBEC.

The Festival of Ireland's patron saint was ushered in yesterday with a dull, drizzling and wet snow shower, which lasted during the forenoon. A Grand High Mass was sung in St. Patrick's church at ten in the morning. The church was crowded to its utmost capacity. In the sanctuary, besides the clergymen attached to St. Patrick's, were the Very Rev. Vicar-General Ouseau, the Rev. Mr. Bonneau, and a number of gentlemen belonging to the Archeveche and the Seminary. An eloquent sermon was preached by the Rev. Mr. Beausang, taking his text from the 28th chapter of St. Matthew, verses 28 and 29, "Go ye forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them all things whatsoever I have commanded you; and behold, I am with you even to the consummation of the world." The reverend gentleman dwelt ably for upwards of an hour on the early history of Christianity, the mission of St. Patrick and the conversion of Ireland to the faith, her exalted station among the nations of the earth from the fifth to the ninth century, when she was invaded by the Danes, and her subsequent history under the dominion of England. No outline or synopsis of this eloquent discourse would do justice to the reverend preacher, and we do not therefore attempt it. A handsome collection was taken up.

We are obliged to defer our account of the Concert which took place at the Music Hall in the evening, owing to the lateness of the hour at which it closed, and the pressure of other matter in our columns.

The Irish Protestant Benevolent Society celebrated the festival by attending Divine Service in the evening at St. Andrew's Church, in which, notwithstanding the inclemency of the weather a very large congregation assembled. The Rev. Dr. Cook, D.D., officiated, and preached an eloquent discourse in which he dwelt upon the duty of the active exercise of charity. And strongly advocated the claims of the Society, alluding to the just claims of patriotic feeling he stated that Irishmen had good cause to feel proud of their country, having given to the empire Edmund Burke, the greatest of the British Statesmen; and the Duke of Wellington the greatest of British soldiers; but that all Irishmen, of whatever party, and, indeed, all Canadians should unite in this country, where all have happily equal rights and privileges, in promoting the common interests, and in living together in peace and harmony. A large collection was taken up at the conclusion of the service.—Daily News.

DEPARTURE OF THE REV. MR. D'ARCY.

The following address was presented to the Rev. Mr. D'Arcy, by the Irish Catholic Society, of St. Patrick's Church, Quebec, on his departure:— Rev. Father—We learn with profound regret that you are about to leave us. We desire to thank you, in the name of the Irish Catholics of Quebec, for your zeal and untiring labors in our behalf. Be assured, Rev. Sir, that we shall ever cherish your memory with love and respect, and shall often pray Almighty God to watch over and bless you ever. Quebec, March 17th, 1865.

REPLY.

St. Patrick's Presbytery, Quebec, March 17, 1865. My Dear Friends—I feel deeply touched by the expression you have just made to me of your affection and love. Family affairs of a pressing nature call me, rather unexpectedly, from your midst, nor do I know that I shall ever return; but rest assured that, absent or present, I will never forget the Irish Catholics of Quebec, or their Rev. Pastor, B. McGarran, who has ever proved himself a Christian gentleman, and to me a brother. Farewell, and may Almighty God bless you all. W. T. D'ARCY.

The Provincial Parliament was prorogued on Saturday last; the Governor-General delivered the subjoined speech on the occasion:—

Hon. Gentlemen of the Legislative Council, Gentlemen of the Legislative Assembly:

In releasing you, for the present, from further attendance in Parliament, I rejoice that I am able to congratulate you upon having laid the foundation for a more intimate union of Her Majesty's possessions in British North America.

I am also happy to think that the course which you have adopted has been calculated to prove the sincerity and earnestness with which you adhere to the policy of Her Majesty in relation to foreign countries, and your readiness to pass any measures which may be found necessary for the enforcement of that policy within the Province.

Gentlemen of the Legislative Assembly:

I thank you for the provision you have made for carrying on the public service of the Province. The sum voted has been entrusted to the Government by your vote for the permanent defence of the Province cannot fail to be regarded by our fellow subjects in England as an earnest that Canadians are ready to accept the responsibility whilst they claim the advantages of British connection.

Hon. Gentlemen and Gentlemen:

It has been considered advisable that a deputation from the Government of Canada should proceed to London, to confer with Her Majesty's Ministers on questions of great importance to the Colony. When these gentlemen shall have returned I shall lose no time in again availing myself of your Counsel and laying before you the result of their mission.

The collection taken up in St. Patrick's Church, on St. Patrick's Day, for the poor, amounted to \$180.

At the Annual Election of the Officers of the Catholic Young Men's Society, held in the St. Patrick's Hall, on Monday, the 20th instant, the following members were elected for the ensuing year:—

- President—Martin Burke, Esq. Vice-President—Michael O'Brien, Esq. Secretary—John O'Brien, Esq. Treasurer—William Daly, Esq. Librarian—John Ryan, Esq.

COUNCIL.

Messrs. Daniel Phelan, John O'Leary, Pat'k Jones, Daniel M'Manmy, John Burns, William Murray, James Lynch, Jeremiah J. Fenton, and John Moyna.—Communicated.

Messrs. D. & J. Sadler & Co.,

BEG to inform their Friends and the Public generally, that they carry on BUSINESS during the

REPAIRS AND ALTERATIONS

Rendered necessary by the LATE FIRE

AT THE STORE LATE OCCUPIED BY

Mr. W. LEARMONT

Opposite the Seminary. March 23, 1865.

FOREIGN INTELLIGENCE

FRANCE

Paris, Feb. 23.—It is affirmed that besides the demand which appeared in the Monteur of the Republic...

The "Blue Book" and the "Yellow Book," which contain the modicum of information which the French Emperor and his Government think fit to impart to the French Legislature and nation...

"In reality, to an indecisive and confused situation which encouraged the temerities of parties and ran the risk, while it prolonged itself, of becoming a cause of anarchy within and of complications without, the Convention of September 15 tends to substitute a regular state of things, and if a certain general appeasement shall have rendered it possible, it will have in its turn the happy effect (as we may hope), of making Italy enter on more normal conditions of order and of tranquility.

"On the other hand, the road to Rome ceases to be open to those who had inscribed the name of that city upon their flag. Instead of continuing to threaten the actual frontier of the Pontifical State, Italy has solemnly engaged itself not to attack it, and even to defend it against all exterior aggression.

Paris, Feb. 16.—Among the documents contained in the Yellow Book is noticeable a despatch of M. Drouyn de Lhuys to the Duc de Gramont dated September 26. It gives an account of an interview of the French Minister for Foreign Affairs with Count Mullenb, the Austrian Charge at Paris.

In a despatch of Oct. 28 to Baron Malaret, M. Drouyn de Lhuys thus summarizes the character of the Convention:— "Its object is less distant and its aim better defined. It recognises two sovereignties in Italy, and while waiting until a more intimate agreement is able to be established between them, secures their co-existence."

On the subject of the navy the following table gives a statement of the present force:— On the 1st of October, 1864, the number serving voluntarily on board the fleet, without counting officers was 14,568, viz. :—

Table with 4 columns: Ships of the line, Frigates, Corvettes, Advice-boats. Rows include 'Mixed Vessels' and 'Totals'.

Thus, for 1864, the new fleet is only increased, in finished vessels, by one iron-clad frigate of 1,000 horse-power and three small advice boats.

24 steamers in various states of forwardness. The stores in our ports are in a satisfactory condition, especially as regards timber.

A letter from Paris, in the Bien Public of Genoa, of the 13th instant, states that the Bishop of Orleans was present a few days ago at a sitting of the French Academy. As soon as he entered the hall, the conversation ceased, and applause was heard on all sides.

The Paris Correspondent of the United Catholic writes as follows, on the 9th instant:—M. Dupanloup has been in Paris for some days to bring out the twenty-sixth edition of his pamphlet, which will consist of ten thousand copies.

The Avenir National says: Correspondence we have received from Turin communicates to us the following news obtained direct from Rome.

Four months after it was the turn of Louis XVIII, he opened the Chambers, and this time several of the old usages were observed, and continued to be observed till the Revolution of July.

A DANEBROSCH PARASITE.—Among the successful candidates for the prizes of the Academy of Sciences we mentioned Dr. Zenker, of Dresden, for his important researches on the Trichina Spiralis. This microscopic worm, which lives coiled up in a sort of cyst or pocket, was observed about 1835 by Mr. Richard Owen in the flesh of certain animals.

IN ANSWER to the impudent assertion of anti-Catholic journals to the effect that the Gorcum Martyrs were soldiers of the Duke of Alba killed in warfare by the troops of the Prince of Orange, the great Catholic journal of Holland, the Tyd of Amsterdam, shows historically, first, that the pretended soldiers were Priests and two Lay Brothers of the Franciscan Order, one Dominican, two Premontre Religieuses, one Augustinian Father, altogether nineteen Religious, several of whom were sixty years of age, others seventy, and one of them ninety.

Spain has for some years past been recovering from a state of depression, with a steadiness which has taken the world by surprise. Unhappily for herself, some of her statesmen conceived an ambition to possess, large armies and undertake military adventures.

ITALY.—Turin, Feb. 22.—The Opinions of today contradict the news of the Patrie, that the two years preceding the evacuation of Rome by the French troops will be calculated from the 6th of the present month.

A Commission of the Turin Parliament has duly drawn up a plan for turning Italy into a schismatical country, in the shape of a report: for the suppression of the religious corporations and other moral corporations, and to reorganise the Church patrimony.

Out of the forty-four Archbishops and 185 Bishops now existing in Italy only one See is to be preserved for each Province, which makes fifty-nine in all. "It is true," says the Commission, "that the power of order and jurisdiction of the Bishops being delegated to them, this power cannot extend to other dioceses, while the State has no right to confer such a power; and it is feared in consequence that the want of power of the titular Bishops would in certain circumstances give rise to some inconvenience."

All benefices without cure of souls are suppressed, and those with the cure of souls are to be preserved only according to the judgment which Ricasoli and Co. form of their utility.

Archbishops are to be paid £1,000 a year in cities of more than 100,000 inhabitants, and £800 in other cities. Bishops are to be paid £600; Canons from £72 to £100; Parish Priests £40 at least and Curates £24. Religious are to have pensions of £20 a year if above sixty years age, £20 from forty to sixty and £10 below forty.

The shopkeepers of Turin, alarmed at the loss of trade which may result from the absence of the Court during the Carnival, have turned upon the Municipality, and are now abusing it for not having apologised to the King for the insults offered to him on the night of the 30th ult, and expressed his wrath by a humble address.

RUSSIA AND POLAND.—The Moscow Gazette says:— It is necessary that the question of the future relations of the Kingdom of Poland with Russia should be determined, and this can only be effected in one way.

On the 1st of October, 1864, the number serving voluntarily on board the fleet, without counting officers was 14,568, viz. :—

the kingdom; we must endeavor, upon the contrary, to divide its various elements, and to establish a species of union between the inhabitants which are of different races. The recent legislation as to public education has already made an important step in that direction, by distinguishing between the various nationalities residing in the kingdom.

From one extreme want fell throughout Italy of any good school for the education of youth, thanks to the barbarous wholesale destruction of houses of education carried on by the Government and Parliament of Victor Emmanuel, all the colleges of Rome and its various institutions are filled to overflowing with students, so as not to be able to contain any more.

The "Italian" Government, under the pretext of no longer being able to maintain the excessive number of Roman and Venetian emigrants whom it has had in its pay, has taken the resolution of sending them home. Hence they gathered about 300 of them in the direction of Viterbo and drove them upon the present Papal territory.

The Unita Cattolica of the 9th inst. states that from the townships of Castel di Castro has come to the Turin Parliament a large volume of petitions of citizens of the Marche, Umbria, and Calabria, asking the legislators to spare the religious houses.

VIENNA, Feb. 18.—The Budget for 1866 was submitted to-day to the Lower House of the Reichsrath. It shows an unimportant deficit. The Minister of Finance states in his report that in 1867 every deficit will disappear from the Austrian Budget.

Count Mensdorff replied to-day to the question put to him some time ago by several members of the House relative to the policy which the Austrian Government intended to pursue in the Duchies. He stated that the Government could not yet afford the House any decisive answer on this point, as the negotiations were still pending.

Revolutionary proclamations were found in their possession exhorting the population to rise against their German rulers, as well as the seal of a committee of independence. These Hungarians who entered the Reichsrath were threatened with assassination.

RUSSIA AND POLAND.—The Moscow Gazette says:— It is necessary that the question of the future relations of the Kingdom of Poland with Russia should be determined, and this can only be effected in one way.

On the 1st of October, 1864, the number serving voluntarily on board the fleet, without counting officers was 14,568, viz. :—

the kingdom; we must endeavor, upon the contrary, to divide its various elements, and to establish a species of union between the inhabitants which are of different races. The recent legislation as to public education has already made an important step in that direction, by distinguishing between the various nationalities residing in the kingdom.

From one extreme want fell throughout Italy of any good school for the education of youth, thanks to the barbarous wholesale destruction of houses of education carried on by the Government and Parliament of Victor Emmanuel, all the colleges of Rome and its various institutions are filled to overflowing with students, so as not to be able to contain any more.

The "Italian" Government, under the pretext of no longer being able to maintain the excessive number of Roman and Venetian emigrants whom it has had in its pay, has taken the resolution of sending them home. Hence they gathered about 300 of them in the direction of Viterbo and drove them upon the present Papal territory.

VIENNA, Feb. 18.—The Budget for 1866 was submitted to-day to the Lower House of the Reichsrath. It shows an unimportant deficit. The Minister of Finance states in his report that in 1867 every deficit will disappear from the Austrian Budget.

Count Mensdorff replied to-day to the question put to him some time ago by several members of the House relative to the policy which the Austrian Government intended to pursue in the Duchies. He stated that the Government could not yet afford the House any decisive answer on this point, as the negotiations were still pending.

Revolutionary proclamations were found in their possession exhorting the population to rise against their German rulers, as well as the seal of a committee of independence. These Hungarians who entered the Reichsrath were threatened with assassination.

RUSSIA AND POLAND.—The Moscow Gazette says:— It is necessary that the question of the future relations of the Kingdom of Poland with Russia should be determined, and this can only be effected in one way.

On the 1st of October, 1864, the number serving voluntarily on board the fleet, without counting officers was 14,568, viz. :—

On the 1st of October, 1864, the number serving voluntarily on board the fleet, without counting officers was 14,568, viz. :—

FOR THROAT DISORDERS AND COUGHS.

Brown's Bronchial Troches are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired.

These Lozenges are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation or Soreness of the Throat.

will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech. Sold at 25 cents per box, by all Dealers in Medicine.

Our Debating Society has had under consideration the question, "Which has been more fatal to the human race—War or Intemperance?" and the conclusion is said to have been that War has been the chief destroyer. We think this an error. True, countless millions have perished in the shock of battle.

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

WISTAR'S BALSAM

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.

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

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

OBTENTIFICATE FROM L. J. RACINE, Esq., of the

Montreal, C.E., Oct. 20, 1853. 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.

Your obedient servant, L. J. RACINE.

CURE FOR WHOOPING COUGHS.

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.

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

Proprietor of the Courier de St. Hyacinthe.

CERTIFICATE FROM A WELL-KNOWN CITIZEN OF CORNWALL.

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 PRESQUOTT, C.W.

I with pleasure assert that Dr. Wistar's Balsam of Wild Cherry, is, in my belief, the best remedy before the public for coughs and pulmonary complaints.

None genuine unless signed "I. BUTTS on the wrapper."

SETH W. FOWLE & CO., Boston, Proprietors.

Dec. 24, 1863.

COE'S SUPER-PHOSPHATE OF LIME,

AS A MANURE FOR BARLEY. (Letter from Mr. A. Maynard, of the firm of Maynard & Co., St. Hyacinthe.)

Sir,—I used the Phosphate of Lime manufactured by you last summer, and am in a position to certify that it is the most valuable manure which has ever come under my notice. I put nearly 200 lbs on an arpent and a half sown with barley, sowing both together and harrowing them over.

Andrew Coe, Esq., Montreal. For sale by Law, Young & Co., Lyman, Clark & Co., Devins & Bolton, Wm. Evans, and merchants in every county.

Through a trial of many years and through every nation 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. Cases of apparently settled Consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, by this all-powerful antidote to diseases of the lungs and throat.

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

AGENTS FOR THE TRUE WITNESS.

- Adjala—G. P. Hughes. Alexandria—Rev. J. J. Chisholm. Allouette Island—Patrick Lynch. Antigonish—Rev. J. Cameron. Arichat—Rev. M. Girroir. Arisaig, N.S.—Rev. K. J. McDonald. Ashadel—John O'Sullivan. Athol—J. Heslin. Barre—B. Elms. Brockville—O. F. Fraser. Belleville—P. P. Lynch. Brantford—James Feeny. Buckingham—H. Gorman. Burford and W. Riding, Co. Brant—Thos. Maginn. Chambly—J. Hackett. Chatham—A. E. McIntosh. Cobourg—P. Maguire. Cornwall—Rev. J. S. O'Connor. Carleton Place—Rev. E. Dunphy. Cornwall—Rev. W. B. Hannett. Danville—Edward M'Govern. Dalhousie Mills—Wm. Chisholm. DeWittville—J. M'iver. Dundas—J. B. Looney. Egansville—J. Bonfield. Eastern Townships—P. Hackett. Erinsville—P. Gafney. Elginfield—T. Mangle. Farmersville—J. Flood. Gananoque—Rev. P. Walsh. Guelph—J. Harris. Goderich—Rev. Mr. Schnieder. Hamilton—J. M'Carthy. Huntington—J. Neary. Ingersoll—W. Featherston. Kemptonville—L. Lamping. Kingston—P. Purcell. Lindsay—J. Kennedy. Lansdown—M. O'Connor. London—E. Henry. Lacolle—W. Harry. Malton—Rev. R. Keleher. Marysburgh—Patrick M'Mahon. Merrickville—M. Kelly. Newmarket—J. H. Orooks. Ottawa City—George Murphy. Oshawa—J. O'Regan. Pakenham—Francis O'Neill. Pomona—W. Martin. Prescott—F. Ford. Pembroke—James Heenan. Perth—J. Doran. Peterboro—E. M'Cormick. Picton—Rev. Mr. Lalor. Port Hope—P. M'Cabe. Port Mulgrave, N.S.—Rev. T. Sears. Quebec—J. O'Brien, 18 Beude Street. London—James Oarroll. Renfrew—P. Kelly. Russelltown—J. Oampton. Richmondhill—M. Teofy. Seaforth—John Killburne. Sherbrooke—T. Griffith. Skerrington—Rev. J. Graton. South Gloucester—J. Daley. St. Andrews—Rev. G. A. Hay. St. Athanas—T. Dunn. St. Ann de la Poutriere—Rev. Mr. Bourrett. St. Sophie de Terranova—Rev. Mr. Payette. St. Columban—Rev. Mr. Pavy. St. Catherine's, C.E.—J. Oughlin. St. John Chrysostom—J. M'Gill. St. Mary's—H. O'O. Trainor. Starnesboro—C. M'Gill. Sydney—M. Hayden. Tinton—Rev. Mr. Brettargh. Toronto—W. Oartnell. Thorpville—J. Greene. Tingo—P. J. Sheridan. Toronto—P. F. J. Mullen, 23 Shuter Street. Templeton—J. Hagan. West Port—James Kehoe. Williamstown—Rev. Mr. M'Carthy. Wallaceburg—Thomas Jarmy. Watford—J. Johnston.

Ayer's Cherry Pectoral

OLEUM KALAMOS, the NEW RHEUMATIC CURE.

This Linctum 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 singular Flower is allowed to predominate; thus producing a delicate and refreshing perfume.

Manufactured only by HENRY R. GRAY, Dispensary and Family Chemist, 94 St. Lawrence Main Street, Montreal. Established 1859.

NEW DRUG STORE.—The Subscriber would respectfully inform the Public of the St. Joseph Suburbs that he has OPENED a branch of his Establishment, with a full assortment of Drugs, Chemicals, Perfumery, Patent Medicines, Coal Oil, Burning Fluid, &c., &c., at No. 16, St. Joseph Street, Adjoining the Exchange Hotel.

Where he trusts to receive a share of public favor, so liberally awarded to him during the past five years in Notre Dame Street.

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 DENTRIFICE. Price, 50 cents per bottle. J. A. HARTE, 268 Notre Dame and 16 St. Joseph Sts.

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

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

I owe much to you, for I verily believe the Plantation Bitters have saved my life. REV. W. H. WAGGONER, Madrid, N. Y.

Thou wilt send me two bottles more of thy Plantation Bitters. My wife has been greatly benefited by their use. Thy friend, ASA CURRIE, Philadelphia, Pa.

I have been a great sufferer from Dropsy and had to abandon preaching. The Plantation Bitters have cured me. REV. J. S. CATHORN, Rochester, N. Y.

Send us twenty-four dozen more of your Plantation Bitters, the popularity of which are daily increasing with the guests of our house. SYKES, CHADWICK & Co., Proprietors Willard's Hotel, Washington, D. C.

I have given the Plantation Bitters to hundreds of our disabled soldiers with the most astonishing effect. G. W. D. ANDREWS, Superintendent Soldiers' Home, Cincinnati, O.

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

The Plantation Bitters have cured me of a derangement of the kidneys and the urinary organs that has distressed me for years. It acts like a charm. C. C. MOORE, 254 Broadway.

New Bedford, Mass., Nov. 24, 1863. Dear Sir—I have been afflicted many years with severe prostrating cramps in my limbs, cold feet and hands, and a general disordered system. Physicians and medicine failed to relieve me.

Such evidence might be continued for a volume. The best evidence is to try them. They speak for themselves. Persons of sedentary habits troubled with weakness, lassitude, palpitation of the heart, lack of appetite, distress after eating, torpid liver, constipation, diabetes, &c., will find speedy relief through these Bitters.

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

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

Sold by principal dealers throughout the habitable globe. P. H. DRAKE & Co., New York.

John F. Henry & Co., 303 St. Paul Street (new No. 515) Montreal, Wholesale Agents for Canada. March 1, 1865.

N. H. DOWNS' VEGETABLE BALSAMIC ELIXIR.

A CERTIFICATE WORTH A MILLION. An Old Physician's Testimony. READ: Waterbury, Vt. Nov. 22, 1858.

Although I do not like the practice of Physicians recommending, indiscriminately, the patent medicines of the day, yet after a trial of ten years, I am free to admit that there is one medicine before the public that any Physician can use in his practice, and recommend to the public with perfect confidence; that medicine is Rev. N. H. Down's 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. Down about it. He informed me of the principal ingredients of which the Elixir is composed, all of which are Purely Vegetable and perfectly safe.

J. E. WOODWARD, M.D., (Now Brigadier Surgeon U. S. Army.)

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

JOHN F. HENRY & Co., Proprietors.

303 St. Paul Street, Montreal, C.E., and Main Street, Waterbury, Vt.

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.

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

Yours very respectfully, W. GIBSON. Montreal, Dec. 12th, 1860. Messrs. Henry & Co. Having, on various occasions, used your Liniment, I am happy to say that I have always found it beneficial. I have frequently used it for Bowel Complaint, and have never known it to fail in effecting a cure. I think it the best medicine I ever used for Diarrhoea, summer complaint, and disorders of a similar character. I have also found it a never failing specific for COLDS, and for affections of the head. I always recommend it to my friends, and would not be without it in the house for any consideration.

W. BALDWIN. Testimony from Hon. Judge Smith: Montreal, Feb. 6th, 1862. I have used Henry's Vermont Liniment, & have found great relief from it.

SMITH. Sold in every Drug and Country Store throughout Canada. PRICE—25 Cents per Bottle.

JOHN F. HENRY & Co., Proprietors.

303 St. Paul Street, Montreal, C.E., and Main Street, Waterbury, Vt. Jan. 22, 1865.

SADLIE & CO'S NEW PUBLICATIONS AND BOOKS AT PRESS.

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.

The Hymns are of such a character as to suit the different seasons and festivals of the Christian year with a large number of Miscellaneous.

Pastors and Superintendents of Schools will find this to be just the Hymn Book they need. No Sodality, Confraternity, or Sunday School should be without it.

ANOTHER NEW WORK BY ONE OF THE PAULIST FATHERS. GUIDE for CATHOLIC YOUNG WOMEN; designed particularly for those who earn their own Living. By the Rev. George Deshon. 16mo cloth, 75 cents.

THE HERMIT of the ROCK. A Tale of Cashel. By Mrs. J. Sadlier. 16mo, 500 pages (with a view of the Rock of Cashel) cloth extra, \$1; gilt, \$1.25.

A NEW ILLUSTRATED LARGE PRAYER BOOK. DAILY PRAYERS: A Manual of Catholic Devotion, compiled from the most approved sources, and adapted to all states and conditions in life.

Elegantly illustrated. 16mo, of nearly 900 pages Sheep, 75 cents; roan, plain, \$1; embossed, gilt \$1.50; imit., full gilt, \$1.75; clasp, \$2; English morocco, \$2; morocco extra, 2.50; morocco extra, clasp, 3.00; morocco extra, beveled, 3.00; morocco extra, beveled, clasp, 3.50; morocco extra, paneled, 5.00.

THE MASS BOOK. Containing the Office for Holy Mass, with the Epistles and Gospels for all the Sundays and Holydays, the Office for Holy Week, and Vespers and Benediction. 18mo, cloth, 38 cts; roan, plain, 50 cts; embossed, gilt, 63 cts; embossed, gilt, clasp, 75 cts; imitation, full gilt, 75 cts; imitation, full gilt, clasp, 88 cts.

* The Cheap Edition of this is the best edition of the Epistles and Gospels for Schools published.

THE METHOD OF MEDITATION. By the Very Rev. John Rootham, General of the Society of Jesus. 16mo, cloth, 38 cents.

SONGS FOR CATHOLIC SCHOOLS, with Aids to Memory, set to Music. Words by Rev. Dr. Cummings, Music by Signor Speranza and Mr. John M. Loreta, jun. 18mo, half bound, 38 cts cloth, 50 cts.

MARIAN BLOOD for, Rev. Girls Lit. T. by Miss Sarah M. Brownson. 12mo, cloth, extra, \$1 gilt, \$1.35.

(SECOND EDITION) A NEW BOOK ON THE ROSARY & SCAPULAR. A SHORT TREATISE ON THE ROSARY; together with six chapters on being Devout to the Blessed Virgin; also True Devotion to her. By J. M. P. Healey, a priest of the Order of St. Dominic. To which are appended St. Francis of Sales' Devout Method of Hearing Mass, by St. Ignace, accompanied with some remarks on the Stations, or Holy Way of the Cross, &c., &c. 18mo, cloth, Price only 38 cents.

To the Second Edition is added the Rules of the Scapulars and the Indulgences attached to them. A NEW LIFE OF ST. PATRICK. A POPULAR LIFE OF ST. PATRICK. By an Irish Priest; 16mo, 380 pages, cloth, 75 cts; gilt, \$1.

SERMONS by the PAULIST FATHERS for 1862 12mo, cloth, \$1.00.

THE TALISMAN; An Original Drama for Young Ladies. By Mrs. J. Sadlier, 19 cts. A NEW BOOK BY FATHER WENINGER, S.J. EASTER IN HEAVEN. By Rev. F. X. Weninger D.D. 12mo, cloth, 90 cents; gilt, \$1.25.

NOW READY, Chateaubriand's Celebrated Work. THE MARTYRS; A Tale of the Last Persecution of the Christians at Rome. By Viscount de Chateaubriand. 12mo, 460 pages, cloth, \$1.25 cloth, \$1.75.

A POPULAR HISTORY OF IRELAND, from the Earliest Period to the Emancipation of the Catholics. By Hon. T. D. M'Gee. 12mo, 2 vols, cloth, \$2.50; half calf or morocco, 3.50.

TRUE SPIRITUAL CONFERENCE. By St. Francis of Sales, with an Introduction by Cardinal Wiseman. 12mo, cloth, \$1.00. NEW INDIAN SKETCHES. By Father De Smet. 16mo, cloth, \$1.50.

The Cottage and Parlor Library. 1. The Spanish Cavaliers. A Tale of the Moorish Wars in Spain. Translated from the French by Mrs. J. Sadlier. 16mo, cloth, 75 cents, gilt, 1.00

2. Elinor Preston; or, Scenes at Home and Abroad. By Mrs. J. Sadlier. 16mo, cloth, 75 cts, gilt, 1.00.

3. Henry Conroy; or, The Irish Girl in America.—By Mrs. J. Sadlier. 16mo, cloth, 75 cts; gilt, 1.00. The Lost Son: An Episode of the French Revolution. Translated from the French. By Mrs. J. Sadlier. 16mo, cloth, 75 cents; gilt edge, 1.00

Old and New; or, Taste versus Fashion. An Original Story. By Mrs. J. Sadlier; with a Portrait 16mo, cloth, 1.00; gilt edges, 1.30.

Catholic Youth's Library. 1. The Pope's Niece; and other Tales. From the French. By Mrs. J. Sadlier. 16mo, cloth, 38 cts; gilt edges, 50 cts; fancy paper, 21 cts.

2. Idleness; or, the Double Lesson, and other Tales. From the French; by Mrs. Sadlier; 18mo, cloth 38 cts; gilt edges, 50 cts; fancy paper, 21 cts.

3. The Vendetta, and other Tales. From the French. By Mrs. J. Sadlier; 18mo, cloth, 38 cts; gilt edges, 50 cts; fancy paper, 21 cts.

4. Father Sheehy. A Tale of Tipperary Ninety years Ago. By Mrs. J. Sadlier; 18mo, cloth, 38 cts; gilt, 50 cts; paper, 21 cts.

5. The Daughter of Tyrconnell. A Tale of the Reign of James the First. By Mrs. J. Sadlier.—18mo, cloth, 38 cts; cloth, gilt, 50 cts; paper, 21c.

6. Agnes of Brunsburg and Wilhelm; or, Christian Forgiveness. A Tale of the Reign of Philip II., and other Tales. Translated from the French. By Mrs. J. Sadlier. 18mo, cloth, 38 cts; gilt, 50c paper, 21 cts.

NEW WORKS IN PRESS. MARSHAL'S great Work on the Contrast between Protestant and Catholic Missions. CHRISTIAN MISSIONS: their Agents and their Results.

Mr. Marshall, the author of the foregoing work, is an eminent Catholic gentleman of England, formerly a clergyman of the Established Church. As such he was favorably known as the author of the best work on Episcopacy that has been written by a Protestant. His History of Missions is a work of extensive research and profound interest.

TERMS—The work will be published in two 8vo volumes, of nearly 700 pages each; cloth, extra, \$5, half-morocco, \$7. Persons wishing to subscribe will be good enough to send their names to the publisher as soon as possible.

FATHER MATTHEW: A Biography. By John Francis Maguire, M.P., author of "Rome and its Rulers." 2mo, of about 600 pages; cloth, \$1.50.

D. & J. SADLIER & CO., Montreal, Jan. 29, 1864.

