

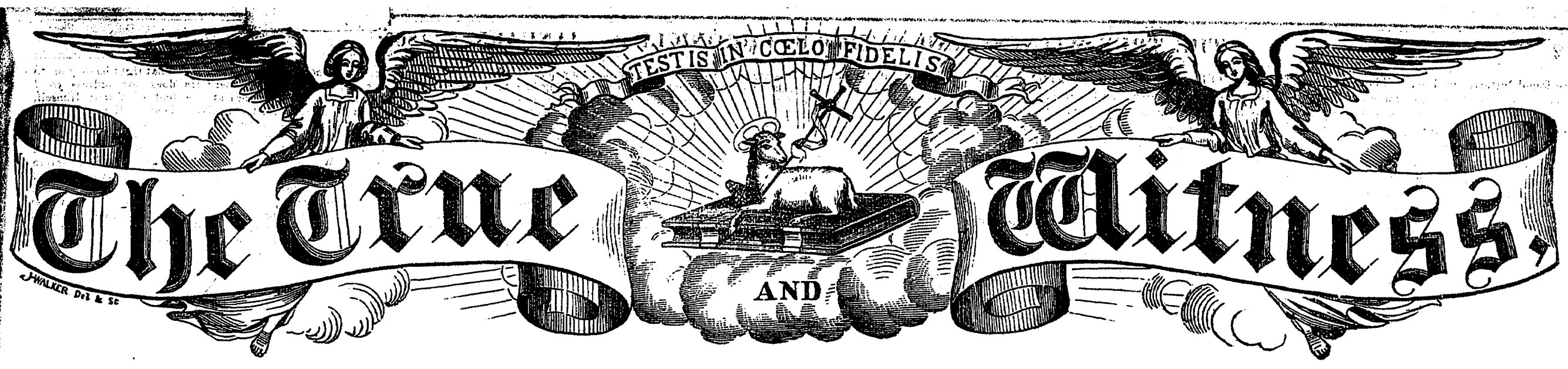
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THE LAST IRISHMAN.

(Translated from the French of Elie Berthet, by C. M. O'Keefe, for the Boston Pilot.)

CHAPTER XIII. (Continued.)

Richard proceeded to where five or six stout fellows were mounted on as many horses which they had taken from the stables of Lord Powerscourt. To each man he gave a sealed letter, with verbal orders in case the letters were lost. Then advising prudence and celerity he permitted them to depart. A few minutes afterwards these six horsemen were scampering from the gates of the park, carrying to different parts of Ireland exact details of the rebellion of Wicklow.

Now that this important duty was performed, O'Byrne proceeded seriously to number his men. Some thousands were present, apparently determined to fight till death; but only two or three hundred, at the very outside, were armed with muskets. The remainder had clubs, forks, scythes, and other instruments of tillage. In the mountains—anywhere indeed except in the open plain—these men might be formidable, and their numbers were likely to increase, so soon as their success were blazed abroad through the country.

The principal chiefs were interrogated by O'Byrne who furnished them with the most detailed instructions as to what they had to do. As they were for the most part old soldiers, accustomed to discipline and danger, these chiefs could be relied upon. There was a sad want of ammunition among these men; but he hoped to find it in the police barracks. A great show of armed patriots to inspire the people with courage and animate them to resist their oppressors was, O'Byrne believed, the main ingredient in the success of rebellion.

After reviewing his men in the park, Richard was returning to the house, when he met Daly, led by little Patrick Kavanagh.

"Well, Daly, our success surpasses our expectations—the conduct of Wicklow is worthy of its old renown, and I begin to helere—"

"I was looking for your honor. I have news for you," interrupted Daly.

"Well, what is the news?"

"According to your honor's desire, I sent out a few poor fellows to lurk in the passes of the mountains, and watch the movements of the soldiers. One of them has just informed me that he saw bayonets glittering in the Scalp—the red coats are coming."

"What! already?—so much the better—our men are in excellent spirits—we shall attack them in the gullies and defiles where we may overwhelm them with ease. A single victory now would have incalculable effects upon our subsequent efforts. Do you know their position?"

Daly communicated all that he was acquainted with. When O'Byrne had heard the details, he exclaimed:

"Very good!—the hand of God is visible now—they must pass through the defile of the Good Messenger, where I shall expect them.—But now we want action, not words."

He issued orders to Jack Gunn, who, seizing a hunting-horn (discovered in the house) summoned the men by its notes. The multitude came from all sides, swarming round him. Ascending a slight elevation, Richard waved his hand, and the deepest silence fell on the multitude. With a few warning and encouraging sentences, he announced the approach of the regular troops, and his intention to attack them.—They heard him in silent stupefaction. Impressed from their earliest infancy with awe for the power, army, and government of England, the audacity of this proposal filled them with terror. But the animation and courage of their chief—his well-known talents, and the confidence they felt in their own numbers, enabled them to subdue those instincts of oppression. After hesitating for a moment, the whole assembly exclaimed—

"O'Byrne for ever!—We'll follow you to the world's end. Hurrah for ould Ireland!—Freedom for ever!"

"Forward, then, my fellow-countrymen,"—shouted Richard O'Byrne, electrified himself by this explosion of patriotic sentiments; "our oppressors are longing for war—let us give them enough of it. The object of our enterprise is not to castigate a cruel Lord, or punish a pitiless master. We aspire to something higher: our object is to sweep from the fields of our country the Saxon tyrant, who for ages pressed his iron hand on our hearts, our lips, and our consciences. War, then war, without truce or relaxation, until Ireland has re-attained her rank amid the European nations. In a cause so sacred we ought to be ready to sacrifice our property and our lives. Up, then, my fellow-countrymen—rise in arms like our ancestors, when they overwhelmed the Danes with defeat, and swept them from the shores of Clontarf. Let us show the insolent 'Sassanahs' that we are ready to perish to the last man rather than sacrifice our rights, our religion, and our independence."

This short speech had a powerful effect. The

Irishman is nearly as impulsive and impressionable as the Frenchman himself. The hearers of O'Byrne were in a frenzy of impatience and enthusiasm. Desirous of profiting by this tide while it was at the flow, Richard called for his horse. While a servant was flying to Lady's Church for O'Byrne's horse, that adventurer summoned to his presence an old hard-weather fisherman from Fingal, who had spent his wandering youth on board a privateer, and employed his mature years in smuggling; but who, in spite of his former bad character and evil antecedents, was remarkable for his verbal veracity and rigid adherence to truth.

"Come, Tom Lynch," cried O'Byrne, assuming that devil-may-care manner which charms the rude class Lynch belonged to, "come, my hearty, I have a job for you. As your fellows have no fire-arms, there's no use in their coming with us; so stay here and guard this house. But you must first give me your solemn promise that you will permit no one to pilfer the property of Lord Powerscourt while I am absent."

"Oh, by gar, it's too hard to expect the boys to remain idle, and they having only to stretch out their hands to gather the gold, or the worth of it. And sure, your honor, the old varmint that owned them was as worthless as an old pipe-stopper. There was no more good in him than in a quid of 'bacca after it's chewed," said Lynch, while masticating a lump of the weed he alluded to.

"No matter what he is, you must promise."

The old pirate looked alternately right and left with a puzzled air of embarrassment; he quickly made up his mind, however, and squinting a jet of saliva to a distance of six feet, he grumbled—"Well, since it's your honor's command, I'll warrant there shall be no thieving, if I have to—"

"That's enough," said O'Byrne; "your word is as good as another man's oath. I am tranquil."

He departed without noticing the strange smile that lighted up the brown face of the wrinkled tar.

The armed masses were already in motion.—Richard mounted his horse to guide their march in his own person. The moment he was in the saddle, Jack Gunn, with his bugle slung behind him and his flag-staff in hand, appeared riding behind O'Byrne. At the same time, the young schoolmaster came running out of breath.—

"Your honor," said he, in a low, hurried voice, "we discovered the young lady in the Pavilion of Ruins, where she was barricaded with her governess. She is crying and lamenting, and insists upon seeing you immediately."

"It is impossible," cried Richard, with visible emotion; "I cannot quit my post at such a time. What can Lady Ellen want with me? I have taken measures for the safety of her person and the protection of her property—I can't go."

He was about to gallop off when the schoolmaster interposed: "Your refusal will afflict her, and add to her grief; and she is already bad enough, forsaken as she is by her father and the other person."

Richard O'Byrne was shaken by this remark. "With this good horse your honor might reach the Pavilion in a few seconds. After spending an instant with Lady Ellen, you can easily rejoin your men before they reach the mountains."

"That is true. I must not forget that she kept my secret, when a single word would have ruined me. I shall go."

He commanded Gunn to gallop forward, and inform the insurgents that he should quickly rejoin them. He then plunged into the avenue leading to the Pavilion.

Notwithstanding the rapidity of his progress, he could easily perceive that the protection which he endeavored to extend to the property of Lord Powerscourt had not been effective and complete. Some of the trees were broken;—and cracked branches were hanging and swinging in the air: some were chopped with hatchets, and torn and stripped of their bark and boughs. The statues had been mutilated, disfigured or dashed down from their pedestals. The rustic kiosques—empty and half-ruined—were destitute of doors and windows. Loud, mischievous, and merry groups of boys and girls were strolling or gambolling through the park, and proved that they were its masters by destroying its ornaments. Some of the pillagers were busy trawling the ponds which swarmed with fish. Farther on, an old housekeeper, who had wrung the necks of two fine foreign geese, which swam upon the lake, was carrying them quietly to her home, with the view of converting them into broth for her children; they were swinging over her shoulder and dangling down her back.—Richard, however, did not dream of punishing such violations of his commands. He never arrested the progress of his horse, which raised a cloud of dust around him, until he reached the eminence on which stood the Pavilion. He found Cleary and a few peasants strolling, standing or lying down before the entrance. Cleary

appeared desirous of speaking to the Colonel;—but the latter, flinging his bridle to the servant, passed at once into the tower. He found Lady Ellen and her governess in the room previously described. Breakfast remained untouched upon the table, and apparently forgotten amid the agitation and vicissitudes of the day. Mrs. Jones was sitting in an arm chair with her face buried in her hands. Lady Ellen, dressed in a handsome morning negligé, was walking up and down with a bewildered air. The unnatural hectic which crimsoned her cheek, and the feverish brilliancy of her eye indicated internal and extraordinary agitation. On seeing Richard, she approached and saluted him with an air of politeness that was dashed with bitterness.

"I thank you for coming, Captain O'Byrne," said she; it is a great favor: I quite appreciate its value. Fortune favors you, Mr. O'Byrne; and the descendants of Branduff revenge their cause on the partizans of Queen Victoria. It is quite just, I suppose; receive my felicitations, Lord O'Byrne. You were hiding yourself a few days ago, and now you are Commander-in-Chief—you are the head of the rascals who drove us from our house, and intended to demolish it. But in spite of all these injuries, I do not regard you as the worst of my enemies."

So saying, she resumed her promenade, whilst occasionally striking her forehead with her hand.

"Forsaken and forgotten," she murmured, "I might expect such treachery from Sir George, who is the incarnation of baseness and treachery. But my father, whom I respected so sincerely and loved so fondly—"

Her sorrow was so deep and true that Richard, in spite of the wrongs he had suffered at the hands of the young Englishwoman, was deeply affected by her grief.

"Lady Ellen," said he, with a penetrating tone, "your position grieves me, and I am desirous of ameliorating it. Like you, I have my trials, and suffer sorely in my family affections; and I know the pain such wounds occasion. But if I can do nothing against the principal object of your complaints, it is at least in my power to protect yourself, and wherever I have authority you shall be safe."

"Yes, I know," replied Lady Ellen, in an ironical tone, "I have been informed that Captain O'Byrne is a generous conqueror, and I shall be neither a captive nor a hostage; such generosity is worthy of a prince, and I ought to express my gratitude to the Lord of the O'Byrnes. After so many years of oppression, the heirs of the right owners might justly prove merciless towards the race of usurpers; they might, for instance, employ their power in torturing a young female forgotten by her kinsmen. Such conduct would harmonize with the barbarous traditions of which they religiously preserve the recollections. I, myself, fool that I am, was full of sympathy for the vanquished, and almost regretted that I was born among the conquerors. But I have been punished. I can now see what they mean by patriotism; that word signifies robbery, violence and murder."

"Don't say so," cried Richard, "in spite of the respect which your sex and your misfortunes are entitled to, I would not suffer any one besides yourself to speak so harshly in my presence, of those miserable people whom injustice and cruelty have forced into legitimate rebellion. As to myself," he added, perusing Lady Ellen with a penetrating glance; "I trust Lady Ellen will not dispute my right to protect a female of my family, and this although Lady Ellen shared in the vile intrigues by which that female was so nearly entrapped."

A sentiment of sincere astonishment covered the fine face of Lady Ellen with an expression of surprise. "Your sister! Intrigues in which I participated!" she repeated. "I do not understand you, Mr. O'Byrne, and request an explanation."

"What!" exclaimed O'Byrne, with an explosion of feeling, "Can it be possible! Have I been deceived when I accused you of this odious complicity? This morning you wrote to Miss O'Byrne, to induce her to repair to Powerscourt House, and you surely must have known that your father had then signed a warrant for the apprehension of Julia O'Byrne."

"The apprehension of Miss O'Byrne!—it is madness—it is extravagance! Explain this riddle, Sir."

"Well, Lady Ellen, I shall summon courage to unfold the horrible secret. I have already had power to tell it in the presence of thousands."

He narrated the melancholy history of his sister, as well as the event of the night before, near the Lake at Glendalough. The face of Lady Ellen alternately expressed shame, indignation, and pity.

"The infamous wretch," she exclaimed, alluding to Sir George. "He is more contemptible than I supposed. I had no idea of such horrible scandals, Colonel O'Byrne—and my father was likewise ignorant of such hateful projects. Had

I been able to foresee them, I should have rushed into the midst of the constables and made a rampart of my breast to protect your sister! No; I knew nothing—I suspected nothing. But, in truth, this morning the idea came into my head, that you might be connected with the misadventure of Sir George; and I sent to your sister to know the truth on this point—to ask her if you were connected with the assault, and to take measures to prevent the disastrous consequences that might result to yourself. That was all, I assure you, Colonel O'Byrne. But appearances were against me, and you had a right to execrate me."

"I have suffered cruelly in consequence of those appearances, Lady Ellen; in consequence of the esteem I bore you, and—why should I not avow it?—the affection you inspired. But pardon my suspicions. I should have remembered that you are too frank—too noble-minded. He took the hand of the young lady, who withdrew it without being displeased.

"My time is short," Richard continued; "and I cannot remain longer without exposing myself to just blame. Please tell me what asylum you select during these tempestuous times, and you shall be instantly conveyed thither with the respect which you deserve."

"How could I think of such a subject in the midst of such chaos?" said Lady Ellen with anguish. "Can I not remain in Powerscourt House, under your protection, attended by my servants?—It is the most suitable retreat for a young girl forsaken by her kinsmen and even her own father."

"With your permission, Lady Ellen, I see great difficulties in that project. Should I reside constantly in the neighborhood of Powerscourt House, you likewise might reside there; for then no injury could possibly reach you. But war is about to begin; and God knows where the chances of war may carry me. Now, in my absence, I dare not answer—I have raised a tempest which I may not be able to govern. As to your servants, you would know what reliance may be placed on them, if you could have seen them a while ago warmly receiving your enemies."

Mrs. Jones, who, like a well-instructed governess, hitherto appeared indifferent to the conversation, now started up in tears, and throwing herself into her mistress's arms, sobbed and stammered incoherent protestations of eternal fidelity.

"Calm yourself, my dear Jones," said Lady Ellen, no less affected than her governess: "Colonel O'Byrne does not mean you." "Well, sir," she added, "if I cannot remain at Powerscourt House, I must rejoin my father. Let my horse be prepared; and let Jones have a horse; for she is a passable equestrian. Let some trusty man accompany us, and we shall depart at once."

"But where will you go, Lady Ellen—do you know where your father and relative have gone? besides would it be prudent on your part to travel almost alone through a country torn by civil war?"

"That is true—but what am I to do? Ah, Richard O'Byrne," added Lady Ellen, with a sigh, "who could have dreamt, when you met me in the Dublin steam packet, that a day would come when you would pour such a deluge of calamities on me and my family?"

A moment's silence followed this remark.—Richard O'Byrne finally resumed: "The best thing you can do, Lady Ellen, is to remain in the village where you possess friends, and must certainly be safe. Two houses will afford you an asylum—one the house of Parson Bruce, the friend of Lord Powerscourt; he is wealthy and has daughters of your own age."

"Do not mention parson Bruce or his family," exclaimed Lady Ellen, interrupting him. "How could I receive the friendship or assistance of a family for whom I have always expressed dislike? Are you quite sure, sir, that I should receive sympathy in my misfortunes from the family of parson Bruce? Mention the other house in which you say I can find an asylum—let it be what it will, it must contain hearts more sincere and hosts more cordial."

"That house, Lady Ellen—I am very reluctant to mention it,—it is the house of my brother, Angus."

"With my dear Julia,—with your good afflicted sister," exclaimed Lady Ellen, in a tone of enthusiasm, "I shall be able to see her whenever I like, and afford her the consolations she requires. I accept the offer, Mr. Richard. Let us depart—let us go to Julia!—Mrs. Jones, are you ready?"

"Lady Ellen," said Colonel O'Byrne, "your soul is full of nobleness; but have you considered well—have you reflected on the terrible probability which weighs at present on this poor girl?—Besides the house is small."

"Do you think such considerations will arrest my purpose?—In my eyes Julia is as pure as snow. As to the privations which I may suffer, under your brother's roof, the kindness and affec-

tion I shall find there will amply compensate them. Besides, Mr. O'Byrne," she added, lowering her voice; "another consideration induces me to seek an asylum in a Catholic manse.—Notwithstanding your confidence in futurity, no one knows which party may prove victorious in this struggle.—Well, if God should give the victory to England, my presence in your brother's house may prove a protection to Julia—to the priest, and perhaps to yourself."

"Thanks for that idea, Lady Ellen; it did not occur to me. If you are determined to accept my offer, let us lose no time—your governess will hasten to your apartment in Powerscourt House, and select such articles of dress as you may require. Then the schoolmaster will conduct you both."

At this moment confused noises were heard outside the Parillon. Richard was going to ascertain the cause of this disturbance, when the door suddenly burst open, and the schoolmaster appeared.

"Oh, your honor!" he cried in breathless haste.

"What is the matter?" exclaimed Richard with painful anxiety. The poor youth could not speak, but he showed by a significant gesture clouds of smoke rising above the trees, in the direction of Powerscourt House. "What is the matter?" cried O'Byrne.

"The house is on fire!" stammered the schoolmaster.

The two females, at this affecting sight, uttered cries of terror.

"Impossible!" resumed Richard. "Lynch gave me his solemn promise—the rascal cannot have deceived me!"

"It was Lynch himself that set fire to the house, your honor. Unable to control the exasperation of the peasants who hate Lord Powerscourt, and were anxious to plunder the house, he threw wisps of lighted straw into the principal apartments, and the house was soon in a blaze. He had promised, he said, to prevent theft and robbery, and had recourse to conflagration in order to realize his promise."

"The miserable wretch! he shall pay dear for his useless crime," cried Richard, with eagerness.

"Stop, Richard," said Lady Ellen; "do not compromise your authority by an act of violence. You may easily perceive by the quantity of smoke that assistance is now useless—give the vengeance which chastises us full scope, lest it fall upon yourself as well as us."

In spite of her courage she clasped her hands upon her eyes, to shut out the painful sight of her father's house in flames. Richard said something to the schoolmaster: he bowed with an air of assent.

"Mr. O'Byrne," resumed Ellen, "you are at liberty to depart; but we shall see another soon, no doubt, at Julia's.—Miserable as you have rendered me, the family of O'Byrne is more to be pitied that of Powerscourt; and the misfortunes which have happened to us diminish the remorse which your wrongs occasion." She saluted O'Byrne with dignity, and left the place, followed by her governess.

The schoolmaster, on whom the task of protecting Lady Ellen had been imposed by O'Byrne, conducted her by a path which prevented her from seeing the real condition of Powerscourt House, of which the black, deplorable and ruinous appearance must have filled her with anguish. One person, and one only, lost his life in the conflagration; this was McDonough, who was confined to bed by his wounds. Whether it was stupid ignorance, or atrocious hate, on the part of the incendiaries, it is impossible to say; but certain it is, the unfortunate man, abandoned in an outhouse, saw himself, with unspeakable terror, surrounded with flames, and unable to fly. His cries of agony, and yells of despair, were poured thick and fast, and rang through the edifice; but all to no purpose: it was impossible to succor him, though some of the honest peasants made the vain attempt. The "turn-coat" was burned alive. The curse of the blind man was realized in this way, and the melancholy event appeared to the inhabitants of the country as the judgment of God, the obvious effect of divine reprobation upon one of the most merciless persecutors of the Catholics of Wicklow.

CHAPTER XIV.

Julia O'Byrne, after the terrible scene on the fair green, had been carried to the priest's house, in the most alarming condition. Vexation, chagrin, and incessant agitation of mind had long sapped her constitution. But the events of that day were deadly. She was hardly at home when a succession of accidents hurried her to the verge of the grave. In the first moments of the crisis she might have been possibly saved by the assistance of an able physician; but it was impossible to find a doctor in the frightful perturbation which distracted the country. For want of better, two old women of the village, who were supposed to know something of medicine, were summoned to her assistance; but their traditionary recipes

were found utterly useless. The condition of the beautiful patient became worse and worse. Ere nightfall, she was at the last extremity; and her silent attendants, watching and weeping round her bed, expected every moment to see her breathe her last. Such an event would have filled the whole village with alarm, had it occurred a few weeks previously. The presence of Lady Ellen in the house, of the Catholic priest would have set all the gossips babbling and cackling far and near. But on the present occasion, the personal preoccupations of the inhabitants hindered them from paying attention to anything but what was personal; and with the exception of a few private friends of the O'Byrne family, very few reflected that a beautiful and graceful girl—the angel of the county Wicklow—was then yielding her soul into the hands of her Maker.

The priest's house was a modest white mansion in the midst of the village, not far from the ruined church. At present the whole house seemed full of light; shadows passed and repassed across the windows, announcing that all was agitation in the interior. Five or six persons, grouped before the door, were whispering, murmuring, or talking in a low tone. Against the jamb of the door a man was leaning in perfect silence, with his hat drawn down upon his eyes, and something like a boarding pike in his right hand, as if he were a soldier keeping sentry.

"Where is the schoolmaster?" asked Daly the blind man, approaching the door.

Nobody answered; but Daly felt his hand grasped by the burning hand of the schoolmaster.

"Well," asked the breathless questioner, "is there any news! May-be there's a change for the best?"

The schoolmaster shook his head and remained silent.

"There is no hope Mr. Daly!" exclaimed the Widow Flanagan, who happened to be present, and who spoke as eagerly as if she told good news. "Old Betty has just gone out to try and get some medicine at Parson Bruce's, and says there is no hope! His Reverence has administered the last rites, and shed more tears than holy oil on his innocent sister."

Daly stood petrified, overwhelmed and motionless at this melancholy intelligence.

"I have sent two messengers to acquaint the Colonel with the state of his sister, but neither of them has returned. If his honor arrives now, I will be too late."

"Oh, true for you," exclaimed the Widow Flanagan; "Old Betty says that Miss O'Byrne will never hear the cock crow; but the soul has not yet left the body, or we should hear the Irish cry.—The O'Byrne family, respectable as they are, would not neglect any of the good old customs that our forefathers practiced."

"Silence!" interrupted Daly, pointing in the direction of the valley. "Don't ye hear! The firing is stopping in the Valley of the Good Messenger!"

The group listened in profound silence, but could hear nothing.

"The battle is over!" cried the blind man, in a solemn tone, "and we shall soon know who got the upper hand."

He had hardly pronounced these words, when the gallop of a horse was distinctly heard approaching the village; the cavalier passed like an arrow before the cottage doors crowded with inquiring heads, and finally pulled up before the priest's house. This horseman was Richard O'Byrne; his uniform was torn—his head was bare—his hands and face were black with powder and red with blood!

"Your honor!" cried the blind man who knew instinctively that this was O'Byrne; "one word your honor, in the name of Ireland!"

"The regular troops were beaten and forced to fall back; a considerable number of soldiers were crushed to pieces by fragments of rocks in the valley of the Good Messenger."

Daly with great difficulty, repressed a cry of triumph; but the others who had not the same reserve flew from the door uttering shouts of joy at the national triumph. Richard O'Byrne, without adding a word, threw his bridle to little Paddy Karangah, and was entering the house when the blind man exclaimed, "Your honor, I beg your honor's pardon—but maybe, your honor would—would tell me—"

"Man!" interrupted O'Byrne, "how can you arrest me on the threshold of this house of death?" He then added in a milder tone—"Excuse me Daly—my head is distracted!—But I have placed a guard to keep watch in the ravine. The greater part of the men are now returning to their cabins—you can question them—they know more than I do—can any one tell me how my sister is?"

Nobody answered; and Daly dropped his head.

"What? already!" exclaimed O'Byrne, interpreting their hesitation in the most fatal sense.

"No, no; your honor!" cried the schoolmaster; "she is not dead yet—and you may look at your own work!—go in, sir, and see the sister whom you sacrificed to political nonsense!—enter, enter, illustrious chief of the house of O'Byrne, who publicly dishonoured the race of Branduff—go in and see the most beautiful—the most innocent, and most touching creature that heaven ever placed upon earth, breathing her last sigh? Nobody but yourself could be so hardened by pride and ambition to look at such a sight without dying of grief!"

O'Byrne put his hand on his sword when the first words of the schoolmaster fell upon his ear. But, on recognising the speaker, he suffered the blade to fall back into the scabbard, and stood motionless, hanging his head in perfect silence.—Daly, meantime, rudely pushed the schoolmaster to one side:—"Are you mad?" exclaimed Daly—"how can you speak to your lord, and be after redeeming the country, in such language!"

"But he has killed his sister!" exclaimed the schoolmaster, in a furious tone.—"May the memory of it poison the joy of his triumph—may he receive nothing save ingratitude and contempt from the people to whom he sacrificed the honor

of Julia O'Byrne. What is related to me, when Julia is dying—destruction to Ireland since it was that killed Julia—beautiful Julia."

The schoolmaster, howling in despair, threw himself on the ground, shaken and tossed by horrible convulsions. Richard gazed on him for a few moments in silence. "He was really in love with that poor girl," murmured Richard, with the air of one who makes a discovery. "Daly," he continued, "let every care be taken of this poor fellow. Assure him, when he recovers, that Julia shall be avenged. Yes, tell him so, tell him so; if he can find any consolation in a circumstance which must be the torture of my life."

So saying, he moved into the house, still mentally agonised by these unexpected testimonies of reprobation. As he hurried through the dark hall or vestibule of the house, his attention was attracted by a ray of light which gleamed through a chink in a door. Pushing this door open, he found himself in a saloon or parlor of the dwelling. Not only was this apartment destitute of luxury; its simplicity was austere and conventional. The clean floor was uncovered by a carpet—the walls were coated with a kind of brilliant stucco entirely devoid of ornamentation or bassi relievi. A few uncolored prints of a religious character hung upon the walls, while a carved crucifix, chiseled out of the black wood, termed "bog-oak," stood upon the mantel-piece. The furniture consisted of a few straw-bottomed chairs, a mahogany table, and *un prie Dieu*. Richard saw a man who appeared to be absorbed and bent by prayer or sorrow kneeling on this *prie Dieu*. By the dim light of a lamp which stood upon the mantel-piece, Richard discovered that this man was his brother Angus.

The priest turned his head as Richard entered the room, and indicated a place for him to kneel; but the latter, with his arm closed on his breast, remained erect and motionless.

Angus at length finished his prayer, rose from his knees, blessed himself, and said: "Why do you not join me, Rich?"

"Prayer is a serious thing," answered Richard, in a stern tone; "in order to be heard, the heart must be exempt from hate and anger; and such is not at present the state of my heart."

"Anger and hatred," asked the priest, in an apparent surprise. "And for whom should you entertain those sentiments, if not for yourself, who, by your mad enthusiasm, gave rise to the scandal which has killed our sister?"

Richard turned pale; but, after an effort, repressed the tumultuous feelings which these accusations caused to swell and heave in his breast.

"Let me not hear those distracting words.—Already have they rung in my ears, and agonised my heart, at your threshold; but if you repeat them—if you believe them—I shall go mad. In that state I shall perhaps ask you for some explanation of your conduct in exposing our innocent sister to infamous enterprises of our enemies—I shall arraign you as the author of the calamities which I am wrongfully accused of producing."

The priest turned pale; but, after an effort, repressed the tumultuous feelings which these accusations caused to swell and heave in his breast.

"Richard," he said at last, "you are my senior, and have a right perhaps to speak to me in this manner.—Whatever be your opinion of my past conduct, I know that my intentions were pure, and trust that God will forgive me. You are a man of the world, and I am a Christian priest. The vengeance which I denounce as a sin, you regard as a species of virtue."

Richard made no reply, but stood with a scowl on his brow, perusing the priest, while the latter was putting by his stole, and taking off his surplice. Meantime the door opened and lady Ellen appeared, but so changed by tears and grief that her features were scarcely recognizable.

"Colonel O'Byrne," she exclaimed, in a sad, low, trembling tone, "when poor Julia heard the noise at the door, she divined your return, and sent me to see if it was really yourself. She is eagerly desirous of seeing and embracing you.—She told me she was only waiting to see you in order—"

"Go on, Lady Ellen—in order?"

"In order to die in peace!" stammered lady Ellen with sobs.

(To be continued.)

REV. DR. CAHILL SERMON.

The following report of the splendid discourse delivered on last Christmas Day by Dr. Cahill, at St. Patrick's Cathedral, New York, is copied from the *Irish American* of that city. The subject treated by the reverend lecturer, was the Catholic doctrine of Transubstantiation:—

St. Patrick's Cathedral was crowded to suffocation on Sunday last, owing to the announcement that the Rev. Dr. Cahill would preach at last Mass.

At half-past ten o'clock, Pontifical High Mass commenced, the Very Rev. Mr. Starrs being celebrant, and Rev. Messrs. O'Leary and Woods deacon and sub-deacon. His Grace Archbishop Hughes was present, with Rev. Messrs. McEvoy and Conron as deacons of honor.

At the Gospel, the Rev. Dr. Cahill ascended the platform of the altar, and from thence delivered the following discourse, which was listened to by the immense congregation with the deepest attention:—

My Lord Archbishop, Rev. Gentlemen and Brethren—I present to you, on the present occasion, the whole volume of the New Testament as my text.—The most important event that ever occurred or ever eternally can occur, has occurred in the anniversary of this day. At twelve o'clock last night, the Saviour of the world was born. The fact stands alone in the whole legislation of God. The logic of God frequently has thousands and tens of thousands of years between its propositions. Man's logic closes in an hour. We draw our premises in the morning and we conclude before noon. God's premises are often drawn ages and ages back into eternity; and their accomplishment may not take place for generations and generations, still His conclusions are infallible.

Millions of years before the foundation of this world was laid, the Son of God said to the Father.—The people of the earth do not please and satisfy you. You know the first transaction between you and me in the head of the book of the records of our own imperial throne. Did I not say, before the foundations of the world were laid, that I would come upon it, to substitute peace for anger in you, and save man? Last night, at twelve o'clock, that event was accomplished, though millions and millions and millions of years far back in eternity, that legislation was settled at the head of the book between God the Father and God the son. No doubt, the greatest event the world ever saw? God's anger appeased, infinitely appeased, infinity atoning for the infinite.

What was it that occurred last night at twelve o'clock? The Son said, Father, the sin of man against you has risen from the pride of the human heart. I shall appease that pride by humiliation which no tongue can tell. I shall humble myself to the very depths of the earth, by the infinity of my humiliation. In order that I may execute your commands clearly, because the will of man is finite, I shall no longer have any will. I give up the infinity of my will to you, and I shall make the human intellect real at beholding the depths of my humiliation. I know that human flesh with all its carnal appetites, has offended you. I shall, therefore, begin by making that flesh feel and suffer in my person the moment of my birth. I shall continue to afflict that flesh through the whole of its career, and shall make it pay the debt that it owes for its wicked inclinations. I shall bruise it; I shall break it; I shall bleed it;—I shall nail it to the Cross; I shall kill it. And out of that flesh which offended you I shall make a new life beyond the grave. This is the legislation that took place between you and me. And now, how did he come?

You have read the Gospel of this morning. Mary a virgin mother—a royal Virgin—the cousin of David, the king anointed, as it were, by the very hand of God himself, descended from him, his relative in the direct line of kingly genealogy, a genealogy founded and consecrated by the hand of the Imperial Ruler himself—Mary, the Mother of God, went from Nazareth to Bethlehem—sixteen English miles—without a penny in her pocket; and when she came to Bethlehem there was no room for her in the inn! Mary and Joseph retired outside of the village; and, finding her time approaching, they took refuge in the haunt of wild beasts, and there Mary brought forth the Saviour of the world, His little flesh trembling as he was wrapped in swaddling clothes and warmed in the manger by the breath of the ox and the ass. One can look at this only in silent astonishment. There is no language by which he is able to express himself upon this.—Even the angels of heaven were incapable of expressing the whole of that scene. "He came to his own and his own received him not." Was there ever such a phrase as that? "He was in the world, and the world was made by him, and the world knew him not." Oh, man! He came to his own, and his own received him not! The world was made by him and the world knew him not! Will you look at this picture and at that? And, while we look at the character of God the Father and God the Son, will you be pleased to think of the character of man. The Son of Man came to his own—and his own received him not." "He was in the world, and the world knew him not." The world was made by him, and it knew him not! Will you look at these two pictures!—they are both before you—the character of God and the character of man; the character of God in the infinity of His mercy, and the character of man in the infinity of His obduracy. When we read His history and represent it to you, he stands before you as the Son of God—assuming flesh? No; made flesh. He united himself as God to man so as to become flesh, born in a stable among beasts, in a foreign village; and the world that He made did not know Him! The nation to which He offered His first imperial blessing did not know him! Put that on canvass if you can. It is a subject for the internal reflection of the soul, but too great for the tongue to express. We have seen that man received Him not; yet, He gave men the power, but only the power, to become the sons of God. How beautiful is that! He did not make them but he gave them, but he gave them power to be made, by their own exertions. He gave them power to be made the sons of God, and no longer sons of men—no longer slaves of Satan. How? If they believe in His name. But, as long as they remained children of the flesh they could not be saved. As long as they remained children of men they were excluded from God. As long as they remained the slaves of Satan they were forever banished. But a new era has arrived! The Son of God has descended and lifted up the flesh, has come down and sanctified the flesh. The power of God has descended from the skies and given strength and power to man. Men are given the power to be reborn, according to this new legislation. Born of what? Not of blood; nor of the will of the flesh? He is altogether changed. Nor the will of man? No; but the will of God. A new fact. I am astonished. I cannot express it. I know very well that time was when every thing everywhere had no existence. There was nothing of all that is above us. No sun, no moon, no stars, I know it; I have read it. I believe it. He willed and he brought forth a new creation. With his imperial compass he swept the arch of space, and miriads of suns came forth at His word. He made the universe—built it up in a week. He lifted his imperial right hand and he carved on the blue page over my head His great name. I knew him capable of anything, but till I read this, I knew nothing of his making us brother of Christ by a new birth. I fancied he would leave us some means to remedy our deficiency—some plan suited to the infirmity of our nature; but, until this period, I protest, I had no conception that He was to take us above our own blood; not only above our blood, but that he was to take us altogether above the will of the flesh. By that He has put a new birth upon the whole of us, and with the birth of Christ we are no longer mere brethren of each other, but His brothers; no longer children of man, but children of God. And what a genealogy is that! Therefore, the wonderful acts of the Son of God into the flesh, as in the incredible, ineffable and unimitable elevation of character—the new genealogy He has put upon ourselves, in being born not of the flesh and blood of man, but being born children of God.

And the Word was made flesh, and dwelt amongst us. And we beheld His glory, the glory as it were, of the only begotten of the Father, full of grace and truth." This text leads me to one of the most beautiful, one of the grandest and most sublime facts of the whole legislation. He dwells with us from that hour to this. He remained among us thirty-three years personally—naturally—and when He left us He dwelt still among us sacramentally upon our altars. I can believe anything after that. I look upon him in the manger, believing, as I do, who He was, and exclaim—There is the God of the skies—Man; Infinite riches of His Father—Poverty; Infinite Majesty—Slavery; Immortality—the death of the God man! How incredible all that is! But it is all so beautiful it would be imperfect unless He remained to the end of the world. Without it that sacrifice would appear to be unfinished. I expect more, and I declare, therefore, that the most beautiful part is that text where he dwelt among us, not only when on the earth in the personal form, but He continues to the end of the earth in His sacramental form.

I know you will accompany me through the whole of the text by which that is established. I know you will ask me to give you the reasons that establish that supernatural fact. How delightful it would be to us, you say, not only that we believe this very fact, but to see the reasons put forth by which our faith will be strengthened, as it were, and conviction given to our belief. I will proceed to give you the texts—not of John, but of Christ Himself, and to lay before you, while you give me your breathless attention, the doctrine of the Holy Eucharist, the doctrine of Transubstantiation—in the words and facts by which this permanent presence of Christ among us is infallibly established. They are taken from three sources—from St. John, chapter 6th; St. Matthew, chapter 26th; and St. Paul to the Corinthians, chapter 11th. You will suppose yourselves in the position of never having heard this question discussed before the present time. The verse is the 48th of the 6th chapter of John. "I am the bread of life. Your fathers did eat manna in the desert and are dead." I must settle these terms or I cannot advance a step. What is the meaning of the word eat? Is that an act of faith? No, not precisely, for we

know that they put manna into their mouths. It was a sort of thing like flour which they collected in the morning before six o'clock, and they did eat it. Then, in the next verse, He says—"This is the bread that cometh down from Heaven, that if any man eat of it he shall not die." Singular bread.—We all die on natural bread. It is clearly, then, not natural bread. "I am the living bread which came down from Heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is my flesh for the life of the world." Astonishing doctrine that. You will ask me, "Is that the Eucharist?" Yes. The Blessed Eucharist of the Catholic Church is the body and blood—the soul and divinity of Jesus Christ under the appearance of bread and wine—the whole substance of the bread being changed into His body, and the whole substance of the wine being changed into His blood.—Astonishing doctrine—never was anything like that—certainly. If I were allowed to speak to the Lord, then I would have said, I can believe that your flesh can give life, but how can it be that the bread you give is your flesh? The Jews said, "How can this man give us his flesh to put into our mouths and eat?" The text says they "strove" among themselves. Now that word "strove," in English, is not a perfect translation of the Greek word for which it is put, and which signifies men contending as in the field of battle—violently contending. We have, then, in this case, the whole congregation—not part—quarrelling among themselves—getting into a universal, violent altercation—as to how this man could give them his flesh to eat—put into their mouths and eat. Jesus said to them, "Amen, Amen, I say unto you, except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you."—You are lost, perdition is upon you unless you eat His flesh and drink His blood, or be in the mental condition to do it and implicitly wish for it. Awful statement! Can this be more bread? Again, "He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day." Do you see how the heart of Christ leaves for mankind? How he plunges the soul down to eternal perdition, and next lifts it up to heaven?—"For he says my flesh is meat indeed (alithos) and my blood is drink indeed (alithos)." "Indeed" (alithos)—means a positive fact—no image—no metaphor—no allegory. It is an obvious plain statement. Again, "He that eateth my flesh and drinketh my blood abideth in me and I in him." We are identified. This is the object of His mission. I enter into Him and He into me. It is like the sun rising over the whole vegetable kingdom banishing darkness, and everything grows beneath it. The Son of Man rises over whole generations of men, and they abide in Him and He in them. This is glorious! This is grand! I could not see how we were born into the new life; I did not know how we could banish the idea of our flesh genealogy and get a new one; but I hear it now. "As the living Father hath sent me," (a positive affirmation) "and as I live by the Father"—another oath—"so he also that eateth me, and the same also shall live by me." Here we have the fact affirmed with two positive oaths: "As my Father hath sent me"—I swear by my mediatorial mission;—"As I live by the Father,"—by my mediatorial existence—he who believes in Me is no longer himself, he is a new man. His flesh is saturated, embodied and identified in Me. Text after text occurs, "This is the bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever." But the objector says: You say that the Eucharist is the body and blood—the soul and the divinity of Christ; that the whole substance of the bread is changed into the body of Christ and the whole substance of the wine changed into the blood of Christ? Certainly. Not so, he says, it is simply a memorial of his sufferings and death, bread remaining bread—and wine remaining wine, and the text is to be spiritually received. Very well. Let us read it then in the spiritual sense. "Amen, Amen, I say unto you, except you eat the flesh of the Son of Man—and you drink the blood of the Son of Man—and you believe in me, you shall not have life in you." The word is against him. God forbid that anything done in the name of Christ should be looked upon as novel. But if it means the spirit I cannot comprehend how man can eat—eat—the original of which means, put into his mouth. The words of the text are, "My flesh is meat indeed"—that is, is meat—a positive fact. If you mean that this is a spiritual doctrine, *per se*, I cannot make any sense of the text. I do not desire to introduce quibbles of logic, but to take the statements of Christ himself. The text says, "Many therefore of his disciples, hearing it, said: This saying is hard and who can bear it?" What is so hard? Are you not all Jews? Is not the whole of your doctrine memorials and types? Yes. Have you not got the show-bread, the doves, the oxen, the goats, the pigeons? Are not all your sacrifices types and figures? Yes. Does he speak to you then as he did—meaning types and figures, when the whole of your religion is typical? Why do you say this is a hard saying? You can look and judge whether he meant to deal in figures, or whether he meant the plain fact, that he intended to give his flesh to men to eat. Again: "Jesus knowing in himself that His disciples murmured at this said to them: Doth this scandalize you? What, then, if you shall see the Son of Man ascend up where he was before?" "I'll do greater things than that. Do you not believe Me? You think I cannot give it to you to eat. Hear Me. You will see Me taken by the cross and dead. You will see Me buried, rise from the dead, and see Me sitting at the right hand of My Father, where I was before. Will you believe Me now? Thus he brings to them His death, and his resurrection and ascension, to make them believe what he states. Has any one ever brought three mysteries to prove a natural fact? Do you think I would bring three mysteries to prove that the sun shines through yonder glass? Would God the Father bring it to prove the doctrine of a memorial? Read this as you would read Shakespeare. I ask of you: no more in listening to me than a man would talking to a man. I am speaking like an honest man talking to honest men,—mouth to mouth, intellect to intellect. What could He mean in presenting three mysteries, not yet taken place, to prove this fact? Is it not a clear case that He desired to go to the depths of that mystery and make them comprehend it as far as he could make them? He says:—"It is the spirit that quickeneth—the flesh profiteth nothing. The words I have spoken unto you are spirit and life." But, you say to me, how can you say the flesh profiteth nothing? Does that mean the flesh of Christ? Decidedly not. In every other case he says my flesh; now he says the flesh—human flesh. So Jesus asks of Peter: Peter, do you believe in me? I do. Do you love me? Certainly. Who am I? Christ, the son of God. "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto you but my Father who is in Heaven." You did not know it of yourself, but through the grace of God, without which you can understand nothing, I am talking to you of things above nature, but you are judging of me by nature. The flesh will not do; it profits you nothing, for the doctrine I teach you is above the flesh. How beautiful! What I tell you is the spirit of life—the grace of God—comes from God, and cannot come from yourself. Will you judge of Me by the impulses of your own mind? I am talking of things only to be known by faith—a mystery. The words I have spoken are of that class. And He says to them: "There are some of you that believe not." For Jesus knew from the beginning who they were who believed not, and who would betray him. And he said: Therefore did I say unto you that no man can come to me unless he be given him by my Father. After this many of His disciples went back and walked no more with him. Then Jesus said to the twelve, will you also go away? I undertake to say that they were going away, else why did he ask the question? The twelve, after this, were actually going away, petrified, astonished, that the bread He gave was His flesh, and that they were to put that in their mouths and eat! "And

Simon Peter answered:—What right have you to answer Simon Peter? He does not address you? There is the Pope at the foot of Christ Himself, speaking for the twelve. That is like a flash of electricity in the soul. You hear the judge say, Gentlemen of the jury, do you find the prisoner at the bar guilty or not guilty? The foreman answers, Who gave him the right to speak. The legislation of the country. "Will you also go away?" And Peter answered—What right have you, Peter? By the appointment of Christ my master, in whose person I am speaking. The Pope—Peter, chief of all the Apostles—speaking the sentiments of the other eleven! What does Peter say? "Lord, to whom shall we go? Thou hast the words of eternal life. We believe that thou art Christ the Son of the living God." I say, what kind of an answer is that?—"Lord to whom shall we go?" I do not know any one on earth who can answer the question; I say, Peter, are you a Jew? I am. I do not know a man in the whole world who can tell the meaning of what you have uttered—neither Jew nor Gentile. We know nothing about it; it is new; we never heard it before; but I tell you, we know you are Christ, and that you speak the words of eternal life; we believe that by faith. And what does Christ say?—"Have I not chosen you twelve? Could he say more? It is like a father receiving back his prodigal child, when he has made his submission. He folds him to his bosom, exclaiming, "My son—my own child!" "Have I not chosen you twelve?" my Disciples—my own Disciples!

This is the longest of my arguments. I argue a case fairly before you, as a barrister, learned in the law, argues his case; and like an honest man I read my text. But, says one to me, I want to ask you a question; I desire to say to you that, as far as you have gone the words are all in favor of the idea that His flesh was the bread. Is it His flesh, literally in its form, that they were required to eat? Certainly not. His flesh is according to the word. He states it fairly, and the argumentation is so clear and the circumstances are so evident, and all the facts presented, direct or collateral, are so strong and so irrefutable. In all these cases He said bread, and we must now go to the 26th chapter of Matthew, and 36th verse; we have it there in a few words: "Whilst they were at supper, Jesus took bread."

What did he say in John? "The bread I give is my flesh." And now "Jesus took bread and blessed it, and broke it, and gave it to his Disciples, and said, take ye and eat: this is—Bread? No, no, but, positively, 'This is my body.'" He has come now, at the Last Supper, to make His will. When does a father make his will? When he is going to leave his children. And what time does Christ make his will? When He is going to leave His Disciples—to die. What does he give them—Kingdoms and Empires? No; His Kingdom was no of this world. What then? A thing infinite like himself. He gave them His body and His blood. "For except you eat the Flesh of the son of man and drink His blood you shall not have life." And taking the chalice, he gave thanks, and gave to them, saying; drink ye all of this. For this is my blood of the New Testament which shall be shed for many unto the remission of sins." He has fulfilled His word amidst the solemn silence of the Apostles. Not a word. They knew not an argument. The thing is settled. The silence of the Apostles is the most eloquent argumentation. "This is my blood of the New Testament which shall be shed for many unto the remission of sins." Is that to be taken in a spiritual sense? How could the blood of a spirit forgive sin? How could the blood of a spirit be shed? Am I too strong Am I going outside the principles of philosophy? Can it be that the blood of a spirit is shed? that the blood of a memorial is shed—the blood of bread is shed and the blood of wine is shed?

I now come to St. Paul to the Corinthians, chapter 11 and verse 23. When St. Paul wrote that letter, he was 500 miles distant from that people. He says: "I have received of the Lord that which also I delivered unto you." St. Paul was not converted until after Christ was crucified; and Paul tells us a most wonderful thing: I did not hear it from Peter, nor from one of the Apostles. He told it to me himself. He did indeed. People of Corinth, I assure you Christ told me personally Himself what I am going to tell you now. And what did he tell St. Paul? "That the Lord Jesus, on the same night on which He was betrayed, took bread, and when He had given thanks He broke it and said, take ye and eat; this is my body which shall be delivered for you: do this in commemoration of Me." After he told me what He did, He told me to do it also. He did not say think of it—reflect upon it, but do it in action. "In like manner, also, the chalice after He had supped saying 'This chalice is the New Testament in my blood.' He told me that—This do ye as often as you shall drink, for the commemoration of Me." Corinthians, He told me that. He told me more. He told me as I now tell you—"Whoever shall eat this bread and drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord." St. Paul was a scholar and knew the meaning of words. He knew that to be guilty of a man's blood was to kill him, and before he expired, St. Paul wanted to tell them wonderful things. St. Paul bread and blessed and broke it, and He told me to do it. He took the chalice and told me to do it. And Paul says that whoever ate or drank this wine unworthily should be guilty of the body and blood of the Lord. How can a man be guilty of the blood of bread? Mark you, a most terrible crime! "But let every man prove himself." Prove himself? What is that? Examine himself—examine his conscience. In the imperative mood. They must remember that if they are unworthy they were guilty of the blood of the Lord. He does not say, it is a good thing to eat. No. I command you Corinthians, that you prove yourselves, and eat the bread and drink the wine worthily. "Except you eat the flesh of the Son of God and drink his blood you shall not have life in you." I think, beyond all dispute, that the doctrine of the Catholic Church is clear, decided, infallible and irrefutably proven that the Eucharist is the body and blood—the soul and divinity of Jesus Christ.

But do you mean to say that the bread is transubstantiated into the body of Christ? Yes. By what? By His word. He made the world by His word.—And out of what did He make it? Nothing. Transubstantiation? Decidedly. Transubstantiation in nature is not such a thing as ought to surprise any one. There is scarcely anything in the world that is not an evidence of transubstantiation. The straw that supports the ear of corn, submitted to the test of chemical science, is stone—a pillar of stone: the corn itself is composed of phosphorus, potash, sulphur and charcoal, and other elements. All the wood we see around us, rose over a little budding plant; the silk on the imperial shoulders, came from the tree, and was transubstantiated through the silk worm. It is as if the Father said, I have kept you in the world making your whole life a succession of proofs of transubstantiation, that you may be able to comprehend the great transubstantiation. I kept the world for 4,000 years, and in order that it should not be taken by surprise, I kept the whole world in being by transubstantiation before your faces. It will be a kind of easy advance to my mind to go from nature to grace by nice comparisons. St. Paul said He took bread and broke it, and commanded me to do so; and the line of authority is perfect from St. Paul down to me. Your Archbishop, God bless him and give him long life—has given authority to priests—he has his command from another bishop—and he from another, until you finally go back to Christ Himself He tells me to do it, and I do it. But you ask, "By your own power?" Not at all. I have none. But the Holy Ghost has power and His words are put into my mouth for official purposes, and I am commanded by my Bishop to do that on the altar. I do it and I believe, therefore, when I speak the words of consecration, that the bread is changed to His body and the wine to His blood. But my opponent says, there is one

more thing to be said. I will not say that the bread is transubstantiated into the body of Christ, but that the bread is changed to His body and the wine to His blood. But my opponent says, there is one

thing which seems to undermine your whole case.—How can you change the bread into the Divinity?—I never said such a thing. Did you not say the Eucharist was the body and blood, the soul and Divinity of Christ? Yes. Then do you not change the bread into Divinity? No. You wrote and spoke it? It is not a fact. Then it is not there? It is. It is in it? No doubt. You do not change the bread? No. What do you do? I take the bread and wine and do this: "This is my body." He does not say this is my Divinity. I change it into the humanity of Christ. But how is the Divinity there? By the eternal alliance between God and His humanity. Wherever there is His humanity there is His Divinity associated inseparably with it. I change it to the humanity of Christ, as I am commanded, and the word hardly expires on my lip when the Divinity enters. The Divinity is there by the inseparable union which must exist between the humanity and Divinity of Jesus Christ. Again, my opponents say, when you have pronounced the words, I still see it to be bread. No, you do not. You should speak as a scholar, understanding the value of words, and say you see the appearance of bread. Admitted. You see the appearance of bread. But how can I know what a thing is except by its appearance? I bring before you a mirror and hold it before the bread, and what do you see there? Is it bread? No, sir. You see the shape of bread—the color of bread, the form of bread, but no bread. You say all that is well explained by the laws of optics.—Well, then, I take the bread consecrated by the Holy Ghost. It has the appearance of bread, but no bread; the shape of bread, but no bread, the color of bread, but no bread; not by the laws of natural philosophy, but by the laws of the Master of Natural Philosophy. Will you believe the glass and not believe Him? Again, we read that when the Apostles were assembled together after the ascent of Christ, the Holy Ghost came and sat upon them in the shape of tongues of fire. What would you have thought of that, judging from your own eye. Would you have said the tongues were tongues, and the fire fire. The walls of the room are walls, the chairs chairs, and your eye is right because in these particulars it is uncontradicted; but the tongues are not tongues, nor the fire fire, nor is your eye, which tells you so, right, for in this instance it is contradicted by a higher authority. In like manner, when John was baptizing in the Jordan, and our Saviour went down to him to be baptized, a voice from heaven declared "This is my beloved Son," and the Holy Ghost, in the form of a dove, descended upon Him. Would you not say, the banks are banks, and the water is water, and my eye is right; surely that dove must be a dove. And yet, see how wrong you would be.

Then comes another objection. When you lay the host on the altar, after you have consecrated it, is the flesh and blood and bones of Christ in that host? Certainly. The whole body of Christ? Yes, sir.—You believe that? Certainly. That is the most glorious part: because "Unless you eat my flesh and drink my blood, you shall not have life in you." He says so? Certainly. Do you mean in His natural mode? No, sir. In His sacramental mode, you say? Yes, sir. What do you mean by that? I mean he is there, whole and entire, but not in the natural mode of existence. How is that? Does not natural philosophy explain? If I take a piece of coal, I find by chemically treating it that it has different forms of existence. I put it into a retort and it becomes tar, apply heat and it is gas, touch it with fire and it is flame. Here you have this hard coal softened, this palpable material insubstantial, the visible invisible, dark and light—four modes of existence. And you can have four modes of existence, and yet you allow Christ only one? What a fool you are! He commands you to eat His body and drink His blood, but He will not shock you. He condescends to our weakness and gives Himself to us in the form in which it is most pleasing to us to receive Him, that which we love best, by which we live—bread and wine. In all things, as He shows us His majesty, His power: this is, if I may so speak, the kindness of Christ, the proof of the ineffable love of God Himself.

But, says the objector, triumphantly, I have one more question to put, and with that I annihilate your argument. Could not this Host that you consecrate be eaten by a dog? Certainly it could, (although we have no record that such a thing ever took place), and that fact I look upon as the strongest proof of all that I have said. Your objection is one of the grandest arguments that could be imagined in favor of all that I have advanced. Ask the greatest scholars, the most profound anatomists, which is the more beautiful, the costliest vase the art of man could produce, or the stomach of a dog? Their answer must be the latter; for what production of the mere ingenuity of man can compare with the perfect work of the hand of God. Is there sin in the stomach of a dog? Certainly not: sin comes only out of the heart of man. Now I will ask this objector in return: When the crown of thorns was pressed upon the head of our Lord, did not His blood flow? Certainly it did. And as His blood trickled down upon the ground, could not the dogs of Judaea have licked it up?—mild I do not say they did so, for we have no record of the fact,—but could they not do so? Of course they could. And will you, on that account, reject Christ? We know that He was scourged in Pilate's house, and it has been revealed that the stripes He received exceeded five thousand. His flesh and blood must have been scattered by the lashes. Could not the dogs have licked it up, and will you deny him? His sacred hands and feet were nailed to the wood of the Cross; his side was pierced with a lance; and every drop of his precious blood was shed upon the ground: could not the dogs of Judaea have lapped it? Again, I repeat, I do not say they did,—but could they not? This profound, this inexpressible humiliation was the price paid for your salvation: will you, therefore, reject and deny Him; or will you not rather adore Him saying with Peter, "My Lord and my God?"

The learned preacher concluded his beautiful discourse (the delivery of which occupied an hour and forty-five minutes, and of which even the above full report can give but the faintest idea,) by an eloquent appeal on behalf of the orphans, for whom a collection was taken up.

The ceremonies were then proceeded with, and at the conclusion of Mass, the congregation, having received the Archbishop's blessing, dispersed.

IRISH INTELLIGENCE.

PASTORAL OF THE BISHOP OF KILDARE AND LEIGHLIN.—THE EVIL EFFECTS OF INTemperance.—The Bishop of Kildare and Leighlin, the Most Rev. Dr. Walsh, has addressed a very appropriate and impressive Pastoral to his flock, exhorting them to the due observance of the present holy time. His Lordship, in the course of his affectionate appeal, dwells with much force on the pernicious habit of drunkenness, cautioning them against its baneful influences, and describing in all their horrible colors the ruin caused to so many families by intemperance and its awful accompaniments. The following are a few passages from his Lordship's eloquent address:—

"This intemperance, or addiction to the inordinate use of stimulating drink, is not only a hateful vice, but is a foul and fatal source of varied crime. It should be avoided on its own account—it should be avoided on account of its consequences.—It drunkard shall not obtain the Kingdom of God" (St. Paul, 1 Cor. vi.); and the Almighty has pronounced "Vae potentibus bibendo." The enormity of this offence should be sufficient to fill persons with a horror of it, and withhold them from its commission. But its grievousness is fearfully increased by the iniquities that follow in its train. Who can enumerate their number, or portray their revolting character? Who can adequately describe how the vice of intemperance degrades man—how it impairs his constitution

of mind and body; how it increases his natural infirmity; how it creates his new combinations of ill and evil in him; how it embitters and shortens his life? The enfeebled intellect—the swollen or blanched appearance—the tremulous body or stolid mind—reveal, in painful clearness, the frightful havoc wrought by intemperance upon constitutions naturally good and robust. Observe the course of the intemperate, and you will see what ample matter it furnishes for deep and poignant regret and alarm.

"Is the intemperate man unmarried? What a source of grief to his parents and his friends. The heart of the fond mother is steeped by him in affliction—the mind of the kind and thoughtful father is wrecked with anguish—his heart is broken, and his grey hairs brought with sorrow to the grave. Is the intemperate man married? The evils of his intemperance are even aggravated. What misery of every kind attends a family of which he is the wretched head. His business is disregarded—they grow up in disorder, if not in vice. The example of the parent is calculated to excite upon them a desolating influence. He dies in the midst of his career, and, perhaps, with his accumulated sins upon his head, and leaves his affairs in confusion—his family distracted, impoverished, ruined—a burden upon society, of which they would have been useful and efficient members were it not for the soiling and paralyzing influence of his disastrous and flagitious conduct and example—or if his life be prolonged till his passions be effete, it is only to witness with unavailing sorrow, the evils—the terrible evils—which he had produced by his profligate career. He will then remember and bewail the excesses that he committed; but with, perhaps, as little advantage as Antiochus of old. Examine the hospitals and lunatic asylums, and you will see how many of their afflicted inmates have been conducted thither by intemperance. Go into the prisons, and see how many there owe to intemperance the loss of their comfort, their liberty, and their character. Then this abominable vice of intemperance wars against soul and body—against domestic happiness, against public order, against morality, against religion. Oh! with what care should all guard against this terrible vice. It is as insidious in its assaults as it is terrific in its effects, and great vigilance is required to escape its snares. Many a well-meaning, but incautious person has been lured to ruin by its siren artifice; and often, as by the cup in Classic story, have the rights of hospitality been abused, and men been betrayed, under friendly guise, into brutish intemperance.

After expatiating most forcibly on other features and consequences of the pernicious vice of intemperance, his lordship concludes his admirable pastoral with the following earnest appeal:—

"We implore you, then dearly beloved brethren, to discountenance such a dangerous and sinful practice. Not only they who are the principal, but those who are the accessories, in evil deeds, are responsible for them, not only they that do them, but they also who consent to them that do them," as St. Paul (Rom. 1) declares. Yes, all who counsel, abet, aid, and facilitate such sinful practice, are morally accountable for all the evils which they could and ought to foresee would result from the deeds in which they knowingly and unwarrantably co-operate."

THE WEXFORD INDEPENDENT, alluding to the successful efforts made by the Bishop of Wexford to diminish, if possible, totally to eradicate this ruinous propensity from his diocese, says:—"The Right Rev. Dr. Furlong—the venerated Bishop of this diocese—has already effected wonders in this county, by his zealous and persevering hostility to the crime of drunkenness, and the desecration of the Sabbath; and we are happy to add, that we have received letters from several quarters, from persons wholly differing with him in religion and politics, giving his lordship the highest credit for his noble exertions in so just and holy a cause."

THE DUNDALK MISSION.—The Mission of the Redeemptorist Fathers in Dundalk was opened on Sunday last, and it is certain to reap a large harvest of good from the seed already sown. It is wonderful indeed to observe how quickly all classes of our people have responded to the call made upon them by the pious Fathers, to turn their hearts from earthly things, and direct their attention to heaven. Young and old, rich and poor, the pious and those who profaned the law as well as the name of the Almighty, have gone in thousands to hear the Word of God; and long before day, and for hours after the day closes, they visit the house of prayer, and listen attentively to sermons, assist at the Holy Sacrifice of the Mass, or kneel at the confessional to confess their sins, receive absolution, and then approach the altar to receive the Holy Sacrament of the Eucharist. The Missionaries who have commenced this great work in Dundalk are—Fathers Petcherine, Coffin, Harbison, Plunkett (son of the Earl of Fingal), Leo, and Joseph.—Dundalk Democrat.

PROTESTANT LIBERALITY.—Sir John Craven Garden, Bart., has forwarded to the superiors of the Ursuline Convent of Thurles the sum of five pounds for the building of a new convent chapel.—Tipperary Free Press.

POSTAL COMMUNICATION BETWEEN EUROPE AND AMERICA.—We announce with much satisfaction that the Director-General of the French Post-office has already availed himself of the new line of communication through Ireland by means of the Canadian royal mail steamer. Last week an agreement was entered into between the English and French Imperial Post-office Department, and for the future closed mails for the United States will be sent from Paris on each Tuesday evening for embarkation at Queenstown on the following Thursday. Closed mails will also be sent from America and will be landed at Queenstown, so as to be immediately forwarded from there to Paris. France is thus the first country that has as yet taken advantage of the saving of twenty-four hours effected by the transit of its American correspondence through Ireland, but it is expected that a similar arrangement will be promptly made for Belgium, Prussia, and the whole of Northern Germany, which, especially Bremen and Hamburg, maintain an immense correspondence, both commercial and social, with the western and north-western States of the American Union.—Freeman.

IRISH VOLUNTEERS.—The Nation says:—"There is no occasion that we should specify the many grave objections which should deter Irishmen from becoming connected with any of the English volunteer companies, or any so-called 'Irish' body formed in England; but one of them is, that such connection would almost to a certainty prevent those men from giving their services to their own country, should she need them. We may take it for granted, that if 'these islands' are to be defended some one of these days, Irishmen would rather defend their own island than any other; but if once they enlist into the service of Her Majesty, and swear to do her bidding, they cannot have their choice. All things considered, therefore, our advice to our countrymen in England is, that they contract no such obligation, but each take unto himself a weapon of approved character, and hold himself free to use the same in whatever place he may—in case of 'invasion'—think his presence most necessary."

TRANQUILITY OF DUNDALK.—At our party sessions, on Friday, there were only five cases brought before the magistrates who presided, all of which were of the most trifling nature. As some evidence of the tranquil state of this neighborhood, we may mention that at the corresponding party sessions in Dundalk on the 25th of November, in the year 1858, there were forty-nine cases for adjudication before the presiding magistrates.—Nevry Examiner.

THE BRATON LEGACY.—We understand that some respectable but poor people residing in the vicinity of this town, are the next heirs to the Braton legacy, which is stated to be some £50,000, and a reward for the discovery of the inheritors of which has been lately published in the local press.—Tipperary Free Press.

SUB-SHERIFF OF LOUTH.—The High Sheriff of Louth Laurence Waldron, Esq., M.P., has nominated as sub-sheriff Charles Devitt, of Dundalk, solicitor, and nephew of the Most Rev. Dr. Devitt, Lord Bishop of Down and Connor. Mr. Devitt is partner of Mr. J. P. Byrne, Clerk of the Crown for Louth.

We regret to learn that Robert T. Carew, Esq., of Ballinacorney Park, was thrown from his horse and broke his arm. He is progressing favorably. Lieutenant Vincent, who was thrown from his horse while hunting, on Tuesday last, and broke his arm, is progressing very well.—Waterford Mail.

The presentments for £1,000 each from the counties of Clare and Limerick, to erect a bridge at Castleconnell, having been sanctioned by the magistrates and cess payers at Tulla and Ballyneety, will be laid before the Grand Juries, and it is expected that the works will be commenced in May next.

MELANCHOLY OCCURRENCES.—Two melancholy occurrences took place in Kanturk on Sunday, almost at the same hour. A respectable inhabitant, named Drew, was found in his room in a pool of blood which flowed from a wound in his throat. Near him was a razor, also covered with blood. The injury which the unhappy man inflicted on himself is of a severe character, and it is to be feared will prove fatal.—Shortly after the report of this sad occurrence was spread, the body of a man who was subsequently recognized as Mr. Patrick Foley, a respectable farmer living outside Kanturk, was found in one of his fields, life being completely extinct. In the former case it is supposed that insanity was the cause of the party attempting self-destruction, and in the latter case it is thought that the deceased, who was a low stout man, of intemperate habits, died of apoplexy.—Cork Examiner.

The Waterford Citizen, has the following important article:—"The principle of Tenant-Right, to the extent at least of compensation for improvements, has been admitted by men of all classes and parties in Ireland, and by the leaders of all the parliamentary factions in England. There is not a paper in Ireland will dare to maintain that the landlords have a right to rob the tenants, by appropriating the improvements effected by tenants. The lowest form of Tenant-Right is compensation for improvements; and yet we were justified in believing from his antecedents, that my Lord Fermoy would have been the advocate and upholder of Tenant-Right in its highest form. We are disappointed; and now in the discharge of our duty to the tenants of Ireland, we arraign this English-made lord; this deserter from the principles to which, sixteen years ago, he swore allegiance; this 'Liberal' member for an English borough—as acting the part of an unjust landlord, and an oppressor of the people. We speak plainly, my lord, for we find that if some man does not step into the breach, we shall have, in a few years, a country without a people; a flourishing export trade, because there shall be no mouths at home to eat of the country's produce; towns without business, and fields swarming with cattle, but destitute of men.—"It will not do," said Lord Fermoy, at the Cork banquet, "to say stand still land." We agree with his lordship, and say, "advance land," but advance not for the benefit of the landlord alone, but of the tenant. If the tenant, by the expenditure of labor and money, advances the land, and the landlord taking advantage of such expenditure, simply advances the rent, that landlord is a robber; and in any land where justice and law did really prevail, he would be tried as a robber and punished as a robber.—What are the facts of this case as given by our respected correspondent? His lordship has certain lands in this county, valued by Griffith at something under 10s per acre. They were let at from 17s 6d to 25s per acre, or about double the amount of Griffith's valuation. An increase of rent, under any circumstances, and in such a season as this, would seem a hard case; but when it is known that such increase is based upon the improvements—permanent, substantial improvements—effected by the tenants, then we know of no language too strong to denounce such iniquity. Stand forth, my Lord Fermoy—Lord Lieutenant as you are, of Cork county—and justify, if you are able, this conduct. You cannot do it, you dare not do it; and now that we have laid hands upon you, we will not let you get till we shall have dragged you down from the pedestal which you usurp, and exhibited you in your true colours to the gaze of the Irish nation, whose cause you have abandoned, and of that alien consistency which you so worthily represent. Let us enter a little into detail. There is upon this property one party, a portion of whose holding, when he took it in hands, grew nothing but furze. He cleared it; put it in a position to be tilled; expended £5 an acre upon it, or something over £200 altogether—and what does my Lord Fermoy do? Gets the land valued by an underling of his own; seizes the improvements; allows no compensation, and advances the rent 2s 6d per acre!—Mark, the land originally was not worth 2s 6d an acre—the tenant is now forced to pay £1 an acre!—Another party who has a holding of not quite 60 acres, upon which he has expended a large amount of labor and money, has had an increase of over £20 upon his rent. Is this justice, or is it robbery? If it be justice, then the man who meets you upon the highway, puts a pistol to your head, and demands "your purse or your life," is an honest man, a virtuous character. Let such a man no longer be punished—rather let him be rewarded. Make a peer of him; make a lord lieutenant of him; let an English constituency elect him; let him be put upon his legs at rowdy banquets, to speak to "prosperity to agriculture"—let all this be done, for he is an honest man, a most upright and virtuous character.

THE CHURCH ESTABLISHMENT.—"The poor curate will lose his congregation when my family and I are gone!" These remarkable words, gratingly significant of the general attitude of the Church Establishment in Ireland, were addressed to us a year ago by a gentleman in the county Cork. Passing through the district, we stopped an hour at his house to partake of his Irish hospitality. Our host was a Protestant—the only one for miles around—and what is in Ireland called "a large farmer." He tilled some hundreds of acres; but, not being able to secure fair terms from an absentee landlord, he had resolved to sell out his stock and farming implements, and transfer his capital and energy to the freer field of far Australia. But it was his compassionate reference to "the curate," which attracted our special attention and interest. We asked an explanation. It was this:—"The Protestant rector of that large parish was, like the landlord, an absentee. He spent, in pleasure on the continent, the goodly income of fifteen hundred pounds a year which monstrous laws levied for him that Catholic peasant population whose faces he never saw, and he merely paid a curate some seventy or eighty pounds a year to wake up the echoes of the empty parish church occasionally. "My wife, myself, and my two children" (we think it was two), "are the only Protestants in the parish," said our host, laughing, "excepting the clerk, and when we are gone, there will be no congregation at all!" Now this instance is only a slightly aggravated example of the general position of that most astounding enormity, the Protestant Church Establishment in Ireland. The Protestant proprietor of a Dublin newspaper stated at a public meeting some time ago, that traveling once in the West of Ireland, he paid a Sunday visit to the parish church. The whole congregation consisted of the clerk and the minister. The latter was taken quite aback at the sight of the stranger, and immediately whispered something to the clerk. That functionary rushed into the vestry room, and soon returned with a bundle of musty papers. The stranger was puzzled at the moment, but his horror was great when he found that the papers were nothing else than the notes of a sermon which the parson had prepared, Heaven only knows how many years before, and which, seizing on his rare opportunity, he now preached resolutely for a good hour at his new-found congregation of one solitary and bewildered stran-

ger. These instances present the Irish Church Establishment in a ludicrous light; and, perhaps, tend to excite laughter rather than astonishment. But what will be our readers' feelings of indignation and disgust when they pause to remember that, to maintain this scandal and fraud upon Christian religion, the Catholic people of Ireland are robbed of well-nigh a million pounds a year?

FRANCE AND ENGLAND.—The following, which is a portion of a private letter received by us, says the Waterford Citizen, from a gentleman of great experience and sound judgment residing in Paris, appears to us to represent faithfully the relations subsisting between France and England. War between the two countries—and that at no distant day—is inevitable; but that war will arise out of the necessity of the situation, not from any pre-conceived scheme of the Emperor. The one grand object of Louis Napoleon is to make France the greatest power in the world. This England cannot permit without abdicating her own supremacy, and, therefore, we believe England will be the aggressor, and will seize an opportunity of making war upon France.—When that day comes, may God defend the right:—"It is becoming plain enough to all the world that France is already so far restored to her proper natural strength and influence in Europe, that the insular supremacy of England will be no longer tolerated in the Mediterranean, or any other European sea. English aggression cannot attempt to go on Gibraltar, Malta, Corfu, Heligoland, the Channel Islands, may remain in her claws to war break out. Probably none of them, standing in its way as they all are to one or other of the European nations, will be made a 'casus belli.' The Emperor's will seems to be to let England quietly hold what she has got, but to stop her from further aggressions, and compel her to suffer the development of prosperity in other nations. His moderation and sage forethought will secure him the cordial alliance of nearly every power of the European Continent, while national interest will make them all opposed to England. Such is her unhappy position, that the prosperity of any other people is felt by her as a blow to her empire. What a striking case is this of Spain! It is only feebleness, internal discord, industrial prostration that prevents the nations she wrongs from rising to right themselves. Their misfortune is her gain. But now that she sees the rise of such a power as France has grown to, under Louis Napoleon, and the disposition of Europe generally to look to France for counsel and aid, and distrust her, and resist her supremacy, England must either quietly sink into her proper place and live upon her own resources, or else make war to uphold or extend her empire. I think she will be more likely to fight, and fight bravely too.—She will probably attack France—before very long. But all this is hidden from the world. Neither Louis Napoleon, nor the English Government, nor even the editors and own correspondents of the newspapers, know a bit more of the matter than you and I?"

MEURDER IN WESTMATH.—On the 18th ult., as a farmer bearing the fatal name of Kelly, who resided near the town of Ballymore, was sitting in his house and eating his supper, he was shot through the head by an assassin, who is supposed to have fired through the window. Kelly held about eighty acres of land, his interest in which he had advertised for sale; and a dreadful report is current that he was murdered at the instigation of one or more of his own relatives, who desired to obtain possession of the farm—Kelly being unmarried.—Mail.

The Dublin Freeman's Journal of this morning publishes a report of the Pro-Papal demonstration in Killarney on Tuesday. It appears to have been the most influential in point of numbers and respectability of any of the meetings that have yet been held. The speech of the Catholic Bishop (Dr. Moriarty) was clearly a hit, and its ability is not to be questioned. In the course of its delivery the bishop made a passing allusion to the receipt of a letter from Rome, written by a distinguished ecclesiastic, which conveyed in substance the sentiments attributed to the Pope in the autograph communication which was erroneously said to have been received by a high authority in this country. As Bishop Moriarty's speech touches upon this subject, besides breaking new ground upon other political topics, it will be necessary to make a rather long extract.—Times Dublin Cor.—

"Before many days the civil society, the political power of Europe will be represented at a congress in Paris. Certain noble ears and counts, invested by their respective Sovereigns with plenipotentiary powers, will sit at a round table to settle the affairs of Italy, and they will deal specially with those of the Roman States. Now, we want to tell those plenipotentiaries that they have not merely to treat with 3,000,000 of the Pope's subjects, but with 150,000,000. It is the time to repeat the famous expression of Bonaparte in one of his lucid intervals, when his plenipotentiary Caulincourt asked him how he should deal with Pius VII. 'Treat that old man,' said he, 'as if he had 200,000 soldiers at his back.' Yes, my friends, the Catholic Church will prove to the Congress at Paris that weak as the old man who sits in the Vatican may be, small as may be his territory, scanty his exchequer, yet that he has more real power than all the Sovereigns of Europe together; and that they must deal with him as cautiously as if he had a million of soldiers at his back. (Loud and continued cheering.) We have some reason to think, Sir, that this Congress meets in a spirit hostile to the Pope. A Congress representing the same principal parties met a few years ago, in the same place, to settle the Eastern question—to uphold the power of the Grand Turk—that been ideal of a constitutional monarch. (Laughter.) They must have found or made Turkey quite a pretty free state, for we hear nothing now of the rights or wrongs of its Christian subjects, nor of the oppressed nationalities which used to groan under its despotism. No doubt the plenipotentiaries left Turkey in full possession of popular representation (a luxury) freedom of conscience, open courts, trial by jury, *Cele Napoleon*, and all things else that free men may desire (laughter); for it seems they left no wrongs unredressed but those of the Romans—no tyranny unbridled but that of the Pope. They certainly purchased, as the great Montalembert has well observed, the right of interfering in Turkey, by the torrents of Christian blood they spilled in its defence before Sebastopol, and they had no right to interfere with the Pope, with whose affairs they had nothing to do, and who was not represented at the Congress. (Hear, hear.) Yet, on the allegations of Count Cavour, these men had the audacity to declare that the state of the Papal Government was abnormal and irregular, thus giving an invitation to rebellion. I think Lord Clarendon was our representative there. He had some experience in putting rebellion in Ireland. It would seem, as if for variety's sake, he would try his hand at fomenting it elsewhere. Lord Palmerston, who, no doubt, guided the plenipotentiaries of England, is reported to have said that acts of tyranny were done by those who govern in the name of his Holiness, and that Rome was never better governed than in the absence of the Pope. These sentiments will most probably find an exponent in our plenipotentiary, whoever he may be, at the next Congress; and the spirit of Cavour (groans)—perhaps he himself, will be there; and there will be one behind the scenes who, if I may express my own conjectures, invites England to the Congress merely to cast upon her the odium of doing what he is ashamed to avow as his own act. (Hear, hear.) He asks her to do the duty of the lark in the funeral of Cook Robin—

"It is I," said the lark, "I'll be the clerk, I'll say Amen." (Laughter.) Many will refuse to share my estimate of His Imperial Majesty; but here is a letter I received a few days ago from a distinguished ecclesiastic in Rome who has the best means of information.—The Emperor will do nothing to assist in quelling

the revolution he has excited. He will allow no intervention in favor of the Pope; and he allows the intervention of all the Mazzinians, Red Republicans, and Socialists of Europe to keep up and consummate this wicked revolt against the Head of the Church." (Hear, hear.) And yet, Sir, that is the man whom some would advise the Catholics of Ireland to look to as a deliverer? Delivery from what? From freedom to despotism. (Cheers.) When I think of the lessons of liberty we received in our youth from the great O'Connell (loud cheers), I cannot understand this infatuation. But to return to the Congress. We have reason, I said before, to fear that it will deal with the Pope in a hostile spirit. Can we bring any influence to bear in its deliberations? Yes, and I will prove it by a process of reasoning as simple as that which we find in the history of the House that Jack built. Lord Palmerston will influence the Congress, a Parliamentary majority will influence Lord Palmerston, the members for the county of Kerry and its borough influence the majority, and you can influence them. (Loud cries of "We will.") I would never wish to see the representation of Kerry or Trade change hands in my life time. (Hear.) For our three members I entertain feelings stronger than most—feelings of warm admiration—and if they would permit me to say so, of sincere friendship. But this is a cardinal question, and if Lord Palmerston's Government will consent to take away one rood of the Papal territory they must give up Palmerston, or we must give up them. (Cheers.) I wish that our statesmen would take heed to an advice which was given them by a venerable peer in a debate in the House of Lords in the year 1849:—"The condition of the sovereignty of the Pope is remarkable in this respect, that in point of temporal power he is only a monarch of the fourth or fifth class; while from his spiritual power, he enjoys a sovereignty unequalled in the entire world." (Hear.) Every country having Catholic subjects has an interest in the condition of the Roman States, and they ought to take care that the Pope be allowed to exercise his authority without being trammelled by temporal influence of a nature to affect his spiritual power.—These words, Sir, were spoken by a venerable statesman who through a long life, has been the constant friend of freedom, and who has given us in this country many and substantial proofs of generous liberality towards the Catholic Church. (Hear.) I am happy to have this opportunity of paying a humble tribute to the wisdom and to the worth of the most noble the Marquis of Lansdowne. But Lord Palmerston accused the Pontifical Government of tyranny, and praises the moderation of the revolutionists. I ought to know something about it, for, as you say in this country, I was to the fore. I saw these mild and moderate rebels in the year 1818 drive the Jesuits out of the city, though they were ineffective priests, occupied only in pursuit of learning. (Hear.) An Irish priest, the Rev. Father Heane, who was the companion of my Roman rambles, was set upon in the streets by an assassin. (Hear.) The muscles of his right arm were cut across by the dagger, and he escaped death only by throwing himself on the ground. (Hear.) The assassin thought his work was done. I enjoyed at Ancona the hospitality of another Irish priest, Father Kelleher, the superior of the Carmelites of that town. He was a noble and generous fellow. I had scarcely arrived at home when I read in the papers that he was shot through the heart at the door of his own convent. (Hear, hear.) Why, priests were ripped open in the streets of Rome and their entrails tied round their necks. (Sensation.) But that was no matter—they were only priests. Yet, notwithstanding these excesses, I wish to see in Italy and everywhere else the advance of rational and well-ordered freedom.—(Cheers.) The Church and mankind will be winners in the end. (Cheers.) I was within earshot of the Sardinian canon when they were driving the Austrians before them at Mantua, and though I could not approve an aggressive warfare, yet I could not help rejoicing in their success; and when I stood amid the forest of marble statues which crown the cathedral of Milan, and looked at the great wall of the Alps spanning from the Mediterranean to the Adriatic—when I sailed on the enchanting lakes embosomed in an earthly paradise, only less beautiful than the bright heaven reflected in their waters, I asked myself what business had the Austrian strangers there. (Loud applause.) Yes, my friends, I would be glad to see Italy for the Italians, but as long as I French the gospel, I cannot sanction rebellion unless where tyranny is most excessive. (Hear, hear.) Put down revolution. Pius the Ninth will lead the way, as he did before, in the path of liberal and enlightened reform, and you will have the Italian people free, happy, and contented." (Loud applause.)

A PITIFUL CASE.—THE DRY ROT OF WHIGGERY.

"The Devil, sir, was the first Whig"—Dr. Johnson. All hearts that are not closed to pity, even for the sufferings of the most undeserving, must regard with something like commiseration (albeit blended with contempt) the present plight of the "Catholic" expectants and hangers-on of official Whiggery in Ireland.

The Irish people and Irish priests have resolved to express their sympathy with the anointed Head of the Catholic Church; and these hapless hangers-on are forced, to keep up appearances, to join in the movement. But the Whigs of England are their masters—the rich ones from whose table they expect the crumbs of place and patronage to fall; and the Whigs of England are the deadliest foes of the Pope and secret abettors of every conspiracy against his power. How to go, in appearance, with the people, and how to avoid offending their English masters, is matter of sore struggle and trouble to these Irish expectants.

Accordingly, at the public meetings summoned to record Ireland's sympathy with the Vicar of Christ in his afflictions, these poor Whig hangers-on try to get out of their difficulty, and effect a safe compromise between both sides, by talking the most fulsome and preposterous "loyalty," and abusing or sneering at the French people and their sovereign. But the instinct of the Irish people, still so safe and faithful, revolts at this, and the trimmers are forthwith hissed down, as at Kingsdown the other day. So desperately hard a thing it is to serve two opposing masters—God and the Devil!

Again, look at the reply made to the splendid appeal of the Bishop, when they called on the Irish "representatives" (so called, because they represent not Irish manhood and honor) to unite in protesting against infidel, whiggish, and anti-national education. After a delay of months, after the angry call in the press, and from the altar, after reams of paper had been wasted in useless circulars, at last comes the revelation that, out of that generally corrupt gang of 105 misrepresentatives, only a dozen could be found honest and pure enough to reply to the appeal of the venerable prelates and the angry remonstrance of their constituents: the miserable souls and consciences of all the other "liberal members," elected at such painful sacrifice, by a trustful and deluded peasantry, being incurably stricken with the dry rot of imperial whiggery.

These twelve men—the majority of whom, indeed, are ad West-Brtons by no means to be relied upon—have summoned themselves to a meeting—to promote the policy enunciated by the bishops—for the rest, who have refused point-blank to sign the circular, will, of course, keep far away. And marvellous little, we apprehend, these twelve will do. What a bitter commentary upon the sore farce of parliamentary agitation! Yet, how could it be otherwise? How could these poor West-British parliamentary hacks and place-hunters be expected to act honestly and boldly, in revolt against their English Whig masters, when some in high spiritual authority, whose control they might fear, are irrevocably smitten with the leaven of Whiggery themselves?—Irishman.

The True Witness.

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MONTREAL, FRIDAY, JAN. 6, 1860.

NEWS OF THE WEEK.

PENDING the meeting of the long announced Congress, there is a lull in the tempest of European politics. If we may believe their official language, the Emperors of France and Austria are on the most amicable terms, and the affairs of Italy will be so settled as to give general satisfaction to the people, without infringing upon the rights of the Pope. It cannot be denied however, that in many parts of the Italian Peninsula, the revolutionary spirit—the spirit of '92 with its hatred of priests and Kings—is rife; and that it will require skillful diplomacy, perhaps strong measures, to soothe, or keep down the hideous monster whose ugly features are again troubling the repose of sincere lovers of order and rational freedom. It is only when considering it as essentially an anti-Christian movement, as much anti-Christian as was the first French Revolution, that we can estimate at its proper value, the insurrectionary movement in progress in the Papal States; which, if successful, will but substitute for the Gospel of Christ, that of Jean Jacques, Voltaire, Tom Paine and the other great Protestant evangelists of the last century. Professing to strike only at the temporal power of the Popes, its real *mot de guerre* is—“*écrasez infame!*” and its crowning achievement will be the entronement of a prostitute upon the altar of the living God, after having strangled the last priest with the bowels of the last King. The language of its leaders may be trifle less gross than was that of the Marats, and the other chiefs of the French Revolution, but their objects are identical, as are also the means to which they have recourse.

THE TEMPORAL POWER OF THE POPE.—

The question at issue betwixt us and the *Montreal Gazette* is not as to whether the government of the Papal States is susceptible of any reforms, whether its finances are well administered, or the people subject to its rule contented and in the enjoyment of great material prosperity? but simply this—Is the Papal Government so essentially bad, so necessarily despotic, that good Christians and friends of liberty, cannot in conscience pray for its deliverance from the many dangers that now menace it? Of course if the temporal power of the Pope is necessarily despotic, harsh and cruel to its subjects, no man should pray for its continuance; but if, as we contend, its defects are accidental only, and proceed, not from its independence, but from the pressure from without to which it has been subjected, and to the interference of Foreign Powers, then, not only is it lawful for Catholics to offer up their prayers for its protection, but, by so doing, they are virtually praying for a removal of those very grievances of which the Liberal press complain. It is for the independent temporal power of the Pope, that, in obedience to the voice of our Pastors, we pray; and as we contend that all the evils which exist in the government of the Papal States proceed from the interference of Foreign Powers, and have been by that interference perpetuated, so by the re-establishment of the temporal power of the Popes in perfect independence do we believe that those evils will most speedily and effectually be done away with.

For we do not pretend that the Pope as a temporal Sovereign is infallible, or impeccable; for we do not claim for his secular government, as we do for the Church of which he is the Sovereign Pontiff, a divine origin. Serviceable as is the temporal sovereignty of the Pope to the free exercise of his spiritual authority, we fully recognize that the former is not indispensable, and that like all things human, therefore, it is subject to infirmity, and is liable to be abused. When so abused, it should of course be reformed; but in that we contend for its reformation, when and where reform is necessary, we virtually protest against its destruction. We are not of those who pretend that the civil administration of the affairs of the Pontifical States is perfect, for we remember that its affairs are administered by fallible men, and that of nothing human can perfection or incorruptibility be predicated; but we believe from the testimony of history, even as related by Protestants, that if left perfectly free and independent of all foreign influences, the Papal Government has been, and therefore may be, eminently conducive to the material prosperity of its immediate subjects, as well as to the spiritual interests of the Catholic Church. Therefore we pray God to restore, and to preserve the independent temporal Sovereignty of the Popes; because we firmly believe that when all external pressure—whether from intriguing princes, or Italian revolutionists—shall have been removed, the embarrassments which have produced the disorder in its finances will be quickly shaken off; and the Papal Government

will again become what it was of old, a blessing to its subjects, and the envy of surrounding nations. For this, all that is requisite is that the Papal Government should be again, as it once was, really and thoroughly independent.

This it has not been for many years. In a material point of view, and considered solely with reference to the number of sabres and bayonets that it can bring into the field, the Papal Government is the weakest in the world; hence it has always presented a strong temptation to the ambitious and unprincipled Sovereigns and statesmen of Europe. Since the days of Charles V. Italy has been the battle-field whereon France and Austria have contended for supremacy in the Peninsula, but above all, for supremacy over the Papal States. Force and intrigue have been in turn employed by the rival combatants to attain their ends; for their purpose they have sometimes sought to intimidate the Pope by menaces of brute force; at other times to compel him to submission by fomenting strife, and exciting domestic troubles within his dominions. Never for an instant has a Pope of late years been left free to prosecute his own plans for the government of his own dominions, unharassed by the menaces or intrigues of his powerful and unprincipled neighbors. Before the temporal Power of the Popes, therefore, can be held responsible for any abuses which may exist beneath its rule, it must be shown that those abuses have sprung up under, and have proceeded directly from, the free, unfettered, or independent exercise of that power.—But this is impossible.

Let us see however what testimony Protestants bear to the effects of the temporal power or rule of the Pope when, free from all foreign influence, it could develop itself as it pleased; and for this we must revert to Rome of the XVI century, ere the great apostasy had extended its dark shade over the face of Christendom, and whilst the successor of St. Peter was still in fact, as well as in name, an independent temporal Sovereign, as well as the Supreme Pontiff of the Christian Church. It is from the pages of the Protestant historian, Ranke, that we take the following picture of the material condition of the Papal States in those halcyon days: and, we ask—could that government whose results were manifested in such features, have been tyranny or harsh despotism?—

ADMINISTRATION OF THE STATES OF THE CHURCH.—

A well situated, rich, and noble region had fallen to the lot of the Popes.

The writers of the sixteenth century cannot find words to extol its fertility. What beautiful plains did it exhibit round Bologna, all through Romagna! We travelled, say the Venetian Ambassadors of 1522, from Macerata to Tolentino through the most beautiful fields; through hills and plains covered with corn; there was nothing else to be seen growing for a space of thirty miles; not a foot of uncultivated land was discoverable; it seemed impossible to gather in, not to speak of consuming, such an abundance of corn. Romagna yearly yielded forty thousand stara more corn than was sufficient for its own consumption; for this there was a great demand, and after supplying the mountain districts of Urbino, Tuscany, and Bologna, thirty-five thousand stara more were at times exported by sea. While Venice on the one sea, was supplied with necessaries from Bologna and the March; on the other Genoa commonly, and occasionally Naples too, were supplied from Viterbo and the patrimony. In one of His Bulls of the year 1566, Pius V. extols the divine grace that had permitted that Rome, which formerly had not been able to subsist without foreign supplies of corn, should now not only possess it in superfluity, but often be able to supply it of its own growth to neighboring, and distant countries, by land and sea. In the year 1589 the exports of corn from the States of the Church, are estimated at the annual value of five hundred thousand scudi. Particular districts were further celebrated for their several peculiar productions. Perugia for hemp, Faenza for flax, Viterbo for both, Cesena for a wine for exportation, Rimini for oil, Bologna for wood, San Lorenzo for its manna, the vintage of Montefiascone was famous all over the world.—*Ranke's Hist. of the Popes, b. IV.* In a note appended to the above we are further informed that “they”—the people of the Ecclesiastical States—“have no need of foreign goods, with the exception of things of small importance and value, such as groceries, and materials of apparel for the nobility and persons of distinction.”

Thus by Protestant testimony it appears that under the truly independent temporal sovereignty of the Popes, Rome was supreme, not only in the sciences, and those arts which tend to embellish life, but in all those arts which more immediately conduce to material prosperity—in the arts of commerce, manufacture, and agriculture. And, under God, this material prosperity so conclusive as to the excellence of the government beneath which it flourished, was the work of the Popes, and the direct result of their independent rule over the States of the Church. Not a century and a half had elapsed betwixt the epoch of the prosperity described by Ranke in such glowing colors, and the return of the Popes to Rome, after their long exile spoken of by Italian writers as the “*Babylonish captivity.*” Now how it fared with Rome during the absence of her legitimate rulers, and the eclipse of their temporal power, the following extracts from the Protestant Ranke will show:—

“During the absence of the Popes in Avignon, thus Rome of the Middle Ages fell equally into decay with the long-ruled Rome of antiquity.”

“When Eugenius IV. returned thither in 1443, it was become a town of cowherds; its inhabitants differed in nothing from the peasants and herdsmen of the surrounding country. The mills had long been abandoned, the dwellings were all accumulated in the plain along the windings of the Tiber; there was no pavement in the narrow streets, which were farther darkened by the projecting balconies and bowed windows, that almost met from side to side; cattle were seen strolling about as in a village. From San Silvestro to the Porta Del Popolo there was nothing but gardens and morasses, the resort of wild ducks. The very memory of antiquity had almost vanished. The Capitol had become the Goats Mountain, the Forum Romanum the Cornfield; the strangest legends were attached to some monuments that still remained. St. Peter's Church was in danger of falling down.”

To such an abject state had the once proud mistress of the world dwindled whilst the temporal power of the Pope was, as it were, in abeyance; and from such an abject condition it required no trifling efforts on the part of succeeding Pontiffs to raise the decayed City. Yet this task they attempted and accomplished. They built up its ancient palaces, they restored the desolate places, and made the barren fields bring forth in gladness and abundance. Within little more than a single century after their return to Rome, the Popes could, by the testimony of strangers and enemies, boast that the people over

whom they ruled were the most prosperous, the best governed, and the least taxed of any in Europe. So notorious was this, that the lot of the people of the Ecclesiastical States was the envy of their neighbors; the rule of ecclesiastics and prelates was eagerly sought for by the towns of Italy—so Ranke tells us; for he adds they “would seem to have had no liking for secular governors.”

We have thus shown, and by Protestant testimony, what was the state of Rome when the Popes were absent, and their temporal authority under a cloud—and what its condition when the Popes were restored, and their temporal power re-established in its plenitude of independence. From the two pictures thus presented to us by a Protestant, we have the right to conclude, as from our premises, that the independent temporal sovereignty of the Pope is not necessarily a despotism; that it is not necessarily oppressive upon, or prejudicial to the material prosperity of, those subject to its sway; that if, in the States of the Church, there be to day abuses which call urgently for reform, they cannot proceed from, and therefore cannot justify the destruction of, that independent temporal power of the Popes; and that, therefore, in praying for the maintenance of that power, Catholics do not pray for the perpetuation of a tyranny, or that God would please to take despotism under his special protection.—Our argument in short is this. The actual is possible; what has been, may be; the truly independent temporal power of the Popes, has, by Protestant testimony, been most beneficial to the people subject to its sway, and most conducive to their material prosperity. It may be so, therefore again; and, therefore, Catholics can, as consistent lovers of freedom, heartily concur with the recommendations of the *Mandement* of His Lordship the Bishop of Troy which enjoins them to pray for the restoration and maintenance of the independent temporal power of the Popes.

It is not within the scope of our argument—whose sole object is to vindicate the consistency of Catholic professions of attachment to the cause of liberty and order, with the Catholic practise of praying for the temporal power of the Pope—to prove that any disorders which may now exist in the administration of the finances, and secular affairs of the Papal States proceed, not from that the Pope is, and long has been, a truly independent sovereign in things secular; but, from the intrigues, armed interference, and spoliations of Foreign Powers. We need scarcely remind our readers of the facts that, since the epoch of the French Revolution, scarce the shadow of independence—in the exercise of their temporal power—has been left to the Sovereign Pontiffs; that some of them have died in exile and captivity; that the States of the Church have been pillaged and had under contribution by armed strangers; and that every attempt to introduce financial and administrative reforms, has been opposed by the Pope's ambitious and powerful neighbors. What—we ask the *Gazette*—what would be the condition of England and its people if they had been treated by foreigners, as Rome was treated by the soldiers of the Directory and of the first Empire?—if within the last half century London had been ravaged by a licentious soldiery?—if the British Sovereign had been dragged from his throne by a French Emperor, and Great Britain had been for years reduced to the condition of a Province of the French Empire? What, we ask, would be the financial condition of England to-day, what its agricultural and commercial prosperity, if all these things had happened to her? And yet all these things have happened to Rome; and to them can the difficulties under which the present Papal Government now labors—its exhausted finances, its languishing agriculture, and its discontented populace—be directly attributed. It is because the Popes have not been left free and independent in the exercise of their temporal power—because their territories have been repeatedly invaded, and pillaged by French armies—because all their efforts to introduce liberal reforms have been opposed by Austria, that their States to-day are not what they were some three hundred years ago, when the Pope was *de facto* an independent temporal sovereign. These things would beg of the *Gazette* to bear in mind; and ere he again undertakes to sneer at the misgovernment of Rome, we would request of him to reflect seriously upon what the material condition of Great Britain would be to-day, if its shores had been successfully invaded by the conqueror of Europe; if George the Third had been by him dragged a prisoner from Windsor to Paris; if Great Britain had been for many years annexed to France, and the ancient Constitution of England had been replaced by the *Code Napoleon*. Had these things befallen Great Britain during the present century—as they have befallen Rome—would that man be esteemed honest or intelligent who should attribute those financial or administrative disorders which, under such circumstances, would certainly exist, to the independent temporal power of the British sovereign?—or cite the poverty of Queen Victoria's subjects, and the languishing condition of British commerce and agriculture, as a valid justification of armed rebellion against her authority? And yet this is literally the course which Liberal writers, politicians, and journalists pursue towards Rome and the Pope.

Look to Ireland, look to India!—we say to the *Gazette*. Are there no disorders there, no wrongs to be redressed?—are no reforms needed there?—are the people all content with British rule? And yet we can pray, and are by our Church enjoined to pray for Queen Victoria and the maintenance of her temporal power.—We pray God, honestly and sincerely, to bless her, and protect her against her enemies. We do so in simplicity, and unconditionally; and yet most assuredly we do not intend to pray for the maintenance of the abuses of British rule, either in Ireland or in India; although these beyond question proceed directly from the British government itself, and not as with the abuses that may exist in Rome, from a foreign pressure from without. We therefore are consistent, both in that we pray for the Pope, and for our Queen—and heartily bid God bless them both. But where we ask is the consistency of the British Protestant who applauds the cowardly skulking

Mazzini, but denounces John Mitchell who sympathizes with the cut-throats of Italy, and has no words strong enough wherewith to condemn the assertors of Irish nationality—who exclaims against Nena Sahib and the Sepoys, but smiles complacently upon, or glosses over the misdeeds of the assassins of a Rossi or Anvitti—who in a word, fosters and encourages armed rebellion abroad, but proclaims as traitors at home, those who by strictly legal and constitutional means would seek to redress the wrongs inflicted upon Catholic Ireland, by an alien and thrice-loathsome Protestant Ascendancy?

DR. IVES' LECTURES.

This distinguished scholar lectured before the St. Patrick's Literary Association of this city, on the evenings of Friday and Monday last, and more than confirmed the high opinion previously entertained of his great abilities. His audience comprised men of all denominations, and of our Catholic Clergy a good many assisted. The following report we borrow from the *Herald*:—

ROME THE PATRONESS OF LEARNING.

Rome, observed the lecturer, must be judged by her works. Sophocles was accused of madness; he replied by exhibiting his tragedies, and so when Rome was traduced it was only necessary, in reply, to bring forward the great facts in her history. It was, however, difficult to get these facts before the people. To those who had all their lives looked at only one side of the question, and who held their most sacred institutions to be based on the views hitherto held, it was a most painful thing to admit any contrary impressions. To do so was to desert the landmarks of their forefathers; to leave their posterity without inheritance; and even it might be to throw some doubt on the eternal welfare of those whom they loved. He well remembered the painful impression made on his own mind when a knowledge of facts made him begin to doubt the truth of many charges against the Catholic Church—how he felt when he found that all his past mental life, his principles and motives of action, were nothing better than delusions. Deeply, therefore, did he sympathize with those whom reason, justice and honor still called to the same task.—But was there not in the American heart, on either side of the line, that deep love of justice, and principle of self-sacrifice, which would prompt sympathy for the injured, and secure to Catholics a patient hearing—especially when these last protested against the charges brought against them, and offered to make their innocence appear by the most palpable facts? The charges made by the Protestant press, by ministers, and by statesmen, was, that Christian Rome was systematically hostile to mental and social improvement, and had a settled design of keeping the people in ignorance and social degradation, and this, though the contrary had been made clear by the confessions of Protestant writers. It was not his intention, however, to show that the Catholic Church had been favorable to the spread of all sorts of knowledge without regard to its suitability or safety, for Catholics maintained that it was the prerogative of the Holy Father to guide the flock, and shield it from indiscreet teachers and from the impositions of science, falsely so-called. He, therefore, had never shrunk from opposition to dangerous error, or even to the untimely publication of intrinsic truth. It was to be expected, then, that instances would be found in which infidelity and latitudinarianism would consider the interference of Christian Rome hostile to mental progress, though she was really in those very instances the foster-mother of pure reason and essential truth. Nor did he hold that, though this was the course of the Catholic Church, there were no instances in which individual ecclesiastics had been opposed to enlightenment, though in a somewhat extensive reading he had met with few such examples.—Such as there were they did not militate against his proposition, which concerned not individuals. Nor did he maintain that there had been no periods of mental depression; but he said this— that whatever the natural character of the age, Christian Rome had always been ahead of the State, and of every other body, to prompt the diffusion of sound learning. If the contrary were true, the fact must be expected to appear in the time of the early establishment of her power; because then all the circumstances were favorable to her success. But look at the facts.—Gregory the Great lived in the heart of the Dark Ages, and was celebrated for his zeal for the spread of Catholic truth. Did he do this by the discouragement of knowledge? Icorne and Hallam had intimated that he did; but they differed between themselves, and both differed from other writers. Some expressions in the writings of this Pope were directed against the use of the Pagan poets in the schools; but that was because he feared the influence of these writings in spreading Pagan ideas and corrupting the morals of the young. He was himself the most learned man of his age; he tried according to unanimous testimony, to raise the standard of learning in Rome, so that the arts and sciences attained a high degree of excellence even before his death. He required his missionaries to be men of learning, having provided adequate schools and a library remarkable for its extent for their instruction. When he sent them forth to convert the nations he also provided them with libraries, the proof of which was to be found in the list of manuscripts brought by St. Agustin to England, and which might yet be found in the libraries of that country. Pope Celestine, too, sent learned missionaries to Ireland; and no sooner had the Catholic Church arisen, than there arose also a Catholic college; and no long time passed till Ireland was studied with literary institutions. This fact was admitted by the Protestant Hallam. In the time of Julian, also, who by his edict shut up the Christian schools out of jealousy, many such schools, and of a very high order, already existed at Rome, so that St. Augustine was, on account of their excellence, induced to finish his education there. In 440, St. Leo boasted of the number and eminence of the schools. In Spain it was required by a council in the fourth century, that there should be not only a college, in every diocese, but a school in every Parish Priest's house; it being alleged that this was common through-

out Italy. In England, when the glorious work of the Monks had been destroyed by the sword, who was it that tried to rekindle the light of knowledge? Rome, in the persons of her missionaries whose labors were so successful that in the next age the Church was adorned by such men as Bede and Alcuin. In France, Charles restored the schools in order to raise the people from their state of ignorance; but he did so according to his own statement because he was prompted by the Holy Father at his third visit to Rome. The 9th century opened prosperously for education, yet it had not proceeded far without the appearance of a decline, not however without an effort by the Church to prevent it;—as a Council urging upon Charles the Bold the necessity of encouraging learning. It was, however, sometimes urged that these Catholic schools were designed for the training of ecclesiastics, or for teaching such as desired instruction in the dead languages alone; and that, therefore, the instructions were in the Latin tongue. But he replied that the Latin tongue was then generally used and understood all over Europe.—Sismondi said that it was employed by soldiers in their songs; and a writer who wished to counteract the ill effects of the plays of Terence, wrote Christian plays in Latin, which produced a great moral effect, such as could not have arisen from them unless the people had understood them. In England, Bede testified that Latin and Greek were as familiar to the people as their native tongues. But it was said again that the literature thus encouraged was not meant to enlighten, and was at best truth mixed with fable—consisting chiefly of untrue legends of the Saints, aimed only at the promotion of superstition. Yet Guizot, the Protestant philosopher, in his history of civilization, had defended the Catholic Church from this charge, and had pointed out their eminent moral power. But it was not necessary to rely on his defence. Admitting that this legendary literature had in it much that was fabulous, the true question was what was its tendency. Did it debase the mind, and contribute to the ascendancy of the vulgar passions of the body, or did it not on the contrary tend to strengthen faith and keep before the minds of men the mutable nature of earthly things? It was not the fictions of this literature which were objected to, for who objected to the fictions which swarmed at the present day. It was the spiritual tendency of these legends that caused the outcry against them in a generation that seemed to derive to know nothing of the spiritual. It had further been objected that in the instruction of these schools, there was a total neglect of the holy scriptures. It was true that the absence of the art of printing made it impossible to put the bible into the hands of all scholars;—but in each school ample means were afforded for obtaining a correct knowledge from manuscript scriptures, and each student had to go through a biblical course in his first year. To those who desired to understand the subject fully, he would recommend the work of the Protestant Mantland on the Dark Ages, and a number of a work called the Christian Remembrancer of 1st January, 1855. It was incontestable that the knowledge of the bible in that period was more perfect and general than in this boasting bible reading age. He might there rest the argument; but he would now mention some facts with regard to more recent times. In these the scholars of St. Benedict might be seen carrying out the three objects of their founder; the conversion of souls; the reclaiming of the soil; and the carrying everywhere of the torch of literature and science.—Their manuscripts exhumed from thousands of convents, formed at this day the basis of all reliable history; while their edition in more than 150 volumes of the Greek and Latin fathers showed their capacity to impart knowledge. The Dominicans might also be seen raising the standard of education at Bologna, Oxford and Cologne, and creating such a galaxy of erudition as the world has never seen—a galaxy composed of such stars as Albertus Magnus in the exact sciences, and Thomas Aquinas in the theological learning. So great was their learning that, according to the confession of Gibbon, one of their monasteries had produced more literary and scientific works than both the English Universities. They could, moreover, boast of a *cursum completus*, written by their own order. A century or two later there arose the formidable array of combatants formed by the magnanimous Society of Jesus; but what were their weapons?—those of ignorance and fanaticism? Did they, like some of the sects with whom they contended, claim to be heard because they spoke by inspiration? Let their rule be looked into, for proof of their long training in literature and science; let their classification be regarded with the appointment of their profoundest scholars for the schools, and their most eloquent members for preaching; let their course of study be examined to see the high standard of knowledge required from them—let the popularity of their educational system and the memorial of their members distinguished in every sphere of knowledge be considered; read the list of their Bossuets, Bourdaloues, Kirchers, and Pakavicinus, and say if the Catholic Church could fairly be accused as the fosterer of ignorance. The learned lecturer then referred to the monuments of ancient art preserved in Rome—to the immense library of manuscripts and books in the Vatican—and asked whether this care for the preservation of the monuments of art and science, was a proof of a desire for ignorance.—As to educational institutions, Christian Rome with 160,000 inhabitants, had no less than ten colleges; three for higher education for Italians; ten others for foreigners; and two for the Monastics, besides the University of the Sapienza.—How many had New York with five times the population? Three colleges, and two Seminaries. In the Papal States there were seven Universities, in a district measuring less than half the area of the State of New York. They were open to all classes and nations, and numbered 28,899 students. He might go farther, and compare the educational institutions of Catholic countries with those of Protestant ones—those of this noble city, with any to be found elsewhere on the Continent, and he might again

ask whether these were proofs that Catholic Rome discouraged learning. After a few more observations, the lecturer concluded by an appeal to his audience on behalf of the Catholics of the United States, who he said were greatly in want of educational establishments, and were most unjustly reproached for ignorance, though, being mostly from Ireland, that ignorance, such as it was, was the crime of Protestantism. They did not want money, but they wanted teaching, and he hoped Canada would supply them.

At the close of the second lecture, Mr. Delaney, First Vice-President, proceeded to the rostrum, and read the following Address, to the distinguished lecturer:—

ADDRESS.

To Sir William Lee, Esq., LL.D.

RESPECTED SIR:—The Council and Members of the Saint Patrick's Literary Association of Montreal, cannot allow the intercourse they have had with you to come to a close, without giving expression, in justice to their own feelings, to the personal pleasure they have felt in welcoming you to this City, and the gratification they have derived from your highly instructive lectures.

Sincerity—the source of all eloquence, and the basis of all character—has, in your case, been illustrated by sacrifices, such as are seldom made in any age. Honest convictions, whether we deem them right or wrong, we all respect; but when such convictions are proven and made good, by a series of acts, replete with self-denial, with humility, with fortitude, with forbearance, then all men can perceive how far the sublime religion of the Christian transcends the noble, but earth-born philosophies of Paganism.

We have but to regret, dear and respected Sir, in relation to your visit, that it should be of such brief duration; and in wishing you and your household all the blessings of this festive season, to express, for our Society, and we think we may add, for all the auditors, the hope to see you, ere long, among us again.

Signed, on behalf of the Society, Thos. Dancy M'Gee, President. James Donnelly, Secretaries. J. P. Kelly, Secretary.

Mr. Lee, who was evidently unprepared for such a formal compliment, expressed, in reply, his earnest thanks to the Society; declared he had made no sacrifices, but had gained everything in entering God's holy Church; and concluded by expressing the hope that he might, at some early day, be able to renew the delightful intercourse he had enjoyed, both with the Rev. Clergy and the laity of Montreal.

THE IRISH CATHOLICS OF QUEBEC.—A respected correspondent sends us a most gratifying account of a meeting held on the 27th ult. by the St. Patrick's Congregation of Quebec, with the object of devising means, and raising funds to succor the numerous poor now suffering from the inclemency of the weather, the hardness of the times, and the absolute impossibility of obtaining any kind of remunerative employment.

Accordingly, at the invitation of their Pastor, the Rev. B. M'Gauran, a large and influential meeting was held in the Sacristy of St. Patrick's Church, Quebec, on Tuesday, the 27th of last month. The Chair was taken by the reverend gentleman, the promoter of the charitable movement, who, in a few heart-stirring words, appealed to the never failing charity of his hearers, in behalf of their suffering brethren: explaining to them the causes, and the amount of that distress which they were assembled to alleviate, and which, he felt confident, would receive their careful attention.

Mr. D. Carey having been named Secretary, the Hon. Mr. Alley rose and proposed the first resolution to the effect:—

"That the destitution and suffering of the poor of this congregation call for immediate relief; and that it is our duty, according to our respective means, to contribute towards their present support, as well as to devise means of alleviating their misery during the remainder of the winter."

This resolution was seconded by J. P. O'Meara, Esq., and was carried unanimously; after which J. Maguire, Esq., J.P., rose, and with an eloquent speech, introduced the second resolution in the following terms:—

"That in order to carry out the foregoing resolution, and to give to those here present an opportunity of contributing to the work of charity, a subscription list be now opened, and placed upon the table to receive the names of those who are so charitably disposed, and that a Treasurer pro tem. be appointed."

This resolution was seconded by Hugh O'Donnell, Esq., and was at once carried unanimously. Mr. M. O'Leary was requested to act as Treasurer; and a list for subscriptions being then opened, the members came forward and put down their names, as contributors to the good work. The following will give an idea of the spirit with which the Irish Catholics of Quebec are animated:—

Table with 3 columns: Name, Amount, Name, Amount. Includes Hon. Chas. Alley, \$50; John Sharples, \$20; Thos. M'Connell, 50; John Hearn, 5; John Maguire, J.P., 10; T J Murphy, 4; J P O'Meara, 10; James Foley, 4; Hugh O'Donnell, sen., 10; Robert Gamble, 4; Hugh O'Donnell, jun., 10; Edward Hartigan, 5; Thomas M'Greavey, 100; R W Behan, 10; Edward Ryan, 50; John Giblin, 10; Wm Kirwin, 25; J A Green, 10; Jos Archer, sen., 10; L Stafford, 10; Jos Archer, jun., 4; Robert M'Greavey, 10; H O'Connor, 10; Jas M O'Leary, 2; O'Doherty, 4; John M'Kenzie, 2; S & C Peters, 50; John Nolan, 2; Edw. Duggan, 5; John Baker, 2; Thomas Burns, 5; James Kelly, 1; Wm Quinn, 10; M Keogh, 1; M Enright, 5; James Coolican, 1; Geo Allen, 2; B Fahy, 1; P Teaffe, 2; P Walsh, 2; Richard M'Donagh, 25; James O'Doherty, 2; E G Cannon, 5; Wm Scunlan, 4; Moore A Higgins, 5; John Gray, 2; M A Hearn, 5; Thomas Delaney, 5; Wm M'Kay, 5; Michael Connolly, 40; P Henchey, 6; John Brophy, 5; Wm Doran, 5; John O'Farrell, 5; Bernard Lynch, 4; Wm Foley, 2; Richard Clancy, 2; J D Jordan, 2; D Malone, 2; J C Nolan, 10; Thomas M'Laughlin, 2; K J Charlton, 5; Joseph Smith, 2; O Murphy, 5; Kieran Temple, 1; Wm Convey, 5; Maurice O'Leary, 4; P Moss, 5; J T C Murphy, 2; John O'Leary, 2; Thomas Pope, 12; P Owens, 2; Peter O'Regan, 4; James Kelly, 4; Daniel Carey, 4; H M'Hugh, 4; Captain T Burns, 5; John Lane, jun., 5.

Upon motion of Edward Ryan, Esq., seconded by E. G. Connor, Esq., it was resolved that five persons be named from each Ward of the City—with power to add to their numbers—for the purpose of soliciting aid in their several lo-

calities, and that the proceeds of their collections be handed over to the Rev. B. M'Gauran. The undersigned gentlemen were then appointed for this purpose, and the meeting adjourned:—

St. Lewis Ward—Messrs E G Cannon, M A Hearn, P Henchey, Hugh O'Neill, Ed Hartigan.

Palace Ward—Messrs J P O'Meara, E O'Doherty, P Moss, Jno Teaffe, M O'Leary.

Chaplain Ward—Messrs Jno Hearn, Thomas Burns, Michael Lawlor, John Giblin, Charles Gilbride, John Nolan, Wm Scunlan.

St Peter's Ward—Messrs J C Nolan, H O'Connor, Thos Burns, Thos M'Connell, P Shee, Frs Walters.

St Roch's Ward—Messrs Charles Peters, Joseph Archer, John O'Leary, John Lane, P Lawlor, Robert Gamble.

St John's Ward—Messrs J T C Murphy, P O'Regan, John Gray, John Jordan, J A Green.

Montcalm Ward—Messrs Wm Kirwin, M Enright, Henry Martin, Berard Fahy, Geo Allen.

The Rev. Pastor of St. Patrick's Church, the St. Patrick's Congregation, and we may add, their fellow-countrymen, and co-religionists throughout the Province, may well be satisfied with, and proud of this illustrious example of Catholic charity. With whatever errors Irishmen may be taxed by their enemies, even their worst slanderers dare not tax them with want of liberality, with niggardly hearts, or an indifference to the wants and sorrows of the poor. So eloquently does the subscription list by us published above, speak as to the qualities of the Irish heart, that we feel ourselves absolved from any obligation of saying a word upon the subject; and would simply content ourselves by recommending the action of the Irish Catholics of Quebec—the perfect harmony which obtains betwixt them and their noble Pastor, and their generous ardor in the cause of charity—to the notice and imitation of their coreligionists and fellow-countrymen throughout the Province.

ST. PATRICK'S ANNUAL SOIREE.—It is surely unnecessary to say a word in recommendation of this annual festival, held under the auspices of the St. Patrick's Society, and whose funds are devoted to charitable purposes. We would content ourselves by reminding our readers that it is on Wednesday next that the Soiree will take place; and that no Irishman should be held excused for absenting himself on such an occasion. We would call upon the fair daughters of Ireland to see to it, that their husbands, brothers, and sweethearts—if we may be pardoned an allusion to the latter—do their duty, as we are sure that the Officers and members of the St. Patrick's Society will do their's; and we may prophecy that thus the St. Patrick's Annual Soiree of 1860 will be as successful as it has invariably been in years past.—See Advertisement.

AN EQUIVOCAL COMPLIMENT.—The Saturday Review, a Protestant paper published in London, contained in a late number the following appreciation of the Anglican Church:—

"We will venture," says the writer, "to say that of all Ecclesiastical systems that ever appeared on the earth, the Church of England of the present day is the best fitted to keep persons inclined to intellectual honesty in its fold. In this form of religion, more than in any other, are found the elements that are best calculated to conciliate and satisfy the intellect—historical dignity, practical efficiency, a union of poetry and common sense, and an admirable absence of the spirit of interference."

We notice this paragraph, chiefly because it is accepted by the Echo, a paper published at Toronto avowedly in the interest of the Anglican sect, as "a great testimony to the excellence of the Church of England;" and may therefore be in like manner accepted by Catholics, as a correct appreciation of the true merits of that institution.

In what then, according to its friends and eulogists, does its great merit consist? In this—that "it is the best fitted of all Ecclesiastical systems, to keep persons inclined to intellectual honesty in its fold." In other words, that its dogmas, it dogmas it has, are open, and purposely kept open, to such a variety of contradictory interpretations, that men of every conceivable variety of opinion upon religious matters, may reconcile their opinions with its teachings, and thus without sacrificing their conscientious convictions may still remain "in its fold." This is the peculiar merit, in the eyes of its friends, of the Anglican Church; this too is its substance the charge brought against it by its opponents, and assigned as a conclusive reason why the Anglican Church cannot be the Church of Christ; which teaches, and ever must teach, with uncompromising fidelity, the truth, the whole truth, and nothing but the truth; and which has no place in its fold for those who accept not implicitly that truth in simplicity, and in its integrity.

Thus in the Church of England there is one class which asserts the doctrine of baptismal regeneration, contending that that doctrine is an essential article of the Christian faith; explicitly affirmed in the Nicene Creed, and implied in the Liturgy of the Church of England. There is also another class that denies the doctrine of baptismal regeneration; and which appeals to the thirty-nine articles against the Liturgy, in support of its position that that doctrine is not held or taught by the Church of England. Then the matter is argued before, tried, and pronounced upon by, the highest authority known to that body; its decision in substance is, that of contradictions both may be true; and thus fortified, each in its particular opinion, both classes, though holding doctrines diametrically opposed to one another on a question of vital or essential importance, find that they can remain "honestly in its fold"—i.e., the fold of the Church of England. Thus comprehensiveness is obtained, but at the expense of truth; and this compromise of truth the eulogists of that Church look upon as its highest glory. The Catholic, however, from the same premises, deduces a very opposite conclusion. According to his logic, of contraries, one must be false, or error; and he concludes that that ecclesiastical institution which has a place for error in its fold cannot be the true Church, the Immaculate Spouse of Christ.

Besides the ambition of the true Church—conscious as that Church must be, of possessing the truth, and the whole truth, and of her duty, and her divine mission to teach that truth—

would be, not so much to retain within her fold "persons inclined to intellectual hesitation," or in other words, persons sceptically inclined, as to remove their doubts, to establish them in the faith, and to overcome their hesitation by imparting to them the truths of which she was herself in possession. The true Church has no place in her fold for sceptics or "persons inclined to intellectual hesitation;" she exacts from all her children a full implicit faith in all that she propounds to their acceptance; and he who refuses or hesitates to accept the truth thus propounded, or any portion thereof, is not, and cannot, be a member of the Holy Catholic Church.

Only a spurious, "brummagen" imitation of that Church could deserve, or would accept the compliment addressed to the Church of England by the Saturday Review, and accepted by the Toronto Echo. To the Catholic Church the most bitter taunt, the most crushing calumny that could be addressed would be the imputation of comprehensiveness; of so framing her formularies or symbols as to retain within her fold persons holding contradictory doctrines; and of speaking in such stammering and ambiguous language, as to allow diverse and contradictory interpretations to be put by honest and intelligent men upon her utterances. We feel not inclined, therefore, to contest the laurels which the Church of England has won and wears, or to dispute her right to the eulogy pronounced upon her by her admirers. We thank God, and with this we are content—we thank God that it is a tribute of praise which no one would dream of paying to the Catholic Church; and that even her worst enemies must admit that in her fold there is no place, no shelter for sceptics; no her formularies no ambiguity; and amongst her children no differences, or possibility even of a difference, of opinion upon matters of faith. For with Catholics that which pertains to the domain of faith, cannot in any sense be a matter of opinion.

BEAUTIES OF A DIVORCE LAW.—Mr. G. Brown chuckles over the prospects of a speedy reform in the marriage laws of Upper Canada, to result from the triumph of Protestant Reform principles, and the repeal of the union betwixt the two sections of the Province. His hope is that, from an exclusively Protestant Legislature, such as Upper Canada will no doubt enjoy when the policy of the Convention shall have been carried out, such changes in the existing marriage laws will be obtained, as to assimilate the relations between the sexes to those now obtaining in Great Britain, and in the great, glorious, and moral Republic of the United States. As a specimen of the beauties of the Divorce system that there obtains, and of the peculiar morality of which legislators like Mr. G. Brown are enamoured, we copy the following from the Jefferson County Union, an American journal:—

"Two brothers in Calhoun county, Illinois, married two sisters. The elder brother fell sick, and the younger ran away with the sick man's wife. The convalescent brother then followed with the other wife, and now wants to swap back; but his own wife, who has tried both, says neither of the brothers is worth having."

To the above we may add the following, which we clip from the London correspondent of the Toronto Globe—as in like manner admirably illustrative of the beauties of a Divorce Law, and of the peculiar morality which it generates in those communities by whom it is adopted:—

"Another case was that of a man who had married a similar woman, and then having got tired of her, laid a plot to get a companion to seduce her, so that he might get a divorce. He succeeded in the first, but not in the second part of the plot, which being discovered, the Court refused to free him from the woman he had voluntarily taken, and who seems to have been faithful to him until he forced her into the arms of a scoundrel fiend. Then there was Mrs. Bell, the wife of a well to do tradesman, who was with her husband at Tonbridge Wells, when the Marquis of Anglesey saw her and seduced her. She is a very fine and handsome woman, and did not love her husband. Mr. Bell came to the court for a divorce and damages against the Marquis, partly in consequence of the settlements he had made upon his wife. The Marquis, who is a widower, made no defence, and seems quite reconciled to pay the £10,000 which the jury awarded to the injured husband. The Marquis appears to intend to take Mrs. Bell home to his own house, and I heard a gentleman in the court who had been attentively eyeing the erring dame declare that she was well worth the price at which the Marquis had obtained her.—Cor. Toronto Globe.

Woman in short are becoming a kind of marketable commodity in Great Britain under the operation of the Divorce Law. A man lusts after his neighbor's wife; he knows that if he can win her affections, and prevail upon her to be false to her plighted faith, a divorce will be granted, and that thus he will be enabled to take the frail fair one home to his own harem—if he be but rich enough to pay the costs and damages. Thus Mrs. Bell is "knocked down" in our Protestant Courts of Law, to the Marquis of Anglesey, for the sum of £10,000; and competent judges of the article declare she is well worth the money. So Hurrah! for Divorce Laws in Canada—for the Clear Grit Convention, for Mr. George Brown, Protestant morality, and promiscuous intercourse of the sexes!

We copy the following from the Caledonia Advertiser of the 21st ult.:—

TAKE HEY, MR. McNULTY. We take pleasure in publishing the following Address, to the above Rev. Gentleman, as, also, his answer to the same, as it not only shows that there is a good understanding between Himself and his flock, but that they have a very friendly feeling towards their Protestant Brethren who have not been backward to assist them in their need. This is as it should be, and we hope the Protestants and Catholics of this section will never allow anything to mar the good understanding which has heretofore existed among the peaceable portion of both parties.

TO THE REV. JOHN McNULTY, Catholic Pastor, of Caledonia, in the Diocese of Hamilton, C. W.

Rev'd and Dear Sir,—Knowing how much has been accomplished for the glory of God and the good of this mission, since your arrival amongst us; and feeling that we owe you a debt of gratitude which we never can repay, take this formal and public manner of expressing our cherished feelings of admiration for your exalted character as a man, and our great esteem and devotedness to you as a pastor. It is now only thirteen months since you came

amongst us. On your arrival here, you found our burial ground a public commons; but in a very few days after you erected a good substantial fence around it, and instead of having it the reproach which it was to us heretofore, it is now an honor to the Congregation, and is one of the many memorials of your great zeal in this mission.

Having finished this work, so much needed, you vigorously commenced the Carpenter work of our new Church, and as soon as the Spring opened the Bricklayers went to work and an edifice was erected which is a credit to this Village, and will remain as a lasting monument of your superhuman and extraordinary exertions, in behalf of Catholicity in Caledonia, as well as several other parts of Canada, which were equally blest with your labors.

In order to crown what was so well begun, you have completed a belfry and spire which is of the greatest acquisition to the looks of the Church, for its artistic design and strength of structure. In addition to all this, you have established a library to diffuse knowledge and piety amongst your flock, thereby giving further evidence, if it was necessary, that the Church of Rome is not that ignorant Church which she is represented to be,—but that she is now as she ever has been, the fruitful source of wisdom, learning and science. In fact, everything conducive to our spiritual and temporal welfare has been performed by you since your advent amongst us; and we earnestly pray that God may prolong your days, spare you long to this Congregation, and when you depart this life may you receive the reward of your Stewardship in the vineyard of the Lord.

Signed by the following persons, on behalf of Congregation:

(Here follow the Signatures) Caledonia, Dec., 17 1859.

My Dear Friends,—The expression of such sentiments on your part, and in behalf of this congregation, I fear I do not deserve. We are told by the inspired Book, unless the Lord builds the house, in vain they do labour who build it; in truth I say that to God alone the honour is due—that I claim no more than that of good will in the accomplishment of His design, therefore praise the Lord, who has done so much for this long neglected mission! And let me entreat you, that you labour to render yourselves more worthy of his favor in conforming to His heavenly will in all things, and by living in harmony and kind feeling with all men, for thus will the peace of God dwell amongst you.

Allow me here to acknowledge the friendly aid given me by many non-Catholics of this place, and their readiness on all occasions to help on the good work, and in general, I deem it proper to remark, that I have experienced no symptom of those Anti-Catholic feelings in any part of this County, so frequently to be met with, and to be deplored in other parts of this Province, &c. I take pleasure also to state, that to the Mechanical skill and devotedness of Mr. John Hoberline much is due, in the accomplishment of this edifice, who has labored with me in the good work for several years. May I therefore hope that what has been done will prompt your zeal the more to help on the good work and in a few years you may be blessed with other invasions of our Holy Religion, similar to those more favoured places which are so well adapted to promote the glory of God and the satisfaction of souls.

I beg therefore to tender you all my sincere thanks, for this manifestation of your regard, for the services rendered through my ministry, since my lot has been cast among you.

I am Gentlemen, yours, &c. J. McNULTY.

To MR. MICHAEL SWERNY, and others. Caledonia, Dec. 17, 1859.

To CORRESPONDENTS.—A Belleville correspondent too late for this week's issue; shall appear in our next.

REMITTANCES RECEIVED.

New Glasgow, B Curry, 5s; Three Rivers, Rev T Tonpin, 11s 3d; South Mountain, D Farmer, £2 5s; Trunton, J White, £1 5s; Norton Creek, T Gorman, 12s 6d; Hamilton, T Bonty, £1 5s; Phillipsville, P Downey, £1 11s 6d; St. Hughes, D S Ramsay, 10s; New Market, T Quinn, 18s 10d; Peterboro, J B Dunn, 10s; Orangeville, C A Rankine, 10s; Halifax, E Johnson, 5s; Pembroke, Rev J Gillic, 10s; Somers, M Conlan, £2; Maitland, M Mooney, £1 5s; Lindsay, G Kempf, £1 10s; St. Hyacinthe, St Rev Dr Prince, 10s; Norwood, T Murphy, £1 10s; Westport, F Kent, 10s; Farmersville, A Fox, £1; Long Point, Rev J O Giroux, 5s; St. Catherine's, M Carroll, 5s; Sherrington, E Bilbow, 12s 6d; Port Hope, Rev J Madden, 10s; Roche, W McSorley, 10s; Hawkesbury Mills, E Ryan, 5s; Longboro, L O'Rilly, 10s; Leeds, H McCartney, £1 5s; Norton Creek, A McCallum, £2; St. Genevieve, Mrs J L Forbes, £1 5s; Tilbury West, J Kerr, 10s; Wellington, J H Kavanagh, 15s; Industry, F Kelly, 10s; Warwick, R Brennan, 15s; Allumette Island, T Burke, £1 5s; Renfrew, T Costello, £1; St. Gregoire, Rev J Harper, £2; Tyendinago, J Gargan, £1; Maitland, F M'Nanus, 10s; Norton Creek, J M'Donald, 10s; Oru, J Smith, 10s; Railton, T Hall, £1.

Per M O'Leary, Quebec—M F Walsh, 7s 6d; M Fitzgibbon, 7s 6d; J Maloney, 7s 6d; H Fitzsimmons, 6s 3d; T M'Elroy, 15s; M O'Brien, 15s; St. Martin, 15s; Mrs M M'Kivar, 10s; Leeds, W Carroll, 12s 6d; Pembroke, J Kennedy, jr., 10s; Colborne, W Powers, 5s.

Per Rev P Sax, St. Romuald d'Etchemin—Self, 12s 6d; Mr. Bailargeon, 12s 6d; N Stanton, £1 5s; J M'Naughton, Senr 12s 6d; J Thomson, 12s 6d; T Wilson, 12s 6d; T Morgan, 12s 6d; D Caherty, 12s 6d; J Vachon, 12s 6d.

Per C Laberge, Watertown, U.S.—Self 10s; H Connolly, 5s; J Connolly, 5s; M Connolly, 5s; P Hart, 5s; T H Stevens, 5s; J Griffin, 5s; T Tomney, 5s; T Mooney, 5s; A Bradley 10s.

Per J Boyd, Antigonish—Self, 2s 6d; Discourse, Rev W M'Leod, £1 17s 6d.

Per T Griffith, Sherbrooke—M Ryan, 5s. Per P Doyle, Hawkesbury Mills—J Norris, 5s. Per Rev E A Taschereau, St. Marie de la Beauce—Madame J T Taschereau, £2 2s 6d.

Per W O'Meara, Pembroke—Est. D O'Meara, £1 8s 2d.

Per Rev C V Jubel, Drummondville, C W—Mrs Kelly, 10s. Per P Heburne, Chippawa—J Byron, 10s. Per J Doran, Perth—M Doyle, 10s. Per R Rennie, Napanee—Self, 10s; Selby, T Donovan, 10s.

Per J Doyle, Aymer—J Mulligan, 10. Per J Donegan, Tingwick—E Power, 15s; J Williams, 10s; S Cody, 7s 6d; M Gleeson, 10s; J Tuohy, 12s 6d. Per P Maguire, Cobourg—C Power, 12s 6d. Per Rev L A Bourret, St. Roch des Aulnetais—Rev D H Tetu, £1; St. Andre, Rev Mr Doucet, 10s; Per J R Mason, Belleville—Dr. Powers, 5s; Per M Kelly, Kilmarnock—K Branick, 5s; Per Rev O Paradis, Frampton West—J Butler, £1 11s 3d.

Per Rev M Lalor, Picton—J Power 6s 3d; P Farrell, 6s 3d; T Sullivan 12s 6d. Per P Doyle, Toronto—Summersville, J Brown, £1 5s; Streetsville, J M Connel, 10s. Per M O'Dempsey, Belleville—T H Ryan, £1; D McCormack, £1. Per J S O'Connor, Cornwall—J S M'Donnell, 10s Per Anonymous, Peterboro—Self, £1 5s; J Quinlan, £1; D Callahan, 15s. Per M O'Leary, Quebec—D Rogne, 10s; J M'Henry, 10s. Per J Heenan, Williamstown—R McDonald, £1 5s. Per J Rowland, Ottawa City—W King £1 17s 6d; J Murphy £1.

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

There has been a long continuance of severe frost, which, as the ground is well covered with snow, will make good winter roads, so that we may now look for increased receipts of grain and other produce at the principal stations in the West.

Flour—In the absence of sales we continue to quote as before:—\$5.15 to \$5.20 for No. 1, Superfine; Fancy \$5.40 to \$5.50. The demand for the superior grades is quite nominal.

Spring Wheat is held at \$1.10. Butter—The sales are limited to immediate wants at previous rates—say 17 to 19 cents for really fine Dairy—there has been a slight export demand; and 15 to 16 cents has been paid for good parcels for shipment.

Pork—Dressed Hogs continue to be taken off as fast as they arrive at former rates,—say \$1 to \$1 for good fat Hogs from 200 to 300 lbs. The price in the West continue to have rather a downward tendency.

Packed Pork.—The sales have been of a retail nature at \$17 to \$17.50 for Mess. Some small lots of Primo Mess have changed hands at \$12.50 to \$13. Prime, \$10.50 to \$11.

Beef.—Primo Mess has been sold at \$9, and Prime at \$6.50. Ashes continue in fair demand at 27s 3d to 27s 6d for Pearls, and 27s 6d to 27s 9d for Pots.

Wheat—None. Oats 2s to 2s 1d. Good Supply. Barley 3s 6d to 3s 7d. Indian Corn 3s 9d to 4s. Pens 3s 9d to 4s. Bag Flour—No change in price. Ontmeal 10s to 11s. Butter—Fresh, 1s 3d; Salt, 10 to 11d. Potatoes 2s 9d to 3s.

Wild Cherry Balsam.—The memory of Dr. Wistar is embalmed in the hearts of thousands, whom, his Balsam of Wild Cherry has cured of coughs, colds, consumption, or some other form of Pulmonary disease. There's a vile counterfeit of this Balsam, therefore be sure and buy only that prepared by S. W. Fowles & Co., Boston, which has the written signature of I BUTTS on the outside wrapper.

Advertisement. A COIN THAT GROWS BRIGHTER BY AGE.

The above heading is truly applicable to the well known preparation for Lung diseases, Dr. Wistar's Balsam of Wild Cherry.

We believe it to be wholly deserving the great reputation it has gained as a curative of Coughs and Consumptive Complaints.

"The proof of the pudding is in the eating" and this preparation has stood the test of time.

Many of our most respectable citizens averse to quackery, recommended it from personal experience, while physicians even, acknowledged its grate merit.

We would refer our readers to the advertisement to be found in another column, and I can assure them that the respectable source from which it emanates, entitles it to a careful perusal.

MONTREAL SELECT MODEL SCHOOL, No. 2, St. Constant Street.

A THOROUGH English, French, Commercial and Mathematical Education is imparted in this Institution, on moderate terms. There are no pupils allowed to remain in the School, whose morals are not good.

For particulars, apply to the Principal at the School. W. DORAN, Principal. Jan. 6, 1860.



THE GRAND ANNUAL SOIREE OF THE ST. PATRICK'S SOCIETY, WILL TAKE PLACE AT THE CITY CONCERT HALL, ON WEDNESDAY EVENING, 11th JAN. 1860.

REFRESHMENTS.

Of the Choicest description, will be supplied by G O M P A I N.

PRINCE'S splendid BRASS and QUADRILLE BANDS have been engaged for the occasion.

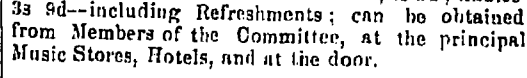
The Chair will be taken at Eight o'clock.

Tickets of Admission—Gentlemen's, 6s 3d; Ladies' 3s 9d—including Refreshments; can be obtained from Members of the Committee, at the principal Music Stores, Hotels, and at the door.

AN ADJOURNED MEETING of the SAINT PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING the 9th January, at EIGHT o'clock.

As a speech will be delivered by one of the members, on the rights of Ireland, it is expected that there will be large attendance.

By Order, EDWARD WOODS, Rec. Sec.



ERINA SNOW-SHOE CLUB.

THE MEMBERS of the above CLUB will meet at the Corner of Dorchester and DeLoraine Streets, on the EVENINGS of TUESDAY and FRIDAY of each week, at HALF-PAST SEVEN, precisely.

By order, JOHN COX, Secretary.

Montreal, Dec. 19, 1859.

INFORMATION WANTED.

OF OWEN CONAUGHTON, who left Ballintubber County Rosemount, Ireland, for New York in 1830; (his wife Mary Dolan, left in 1832 but was cast away on the passage and forced to land in Canada, where she died of cholera.) Any information of any surviving member, or any vestige of the family is earnestly requested by their only surviving child, PATRICK CONAUGHTON. Address in care of the Rev. J. Hogan, Montreal, C.E.

FOREIGN INTELLIGENCE.

FRANCE.

The Paris correspondent of the Nord states that M. Baroche has brought before the Council of State a project containing the revision, to the most liberal extent, of the principal tariffs of France.

M. Emilio Girardin's pamphlet, 'L'Empereur Napoleon III. et l'Europe,' has at last appeared.

A Paris letter in the Nord connects the warning given to the Opinions Nationales for its article against the temporal power of the Holy See.

During Mgr. Saccconi's stay at Compeigne he has come, it is said, to an understanding with the Emperor as to the conditions on which the Pope will enter the Congress.

Our London correspondent has called our attention to one of those discreditable petty intrigues to which the enemies of the Anglo-French alliance often have recourse when they are bent on exciting or disturbing the public mind.

Several provincial journals have been prosecuted for publishing from the Ami de la Religion the fabricated letter from King Victor Emmanuel in reply to one from the Emperor Napoleon.

The sailing frigate Forte quitted Cherbourg on the 7th inst., for China, with 400 men of the 1st Regiment of Marines, and 200 seamen drilled to the use of the musket.

The Emperor having been informed that 800 men had been embarked on board a frigate for China, saw that the frigate must be inconveniently crowded, and ordered that a steamer should be at once despatched from Toulon to bring her back, in order that the men might be sent in detachments of 400 each.

The Cayenne Exiles.—Advices had been received from Cayenne down to the early part of November. They announce that the Imperial decree, granting an amnesty to all persons transported for political offences, had been published by the governor.

ITALY.

The Modena Gazette of the 6th contains an official article in which it is stated that the publication of the Sardinian Constitution and code of laws in the Modena provinces had led to a memorial on the part of the bishops of the said provinces, protesting against those provisions which related to the Church.

1. A letter, dated the 31st of October, with which the Archbishop of Modena accompanies the memorial alluded to, and in which he particularly calls the attention of Dictator Farini to the impropriety of re-introducing civil marriage and rendering it compulsory, although the old Modenese law which allowed it had been happily abrogated under the old Government.

It seems that it has been settled in Turin that Buoncompagni is to come to Florence as Regent, pro-Regent, or Governor-General of the League of Central Italy.

connecting link between the Emilia and Tuscany, and between both of them and the Piedmontese Government, and he will have the supreme administration of the troops of the League—only of the contingents of the respective States, however, for Tuscany insists on having a separate portfolio of the war, and the Trans-Appennine Provinces must of necessity have a Minister of their own.

The Times' correspondent, writing from Florence under date of the 7th ult., gives some insight into the nature of the Liberal Government of Central Italy.

You heard from me, five or six weeks ago, of several arrests which had been made by order of the Tuscan Government, who had got on the scent of a treasonable plot concocted between some reactionary partisans of the departed Austro-Lorraine dynasty, in league with men known as Red Republicans.

This "economical" mode of proceeding against political offenders was a recent contrivance of the Ducal Government, which, since 1848, in order to avoid the odium of a state trial, directed the chief police magistrate to deal with offences against the public tranquillity in a secret summary, and irresponsible manner, enabling him to issue a sentence even to the extent of three years imprisonment.

The present Liberal Government found this terrible engine of the "economical tribunal" in the arsenal of ancient absolutism, and did not shrink from the odium incurred by so irregular a piece of ultra-Venetian inquisition.

Whatever the real extent of their guilt might be, however, Andreozzi and his accomplices were certainly entitled to be heard, and their condemnation to a few years' or months' seclusion, resolved on in the infamous audience-room of a police court with closed doors, after a mock trial, without either counsel or witnesses, carried into execution without any intimation to the public either of the nature of the prisoners' offence or of the real severity of their punishment.

AUSTRIA.

The Augsburg Gazette has the following singular article on the state of public feeling of Austria in general, and of Hungary in particular:— "As the national feeling of the Hungarians is becoming unbearably fanatical, it is natural that people in the Danubian city (Vienna) should think of giving a constitution to the other races of the empire, in order that a fraction of its population should not become preponderant.

His Majesty, being of opinion that example is better than precept, has given orders that the greatest economy shall be observed in the Imperial household, and this his behest is said to have caused a panic in more than one of its superior departments.

or man, for the triumph of her cause! Who knows even? they said, with an air of mystery, whether the Emperor of the French is not going to establish his own supremacy in the place of that ratified by the 'Treaty of Austria?'

RUSSIA.

RUSSIA.—The question of the enfranchisement of the serfs is causing, at this moment, considerable agitation in St. Petersburg.

A letter from St. Petersburg, of the 5th Dec., informs us that the difficulties which have arisen between the committees appointed by the provinces which desire to constitute themselves into deliberative assemblies and the Government, which is opposed to such a measure, have not yet been arranged.

SWEDEN.

MARRIAGE IN SWEDEN.—The following rather singular project has just been presented to the Chamber of Nobles of the Swedish Diet.

A resolution has been submitted to the Swedish Diet by a clergyman named Jansen, enacting that the entire Swedish clergy shall henceforth have complete control over all printed papers or pamphlets circulated by hawkers, and that, moreover, severe punishments shall be inflicted on all laymen who shall discuss religious subjects without first having been examined and authorized by a Protestant clergyman.

ENGLISH POLICY IN ITALY.

The following article on "English Policy in Italy" is from the Ami de la Religion, and is signed "O. F. Audley."

From whatever side we contemplate the mutual position of France and England, it is impossible to avoid a recognition of its gravity. The alliance still subsists, the two nations are even on the eve of a combat, under their united standards, in a distant clime, and nevertheless all mutual confidence seems to have disappeared, inquietude is felt on both shores of the narrow sea which divides the two countries, each is arming itself, fortifying itself, measuring the other with hostile eyes, as though ready to precipitate itself anew into a fierce strife, and to commence one of those inexplicable wars that Pagan antiquity welcomed with rapture, and that Christian Europe should repulse with horror.

"We might very easily allow all these declamations to pass unnoticed, were there no real danger for the two countries, and no legitimate ground for the complaints of France. Let us see where the part of the blame lies.

her orators, her most renowned journalists rivalled each other in proclaiming that the sympathies of all—Whigs, Conservatives, Radicals—were with Italy, but that Great Britain ought not to spend a shilling,

or man, for the triumph of her cause! Who knows even? they said, with an air of mystery, whether the Emperor of the French is not going to establish his own supremacy in the place of that ratified by the 'Treaty of Austria?'

"Is this all? No: the public mind in France, forcibly turned from internal affairs, has thrown itself with all the more energy into others, and has brought to bear upon them, at once exaggeration of the national character, and a little of that ignorance which is inseparable from a superficial study of the facts.

Do we exaggerate? Are we porchance, talking rhetoric? A few days since, a Times correspondent related (God knows in what language) the joy he experienced in contemplating a Protestantised Italy but hypocritically Protestant, for the sole purpose of attaining a political end.

It is useless to say that these foolish manifestations are made by private societies, whose acts are beyond restraint. Yes, we know that, but we also know they impel the Government, not, surely, in need of additional impulses, to follow and assist in their action.

What a time, too, to pursue this policy, proud and facile at once. We must return to the days, before the first Pitt to find such a disarray of parties, such an absence of direction in Power.

England has this precious advantage over most nations; she is accustomed to bear rude truths, and her own children are the first to unmask her faults.

Truth.—It does not embrace the world like the great tidal wave, sweeping along in majesty, calmness of power, and filling every creek and estuary; it rather descends in many fertilizing rills, from the mountain sides; and it is better that it descends for the present even so, than that it shall flow in one broad river, leaving an arid desert over all the land save on its immediate banks.

Considerable interest will attach to the trial, conviction, and sentence of Dr. Smethurst, at the Central Criminal Court, on Wednesday, on the charge of bigamy. He was accused of marrying Miss Isabella Banks, his first wife, Mary, being alive at the time.

Preparations are in progress, under the auspices of the Catholic Aid Association, for an aggregate meeting in London of the Catholics of England, to adopt an address to his Holiness the Pope.

The Witness, Scotch dissenting paper, has the following:—"Romish Seminary in Dundee.—Mr. Thiebauld, merchant, has set aside upwards of \$1,000 for erecting an institution for the residence of a number of teachers designated the Morris Brothers, who will undertake the education of a large number of Roman Catholic boys.

Parliament will be called upon in the next Session to decide a very delicate and important question. We cannot help foresee that the differences of opinion will be great, the debates long and vivacious, and the result perhaps disappointing to the originators of the scheme.

CHAPLAINS IN HER MAJESTY'S ARMY.—A Royal warrant has been issued, whereby chaplains of the Presbyterian and Catholic persuasions are put precisely on the same footing as those of the united Church of England and Ireland.

The aggregate traffic returns of the United Kingdom for the week ending 26th November shows an increase of £46,050 over the same time last year.

SEIZURE OF SHEEP, CHEESE, AND FLOUR.—Three members of the Society of Friends residing in or near Mony Ash, Derbyshire, have suffered the loss of four sheep, seven cheeses, and a sack of flour, of the total value of £12 15s., for refusing to pay Church-rates amounting to 66s. 6d., only £2 7s. 6d. being returned.

The Record states that the notorious Hugh Allen is to be presented by the Lord Chancellor to the Rectory of St. George's, Southwark, his appointment being connected with a desire to remove him from the scene of the riots in St. George's-in-the-East.

Ten children are reported in the last weekly return of the Registrar-General to have died from suffocation in bed, apparently by accident. Four are returned expressly as "murdered."—Weekly Register.

A droll instance of the effect all our paraphernalia of law exercise on the savage mind occurred on Friday at the Old Bailey. A wild Kuffir, who had escaped, I suppose, from some managerie, had taken to Highgate Woods, where he was discovered regaling himself on the carcass of a newly-slain sheep.

Considerable interest will attach to the trial, conviction, and sentence of Dr. Smethurst, at the Central Criminal Court, on Wednesday, on the charge of bigamy. He was accused of marrying Miss Isabella Banks, his first wife, Mary, being alive at the time.

It appears that, during the month of November, the number of weeks reported was 306; in the month of January there were 177, in February 165, in March 151, in April 159, in May 110, in June 94, in July 81, in August 127, in September 149, and in October 269, making a total during the present year of 1,708.

A review of Dr. Cumming's prophecies respecting the end of the world, entitled *The Great Tribulation*, appeared recently in the *Times*. The *Guardian* says, it is currently reported that Dr. Cumming claims in private circles to have written the review himself. Our contemporary throws discredit on the rumour, but those who perused the extracts we gave from the *Athenaeum* and *Saturday Review* the other day, with regard to the literary dodges of this "popular preacher," will not think it so very unlikely.—1b.

There are now in commission in the British Navy 246 ships, mounting 5,798 guns, and manned by 67,264 men. This force is distributed as follows:—On the home station, 57 ships, 2,279 guns and 22,843 men; on foreign stations, 140 ships, 2,935 guns, and 33,336 men; on particular service, 40 ships, 584 guns, and 7,308 men; supernumeraries, 4,037 men making the aggregate force what we have just stated.

UNITED STATES.

ARCHBISHOP OF BALTIMORE.—ORDINATIONS.—On Thursday, 15th inst., the Rt. Rev. Bishop of Buffalo, with leave of the Archbishop, conferred the Sacred Order of Subdeaconship, in the Seminary Chapel of St. Mary, Baltimore, on Patrick Byrne and John O'Meara, of his own diocese, also on Patrick Moran, professed member of the Society of Jesus. On Friday, 16th inst., the same clergymen were promoted to Deaconship; as also Patrick Francis McCarthy, of the diocese of Baltimore. On Saturday in Ember Week, 17th inst., Rev. John O'Meara and Rev. Patrick Moran were ordained priests. On the same occasion, Charles Jenkins, Richard Gardiner, and Wm. Logue, scholastics of the Society, received Tonsure and Minor Orders.—Mirror.

THE MORMONS.—The Mormons, according to their own census, are decreasing in Utah. In 1856 they numbered 38,000, in 1857 only 31,022, and in 1858 only about 30,000. They claim, however, that they are increasing in the country at large, and in the world, and they ascribe the diminution in Utah to temporary causes and absences. It is not generally known that there are more Mormons outside of Utah than in it. Less than one-third of their reside in the territory, though the congregations elsewhere are constantly sending on fresh recruits to Salt Lake City. It is computed that there are 32,000 in Great Britain and Ireland, and 7,000 on the continent of Europe, besides some 5,000 in Canada, 4,000 in California, and several thousand in the Eastern States and South America. Altogether they number 126,000. Utah is the only place where they practice polygamy and carry out their theories of civil government as well as of religion, and it is the only place where they do not increase. This would seem to warrant the inference that they will never attain that permanent and independent existence which they covet. So long as they are surrounded by civilized communities, of which they form but a small part, and are restrained by their laws and customs, they can maintain ground as one out of several sects. But when they are isolated in a separate community, and give their doctrines full swing they are continually losing adherents, who have become disgusted, and the aggregate of their losses is more than the accession of new converts. This fact, taken in connection with the very considerable "Gentile" population now settled in Utah, and continually increasing, warrants the expectation that their power in the territory will gradually and peaceably dwindle away by the operation of natural causes, and that in the future State to arise there, they will only be a component, and not a controlling element.

MARRIAGE OF COUSINS.—Governor Magoffin of Kentucky recommends the Legislature of that State to prohibit by law, under severe penalties, the marriage of cousins. He says that the imbeciles, insane, deaf mutes, and blind in the different asylums of the State, who are the offspring of cousins, is from sixteen to twenty per cent. of the whole number; and he claims that it is the right and duty of the State to protect herself against the evil and expense by forbidding such unions, which nature plainly forbids by the penalty she uniformly inflicts.

A proposition to hang a portrait of Thomas Paine in Independence Hall has encountered violent opposition in the Philadelphia Select Council. A Mr. Neul has been especially violent upon the subject, citing the opinions of John Adams as to the bad character of Paine, and the worthlessness of his services to the cause of the Revolution.

A good story is told by the Chicago Times about the appointment of postmasters in that State. One appointed was compelled to decline, for the reasons set forth below:—"Dear Sir—Although I acknowledge the honor of my appointment, I regret to say that I have yet an unexpired term of five years to serve in the penitentiary, which compels me to decline your flattering offer."

DR. WISTAR'S BALSAM OF WILD CHERRY. The editor of the "Flag of Our Union" says in his paper of July 17, 1858:—"The memory of Dr. Wistar is embalmed in the hearts of thousands who have experienced entire cure from Coughs, Colds, Consumption and Pulmonary Disease generally by the use of his Balsam. The invalid need not fear to give this preparation a careful trial, as we speak from experience. More than ten years since the editor of this paper tested its excellence by individual trial in his family, with the most surprising results, as a curative for pulmonary disease."

[CERTIFICATE FROM L. J. RACINE, ESQ., OF THE MINNEAPOLIS.] MONTREAL, L. C., Oct. 20, 1858. S. W. FOWLE & Co., Boston.—Gentlemen:—Having experienced the most gratifying results from the use of Dr. Wistar's Balsam of Wild Cherry, I am induced to express the great confidence which I have in its efficacy. For nine months I was most cruelly afflicted with a severe and obstinate cough, accompanied with acute pain in the side, which did not leave me, summer or winter. In October the symptoms increased alarmingly, and so reduced was I that I could walk but a few steps without resting to recover from the pain and fatigue which so slight an exertion occasioned. At this juncture I commenced taking the Balsam, from which I found immediate relief, and after having used four bottles I was completely restored to health. I have also used the Balsam in my family and administered it to my children with the happiest results. I am sure that such Canadians as use the Balsam can but speak in its favor. It is a preparation which has only to be tried to be acknowledged as the remedy par excellence.

Your obedient servant, L. J. RACINE. Buy none without the signature of I. BUTTS. Prepared by SETH W. FOWLE & CO., BOSTON; and for sale at Wholesale, by Lyman, Savage, & Co.; Carter, Kerry, & Co.; S. J. Lyman, and by Druggists generally.

BURNETT'S TOILET PREPARATIONS.—We take pleasure in calling the attention of our readers to the celebrated and very meritorious Toilet Preparations of Messrs. Joseph Burnett & Co., of Boston. The original and only genuine "COCOONINE" as prepared by them, is established beyond all precedence, and is without doubt, the most excellent hair dressing, which has yet appeared. The Ladies are enthusiastic in its favor, and equally so for the FLORIBEL, KALUMIN and TOOTH WASH.—Newport Mercury. Wholesale & Retail, by Lyman, Savage & Co.; S. J. Lyman; Lamplough & Campbell, and by Druggists generally.

JUST PUBLISHED, In a neat and attractive volume, PRICE ONLY 30 CENTS—BY POST, 40 CENTS. THE METROPOLITAN CATHOLIC ALMANAC And Lady's Directory, for the United States, With an Appendix, containing the Canadian Directory, &c., for 1860.

Recommendation of the Most Rev. the Archbishop of Baltimore: Messrs. MURPHY & CO. having undertaken the publication of the Metropolitan Catholic Almanac and Lady's Directory, at the instance of the late Provincial Council at Baltimore, I recommend the undertaking to the favor of the Prelates of the United States and of the Clergy and Faithful, that the necessary information may be furnished them in due time, and that the work may meet with patronage.

Francis Patrick, Archbishop of Baltimore. Baltimore, July 15, 1859. The Metropolitan Catholic Almanac and Lady's Directory, is an authorized Catholic Annual, and as such is recommended to the Faithful of the United States. It contains reliable information concerning the state of Religion and its progress in our country, together with the most ample details of the Ecclesiastical affairs of the several Dioceses of the United States, Canada, and the British Provinces, prepared and furnished for this work by the respective Prelates. The General Information is as full as is consistent with its character, rendering it a valuable book of reference for every Catholic family. The Ordo has been prepared with the greatest care, and will be found so complete as to present to the Clergy not only the various Offices, but also the principal dates of the Martyrology.

Early orders from Booksellers and others, respectfully solicited. JOHN MURPHY & Co., Publishers, 182 Baltimore Street, Baltimore. For Sale, at Publishers' Prices, Wholesale and Retail, by D. & J. Sadlier & Co., Montreal, who are our Agents for Canada.

WANTED, A SCHOOL TEACHER, for the Parish of St. Columbian, for the Catholic School, on the Front Concession. A salary of Forty-five Pounds Currency will be given, with a free house and firewood. Apply to Mr. George Welsh of the same place. December 15.

A FIRST-CLASS MALE TEACHER WANTED for the PERTH CATHOLIC SCHOOL; to commence on the 2nd JAN. next. He will require to have a good moral character. Salary, \$300 per year. Application to be made to the Very Rev. J. H. McDONAGH, V. G. Dec. 1, 1859.

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

LAND FOR SALE. TWELVE HUNDRED ACRES, in the County of HASTINGS, Canada West, with Water privileges, and in the midst of good Roads and Settlements, will be SOLD in SMALL or LARGE LOTS, to suit the Buyer. For particulars, apply to 292 Notre Dame Street.

CUT THIS OUT AND SAVE IT. THE subscribers has in course of construction a number of FAMILY SEWING MACHINES, the same as Wheeler & Wilson's patent, which he intends to sell cheaper than any that have been sold heretofore in Canada. All who intend to supply themselves with a good cheap Machine, will find it to their advantage to defer their purchases for a few weeks until these Machines are completed. In price and quality they will have no parallel, as the subscriber intends to be governed by quick sales and light profits.

WAIT FOR THE BARGAINS. E. J. NAGLE, Sewing Machine Manufacturer, 285 Notre Dame Street. Oct. 20, 1859.

ACADEMY OF THE CONGREGATION OF NOTRE DAME, KINGSTON, C. W. THIS Establishment is conducted by the Sisters of the Congregation, and is well provided with competent and experienced Teachers, who pay strict attention to form the manners and principles of their pupils upon a polite Christian basis, inculcating at the same time, habits of neatness, order and industry. The Course of Instruction will embrace all the usual requisites and accomplishments of Female Education.

SCHOLASTIC YEAR. Board and Tuition, \$70 00 Use of Bed and Bedding, 7 00 Washing, 10 50 Drawing and Painting, 7 00 Music Lessons—Piano, 28 00 Payment is required Quarterly in advance. October 29.

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

TERMS: Board and Tuition, \$100 per Annum (payable half yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1858.

REGISTRY OFFICE FOR SERVANTS. MRS. WILLIAMSON'S REGISTRY OFFICE for SERVANTS, No. 24 ST. JOSEPH STREET, Sign of the large Spinning Top. September 22.

D. O'GORMON, BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, C. W. Skiffs made to Order. Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the P. ovince. Kingston, June 3, 1858. N. B.—Letters directed to me must be post-paid. No person is authorized to take orders on my account.

GROCERIES, SUGAR, & C., FOR SALE. At 43 Notre Dame Street, Montreal. TEAS (GREEN) GUNPOWDER, very fine. YOUNG HYSON, best quality. IMPERIAL. TWANKEY, extra fine. BLACK TEAS. SOUCHONG (Breakfast) fine Flavor. CONGOU. OOLONG. SUGARS. LOAF. DRY CRUSHED. MUSCOVADA Sugar, very light. COFFEE, &c. JAVA, best Green and Roasted. LAQUIARI, do. FLOUR, very fine. OATMEAL, pure. RICE. INDIAN MEAL. B. W. FLOUR. DRIED APPLES. CHEESE, American (equal to English.) WINES—Port, Sherry, and Madeira. BRANDY—Plumet Pale, in cases, very fine; Martell, in hds. and cases. PORTER—Dublin and London Porter; Montreal Porter and Ale, in bottles. PICKLES, &c.—Pickles, Sauces, Raisins, Currants, Almonds, Filberts, Walnuts, Shelled Almonds, Honey Soap, B.W. Soap, Castile Soap, and English do.; Corn Brooms, Corn Dusters; Bed Cord, Cloth Lines, Shoe Thread, Garden Lines, Candies, Lemon Peel, Orange and Citron do.; Sweet Oil, in quarts and pints. STARCH—Gleanfield, Rice and Saffron, fair. BRUSHES—Scrubbers and Stove Brushes; Cloth and Shoe Brushes. SPICES, &c.—Figs, Prunes; Spices, whole and ground; Cinnamon, Cloves, Macis, Nutmegs, White Pepper, Black Pepper, Alapice, Cayenne Pepper, Macaroni, Vermicelli, Indigo, Button Blue, Segoe, Arrowroot, Sperm Candles, Tallow do.; fine Table Salt; fine Salt in Bag; Coarse do.; Salt Petre; Sardines, in Tins; Table Cod Fish, Dry; do. do. Wet; Cream Tartar; Baking Soda; do., in Packages; Alum, Copperas, Sulphur, Brimstone, Red Bricks, Whiting, Chalk, &c., &c. The articles are the best quality, and will be Sold at the lowest prices. J. PHELAN. March 3, 1859.

WHERE IS PATRICK LYONS? INFORMATION WANTED of PATRICK LYONS who left Montreal for New York about nine years ago, and has not since been heard of. Any information of his whereabouts will be thankfully received by his sister, Eliza Lyons, at this office. United States papers will confer a favor by copying the above. P. F. WALSH, Practical and Scientific Watchmaker, HAS REMOVED TO 178 NOTRE DAME STREET, (Next door to O'Connor's Boot & Shoe Store.) CALL and examine his NEW and SPLENDID assortment of Watches, Jewellery, and Plated Ware. P. F. Walsh has also on hand the BEST SELECTED and most varied assortment of FANCY GOODS, Toys, Perfumery, Chaplets, Rosaries, Decades, and other religious and symbolic articles. Buy your Fancy and other Stationery from P. F. WALSH, 178 Notre Dame Street, of which he has on hand the VERY BEST QUALITY. Special attention given to REPAIRING and TIMING all kinds of Watches, by competent workmen, under his personal superintendence. No Watches taken for Repairs that cannot be Warranted. BUSINESS DEVICE: Quick Sales and Light Profit. Nov. 17, 1859.

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

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

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

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

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



THE undersigned begs to inform his friends and the general public, that he has OPENED the Premises No. 3, ST. LAWRENCE MAIN STREET, (Dr. Nelson's Buildings) with a large and well selected STOCK of FANCY GOODS, SCHOOL BOOKS, STATIONERY, PERFUMERY, TOYS, &c., &c., &c., and that he is now prepared to sell the same at LOW PRICES, for CASH ONLY. His Stock of Fancy Goods, &c., comprises everything usually found in an establishment of the kind, including also Cutlery, Jewellery, Perfumery, Oils, Fancy Soaps, Carriages of imported Willow, Cabs, do., Baskets, do., and a great variety of Toys. This Stock having been selected by a gentleman of more than twenty years experience in the trade, the style and quality of the Goods may be relied on. The STATIONERY DEPARTMENT will be found replete with everything essential to a First Class Stationery House, consisting of Writing Papers, from the lowest to the highest grades; Packet, Commercial, Letter, and Note; Envelopes, of every style and pattern; Inks, Instants, Pens, Penholders, Slates, Slate Pencils, Lead Pencils, Penicils, Lead Pens, Rulers, Sewing Wax, Wafers, Water Stamps, Rubber, &c. &c. &c. Ledgers, Journals, Day Books, Account Books, Memorandum Books, Bill Books, Pass Books, Copy Books, Maps, Diaries, Portemonnies, Wallets, &c. The National Series, and a good assortment of other Books used in the City Schools. Bibles, Prayer Books, Hymn Books, and Catechisms of all denominations. Children's Books in great variety. The undersigned also announces, that in order to meet the requirements of that important section of the City, he has connected with his establishment a DEPOT for the Sale of the popular American Periodicals and Newspapers, amongst which the following may be mentioned:— N. Y. Ledger, Scottish American Weekly, Musical World, Mercury, Musical Friend, Frank Leslie, Stants Zeitung, Harper's Weekly, Atlantiche Blatter, Picayune, Herald, Police Gazette, Tribune, Clipper, Times, Brother Jonathan, Frank Leslie's Magazine, Tablet, Irish News, Phoenix Metropolitan Record, (Catholic.) Youth's Magazine, Do. Church Journal, Christian Inquirer, Independent, And all the Montreal Daily and Weekly papers. Additions from time to time will be made to this department as the public demand may require. The undersigned will also receive orders for every description of PRINTING and BOOKBINDING, which he will execute with taste and despatch and at reasonable rates. Subscribers to the various Illuminated Works and Periodicals of the day can have them bound in a style of excellence appropriate to the work. Particular attention will also be paid to the Binding of Music. Postage Stamps for Sale. The undersigned hopes by unremitting attention in all departments of his business, equitable dealing, and moderate charges, to receive, and respectfully solicits, a share of the public patronage. W. DALTON, No. 3, St. Lawrence Main Street. September 22.

CATHOLIC COMMERCIAL ACADEMY, NO. 19 COTE STREET. PROGRAMME OF INSTRUCTION IN THE COMMERCIAL ACADEMY OF CATHOLIC COMMISSIONERS, MONTREAL; UNDER THE DIRECTION OF MR. U. E. ARCHAMBAULT, Principal. MR. P. GARNOT, Professor of French. MR. J. M. ANDERSON, Professor of English. The Course of Education will embrace a Period of Five Years' Study. FIRST YEAR: TERMS—ONE DOLLAR PER MONTH. Preparatory Class: Religion; English and French Reading; Calligraphy; Mental Calculation; Exercises in the French and English Languages; Object Lessons in French and English; Vocal Music. SECOND YEAR: TERMS—ONE DOLLAR 50 CTS. PER MONTH. Religion; French and English Reading; Etymology; Calligraphy; The Elements of French and English Grammar; The Elements of Arithmetic; The Elements of Geography explained on Maps; Sacred History; Object Lessons in French and English; Vocal Music. THIRD YEAR: TERMS—TWO DOLLARS PER MONTH. Religion; French and English Reading with explanations; Etymology; Calligraphy; Arithmetic, (with all the rules of Commerce); English and French Syntax; Sacred History; Object Lessons in French and English; Vocal Music. FOURTH YEAR: TERMS—TWO DOLLARS 50 CTS. PER MONTH. Religion; French and English Reading, with reasonings; Etymology; Calligraphy; General Grammar (French and English); all the Rules of Arithmetic; Geography; History of Canada, under the Dominion of the French; the Elements of Algebra and Geometry; Natural History, ancient and modern History; Object Lessons in French and English; Book-keeping (simple entry); Vocal Music. FIFTH YEAR: TERMS—THREE DOLLARS PER MONTH. Religion; Etymology, English and French, French and English Literature; Calligraphy; Book-keeping, by Double Entry; Commercial Economy; Geography; History of Canada under the rule of the English; Natural History; Ancient and Modern History; Geometry; Algebra; Notions of Natural Philosophy and Chemistry; Vocal Music. N.B.—As the most important lessons are the first of the morning exercises, parents are respectfully requested to send their children early to school, so as not to deprive them the benefit of any of these lessons. Parents will be furnished with a monthly bulletin, stating the conduct, application and progress of their children. The Religious instruction will be under the direction of a Gentleman from the Seminary, who will give lessons twice a week in French and English. Should the number of pupils require his services, an additional Professor of English will be procured. The duties of the School will be resumed at Nine A. M., on MONDAY next, 29th current. For particulars, apply to the Principal, at the School, U. E. ARCHAMBAULT, Principal.

A NEW CANDIDATE FOR PUBLIC FAVOR. PRO BONO PUBLICO! THE undersigned begs to inform his friends and the general public, that he has OPENED the Premises No. 3, ST. LAWRENCE MAIN STREET, (Dr. Nelson's Buildings) with a large and well selected STOCK of FANCY GOODS, SCHOOL BOOKS, STATIONERY, PERFUMERY, TOYS, &c., &c., &c., and that he is now prepared to sell the same at LOW PRICES, for CASH ONLY. His Stock of Fancy Goods, &c., comprises everything usually found in an establishment of the kind, including also Cutlery, Jewellery, Perfumery, Oils, Fancy Soaps, Carriages of imported Willow, Cabs, do., Baskets, do., and a great variety of Toys. This Stock having been selected by a gentleman of more than twenty years experience in the trade, the style and quality of the Goods may be relied on. The STATIONERY DEPARTMENT will be found replete with everything essential to a First Class Stationery House, consisting of Writing Papers, from the lowest to the highest grades; Packet, Commercial, Letter, and Note; Envelopes, of every style and pattern; Inks, Instants, Pens, Penholders, Slates, Slate Pencils, Lead Pencils, Penicils, Lead Pens, Rulers, Sewing Wax, Wafers, Water Stamps, Rubber, &c. &c. &c. Ledgers, Journals, Day Books, Account Books, Memorandum Books, Bill Books, Pass Books, Copy Books, Maps, Diaries, Portemonnies, Wallets, &c. The National Series, and a good assortment of other Books used in the City Schools. Bibles, Prayer Books, Hymn Books, and Catechisms of all denominations. Children's Books in great variety. The undersigned also announces, that in order to meet the requirements of that important section of the City, he has connected with his establishment a DEPOT for the Sale of the popular American Periodicals and Newspapers, amongst which the following may be mentioned:— N. Y. Ledger, Scottish American Weekly, Musical World, Mercury, Musical Friend, Frank Leslie, Stants Zeitung, Harper's Weekly, Atlantiche Blatter, Picayune, Herald, Police Gazette, Tribune, Clipper, Times, Brother Jonathan, Frank Leslie's Magazine, Tablet, Irish News, Phoenix Metropolitan Record, (Catholic.) Youth's Magazine, Do. Church Journal, Christian Inquirer, Independent, And all the Montreal Daily and Weekly papers. Additions from time to time will be made to this department as the public demand may require. The undersigned will also receive orders for every description of PRINTING and BOOKBINDING, which he will execute with taste and despatch and at reasonable rates. Subscribers to the various Illuminated Works and Periodicals of the day can have them bound in a style of excellence appropriate to the work. Particular attention will also be paid to the Binding of Music. Postage Stamps for Sale. The undersigned hopes by unremitting attention in all departments of his business, equitable dealing, and moderate charges, to receive, and respectfully solicits, a share of the public patronage. W. DALTON, No. 3, St. Lawrence Main Street. September 22.

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**AGENTS FOR THE TRUE WITNESS.**  
 Alexandria—Rev. J. J. O'Connell.  
 Ajala—N. A. Goste.  
 Aylmer—J. Doyle.  
 Amherstburgh—J. Roberts.  
 Antigonish—Rev. J. Cameron.  
 Arichat—Rev. Mr. Girroir.  
 Belleville—M. O'Dempsey.  
 Brock—Rev. J. B. Lee.  
 Brantford—W. M'Namany.  
 Cavanville—J. Knowlson.  
 Chambly—J. Hackett.  
 Cobourg—P. Maguire.  
 Cornwall—Rev. J. S. O'Connor.  
 Compton—Mr. W. Daly.  
 Carleton, N. B.—Rev. E. Dunphy.  
 Dalhousie Mills—Wm. O'Connell.  
 DeWittville—J. M'Ver.  
 Dundas—J. M'Gurra.  
 Egansville—J. Bonfield.  
 East Haverbury—Rev. J. Collins.  
 Eastern Townships—P. Hackett.  
 Erinsville—P. Gaffney.  
 Frampton—Rev. Mr. Paradis.  
 Farmersville—J. Flood.  
 Gananoque—Rev. J. Rossiter.  
 Hamilton—P. S. M'Henry.  
 Huntingdon—C. M'Paul.  
 Ingersoll—Rev. R. Keleher.  
 Kenntville—M. Heaphy.  
 Kingston—M. M'Namara.  
 London—Rev. E. Bayard.  
 Lochiel—O. Quigley.  
 Lohorough—T. Daley.  
 Lindsay—Rev. J. Farrelly.  
 Lacolle—W. Harty.  
 Merrickville—M. Kelly.  
 Millbrooke—P. Maguire.  
 New Market—Rev. Mr. Wardy.  
 Ottawa City—J. Rowland.  
 Oshawa—Rev. Mr. Pronlx.  
 Orillia—Rev. J. Synnot.  
 Prescott—J. Ford.  
 Perth—J. Doran.  
 Peterboro—T. M'Case.  
 Picton—Rev. Mr. Lalor.  
 Port Hope—J. Birmingham.  
 Quebec—M. O'Leary.  
 Rawdon—Rev. J. Quina.  
 Renfrew—Rev. M. Byrne.  
 Russellton—J. Campion.  
 Richmondhill—M. Teffy.  
 Richmond—A. Donnelly.  
 Sherbrooke—T. Griffith.  
 Sherrington—Rev. J. Graton.  
 South Gloucester—J. Daley.  
 Summerstown—D. M'Donald.  
 St. Andrews—Rev. G. A. Hay.  
 St. Athanasie—T. Dunn.  
 St. Ann de la Poudre—Rev. Mr. Bourrett.  
 St. Columban—Rev. Mr. Fulvay.  
 St. Raphael—A. M'Donald.  
 St. Romuald & Etchemin—Rev. Mr. Sax.  
 Thorold—John Heenan.  
 Tinguic—T. Donegan.  
 Toronto—P. Doyle.  
 Templeton—J. Hagan.  
 West Osgood—M. M'Evoy.  
 Windsor—C. A. M'Intyre.  
 York Grand River—A. Lamond.

**BRITISH AMERICA ASSURANCE COMPANY.**  
 FIRE RISKS taken for this Old Established Office, on terms equally as favorable as other First-Class Companies.  
 M. H. GAULT, Agent.  
 October 13.  
 DRY GOODS,  
 St. Lawrence House, 93 McGill Street,  
 Second Door from Notre Dame Street.  
 JOHN PAPE & CO.  
 HAVE JUST OPENED one Case of LADIES' CHEMISE HAIR NETS, all colors.  
 Montreal, Oct. 27, 1859.

GENTLEMEN,  
 SEND YOUR ORDERS  
 TO  
**THE CLOTH HALL,**  
 292 Notre Dame Street, (West).  
 YOU will find a most Fashionable Assortment of Woollens to select from. A perfect Fit guaranteed. The charges are exceedingly moderate, and the system is strictly one Price.  
 J. IVERS, Proprietor.

**FRANKLIN HOUSE,**  
 (Corner of King and William Streets),  
 MONTREAL,  
 IS NOW OPEN.  
 And under the MANAGEMENT of JOHN RYAN.  
 Mr. Ryan would say to the Friends of this very popular House, that it has been NEWLY FURNISHED not only in part, but throughout; and that he intends to conduct it as a FIRST-CLASS HOTEL; yet prices for transient guests, as well as regular Boarders, will be unchanged.  
 Parties requiring Board, with Rooms, would find it to their advantage to try the Franklin.

**BROWN'S BRONCHIAL TROCHES.**  
 COUGHS, COLDS, HOARSENESS, AND INFLUENZA, IRRITATION, SORENESS, OR ANY AFFECTION OF THE THROAT CURED, THE HACKING COUGH IN CONSUMPTION, BRONCHITIS, WHOOPING COUGH, ASTHMA, CATARRH, RELIEVED, BY BROWN'S BRONCHIAL TROCHES, OR COUGH LOZENGES.  
 A simple and elegant combination for COUGHS, &c.  
 Dr. G. F. BIGELOW, Boston.  
 "Have proved extremely serviceable for HOARSENESS."  
 Rev. HENRY WARD BEECHER.  
 "I recommend their use to PUBLIC SPEAKERS."  
 Rev. B. H. CHAPIN, New York.  
 "Effectual in removing Hoarseness and Irritation of the Throat, so common with SPEAKERS and SINGERS."  
 Prof. M. STACY JOHNSON, LaGrange, Ga.,  
 Teacher of Music, Southern Female College.  
 "Two or three times I have been attacked by BRONCHITIS so as to make me fear that I should be compelled to desist from ministerial labor, through disorder of the Throat. But from a moderate use of the 'Troches' I now find myself able to preach nightly, for weeks together, without the slightest inconvenience."  
 Rev. E. B. RYCKMAN, A.B., Montreal.  
 Wesleyan Minister.  
 Sold by all Druggists in Canada, at 25 cents per box.

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

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

**ONLY \$75**  
 FOR ONE OF  
**SINGER'S CELEBRATED SEWING MACHINES,**  
 WARRANTED TO BE THE SAME,  
 In every respect, as those sold by I. M. Singer & Co. in the States for \$110.  
 THIS PRICE INCLUDES an IRON STAND such as Singer sells for \$10. I have made an improvement on Singer's large sized Machine, by which patent leather can be stitched without oil. Shoemakers had a great objection to use these Machines before, owing to the oil continually working off the leather on the lastings and cloths of ladies gaiters. The necessity of applying oil to patent leather is entirely obviated by this new improvement.  
 CALL AND EXAMINE!  
 All intending purchasers are invited to call and examine the BEST and CHEAPEST SEWING MACHINES ever offered for sale in Canada.  
 PRICES:  
 No. 1 Machine.....\$75 00  
 No. 2 ".....85 00  
 No. 3 " large and improved..... 95 00  
 I have received numerous testimonials from Boot and Shoe manufacturers, Tailors, Dress-makers, Seamstresses, and others, who are using my Machines—all unite in recommending them for general use.  
 READ THE FOLLOWING CERTIFICATES WRITTEN BY THE TWO LARGEST AND MOST EXTENSIVE BOOT AND SHOE MANUFACTURERS IN CANADA:—  
 Montreal, July 23, 1859.  
 We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had two in use for the last two months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind.  
 BROWN & CHILDS.  
 Montreal, 23rd July, 1859.  
 We have used E. J. Nagle's Sewing Machine in our Factory for the past three months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines,—of which we have several in use.  
 CHILDS, SCHOLES & AMES.  
 Montreal, 26th July, 1859.  
 The subscribers having used the Sewing Machines of Mr. E. J. Nagle, since the spring, are well satisfied with the work done by them; and we certify that these machines go quicker than any we have used up to the present time.  
 A. LAPIERRE & SON.  
 If you want a Machine, making a Stitch which cannot be either ravelled or pulled out, call at  
 E. J. NAGLE'S  
 Sewing Machine Establishment,  
 No. 265 NOTRE DAME STREET, 265.  
 It is the only place in Canada where you can buy a Machine able to Stitch anything, from a Shirt Bosom to a Horse Collar.  
 All Machines bought of me are warranted for Twelve months.  
 E. J. NAGLE,  
 OFFICE AND SALE ROOM,  
 265 NOTRE DAME STREET,  
 MONTREAL.  
**FACTORY,**  
 Over Bartley & Gilbert's, Canal Basin.  
 N.B.—Needles 80 cent per dozen.  
 November 16, 1859.

**WEST TROY BELL FOUNDRY.**  
 [Established in 1826.]  
 BELLS. The Subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School, House and other Bells, mounted in the most approved and durable manner. For full particulars as to many recent improvements, warrantee, diameter of Bells, space occupied in Tower, rates of transportation, &c., send for a circular. Address  
 A. MENEELY'S SONS, Agents,  
 West Troy, N. Y.

**DR. ANGUS MACDONELL,**  
 184 Notre Dame Street.  
 (Nearly opposite the Donegana Hotel.)  
**B. DEVLIN,**  
 ADVOCATE,  
 Has Removed his Office to No. 30, Little St. James Street.  
**RYAN & VALLIERES DE ST. REAL,**  
 ADVOCATES,  
 No. 59 Little St. James Street.  
 PIERRE RYAN. HENRY VALLIERES DE ST. REAL.  
**W. M. PRICE,**  
 ADVOCATE,  
 No. 2, Corner of Little St. James and Gabriel Streets.  
**M. DOHERTY,**  
 ADVOCATE,  
 No. 59, Little St. James Street, Montreal.  
**CHIEF AGENCY OF SCOVEL AND GOODELL'S \$40**  
 FAMILY SEWING MACHINES,  
 GRAND TRUNK BUILDINGS,  
 73 GREAT ST. JAMES STREET, MONTREAL.  
 SOMETHING NEW,  
 COMPLETE WITH TABLE,  
 And Sewing with Two Threads  
 From Common Spools.  
 ESPECIALLY ADAPTED FOR FAMILY USE

**W. M. CUNNINGHAM,**  
 BOOT AND SHOE MAKER,  
 No. 3 Craig Street, (West End),  
 NEAR A. WALKER'S GROCERY, MONTREAL.  
 September 29.

**M. T. U. A. L. FIRE INSURANCE COMPANY**  
 OF THE CITY OF MONTREAL.  
 THE undersigned DIRECTORS, beg to inform the inhabitants of Montreal, that the said Company is NOW IN OPERATION, and ready to insure DWELLING HOUSES and their DEPENDENCIES. They invite those who have such properties to insure, to apply forthwith at the Company's Office, No. 1, Saint Sacrament Street, where every necessary information shall be given.  
 The rates are from one to four dollars per hundred pound for three years.  
 BENJ. COMPT, President.  
 J. L. Baudry, J. Bte Homier, Hubert Pare, Galbraith Ward, Francois Benoit, G. L. Rolland, P. B. Badaeux, Eugene Lamoureux, P. L. Le TOURNEUX, Secretary.  
 Montreal, Nov. 17, 1859.  
**NEW YORK INSURANCE COMPANIES.**  
**COMMONWEALTH FIRE AND INLAND MARINE,**  
 Office—6 Wall Street, N. Y.  
 CASH CAPITAL.....\$250,000  
 SURPLUS, OVER..... 40,000  
**MERCANTILE FIRE INSURANCE COMPANY,**  
 Office, 65 Wall Street, N. Y.  
 CASH CAPITAL.....\$200,000  
 SURPLUS, OVER..... 50,000  
**HANOVER FIRE INSURANCE COMPANY,**  
 Office, 43 Wall Street, N. Y.  
 CASH CAPITAL.....\$200,000  
 SURPLUS, OVER..... 40,000  
**HOPE FIRE INSURANCE COMPANY,**  
 Office, 33 Wall Street, N. Y.  
 CASH CAPITAL.....\$150,000  
 NETT SURPLUS..... 32,587

**REFERENCES:**  
 Wm. Workman, Esq. E. Hudson, Esq.  
 B. H. Lemoine, Esq. T. Doucet, N. P., Esq.  
 Wm. Sacle, Esq. Canfield Dorwin, Esq.  
 Edwin Atwater, Esq. N. S. Whitney, Esq.  
 Henry Lyman, Esq. D. F. Jones, Esq.  
 Ira Gould, Esq. John Sinclair, Esq.  
 H. Joseph, Esq. Messrs. Leslie & Co.  
 Messrs. Forrester, Moir & Co.; Messrs. Harrington & Brewster; Messrs. J. & H. Mathewson.

**THE UNDERSIGNED, Agent for the above First Class INSURANCE COMPANIES, is prepared to INSURE** all class of Buildings, Merchandise, Steamers, Vessels and Cargoes, on Lakes and River St. Lawrence, at LOW RATES.  
 First-Class Risks taken at very Reduced Rates.  
 All losses promptly and liberally paid.  
 OFFICE—38 St. PETER STREET, Lyman's New Buildings.  
 AUSTIN OUVILLIER,  
 General Agent.  
 Sept. 22, 1859.

**PATTON & BROTHER,**  
 NORTH AMERICAN CLOTHES WAREHOUSE,  
 WHOLESALE AND RETAIL,  
 42 McGill Street, and 79 St. Paul Street,  
 MONTREAL.  
 Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice, at reasonable rates.  
 Montreal, Nov. 1859.

**GRAND TRUNK CLOTHING STORE,**  
 WHOLESALE AND RETAIL,  
 No. 87 McGill and No. 21 Recollet Streets,  
 MONTREAL.  
 The undersigned, CLOTHIERS and OUTFITTERS, respectfully beg leave to inform the Public that they have now completed their Fall and Winter Importations, and are prepared to offer for Sale a very large and well assorted Stock of  
 READY-MADE CLOTHING, OUTFITTING, &c.  
 Also, English, French and German Cloths, Doekins, Cassimeres and Vestings, of every style and quality. They have also on hand a large assortment of Scotch Tweeds and Irish Friezes, very suitable for this season.  
 DONNELLY & O'BRIEN.  
 Nov. 17.

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

**THOMAS M'KENNA,**  
**PRACTICAL PLUMBER,**  
 AND  
 GAS FITTER,  
 No. 52, SAINT PETER STREET,  
 (Between Notre Dame and St. James Streets),  
 MONTREAL.  
 BATH TUBS, HYDRANTS, WATER CLOSETS, FORCE AND LIFT PUMPS, &c.,  
 Constantly on hand, and fitted up in the best manner.  
 Jobbing Punctually attended to.  
 September 15, 1859.  
**MONTREAL STEAM DYE-WORKS**  
**JOHN M'CLOSKEY,**  
 Silk and Woollen Dyer, and Scourer,  
 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street,  
 BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.  
 He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.  
 N.B.—Goods kept subject to the claim of the owner twelve months, and no longer.  
 Montreal, June 21, 1853.

**THE GREATEST MEDICAL DISCOVERY OF THE AGE.**  
**MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures**  
 EVERY KIND OF HUMOR.  
 From the worst Scrofula down to the common Pimples He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.  
 Two bottles are warranted to cure a nursing sore mouth.  
 One to three bottles will cure the worst kind of pimples on the face.  
 Two to three bottles will clear the system of boils.  
 Two bottles are warranted to cure the worst cancer in the mouth and stomach.  
 Three to five bottles are warranted to cure the worst case of erysipelas.  
 One to two bottles are warranted to cure all humor in the eyes.  
 Two bottles are warranted to cure running of the ears and blotches among the hair.  
 Four to six bottles are warranted to cure corrupt and running ulcers.  
 One bottle will cure scaly eruption of the skin.  
 Two or three bottles are warranted to cure the worst case of ringworm.  
 Two or three bottles are warranted to cure the most desperate case of rheumatism.  
 Three or four bottles are warranted to cure salt rheum.  
 Five to eight bottles will cure the worst case of scrofula.  
 DIRECTIONS FOR USE.—Adult, one table spoonful per day. Children over eight years, a dessert spoonful; children from five to eight years, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula.  
**KENNEDY'S SALT RHEUM OINTMENT,**  
 TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY.  
 For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.  
 For Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days.  
 For Salt Rheum, rub it well in as often as convenient.  
 For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such relief that you cannot help wishing well to the inventor.  
 For Scabs: these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in.  
 For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.  
 This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to.  
 Price, 2s 6d per Box.  
 Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass.  
 For Sale by every Druggist in the United States and British Provinces.  
 Mr. Kennedy takes great pleasure in presenting the readers of the True Witness with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—  
 St. VINCENT'S ASYLUM,  
 Boston, May 26, 1856.  
 Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children, of that class as neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted by scrofula and other humors.  
 ST. ANN ALEXIS SHORE,  
 Superioress of St. Vincent's Asylum.  
 ANOTHER.  
 Dear Sir—We have much pleasure in informing you of the benefits received by the little orphans in our charge, from your valuable discovery. One in particular suffered for a length of time, with a very sore leg; we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well.  
 SISTERS OF St. JOSEPH,  
 Hamilton, C. W.

**SCOVEL & GOODELL'S**  
 FAMILY SEWING MACHINES  
 2,000 STITCHES IN A MINUTE.  
 These Machines are warranted First Class, and fully equal to the high-priced Machines.  
 OBSERVE.—We invite all to bring any garment, coarse or fine, heavy or light, which we will make up at once, thus establishing the reputation of our machines—the only low-priced Machine as yet offered, sewing with two threads, and  
 GUARANTEED NO HUMBBUG!  
 A FIRST CLASS Family Sewing Machine at this reduced price, is something heretofore unheard of, yet we warrant them to be constructed of the best metals that money will buy, and the facilities of our manufactory are equal to the furnishing of one hundred machines per day.

We here present an accurate diagram of the double lock stitch as taken by this Machine. The stitch being magnified to show the direction of the two threads more accurately, it will be seen that the threads are firmly twisted and interlocked with each other, making it impossible to rip through every fourth stitch be cut. Clothing sewed with this stitch can never give out.  
 Having for some time been solicited to open a branch in Montreal, we have now complied by taking the elegant and spacious Store under the Grand Trunk Offices, opposite the Ottawa Hotel. In opening so extensive an establishment here, we but repeat the requirements of our business in other cities, and we trust we may be encouraged to place in the household of every family one of our Sewing Machines. We know by actual experience that no family can afford to be without one. The difficulty of managing other and more complicated Sewing Machines has heretofore prevented their general use in Canada: WE GUARANTEE the Management of this Machine as simple as the common Coffee Mill. Three thousand Families in the States who have purchased and used our invention during the past year, attest to the truth of all we here assert, for not one machine has been returned to us, yet we wish it, and will return the money if it does not give entire satisfaction.  
 ALL INSTRUCTIONS FREE at your residence or at our Establishment. Servants taught at our Rooms.  
 We Hem any width without previous basting; Stitch, Fell, Gather, Tuck, Sew in Cord; likewise Embroider with the lightest or heaviest silk or French working cotton. You may complete your entire Fall and Winter Sewing in a few days by taking a few lessons and using one of our Sewing Machines.  
 Indigent persons and Charitable Societies furnished almost upon their own terms.  
 Understand us, we will sew the coarsest Bagging or the finest Silk, Satin, or Lawn upon one and the same Machine. We work from two common spools of Thread or Silk, just as you get them from the shops.  
 Agents wanted throughout the Canadas.  
 SCOVELL & GOODELL.  
 September 29.

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

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