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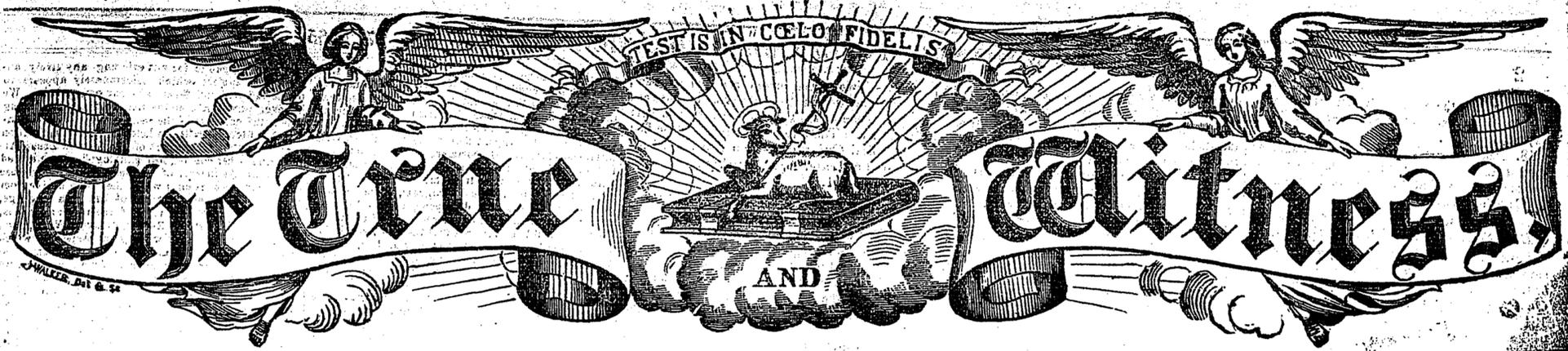
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CATHOLIC CHRONICLE.

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ENCYCLICAL LETTER

OF

OUR HOLY FATHER, THE POPE.

To our Venerable Brethren, all the Patriarchs, Primates, Archbishops, and Bishops having the grace and communion of the Apostolic See, Pius IX., Pope.

Venerable Brethren, Health and Apostolic Benediction.

You know, Venerable Brethren, with what care and what pastoral vigilance the Roman Pontiffs, our predecessors, fulfilling the charge entrusted to them by our Lord Jesus Christ himself in the person of the blessed Peter, chief of the Apostles, have unfailingly observed their duty in providing food for the sheep and the lambs, in assiduously nourishing the flock of the Lord with the words of faith, in imbuing them with salutary doctrine, and in turning them away from poisoned pastures; all this is known to you, and you have appreciated it. And certainly our predecessors, in affirming and in vindicating the august Catholic Faith, truth, and justice, were never animated in their care for the salvation of souls by a more earnest desire than that of extinguishing and condemning by their Letters and Constitutions all the heresies and errors which, as enemies of our Divine Faith, of the doctrines of the Catholic Church, of the purity of morals, and of the eternal salvation of man, have frequently excited serious storms and precipitated civil and Christian society into the most deplorable misfortunes. For this reason our predecessors have opposed themselves with Apostolic fortitude to the criminal enterprises of those wicked men, who, spreading their disturbing opinions like the waves of a raging sea, and promising liberty when they are slaves to corruption, endeavor by their pernicious writings to overturn the foundations of the Catholic religion, and of civil society; to destroy all virtue and justice, to deprave all minds, and especially those of inexperienced youth, from the healthy discipline of morals, to corrupt it miserably, to draw it into the meshes of error, and finally to tear it from the bosom of the Catholic Church.

But as you are aware, Venerable Brethren, We had scarcely been raised to the Chair of St. Peter, far above all our merits, by the mysterious designs of Divine Providence, than seeing with the most profound grief of our soul the horrible storm excited by evil doctrines, and the very grave and deplorable injury caused especially by so many errors to Christian people, in accordance with the duty of our Apostolic ministry, and following in the glorious footsteps of our predecessors, we raised our voice, and by the publication of several Encyclical Letters and Allocutions held in Consistory, and other Apostolic Letters, we have condemned the principal errors of our sad age, reanimated your utmost Episcopal vigilance, warned and exhorted upon various occasions all our dear children in the Catholic Church to repel and absolutely avoid the contagion of so horrible a plague. More especially in our first Encyclical of the 9th November, 1846, addressed to you, and in our two Allocutions of the 9th December, 1854, and the 9th June, 1862, to the Consistories which we held, we condemned the monstrous opinions which particularly predominate in the present day to the great prejudice of souls, and to the detriment of civil society, doctrines which not only attack the Catholic Church, her salutary teaching and her venerable rights, but also the natural unalterable law inscribed by God upon the heart of man and sound reason itself, and from which doctrines almost all other errors derive their origin.

But, although We have not hitherto omitted to proscribe and reprove the principal errors of this kind, yet the cause of the Catholic Church, the safety of the souls which have been confided to us, and the well-being of human society itself absolutely demand that we should again exercise our pastoral solicitude to destroy new opinions which spring out of these same errors as from so many sources. These false and perverse opinions are the more detestable as they especially tend to shackle and turn aside the salutary force that the Catholic Church, by the example of her Divine Author and His order, ought freely to exercise until the end of time, not only with regard to each individual man, but with regard to nations, peoples, and their chief rulers, and to destroy that agreement and concord between the Priesthood and the Government which have always existed for the happiness and security of religious and civil society. For, as you are well aware, Venerable Brethren, there are a great number of men in the present day, who, applying to civil society, the impious and absurd principle of *naturalism*, as it is called, dare to teach that the perfect right of public society and civil progress absolutely require a condition of human society, constituted and governed without regard to any consideration of religion, as if it had no existence, or at least without making any

distinction between the true and false religion. And, contrary to the teaching of the Holy Scriptures, of the Church, and of the Fathers, they do not hesitate to affirm 'that the best condition of society is that in which the government is not compelled to inflict the penalties of law upon violators of the Catholic religion, unless so far as the public peace may demand.' Actuated by an idea of social government so absolutely false, they do not hesitate further to propagate their erroneous opinion, very hurtful to the safety of the Catholic Church and of souls, and termed *delirium* by our predecessor Gregory XVI., of excellent memory, viz., 'liberty of conscience and of worship is the right of every man, a right which ought to be proclaimed and established by law in every well constituted State, and that citizens are entitled to make known and declare, with a liberty which neither the ecclesiastical nor the civil authority can limit, their convictions of whatever kind, either by word of mouth or through the press or by other means.' But, in making these rash assertions, they do not reflect, they do not consider, that they preach the liberty of perdition, and that, 'if it is always free to human conviction to discuss, men will never be wanting who struggle against the truth, and to rely upon the loquacity of human wisdom, when we know by the example of our Lord Jesus Christ how faith and Christian sagacity ought to avoid this very culpable vanity.

Since, also, religion has been banished from civil government—since the doctrines and authority of Divine revelation have been repudiated, the idea intimately connected therewith of justice and human rights is obscured by darkness and lost sight of, and in place of true justice and legitimate right brute force is substituted which has permitted some, entirely oblivious of the plainest principles of sound reason, to dare to proclaim 'that the will of the people, manifested by what is called public opinion or by other means, constitutes a supreme law superior to all Divine and human right, and that accomplished facts in political affairs, by the mere fact of their having been accomplished, have the force of law.' But who does not perfectly see and understand that human society, released from the ties of religion and true justice, can have no further object than to amass riches, and can follow no other law in its actions than the indomitable cupidity of a mind given up to its own pleasures and advantages.

For this reason also these same men persecute with so relentless a hatred the Religious Orders who have deserved so well of religion, civil society, and letters; they loudly declare that the Orders have no right to exist, and in so doing make common cause with the falsehoods of the heretics. For, as taught by our predecessor of illustrious memory, Pius VI., 'the abolition of religious houses injures the state of public profession, of the Evangelical counsels, injures a mode of life recommended by the Church and in conformity with the Apostolic doctrine, does wrong to the celebrated founders whom we revere before the altar, and who constituted these societies under the inspiration of God.'

In their impiety these same persons pretend that members of the Church should be deprived of the opportunity of 'openly receiving alms from Christian charity,' and that the law forbidding 'servile labor on account of Divine worship upon certain fixed days' should be abrogated upon the fallacious pretext that this opportunity and this law are contrary to the principles of political economy. Not content with eradicating religion from public society, they desire further to banish it from families and private life. Teaching and professing these most fatal errors of *Socialism* and *Communism*, they declare that 'domestic society, or the entire family, derives its right of existence solely from civil law, whence it is to be concluded that, from civil law descends all the rights of parents over their children, and, above all, the right of instructing and educating them.' By such impious opinions and machinations do these false spirits endeavor to eliminate the salutary teaching and influence of the Catholic Church from the instruction and education of youth, and to infect and miserably deprave, by their pernicious errors and their vices, the tender and pliant minds of youth. All those who endeavor to trouble sacred and public things, to destroy the good order of society, and to annihilate all Divine and human rights, have always concentrated their criminal schemes, attention, and efforts upon the manner in which they might above all deprave and elude unthinking youth, as we have already shown. It is upon the corruption of youth that they place all their hopes. Thus they never cease to attack the Clergy, from whom have descended to us, in so authentic a manner, the most certain records of history, and by whom such considerable benefit has been bestowed in abundance upon Christian and civil society, and upon letters. They assail them in every shape—going so far as to say of the Clergy in general, that, 'being the enemies of the useful sciences, of progress, and of civiliza-

tion, they ought to be deprived of the charge of instructing and educating youth.'

Others, taking up wicked errors many times condemned, presume with notorious impudence, to submit the authority of the Church and of this Apostolic See, conferred upon it by God Himself, to the judgment of civil authority, and to deny all the rights of this same Church and this See with regard to exterior order. They do not blush to affirm 'that the laws of the Church do not bind the conscience if they are not promulgated by the civil power; that the acts and decrees of the Roman Pontiffs concerning religion and the Church require the sanction and approbation, or at least the assent of the civil power, and that the Apostolic Constitutions condemning secret societies, whether these exact or do not exact an oath of secrecy, and branding with anathema their secretaries and supporters, have no force in those regions of the world where these associations are tolerated by the civil Government; that the excommunications launched by the Council of Trent and the Roman Pontiffs against those who invade the possessions of the Church and usurp its rights, seek, in confounding the spiritual and temporal orders, to attain solely an earthly object; that the Church can decide nothing which may bind the consciences of the faithful in a temporal order of things; that the law of the Church does not demand that violations of sacred laws should be punished by temporal penalties; and that it is in accordance with sacred theology, and the principles of public law, to claim for the civil government the property possessed by the Church, the Religious Orders, and other pious establishments.'—And they have no shame in avowing openly and publicly the thesis and principle of heretics, from whom emanated so many errors and perverse opinions. They say 'That the ecclesiastical power is not of right divine, distinct, and independent from the civil power, and that no distinction, no independence of this kind can be maintained without the Church invading and usurping the essential rights of the civil power.' Neither can we pass over in silence the audacity of those who, insulting sound doctrines, assert that 'the judgments and decrees of the Holy See, whose object is declared to concern the general welfare of the Church, its rights and its discipline, do not claim acquiescence and obedience under pain of sin and loss of the Catholic profession, if they do not treat of the dogmas of faith and morals. How contrary is this doctrine to the Catholic dogma of the full power, divinely given to the Sovereign Pontiff by our Lord Jesus Christ, to guide, to supervise, and govern the Universal Church, no one can fail to see and understand clearly and evidently. Amid so great a perversity of depraved opinions, We, remembering Our Apostolic office, and solicitous before all things for our most holy religion, for sound doctrine, for the salvation of the souls confided to Us, and for the welfare of human society itself, have considered the moment opportune to raise anew Our Apostolic voice; and therefore, do We, by Our Apostolic authority, condemn and prescribe generally and particularly all the evil opinions and doctrines specially mentioned in this letter, and We will and command that they be held as reprobated, proscribed and condemned by all the children of the Catholic Church.

But you know further, Venerable Brethren, that in our time insulters of every truth and of all justice and violent enemies of our religion have spread abroad other impious doctrines by means of pestilent books, pamphlets, and journals which, distributed over the surface of the earth, deceive the people and wickedly lie. You are not ignorant that in our days men are found who, animated and excited by the spirit of Satan, have at the excess of impiety as not to fear to deny our Lord and Master Jesus Christ, and to attack His divinity with scandalous persistence. We cannot abstain from awarding you well-merited eulogies, Venerable Brethren, for all the care and zeal with which you have raised your episcopal voice against so great an impiety.

In our present letter therefore we speak to you most lovingly, to you who, called to partake Our cares, are Our greatest support in the midst of Our very great grief, our joy and our consolation, by reason of the excellent piety of which you give proof in maintaining religion, and the marvellous love, faith, and discipline with which, united by the strongest and most affectionate ties to Us, and this Apostolic See, you strive to valiantly and accurately fulfil your grave episcopal ministry. We ought then to expect from your excellent pastoral zeal that, taking the sword of the spirit, that is to say the Word of God, and strengthened by the grace of the Lord Jesus Christ you will watch with redoubled care that the Faithful committed to your charge abstain from evil pasturage which Jesus Christ does not cultivate, because it was not sown by His Father. Never cease then to inculcate in the faithful that all true felicity proceeds to men

from our august religion, its doctrine and practice, and that that people is happy who have the Lord God with them: teach 'that kingdoms rest upon the foundation of the Catholic faith, and that nothing is so mortal, so prompt to engender every evil, so exposed to danger for those who think it can alone suffice, as the free will which we received at birth, if we ask nothing further from the Lord; that is to say, if forgetting our author we abjure His power to show that we are free; and do not omit to teach 'that the royal power has been established not solely to exercise the government of the world, but above all for the protection of the Church, and that there is nothing more profitable and more glorious for the sovereigns of States and kings than to leave the Catholic Church to exercise its laws, and not to permit any to attack its liberty, as our most wise and courageous predecessor, St. Felix, wrote to the Emperor Xenon, 'for it is certain that it is advantageous when the cause of God is in question, that they should study to submit and not to impose their royal will on the priests of Jesus Christ.'

It is always, but especially at present, your duty, Venerable Brothers, in the midst of the numerous calamities of the Church and of civil society, in view of the terrible conspiracy of our adversaries against the Catholic Church and Our Apostolic See, and the great accumulation of errors—it is our duty, We say before all, to go with faith to the throne of grace to obtain mercy and find fitting succor. We have therefore judged the moment to have come to excite the piety of all the faithful in order that, with us and with you all, they may pray without ceasing to the Father, supplicating and beseeching Him fervently and humbly for instruction and mercy in order also that in the plenitude of their faith they may seek refuge in Our Lord Jesus Christ who has redeemed us with His divine blood, that by their multiplied efforts they may obtain from that burning heart, victim of its charity for us, the gift of drawing all by the bonds of His love, of inspiring all men inflamed by His holy love, with the desire of living according to His heart, pleasing God in all things and fruitful in all good works. But as there is no doubt that the prayers most agreeable to God are those of all faithful men who approach Him with a heart pure from all stain. We have thought it good to open to all faithful Christians, with Apostolic liberality, the heavenly treasures of the Church confided to our dispensation, so that the faithful, more strongly drawn towards true piety and purified from the stain of their sins by the Sacrament of Penance, may more confidently offer up their prayers to God, and obtain His mercy and grace.

By these letters emanating from Our Apostolic authority, We grant to all and each of the faithful of both sexes throughout the universe a Plenary Indulgence during one month up to the year 1865, and not longer, to be carried into effect by you, Venerable Brethren, and the other legitimate Ordinaries, in the form and manner laid down at the commencement of our Sovereign Pontificate, by Our Apostolic Letters issued as a brief upon the 20th November, 1846 and sent to your whole episcopal Order, commencing with the words, 'Arcano Divinae Providentia consilio,' and with the faculties given by Us in those same letters. We desire, however, that all the prescriptions of our letters shall be observed saving the exceptions we have declared admissible. We have come to this determination notwithstanding all which might be ordered to the contrary by special and individual mention and which might be worthy of departure from that decision; but, in order that every hesitation and difficulty should be removed, We have ordered that a copy of our letter should be again forwarded to you.

Let us implore, Venerable Brethren, from the bottom of our hearts and with all our souls, for the mercy of God. He has encouraged us to do by saying, 'I will not withdraw my mercy from them.' Let us ask and we shall receive, and if there is slowness or delay in its reception, because we have gravely offended, let us knock, because He opens to those who knock; for prayers, groans, and tears, by means of which we must persist and remain joined in unanimous prayer, and let each entreat God not for himself alone, but for all his brethren, as the Lord has taught us to pray. But in order that God may accede more easily to our prayers and yours and to those of all His faithful servants, let us employ, in all confidence, as our mediatrix with Him, the Virgin Mary, who has destroyed all heresies throughout the world, and who, the well beloved mother of us all, 'is very gracious . . . and full of mercy . . . allows herself to be touched by all, shows herself very clement towards all, and takes under her pitying care all miseries with unlimited affection,' and who, 'standing as queen upon the right hand of her Son our Lord Jesus Christ in a golden vestment, knows nothing which she cannot obtain from the Sovereign Master.' Let us implore

also the intervention of the blessed Peter, Prince of the Apostles, and of his Co-Apostolic Paul, and of all those saints of Heaven who, having already become the friends of God, have been admitted into the celestial kingdom, where they are crowned and bear palms, and who, henceforth certain of immortality, are solicitous for our salvation.'

Lastly, beseeching of God from the bottom of our heart the abundance of all His celestial gifts for you, We ourselves bestow upon you, Venerable Brethren, and upon all Clerks and faithful of the laity committed to your care, Our Apostolic Benediction from the most loving depths of Our heart, in token of Our charity towards you.

Given at St. Peter's, in Rome, this 8th day of December, 1864, being the 10th anniversary of the definition of the dogma of the Immaculate Conception of the Virgin Mary the mother of God, and in the 19th of our Pontificate.

Pius PP. IX.

CATALOGUE

OF THE PRINCIPAL ERRORS OF OUR TIME, INDICATED IN THE CONSISTORIAL ALLOCUTIONS, IN THE ENCYCLICAL AND OTHER APOSTOLICAL LETTERS OF POPE PIUS IX.

I.—*Panthéism, Naturalism, and Absolute Rationalism.*

1. There does not exist any divine power, supreme being, and distinct providence in the universality of things, and God is but the nature of things, and therefore immovable. God is in man, and in the world, and all things are God, and have the substance of God. God is then one and the same thing with the world, and hence, spirit is confounded with matter, necessity with liberty, the true with the false, the good with evil, the just with the unjust.
2. All actions of God on men and on the world ought to be denied.
3. Human reason, without any consideration of God, is the sole arbiter of the false and the true, of good and evil; it is a law to itself, and is sufficient to itself, by its own natural strength, to take care of the good of men and peoples.
4. All the truths of religion are derived from the native strength of human reason; hence reason is the principal rule by which man can and ought to arrive at the knowledge of all truth of every kind.
5. The divine revelation is imperfect and therefore subject to continual and indefinite progress, corresponding to that of the human reason.
6. The Christian faith is in opposition to human reason, and the divine revelation not only does not do any good, but injures the perfection of mankind.
7. The prophecies and the miracles uttered and recounted in the sacred books are only fables of poets, and mysteries of the Christian faith are the result of philosophical investigations. The books of the two testaments contain fabulous fictions, and Jesus Christ Himself is a myth.

II.—*Moderate Rationalism.*

8. Since human reason is the equal of religion, theological matter ought to be treated in the same manner as philosophical questions.
9. All the dogmas of the Christian religion, indifferently are the objects of natural science or philosophy, and human reason, instructed by history alone, can by its natural strength and its principles arrive at the knowledge of the most abstract dogmas, from the moment those dogmas have been proposed as objective to the human reason.
10. As the philosopher is one thing, and philosophy is another, the former has a right to submit himself to authority when he shall have recognised its truth, but philosophy neither can nor ought to submit to authority.
11. Not only should the Church not occupy herself with philosophy, but she ought to tolerate its errors, and leave to itself the care of correcting them.
12. The decrees of the Apostolic See and the Roman Congregations impede the free progress of science.
13. The methods and the principles by means of which the ancient and scholastic doctors cultivated theology are no longer in accord with the necessities of our times and the progress of science.
14. Philosophy ought to be studied without taking any account of a supernatural relation.
- N.B.—The errors of Antoine Gauthier, which have been condemned in the letter to the Cardinal Archbishop of Cologne, are principally from the Rationalistic system.
- III.—*Indifferentism, Latitudinarianism.*
15. Every man is free to embrace and to profess that religion which he shall believe to be true, guided by the light of reason.
16. Men may find the way of eternal salvation and obtain eternal salvation, in every form of religion.

17. At least the eternal salvation of all those who have never been in the true Church of Christ may be hoped for.

18. Protestantism is nothing else but another form of the same true religion, in which it is possible to please God to the same degree as in the Catholic Church.

IV.—Socialism, Communism, Secret Societies, Bible Societies, Clerical Liberal Societies.

Pests of this kind are often reproved by the severest formulas in the Encyclical *Qui pluribus* of the 9th November, 1846, in the Allocution *Quibus quantisque* of the 20th November, 1849, in the Encyclical *Nostriis et nobiscum* of 8th December, 1849, in the Allocution, *Scin-gulari quacum* of 9th December, 1854, in the Encyclical *Quanto conficiamur magis* of 10th August, 1863.

V.—Errors Concerning the Church and her Rights. 19. The Church is not a true and perfect society, with full freedom; she does not rest upon her proper and constant rights, which have been conferred upon her by her divine founder, but it belongs to the civil power to define what are the rights of the Church, and the limits within which she shall exercise them.

20. The ecclesiastical power ought not to exercise its authority without the assent and toleration of the civil government.

21. The Church has not the power to define dogmatically that the religion of the Catholic Church is the only true religion.

22. The obligations which are undertaken by Catholic teachers and writers only bind them with regard to those things which are proposed to universal belief, under the titles of Articles of Faith, by the infallible judgment of the Church.

23. The Roman Pontiffs, and the Ecumenical Councils have overstepped the limits of their powers, have usurped the rights of princes, and have even committed errors in their definitions of points of dogma and morality.

24. The Church has no power to employ force.

25. In addition to the power inherent in the Episcopacy, a temporal power is attributed to it by the civil authority, either expressly or tacitly, but it is revocable at the pleasure of the civil power.

26. The Church has not a natural and legitimate right to acquire and to possess.

27. The ministers of the Holy Church and the Sovereign Pontiff ought to be absolutely excluded from all charge and domination in temporal things.

28. The Bishops have not a right to promulgate Apostolic letters without the authorisation of the civil power.

29. The spiritual graces granted by a Roman Pontiff ought to be held as null, if they have not been sought by the civil government.

30. The community of the Church and of ecclesiastical persons is derived from the civil right.

31. Ecclesiastical jurisdiction in the cases of Clerics, for civil or criminal offences, ought to be abolished, even without the knowledge and contrary to the protest of the Holy See.

32. The personal immunities which exempt Clerics from military law, may be abrogated without any violation of equity or of national law. Such abrogation is demanded by civil progress, especially in a society modelled on the principles of a liberal government.

33. It does not appertain to ecclesiastical jurisdiction, by any proper right, inherent in its essence, to direct doctrine in matters of theology.

34. The doctrine of those who compare the Sovereign Pontiff to a free sovereign ruling in the Universal Church, is a doctrine which prevailed in the middle ages.

35. By the sentence of a general council, or an Act of all the people, the Pontifical Sovereignty could be transferred from the Bishop and the City of Rome to another Bishop and another city.

36. The definition of a national council does not admit of subsequent discussions, and the civil power can require that things remain as fixed by it.

37. National churches can be instituted outside, and separated from the Roman Pontiff.

38. Many Roman Pontiffs lent themselves to the division of the Church into Eastern and Western.

VI.—Errors of Civil Society, as regards itself, and also considered in its Relation with the Church.

39. The republic being the origin and the source of almost all rights, declares itself by its own right, which is not circumscribed by any limit.

40. The doctrine of the Catholic Church is opposed to the good and to the interests of human society.

41. An indirect and negative power in sacred things belongs to the civil government, even when expressed by an infidel sovereign; to him belongs not only the right, called *executivus*, but also that of the process, which is called abuse of power.

42. In cases of legal conflict between the two powers, the civil right prevails.

43. The civil power has a right to break, and to declare and render null the conventions (commonly called *Concordats*) concluded with the Apostolic See, relative to the use of rights appertaining to the ecclesiastical community, without the consent of the Holy See, and even contrary to its protest.

44. The civil authority may interfere in matters relating to religion, morals, and spiritual rule. Whence it follows that it can pass judgment on the instructions which the Pastors of the Church publish in fulfilment of their charge for the regulation of consciences; it can even decide on the administration of the Sacraments, and the dispositions necessary for receiving them.

45. All the direction of public schools in which the youth of a Christian state are brought up, with the exception to a certain extent of episcopal seminaries, can and ought to be assumed by the civil authority, and that in such a

manner that no right shall be recognised on the part of any other authority of interfering in the disposition of the schools, in the regulation of the studies, in the arrangement of grades or in the selection or approval of masters.

46. Much more, even in seminaries for Clerics, the method to be pursued in the studies would be submitted to the civil authority.

47. The good constitution of civil society demands that the popular schools which are open to all children of every class of the people, and in general that all public institutions destined to letters, to the superior instruction and more extended elevation of youth, should be set free from the authority of the Church, from all influence and inspection on her part, and that they shall be wholly subject to the will of the civil and political authority, according to the desire of the governors and the tendency of public opinion at this epoch.

48. Catholics may approve of a system of education for youth outside the Catholic faith and the authority of the Church, and which has for its sole or at least for its chief object the knowledge of things purely natural and of social life in this world.

49. The secular authority may prevent the Bishops and the faithful from communicating freely between themselves and with the Roman Pontiffs.

50. The secular authority has of itself a right to appoint Bishops, and to require them to undertake the administration of their dioceses before they have received the canonical institution of the Holy See and the Letter Apostolic.

51. The secular authority has a right to forbid to Bishops the exercise of their pastoral ministry, and is not bound to obey the Roman Pontiff in matters concerning the institution of Bishops and Bishops.

52. The government can, by its own proper right, change the prescribed form of religious profession, both for men and women, and can enjoin religious communities not to admit persons to solemn vows, without authorisation.

53. The laws which protect the existence of religious communities, their rights and functions ought to be abrogated, and the civil power ought to give its support to all those who may desire to quit the religious life, and to infringe their solemn vows; it can also completely suppress these same religious communities, as well as collegiate churches and simple benefices, even when privately endowed, and derive and submit their goods and revenues to the administration and the will of the civil authority.

54. Kings and princes are not only exempt from the jurisdiction of the Church, but they are superior to the Church in all questions of jurisdiction.

55. The Church ought to be separated from the State, and the State from the Church.

VII.—Errors concerning Natural and Christian Morality.

56. The laws of morality have no need of the divine sanction, and it is not at all necessary that human laws should be conformed to natural right, or should receive any obligatory power from God.

57. The philosophical and moral sciences, as well as the civil laws, ought to be removed from divine and ecclesiastical authority.

58. No other forces are to be recognised but such as reside in matter and every system of morals. All honesty ought to consist in accumulating and augmenting wealth, by whatever means, and in abandonment to pleasure.

59. Right consists in the material fact. All the duties of man are empty words, and all human facts have the force of right.

60. Authority is nothing else but the sum of material forces and numbers.

61. An injustice in fact, crowned with success, does not in any way do injury to the sacredness of right.

62. The principle of non-intervention ought to be proclaimed and observed.

63. It is lawful to refuse obedience to legitimate princes, and even to revolt against them.

64. The violation of an oath, however holy it may be, and every shameful and criminal action opposed to the eternal God: not only is not to be blamed, but it is quite lawful and even most praiseworthy when inspired by love of country.

VIII.—Errors concerning Christian Marriages.

65. It cannot be established by any reason that Christ has elevated marriage to the dignity of a sacrament.

66. The sacrament of marriage is only an adjunct of the contract, from which it is separable, and the sacrament itself only consists in the nuptial benediction.

67. By the law of nature the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority.

68. The Church has not the power of pronouncing upon the impediments to marriage.—This belongs to civil society, which can remove the existing hindrance.

69. It is only more recently that the Church has begun to pronounce upon invalidating obstacles, availing herself, not of her own right, but of a right borrowed from the civil power.

70. The canons of the Council of Trent which invoke anathema against those who deny the Church the right of pronouncing upon invalidating obstacles are not dogmatic, and must be considered as emanating from borrowed power.

71. The form of the said Council, under penalty of nullity, does not bind in cases where the civil law has appointed another form, and desires that this new form is to be used in marriage.

72. Boniface VIII. is the first who declared that the vow of chastity pronounced at ordination annuls nuptials.

N.B.—Two other errors are still current; upon the abolition of the celibacy of Priests; and the preference to the state of marriage over that of virginity. These have been refuted; the first in *Encyclical Qui pluribus*, 9th Nov., 1846;—the second in *Letter Apost. Multiplices inter*, 10th June, 1851.

XI.—Errors regarding the Civil Power of the Sovereign Pontiff.

75. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.

76. The cessation of the temporal power, upon which the Apostolic See is based, would contribute to the happiness and liberty of the Church.

N.B.—Besides these errors, explicitly pointed out, still more, and those numerous, are rebuked by the certain doctrines, which all Catholics are bound to respect, touching the civil government of the Sovereign Pontiff.

X.—Errors referring to Modern Liberalism.

77. In the present day it is no longer necessary that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

78. Whence it has been wisely provided by the law, in some countries called Catholic, that emigrants shall enjoy the free exercise of their own worship.

79. But it is false that the civil liberty of every mode of worship and the full power given to all of overtly and publicly displaying their opinions and their thoughts conduce more easily to corrupt the morals and minds of the people, and to the propagation of the evil of indifference.

80. The Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and moderate civilisation.

IRISH INTELLIGENCE.

DEATH OF A REDUPTORIST FATHER.—We regret to record the death of the Rev. Father Patrick Furlong, of the Order of the Sacred Redeemer, which took place on the night of Sunday, the 18th instant, at the house of ten o'clock, at Mount St. Alphonsus, in the heart of every virtue, fortified by the sacraments of the Church, of which he was a devoted minister, and in the faith, to which he was ever attached and hopeful of the eternal crown which is given to the just as the reward of him who lights the good fight, with constant resolution and perseverance. Father Patrick Furlong was born at Banowry, in the county Wexford, on the 22nd of February, 1835, professed on the 15th of October, 1856, and ordained a Priest on the 22nd of March, 1862. He had been attached to the Redemptorist Convent, Mount St. Alphonsus, almost since his ordination; and it most sorrowfully added that he was zealous in the discharge of every duty, whilst, by example and precept, in the confessional and in the pulpit, he was indefatigable in bringing sinners to repentance. He won the hearts of all who attended to his ministrations; and by the Rector and by every member of the truly excellent community to which he belonged, he was esteemed for his vigilant attention to the observances of every rule, and his amiability and sweetness of disposition and character. His death at the early age of twenty-nine years, was caused by heart disease—he bore his sufferings with a cheerful resignation, which never forsook him to the latest moment.—*Limerick Reporter*.

THE NEW ASSOCIATION.—The course which Ireland has now, I may say, entered upon, will compel the Government, whether a Palmerston or a Derby be at the head of it, to legislate for Ireland as a Catholic country. For three hundred years England has, with the aid of Scotland, attempted to destroy the national character of the Irish people. Believing in its own omnipotence, as Blackstone calls it, it conceived the idea that it could change Celts into Saxons, could infuse English blood into Irish veins, and could sweep away one religion, and set up another in its stead; one which the people believed to be of God; another which carried the clearest proofs, wherever it went, that the deity which presided over its shrines was simply Mammon armed with the sword.

Chiefly through the instrumentality of the Irish Protestant Establishment has England labored to maintain a position in Ireland which is unknown in any other part of the habitable world. The attempt has, as was to be seen, signally failed. Instead of making Ireland Protestant, the action of the Irish Establishment upon the mass of the nation has been to make them the most Catholic people on the face of the earth. I have no hesitation in saying that there are more Catholics in Ireland firmly attached to their religion—so firmly that they would die for it if need be—than there are Protestants in England, with its three-fold greater population, attached to any one of the many religious communities from the Church of England downwards. Though the abolition of the Church of England Establishment in Ireland occupy a second place in the programme of the principles which are to be the basis of the new Association's aggressive operations, it is in reality the fundamental question after all. People who have never been, or never lived in Ireland, cannot always be made to see, nor even to believe them. They see Ireland still rich and strong in the faith, still exporting it into other countries, and they cannot believe that the great grievances of the country owe their birth or being to the Irish Establishment. In support of this view of their views, they say the Protestant Bishops and Rectors are, in most cases, a gentle, peaceable and harmless set of men, contented to eat their bread without labor and without religious strife, and sometimes, even charitably sharing it with their poorer brethren. Such persons forget that it is not for what is their own clergy do or what is their own laity do in Ireland that I (for I identify myself with the new Association) would see it abolished. It is for what its maintenance by the law obliges the English Government and the English people to do, that it is mainly to be condemned. As an eyesore to the temples and ministers, supported in alliance throughout the country, while the people and the Priests of the people are barely able to live around them, are bad enough. But there are nothing as compared to the legion of evils which it is the parent of; which afflicts it as so many scourges; which force the people to think that there is no justice, no peace, nothing but poverty and oppression for so long as they are united to England. Any other country governed, as they have been, only with an eye to the aggrandisement of another country, with an expensive religion imposed upon them, which in their hearts and souls they repudiated while they had to give their own bread to feed its ministers, would long ere this either have sunk exterminated, or have exterminated its oppressors. Scotland, at a time when its people did not number a fourth part of the present Catholic population of Ireland, was allowed to choose its own religion; and though it chose a religion as hostile at the time to the State religion of England as it is to the Catholic Church at the present day, England not only assented to its choice, but allowed the old religious endowments of the country to be settled upon it for the support of its ministers. While Ireland on the other hand is insulted, and her religion treated as an idolatry and a superstition, and while doctrines are alleged to be held by her which every man who takes office must abjure

and declare to be 'damnable,' it is no wonder that she should be coming forth at last to demand that the cause of all this should be removed. She sees that the primary cause is the Irish Establishment; and that so long as the State binds itself and its office-bearers to support that monstrous abuse, Irish interests, agricultural, commercial, manufacturing, national, educational and religious, will struggle in vain for growth and freedom. That abolished, every barrier to national progress, harmony and prosperity will speedily disappear, as has been the case in England and Scotland and other countries. Let it should be inferred that the new Association is got up in hostility to Protestantism, I have only to say to those who bring this charge against us, as, no doubt, every Orangeman will, two things. The first is, the Catholic Religion in Ireland and England exists, and makes progress, not only without State support, but in the face of a richly-paid body of educated gentlemen, whose business is to preach and pray it down. It may or may not be that the Religion of the Thirty-nine Articles could retain its place in Ireland without the 'temporal' provision secured by law to its Ministers. But I apprehend most Protestants would tell me I was insulting them, if I said that their religion depended on mere human means or legal enactments. I could not say this with innumerable instances before my eyes, where Protestant Churches and Communities of every variety of creed seem to thrive, who have no help from the State or the law. For example, there is one church in Brighton with a State-endowment of £700 or £800 a year. There are six or seven other churches (I speak only of those of the Church of England), which receive no benefit from the public funds of the Establishment. Yet no one looking at the men who minister in these churches, or at the people who attend them, would say that they suffered any loss from want of a share in the tithes and offerings which the parish church of the town enjoys.—*Dublin Correspondent of the Weekly Register*.

In our opinion the difficulty with the new movement will be to find a competent Executive Council—one in whose experience and capacity, honesty, firmness, and prudence the country will place confidence, and who will be trusted to resist and guard against the evils that wrecked the movement of 1852. We miss from the Requisition—may we hope to find them at the meeting—the men amongst the Catholic Clergy whose names were made familiar as household words for ability, for integrity, for eloquence, for knowledge in the last Tenant Right campaign; men who did not dabble in political platitudes or shallow generalities, but who had deeply studied the Land Question in all its bearings, and were competent to reason upon it, as scholars, profound thinkers, masters of the subject. Men as honest we may find again; men more honest, never. Now men may rival them in rectitude, but will very unlikely to equal them in knowledge and experience. If those men be absent from a renewed effort to settle the Land Question, we shall look with grave apprehension to the results.

Now is the time for the country to look firmly and prudently forward; gazing at difficulties and dangers, not to be frightened or disheartened by them, but prepared to meet and overcome them. It is with this design we point to them. We have already seen too much of 'enthusiasm to-day, prostration to-morrow'; and we want to behold an effort that will be considered well beforehand, and not abandoned for disappointments that prudence should have foreseen, or difficulties for which foresight should have provided. We want the country to be prepared for such defections or betrayals, disappointments or difficulties as are likely to ensue. If they be prepared against, they will prove comparatively harmless; if they be not prepared against, they will probably prove fatal, 'as the rest have done before.' In the present condition of Ireland successful political action implies great self-sacrifice and public virtue in the public men directing it. If we expect too much of human nature we shall be covered with confusion. It is not at the first attempt—perhaps not at the fifth—that a body of men can be produced capable of working out faithfully and inflexibly to the end the policy of self-sacrifice by which alone can the objects of the New Association be accomplished. But we assert that the object is worth not merely one, not merely five, but fifteen efforts if necessary. If the country be true to itself, it will soon slough off what is worthless and retain what is of worth, and, after a while, change the whole aspect of Irish politics. In 1851 we set to work full of high hope, with admirable designs, and with ample quantity of Parliamentary material offering, or ready at hand. But the parliamentary material ready at hand was, as a matter of fact, most unsound. Enthusiasm blinded us to that truth at first; and when we found it out, instead of quietly casting away the worthless, and choosing again—again and again if necessary—that which was proved rotten was called sound by those who should have judged and rejected it. Then the country, wildly bewailing treason which it ought to have foreseen, and, at least, in some measure provided for, gave up all further effort in despair.

Amongst the Prelates signing the Requisition there is not, we are confident, one who does not sincerely and ardently desire the attainment of the object in view; but there are more than one who entertain political opinions and conscientiously entertain them—irreconcilable with the policy of Independent Opposition. Let us look this fact in the face. Being prepared for it, the result will not come upon us by surprise and overwhelm us. There are Prelates who would have no objection to reflect any of the most prominent parliamentary members of the Association after his appointment as Attorney General. Moreover, several of those Prelates, however bitterly opposed to the present Palmerston-Russell Ministry, would look with favor upon, if they would not indeed actively support a friendly Liberal Administration, such as that of the late Earl of Aberdeen. Let no one call this 'venality,' or 'treachery,' or 'treason'; it arises from convictions as sincere as any others, though, as we contend, lamentably in error. Let us look this fact also in the face. If we do so, we may avoid the painful disappointments and disedifying reproaches of past times. On the other hand, there is this fact full of cheering hope—that never before was there so large a number of the Irish Prelates sincerely and ardently attached to the policy of parliamentary independence as there is now—*Nation*.

The Nationalists proper of Ireland are divided at present into several sections, but of intelligent leadership there is none. The country requires a head guide, a centre of authority and it has none. The consequences are visible in the absence of the union which is strength, and of all effective preparation for the opportunity to which all profess to look forward. The certain result of a continuance of this state of things is national ruin. If the most favorable of opportunities were to occur to-morrow, it would infallibly be lost, because among the diversity of organisations there is not one which could secure the obedience of more than a mere fraction of the Nationalists of Ireland, nor one which by its conduct has given proof of the capacity to turn to account any opportunity whatever. Among the various sections of Nationalists are many honest, capable, and courageous men. Solemnly we warn them against the fatality of the present course of national action or inaction. Earnestly we implore of them at the beginning of a new, and as we believe it will prove to be, eventful year, to take counsel together in a friendly spirit, and choose a committee capable of lifting the national cause out of the slough of faction, and guiding it with wisdom, with boldness to a successful issue.—*Dublin Irishman*.

ANOTHER IRISH LITERATURE.—It is time that the attention of our learned societies, and such of the public as take an interest in Irish literature, were directed to the unaccountable negligence with which the unpublished records of Ireland are treated by the proper authorities. We do not quarrel with

the English public for not evincing any lively anxiety in a subject which unfortunately appears to be viewed with indifference by our own people. We believe, however, that the time is fast approaching when the contents of the more ancient Irish manuscript collection will be held in higher estimation than hitherto. The labors of the learned Zausa, Aibele, and other continental philologists, have served to inspire the literati of Europe with a lively sense of the important results which they may derive from the study of the earlier forms of the Irish language, and the invaluable services of Irish archaeologists, such as Todd, Petrie, Reeves, Graves, Wilde, &c., have contributed to show the great assistance which the English historian may derive from an examination of our manuscript remains. As an instance, we would refer to the celebrated *Dum Albanach*, published in Dr. Todd's edition of the 'Irish Nennius,' which Pinkerton and other competent critics have pronounced as 'beyond question the most ancient monument of ancient Dalriadic history extant.' We have, however, to complain of the neglect exhibited by the English authorities in regard to Irish records. Some six years since the Government decided on publishing under the supervision of the English Master of the Rolls, a series of volumes intended to illustrate the history of these countries under the title of 'Chronicles and Memorials of Great Britain and Ireland.' These volumes were to consist of reprints of very old and rare books, editions of old manuscripts, and catalogues of records, letters, correspondences, &c. We believe that some 80 volumes have already appeared, at an expense of about 40,000 pounds. But although the cost of these publications is borne by the Consolidated Fund, to which Ireland of course contributes its fair share (or more than its share), we look in vain for a single volume devoted to the history of this country, if we except the reprint of Giraldus Cambrensis and the two volumes of Patent Rolls which have been the subject of a recent commission of inquiry. We could have afforded, however, to dispense with the republication of Giraldus Cambrensis (a fairly translated, but wretchedly noted edition of which was published last year by Bohn, the London publisher), as the inestimable work of Gratianus Lucius, i.e., 'Cambrensis Eversus,' published by the Celtic Society, Dublin, 1851, contains nearly all the text of Giraldus. And, although the publication of the various charters and patent rolls would, undoubtedly contribute much to illustrate the united history of those countries, the publication of the earlier records is a matter more imperatively requiring attention. The manuscripts in which the more ancient traditions are presented are fast tending to decay, and the facilities for translating and efficiently illustrating their contents are every year becoming less. If some effective steps are not soon adopted to press upon Sir John Romilly the necessity of preserving from impending ruin the contents of manuscripts already almost illegible, the Irish people will only have themselves to blame, and future investigators may have to deplore the apathy of the present guardians of our literary treasures.—*Freeman's Journal*.

DUBLIN, Dec. 28.—The Non-Subscribing Presbyterians of Ireland presented an address of congratulation to the Lord-Lieutenant yesterday. The title of this body may require explanation. The association consists of four distinct and independent religious communities—namely, the Remonstrant Synod of Ulster, the Presbytery of Antrim, the Northern Presbytery of Antrim, and the United Presbytery or Synod of Munster. They derive their common name from their refusing to subscribe to the Westminster Confession of Faith, or to any human creed. They adhere, as they told the Lord-Lieutenant, to the fundamental principles of the Reformation, the sufficiency of Holy Scripture, the right of private judgment, and the rejection of human authority in matters of faith. They are known in this country, however, simply as Unitarians, though varying a good deal in their ideas of the person of Christ. They are for the most part a wealthy and influential people, unenlightened, liberal, and philanthropic. They have only about 45 ministers altogether; and they are all in the receipt of *Regium Donum*. They have had a great man in their ranks for half a century—a standard bearer and champion—the Rev. Dr. Montgomery, a man of noble presence and commanding ability, who was understood to have always enjoyed much influence at Dublin Castle when the Whigs were in power.

In their address to Lord Woodhouse the Non-Subscribing Presbyterians state that they cordially recognize the wisdom of Her Majesty's choice of a Chief Governor for Ireland and anticipate the happiest results from his Excellency's administration. They did not fail to avail themselves of the opportunity of bearing their testimony in favor of Liberal principles, especially in regard to the education question. They say—'Indefeasible in our assertion of the sacred rights of conscience for ourselves and the churches committed to our care, we feel ourselves bound by honor, consistency, and duty to acknowledge in the simplest measure the same rights in our fellow subjects of every creed; and therefore we shall always have peculiar pleasure in using whatever influence we possess for the support of an enlightened, impartial, and truly Christian policy, which extending equal protection to all sects and denominations, and declining to confer exceptional or exclusive privileges upon the adherents of any Church, can alone tend to unite the wise and liberal of all parties in respect for the Government under which we live, and in harmony among themselves. Under your Excellency's Government we trust to see those principles carried into action in reference to the reform and administration of the law, and more especially in reference to public education, with respect to which we cannot conceal our opinion that they have lately in some important points been lost sight of.'

The Lord-Lieutenant replied briefly as follows:—'Gentlemen—As representative of the Queen, I receive with pleasure your loyal and dutiful address, and on my own part I sincerely thank you for the kind expressions in which you have conveyed to me the congratulations of the Non-Subscribing Presbyterians on my assumption of the office of Lord-Lieutenant. I rejoice to hear your declaration that while you maintain your own rights of conscience, you feel bound to acknowledge the same rights in your fellow-subjects of every creed. I trust that your efforts to promote loyalty to the Throne, obedience to the laws, and mutual goodwill among Irishmen of every religious denomination may be attended with the success which such truly Christian labors deserve.'

Christmas came with a fine hard frost, and the skaters had some good practice on St. Stephen's day, with the hope of still better on the following day, if the frost should continue. But the thaw set in that night; the ice has disappeared, and even the snow on the mountains has nearly all melted away.—*Times Cor.*

FLAX, FLAX-SOWING, AND FLAX-SEWING.—No matter at what period of the year we arrive, be it the time for patience or rejoicing, let us not forget that Ireland's poverty is partially caused by the want of constant and remunerative work for her idle hands. When Englishmen and others come here in summer, and look at the blooming country, and its promise of abundance, they feel confounded at the problem of Ireland's poverty in the midst of plenty, and they cannot solve it. They fancy that any one living under the British flag may be happy or on the road to happiness; and they go back to their own country, leaving all the blame of Ireland's misfortune at Irishmen's doors. These English people think that a native government is valuable in the way of exalting a country, and that a people ruled by their enemies can never become rich. But if they themselves were legislated for in Paris or Madrid, and a foreign governor installed in London to carry French or Spanish law into effect, would wonder what sort of a prospect would England present to the world. We think it would be a shabby one: it

foreign rule, would damp the ardor of the people, and they would succumb to the withering influence of the foreigner...

hardly throw to your dog to gnaw, the Little Sister will accept and thank you for it as if you had offered her your head...

The Colenso Case.—The Judicial Committee of Privy Council has been lately occupied in hearing arguments on the case of the appeal of Dr Colenso, Protestant Bishop of Natal, in South Africa...

NICE POSITION FOR A SMALL CLERICAL PARTY.—It is stated that three highly respectable gentlemen, residing in Bristol, are about to seek damages from the Great Western Railway Company...

LONDON LABOR AND LONDON POOR.—The poor Irish females in London are for the most part regular in their attendance at Mass, and this constant association in their chapels is one of the links which keeps the street-irish women so much distinct from the street-English...

The time will come when we shall find it indispensable to win the affections of the Irish, as we have gained those of the Canadians. The first continental war in which this country shall have the misfortune of being involved, will be the inevitable end of Irish misgovernment...

GREAT BRITAIN.

The Catholics of Edinburgh.—Edinburgh is a stronghold and citadel of Protestantism, but for all that a considerable favor of Roman Catholicism—like the walt of an incense burner or the fumes of a pas-tille—may, by a keen nose, be smelt in the cold Presbyterian air...

London Labor and London Poor.—The poor Irish females in London are for the most part regular in their attendance at Mass, and this constant association in their chapels is one of the links which keeps the street-irish women so much distinct from the street-English...

We shall very imperfectly understand the real state of the Established Church if we see only how it is described by the Union Review and the Guardian. The latter no doubt is the organ of a powerful and even the former of a restless body...

A NOVEL MODE OF ROBBERY.—A young gentleman going to the continent took a through ticket from Glasgow to London on Monday evening. He had with him a considerable deal of luggage, all packed in a trunk, and labelled with his name and destination...

POST OFFICE REPORT.—The long-expected Report of the Postmaster-General, to which we alluded a week or two since as unpardonably late, has just made its appearance. It is satisfactory to the public to learn that Sir Rowland Hill's prophecies of a quarter of a century ago are so verified...

LORD LYONS.—Among the passengers on board the mail steamer, Onias, which arrived at Liverpool from New York last Sunday, was Lord Lyons, our representative at Washington. We regret to learn that his return to England at the present moment is caused by ill health, the natural consequence of the harassing and anxious duties which have ceaselessly pressed upon him for the last four years...

statesmen are scarce, and, worse still, they are not in power. The men in power, like the people they govern, take their wishes for facts and their passions for arguments, and no foreign statesman can calculate or predict what they will do in any given set of circumstances...

Mr. Spurgeon has had a compliment paid to him by the manager of the Victoria Theatre. In a sensation drama called 'Life in Lambeth' one of the principal scenes represents the Tabernacle. The hero and heroine are in the habit of attending the Tabernacle, and all the persons in the drama refer to it with profound reverence...

HER MAJESTY.—The P-st, in a leader, says it has been observed for some time past by those who have the privilege to approach the Queen, that Her Majesty is happily regaining some of her former elasticity of spirit, and that, however much the great sorrow is always present to her, nevertheless the Queen is now more able to attend, not only to those absolute duties which she has always sacredly fulfilled, but also to the general courtesies and social surroundings of her royal life...

STRENGTHENING RESERVE.—The churchwardens of Sefton, near Liverpool, having advertised for an organist at a salary of £40 a year, some person, who signed Jacob Jackson, wrote a letter offering himself as a candidate, saying that for such a salary he would gladly add to his duties that of pew-woman, and carry the pious home on his back on wet Sundays, besides otherwise making himself generally useful...

Workmen are at present engaged in St. Giles's Cathedral, Edinburgh, restoring the monument to the memory of James Stuart, Earl of Murray, known in Scottish history by the name of the 'Good Regent.' The monument is being erected at the expense of the present Earl of Murray, from designs by Mr. David Goussin, city architect, and is intended, as far as possible, to be a fac-simile of the fine old monument originally placed in the south transept, or 'Old Church,' in commemoration of the virtues and public services of the illustrious brother of Mary, Queen of Scots, or, according to a more correct appreciation, the greatest hypocrite, ruffian, and scoundrel of an age of hypocrisy, ruffianism, and scoundrelism...

UNITED STATES.

Nothing has been more remarkable throughout the whole of this contest than the inconsistency of the Federals in the attitudes they assume towards this country. At one moment they are irrationally alarmed at the idea of our intervention; at another, with equal reason, they provoke this very intervention by gratuitous defiance. The Chief Magistrate of the Republic has publicly recorded the thankfulness of the people for their escape from foreign war, when no such war, except by their own causing, was in the least degree probable. Yet upon the slightest pretext, however unsubstantial, the Americans are ready to challenge this war, to proclaim it themselves, and to declare the extremities to which they will carry it...

THE FLORIDA PRISONERS.—The assumption of Mr. Seward that the crews of rebel vessels of war or privateers are 'enemies of the human race'—pirates under the law of nations has been condemned in more than one case in the United States Courts. In the trial of Captain Baker and fourteen of the crew of the Savannah before Judges Nelson and Shipman in New York, the jury were charged that 'by the general law of nations a pirate was one who roved the sea in an armed vessel without a commission from any sovereign state, and for the purpose of seizing by force and appropriating to himself whatsoever vessels he might meet. But the evidence in this case showed that the design of the prisoners was to deprive upon the vessels of only one nation the United States an offence that fell short of piracy under the law of nations.' The Court, however, held that the prisoners were amenable to the statute of the United States defining and punishing piracy. But the government receded from its purpose to prosecute them and assented to their exchange as prisoners of war, thus recognizing the belligerency of the rebels upon the sea as it had already been recognized upon land. Not only was the recognition made in this informal manner, but subsequently, July 22, 1862, in the Oarrel for the exchange of prisoners agreed upon by the Union General Dix and General D. H. Hill at Hazall Landing, and ratified by the two governments, it was expressly provided: 'Article I.—It is hereby agreed and stipulated that prisoners of war held by either party, including those taken on private armed vessels known as privateers, shall be discharged upon the condition and terms following.'

How absurd, then, for Mr. Seward to represent to Brazil that if the crew of the Florida had been 'lawfully' brought into the custody of the government they would be 'subjected here to the punishment they have deserved.' Had the Florida and all on board of her been captured off Sandy Hook instead of in the Bay of Bahia, the men would be treated as prisoners of war, just as all others captured on the armed vessels of the enemy have been. Perhaps Brazil will assent to the proposition that we ourselves may recapture and treat the 'pirates' as

belligerents entitled to all the rights and usages of war, and at the same time hold other governments responsible, as guilty of intervention, requiring reparation, for doing precisely the same thing! But we doubt it.—Rochester Union.

AN EXCESS OF WOMEN. Governor Andrew, in his annual message, calls attention to the excess of women in Massachusetts, and to the surplus of men in Oregon, California and other remote western communities. In Oregon, having 52,100 inhabitants, according to the census in 1860, there were 17,961 males over sixteen years old, and only 9378 females above that age. Its population is now estimated at over 100,000—this disproportion yet remaining. In Massachusetts there were 257,538 males between the ages of fifteen and forty, and 287,000 females, or a surplus of 29,160. The excess, the Governor says, of women of all ages above fifteen years was 33,846. The absorption of men by the military and naval service during the intervening four years has aggravated this disproportion. And it is a disastrous one; it disorders the market for labor; it reduces men and women to an unnatural competition for employment fitted for men alone; tends to increase the number both of men unable to maintain families and of women who must maintain themselves unaided. In civilized and refined society it is the duty of a man to protect woman, to furnish her a sphere, a support, a home. In return she comforts, refines and adorns domestic life, the family and the range of social influences. This is also the plainly providential order. Where women are driven to the competitions of the market with men, or where men are left unaided and unprotected by the presence of women, society is alike weakened and demoralized. He recommends the adoption of some practical way in which young women may be enabled to emigrate to useful fields of employment in the Western States.

FOREIGN INTERVENTION.—In our estimate of coming events, it may not be unwise to examine the relations between England and the United States, and to wake from the dream of sentimentality to the perceptions of fact. England owes us nothing. The colonies, through a war of seven years, asserted their independence upon a quarrel with her upon the nice point of her national supremacy. In 1813, we fought her again upon a principle of her ancient policy, which she chose to enforce in a life and death contest with France.

Every effort of Ireland to detach herself from the British Union has been hailed with delight by us as a community. In her last war with Russia, our sympathies were unfeignedly hostile to her, and we held her minister most strictly to the law, inflicting what she, and all the world felt to be a humiliation. Most emphatically, therefore, she owes us neither good-will nor good offices. During this present war, with some strange delusion, we have persistently felt that her absolute indifference was a grave injustice, to be resented when an opportunity offered, and we have not only felt it, but have given voice to our feelings.

Though we availed ourselves of her work-shops for arms, and her supplies for saltpetre, we have felt that the similar use of her facilities for ship-building by the contending government was an injury, and we have, by the miserable imbecility of our foreign department, satisfied her that she has nothing to expect from our sense of justice, and everything to hope from our sense of consequences.

We have let in the same manner our 'I dare not wait upon I would' in the case of France. Louis Napoleon is too shrewd not to perceive that the Mexican empire, which he characterized as 'the great event of his reign,' is regarded as an attack upon a doctrine which will be vindicated at convenience. He knows that the moment the mutual slaughter of the free and the slave states ceases, the fiery elements evoked by this war must have outlet, and that the conflagration of its march may be towards the Halls of the Montezumas.—N. Y. World.

When the Consular Appropriation Bill, or measure providing for the salaries of the Consuls, came before the Federal Senate, Mr. Wade (Rep., O.), moved to amend by inserting before the word 'Mexico' the words 'the Republic.' He said there were two governments in Mexico, and they could recognize none but the 'Republic.' They had nothing to do with the 'Empire.' The amendment of Mr. Wade was adopted.—Montreal Gazette.

The Cincinnati Gazette says.—Facts are growing daily more numerous to show that the passport system in operation at the outlets of the Canadian railroads is not only of no possible advantage to this Government, in serving as a check to the movements of bad men, but that it is actually a serious evil to the general interests of our trade, and honest and necessary communication between the east and the west.

AMERICAN POLITICAL AXIOMS THAT ARE INDISPENSIBLE.—A Cincinnati paper says the best government is that which governs least. Governments are good according to the freedom of the people, and not according to the extent of territory over which they exercise jurisdiction. Two or more republican governments within the limits of the United States are preferable to one despotism. The strongest Government is that which has the confidence and affections of the people. Governments founded upon force or correction are necessarily imperial despotisms. The United States are not a nation but a confederacy of nations. The States made the Federal government and not the Federal Government the States. The Federal Government has only such powers as the States choose to give it. It has not like a State original sovereign power, but all its powers are delegated powers.

The Union established by our fathers was a voluntary Union of such States as chose of their own accord to belong to it. They would not have a State that was not a willing member of the Union. It is the State Governments and not the Federal Government, that protect the lives liberty and property of the people. The States are the principals to Constitutional compact, and Federal Government only the agent. A country where one-third of the States are planned to the other two-thirds by bayonets, must necessarily be a tyranny or a monarchy, both at home and abroad. Civil wars are always fatal to republican institutions. The Government is best which is least expensive, which has the smallest army and the smallest navy and the smallest taxes.—A splendid and costly Government can only exist where the mass of the people are kept in poverty and indigence. Governments are made for the people, and not the people for the Governments.

The people who buy and pay for it own the property of a country, and not the Government, which has no title to it. State rights and popular liberties were the precious jewels of our confederate system. The Union has been the casket in which they were kept. The casket is a 'valuable'; but is not to be compared in importance to the jewels. The latter must be saved at all events. The delegation of power for one Government to another, does not preclude the idea of its resumption by the one delegating, in case it is abused and perverted. The Federal Government is not the final and exclusive judge of the power the States have delegated to it, since that word made its conduct. It would destroy the distinction of power between the State and Federal Governments, if the latter was to be the sole arbiter of its power, in case of a dispute among them.

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MONTREAL, FRIDAY, JANUARY 27.

ECCLIASTICAL CALENDAR.

JANUARY—1865. Friday, 27—St. John Chrysostom, B. D. Saturday 28—St. Paul, Hermit. Sunday, 29—Fourth Epiphany, St. Francis de Sales, B. O. Monday, 30—Sts. Martin, V. M. Tuesday, 31—St. Peter Nolasco, C.

NEWS OF THE WEEK.

The steamer Canada from Liverpool, 7th instant, arrived at Halifax on Sunday. From Europe there is nothing of interest to report. The news from the seat of war is unfavorable to the Southerners. The enemy having captured Fort Fisher, Wilmington, the chief port open to blockade runners, is virtually closed to them.

PROVINCIAL PARLIAMENT.

The Address in reply to the speech from the throne was moved in the Legislative Assembly by M. Robitaille, seconded by Col. Haultain. M. Dorion moved an amendment to the effect that the people of Canada have no desire to create a "new nationality" or in other words, to sever their connection with the British Empire.

PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL CHAMBERS.

Quebec, 19th January, 1865. This day, at Three o'clock P.M., His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council in the Parliament Building. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, His Excellency was pleased to open the Third Session of the Eighty-first Parliament of the Province of Canada with the following speech from the Throne:

Honorable Gentlemen of the Legislative Council: Gentlemen of the Legislative Assembly: In calling you together to resume the performance of your constitutional duties, I desire to express my thankfulness to a Beneficent Providence that I am enabled to congratulate you on the general prosperity and contentment of the people of this Province, and the continuance to us of the inestimable blessing of Peace.

Outrages have been committed on the commerce and territory of the United States of America by persons who, after the perpetration of these acts, have sought refuge on Canadian soil. In order to prevent the organization of any such enterprise within this Province, and also to enable me to discharge in an effective manner my duties towards a neighboring power on terms of friendship with Her Majesty, I have seen fit to organize a system of Protective Police on the frontier line of the United States, and with the same design I have called out for permanent duty a portion of the Volunteer Force of the Province.

Similar considerations have suggested the propriety of arming the Executive Government with stronger powers than it now possesses for dealing with persons, who, while availing themselves of the right of asylum which has always been allowed on British soil to political refugees from all foreign countries, may be unmindful of the implied obligations which, by their residence amongst us, they contract to obey our laws and to respect the declared policy of our Sovereign.

A Bill framed for this purpose will be laid before you and I ask for your early consideration. I am happy to be able to inform you of the zeal and alacrity displayed by the members of the Volunteer Force when called upon to turn out for active service. Their conduct shows that the present population of Canada has not degenerated from the manly virtues which characterize the races from which it derives its origin, and that it may be relied upon, under all circumstances, to respond to the call of duty, either for the maintenance of internal order, or to repel foreign aggression.

Law, in both French and English, cannot fail to be of great benefit to the inhabitants of Lower Canada by enabling the people of all origins to read in their own languages, the Civil Law under which they live, and which hitherto has only been accessible in a language which is not the mother-tongue of a portion of the people whose civil rights are regulated by it.

Gen.lemen of the Legislative Assembly.

The expenditure rendered necessary by calling out the Volunteers for active service, and which was unforeseen when the estimates of the current year were agreed to, will necessitate a supplementary vote for that service.

I have desired that an estimate for this purpose shall be laid before you.

I am happy to be in a position to inform you that the financial legislation of the last session has been attended with beneficial results.

The Revenue has largely increased and there has been a contemporaneous extension of the trade of the Province.

I have directed the estimates for the next financial year to be laid before you, and you will find that they have been framed with a due attention to economy combined with efficiency.

Honorable Gentlemen and Gentlemen.

At the close of the last session of Parliament I informed you that it was my intention, in conjunction with my ministers, to prepare and submit to you a measure for the solution of the constitutional problem the discussion of which has for some years agitated this Province.

A careful consideration of the general position of British North America induced the conviction that the circumstances at the times afforded the opportunity not merely for the settlement of a question of Provincial politics, but also for the simultaneous creation of a new Nationality.

Preliminary negotiations were opened by me with the Lieutenant Governors of the other Provinces of British North America, and the result was that a meeting was held at Quebec, in the month of October last, composed of Delegates from those Colonies, representing all shades of political party in their several communities, nominated by the Lieutenant Governors of their respective Provinces who assembled here, with the sanction of the Crown, and at my invitation, to confer with the members of the Canadian Ministry, on the possibility of effecting a Union of all the Provinces of British North America.

This Conference, after lengthened deliberations, arrived at the conclusion that a Federal Union of these Provinces was feasible and desirable, and the result of its labors is a plan of Constitution for the proposed Union embodied in a series of resolutions, which, with other papers relating to the subject, I have directed to be laid before you.

The general design of a Union, and the particular plan by which it is proposed to carry that intention into effect, have received the cordial approbation of the Imperial Government.

An Imperial Act of Parliament will be necessary in order to give effect to the contemplated Union of the Colonies, and I have been officially informed by the Secretary of State that Her Majesty's Ministers will be prepared to introduce a Bill for that purpose into the Imperial Parliament so soon as they shall have been notified that the proposal has received the sanction of the Legislatures representing the several Provinces affected by it.

In commending to your attention this subject, the importance of which to yourselves and to your descendants it is impossible to exaggerate, I would claim for it your calm, earnest and impartial consideration.

With the public men of British North America it now rests to decide whether the vast tract of country which they inhabit shall be consolidated into a state, combining within its area all the elements of National greatness, providing for the security of its component parts and contributing to the strength and stability of the Empire, or whether the several Provinces of which it is constituted shall remain in their present fragmentary and isolated condition, comparatively powerless for mutual aid, and incapable of undertaking their proper share of Imperial responsibility.

In the discussion of an issue of such moment I fervently pray that your minds may be guided to conclusions which shall redound to the honor of our Sovereign, to the welfare of Her subjects, and to your own reputation as Patriots and Statesmen.

Though on many political and social, as well as on all religious questions, we differ greatly from the Montreal Gazette, still we have hitherto entertained such a good opinion of the frankness, and honorable dispositions of our contemporary as to believe that he would not allow his veracity, on matters of fact and of historical notoriety, to be called in question. We believed in short that he held himself amenable to the law of honor which compels every gentleman, when the truth of an assertion publicly made by him is publicly called in question, to do one of two things; either to substantiate, or to retract the said assertion.

In our expectations we have been deceived, and it would almost appear as if we had been too ready to credit the Montreal Gazette with the honorable sentiments of a gentleman. In our issue of the 13th instant we called in question the truth of, we positively contradicted, an assertion by him made in the Gazette of the 4th instant, with respect to the origin and objects of the property held by the Seminary of Quebec and by the Sulpicians of Montreal. To this the Gazette has made no reply.

This property the Gazette asserted, originated in a grant or free gift made to the above named institutions by the French Government, out of the "common property of Lower Canada;" and therefore argued our contemporary, Protestants have a right to demand an equivalent in the shape of an exclusive State endowment for their educational institutions. To this argument of the Gazette we replied by denying the facts on which it was based, and by indicating the sources from whence, and the terms on which the Sulpicians of Montreal and the Seminary of Quebec hold their property; we concluded by requesting the Gazette to publish this our denial, with which it would be very easy for him to deal if the historical facts which we urged against him, were mis-stated by us. As no gentleman ever does allow his veracity to be called in question; we of course expected that the editor of the Gazette would at once either substantiate the truth of his allegations of the 4th instant, or else like a man of honor would acknowledge that he had been mistaken, and retract them. This

however, as a mode of procedure that the Gazette does not adopt; he has done neither; and on the contrary, its editor follows the course of tactics pursued by the Globe and the Montreal Witness, in similar circumstances, thus betraying either a most lamentable ignorance of, or a still more deplorable indifference to, the laws of honor, and the customs and usages of gentlemen. We know not how it may be with the editor of the Gazette and with those with whom he is in the habit of associating; but we take this opportunity of delicately hinting to him that he who allows his honor and veracity to be publicly called in question by one who is at least his social equal—as we do now call the honor and the veracity of the editor of the Montreal Gazette in question—is not one who is allowed to associate with men who by birth, and education, and honorable conduct, are entitled to the name of gentlemen.

We are the more particular on this point because we see that the untruth broached, and circulated by the Montreal Gazette has been taken up and repeated by others, in ignorance we hope of the falsity of their statement; and because we also see that many of our Protestant fellow-citizens, whose movement for obtaining relief in the matter of education, has as yet met no opposition from Catholics, not only reiterate the untruths of the Gazette, but base thereon an argument for an exclusive grant, or State endowment for the purposes of Protestant education.—We need hardly assure Protestants that however well disposed Catholics may be to do them full and ample justice with respect to the working of their Dissident Schools in Lower Canada, any agitation for such an exclusive endowment as that which they are now aiming at, will receive unanimous and most vigorous opposition from all classes of our Catholic community. On this point we will not so much as listen to any terms of compromise, and the threats of the Gazette we are prepared to brave.

For the Gazette passing from false premises, and vicious logic, to threats, menaces our Religious Institutions with spoliation, and the insolent pretensions which he puts forth for exclusive State endowments for non-Catholic educational purposes, be met with opposition from Catholics. This threat, which is more or less perceptible in all that the Gazette writes upon the subject, is to be found explicitly held out in its issue of the 18th instant, wherein the writer gives us the first of a series of articles "illustrative of the efforts made at various times to obtain endowments for non-denominational, or Protestant institutions of Superior Education." According to the statements therein contained, supported by quotations from the late Abbe Ferland's biographical sketch of Mgr. Plessis, and whose truthfulness we do not at present impugn—efforts were made in 1787, whilst Lord Dorchester governed the Colony, to establish such a non-Catholic or Protestant Institution for Superior Education, and a similar system of education of a lower or elementary character throughout the Province; but it appears that this scheme to impose on a Catholic community a Protestant or non-Catholic system of education having met with a vigorous opposition from the Catholic clergy, and especially from Mgr. Hubert the then Bishop of Quebec, was abandoned by its originators.

Hereupon the Gazette comments as follows: "But it"—(the aforesaid scheme of non-Catholic education)—"aimed at removing the education of Lower Canada from the exclusive control of the priesthood, and at encouraging the settlement of an educated English population in this country. We may however accept his—(the late Rev. M. Ferland's)—testimony as to the cause of the failure; and give to the R. C. Clergy of Quebec, and the Directors of the Seminary, the credit of 'smothering in its cradle' the infant cause of English education, or at least trying to do so, in ill-omened imitation of Juno's serpents, and Herod's soldiers. Practically the testimony of the historian gives the Protestants an equitable claim on the French ecclesiastics and the Seminary of Quebec, to the extent of whatever damage may have arisen from the action of these men; a claim which we shall not urge if they will aid us in obtaining justice now."—Gazette, 18th inst. The italics are our own.

Urge away we beg of you, and see what you will make by your motion. Your threats shall not deter us either from giving a patient and respectful hearing to your complaints on the matter of the School Laws; but neither shall they make us yield on the general question of Education to your demand, or induce us to retire one inch from the position nobly and successfully held in 1787 by Mgr. Hubert on the same question, and which position we hold to-day. Our last word is as our first; not one penny of the public funds, not one acre of the public lands will we consent to give for the purposes of an exclusive Protestant education; and never will we cease to insist that, of every grant or endowment made by the State for educational purposes, Catholics shall receive their full share in proportion to their numbers.

To enter seriously into a refutation of the Gazette's claims for damages against the Catholic clergy generally, and the Seminary of Quebec in particular, because in 1787 they opposed and defeated a scheme for endowing out of the pockets of French Catholics, a system of English and Protestant education, would be a work of supererogation; until such time at least as the Gazette shall have shown that the handful of

English and Protestants in the Colony, in 1787 had a natural right to such an exclusive endowment. To set at defiance the threats of our contemporary, and of the party which he represents, against the Seminary, and our Religious Institutions, all that is needed is that Catholics lay aside their foolish and wicked party dissensions, and as one man rally round the standard of their Church and country. We are weak only because we are distracted in our counsels; and if the Protestant press, of which the Gazette is an influential member—became the organ of the Ministerial section of the Protestant community, dares already to menace us with spoliation, it is only because it misdoubts our zeal, our disinterestedness, and our power of acting in concert.—Let us undeceive our enemies; let us give them to understand that there are limits beyond which we will not extend our concessions; that there are objects dearer to us than the fortunes of this or that political party. Let us be firm and at the same time just; just to ourselves as well as to our Protestant fellow-citizens. These complaints, perhaps with reason, that in the matter of establishing and aliminating their dissentient schools, the provisions of the existing School Law are oppressive to them. Well! these complaints we are most ready to listen to, and we are ready to apply any remedy that in the premises may be required. This, justice to others, requires of us; but justice to ourselves, but Catholic principle, require that here we should stop, and make a final stand. We are asked, now, not merely to do justice to our neighbors, but to assist in building up Protestant Ascendancy; not merely to place our separated brethren on a footing of perfect equality with ourselves, but to take up with an inferior position; not to do unto others as we would be done by, but to accord to a Protestant minority advantages and privileges which we enjoy not, which we desire not, and ask not for ourselves. We do not pretend to have any right to tax them for educational purposes to which they as parents, and therefore in so far as the State is concerned, absolute masters over the education of their own children, are opposed; but neither will we, through fear of consequences to ourselves, or our Institutions, consent to any exclusive endowment out of the common property, to Protestant Educational Institutions to which we as parents are opposed. This is our last word; and no amount of bullying or blustering shall cause us to retract it, or to swerve from the position that we have taken up.

And once again we would remind the editor of the Gazette that we have explicitly impugned the truth of his assertions respecting the origin and the objects of the property held by the Seminary of Quebec and the Sulpicians of Montreal. We are still willing to believe that the Gazette made these assertions in good faith, and in ignorance of the facts of the case; and in these sentiments we again call upon him, either to retract, or to make good, his allegations of the 4th instant, to the effect that the above named Institutions received their property, or the estates which they now hold, either in whole or in part, as a grant or free gift from the French Government. If the Gazette will not comply with this reasonable request, which we now urge for the second time, the candid and intelligent reader will know what terms to apply to one who makes statements concerning his neighbors, which, when contradicted, he will neither retract nor substantiate.

We sincerely thank the Globe for doing its best to dissipate the singular and dangerous delusion that Mr. George Brown and his Clear-Grit friends have abated one whit of their hatred of Catholicity, or have any intention of absteining from their old habit of abusing and insulting the Pope and Popery. We are told, it is true, that the Brown faction is muzzled; for a muzzled-dog, however, it barks pretty loudly and pretty viciously—as witness the following abuse of the Holy Father, and the Catholic religion, which Mr. George Brown's organ, the Globe of the 11th instant, seized the occasion of vomiting forth apropos of the reply of the Sovereign Pontiff to the Commissioners from the Confederate Government to the Holy See. We cannot give the insulting article in full, because of its length; but we lay some extracts before our readers to show them what manner of spirit it is that still animates, and speaks by the mouth of Mr. Geo. Brown:—

"The recent manifesto of the Confederate Commissioners and Congress to the Powers of Europe has called from the Pope of Rome a very interesting reply. By it we learn in general terms, that the sentiments of the manifesto are entirely in accordance with the disposition and character of the august head of the Catholic Church—a piece of information which in no way surprises us. The precious advocates of peace, who get so much sympathy with the Yankee were the men who wantonly 'broke the peace' four years ago."

This is false; the peace was broken, and the Union was violated and virtually dissolved by the North, and that more than four years ago.—Secession may have been politically imprudent on the part of the South; but never had men clearer moral right to anything, than had the Southerners to proclaim that, for them and for their descendants the Union was at an end. If

the Globe does not perceive this it is because of the obliquity of its moral vision. No principle in ethics is plainer than this:—That if A and B contract, and if B neglect to fulfil, or violate any of the stipulated terms of the said contract; A is ipso facto morally absolved from all obligations which he may have thereby contracted towards B. Now—in the contract of Union between the several States, it was expressly stipulated that all run away slaves—euphoniously styled "persons held to labor"—should be given up by the State to which they had absconded, to their owners or masters in the State from which they had fled. Having agreed to these terms the Northerners had no right to violate them, in letter or in spirit. Yet so it was, that having found out that slave labor did not pay in their climate, and in their rural processes, the Northerners experienced a high moral elation, and discovered incontinently that not only slave holding was a sin, but that they were exonerated from fulfilling one of the express conditions of the Union. They therefore, the Northern States, opposed every possible obstacle to the redemption of fugitive slaves; set the terms of the Union at naught; and replied to an Act of Congress for enforcing its provisions, by open defiance of the law of the land, and by the enactment of laws directly at variance with the provisions of the Federal legislature, as well as with the provisions of the Union. By these systematic, and constant violations of one of the essential conditions of that Union; by their explicit repudiation of the obligations which they had contracted with the Southern States; and by their contumacious disregard of the provisions of a law passed by Congress to enforce those obligations, the Northern States broke the peace, and absolved their Southern neighbors from all obligations which the latter by the Act of Union may have contracted towards the Northern States. Neither could the latter any longer plead the sovereign authority of Congress, or of the Federal Government, since they themselves had in the matter of the "fugitive slave law," set that authority openly at defiance. No one has the right to appeal to a law or a contract of which he himself has violated one clause or stipulation; and in so far as the Southern States are concerned, they by their secession manifestoes only recognised a fact previously accomplished by the Northern States—for history is there to prove it. It was the latter who wantonly "broke the peace," by wantonly and most dishonestly refusing to adhere to the conditions of Union to which they had pledged themselves, and by passing in the several States' Legislatures enactments which made the Federal "fugitive slave law," of no effect.

So much for the moral aspect of Secession, and in justification of the attitude adopted towards the Confederate Government by the Sovereign Pontiff; who neither as a Sovereign, nor as the Vicar of Christ would in any manner countenance rebellion against legitimate authority—seeing that in his late Encyclical the Pope expressly condemns the proposition that,—

(13). "It is allowable to withdraw from obedience to legitimate Princes, and to rise in insurrection against them."

But the Globe to whom rebellion against legitimate princes if the latter be Catholics, a King of Naples, or a Grand Duke of Tuscany—seems highly praiseworthy, is horror-struck that the Pope should receive and reply to a deputation from sovereign and independent States asserting their rights against the Jacobins of this Continent; and he seeks a solution of the phenomenon, not in the fact that the Southern States are not rebels at all, and that the term "rebel" if it applies to either of the belligerents is appropriate to the Northern States—but in the inherent and ineradicable vice of Popery.—Hereupon he launches out into following tirade

"It is, in truth, quite natural that the Papal Government should give its sympathies to the South. There is a certain harmony between the principles upon which Southern society is based, the principles involved in the rebellion, and those by means of which the Church of Rome holds sway over its people. The one denies the right of free speech and disallows a free press, and so does the other wherever it has the power. The promulgation of anti-slavery doctrines is forbidden in the South, just as free discussion upon religious questions is disallowed in many Papal countries. The slaveholders of the South make it a crime to teach the slaves to read the Bible, and the Pope of Rome disallows the circulation of the sacred volume wherever he has the power. Under both systems liberal principles are crushed out, and tyranny practised upon the people, who as a necessary part of either system, kept as much as possible in ignorance. The tyranny over the mind than in the other, but the principle is essentially the same. A religious despotism which chiefly works its ends by denying the right of private judgment, and by crushing out free thought wherever it is possible to do so, and the political and social despotism which acts by depriving men of their personal rights, are essentially akin; and there is no reason in the world why they should not be in sympathy with each other. There is no more cause to wonder that the Pope sympathises with the South, than there is to be astonished that Garibaldi sympathises with the North."

Here we agree with the Globe; it is as natural that the Conservative, that the Catholic, and that the lover of liberty should sympathise with the South, as it is that Garibaldi, the professional pirate and the bosom friend of Mazzini, and that the filthy scum of European democracy generally should sympathise with the North.—The Globe continues with a comment upon the "Vicar of God" which the Pope enjoys as head of Christ's Church on earth:—

It does seem a little foolish for his Holiness at this

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It does seem a little foolish for his Holiness at this

time of day to talk about himself as the vicar on earth of the Almighty. That assumption is a relic of the days when he really had power to awe the nations of the earth into obedience to his will...

From the above extracts, which are all that we can afford room for, our readers will judge of the sincerity of the conversion of Mr. George Brown and his friends, and of the propriety of acknowledging them as our reproducing them...

We are glad to see that the Journal de Quebec evinces a determination to make a decided stand against the monstrous pretensions of the Gazette on the Education Question. We hope that all Lower Canadian Catholics will on this point be unanimous...

Already the Protestants of Lower Canada enjoy many advantages which are refused to the Catholics of the Upper Province: already they receive as their share in the distribution of the public funds for school purposes far more than by their numbers they are at all entitled to receive...

The Superintendent of Education showed among other things in reply to a complaint against the administration of the Superior Education Fund, that out of that Fund Protestant institutions received 30.28 per cent, while according to population they were only entitled to 14.71 per cent...

Were the Catholic minority of Upper Canada dealt with by the Protestant majority, as are the Protestant minority of Lower Canada by the Catholic majority of this section of the Province, we should be unreasonable indeed were we to agitate for greater privileges for our co-religionists of the West...

The Canadian of the 18th inst. announcing the opening of the legislative session and the great questions about to be laid before the country—wisely and in the true spirit of patriotism exhorts to unity amongst his fellow-countrymen...

The actual situation is full of perils and of difficulties, and in avoiding the one, we must be careful not to fall into the other. The Canadian, 18th inst. One great danger that menaces us is the party spirit in which the proposed constitutional changes will be discussed...

To us it seems that these proposed changes, should be discussed irrespective of the results which their acceptance or rejection may entail upon the Ministry. This—the supreme moment for Lower Canada, and in which her autonomy is at stake—is no time for party discords...

which is about to be laid before Parliament—so far from opposing them, it would be our duty, the duty of every sincere Catholic and patriot, to rally round them, to try and strengthen their hands against their enemies and our enemies...

Upon this point there should be no concession. Lower Canada must be left as free to accept or to reject the proposed Union scheme, as will be the neighboring Provinces of New Brunswick, Nova Scotia and P. E. Island. For this the "Double Majority" in its vigor, and fullest extent, must be applied to the scheme in general, and to every one of its details...

THE LOWER PROVINCES.—From our Newfoundland exchanges we learn that the project of Union is regarded with general dislike. The people of P. E. Island seem to be generally and strongly opposed to it; in Nova Scotia and New Brunswick the opposition is apparently not so strong...

MARRIAGE AND DIVORCE.—Everything illustrative of the moral results of Divorce Laws should be to the Catholic legislators of Lower Canada at the present time when an effort is about to be made formally to endow the civil government with the right of legalising for Divorce, of deep interest...

In this little State of Massachusetts one (divorce) per day would be a mere fraction of what annually occurs. There are probably more in this little city in one year, than there were in a generation, in the whole State, prior to a century ago...

As with liquor, so with divorce, the appetite gains strength by indulgence; and as he who once commences the pernicious habit of drinking intoxicating liquors is but too often unable to arrest his rapid down-hill progress, so a community which begins by divorcing in moderation, soon finds that it is impossible to assign any effectual limit or restriction to the demoralising and degrading custom...

EXTRADITION.—In the case of Burley before the Toronto Courts, the Recorder has decided that the prisoner's act came within the provisions of the Ashburton Treaty, and has committed him accordingly. Burley will apply for a writ of Habeas Corpus, and the whole case will have to be argued before the Superior Court...

As this decision of the Recorder appears to establish a precedent in the case of the so-called St. Alban Raiders, it is of great importance, since the acts of Burley were recognised by his government as their acts, and as having been done by their authority. The law of the Recorder of Toronto may be good law, but it has a very peculiar twang about it.

One question in both these cases—that of Burley and that of the prisoners in jail here, naturally presents itself: it is this. How would the men whose extradition is demanded of us have been treated had they been captured in the Northern States, and by the Federal military authorities? Would they have been dealt

with by the ordinary civil Courts, or by a military tribunal? If by the latter, if their offences were justiciable by a Court Martial and if the prisoners might have been handed over to such a Court for trial by the Federal military authorities—then most certainly their case is one that does not fall within the provisions of the Ashburton Treaty...

The following extract from the address delivered at the great Irish meeting in Dublin on the 29th ult., by His Grace the Archbishop of Dublin, merits the serious attention of every Irish Catholic at home, or in the British Colonies:—

For my part, believing in the providence and justice of God, knowing that there is great faith, great piety, great virtues in Ireland, I am confident that God will not abandon us. He may chastise us, but in His own good time He will stretch out His hand to save us from the troubled waters which threaten us with destruction...

NORTH BRITISH REVIEW.—November, 1864. Messrs. Dawson Brothers, Montreal. We have articles on the following subjects:—Commercial Philanthropy—Latham's Johnson's Dictionary—Liturgical Reform—Early Roman Tragedy and Epic Poetry—Wildbad and its Water—Ginseppe Giusti and his Times—The Late John Richardson.

To the Editor of the True Witness. Wheatland Wickham, Jan. 14, 1865.

Sir,—I take the liberty of trespassing on your readers' attention while I make a few remarks on the agitation lately got up by the Protestants of Lower Canada on the School question. I should not enter into the subject now, as I find more able writers taking it up, were it not that I have been engaged in a dispute already with a Mr. William Bothwell, Secretary to the Dissident Trustees of Wickham...

Mr. Editor, if this be the way the Protestants of Lower Canada expect to obtain justice, I wish them luck. They need not expect that sensation stories like Bothwell's will do them any good; for even though the Herald denies the right of reply, there are other means of contradicting falsehood.

ST. PATRICK'S CATHOLIC AND LITERARY INSTITUTE, QUEBEC.

OFFICE BEARERS FOR THE CURRENT YEAR: President—T. McGreevy, Esq. 1st Vice-President—J. Lane, Jun., Esq. 2nd Vice-President—W. P. Nolan, Esq. Recording Sec.—J. O'Reilly. Corresponding Sec.—T. J. Walsh. Vice-Recording—W. Laroche. Vice-Cor.—J. F. Goldin.

Hon. C. Alley, J. Lilly, W. Delaney, M. J. O'Doherty, T. O'Connell, E. Foley, M. Shee, J. McKenna, J. Fitzpatrick, and M. McAvoy.—Daily News.

THE MONEY OF THE ST. ALBANS BANKS TO BE REFUNDED.—We learn on very good authority that the Canadian Government have determined to refund to the St. Albans Banks a sum of money equal to that stolen from them on the 19th October last by the Raiders, and returned to the latter by the late Chief of the City Police. We have good reasons for believing that the exertions of Mr. B. Devlin have tended in no inconsiderable degree to this result.

ANOTHER FENIAN SHOT.—A correspondent writes us, that a farmer of the name of Blackwell, living in McGillivray, shot his own dog on Thursday night last, mistaking him for one of a body of Fenians which he supposed had surrounded his house. Such ludicrous scenes are of daily occurrence in this vicinity, owing to the absurd reports of Fenian organizations in Biddulph, which are utterly without foundation.—London Prototype.

THE REMOVAL TO OTTAWA.—A writer states that the Governor-General contemplates a visit to England in May next; and as an indication of His Excellency's views on the Seat of Government question, and as to the hopes of Ottawa being fulfilled next summer, he mentions the fact that His Excellency has given orders to have the residence at Spencerwood thoroughly renovated and refitted upon his return to this country in October next.

It is curious to witness how frequently the enemies of Catholicism shift their ground of attack—how often they change their weapons of misrepresentation. At one time they charged it with being the enemy of kings and the fomentor of rebellion. That was when Popes shielded the peoples of Europe against the tyranny and despotism of their rulers.

Now they accuse it of being the friend of despotism and the enemy of the liberty of peoples, because it proscribes the wicked principles and acts of modern revolutionists, believing them to be utterly subversive of true liberty. And who are those who nowadays accuse her of despotic tendencies and sympathies? They call themselves Liberals, for the reason, we suppose, that Lucius is so called a non lucendo; for your modern Liberals are the verriest tyrants and the enemies of all rational liberty.

BRUTAL ASSAULT — A BOY SHOT. — On Thursday afternoon some boys playing at snow balls near the Marine Hospital, so irritated a resident named Michael Beaumont, against whose door some of the balls struck, that he opened his door, and discharging a pistol, shot one of the lads, named Jean Be. Rancour, perhaps fatally, in the abdomen. Dr. F. E. Roy was sent for, and was immediately in attendance, and succeeded in extracting several grains. He also sent for a policeman, and had the heartless ruffian arrested who it appears had, by the time of the policeman's arrival, re-loaded his pistol.

ARREST OF AN M. P. FOR FORGERY.—A few days ago information was laid before Judge Coursol by one of the officers of the Ontario Bank in this city to the effect that two notes, one for \$500 and the other for \$300, bearing what was believed to be the signature of Mr. Desforge, of the parish of St. Laurent, were discounted for J. B. Daoust, Esq., of St. Eustache, C.E., and member of the Provincial Parliament, for the County of Two Mountains, and that the signatures had been forged by Mr. Daoust. A warrant for his arrest was issued on Thursday by Judge Coursol, and entrusted to Mr. High Constable Bissonette for execution.

Mr. Daoust has represented the County of Two Mountains in Parliament since 1854, and the parish of St. Laurent in the Parish and Municipal Councils since 1845. He is a lieutenant in the 1st Battalion Two Mountains Militia, a Commissioner for the summary trial of small causes, and has also been a Prefet of the County for four years. He is described in the Parliamentary Companion for 1864 as a member of the "British Constitutional" party.—Mont. Herald.

A BARRISTER FROZEN TO DEATH.—St. Catherine's, Jan. 19.—This morning Mr. Lewis A. Bell, barrister of Thorold, was found frozen to death in his cutter on the road near Slatkova, about two miles from here. He was about forty-five years of age, and generally much respected.

THE HON. BILLA PLINT ON FENIANISM.—This noted gentleman has published in the Belleville Intelligencer, a silly letter capable of doing a great deal of mischief in the present excited state of the country. It can do no good whatsoever, inasmuch as there is no danger to guard against, and it can have no other effect than to alarm the timid and weak-minded and induce them to lency that such a thing as Fenianism exists in Canada. There may possibly be along the frontier, and in the large cities, a few worthless vagabonds, for whom any change must be for the better; but that a single Canadian Lodge is in existence, or that a single Canadian Roman Catholic of the slightest respectability has joined the Association we utterly deny and repudiate.

mount. No Fenianism is as much the abhorrence of the Irish Roman Catholics in Canada, both Clergy and Laity, as it ever can be of the stanchest Protestant alive.

MARRIED. In this city, at St. Patrick's Church, on the 23rd instant, by the Rev. Mr. Dowd, Mr. J. J. Curran, Advocate, to Miss Lizzie, daughter of Mr. P. Brennan, all of this city.

At St. Jean d'Iberville, on the 16th instant, by the Rev. Messire N. T. Hebert, cure of St. Louis de Kamouraska, and brother of the bridegroom, assisted by the Rev. Messire Laroche, J. B. C. Hebert, Esq., Notary, of Quebec, to Mlle. Julie Louise Lang, daughter of the late T. Lang, Esq.

MONTREAL RETAIL MARKET PRICES. (From the Montreal Witness.)

Table with 4 columns: Item, Unit, Price, and another unit. Items include Flour, Oatmeal, Indian Meal, Peas, Beans, Honey, Lard, Potatoes, Onions, Sheep, Lamb, Eggs, Butter, Do salt, Barley, Oats.

MONTREAL WHOLESALE MARKETS

Table with 2 columns: Item and Price. Items include Flour-Pollards, Flour-Fine, Flour-Super, Flour-Superior, Flour-Extra, Flour-Butter, Flour-Oatmeal, Flour-Wheat, Flour-Ashe, Flour-Demand, Flour-Butter, Flour-Eggs, Flour-Lard, Flour-Cut-Meat, Flour-Bacon, Flour-Pork, Flour-Dressed Hogs, Flour-Hay, Flour-Straw, Flour-Beef, Flour-Sheep, Flour-Lamb.

TORONTO MARKETS—Jan. 23.

Table with 2 columns: Item and Price. Items include Flour, Wheat, Oats, Peas, Potatoes, Beef, Butter, Eggs, Chickens.

CATHOLIC GAELIC PRAYER BOOKS, FOR SALE.

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

A. S. McDONALD, Alexandria, C. W. Jan. 19, 1865.

VALUABLE PIANOS FOR SALE.

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

Apply to SHAW & BROTHER, Auctioneers and Commission Merchants. Jan. 25, 1865.

TO PRINTERS. PRESS FOR SALE.

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

ST. PATRICK'S CHURCH. TO LET.

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

COLLEGE OF REGIOPOLIS KINGSTON, C. W.

Under the immediate supervision of the Right Rev. E. J. Horan, Bishop of Kingston. THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word.

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

DALTON'S NEWS DEPOT. Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamp for sale at DALTON'S NEWS DEPOT, Corner of St. James and St. Lawrence Streets, Montreal. Jan. 17, 1865.

What is the difference between the English and the American soldier? One fights for the crown and the other for the dollar.

'Oh, dear!' blubbered a robin who had just had an application of the birch: 'Oh, my! they tell me that forty rods make a furlong, but I have just found out that one rod makes an acre.'

COUGHS AND COLDS.

Sudden changes of the climate are sources of Pulmonary, Bronchial and Asthmatic affections. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to 'Brown's Bronchial Troches, or Lozenges.'

Why longer suffer?—Those who are so fortunate as to have escaped Dyspepsia, and its attendant evils can hardly conceive the suffering that these diseases cause. The wonder is, that the afflicted continue to suffer, when that infallible remedy, the OXYGENATED BITTERS, is within their reach.

A REVOLUTION IN CATHARTIC TREATMENT.—Thousands of persons regard aperient pills as a species of medicine that destroy their own efficacy by repetition. In other words, they suppose that, however moderate may be the number taken at first there is escape from wholesale doses in the end.

AGENTS FOR THE TRUE WITNESS. Adjala—G. P. Hughes. Alexandria—Rev. J. J. Chisholm.

- AGENTS FOR THE TRUE WITNESS. Adjala—G. P. Hughes. Alexandria—Rev. J. J. Chisholm. Allumette Island—Patrick Lynch.

DON'T YOU HEAR THE SLOGAN?—When the last lingering ray of light seems gone, and some almost impossible, though long wished for event transpires that brings back both hope and life, it is a circumstance not easily forgotten.

WANTED, FOR the Perth Separate School, a MALE AND FEMALE TEACHER for the year 1865. Applicants to have good moral character and first-class certificates.

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

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

NEW DRUG STORE.—The Subscriber would respectfully inform the Public of the at 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.

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CHRISTMAS AND NEW YEAR'S DAY. CHOICE SYRUPS, of the best quality. Flavoring Essences, in great variety.

CHRISTMAS PRESENTS.—LUBIN'S, Pinaud's, Rimmel's and Jules Heuel's Perfumery; Rimmel's Eau de Cologne, Sandoline, Cosmetics, Sachets, Pomades, &c., and a large assortment of best English Toilet Soaps.

GRAY'S CATALOGUE, CONTAINING a List of Select DRUGS and Pharmaceutical Preparations, and also valuable information for invalids and families, supplied gratis, on application to HENRY R. GRAY.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

AYER'S CHERRY PECTORAL. So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use.

N. H. DOWNS' VEGETABLE BALSAMIC ELIXIR.

A CERTIFICATE WORTH A MILLION. An Old Physician's Testimony.

READ: Waterbury, Vt. Nov. 24, 1858. Although I do not like the practice of Physicians recommending, indiscriminately, the patent medicines of the day, yet after a trial of ten years, I am free to admit that there is one medicine before the public that any Physician can use in his practice, and recommend to the public with perfect confidence; that medicine is Rev. N. 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.

ADULTS Should always keep this Family Physician at hand; and by its timely use save hundreds of dollars that would otherwise be swallowed up in discharging Doctors' fees.

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READ These Certificates: Montreal, April 8th, 1860. Messrs. Henry & Co.

South Granby, C.W. Mr Henry R. Gray, Chemist, Montreal.

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.

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

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GRAND TRUNK RAILWAY ALTERATION OF TRAINS.

ON and after MONDAY, the 31st October, TRAINS will LEAVE BONAVENTURE STREET STATION as follows:

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

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INFORMATION WANTED.

Of Margaret Kenny, who when last heard from was at Quebec. Since then it is said that she has returned to Montreal.

INFORMATION WANTED.

By RICHARD BLAKE, of Golden, Tipperary, of his sisters who were in Canada when last heard from.

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Are Cured by HOOFLAND'S GERMAN BITTERS, THE GREAT STRENGTHENING TONIC. These Bitters have performed more Cures, HAVE AND DO GIVE BETTER SATISFACTION.

HOOFLAND'S GERMAN BITTERS, Will Cure every Case of Chronic or Nervous Debility, Diseases of the Kidneys, and Diseases arising from a disordered Stomach.

Fluttering at the Heart, Choking or Suffocating Sensations when in a lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flushes of the Head, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits.

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From Rev. Warren Randolph, Pastor of Baptist Church, Germantown, Penn. Dr. C. M. Jackson—Dear Sir—Personal experience enables me to say that I regard the German Bitters prepared by you as a most excellent medicine.

From Rev. J. H. Turner, Pastor of Hedding M. E. Church, Philadelphia. Dr. Jackson—Dear Sir—Having used your German Bitters in my family frequently, I am prepared to say that it has been of great service.

From the Rev. J. M. Lyons, formerly Pastor of the Columbus [N. J.] and Milestown [Pa.] Baptist Churches. New Rochelle, N.Y. Dr. C. M. Jackson—Dear Sir—I feel it a pleasure to say, of my own accord, to bear testimony to the excellence of the German Bitters.

Should your nearest Druggist not have the article do not be put off by any of the intoxicating preparations that may be offered in its place.

JONES & EVANS, Successors to C. M. Jackson & Co., PROPRIETORS. For Sale by Druggists and Dealers in every town in the United States.

THE INSOLVENT ACT OF 1864 BEING now extensively availed of, the undersigned having given the provisions of this Act, tenders his services as Assignee to Estates, which Office, from his long experience in business in Canada, renders him peculiarly adapted to it.

WM. H. HOPPER, 68 St. Francois Xavier Street. Montreal, Dec. 8, 1864. S. MATTHEWS, MERCHANT TAILOR, CORNER OF ST. PETER & NOTRE DAME STS. Montreal, Sept. 1, 1864.

THE SUBSCRIBER begs leave to inform his Customers and the Public that he has just received, a CHOICE LOT OF TEAS, consisting in part of— YOUNG HYSON, GUNPOWDER, Colored and Uncolored JAPANS, OOLONG & SOUGHONG.

WILLIAM H. HODSON, ARCHITECT, No. 43, St. Bonaventure Street. Plans of Buildings prepared and Superintended at moderate charges.

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

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

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

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

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

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

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

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

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

Cash at the rate of 50 cents on the dollar will be advanced on all goods sent in for prompt sale. Returns will be made immediately after each sale and proceeds handed over. The charges for selling will be one-half what has been usually charged by other auctioneers in this city—five per cent. commission on all goods sold either by auction or private sale.

L. DEVANY, Auctioneer, March 27 1864.

LUMBER.

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

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

Manufacture and Keep Constantly on hand: Beer Pumps, Hot Air Furnaces, Shower Baths, Tinware (necessaries), Water Cisterns, Refrigerators, Voice Pipe, Water Closets, Water Coolers, Sinks, all sizes, Lift & Force Pumps, &c., &c.

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

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

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

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

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

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



These Pills are prepared expressly to operate in harmony with the greatest of blood purifiers, BRISTOL'S SARSAPARILLA, in all cases arising from depraved humors or impure blood. The most hopeless sufferers need not despair. Under the influence of these two GREAT REMEDIES, maladies, that have heretofore been considered utterly incurable, disappear quickly and permanently.

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

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

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

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

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

MATT. JANNARD'S NEW CANADIAN COFFIN STORE, Corner of Craig and St. Lawrence Streets, MONTREAL. M. J. respectfully begs the public to call at his establishment where he will constantly have on hand COFFINS of every description, either in Wood or Metal, at very Moderate Prices. April 1, 1864.

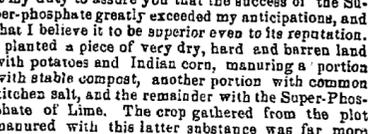
HOUSE FOR SALE, On very reasonable Terms. Apply to FABIEN PAINGHOUD, No. 16, Little St. Antoine Street. August 4, 1864.

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

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

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

BRISTOL'S SARSAPARILLA IN LARGE QUART BOTTLES.



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