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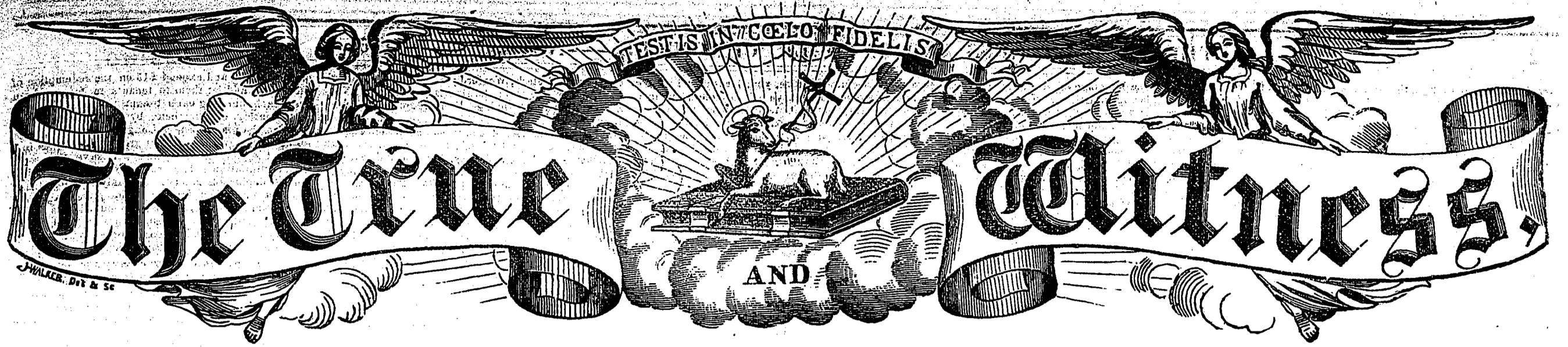
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CATHOLIC CHRONICLE.

TURLOGH O'BRIEN; OR, THE FORTUNES OF AN IRISH SOLDIER. CHAPTER XXXV.—TIM DWYER'S STORY.

Once more our story, in its wayward progress, carries us into the wild scenery of Munster, and among the personages we left there.

Under the grey walls of Glindarragh Castle, in the dewy twilight, sat three companions, in easy listlessness, smoking and chatting together, luxuriously; old Con Donovan, Tim Dwyer, and the bilious Dick Goslin, now grown into inseparable comrades, upon the strength of the one grand sympathy—their common love of good liquor—composed the party.

Pleasant enough looked the little group on that calm summer evening, seated under the grey shelter of the time-worn towers, with the river flowing cheerily beneath their feet, and the ivy clusters striding around them.

The conversation had turned upon the marvelous, perhaps acquiring its solemn complexion from the closing shadows of night.

"I never seen a banshee myself," said Tim Dwyer, stealing an upward glance at the old tower which sheltered them, and at the same time interrupting a thrilling silence which had followed a tale just concluded by the venerable butler; "an' with the help iv God I hope I never will, though my grandmother's aunt—rest her soul—at the time when old Peg O'Neil died, that was the publican's mother-in-law, heard it the whole night, keenin' and crying on the top of the house, just for all the world like a pair of cats id be tarin' the puddins out of one another—the cross of Christ about us."

"Ay, ay," said the butler, solemnly shaking his head, "that's the way with them, one time singing, and another time crying; sometimes like one thing, and sometimes like another."

"No being up to them, no being up to them," threw in Goslin, gloomily; "but we've do sich things in England," he added, briskly.

"Nor do witches nor sperits neither, I suppose, no more nor toads an' sarpoons, as I said before?" said Tim Dwyer, with careless sarcasm, and a nudge to the butler.

"There's witches in more places nor England, and there's no location but what has ghostesses, more or less," retorted Goslin.

"There's more sperits heard tell of, than seen," said Dwyer, over whom a sense of uneasiness and awe was gradually stealing.

"I'll tell you a story of a whole parish that was freckened beyant all tellin'; an' bad luck to the sperit was in it, good or bad, after all."

Accordingly, Tim having re-adjusted the disposition of his limbs for greater ease, and wound himself up for an effort of recollection, proceeded in these terms:—

"It was in the village of Ballymaquinlan it happened, about twenty years ago, last Candle-mass; in thim times there was a farmer livin' there, an' his name was Paddy Morgan, an' by the same token, Black Paddy was the name they christened an him, for he was a rale nigger, an' a bad mumber all out—and there was not a respectible man in the parish, barrin' three white rabbits he kep' in a wire cage, along with the rest of the poultry, in a back-yard, id be seen speaking to him, and no wonder; but thim was uncommon fond of him surely, an' to that degree it was commonly consavad among the neighbors, that it wasn't rabbits at all, God bless us, but the sperits of his three brothers that was in it; but at any rate, in the middle of all his divilment, he tuck the fever at last, on Monday mornin', and before Thursday he was in glory, and the divil a one could deny he deserved it—the villain of the world. Well, he was buried, in course, in the churchyard of Ballymaquinlan, and though he had but few relations, and no friends, the wake and the berrin' was as plisant as if he had them to no end. Well, there was two boys in them days livin' in the town, and such a pair of rogues was not in the seven parishes; there was no sort of description of schamin' and plunderin' and humbuggin', but they wor up to it.—Nothin' was beyant them; begorra there wasn't the likes of them in Ireland's ground—and they were sworn friends into the bargain—and comrades together, in all sorts of villainy. Whatever the one was for, the other never said agin' it. Larry, the miller, that owned the flour mills, was one of them, and sportin' Terence, the dancin'-master, was the other; a rale pair of schamers.

"Well, it happened on the night after Black Paddy Morgan was buried, the two of them had a plan laid out together. For sportin' Terence, havin' a cousin by the mother's side, that was goin' to give a christenin', an' she bein' a favorite of his own, he thought he could not do less than to give her a present—so, havin' nothin' of his own convenient at the time, he thought the best thing he could do, was just to give her one of the neighbor's sheep; and when he tould Larry, the miller, begorra, says Larry, for he was a generous chap too, begorra, says he, 'I don't mind if I give her Black Paddy's three

white rabbits into the bargain,' says he; an' so without more to do they planned to meet at the church door, where was a little sort of a shed goin' in, as soon as the sheep and the rabbits id be sole that night. Well, sure enough, Larry the miller, not havin' so far to go, nor such a troublesome job as sportin' Terence, was the first of the two at the place of meeting, and down he sits on the bench, an' claps the cage with the rabbits in it, on the ground close opposite to where he was sitting, while he'd be taking a sough of the pipe.

"Well, he was not there long, when who should be comin' up to the church, to get out the cushions as usual, to give them an air of the fire, but the sexton, Tim Bryan, himself, thinkin' all the way of nothin' in the world but Black Paddy Morgan, that he buried the same mornin', and thrimblin' in his very skin every step—and as he was comin' up to the porch, sure enough, what did he see, but Black Paddy's three white rabbits in the cage, right at the step of it, skippin' and jumpin' about like mad; so with that he stops short, and he blesses himself as well as he could—and before he half finished it, Larry never thinkin' but all was quiet outside, lets a yawn inside, in the porch—and the sound he made, and the white look of him—for he was dusted all over with flour—finished poor Tim all out intirely—to that degree, that begorra he tuk to his heels, as if the devil himself was after him; an' never tuk time to say as much as God bless us, till he run fairly into little Phil Martin's kitchen. Well, Phil was the clerk in them days, and an illegant fine one he was—a rale great man of book larnin'; he'd talk algray or Hebræw-Greek for a week, without wonst drawing breath—and he had Latin enough to bother a priest, and as many charrums as id rise the roof off a chapel. The only thing agin him, at all, at all, was a sort of a stutther he had, and his legs being crippled in undher him, although that same got him a power of help and presents, one way or another, among the neighbors; but at any rate he was a great man of book larnin' intirely; an' as soon as Tim, the sexton, kem to himself, 'Oh, Phil,' says him, 'it's all over wid me. I seen myself,' says he, 'as sure as you're sittin' there, Black Paddy Morgan, God rest his unfortunat sowl,' says he, 'roarin' like mad with the fair pains of the other world. Oh, by the hokey,' says he, 'the sound of it's in my head this minute, sittin' in his windin' sheet, in the church porch,' says he, 'nothin' less id sarve him, and the three white rabbits and all,' says he. 'Oh, Phil darlin', I never gev in to sperits before,' says he, 'but I seen one at last, in earnest,' says he; 'an' I'll never do a day's good again, and that's the long and the short of it,' says he.

"Timothy Bryan," says the clerk, says he, 'you betther take care what you're sayin', says he, 'for it's a serious thing to accuse any man,' says he, 'at laste behind his back, do you mind, of walkin' after he's dacently buried,' says he; 'so consider in yourself, again,' says he, 'and think twice before you make such a hanious charge again any man livin', says he.

"Well, wid that, Tim Bryan cursed his sowl and his conscience, until he was fairly black in the face; and Phil Martin hadn't a word to say again it any longer.

"So," says Phil, says he, 'it astonishes me,' says he, 'you didn't try him wid the Lord's Prayer backwards,' says he, 'standin' on the left leg,' says he; 'for there never was a sperit yet,' says he, 'could stand that, as simple as it is,' says he.

"Arra, God bless you," says Tim, for he was gettin' vexed on the head of it; 'and what id the sperit be doin' while I'd be sayin' the Lord's Prayer, like a duck on one leg, backwards,' says he; 'why, man, he'd have me swalled, body and bones, before I'd be half way through with it,' says he.

"Why, you miserable infiddle," says Phil, makin' answer; 'what is you'd be afraid of;—swally ye, ye bosthoon, ye; begorra, I'd like to see him attimpt the like. Who ever heard of a sperit that id dare for to go for to ate a Christian, barrin' Joe Garvey, the tinker, God bless us,' says he, 'that tuk a collop out of the priest's boy,' says he.

"An' the ghost of Moll Doyle's black sow," says Tim, says he, 'the Lord be merciful to us all.'

"There was that, surely," says Phil, settlin' his wig; 'but there's no one will ever persuade me,' says he, 'that ever a sperit id dare to put a tooth in a sexton, or any other anointed minister of the divine service,' says he; 'and in holy ground, more betoken,' says he; 'and be the bokey it surprises me,' says he, 'you'd be sich a coward and a pagan,' says he, 'as to be afraid of the likes in your own church, Tim Bryan,' says he.

"And what'll I do at all?" says Tim.

"Lay it, to be sure," says Phil; 'lay it on the spot; lay it, what else?' says he. 'Be the powers of Moll—I mane be the contins of that book,' says he, 'at I had but the use of my limbs, I'd walk down myself, this instant minute,'

says he, 'and lay it in earnest, before he'd have time to spit on the flure,' says he.

"Never say it twice," says Tim Bryan, takin' him up an the word; 'for I'll carry you down on my back, myself,' says he; 'for iv you're not afared, neither am I,' says he; 'I've nothin' an my conscience; it's aisy, thank God,' says he; 'so up wid you on my shoulders,' says he, 'an' we'll soon see who is the coward,' says he.

"Well, begorra, as soon as he heard that, Phil Martin turned the color iv a bad pitaya—savin' your presence—with the rale fright; but he would not lave it to the sexton to say he was afared to go along wid him, after all he said on the head iv it; so, be the powers, havin' nothin' for it but to see the job through, wid a heavy heart up he gets an Tim's back, an off wid the pair of them to the church. There was nothin' but starlight, and the ould church looked twiste as big and as black as ever opposite them, and divil a one word they said until they kem within seven or eight steps of the porch, and begorra, there was the three white rabbits, sure enough; and they could just see them, and hear the wires jinglin' when they'd hop here and there in the cage.

"Stop—be aisy, can't you," says Phil, sittin' up an his back, and diggin' his heels into Tim's breast bone like drumsticks, with the rale fright all the while—stop where you are, man, we are near enough, I tell you."

"So wid that Tim stops where he was, and they both wer freckened to that degree that neither of them spoke one word for as good as a minute, but starin' the three rabbits for the bare life. At last says Phil Martin, says he, dhippin' down all the time wid the fright—'Tim,' says he, 'thy and stand an the left leg,' says he, 'as well as you can,' says he; 'for it won't take an operation,' says he, 'unless you do it; for I'm goin' to begin at wast, God bless us and save us,' says he; 'and keep steady, you villain, says he, or I'll murder you; for if you fall, as sure as you do, be the powers, we're both done for,' says he.

"So wid that Tim Bryan claps his elbow to the churchyard wall beside him, studyin' himself as well as he was able, and he ups wid his left leg, like a gander asleep; and seein' everything was ready, Phil Martin—giving himself up for lost—opens, as well as the fright id let him, wid the Lord's prayer backwards. Well, begorra, he made sich a noise, that he was not half way through wid it when Larry the miller, that was half asleep inside iv the porch, rises himself up, thinking it was his comrade calling him; so up he gets, and out he walks, and seeing the man wid the bundle an his back, av course who should he think it was but his friend the dancin' mather, wid the sheep on his shoulders. Well, when the sexton, wid the clerk on his back, seen the white thing coming out iv the porch, and making for them, the pair iv them a'most lost their senses on the spot. The sexton stood gaping on his two legs, and the divil a word the clerk could spake, but wid the fright he gripped the hair iv Tim Bryan's head wid both his hands, and held on for the bare life. 'Is he fat?' said the miller, whispering, and coming towards them, still consavin' it was the sheep that was in it.

"Fat or lain," says the sexton, getting back his speech on the instant, with the fair desperation, for he was freckened beyant all bearing;—'fat or lain,' says he, screaming it out with the rale fright—'take him as he is,' says he, pitchin' the cripple right before him into the path, and away wid himself through the town like the wind, as hard as he could peg, not dartin' as much as to look behind him; but the quarest thing about it was the cripple himself; for, beaded, he was hardly on the ground when up he jumps on his legs as nimble as if he never lost the use iv them for a day, and away wid him after the sexton, roaring as if the life was leavin' him. But Tim, the sexton, had a long start av him; and being in good wind, he never tuk time as much as to say, 'God bless us' until he was into his own house, and the door shut behind him; and divil a word he could say, good, 'bad, or indifferent—walking up and down the kitchen, wid the bat off his head, and scarce a taste iv the hair left on it, after the wisp Phil Martin pulled out iv him—but, oh, Phil Martin, Phil Martin! the Lord have mercy on your sinful sowl—not ate a sexton!—wouldn't he? Oh, bloody wars, it is not a sexton sure enough, but the best clerk in Ireland's ground he has in his belly by this time,' says he.

"And what's wrong with Phil Martin?" says his wife, Kit Bryan, sharp enough—'what's wrong with him, I'm axin?' says she, fairly bothered with the way he was going on, praying and blessing up and down the place, all as one as a fool or a minister; 'what is it ails him? says she, at all, at all, you bosthoon, you?'

"The divil has him at last," says he—'that's all.'

"The divil? says he.

"Ay, the divil himself! Are you deaf?" says he. 'Why, in the world couldn't I let the boy

alone?' says he. 'What kem over me at all, at all, to ax him to get up on my back?' says he. 'What put it into my head ever to think iv the likes?' says he. 'I have the loss iv his sinful sowl on me now,' says he; 'and his sperit'll be athler me every hour iv the night,' says he, 'as long as I'm alive; and I won't say agin it, but I desarve the likes,' says he—for I'll never deny but I was guilty iv a dirty turn—bad luck to myself, says he, for I never was done before.—His sperit'll be afther me, I tell ye, night and morning,' wherever I go,' says he.

"And just with them words, Phil Martin himself pushes in the door, as white as a sheet, and in wid him into the middle iv them.

"The sperit," says Tim, letting a roar you'd hear half a mile away, and leaping up an the table, wid his face to the wall; 'the sperit,' says he. 'Didn't I tell you? We're done for, says he, every mother's son iv us.'

"And, begorra, when Phil the cripple hears that, thinking the sperit was behind himself, he runs right through the kitchen like a mad bull, and never stoops to look round, but into the bedroom he bolts, and into the bed wid him, head foremost, and before you'd have time to wink an eye, he had himself rowled up in a ball in the bed-clothes; and out runs the family, screeching like mad; and the more they screeched, the tighter Phil rowled himself round in the clothes, until he rowled fairly off the bed, where he was tuck up an hour after, wid scarce any breath or senses left in his body.

"Well, all the time the clerks and the sexton was running away, Larry the miller was just as much freckened as themselves; for nothin' id persuade him but what it was a he divil himself he seen carrying away Black Paddy Morgan, body and bones, and his back; and what put it beyant all doubts wid him, was the way the clerk kept screeching every step he run.

"The divil has me," he'd roar out iv him, and 'oh, murder, the divil has hold iv me fast,' and such other violent injections and expressions all the way. 'Tare an ounes,' says the miller, turning cowlid all over him, 'I'll never be the better iv that the longest day I have to live,' says he, 'it's a rale lesson to sinners iv all sorts, God bless us, says he, it's a'most tuk the senses out iv me, says he, crossing himself, and I hope I'll have grace to mend my ways and take warning by what I seen and heard this blessed night,' says he. 'Bad luck to them rabbits,' says he, rising the cage with one kick, 'they're throutling my conscience, says he, and I'd give the hat off my head I never stole one iv them, says he; but begorra there's no use in fretting about it now, says he, for there's no way iv preventin' the past barrin confession alone, says he, and I'll go to Father Murphy this blessed minute, says he, and I'll tell him what I seen and heard; tho', begorra, it's a bad case, I'm afared, says he, and a bad way things is in wid you, Paddy Morgan, you unfortunat sinner, says he, and will take a strong allowance iv prayers all out.'

"So wid that he med the best iv his way to Father Murphy's, blessing himself every second step he tuck.

As Tim Dwyer concluded his story, which has, perhaps, too long interrupted ours, the shadows of night wer stealing fast over the landscape; and yieldin' with prompt good will to Con Donovan's suggestion, 'to be thinkin' about supper,' the little party soon effected a comfortable retreat within the castle walls.

THE GRANARY.

A TALE WHICH EVERY PERSON WILL READ.

By one who had been an Editor.

"Whoso readeth, let him understand."

"Jonathan Homespun, having purchased an extensive farm, and provided himself with everything requisite for prosperous husbandry, proposes to furnish subscribers with one quart of wheat weekly, at the low price of two dollars in advance, or at two dollars and fifty cents, if paid after six weeks.

"The facilities afforded by the Government for the transportation of wheat to every section of the country and adjacent provinces, are such as must prove satisfactory to every subscriber; and the proprietor of the Granary assures all who may patronize him, that he will exert himself to supply an article of the first quality. N. B.—Agents will be allowed a generous per-centage. Address, post-paid, Proprietor of the Granary, Hopewell."

"Such was the prospectus issued by my friend, Mr. Homespun. Feeling a lively interest in his welfare, I visited his farm, although it was a long journey from my home, and was pleased to find everything in nice order. He informed me that he had contracted a large debt in the purchase of the premises, stock, and implements of husbandry, but he had no doubt of his ability to discharge every obligation in a few years. He also stated that he had already received many hundred subscribers, and that in four or five weeks he would commence the delivery of the wheat according to proposal.

"The scheme appeared plausible; and my friend was so confident of success, that I had not the slightest doubt of his prosperity. I entered my name as a subscriber, and when I left him, he was preparing many thousand quart sacks.

"Every week, for the space of two years, I received my quart of wheat, and concluded, from its excellent quality and prompt delivery, that everything was prosperous with Jonathan Homespun and his farm.

So I gave myself no concern about my indebtedness to him; "for," said I, "to a farmer so extensively patronized as he is, the small pittance of two years' arrears would be but a drop in the bucket." It is true, there was occasionally printed on the sacks a general notice to delinquents; but I never suspected that this was intended for his friends.

The notice, however, became more frequent; and having leisure, I concluded I would visit my friend, the proprietor of the Granary. He greeted me cordially, but I saw that there had been trouble. He was evidently worn with toil and anxiety, and, in the conversation of the evening, he entered into particulars.

"Here have I been laboring, day and almost night, for two years; and I am more in debt now than when I began. My creditors are pressing for payment; I am conscious of inability to meet their demands, and can perceive no result but bankruptcy and ruin."

"But have you not a large list of subscribers?" said I.

"Yes, a very large list," was the reply; "but too many of them are like you."

"Me!" I quickly rejoined, in amazement; "too many like me?"

"Pardon me," said my friend, in a melancholy tone; "pardon me, for oppression will make even a wise man mad. You have had a quart of wheat weekly for two years, and I have not a cent of payment. I have a large list of the same kind of patrons, scattered here and there over thousands of miles. If they would pay me the trifles they severally owe, I should be directly freed from embarrassment, and go on my way rejoicing. But they reasoned as you reason; and among you I am brought to the door of poverty and ruin."

I felt the full force of the rebuke, and promptly paid arrears at the increased prices named in the prospectus, and also a year in advance. I bid adieu to the worthy and wronged farmer, resolving to do everything in my power to repair the injury which had accrued from my delinquency.

O ye patrons of Jonathan Homespun! wherever ye are, or whoever you are, ye have received and eaten the wheat from his Granary, without making payment. Ye are guilty of a grievous sin of omission. Therefore, repent. Pay the farmer what you owe him. Uncle Sam's teamsters bring you the sacks of grain every week, and Uncle Sam's teamsters will carry the money safely to Jonathan Homespun.—*New-Belleville Mercury*.

THE POPE'S ALLOCATION.

The following is the Allocation delivered by the Pope at the Secret Consistory held at Rome on the 30th ult.:

"Venerable Brethren—Each of you may remember with what heartfelt grief we have frequently deplored before you the numerous and lamentable evils caused to the Apostolic Church, to the Apostolic See, and to ourselves, to the great detriment of civil society, by the Piedmontese government and by the authors and abettors of that disastrous rebellion, particularly in the unfortunate provinces of Italy, which that same government has usurped with us much injustice as violence. At the present time among the innumerable and still more serious wounds inflicted incessantly on our holy religion by that same government, and by the men who form part of a detestable conspiracy, we have to weep over our dear son, your illustrious colleague, the vigilant Archbishop of Naples, renowned for his piety and his virtue, whom you now see here present, and who, seized by soldiers, was torn from his flock to the great grief of all right-minded men. Every one knows how the satellites of that government and of that rebellion, full of ignorance and deceit, have renewed the attacks and the fury of the ancient heretics, and giving way to all their rage against his virtues endeavour to completely overthrow, if it were ever possible, the Church of God and the Catholic religion—to wrest from every soul its salutary doctrine, and to excite and inflame every bad passion. All laws, human and divine, have been trampled under foot—all ecclesiastical censures set at nought—the bishops, with an audacity which every day increases, expelled from their dioceses, and even thrown into prison—very many of the faithful have been deprived of their pastors—the regular and secular priests borne down by bad treatment, and subjected to all kinds of injustice—religious congregations destroyed—their members expelled from their houses and reduced to the most complete indigence—virgins devoted to God obliged to beg their bread—the most venerated temples despoiled, profaned, and changed into dens of robbers—sacred property pillaged—ecclesiastical authority and jurisdiction violated and usurped, and the laws of the Church despised and trampled under foot. Schools of false doctrine have been established—libels and infamous journals, the offspring of darkness, have been distributed in every place at an enormous expense by a criminal conspiracy. Pernicious and abominable writings attack our holy faith, religion, piety, honesty, modesty, honour, and virtue, and overthrow the true and unshakeable rules of eternal and natural law of public and private rights; the legitimate liberty and property of every one is attacked; the foundations of family ties and of civil society are ruined; the reputation of every virtuous person is blackened by false accusations, and the impunity of all vices and of all errors in every day more and more nourished, propagated, and increased. There is no one who has not seen what a deplorable suite of calamities, crimes, and misfortunes have been scattered over unfortunate Italy by this great and scintillating rebellion; for, to use the words of the prophet, "By swearing and lying, and killing and committing adultery, they break out, and blood toucheth blood" (Hosea, iv. 2). Yes, the sad heart is seized with horror; words are wanting to depict the numbers of towns of the kingdom of Naples burnt and destroyed; a considerable number of virtuous priests, monks, and citizens of all ages, sex, and condition, without exception, even those consumed by disease, charged with the most shameful outrages, thrown into prison, or put to death in the most barbarous manner, without even the form of a trial. And who would not be filled with the most profound sadness at seeing these men, these frantic rebels, without any respect for sacred ministers, for the dignity of bishop or cardinal, without any respect for us, for this Apostolic See, for the

And who are those who set this? Men who do not blush to affirm with the most brazen impudence that they wish to give liberty to the church, and to restore the moral sense of Italy. Nay, they are not even ashamed to demand of the Roman Pontiff to acquiesce in their unjust desires, in order to prevent greater evils from falling on the church. But what causes us the greatest sorrow, venerable brethren, is that, general members of the secular and regular clergy, some of whom hold ecclesiastical dignities, being miserably led away by a fatal spirit of error and rebellion, and forgetful of their vocation and their duties, have gone astray from the path of truth, and have become, to the great regret of well-conducted people, a stumbling-block and a scandal. To all these misfortunes which we deplore, a new affliction has been added. In the States of Mexico, some men not less criminal and animated by a similar hatred against the Catholic Church, have setting an example never before seen) not feared to promulgate laws the most unjust and most hostile to the power, rights, and doctrines of the church. They have pillaged ecclesiastical property, despoiled the altars, persecuted members of the clergy and of religious orders, driving away the virtuous consecrated to God, and after outrageing bishops dragged them from their flocks and sent them into exile. Almost all these victims have come into our city, and have given us great consolation by the display of the virtues which they possess in a high degree. And that is not all. In another part of America, in New Granada, a short time ago, perturbators of public order, after having possessed themselves of the supreme authority, promulgated a criminal decree, forbidding the ecclesiastical power to exercise its authority without the permission and consent of the civil government. They have dispersed the members of the celebrated company of Jesus which has rendered such great services to religion and society; and, moreover, they compelled the Legate of the Holy See to leave their territory within the space of three days. In the presence of such a deplorable overthrow of divine and human things, you will easily understand, venerable brethren, all the bitterness of our sorrow. But in the midst of this pain and anguish, which we could never support without special assistance from God, it is for us a supreme consolation to see the admirable religion, the virtue, and the courage of our venerable brethren, the bishops of Italy, and of all the Catholic world. These venerable brethren, attached to us and to the chair of Peter by the closest ties of faith, charity, and respect, not allowing themselves to be intimidated by any peril, and fulfilling their ministry to the immortal honour of their name and order, do not cease, both by tongue and by writings full of wisdom, to defend with intrepidity the cause of God, that of his holy church, and of this Apostolic See, its rights, its doctrines, the cause of justice and humanity; neither do they cease to watch with the greatest care over the faith of their flock, to refute the false and erroneous doctrines of hostile men, and courageously to resist their impious efforts. We do not feel less joy in seeing in what a striking manner the faithful priests and populations of Italy, and of all the Christian universe, walk in the steps of their prelates, and glorify themselves more and more by publicly manifesting towards us and this Apostolic See their love, their respect, and their admirably zeal in professing and defending our most holy religion. And as our venerable brethren, their clergy, and the faithful, see clearly the extreme embarrassments in which we are placed by the spoliation of the greater part of our civil domain, they believe also that nothing is more meritorious for them, more glorious, more religious, than to lighten with the most ardent zeal, by their pious and spontaneous donations, these very grave embarrassments and those of the Holy See. Thus, while offering up in all humility of soul the most earnest thanksgiving to the God of all consolation, who dignifies by that remarkable piety and generosity of the Episcopacy and of the faithful to give us a levitation and strength in the midst of our grief and bitterness, we are happy to be able to agnate express in the face of the world our feelings of deep gratitude, since it is from their support and their cooperation that we derive the power of being able to meet the enormous and increasing charges of the Holy See. And here, venerable brethren, we cannot pass over in silence the constant testimonies of affection, of unflinching fidelity, of devoted mission, and of generous liberality, which this Roman people have lavished on us; and we wish also to point out how much they remain firmly attached to us, to this Apostolic See, and to the temporal power which belongs to us, and with what warmth they repel and condemn the guilty attempts of those who seek to spread disturbance among them. Have not you yourselves, venerable brethren, frequently witnessed the sincere and cordial manifestations by which this Roman people, whom we so much love, have shown the sentiments of their traditional faith, of that faith which so justly merits the highest praises? As we have the divine promises that our Saviour Jesus Christ will be with his church to the end of time, and that the gates of hell shall not prevail against it, we are assured that God will not fail in his word, and that a day of wonders will arrive when God will show that this formidable tempest has not been raised to sink the vessel of the church, but to raise her still higher. In the meantime let us not cease, venerable brethren, to invoke with all our hearts the all powerful patronage of the Holy and Immaculate Virgin Mary; let us pray and entreat night and day, by the most fervent supplications, the merciful God, whose nature is goodness itself, whose power is equal to His will, and whose works are full of mercy, that he will shorten as much as possible the days of temptation; that he will hold out His right hand to the civil and Christian society so cruelly tried, and shower on all the treasures of His grace and of His mercy; that He will convert all the enemies of the church and of the Holy See, and bring them back to the paths of justice; that His all-powerful influence will have the effect of dissipating all errors and doing away with all impiety, and that thus His holy religion, in which resides the principle of the levity and even of the temporal peace of nations, may live and flourish more and more over the whole earth.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TUAM. TO THE RIGHT HON. VISCOUNT PALMERSTON. St. Jarlath's, Tuam, Feast of St. Celsus, 1861.
 My Lord.—A period of three long and dreary years has elapsed since I was threatened with the consequences of a penal enactment, for having, in the town of Headford, and as a matter of necessity, performed my spiritual functions under the canopy of Heaven. Not content with exposing the many respectable inhabitants of that parish to rain, and sleet and snow, during the celebration of the Divine mysteries on Sundays and holidays, some of the ministers of the Establishment, trembling for its fate, had, it seems, pressed for a prosecution, for no other crime, but because their Bishop had shared the privations of his flock, by administering to them, without the shelter of a Church, the Sacrament of Confirmation. To do, however, justice to the government of the day, a reasonable and significant rebuke was the reward of their officious intolerance; and once, at least, in the annals of our continued persecutions, the plea of a stern necessity was admitted in extenuation of a violated penal enactment.
 It was expected, if not hoped, that a peaceful people would have been spared the infliction of such long-continued suffering, and permitted to enjoy the shelter of a temple, before the recurrence of the triennial visitation. This expectation received much encouragement from the generous indignation which the public exposure of such bigotry awakened, but

principally from the language of strong reprobation, of which such glaring injustice gave expression in the legislature. It was thought that this hostile spirit would soon relent under more genial influences, or, if too stubborn to give way, that the legislature would, at least, interpose its protection; and, in its solicitude for the public weal, rescue the inhabitants of a commercial town, which contributes largely to the public revenues, from an abject condition that would disgrace the worst epochs of barbarism, or of persecution. Three years, however, have passed over without any further notice of such cruelty on the part of our rulers—yes, and would surely be followed by three others, and perhaps six years, if their pastors were not again, as a matter of duty, to advocate the neglected interests of the people.
 Without entering into any obtrusive discussion on the rights of property, on which such jealousy is felt by her Majesty's ministers, we ask nothing beyond what the most sensitive guardians of those rights are ordinarily content to sanction. We only claim to sanction. We only claim for the people's benefit, what is freely conceded for their punishment; and, whilst prisons and dungeons are erected wherever they are deemed necessary, without any condition but that of indemnifying the landlord, why should not there be the same legal facility for building Catholic churches, Catholic schools and presbyteries, on the equitable condition of allowing the proprietor of the land a fair remuneration? If that arrangement had been adopted by the legislature, which is found not to be repugnant to the rights of property when there is question of other less necessary buildings, the poor people of Headford would not have been doomed to stand in the open air drenched with torrents of rain whilst approaching to a miserable shed to receive the sacrament of confirmation. Arent was the faith which this incessant rain could not quench, and burning was the divine love which its waters could not extinguish.
 But for what object is this disgraceful policy still upheld by the British government, which so leaves thousands of its subjects in Ireland at the mercy of narrow-minded proprietors as to force them either to neglect the duties of divine worship, or to stand and kneel with bare heads during the celebration of the Mass, under a tempestuous sky, which they are experiencing this entire season. It is done for the sake of maintaining that alien church, planted there by violence, and enriched with sacrilegious plunder, and whose progress, analogous to its monstrous birth, has been barren in everything save the inhumanity and oppression in which it originated. For this unprofitable, nay mischievous establishment, the interests of the country, and the happiness of the people are sacrificed; and whilst some of its prelates have left nearly half a million of money drawn from the vitals of necessitous flocks who repudiated their ministry, their own small conventicles are left without worshippers, and those flocks who constitute the nation are often left without a church to cover them. Not so the English nor the Scotch, nor the Welsh; and though they differ in faith, yet as they agree in their rejection of the Catholic religion, they all experience the fostering influence of a congenial government. Nor is the exercise of this rancorous hostility to our Catholic people confined to the injuries which they sustain, as in Headford, from the want of churches. It is felt throughout all their civil and social relations, and hence, what is unheard of throughout any portion of the civilized world, the existence of a whole people—yes, the alternative of their life or death, as if government had abdicated its higher functions, on the expression of the landlord's will whether they shall be retained or banished for ever from their arms.
 How that fat shall be exercised, it is not, alas! difficult to conjecture from the hostile spirit that has legalised such an entire dependence, especially on the eve of an awful famine, and with such temptations to clear the lands of tenants, and people them with stock, as the recent fair of Ballinasloe has afforded. It is no wonder that the cry of starvation, suppressed as long as hope could be indulged, should at length break forth on the public, loud, clear, and appalling, and become still more piercing from the terrors inspired by the theories of cattle-feeding, and the practice of man-destroying, with which we have been all so familiarised during the last nine years. Let the foes of Catholicity in Ireland, and the advocates of its exclusive destination for rearing cattle strive to mystify the question as they may, a famine is sure to come, soon and terrible, on this western portion of the land. And it will be the most terrible because the rage of the bigot against the Catholic population, combined with the lust of the grazier for an increase of his stock, have already combined in their efforts to check the feelings of humanity in favor of the suffering people.
 It is only from one remote and mountainous district, we are told, that resolutions have gone forth addressed to the Lord Lieutenant, stating in clear terms the failure of the potato crop, and calling on the government for reasonable interposition. This is an isolated case, it is said, and does not affect the question of Ireland exhibited at Ballinasloe. You will not, after the receipt of this letter, suffer yourself to be imposed upon by views so selfish and so superficial. So far from the resolutions at Kilmooeie representing an isolated case they are but the expression of the melancholy condition of the west of Ireland; and therefore, it behoves your lordship to turn your eyes from the evils of Naples, and fix them on those of Ireland. The potato crop, the staple food of our people, is gone, and where not entirely gone, is so deteriorated in quality and flavour as to be almost unobtainable as an article of food. On the sad state of the potato crop I can speak with an authority derived from observation over a large extent of Galway and Mayo. Since the beginning of August I have been through the remotest districts of either—Clifden, Westport, Newport, Achill, Castlebar, Claremorris, Dunmore, and Moylough—strange names which the government official will explain—in short, through every portion, from north to south, and from west to east. I have not only heard the different reports, but have had frequent opportunities of testing the qualities of this excellent, and I can safely and solemnly declare that of this year's crop no quantity would be sufficient to maintain the population, were it even more abundant, during the coming half year.
 It is high time, then, for her Majesty's ministers to adopt prompt and efficient precautionary measures if they are desirous that the remnant of the Irish people should not be swept away. Enough, and more than enough, of human victims, have been already sacrificed to political economy. In the fears of foreign invasion, by which England is undignifiedly agitated, the people of Ireland should be the objects of her tender care and solicitude, more than those of Piedmont, or of any foreign land. To your office in particular is now attached a heavy responsibility. You feel, I trust, the laudable ambition of not having your premiership, as in the case of a recent colleague, associated with the starvation of near a million of people. The means of saving the country, consistent with justice and sound policy, are within your reach. Discard the narrow and bigotted aim of legislation for a small and alien faction, rather than for the interests of the nation. The visionary revenues of the Protestant establishment—those that go to the support of mischievous sinecures—would be adequate to meet the impending terrific crisis. Pitt, it is confidently said, contemplated the application of this worse than useless fund to the laudable object of supporting the burdens of the state. You are not called on to infringe on vested rights, all of which are to be scrupulously respected. Not a farthing is desired to be touched of the countless revenues of its most redundant sinecures; not even of those who may send their tenants adrift upon the world for their attachment to the faith or may raise bastilles for immuring their cattle in immediate proximity to the temple of God. Allow to all such enormous abuses the cover of impunity which they have hitherto enjoyed, until the legislature prevents, by its prospective measures, their perpetuation or recurrence. By thus lopping off all the excrescences of that establishment, and contracting it to the mea-

sure of its usefulness alone, your lordship will have an immense revenue to stave off the coming famine, and a large surplus to devote to national necessities. What is more, by the reduction of that hostile garrison, planted here and sustained, not for the public benefit, but for the ascendancy of political faction, you will diminish that baneful influence to which can be traced the worst enactments of your penal legislation.
 In framing those enactments that have so often mutually alienated the English Government and its Irish subjects; the Whigs have had always a conspicuous share. In the disastrous year of '47, Lord Bentinck would have rescued from the horrors of famine those whom the cruel policy of what was called a Liberal Administration had mercilessly consigned to the grave. It is certain that were any other party now in power besides that which has derived the name of Liberal from the flattery of its mercenary friends, and the irony of its patriotic opponents, the anxiety now prevailing for the people's safety would not be felt to the same degree. Starvation and exile have marked their policy in Ireland, together with an unremitting war against our religion; plunder, and rapine, and anarchy, are the handmaids of the policy which they encourage and applaud, throughout the devoted provinces of Catholic Italy. What wonder, then, that our clergy and their flocks should be alarmed at the death-like silence with which the march of famine was regarded in these political assemblies, where cattle-feeding, and cattle-feeding alone, in all its branches forms the perpetual theme of their ethics, their statesmanship, their eloquence, and their literature. It is high time that they should awaken from the delusive dream, and bestow some portion of anxiety on the condition of those whom a double famine of food and fuel has already overtaken. The press, too, though tardily, because, no doubt, it was not sufficiently aware of the extent of the evil, has at length raised its warning voice in defence of the paramount rights of humanity. Do not suffer the nation to apply in vain to the Government for aid, as it did on a former occasion; and let not another proof be given of the truth of the remark, now grown into an adage, that Ireland finds the most intelligible test of a Liberal Government in the contemptuous neglect of its best interests, and in the habitual diminution and destruction of its people.

I have the honour to be, your Lordship's obedient servant,
 JOHN, Archbishop of Tuam.

THE CATHOLIC UNIVERSITY OF IRELAND.

Our preliminary notice of Thursday last, gave an outline of the causes which led to the decline and fall of the great schools of Ireland, and also traced the origin, object, and development of the systematic and extensive scheme of Protestant and Anglican Education established upon their ruin. Reference to both is indispensably necessary in order to form a correct idea of the present position, tendency, and prospects of Catholic Education in Ireland. The golden age of the great Schools of Erin lasted three centuries only. The Danish Barbarians arrested their extension, impeded their working, and gradually destroyed most of them, during nearly four centuries; after which the Anglo-Norman arms located a new and more permanent alien power in the country. From the latter part of the twelfth to nearly the middle of the sixteenth century, Saxons and Celts professed a common creed, the remnants of the ancient seats of learning then suffered through the predatory raids of hostile incursions only; but the latter period introduced an unexpected element of discord, the influence of which soon swept from off the face of the land every foundation whose object was the promotion of the ancient National Faith. During the two centuries and a half, from the first introduction of the Protestant Reformation to the commencement of the relaxation of the Penal Laws, the English Government founded, as has been pointed out, a complete scheme of Educational Institutions, regularly graded, and magnificently endowed, from the Parish School to the University. The orphan of the sailor, and of the soldier, the foundling, the social waifs and strays of every class, had their special Hospital, Charter School, or Asylum for their nurture in hatred of their Fathers' faith, apart altogether from the general educational institution. Primary Schools, Diocesan Free Schools, Royal Schools, Endowed Schools and University—the origin and objects of which we stated, in our recent article.
 Concessions to Catholics mark the period of English difficulty, so that their dates would serve as a correct and complete chronology of British adversity. Lord Chesterfield observed that it was humanity alone, witnessing the death of the Priest and nine of his flock, by the falling loft in an upper room in Dublin, where a crowd feloniously gathered to hear Mass—which led him to tolerate the opening, for public worship, of the few miserable Catholic Chapels then in the city. To the success of Charles Edward, at the battle of Prestonpans, to fear, not to humanity, were Irish Catholics, however, indebted for the boon. The year that Louis XVI first espoused the cause of the American Rebels, saw some of the fetters fall from the feet of Catholics; and it was the constant dread of a French invasion that drove the Government to cast about for gentle intonations of concession wherewith to allay the natural discontent of the Nation. For some time the British Government had observed, with surprise and dismay, that notwithstanding the severity of the Penal Laws, and the destruction of all visible means of education, the Catholic religion continued to be that professed by more than two-thirds of the population. Under an Act of Parliament for the registration of "the Popish Clergy," a Return was made in 1794, from which it appeared that there were then 1,080 Priests in Ireland. Most of the Continental Catholic States were hostile to England, yet it was not Catholicity that there, in Douay, Friest, Salamanca, Louvaine, Lisbon, and Rome, the Priesthood of Ireland were educated. British Statesmen saw that to continue this state of things would be to leave these Colleges efficient centres of political propaganda, hostile to England, so that in 1795, two years after the admission of Catholics to Degrees in Trinity College, the Irish Parliament unanimously passed a vote of £8,000, for the maintenance of the College of Maynooth, in which to educate the Irish Priesthood. The dawn of Freedom of Catholic Education, ushered in by the Act of 1758, which first permitted Catholics to keep and teach schools, rapidly brightened into the cheerful, assuring rays of morning; and, after the long, dark, and dismal night of persecution and ignorance, the School-master and the Priest, timid and mistrusting emerged from the caves and fastnesses to which they had been consigned during 250 years of ruthless proscription. History affords no example of another land which within a single century (1758-1861), or rather since the birth of tens of thousands of men now living (1795 to 1861), has with such limited resources, effected so much towards laying down, and advancing to completion, a scheme of Free, unaided Education, as has been accomplished by the Catholics of Ireland.

On the passing of the Relief Bill, in 1793, the Catholic Prelates, at once, entered upon the consideration of a Plan of National Education, one of the leading features in which was the establishment of a Seminary, or Grammar School, in each Diocese, preparatory, and as a feeder to, one great National Institution. The hasty endowment of Maynooth superseded the scheme of the Bishops, and most unwisely, left that establishment to contend, ever since, with the difficulties of an imperfect Preparatory Education. The very year that Maynooth was endowed, the College of Carlow, designed some time before, was established for the education of the Catholic Laity; subsequently, however, a branch for Ecclesiastics was added to it. Within the sixty-six years that have since elapsed, there have been founded the College of Thurles; the College of Kilkenny; the College of St. Jarlath's, Tuam; St. John's, Wa-

terford; St. Peter's, Wexford; St. Patrick's, Armagh; St. Malcoly's, Belfast; the Diocesan Seminary, Newry; St. Macarick's College, Monaghan; St. Columba's, Londonderry; Summer-Hill College, Athlone; the Diocesan Seminaries of Loughrea and Longford; St. Colman's, Fermoy; Cloniffe, Dublin; and Diocesan Academies in Cork, Kiltarney, Nenagh, Ballina, Balaghaderreen, Sligo, Newry, Drogheda, Mullingar, Tullamore, Sir Laurence O'Toole's Principal and Connexional School, Dublin; and the other Colleges and Seminaries taught by the Regular Orders and Religious Congregations, as those of the Jesuits in Dublin, Glengowes, Tullabeg, Limerick, and Galway; those of the Vincentians, in Castleknock and Cork; the Carmelites, in Dominick-street, Terenure, Knocktopher, Dundalk, and Moate; those of the Dominicans, in Newbridge and Esker (Athney); that of the Cistercians, Mount Mellary Abbey; those of the Oblates, in Inchicore and in Thomas-street; that of the Augustinians, New Ross; that of the Marist Fathers, Dundalk; the College of the Order of the Holy Ghost, Blackrock, Dublin; and the Monastic Classical Schools, Tullow, and Clondalkin. Maynooth had, for many years, a Lay House, in which persons not designed for the Sacred Ministry were educated; but, with the exception of the great Missionary College of All Hallows, Drumcondra, and the Dublin Diocesan Seminary of the Holy Cross, Cloniffe, it is now the only one, of all the institutions enumerated, in which the professedly lay and secular element does not largely predominate amongst the students. Unaided by one shilling of State Funds, this vast system of Grammar and Diocesan Schools, of Colleges, and Collegiate Institutions, rapidly rose up, since the indowment of Maynooth; nor can we fully realise the conception of their foundation, unless we connect it with concurrent circumstances.
 Within this period of sixty-six years, there is scarcely a Parish in Ireland that has not erected one, two, or more Churches, hundreds of them of elegant design and costly workmanship, and few of Dioceses that have not erected a magnificent Cathedral, or Pro-Cathedral. Episcopal and Parochial Residences have also been numerous erected, and Catholic Cemeteries generally provided, in every Parish. Religious Orders of Clergymen have been introduced into nearly every considerable town, where Chapels and Monasteries have been provided for them; and Christian Brothers, Franciscans, Brothers of the Presentation, and other Orders of men devoted to the education of the poor, have been located, and Schools built for them, in the chief centers of population in the Kingdom, from Derry to Cahirciveen, from Wexford to Tuam. Religious Orders of women are in twenty-nine, and will shortly be established in the other three of the thirty-two counties; and apart from the education of the middle and upper classes of Catholics, which has entirely fallen into their hands, much more than one hundred thousand children receive in their school, the blessings of a religious, a moral, and an industrial education, of admittedly, the very highest order. Sunday, adult, and evening schools have been established, and Young Men's Societies, Parochial and Town Libraries, Benefit and Burial Clubs, Confraternities, Guilds, and Religious Societies, have been founded in every direction. Institutions of Charity have been founded in towns, Hospitals, Orphanages, Refuges, Reformatories, Patroage Societies, Asylums for the Aged and Infirm; for the Blind, and for the Deaf and Dumb, and most of them placed under the care of religious men and women. All these Cathedrals, Churches, Presbyteries, Monastic and Conventual Houses, Chapels, Cemeteries, and Schools, Primary and Superior—Hospitals, Orphanages, Refuges, and Reformatories, have been established without the aid of one shilling from the State, whether for their erection or for their maintenance, save the trifling sum recently given towards the support of juvenile delinquents in Reformatories, and the miserable annual grant given to Nuns, in aid of such of their schools as are connected with the National Board. The erection of those numerous Buildings and Institutions, apart, altogether, from their annual support, must at the most moderate estimate, have cost several millions sterling. There yet remain the ordinary Catholic Parochial Schools, which are the growth of the last forty years. It was only about the year 1820, that the establishment of Parish Schools, for the poor became general; and, at the present moment excluding those under the Religious Orders, there are considerably over 4,000 Parochial Schools in operation, to the erection of only a mere fraction of which State aid was accepted, aid altogether declined by Catholics for the last sixteen years. Provision has been made for the education, in Primary Schools, of upwards of 750,000 Catholic children, while in the numerous Boarding and Day Schools, for young ladies of the middle and upper classes, superintended by the Nuns, not less than 6,000 pupils are being educated. Excluding Students in Theology and professional Students, the Catholic Colleges and Diocesan Grammar Schools of Ireland contain upwards of five thousand pupils, the Institutions in which they are taught owing nothing to State support, and recognising no State control or superintendence.
 Nor does this statement afford a sufficiently clear idea of the monuments that have been raised by the Catholics of Ireland, within the lifetime of living men. We carried Emancipation, about the middle point in this period, and during the last five years, of our political serfdom, at a time when we refused to accept State aid from the Kildare Place Society to our Primary Schools, we subscribed £25,000 to the Catholic Rent. We subscribed £135,000 Kepeal Rent, and during many years of the lifetime of the great Liberator, we dutifully devoted from £15,000 to £20,000 a year to his support.

As the essential complement and completion of the various Educational Institutions whose origin and development we have here sketched, the Catholic University was founded, by the express command of the Holy Father, and its position and prospects, which we shall discuss an early number, will, we trust, be more readily understood after the outline that we have given of the Revival of Catholic Education, from the removal of the Penal Laws to the establishment of a National University.—*Morning News.*

IRISH INTELLIGENCE.

THE APPREHENDED FAMINE.—To the Editor of the Star.—Sir,—On Sunday, the 6th instant, at a public meeting, held in Kilmooeie, the following resolutions were unanimously adopted:—Proposed by Garrett C. Dalton, Esq.; seconded by Henry D. O'Connor, Esq.: Resolved—That about five-sixths of the potato crop, the principal food of the people of this parish and district, are destroyed by the blight and recent frosts. Resolved—That if all the corn grown in this mountainous parish was converted into meal, it would not give support to the population, numbering about 5,000, for two months. Resolved—That unless the government grant without delay public works to the people, by which they may be enabled to purchase food, they will perish from starvation. Resolved—That we respectfully lay these resolutions before His Excellency the Lord Lieutenant and Chief Secretary for Ireland, requesting in the name of humanity, that they will advise the government to take immediate steps to avert such a dire calamity. John Coghlan, P.P., Archdeacon of Achery, chairman; Michael Ivers, R.C.C., Secretary. Knowing the deep interest you have always manifested in the welfare of Ireland, I take leave to address the charitable and humane, through the columns of your paper, on the necessity the Government is under of providing against the awful scenes which I witnessed here in 1846, 1847, and 1848. In this mountainous parish there are, according to the government survey, about 30,000 acres of remarkable bog. Let the government, like railway companies, be empowered to purchase them from the landlords, where at present they are not the property

of the Crown, and expend £15 on the redemption of each acre, and let them to tenants in farms of ten acres each, obliging each tenant to pay 25 per cent on the outlay, or sell them, by issuing land debentures, on the plan of Judge Longfield, and in place of losing the government will greatly gain even in a mercantile point of view; and will save the people from annihilation. The prospect of this part of Ireland is deplorable indeed. Not only is five-sixths of the potato crop lost, but the portion remaining is unfit for human food. The Irish population is sufficiently diminished. A statesman wishing to have his country respected at home and abroad will do all he can to prevent any more diminution of our people.
 A bold peasantry, their country's pride,
 If once destroyed can never be supplied.
 I take it that every Englishman wishing that his country be a first class power, will do what he can to adopt the means of increasing her army and navy. I feel that if the immigration consequent upon the last potato rot in Ireland, and the extermination of those who are now shedding their blood on American soil, was prevented by employment, as I now suggest, England, with her Irish population of nine millions—now reduced to five millions—would hold in the face of the world a different position from what she occupies at present. In the name of our common humanity let the lives of the people be saved. Even this moment they are purchasing Indian meal to mix with the bad potatoes to support themselves. It will be a scandal in the face of Europe if the most industrious, the most honest, and moral population on the face of the earth, as mine are, shall be permitted to perish while they are willing to give a good day's work for a good day's wages. I have confidence that you will enlist the sympathies of the Government, and of the charitable and humane in favour of such a pious, honest, industrious people.—I have the honour to remain your humble servant in Christ,
 JOHN COGHLAN, P.P., Kilmooeie, Archdeacon of Achery.

Kilmooeie, Ballaghaderreen, County Mayo, Oct. 12.

The following letter from a gentleman in Clifden, who is incapable of exaggerating the circumstances, gives a melancholy picture of the far-famed Conemaara:—"The frightfully distressed state of Conemaara last now, unequalled since the awful famine year, urges me through the medium of your leading and influential journal to draw public attention to it. The whole year up to this has been so incessantly wet, a fearful famine of both food and fuel is all over the whole country. The potato crop, the actually subsisting food of the people of this locality, and this year about the usual extent, is irretrievably gone. At digging the return apparently is generally about 50 per cent that of former years; in some places the produce is not found sufficient to pay the labour of digging them, and of those dug, on examination, 75 per cent are found diseased, almost unfit for animal, not to speak of human food. A great breadth of land yet remains undug, and serious apprehensions is felt for their safety from the still constant rains, which prevents the possibility of their being got out. The grain crops have been materially injured, and in yield and quality considerably deficient. Having made particular inquiry, all agree that the produce is about 60 at most in any place, not 75 per cent that of other seasons. Great difficulty and expense attended cutting and sowing them; in many places stacks of corn have been found in such a state of heat generated from constant wet as to render the opening of them necessary and even in the wet. A few days since, convenient to here, a gentleman's barley got so heated that it was only with pitchforks the stacks could be approached, and in several places similar results followed. Another necessary of life—fuel, equally essential—is, with very few exceptions, utterly lost. The early part of the year being excessively severe, the spring operations were consequently late, and when the weather permitted any outdoor work all attention was given to agriculture, to the total neglect of the turf, relying on the summer for the cutting and saving of it; and it is only the few whose means afforded them to have the different occupations attended to are now blessed with that indispensable article of comfort. Already the want of it is telling fearfully in several parts of the country where the people saved and trafficked on it as a means of livelihood, have their hearths now fireless and no substitutes but death, and there is not the remotest hope of drying, this year, any of the crops now on the bogs in peat. The very small quantities now taken into Clifden for sale, though almost unfit for use, from insufficient drying, are eagerly bought up at fabulous prices. What will the poor do? From the remoteness of this district coal in any quantity can only be imported at considerable expense, and with great delay. With this melancholy and unfortunately too true a picture, not to speak of the fact that in all Conemaara there is not a single shilling expending on any public works, that the labouring population are, from the very unsettled state of the weather, but very seldom employed, and after a few weeks will be perfectly idle; as also that an exterminating rate of 4s 7d in the pound has been struck to meet but the ordinary requirements of the union. It is necessary to take immediate steps, for leaving the common feelings of humanity out of the question, and those higher and holier motives that should influence us, it is self evident it is now the pecuniary interest of every class, and more especially the landed proprietors, at once to make efforts to supply a remedy for the certain famine in food and fuel, and to check as much as possible destitution and its accompanying evils—fever and pestilence.

THE HARVEST—STATE OF THE COUNTRY AND THE POOR.—Are we really on the verge of another famine? This is a grave question, and one which it behoves us to examine at once, and if we really are, every measure should be taken to render the situation as light and endurable as possible to those who are least able and least prepared to bear it. Ireland has not recovered, and will not in our day wholly recover. From the fearful ravages which, fourteen years ago, the famine of that period caused, and the undeniable fact that a vast portion of the misery, destitution, and disaster which then befall the land might have been averted by timely, humane, and prudent precaution and provision, furnishes the Government with a warning whereby it should profit in time, if it desires to escape the reprobation, reproach—we had almost said the malediction—of generations to come. Should the same heartless and sordid calculations of political economists again prevail in its councils, the same callous consideration for commercial interests produce the same fatal infatuation, leaving the speculators in human food to fill their pockets and their granaries to repletion whilst the destitute poor of the land are sinking in an untimely grave from inanition, or perishing in large numbers by the way side, struck down by sickness, despair, and destitution, the future historian, sitting in judgment upon those who could have averted this second doom, will pronounce a sentence upon them which shall bring an everlasting odium and execration upon their memories. The premonitory symptoms of the coming calamity could not well be stronger or more unmistakable, and the political physician who cannot or will not comprehend the diagnoses must be regarded either as an empiric or a monster. It is utterly useless, not to say criminal to attempt to shut our eyes to the facts and figures before us. The poor man's staff of life is literally a broken reed, and he must inevitably sink with its continually diminishing strength. The decrease during the present year over that of 1860 in the cultivation of wheat amounting to "no less than sixty thousand one hundred and fifty acres! To this enormous falling off in the most indispensable article of food, the further decrease of 59,398 acres in potatoes, mangels, carrots, vetches, and rape must be added. To make matters still worse it is calculated that only one-third of the potato crop will be fit for use. But the most remarkable feature in this

Year's statistics is the decrease of 47,969 acres of meadow and clover. This is, indeed, a startling item in the Registrar General's returns...

THE POTATOE BLIGHT.—Our Leithin correspondent writes—During the recent fine weather a large quantity of potatoes have been dug in this neighbourhood...

THE POTATOE CROP.—Potatoe digging has become general, and, contrary to expectation, in the district surrounding Carlow the crop is good and the produce abundant...

Every account from the West of Ireland represents the impending famine as more and more certain and formidable. We fear its extent must be far wider than was at first supposed.

The Lord-Lieutenant with a party in two carriages, including the Marquis and Marchioness of Kildare, Lord and Lady Grosvenor, and Lady Caroline Lascelles, yesterday visited the Mater Misericordie Hospital, which has been recently opened for the reception of patients, already 70 in number.

THE IRISH CENSUS.—The people of Ireland in June 1841, numbered eight million two hundred thousand persons. In the ten years previous, its rate of increase had been rather more than five in the hundred...

REMANCANT OCCURRENCE.—WATERFORD, OCTOBER 14.—Two gentlemen named Jacob and Walpole, who are in the fancy biscuit trade in Dublin, went on Sunday, towards Annewstown, about four miles from Tralee, to see the water spout.

A DERRY—SAD ACCIDENT.—KILLARNEY, OCT. 14.—This morning, while a party of men living at Minish, about four miles from the town, were engaged in saving hay (as the day was favourable for doing so) a deer was "spotted" to run convenient to them towards Coneen.

There is something which at first sight appears remarkable in the fact that in a Catholic country, and in the face of the law, Orangism does not only exist but carry on its disgraceful orgies.

religionists Catholics regard those sectaries as foes. It is only when they become imbued with the hateful and intolerant spirit of Orangism, whose avowed object is the downfall of Popery...

It is not the fact that the Celts—as a race—have kept the Faith. There are not many pure Celts. We do not know where to look for them except in Brittany, Wales, the Highlands of Scotland, Cornwall in England and Ireland.

A farmer in good circumstances, residing at Buttvant, County Cork, has mysteriously disappeared, and it is suspected that he has been murdered by soldiers and women of ill-fame.

The unjust and systematic exclusion of Catholics from serving on juries in the North of Ireland has called forth strong and indignant animadversions from the Catholic press...

GREAT BRITAIN.

CONVERSIONS.—On Sunday ten persons made their profession of faith, and were received into the church at Lynn by the Rev. Thomas McDonald, who had returned for the occasion from Newmarket, where he is at present engaged in building.

Rev. F. Ganzi Azzopardi, who had been supplying for Mr. M. Donald during his absence at Newmarket, took his leave of the congregation.

We have here now in Manchester a fanatic preacher, named Richard Weaver, who calls himself the "converted collier." He is delivering sermons in Methodist chapels to crowded congregations of the fanatical class of intolerants...

A curious correspondence between M. Cobden and M. Minghetti, late Minister for the Interior in Sardinia, has just been published.

THREE CHILDREN FOUND MURDERED.—On Saturday information was received by the police of the discovery of the bodies of three infants who had been murdered; one, a female child, at Steepway...

On Sunday Mr. Robert Jacob, accompanied by his brother-in-law, Mr. Walpole, left Tralee, where his family have been staying, and went to the cliffs during the storm that raged about two o'clock that day.

The Union says:—"We have occasionally favored our readers with a few rare samples of the humor which not infrequently pervades the pious advertisements of the Record."

EMIGRATION AT NEW YORK.—The number of emigrants arrived at New York during the week ending the 16th October, was 906, making a total of 59,467 since the commencement of the year...

The following extract from a private letter to Mr. Thurlow Weed, of Albany, shows how the Union and Constitution are preserved in Missouri by the Federal troops.

DISCONTENT IN THE NORTHWEST.—The farmers are all expecting high prices for grain, and dream of wheat at a dollar a bushel. But they are not content, and the war tax is a bugbear which forbids peace and happiness even in this remote region.

RYVAL HANGMAN.—The Glasgow authorities have had two applications from persons anxious to carry into effect the last sentence of the law on Fraser, convicted at the Circuit Court of the murder of a man named M. Kenny, by stabbing.

clusive of travelling and other expenses, including first-class railway fare; while Askern offers to do it at about half the sum and third-class railway fare.

The Shipping Gazette, referring to the movement of the French Chambers of Commerce, in favour of recognising the American Southern Confederation, and raising the blockade, says that France and England must act strictly together in such a matter...

YANKEE PRY.—A day of fasting and humiliation for national misfortune must have caused new sensations among the American people. Though religious even to superstition, and more than usually prone to those excesses of fanaticism...

THE "TIMES" CORRESPONDENT'S EXPERIENCES IN THE WEST.—A few miles out to the west and we reach the rolling prairie, which is, however settled so thoroughly that but few portions are unfilled, and little is to be seen of the natural soil.

SPENDING NEWSPAPERS.—The following list is given of newspapers in the North which have suffered by their secession proclivities:—Papers suspended by the authorities, 17; destroyed by mobs, 10; died naturally, 5; denied the mails, 5; changed to Union, 7; editors in prison, 6.

EMIGRATION AT NEW YORK.—The number of emigrants arrived at New York during the week ending the 16th October, was 906, making a total of 59,467 since the commencement of the year, against 84,261 for a corresponding period of 1860.

The following extract from a private letter to Mr. Thurlow Weed, of Albany, shows how the Union and Constitution are preserved in Missouri by the Federal troops:—"From Tipton to Warsaw the march was one continuous devastation, without the least regard for principles or antecedents."

DISCONTENT IN THE NORTHWEST.—The farmers are all expecting high prices for grain, and dream of wheat at a dollar a bushel. But they are not content, and the war tax is a bugbear which forbids peace and happiness even in this remote region.

The New York Sun reports that the most unblushing licentiousness prevails among the regiments in the neighborhood of that city. On a visit to the camp, officers, who are married men, were found to be attended by loose women, whom they design to take to the seat of war with them.

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MONTREAL, FRIDAY, NOV. 8, 1861.

NEWS OF THE WEEK.

THE solution of the Roman Question, in so far as it depends upon the withdrawal of the French troops from Rome, would seem to be indefinitely postponed; for Louis Napoleon has again signified his determination not to accede to the proposals made to him by the Cabinet at Turin, for banding over the Pope to the King of Sardinia.

The struggle betwixt the Neapolitans and the Piedmontese still drags its slow length along, without any very decided success for either side to boast of.

The condition of Poland is extremely critical, and another general uprising against Russia seems imminent. The Cathedral of Warsaw having been desecrated by the Russian soldiery, and other churches being menaced with similar profanations, the sacred edifices here, by express injunction from the Pope, been closed until such time as the Russian authorities shall have made expiation, and given guarantees against further profanation.

Our latest dates from Europe are by the Persia from Liverpool 26th ult. She brings news of the death of Sir James Graham; the Continental news is unimportant. There are vague rumors that France has notified Italy to be ready with her military organization against the spring; and it is announced that Great Britain and Spain had arrived at a complete understanding relative to Mexico. Breadstuffs reported "firm but quiet."

From the United States there is nothing decisive. The Naval Expedition which sailed last week has not been heard of, but it is known that it encountered heavy gales a few days after its departure. Its destination is still a secret. General Scott has resigned, and is on his way to England. General McClellan is appointed his successor.

The Montreal Witness exhibits against us the following formidable Bill of Indictment:—THE TRUE WITNESS NOT SPEAKING TRUTH.—The True Witness informs its readers that believers in Spirit Rappings are a sect of Protestants, and that their religious errors are no worse than those of their other Protestant neighbors, and much less dishonouring to God than the more blasphemous tenets of Calvinism.

are abhorrent to every Protestant denomination. That journal is kept playing on one string, in affirming that Protestantism is a rejection of all belief. It is just the opposite, for Roman Catholics are constantly finding fault with the basis of evangelical Protestantism, viz.: justification by faith, or belief in the atoning sacrifice and obedience of the Son of God. The individual having this faith gives evidence of possessing it by keeping God's commandments. Romanism rejects this great doctrine of the Christian religion, though some of the Fathers unquestionably held it; and when the True Witness speaks of the "blasphemous tenets of Calvinism," it condemns some of the best men whom his church looks up to with veneration.

The first count charges us with falsehood in describing the "believers in Spirit Rappings" as "a sect of Protestants." But to make good his charge the Witness should show that the said "believers" are Non-Protestants; and to do this he must first do what we have often in vain called upon him to do—to wit: to give a concise exhaustive definition of the word "Protestant."

In the British Courts of Law, a Protestant is held to mean "any person who protested against Popery." In the more limited or restricted sense in which we employ it, it means "any baptised person who protests against Popery;" or in other words, who formally rejects, in whole or in part, the teachings of the Roman Catholic Church. According to either of these definitions, a believer in "Spirit Rappings" is a Protestant; and a collection of such "believers" may therefore most appropriately be termed a "Protestant Sect."

The second count in the indictment taxes us with representing the distinctive tenets of Spiritualism as no worse than, indeed as not so bad as, those of Calvinism. This too we are prepared to justify, for Calvinism blasphemes God, by making Him the author of evil—of the impenitence of a Judas, as well as of the repentance of St. Peter; it libels God, by representing Him, Who is Charity, as a cruel capricious tyrant, creating, for the mere sake of torturing throughout all eternity—as a Being whom to love it is impossible, and for whom every honest generous heart must entertain the most profound loathing.

To the third count we reply by a direct negative, and by retorting upon our accuser the charge of a deliberate falsehood, in the form of the suppressio veri. It is not true that the basis of "Evangelical Protestantism" is justification by faith; and it is not true that "Roman Catholics are constantly finding fault" with that doctrine. The Witness has deliberately suppressed the word "alone," on which the whole controversy depends, and which constitutes the essential difference betwixt the Lutheran and the Tridentine doctrines concerning justification; the former asserting that "man is justified by faith alone;" the other recognising that man is indeed justified by faith, but insisting that that faith must be vivified and working by charity.

The doctrine, then, with which Catholics "find fault" is not the doctrine of "justification by faith"—for that is an essential Romish doctrine—but the doctrine that man is "justified by faith alone," which Luther broached, and which still forms an integral part of the "anthropology" of those Protestant sects which arrogate to themselves the prefix of "evangelical." The Witness therefore, is doubly guilty of falsehood; guilty, in that from the Protestant formula, he erases the all-significant word "alone," guilty, in that he charges Roman Catholics with denying a doctrine upon which their Church most strongly insists, anathematising all who say that man can be justified by his own works—quæ vel per humana nature, vel per legis doctrinam fant—and

without the grace which cometh freely by Jesus Christ.—Conc. Trid. Sess. vi. Can. 1.

Our judgment of Protestantism and its tendencies is based upon the writings of Protestants, the most eminent in every department of science and literature. We judge of the tendencies of modern Protestantism from the statements of its most illustrious champions and exponents—such as Bunsen amongst the Protestants of Continental Europe—such as Jowett, Williams, Baden Powell, Buckle, cum multis aliis, amongst the Protestants of England. Are not these men to be credited, is not their report to be believed, when they reveal to us the workings of Protestantism upon themselves and their contemporaries? Are not the Heads of the Protestant Universities, and of Protestant Ecclesiastical Seminaries—are not the dignitaries of the Protestant Church of England, and the most eminent of the Protestant scholars of Germany, trustworthy exponents of the Holy Protestant Faith? And if men such as these deceive us, to whom are we to turn for information? Are we to address ourselves to the coarse vulgar, illiterate Mawworms of the conventicle, such as the buffoon Spurgeon and his compeers—whose impudence and ignorance are only surpassed by their blasphemous, or rather ludicrous pretensions to a divine illumination? Shall we turn aside from the grave, polished, gentlemanly, highly-accomplished scholars of Oxford and Cambridge, to give ear to the ravings of the converted pugilist, the inspired cobbler, or the "renewed in spirit" dustman, who doles out the bread of life to the frequenters of the Little Bethel, and the neighboring Ebenezer?

And when the Witness hopes that "Roman Catholics will examine for themselves the standard of Protestant belief—the Bible," the latter are at once reminded that the authority of that very Bible, is a warmly discussed question amongst Protestants; and that it has been settled in a sense hostile to the claims of the so-called evangelical section of Protestantism, by all its most illustrious scholars of modern times; by all who from their historical, philological, ethnological, and philosophical researches are most competent to form a correct opinion, and are most entitled to a respectful hearing; so that there is no well educated Protestant of the day who would so much as dare to argue publicly in favor of the "plenary inspiration" of the Jewish and Christian Scriptures. Accepting also the distinction drawn by the Witness betwixt faith and credulity, Catholics will come to the conclusion that they must be credulous indeed, who without the slightest grounds upon which to rest their belief, who without a vestige even of argument or reason to support it, insist notwithstanding, that the collection of writings which they call the "Bible" is the "Word of God."

Had the reading of the editor of the Witness been a little more extensive than it has hitherto been; or were he as well "posted up" on the religious problems of the day, as he is on the state of the markets, on corn, flour, pork and ludes—he would at once recognise the perfect truth of what we have above advanced. As it is, he will probably be shocked at what to him will appear the calling in question of the unquestionable, and may set us down as infidels. Reciprocating therefore his good wishes, and feeling a deep interest in his mental culture, we invite him to examine narrowly, and rationally into the grounds for his belief in the "inspiration" of the Gospel attributed to St. John, and in the historical credibility of the first chapter of that which bears the name of Luke. Our cotemporary will also, we hope, favor us with a report of the result of these preliminary investigations.

THE TEMPORAL POWER.—In the actual state of society, and in the existing political order, every man must be either sovereign or subject; and if Catholics insist upon the preservation of the Pope's temporal sovereignty, it is chiefly to prevent him from becoming a subject—and the subject of a prince alien to the vast majority of the Catholic community. It is a common reproach especially urged against Papists in England, that they are the subjects of a foreign prince; and that they profess, a divided allegiance, though that allegiance is purely spiritual, and he to whom it is paid is a Sovereign Prince, removed by his position from the ordinary turmoil of politics. But with how much force might not that reproach be urged, if the Spiritual Sovereign of British Catholics were himself the subject of a foreign prince with whom Queen Victoria was at war.

In the early days of the Church, when as yet Christendom and the Roman Empire were contemporaneous, when therefore all Christians were the subjects of one temporal sovereign, and citizens of one empire, it was of little consequence that the Pope should also be a subject. But when Christendom was broken up into several independent, and often mutually hostile States, then the temporal sovereignty of the Pope became a necessity; and by the superintending care of God, this position was assured to the successor of St. Peter, in order that he might indeed be independent, and the common Spiritual Sovereign of Catholics of every country and of every race.—

It is therefore as the means "to an important end—that end being his spiritual independence—and not as an end in itself, that all sincere Catholics contend for the temporal sovereignty of their Spiritual Chief.

Protestants see this as clearly as we do; and their chief object in attacking the temporal sovereignty of the Pope is to deprive him, of his spiritual authority over the Catholic world.—They attack, as we defend, the Spiritual, on the side of the Temporal. Given the destruction of the Temporal Power, and they conclude at once to the overthrow of Popery, and the breaking up of the Catholic Church into a number of independent national churches, of which the Headship would be vested in the several civil magistrates of the countries in which they obtained—as in England, and in the case of the Protestant Established Church. No European Sovereign, so they argue with themselves, would tolerate the spiritual supremacy over his temporal subjects, of a Bishop of Rome who was himself the subject of a foreign Prince. Thus in the present movement against the Pope, Protestants foresee a formidable attack, not upon the Sovereign of Rome merely, but upon the Catholic Church herself—upon that Church, one and indivisible, which knows nothing of geographical boundaries, which recognises no political limitations, and which is, by its very essence, or condition of being, incompatible with national, or State Churches. As its name implies, "A Catholic Church" is the contradictory of "A National Church;" and such a Church, though it should retain every peculiar dogma of Romanism would, in that it was national, or limited by geographical and political accidents, cease to be Catholic. There can in short be no Catholic Church without the Pope; and it is hoped that by depriving the latter of his temporal sovereignty, and thereby reducing him to the condition of a subject of a particular Prince—the Church will be deprived of her Pope, father, or common head.

Though such consequences as Protestants anticipate would not flow from the policy which they advocate; though deprived of his throne and the independence derived from his temporal sovereignty, the successor of St. Peter, and the Vicar of Christ, would still retain the independence of the Martyr, or that independence which flows from persecution—still are we interested in protesting, and are in duty bound to protest against the injury which is meditated against our Holy Father the Pope. In his person are menaced the independence of the Church, and our own religious and civil liberties. Hear what the London Times, in an editorial upon the Pope's Allocution—of which a copy will be found on our second page—says upon the subject:—"We hope that in the arrangements, which cannot be far distant, for remodelling the condition of the Papacy, provision will be made in the interests of religion and decorum for suppressing altogether the thing called an 'Allocution.'—London Times.

And if the Head of the Church is to be thus dealt with under the new order of things which the Liberals are laboring to bring about, how can we expect that our more immediate Pastors, that our Bishops and Clergy, shall be better treated? or that the things called "Pastorals" shall not also be repressed altogether, in the same interests as those of which the Times, and Garibaldi, and the infidels of Italy, are the advocates? This then is what they are aiming at—To suppress altogether the right of free speech amongst Catholics, and to prohibit all communication betwixt the pastors of the Church and the several flocks committed to their charge, which has not received the previous sanction of some petty Prefect, or "Jack-in-Office," especially charged with the interests of religion.

The plan has been tried however, and it has signally failed. The Jews of old tried it, when having summoned the Apostles before their tribunal, they beat them, and commanded that they should not speak in the name of Jesus any more.—Acts v. 40. So also would the heathen have put a stop altogether to the Allocutions of one Paul, whom they hated, and could not silence; and so may we feel confident will it fare in these latter days, with every attempt that may be made, no matter by whom, or upon what pretext, to silence those to whom the Lord has given commandment to preach His Gospel and to convert the nations.

A VERY WICKED LIBEL.—Accustomed as we are to meet in the columns of the Montreal Witness with strong denunciations of Catholics, and of everything appertaining to them and to their religion, we were hardly prepared to find our cotemporary giving his aid to the circulation of libels the most defamatory, against Victor Emmanuel, the late Count Cavour, and the Sardinian Government generally. Yet so it is; and in the Witness of the 31st ult. we were startled by finding the following incredible announcement, amongst the selected matter of that evangelical journal. It is in reference to the action of the Sardinian Government towards the King of Naples during the Garibaldi filibustering expedition, and comes from the pen of one who apparently writes with a full knowledge of the facts which he describes. Our cotemporary inserts it with-

out apparently any perception of the bitter accusation against the "Liberators" of Italy which it implies. Are we to attribute this to our cotemporary's malice against those Liberators, or to his moral apathy, to an insensibility to the difference betwixt truth and falsehood. Here is the story:—

"Nearly all the best troops of the Garibaldian host had overcoats of grey cloth, precisely similar to those in use amongst the Piedmontese infantry of the line. They had been sent by the Sardinian Government in large quantities, together with arms and ammunition, at the time Count Cavour was strenuously denying in his official correspondence all connivance with the enterprise. In the Track of the Garibaldians through Italy and Sicily. By Algernon Sydney Bickwell."

Surely there must be some mistake here! Surely the Witness—the panegyrist of Gavazzi, Garibaldi, Cavour, Victor Emmanuel, and of every one whose motto is "Down with the Pope."—has been betrayed into the giving circulation to one of the most atrocious libels upon the King and Government of Sardinia, that has been published. The most scurrilous of Neapolitan "brigands" has not said anything worse of Italian Liberators than is affirmed in the above extract.

But we reject the story with inexpressible disgust and indignation. What! are we to believe that the Sardinian Government was actually sending large quantities of clothing, arms, and ammunition to the filibustering expedition against a neighboring sovereign, whilst at the very same moment it was, through its Prime Minister, Count Cavour, "strenuously denying all connivance with the enterprise!" The thing is monstrous, incredible, an outrage upon common decency, and the Witness should be prosecuted as a malicious libeller and slanderer. Why! everybody knows—every Protestant body at all events—that Victor Emmanuel is the pattern of an upright, truth-loving man—that he is the "king honest man, re-galantuomo" par excellence. How then can it be believed that he would be a party to such treachery, and down-right lying as that which the Witness imputes to him? Such a king surely could never have been guilty of the meanness of conspiring, and furnishing munitions of war against a Sovereign with whom he professed to be on terms of peace and friendship; and even if so far guilty, surely he, the lion-hearted, would never have descended so low as to deny his own acts. Only fancy Louis Napoleon acting towards Queen Victoria as the extract from the Witness represents Victor Emmanuel as having acted towards Francis II.! Stirring up rebellion in Ireland, sending clothes, arms, and ammunition in large quantities to the rebels; and all the time, through official channels repudiating strenuously all connection with the insurgents! Should we not say under such circumstances, that Louis Napoleon was a knave and a liar? a mean fellow who deserved to have his knighthood spurs stricken off his heels with a butcher's cleaver? And how, if Victor Emmanuel be the liar, the double-faced rascal that the Witness asserts him to be—how can any reliance be placed on those guarantees which, upon his king-like word, he now offers for the spiritual independence of the Pope, should the latter consent to resign his temporal sovereignty. Oh! the Witness has cruelly and wickedly slandered that honest man, King Victor Emmanuel.

And Count Cavour—another good honest man, another Italian Liberator! See what a pretty figure he is made to cut in the columns of the Witness! He is there represented as a miserable sneak, as a rascally lying pettifogger, shrinking like a coward from the consequences of his own policy! If the leaders of the Italian national party are indeed such men as the Witness pretends, what a set of pitiful wretches must they be who follow their banners! In slandering Cavour and Victor Emmanuel, the Witness, has slandered the entire Italian Liberal party.

And not the Italian Liberals alone has he slandered, but all their friends and admirers amongst Protestants—who surely cannot be suspected of sympathising with traitors and liars! The receiver is as bad as the thief; he who encourages a traitor and a liar is himself so better; and yet if we accept the story told in the Witness, we must believe that the Great Briton, who is known throughout the world, and who is respected and loved wherever he is known, for his love of truth, fairplay and manly dealing, is the partisan and enthusiastic admirer of liars and traitors!

The Witness should be ashamed of himself for circulating libels so dishonouring to Italian Liberalism, and an admiring Protestantism. Were he a Papist, a partizan of the Bourbon, a reactionist, a "brigand," in fine, he could not have done worse, or perpetrated a more gross offence against the "king honest man," the illustrious Cavour, and their Protestant friends, than he has been guilty of. We look for a speedy retraction.

THE "GLOBE" AND THE GOVERNOR GENERAL.—Our new Governor General brings with him most excellent letters of introduction, and commences his reign under the most favorable auspices. We venture to predict for him a happy and honorable career in Canada.

The letter to which we refer reaches us through the columns of the Toronto Globe, and is from the pen of the Downshire Protestant, a prominent Orange journal of Ireland. It introduces to us Lord Monck, as a liberal Irish gentleman, whose political antecedents give promise of a liberal policy in Canada, and of an intention so to exercise the authority committed to him by his Sovereign as to conciliate her Catholic subjects. We are told also that it is not likely that he is "inclined to look favorably upon the rising power of Orangemen in Canada;" and throughout the article alluded to—which the Globe in perfect harmony with its Washington proclivities reproduces with manifest gusto—Lord Monck is assailed with the coarsest invective by the great

Orange champion, as one from whom Orangeism is likely to meet with but little encouragement, and from whom even Papists may expect the same liberal and gentlemanly treatment as that which Protestants, under the regime of Protestant Ascendancy, have been accustomed to claim as their exclusive right.

To be abused and blackguarded by the democratic and disloyal Orange press of Ireland, and at his first outset to meet with the ill-will of the Globe, and the "Yankee annexationists" whom that journal represents in Canada, is an honor, and a piece of good fortune which does not fall to the lot of every Governor General of these Provinces. Heartily then do we congratulate Lord Monck upon this singular piece of good luck—if we may call that "luck" which he has honestly earned, and which we have no doubt he will make it his business to earn during his sojourn amongst us. He comes here—not as the representative of a clique of riotous savages whose boast is, that in their filthy orgies they offered gross insult to the Heir Apparent, and the son of their Queen, but as the representative of our gracious and well-beloved Sovereign, who approves of no invidious distinctions between her Catholic and Protestant subjects; and for whom in return we are all we hope, no matter what our creed, prepared, if called upon, to shed our heart's blood, and in defence of her crown and imperial rights—to sacrifice our property and our lives: that is to say, all, with the exception of the traitorous pack of Orangemen by whom Upper Canada is to a certain extent infected.

We make this exception because the Downshire Protestant gives us plainly to understand that the Orangemen of Canada, if thwarted, if not allowed to ride rough-shod over their fellow subjects of the Catholic faith, and if curtailed of their innocent amusement of worrying Papists, shooting priests, and church burning—are very likely to cut the connection with Great Britain, and to give full vent to their hitherto scarcely suppressed Yankee proclivities. "Any attempt," we are told, "to carry out in Canada that miserable policy of Papal conciliation, which has been the bane of Ireland, would be fatal to the union of Canada with England;" and to this is appended the threat, that "if Canada elected to secede from England, there would be no war to compel her to remain connected with the English crown." There is in this, ample confirmation of what we have often asserted respecting the essential, inherent, meretricious disloyalty of Canadian Orangeism; and from it our Catholic friends should deduce the lesson, that loyalty, fervent practical loyalty to Queen Victoria, and her rule on this Continent, is as much their interest, as it is their duty, as members of a Church which teaches all her children to "Fear God and to Honor the King."

The evident sympathy or rather unity of design, between the "Protestant Reformers" of whom George Brown and the Globe are the representatives, and the Orangemen of Canada, whose cause is espoused by the Downshire Protestant, should also convince Catholics of the impolicy, not to say wickedness and suicidal folly, of a union with the "Clear Grits." Why does the Globe reproduce the insults offered by the rabid Orange press to a gentleman against whom malice can suggest nothing worse than that he is a Liberal, and has shown throughout his public career a determination to pursue a policy of conciliation toward Catholics, and to treat all her Majesty's subjects with impartiality? It is because it is no less the aim of the "Protestant Reformers," than it is of the Orangemen, to reduce Papists to a condition of political and social inferiority; because the object of both is to inaugurate "Protestant Ascendancy" in Canada, and to assimilate our social condition to that of the neighboring republic. Orangeism in Canada is, as we have often said, only an organized "Clear Gritism;" and the most honorable, and at the same time the most effective, manner in which Catholics can combat Orangeism, is by earnestly and unitedly opposing the democratic principles of the "Protestant Reformers;" and by constantly approving themselves in word and deed, staunch loyalists, and the determined upholders of British connection. In short, it is just because our enemies are "looking to Washington," and are invoking the aid of Yankee rule to put down Popery, and to give a death blow to that "policy of Papal conciliation" against which Orangemen protest—that we, the honestly dealt with subjects of Queen Victoria should look more intensely than ever towards Westminster, and, in full chorus, should raise the shout of "God save the Queen, and confound her enemies."

This may sound novel doctrine to some who, from noisy and place-hunting demagogues—not from their Church or the lips of their Pastors—have learnt that the first duty of a Catholic is to revile the British Government, and to seek its overthrow; but is a doctrine which we know to be in conformity both with our best interests in Canada, and with the teachings of our spiritual mother everywhere. If in days now past the Catholic Church has had to wrestle against kings and nobles, against feudal aristocracy and absolute monarchy; the danger which now menaces her comes from another quarter, and the foe with whom she has now to deal is democracy. The error against which she is now called upon to protest is not that of the "divine right of kings" but that of the "divine right of peoples." It is no longer the mail-clad baron who is throwing down her fences and breaking up the sacred work of the sanctuary; but the demagogue, who prostituting the sacred name of liberty, seeks to force his foul presence into her pleasant places, and swears by all the fiends of hell to bring her battlements down to the very dust. This is why the children of the Church are now called upon to be conservative, and to assert the principles of obedience to constitutional authority, just as in times past they were compelled by the exigencies of adverse circumstances to invoke the principles of liberty, and to remind their rulers of the correlation of human rights and human duties. Here in Canada we have certainly no reason to complain that our rulers are unwieldy of their duties towards us; and therefore, by the very principles which we have in our belief so often asserted, are we bound to show due respect to those rulers' rights.

WHY YANKEES PRAY.—We find in a letter from the "Special Correspondent" of the London Times an explanation of the remarkable phenomenon of our republican neighbors on their knees, and invoking the name of the Lord, not merely to give additional emphasis to some foul oath, but as a present help in time of trouble:—"We pray very hard in Illinois to-day, sir," said a gentleman to me, "because its very awkward to have these Confederates coming up on our flank here; they are now in a line with Quincy and Hannibal, and if Fremont does not stop them, we have only our prayers to trust to."

The devotion of the Unionists of Illinois reminds us of the peculiar form in which piety manifests itself amongst certain classes of society in Australia, and of which we may be permitted to cite the following as a specimen. Travelling in the early days of the colony across the country, we arrived at a deep and rapid river, swollen with recent rains, and with steep treacherous banks. The cattle were well nigh used up, provisions were becoming scarce amongst the party, and our prospects, if we could not succeed in getting across the river the next day, were gloomy indeed. Having in vain searched for a ford, or any convenient place for a passage, we returned to our camp very downcast; but were, to our surprise, addressed by our leading hand—an old convict, but a first-rate bullock-driver, tho' a bad Christian—with an exhortation to "cheer up, and put our trust in Providence." We expressed our gratification at such an unexpected display of Christian sentiment; but being doubtful of its orthodoxy, and of Bill's theology in general, we pressed him for an explanation, which he gave in the following terms:—"Why look here, master; if we get across this 'ere river to-morrow—well and good; and if we don't, it may go and be d—d. That's what I call putting my trust in Providence."

The N. Y. Metropolitan Record puts the following highly interesting question:—"AN ACT OF JUSTICE—WILL IT BE PERFORMED?" The act of justice referred to is, compensation by the Legislature of Massachusetts, for the destruction some years ago of the Convent at Charlestown by a Protestant mob. This simple act of justice has hitherto been resolutely refused by a Protestant Legislature; but the Metropolitan Record evidently hopes that to-day, now that the exigencies of the State are so great, and that the services of Irish Catholic soldiers to fight the battle of the Union are so greatly in requisition, the long withheld compensation will be awarded, and a tardy, long-deferred "act of justice" be reluctantly performed. The Metropolitan Record proposes, in short, that "the case of the Charlestown convent be regarded as the test of her (Massachusetts') sincerity and love of honesty and fair play."

To such a test no one can raise any objections. If, even now, the Legislature of Massachusetts will make reparation to their injured Catholic fellow-citizens, and rebuild the convent which their co-religionists burned—we will believe that there is honesty and love of fairplay, even amongst the descendants of Puritans; and we shall then, but not before, believe that the quarrel in which they are engaged with the South is one in which a Catholic can honorably and prudently draw his sword in behalf of the North. We suspect, however, and more than suspect, that even this tardy act of justice will not be performed; and that the State of Massachusetts will not be able to stand the simple test of its honesty, and love of fairplay, proposed by our esteemed contemporary of New York. Time will show, however; and if the result be different to our present expectations, we will duly record the fact, and shall rejoice that a stain, apparently indelible, has been wiped from the brow of our republican neighbors.

ALL SOUL'S DAY.
Toll the solemn requiem bell,
Let its deep-toned warning sweep
Over hill and over dell,
Mid leafy bowers and rocky fell,
Bidding lord and peasant weep—
"Miserere Domine."
Each a loving parent weeps—
Sister dear, or brother dear,
Who beneath the cold sod sleeps,
Where death its awful sentry keeps,
Nor breathes the prayer, nor sheds the tear,
"Miserere Domine."
As the requiem's accents rise,
Pleading for the silent dead,
Clouds of incense seek the skies,
Like a sweet smelling sacrifice,
Nor unheard the accents plead.
"Miserere Domine."
Led by bright angelic bands,
Souls are thronging heavenward—
Parent, sister, brother stands,
Forever freed from "the dark lands,"
For in heaven that prayer was heard.
"Miserere Domine."

THE CATHOLIC ALMANAC.—The Messrs. Murphy of Baltimore announce, that owing to the stoppage of "communication with the various parts of the States," they cannot issue the Catholic Almanac at the usual time this year.

In consequence of the hard times the following advertisement appears in the columns of an American contemporary:—

"WANTED.—A place as Son in Law in a wealthy and respectable family, by a young man who has no objection to living in the country.—For particulars apply to Frank Stuart, Post Office, Williamsburgh."

THE TORONTO "GLOBE" AND PURITAN LIBERTY.

The servile part which is being played by the Toronto Globe, by its articles in favor of the despotism of Mr. Seward, and its anti-English demonstrations, has taken a new character. That journal attacks the Catholic press, as being the enemy of liberty, and pretends that it is to the Puritans this country is indebted for the liberty, religion, education, and morality, which it possesses. It thanks God that anti-slavery and anti-Catholic ideas, instruction and liberty, are the fruits of Puritan teaching; it then adds:—

"All who acknowledge their adherence to the principles of the Puritans, the source of almost all that is good and great in the career of the people of the British Isles, and of their descendants on this continent, will willingly admit that the South is anti-Puritanical. Puritanism claims no fellowship with human slavery. Its teachings are those of Christ himself. It inculcates the duty of loving your neighbor as yourself, of doing to others as you would be done by, of restraining the passions, of exercising self-denial and self-command, of avoiding excess in every form. Its results are freedom, education, prosperity and contentment."

In making this ridiculous assertion, the Globe forgets that we can refer to "Neill's History of the Puritans"—a work authorized by that sect—and "Dr. Hoy's Exposure of the Puritans." A succinct expose of the facts, extracted from these works, will show the extreme falsity of the Globe's allegations.

The Puritans took refuge in Holland in 1609 and 1610, in consequence of pretended persecutions by James I. The Hollanders accorded them the most generous hospitality; which they acknowledged by attempting to overthrow the government of the General States, and to establish an usurpation, by the proscription of all religious sects other than their own. A second conspiracy against their friends in need induced the Hollanders to expel them from the country.

They left Holland with the intention of establishing themselves in Virginia; but Providence willed that they should embark at Plymouth Rock, in Massachusetts, whence have radiated the benefits of which the Globe pretends they are the source. Their advent on this continent was marked by the crime held in the greatest horror by honest people—that is, the sacrilegious abuse of religion, in order to sanction their robberies and assassinations.

On embarking they bound and served themselves with texts of Scripture, to give an appearance of legality to their premeditated intention to rob their friends the savages of their lands. They declared—first, That to the saints belonged the earth and its fruits; secondly, That they were the saints; thirdly, That, consequently, the lands of the savages belonged to them. From that time was inaugurated a system of murder and pillage, which ended only with the extermination of the aborigines. So much for their humanity and Christian charity. But their tolerance is even less to be boasted of than their honesty and humanity. Their first care, on establishing themselves at Plymouth, after having despoiled the savages, was to publish a "declaration of faith," which, being entirely under their own control, was more fanatical and less acceptable than the "Westminster Profession of Faith." It was called "The Shortbrooke Platform."

The public received this anti-Christian and detestable document with a great deal of censure; and consequently, but few of the exemplaries were found in the hands of the profane. The first article in their symbol of faith prohibits all ceremony in the exercise of religious worship; instead of designating as churches their places of meeting, it calls them houses of assembly; it puts in force all the severity of the Jewish laws against delinquents, and declares excluded from all honorable position in the province those who belong not to the sect. The document further affirms, that to be saved, it was necessary to believe, that amongst men, some have been predestined to heaven from the beginning of the world, and others to eternal damnation; that neither good works, nor prayers, nor a holy life, could save those condemned to perdition; and that the predestined could not lose their salvation, whatsoever crimes they might commit. Those whom God has elected are absolved before hand, from every criminal action, provided their acts be accomplished with the special permission of God. No crime could condemn the elect; in the same manner that the greatest merits would be unable to save those who have been predestined to be lost. According to this sect, there would be now, for all time, in the depths of the infernal regions, children who have never seen the light of day. The Puritan profession of faith declares, that all who follow a contrary doctrine are the enemies of God, in open rebellion with Him and that, for the preservation of His Church, they should be punished with death. It was under the administration of their first governor—Richard Winthrop—that was promulgated the General Court—the name of their legislature—condemning to death all the Catholics and Episcopalians or members of the Church of England who were established among them. These sanguinary laws applied, a few years after, to all the other religious sects who differed from the Puritans. It was by virtue of these "blue laws" that they hung Mary Dwyer at Boston, because she was a Quakeress; that Miss Ann Johnston—a charming, well-informed young lady—was stripped naked to the waist, and whipped, for refusing to go to the Puritan Church, and then condemned to exile. Harrison was condemned to death with nine others, for having had in his possession books of prayer; and after a long imprisonment they were banished. A great number of others amongst whom was Dr. Brown, was condemned to death for being Baptists. According to a law which has not yet been revoked all who were not of their sect became the slaves of the faithful. Another law, passed in 1757, prohibited all other churches from building religious temples in Massachusetts. It was in Boston, New Haven, Providence, and other Puritan maritime ports, that were equipped all the slave vessels; and it is by the commerce of slaves that the descendants of those pious friends of liberty, the Puritans—whom the Globe proposes to-day as models to imitate—are enriched. Aaron Burr—himself a wicked subject—called "the Yankee the most hypocritical of all the fanatics;" they sowed the discord leaving the punishment to be borne by others. The most warlike in time of peace, they are, in time of war, the most peaceful people on the American territory. Such are the Puritans in the judgement of an American. They are known to have burned, at a recent period, the convents in which were sheltered inoffensive women, and to have struck down venerable priests; and all that, in the opinion of the Globe, should be imitated in our days. Having briefly unveiled the impurity of these pretended friends of human liberty, let us see what was done at the same period by the South, which they condemn. In Virginia in 1623, the legislature passed a law, granting to all sects the free exercise of religion. Twenty years later, Lord Baltimore, as lord proprietor of Maryland, chief of a Catholic colony, and a Catholic himself, promulgated a law giving liberty of conscience to all religious sects. And we say it to the honor of Pennsylvania, that William Penn, its hereditary governor, never sanctioned religious persecution, although the friends of liberty—the Puritans—brought his co-religionists at Boston.

We would seriously counsel the writers of the Globe, instead of calculating so impudently on the ignorance which exists in this country, in relation to historical facts, to teach the people rather to know them, and than they would have the means to combat the assertions made up by the partisans of fanaticism to serve a bad cause.—Translated from Le Canadian for the Toronto Freeman.

INSTALLATION OF THE DOMINICAN FATHERS AT LONDON.—On Sunday last the Dominican Fathers, to whose charge the Mission of London has been con-

signed, were duly installed in the new field of their clerical labors, by His Lordship the Right Rev. Dr. Pinoneau, Bishop of Sandwich. A most feeling discourse was delivered by His Lordship, who also imparted the Papal Benediction, which, he said, was reserved for the occasion.—Canadian Freeman.

ORDINATION AT NIAGARA FALLS.—On Sunday, 27th inst., Vigil of SS. Simon and Jude, Rev. A. P. Finn and Rev. W. J. White, of this Diocese, received, at the hands of the Right Rev. Bishop Lynch, the order of Sub-Deaconship, in the Church of Our Lady of Peace, Niagara Falls. His Lordship was assisted by the Very Rev. E. Gordon, V. G. of Hamilton; Rev. Thomas Smith, Superior of the Seminary of Our Lady of Angels; and Rev. Father Julek, Pastor at the Falls. Within the sanctuary were about twenty of the seminarians from the College of Our Lady of Angels. The eloquent sermon, on the dignity of the ecclesiastical state, was preached by Rev. Thomas Smith.—lb.

RECEPTION IN THE CONVENT OF THE BLESSED EUCCHARIST.—On Monday, 28th instant, Miss Noonan—in Religion Sister Rose—received, in the Convent of the Blessed Eucharist, Niagara Falls, the white veil of the order of Loreto, from the hands of the Right Rev. Bishop Lynch.—lb.

NOVEL SWINDLE.—Yesterday morning a well-dressed American went into the office of Mr. A. Molson, Broker, to get \$50 in silver exchanged for American gold and notes. The silver was put in five of the ordinary cartridges, which usually pass from hand to hand without examination. The ingenuity of our American brethren, however, almost generally induces a little extra caution, which was not thrown away on this occasion, for on opening the cartridges three out of five were found filled with pieces of lead pipe, instead of coin.—Commercial Advertiser, 6th inst.

FATAL OCCURRENCE.—Yesterday morning a man named John Grady, employed in Higgins's Sycamore Factory, Cote St. Paul, was struck on the head and killed instantly, by pieces of a grindstone, which had broken suddenly while revolving, and at which the deceased had been working for some time previous. The fragments came with such terrific force against Grady's head and body, as to dash him away several feet from where he was sitting.—Commercial Advertiser 2nd inst.

YANKEES ROBBERING THE MAILS.—The Yankees not content with opening and reading the letters of their own people, take the same liberty with those addressed to Canada; and more, they steal whatever of value they may find in them. The Quebec Chronicle has it is true, published some letters reflecting pretty severely on the way Mr. Lincoln and his previous Secretaries manage the affairs of the nation, suspending the habeas corpus, arresting British and American subjects indiscriminately, without warrant, &c. &c. But we have never refused to print well-written letters stating the poor arguments the North can bring to bear in favor of its President's despotic and unconstitutional career. And, even if we had not endeavored to let both sides be fairly heard, that is no reason why Seward's sneaks should steal our cheques and stop our correspondence, as we can prove they are in the habit of doing.—Quebec Chronicle.

GAMBLERS IN TORONTO.—Within the past few weeks a large number of gamblers have visited Toronto, and many of them are now staying at one hotels and boarding-houses. They have been driven here by the "hard times" in the States, and expect to fleece some of our "green" citizens. Among them, says the Leader, is one of the most notorious black-legs in the United States—a man who has repeatedly won and lost fortunes, and whose financial affairs are not now in the most prosperous condition.

REMITTANCES RECEIVED.
Hatley, J Daley, \$5; Woodstock, M Shinnars, \$2; Conway, E. Hickey, \$1; Hemmingford, D McEvilla, \$2; Watertown, U. S., Rev B Flood, \$2,70c; Stamford, S Herriman, \$5; Danville, J McManus, \$3; New Glasgow, C McKenna, \$2; L'Assomption, P Flanagan, \$1; Sherrington, T Halpin, \$1,67; Wickwemikong, Rev Mr Chone, \$1,87; Penetanguishene, Rev J Hanipaux, \$2,08; Merrickville, P. Kyle, \$2; Gananoque, J McNamee, \$2; Malton, Rev W Flannery, \$1; Ingersoll, Rev F L Griffin, \$2; Oshawa, P Wall, \$2; Perth, J Mangun, \$2; Kingston, Messrs Cluise and Kennedy, \$1; L'Assomption, E Malhot, \$2; Granby, W Harris, \$1; Prescott, M Tracey, \$1; Renfrew, A Devine, \$1; St. Monique, Rev Mr Rousseau, \$2; Wakefield, J Mulvehill, \$2; St. Agatha, Rev E Funcken, \$2; Quebec, B. Bouille, \$1; St. Sulpice, Rev A Payette, \$2; Point du Lac, Rev A H Lasseray, \$2; Curran, P Gaurreau, \$1; Lotbiniere, Rev E Faucher, \$3; Richmond, J Murphy, \$2; St. Mary, R A Fortier, \$2; Moncton, N B., Rev J O Murray, \$2; St. Johns, C E., J Brennan, \$2; Amherstburg, F A Lafferty, \$2; Newbury, H McLeary, \$5; Point Levi, T Dunn, \$2; North Georgetown, D O'Mullins, \$3; Dickinsons Landing, E Ryan, \$1; Toronto, M Dowd, \$2; St. Thomas, D McMillan, \$1; Hastings, J S Driscoll, \$2.

Per Very Rev C F Guzeau, Quebec—Self, \$3; Mgr The Archbishop, \$3; Mgr, The Bishop of Tion, \$3; Rev Mr Ferland, \$3; Rev E Langevin, \$3; Rev T Roy, \$2; Maria, Rev Mr Garvin, \$2; Riviere du Renard, Rev Mr Blouin, \$2,50; Laval, Rev H Gagnon, \$2.
Per M O'Leary, Quebec—H M'Hugh, \$3; Dr J F Fitzpatrick, \$3; T McElroy, \$4,50; J Mayne, \$3; Hon C Allyn, \$6; Rev B M'Gauran, \$5; P O'Brien, \$1,25; T Lyons, \$6; Rev Mr Clarke, \$2.
Per J Doyle, Aylmer—Self, \$2; J. Moran, \$2; W Dermody, \$2; Ottawa, R Nagle, \$2.
Per F M'Ra, Dundee—Self, \$2; J Costello, \$2.
Per J Furlong, Alesonville—Self, \$1; H Fallon, \$1; Consequo, P Purcell, \$1.
Per P Gafney, Brinsville—D Byrne, \$2.
Per J Harris, Jr., Guelph—B Carroll, \$1; N Wright, \$2; O Brady, \$1; M Tobin, \$1; F S Clarke, \$2.
Per T Dunn—Henryville, J Malvan, \$3.
Per B Flynn, St Hyacinthe—Self, \$3; M Healy, \$2.
Per J Doyle, Hawkesbury Mills—J Carr, \$1.
Per W Featherstone, Ingersoll—Self, \$1; Rev M J Lynch, \$5; J Delaney, \$2.
Per J Doran, Perth—J Doyle, \$2; T Devlin, \$2.
Per P Leblanc, P B Island, Rt Rev P McIntyre, \$2; J Murphy, \$2,50.
Per P. Maguire, Cobourg—T. Gilles, \$1; T. Mc. Gomis, \$1.
Per P. Purcell, Kingston—D. Lynch, \$2,50; M. Quinn, \$2; J. Smith, \$2; M. McNamee, \$2; M. Jordan, \$2; Waterloo, W. O'Keefe, \$2,50; Portsmouth, T. Bough, \$1,50; Inverary, W. Keown, \$2.
Per Rev. G. Wards, New Market—Miss M. O'Leary \$1; P. Ryan, \$1; Belle Ewart, E. Ferris, \$1.
Per J. Ryan, Barriefield—D. Donoghue, \$2.
Per P. Mabeidy, Warden—Self, \$4; P. McGuire, \$3; P. Wheeler, \$2,25; John Cleary, \$2.
Per D. G. McDonald, Summerstown—Self, \$2; A. McDonald, \$2.
Per Rev. L. A. Poutret, St. Anne de la Pocou—Very Rev Mr. Gaurreau, \$2; College, \$2; St. Denis Rev. E. Querrier, \$2; Rev. H. Polvin, \$2.
Per E. McCormack—Ottawa, J. Slattery, \$4; Emily M. McAliffe, \$2.
Per J. Dawson, Sombray, A. Mullin, \$2.
Per J. Heenan, Thorold—F. Kelly, \$1.
Per Rev. E. Bayard, London—Self, \$3; J. Barrie, \$1; J. Baine, \$1.
Per J. Hackett, Chambly—V. Fryer, \$4.
Per J. Ford, Prescott—F. Culhane, \$1; Mrs. E. Conway, \$2; F. Ford, \$3; J. Mellon, \$1.
Per E. McGill, Russelltown—Self, \$2; J. Campion, \$6.

Birth.
In this city, on the 2nd inst., the wife of Mr. Thos. McKenna, of a son.

Died.
In this city, on the 6th inst., of dropsy, Elizabeth, child of Mr. John Gillies, aged five years, three months, and eight days.

On the 13th Oct. ult., at St. Ann, Haut Lisle, at the residence of Mr. G. Trambly, Major Edward McNaughton, father of the late Dr. McNaughton, aged 93 years.

MONTREAL WHOLESALE MARKETS.
Flour.—Fits \$4.10 to \$4.20; Super. No. 1, \$5.00 to \$5.20; Super. No. 2, \$5.40 to \$5.45; Fancy \$5.70 to \$5.75; Extra \$5.80 to \$5.90; Superior Extra \$6 to \$6.40.

For two or three days there has been little doing in Flour, owing to scarcity and high price of tonnage and the News of a slight decline in Britain. Yesterday afternoon some sellers accepted \$5.40 for No. 1, being the only transactions reported.

Bag-Flour per 112 lbs.—Common Spring Wheat Flour \$2.60 to \$2.75; Fyfe Wheat, or Black Sea Wheat Flour \$2.80 to \$2.90.

Oatmeal per bbl. of 200 lbs.—\$4 to \$4.25.

Oatmeal is scarce, and there is some inquiry for it.

Wheat.—U. C. Spring ex-cars, \$1.11 to \$1.13 per 60 lbs.; shaft \$1.16; Red, \$1.24 to \$1.28; White \$1.28 to \$1.30.

Prices rather lower.

Barley.—50c. per 50 lbs. Very dull.

Corn per 56 lbs.—55c. to 56c.

Cornmeal \$3 to 3.50c. per brl. of 196 lbs.

Oats.—No wholesale transactions.

Pens per 60 lbs.—75c to 78c. Dull.

Ashes.—Per 112 lbs., Pots, \$6.45 to \$6.50. Inferiors 5 to 10 cts more. Pearls, \$6.65 to \$6.70 both 8's and 5's advancing.

Pork.—Mess \$15.00 to \$16. The other grades are in small supply, and nominal.

Butter.—Grease, nominally 8 cents, but unsaleable Ordinary to good, 9c to 12c.

Considerable sale at 11 to 12 cents.

Cheese.—6 to 7 cents.—Montreal Witness.



AN ADJOURNED MEETING of the St. PATRICK'S SOCIETY, will be held on FRIDAY EVENING, the 8th instant, at 8 o'clock, to transact business of very great importance. Every member is requested to attend.

By Order,
M. F. COLOVIN, Rec. Sec.

EVENING SCHOOLS,
William Street, opposite the College Wall.

Mr. O'DOHERTY begs leave to state that he will commence an EVENING SCHOOL this Winter if the requisite number of pupils apply.

For the fullest information, credentials, terms, &c., enquire at No. 32 William Street, opposite the College Wall.

THE OTTAWA UNION,
A TRI-WEEKLY JOURNAL,
Devoted to Politics, Agriculture, & Commerce. Published in the Chosen Capital of the Province.

IT furnishes the latest Telegraphic Intelligence, including New York and Montreal Markets, and also gives full, special, and reliable reports of Ottawa Markets, and general Commercial News.

Also a choice variety of Local and Miscellaneous Matter.

It is an earnest independent advocate of good government, and an energetic advocate of material improvements—Central Canadian Claims—Protection to the Lumber Trade, and on matters of general political importance enunciates sound and popular sentiments.

Its circulation is so general, that it is considered the best advertising medium in the City of Ottawa and surrounding country.

The UNION is published on TUESDAY, THURSDAY, and SATURDAY Mornings, at \$4 per annum.

THE WEEKLY UNION
Is made up from the best matter of the Tri-Weekly; is not crowded with advertisements; and is a first class FAMILY PAPER.

It is published every Wednesday, at the low price of \$2 per year.

Address, Proprietors of the UNION, "Union Block," Ottawa, November 8.

HENRY R. GRAY,
Chemist, Druggist and Pharmacist,
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EVENING SCHOOL.
A. KEGAN'S EVENING SCHOOL for Young Men is now OPEN in the Male School attached to the St. Ann's Church, Griffintown. Terms moderate. Hours of attendance, from SEVEN to NINE o'clock. A few boys, between the ages of ten and sixteen years, can be accommodated with board.

Montreal, October 17.

NOTICE TO CONTRACTORS.
PROPOSALS will be received to the TWENTYETH NOVEMBER next, for making the Sloppele, and Plastering the Ceiling and the Walls, Finishing the Gallery, and Painting the Roof of the Church of St. Patrick of Sherrington. The Trustees will not be bound to receive the Lowest Tender Two good and sufficient Securities will be required.

For Plans and Specification apply at the Presbytery of the Parish of St. Patrick of Sherrington.

By Order of the Trustees.
Montreal, Nov. 1, 1861. 3-in.

FOR SALE
AT THE ACADEMY OF ST. LAURENT,
ONE SIX-YEAR OLD MARE, with her FOAL, race cycle. At two Exhibitions, the one at Montreal, the other at Pointe Claire, she carried off the prize.

One BULL, of the Ayrshire-breed; which animal also gained two prizes.

Also some other HORSES and FOALS.

Address to the Care-taker of the Institute.
Montreal, Nov. 1, 1861.

FOREIGN INTELLIGENCE

FRANCE.

PARIS, Oct. 15. The North of Europe is about to fall into a state of anarchy similar to that which we see developing itself in Italy, where the Mazzinians are daily gaining ground. I receive, at this very moment, the following from Turin:—"We are in the most profound ignorance of all that takes place at Naples. The relations of the officers in the army of the South are not able to receive news from them in any way. As for Rome, it seems that God will not have the Piedmontese in it. The opposition met with in that matter, is inexplicable. The fact is, that when everything seems ready for realising the attempt, an invisible hand always stops it. Let us hope, then, that the gates of Hell will not prevail any more over the temporal, than over the spiritual power of the Papacy."—Here, bets are even for and against the evacuation. Military men say that they are not such fools as to abandon such an important strategic point as Rome; but M. Thouvenel, on the other hand, inclines more and more towards the completion of Italian unity. The truth is, that it is impossible to foresee, or at least to predict anything as to the policy of the present Emperor.—He is guided by his immediate interest, and what he believes that to be, no one knows. I know trustworthy persons, frequenters of the Tuilleries, who are sure that he will fall back on Villafranca. I don't believe it. It is easier to prevent a fire from spreading than to put it out.—What is certain is, that the Emperor is becoming most Roman. It is probably owing to his influence that the Emperor has at last answered the collective letter which the Bishops of the province of Tours had addressed to him on the 30th of August. But the prefects still continue to have orders to watch the clergy, and the Conferences of the Society of St. Vincent de Paul are very much threatened. The dissolution of the Chamber is again spoken of as likely to take place after a short session. The bread agitation is somewhat calmed in Paris; but the deficit of the crops is exactly as I stated it.—The Independence Belge itself estimates it at twelve millions of hectolitres, which is very near my account of fifteen millions. The works for parish roads (chemins vicinaux) will not bring much relief to this state of things. The millions granted with so much noise, give only fifty francs (52) per commune, at most.

M. Berryer is soon to go to plead, at Toulon, the curious affair of the Neapolitan frigate *La Scintia*, against the Sardinian Consul. The frigate in question was being repaired at Toulon, before the events of Italy. Sold since, during the siege of Gaeta, to a shipowner of Marseilles, by General de la Tour, aide-de-camp to Francis II., who had special powers to that effect, it has lately been claimed by the Sardinian Consul in Toulon, in the name of the "King of Italy."—But the commercial court repelled such a pretension by a judgment very well based. The representative of Victor Emmanuel has appealed and M. Berryer is to support the validity of the sale, and combat the pretensions of the Piedmontese Consul.

THE FRENCH HARVEST.—A Paris letter in the *Nord* says:—"The price of corn is falling in all markets, and the immediate consequence will be a reduction in the price of bread, which had all at once risen to a rate which was very disquieting, especial at the approach of winter. The augmentation in the price of bread aggravated the crisis which exists, though only temporarily, in the money market. France has purchased wheat to the amount of 200,000,000fr. or 300,000,000fr., and has subscribed for 300,000,000fr. in the Italian loan; a sum of about 600,000,000fr. has therefore to leave the country. On the other hand, she generally sells to America manufactured products to the amount of 200,000,000fr. or 300,000,000fr. and this year that sum will not be received. There is consequently a deficit of very nearly a milliard (240,000,000) sterling. To what precedes must be added that France has opened her ports to English merchandise under the new tariff which came into force on the 1st October.—What surprise, therefore need be felt at the Bank having raised its rate of discount? On the contrary, a new augmentation may be expected.

THE EMPRESS AND THE ROMAN QUESTION.—Prince Napoleon, Pion-Pion and the Empress Clothilde arrived at Compeigne at half-past eleven o'clock on Saturday, and at half-past six o'clock they came away to Paris. The correspondent of the *Daily News* says the story is, that the Empress so insulted the Prince on the subject of Rome that he suddenly took his hat and his wife and went away.

The following are the observations of the *Paris* on the visit of the King of Prussia:—"Does it follow that this recent interview was a mere sterile event—that King William confined himself to returning on this side of the Rhine the visit which the Emperor of the French paid him at Baden, and that, in a word, the meeting of the two monarchs was only one of courtesy? We are not among those persons who adopt this latter opinion, or at least, affect to do so. We believe that we are nearer the truth in stating that the interview at Compeigne, without exaggerating its consequences, possessed real importance. Not only did the Sovereigns of two great countries give each other testimonies of cordiality, but a more serious result has been obtained if this interview should exercise favorable influences on the relations between France and Prussia; if, in particular, it should allow a decline to be anticipated in the two nations of the resentment and rivalry which should henceforth be left to history. It is because the interview of Compeigne may be conciliated with such hopes, and, because, as is not impossible, it will be the starting point of a policy of good understanding, that it is in our eyes an event of which the real bearing cannot be disregarded. The Emperor Napoleon III. and King William I. met at Compeigne, and who can affirm that by their interview great interests were not drawn closer?"

FRENCH NAVAL RESERVE.—The *Times*

in its City Article says:—"Private letters from Paris state that the Emperor is about to promulgate radical change in the system of naval reserve. The whole of the reserve ships are to be maintained in a condition for active service on the shortest notice. A number of the officers and crew are to be left on board, and to such an extent, that a large force can be sent to sea in an incredible short time."

It is stated that the French contingent to the land forces to be employed in the expedition to Mexico is to consist of four battalions, with a battery of artillery, which agrees with the information of the *Monde* which puts the whole expeditionary force at 6,000, half French and half Spaniards.

The discussions as to a common line of policy to be adopted by France and England in the American question have been again renewed.—The subject has been mooted before, but was postponed. Possibly the information brought over by Prince Napoleon may have contributed to make the Emperor more inclined to listen to proposals which might be made in this respect by England.

If I am rightly informed, the Italian question came on the tapis in the last Council, and led to an animated debate, owing chiefly to the decided line taken by Count Persigny, in favour of the Italian side. No resolution seems to have been taken.—*Corr. of Times.*

ITALY.

The *Times'* correspondent draws a gloomy picture of the state of Italy under the new system of Government. He writes:—"Italian affairs are still in a state of painful uncertainty; the working of the Government is yet imperfect and sluggish, and material improvements do not keep pace with men's natural impatience, nor does the revolution fulfill all the expectations that a warm-hearted people had built upon it."

"In the meanwhile, if I were to judge simply from the report that things bear about me, I should certainly say that Bologna offers a different spectacle from what it did when I witnessed the first entrance of the King into this city at the time of the annexation in the early spring of 1860. That look of squalor and shabbiness which strikes an English traveller at every step he takes on the Continent seems to exhibit stronger and stronger marks as he moves southward, and even from Turin to Milan to any of the *Emilian* cities the transition is painful in the extreme. No doubt the long ruthless summer has searched these poor Bolognese far and deep; their pretty women have lost much of their famed plumpness and roundness; their clothes hang loose about them; slipshod and untidy they shuffle along, and their yellow-green complexion tells plainly of unwholesome dwellings, short commons, pinching poverty, and unthrift: of fevers, too, and bilious diseases."

ROME, Oct. 10.—The Pope's health continues to be excellent. Within the last few days he went to visit Ciriva Vecchia and Castel Gandolfo. In both places he received the most brilliant ovation, and most affectionate greeting from the French officers commanding in those towns. It is reported that a French Colonel, while presenting the French colors on the Pope's passing by, said to him: "Holy Father, these colors will ever defend the cause of the Pope." At Albano, also, through which the Pope passed on his way to Castel Gandolfo, the French General claimed the honor of accompanying the Holy Father. One of those everlasting critics, who manage to laugh at everything, observed, a few days ago, that it did not look well for the Pope to go to such towns, to receive only compliments, without busying himself with the wants of the country, as Napoleon may be seen to do in all his journeys through any part of France. Perhaps such an observation was prompted by an anti-papal spirit, and it would not be astonishing to see it repeated in Liberal journals.—But it is easy to answer it; for, first of all, the Pope has received, in each place that he has visited, many deputations. In the second place, these towns are so near the capital, that it is not necessary for the Sovereign to go there personally to know their wants. On his return to his capital, the Pope was received with great demonstrations of joy. The demonstration made on his return from Ciriva Vecchia can well be compared to that on St. Philip's Day.

Politics remain in the same state, excepting a report that the Emperor of the French is becoming more affectionately inclined towards the Holy Father. The Neapolitan reaction, although the Piedmontese journals make it out to be suppressed, continues its sanguinary course. If the Liberal party dared to speak of the reaction as actually existing, it would not miss the opportunity of making out the Pope to be its chief promoter and abettor. If it does not do so, it is because their present watchword is to keep silent with regard to the reaction, and consequently its promoters. To show you still more clearly how calumnious are the accusations made by the Liberals against the Pope, I will relate a recent fact. Two retired officers of the Pontifical army, a Captain and a Lieutenant of Constabulary, enrolled themselves in the bands of Chiavone. The Minister of Arms, on hearing of their resolution, withdrew immediately their retiring pension. This is a fine way of fomenting reaction, is it not?

I am assured that Father Passaglia's book is being examined by the Sacred Congregation of the Index.—*Cor. Weekly Register.* The glorification of the ex-Jesuit Passaglia, to which the Liberal and Revolutionary press over Europe has devoted itself, since the publication of his recent pamphlet, has provoked from the *Armonia* of Turin a rather telling exposure of this new champion of the Revolution. Father Passaglia's Latin pamphlet, "Procausa Italica," published at Florence in 1861, is contrasted by the *Armonia* with a pamphlet in Italian, published by Father Passaglia in 1860. The title of the latter is, "The Pontiff and the Prince, or Theology, Philosophy, and Politics harmonised, respecting the Temporal Sovereignty of the Pope. Dialogues of Dom. Charles Passaglia, 1860." It was written as an answer to the celebrated pamphlet, "Le Pape et le Congrès," of M. de

La Guarrone. Father Passaglia said:—"The Temporal Sovereignty guarantees to the Papacy its independence, in the same way as the ownership of its lands and rents guarantees its liberty to the Church. That is to say, it withdraws the supreme sacerdotal power from the exorbitant exigencies of the civil power. It withdraws the free power of the Pope from the bad influences of political dissensions. It saves the Pontifical decrees from the suspicion of wounding the dignity of Christian nations. If there is a legitimate sovereignty on earth it is that of the Pope, for, more than all others, it reposes on free respect, on spontaneous submission, and on long continued possession." The *Monde* says that the article of the *Armonia* is four columns long, and therefore it contents itself with reproducing the following table, in which the principal positions maintained by Father Passaglia in his Latin pamphlet of 1861 are contrasted with the principal propositions in his Italian pamphlet of 1860:

- OPINIONS OF PASSAGLIA IN 1860. 1. The Pope cannot live under an earthly sovereignty. 2. If the Pope were not King, there would be scandals and schisms. 3. If the Pope be dispossessed, the Church will suffer loss and misfortune. 4. The Temporal Power of the Pope demand all our veneration. 5. Whoever rises against the Pope-King proves that his soul is neither pious nor religious. 6. The Temporal Power is necessary to the Pope for the sake of the Spiritual. 7. The consensus of the Bishops defends the Pope-King. 8. He who takes from the Pope his States is excommunicated by the Council of Trent. 9. There is scandalous temerity in believing the contrary of what the declarations of the Pope teach.
- OPINIONS OF PASSAGLIA IN 1861. 1. The Pope must live under the King of Italy. 2. There will be scandals and schisms if the Pope remains King. 3. If the Pope be dispossessed, the Church will gain great advantages. 4. The Temporal Sovereignty of the Pope must be opposed. 5. Pious and religious men must rise against the Pope-King. 6. The Temporal Power is injurious to the Pope as regards things Spiritual. 7. The Bishops ought to oppose the Pope-King. 8. The Bishops are mistaken in thinking those excommunicated who rob the Pope. 9. There is a noble patriotism in opposing the solemn declarations of the Pope.

NAPLES, Oct. 12.—Borges is at present in the mountainous country between Catazaro and Casenza. From that strong position, the General, wishing to give to the resistance of the Neapolitan people the unity of action which is wanting to it so far as placed himself in communication with all the chiefs of the bands, to have his authority acknowledged; and he has also given them the order not to attack the Piedmontese any more, but to remain, on the contrary, on the defensive, until he thinks fit to give them the order to concentrate themselves for a march on Naples. The apparent reserve of Borges to this day, and the secrecy which surrounds his operations, inspire the greatest alarm to the revolutionary government and camp. Bands of insurgents, daily more and more numerous, threatened to enter into Avellino, the chief town of the Principality Ulteriore. A few battalions were directed towards the mountains of Avellino, at Montevergine and Montefaruto. Arrived at Montevergine, the troops were not long in perceiving that they were tricked; for, by a skilful manoeuvre of the bands which, under the direction of the chief, Di Crescenzo, had retired and had effected their junction with Cipriani's column, fell unexpectedly on Piazelli's troops in the passes of the mountains situated between Cancelli, and Montetarchio, near Nola. The fight took place on the 10th, and it was exceedingly fierce and bloody; and, as is nearly always the case, the victory remained again on the side of the reactionists. The Piedmontese experienced considerable losses. The battle-field was covered with their corpses, and more than six hundred wounded were brought into Naples in a deplorable state. The insurgents took four cannons and two flags from the Piedmontese. Yesterday the drums sounded in our streets the call to arms. The troops and the National Guard took up their arms as if our capital was about to be attacked by the reactionary columns. Not to take away from the city too many of the regular troops, two battalions of National Guards were sent off in the direction of the Vesuvius, where the town of Santa Anastasia had risen in insurrection as well as Somma, which rose thus, for the seventh time, at the news of the victory obtained between Cancelli and Nola, by the royalists.

Five days ago, Chiavone, after beating the Piedmontese at Sorra, learning that there were Sardinian troops at Isernia, hastened to direct on that town a part of his column, which succeeded in surprising the Piedmontese and making them prisoners. As there are no more troops to be spared at Naples and as it is consequently impossible to repress the insurrection in the Taburno and the Vitulano, near Benevento, the insurgents have no longer been attacked in that direction, so that they are completely masters of all that country.

All the stage coaches and other carriages belonging to the postal service are stopped and searched by the bands, and all the correspondence of the Government is sent to General Borges, according to his orders.

It is impossible to enumerate the horrors committed by the Piedmontese in the provinces. There is nothing in the history of Italy for the last ten centuries, to be compared to what we witness.

The shooting of men, women, and children goes on without interruption. A mere corporal can order to be shot, without any orders from superiors, any one he supposes suspected of reactionary opinions. All are shot, immediately, without being allowed any religious assistance, who cannot or will not pay their ransom to the Piedmontese and Movable Guards (Guardie Mobili). According to position and family sum truly exorbitant are required. The women, who refuse to submit to the brutality of the soldiery, are put to death without mercy. Any private enemy, to gratify his hatred, can obtain from the Piedmontese generals or officers, that any one, of whom he wishes to be revenged, should be imprisoned and even shot. It suffices that he accuses him of being opposed to Piedmontese unity.

It sometimes happens that Giardini, influenced by powerful recommendations, has ordered a respite of some execution, and that his officers have refused, saying, "Giardini commands in Naples, but we command here." Giardini, who came here to be broken against the obstinacy of the Neapolitans in defending their independence, and who, to dismulate his failure, declares that the country is pacified, is to pass tomorrow a review of the National Guard to take his leave, as he is to depart on the 15th inst.

A letter from Naples, dated on the 8th ult., and published in the *Gazette du Midi* says:—"I learn that Mitterer who was said to be dead, has been seen at the Piedmontese in two encounters."

A letter from Naples dated on the 5th inst., and published by the *Gazette du Midi*, says:—"There remained Otrone only the old men, the women and children. It was then that a valiant Captain of the 29th Piedmontese Infantry Regiment, entered it without finding any possible resistance, sacked and burnt everything so that there did not remain a single house untouched. While the Piedmontese soldiers were approaching the town, those who had forcibly remained, deliberated, and resolved to take refuge in

the chief church. But the Captain of the Piedmontese detachment not finding anything more to destroy, directed his steps to the church, and ordering the door to be broken down he entered and commanded repeated firing against the inoffensive crowd. After which, he ordered a bayonet charge against the survivors; and had them all despatched. Soon after this he ordered to gather in a heap the sacred vestments and ornaments, the holy ciborium containing the consecrated hosts, and the picture representing our Immaculate Lady, and heaping them in the centre of the church on the dead bodies, with hay and straw he set the whole on fire. The church was completely destroyed."

The French Government are thought to be irritated at the continued presence of the English fleet at Naples (which has lately been increased, too), and Napoleon just wishes to remind the Sardinians who is the real master of the Kingdom of Italy, puppets, showmen and all. So the reaction in the kingdom of Naples is uncommonly strong, just now; the Spanish reinforcement to the Royalist party numbers, the knowing ones say, several thousands of good fighting men, and they are in the extremity of Italy, near Reggio. Claidini exclaimed, in despair, "The kingdom of Naples will be the ruin of Italy." It is simply impossible to know in detail what is going on there, for the Piedmontese try to smother all accounts unfavourable to their interests, and the Royalist agents are, for obvious reasons, equally mysterious; but of this, at any rate, you may be more than certain, that the war is nothing like at an end; on the contrary, that it is very active, and widely carried on throughout the Neapolitan territory. The partisans of Francis II. never seemed more brisk or hopeful than they have been for the last few days; and without pretending to affirm what I do not know, I cannot help thinking that something on an unusual scale must be going on, some new and larger effort to shake off the detested yoke of Piedmont. The Piedmontese regard the whole body of natives in the kingdom of Naples as our soldiers in India in 1857 regarded the natives there, and they treat them with the same wholesale brutality. A friend of mine, who was near the Neapolitan frontier the other day, met hundreds of poor country people on the roads taking refuge in the Papal States from the massacres of Claidini's soldiery. When the Royalist bands make any movement, or effect any success, overwhelming reinforcements soon join their enemy, and then the latter take vengeance indiscriminately on the unhappy people of the district, shooting them like dogs. If old King Ferdinand had done this, or anything like it, it is, however, of course true that the whole mass of the Neapolitan nation is against the Piedmontese, and daily more violently so.—*Cor. of Dublin Telegraph.*

The *Times'* Naples correspondent anticipates more trouble for the Piedmontese, before they accomplish the conquest of Naples. He says:—"I repeat that the change and the loss of Claidini will be much regretted here, and will, undoubtedly, create much ill-feeling. What is worse, it will give occasion to the Bourbonists to raise their heads; for, though our Lieutenant may not be the only man of energy in the country, still, the prestige of his name is great, and he has managed to subdue, if not to crush, that party. Unpopular and impolitic as the measure will be, I shall not be surprised by its being followed by evil consequences, the more so that, in addition to other elements of grumbling, is added that of dear provisions, and the prospect of want.—Ever since he has been here, indeed, our Lieutenant has kept in check by the central Government; sometimes pulled up sharply, and at others deprived of the necessary support. There would appear to have been no settled principle of action; but so has it been, more or less, with other Lieutenants, and now, after five Provisional Governments, under as many Lieutenants, it would appear that we are to have a sixth provisional Government under a governor; some say Rattazzi, some say Marmora. Change is always a source of weakness, but change without a motive, or without something better or more permanent being substituted, looks like a caprice of incapacity, or of personal bad feeling. I said that want was threatening the population, and any one who listens to the people and consults the price of provisions must be convinced of it. I never remember the great staple article of food so high, nor money so scarce as at present, and to these facts, as also to the want of work, may be attributed that ill humor which increases daily in Naples. Famine is a stronger influence than any political passions, and will recognise any leader who will listen to and silence its cry, and to satisfy that cry food and public works should have been provided long since; but here, in the middle of October, I have but little to record but talk, with very few facts. Since I wrote the price of grain has somewhat declined—four or five francs less per kilogramme have been paid, and should more vessels arrive, say some, we should have cheaper bread. But it is a gloomy position where the supplies of a large community, and public discontent are dependent on a storm or a commercial speculation. I am disposed to make all possible allowances for the central Government; the enterprise in which it is engaged is as grand as it is arduous, and is surrounded by difficulties both internal and external.—Foreign friendship and apathy, or injudicious zeal from within, are creating embarrassments at every step. Still, it has done much which it should not have done, and left undone what the pressing necessities of the population demanded."

POLAND.

Poland, as the Count of Montalembert showed in an eloquent article of which we lately gave a summary and some extracts, has given it to be distinctly understood that it does not mean to be governed by Russia at all, and Russia replies by a distinct intimation that Poland must and shall be governed by mere force. The singing of the national hymn, of which Montalembert gives us a translation, is prohibited under severe penalties, and troops are to be quartered upon all districts which show the least sympathy with the national demonstrations, among which is especially mentioned the wearing of any sort of mourning. Above all, the country is declared in a "state of siege"—a phrase happily unknown in England, but only too well understood over the whole Continent. It means the entire suspension of law, and the delivering over the whole people to military government. No doubt the Russians have the excuse that good government, under the power of the Czars, was avowedly not the object of the Poles. So it is, that with nations as with individuals, to begin a course of wrong pledges them to many a future measure of violence and oppression Russia begins by reducing to servitude a great and populous nation. She has now to settle whether she will keep it in subjection or liberate it, and one alternative is as difficult as the other. Meanwhile, the seeds of disturbance are sown in Russia itself. The University of St. Petersburg has had to be broken up. The *Times* points out the difference between that University and those at Oxford and Cambridge. It is no doubt very great, because the middle class from which Oxford and Cambridge are fed, does not in fact exist in Russia.—*Weekly Register.*

INDIA.

The following is the letter of the *Times* Calcutta correspondent:—"CALCUTTA, Sept. 9.—I am happy to be able to report a considerable decrease in the ravages of the cholera. After having raged for upwards of six weeks, during which it carried off more than 500 European soldiers, it would appear to have spent its strength and to have transferred itself to more distant scenes of action. Its greatest ravages were at Lahore. The 51st Regiment lost one-fifth of its strength, including the commanding officer, Colonel Irby, one of the finest soldiers in the service. The great mortality caused by the disease during the few days after its first appearance produced in the

hospitals and barracks an amount of mental depression not easy to be described. This, one of the results of any fatal epidemic, is also a predisposing cause of the disease. The Commander-in-Chief, when this melancholy condition of affairs was reported to him, anxious that the men's minds should be diverted from the melancholy scenes by which they were surrounded, telegraphed to the officer in command that the men should be amused; and that the bands should play constantly in the vicinity of the barracks. Alas! 11 of the bandmen of the 51st had just died, and of the 94th ten were in hospital. The severity of the attack is now, however, happily passed away, and we are left again leisure to reflect in what manner it should be met; should it, as most certainly will, return. This, at least, may be asserted—that the late attack found us as ignorant of the causes of the approach of the disease, of its real nature, and of the way to meet and to repel its first and generally most dangerous assault, as in any previous period of its history."

JAPAN.

We take the following Japan news from the *North China Herald*, of August 10:—"At Jeddo, the Japanese seemed to expect another attack, as besides the usual guard, they had the retainers of two Daimios as an extra protection, and the precautions to meet it were daily increasing. The guards were going about in full armour day and night, lamps were stuck up at every ten paces or so, and large fires kept up all night at a distance of from 40 to 50 paces, so that it was impossible any one could get into the grounds of the Legation unobserved. They are said to disapprove of the Marines being on guard, as, in case of an attack, they would be unable to distinguish between assailants and defenders, and would fire on both indiscriminately. "Mr. Olliphant's wounds, were not dangerous, but it was desirable that he should have the first surgical assistance, and he will, therefore, return to England before long."

The following quotation contains a plausible account of the late outrage:—"Some curious revelations, we understand, have reached our Minister as to the real instigator of the attack on the Legation; and most curious of all, while it is traced to one of the great feudatory and semi-independent Princes, the provocation seems not to have come from us at all, but from the Russians. A collision, of which many of the details are in circulation among the people, appears to have taken place at the island of Tassima, in the Straits of Corea, early in June, during which it is said the Prince's palace was bombarded, one of his villages and forts taken, and many of his followers killed and wounded. To avenge this outrage and defeat hearing a great foreign chief was at Nagasaki on his way to Jeddo overland, he instantly despatched one of his emissaries to follow him; and if he could not be slain on his way, to find the fitting instrument among the Looonins—never fail to seek in Jeddo—attack the Legation, and bring his head, after massacring everybody in it. This is the popular version, and implicitly believed by many well-informed Japanese. That there was a collision at Tassima with the Russians is certain. That the Prince was ill-disposed to foreigners before any such provocation is also known. That he should take this indiscriminate and wholesale way of avenging himself is only too much in keeping with their usual habits of thought and action—too much so, at all events, to be discarded as improbable."

PROFESSOR OWEN ON THE DIFFERENCE BETWEEN THE GORILLA AND MAN.—After an interesting discussion on this subject at the meeting of the British Association at Manchester, Professor Owen said:—"If he were to express what he felt after the discussions which had taken place on the resemblances and differences organically between the anthropoid apes and man, it would be somewhat as follows:—First, of course it must be borne in mind that our organical philosophy had long since shown that man was no exceptional speciality in animal structure, but as it were the sum and crown of the series of developments that were to be traced from ourselves down to the lowest of the vertebrated series. For example, taking the skull of a cod fish, one could point out that head about 95 per cent. of the bones in our own head, and they were called by the same names, being in the same relative positions, and having the same general relation to the nerves and parts of the brain and vessels. Well, when that could be done in a generally progressive and increasing degree from the fish up to man, they saw at once what a close general conformity of fundamental type our body was built out of. As we approached nearer to man that resemblance became more and more close, and consequently the difference became more and more interesting and important. What then were the differences between the gorilla, and the boscman, the negro, or the lowest in form of our species? First, there was a difference in the position of the innermost digit of the lower limb. In the gorilla it was turned at a greater or less angle from the other digits, and was, in fact, an opposite digit; it was a thumb; it was not a great toe, as in a man, nor parallel with the other toes; it was relatively stronger than the other digits; it was associated with a broader foot, having the heel-bone flatter below; it was also associated with a different relative position of the joints upon which the leg rested, with other modifications to give a broader basis of support to the whole frame. Then there were corresponding modifications of essentially the same bones throughout the vertebral column and the ribs. In a man a greater number of the lumbar vertebrae were left free, and the ribs were limited to twelve pairs; there were thirteen in the gorilla. Next, the upper limbs were made in a harmonious kind of proportion to the lower limbs, not longer, but somewhat shorter. Every joint showed as it were a perfection of structure. The thumb of the hand was made relatively larger, and could be applied more distinctly as a prehensile organ to each digit, so that it became a perfect instrument and organ of free will and rational intelligence. These differences were associated with still greater modifications of the skull. There were there the same bones and the same relative position, but there was an almost hydrocephalous expansion of the head in man as compared with the gorilla. The brain cavity in man was a fine globular part, with which we associated the idea of highest beauty, and the Greeks exaggerated it to show that beauty; yet there was a connexion between the vast head of man and the mere spines sticking up in the head of a fish. In the brain itself there was a marked and certainly a sudden increase of size in all directions, which was due chiefly, if not wholly, to one particular part of the brain called the cerebral hemispheres. Professor Owen pointed out other and more abstruse differences between the structure of man and the ape, which, though apparently unimportant in themselves, were of the highest significance when viewed collectively and in contrast. The gorilla maintained an erect position with difficulty, and hobbled in an awkward manner rather than walked, being obliged to sit down and rest every twenty yards before he could come up to the attack. What were the other great differences between the man and ape? There was first the marked difference of speech. This was the one great distinction between every variety of our race and all the lower animals, with whom there was no nearer approach to it than the utterance of a kind of instinctive cry, a roar and bellow of rage, or a shriek of alarm; this was all that the highest apes could do in the way of speech. He confessed his entire ignorance of the mode in which it had pleased our Creator to establish our species, as it was said, "out of the dust of the earth." By what marvellous process all that might be accomplished was not told to us, nor need it be. Without, therefore, having any kind of idea in his own mind, or any sense of a proof, or a demonstration, or an approximation, how man originated, he was open to any evidence that might be

What Ladies' Gloves and Jellies are Made of. How dashed with bitterness are all subsidiary things!

What Ladies' Gloves and Jellies are Made of. How dashed with bitterness are all subsidiary things! Alas! the smaller kind of ladies' so-called kid-gloves are made chiefly out of rat-skins.

TRIED AND FOUND WANTING.—A fast Irishman, in a time of revival, joined the Church, but was found spinning grievously not long afterwards.

The manner in which they weigh a hog out West, it is said, is to put a hog in one scale and some rocks in the other and guess at the weight of the rocks.

STRANGER IN TOWN.—We have been gratified by a call from Frederick Ayer Esq., the business man of the firm of J. C. Ayer & Co., Lowell.

AMALGAM BELLS, AT prices within the reach of every Church, School-house, Factory, Cemetery, or Farm in the land.

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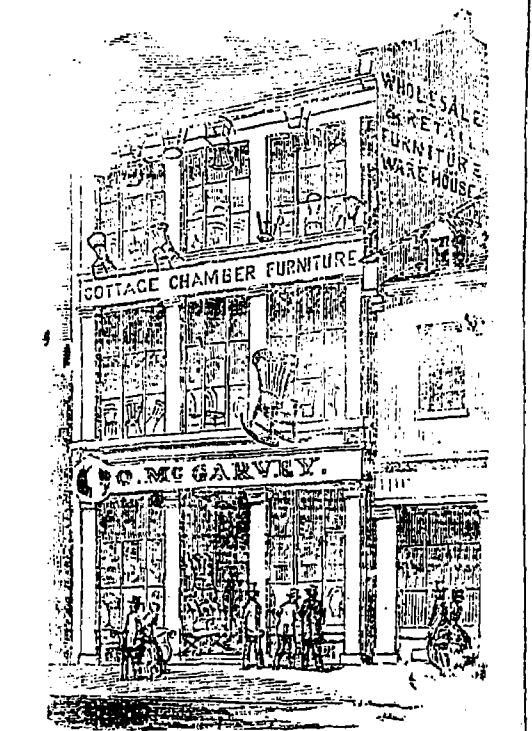
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THE Deaf and Dumb, already advanced in years, or of a dull intellect, shall receive religious instruction only through the mimic language, and this in a few weeks.



SPECIAL NOTICE.

THE Subscriber, in returning thanks to his friends and the public for the very liberal support, extended to him during the past twelve years, would announce to them that he has just completed a most extensive and varied Stock of PLAIN and FANCY FURNITURE.

MAYORS OF THE GREAT CITIES.

We, the undersigned Mayors, hereby certify that the Druggists, Apothecaries, and Physicians of our several cities have signed a document of assurance to us that the remedies of DR. J. C. AYER & CO., of Lowell, (Ayer's Sarsaparilla, Pills, Ague Cure, and Cherry Pectoral), have been found to be medicines of great excellence, and worthy the confidence of the community.

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GRAND TRUNK RAILWAY. ALTERATION OF TRAINS. ON and after MONDAY, October 28th, the DAY MAIL TRAIN between Montreal and Toronto, and the EXPRESS TRAIN between Montreal and Quebec, will be DISCONTINUED, and Trains will leave Pointe St. Charles Station as follows:— EASTERN TRAINS. Mixed Train for Quebec and Interme-diate Stations, at 11.00 A.M. Mixed Train (with Sleeping Car) for Island Pond, connecting with Morning Train for Portland and Boston, at 5.30 P.M.

WESTERN TRAINS. Accommodation Train, Mixed, for Ottawa City, Kingston, and Interme-diate Stations, at 8.45 A.M. Night Express, with Sleeping Car attached, for Kingston, Toronto, London, and Detroit, at 5.30 P.M. These Trains connect at Detroit Junction, with the Trains of the Michigan Central, Michigan Southern, and Detroit and Milwaukee Railroads, for all points West. W. SHANLY, General Manager. Montreal, 26th Oct. 1861. Ayer's Ague Cure.

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In bringing these Powders to the notice of the public, he would beg to make mention that in them is contained the active principle of all vermifuges, thereby diminishing the unnecessary large doses hitherto administered, substituting one of a minimum character, by no way unpleasant to the taste, and which can with safety be given to an infant of the most tender years.

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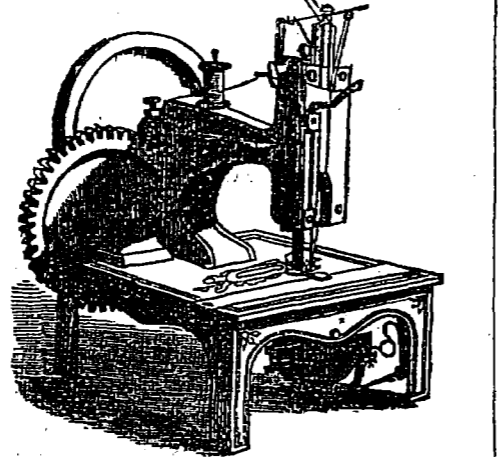
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THOMAS J. WALSH, B.C.L., ADVOCATE, Has opened his office at No. 34 Little St. James St.

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

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THE above Establishment will be continued, in all its branches, as formerly by the undersigned. As this establishment is one of the oldest in Montreal, and the largest of the kind in Canada, being fitted up by Steam in the very best plan, and is capable of doing any amount of business with despatch—we pledge ourselves to have every article done in the very best manner, and at moderate charges. We will DYE all kinds of Silks, Satins, Velvets, Grapes, 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 Re-colored in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. DEVLIN, MURPHY & CO. No. 19, Great St. James Street. THE CHEAPEST MUSIC.

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THE Subscriber feels pleasure in announcing that he is Agent in Canada for the CHEAPEST MUSIC PUBLISHED. This Music, published in London, is distinguished for correctness, beauty of Engraving, and superiority in every respect, while it is sold for only about ONE THIRD the price of other Music, viz: TEN CENTS, (6d.), and larger pieces in proportion. Among others, the compositions of Ascher, Baumbach, Beyer, Beethoven, Cramer, Chopin, Grobe, Herz, Hunte, Mendelssohn, Mozart, Oesten, Plachy, Schulhoff, Thalberg, Weber, &c., &c.; besides, the popular and lighter compositions of the day. The Stock embraces Music of all kinds—English French, German and Italian, Songs and Ballads, Dance Music, Piano-Forte arrangements, Duets, Solos, &c. Music for Beginners, and Instruction Books. Music for the Violin, Accordion, Concertina, Guitar, &c., &c.—all distinguished for elegance of appearance, correctness, and WONDERFUL CHEAPNESS. Catalogues can be had on application at No. 19, Great Saint James Street, Montreal. A liberal reduction to Schools, Colleges, Professors, the Trade, or others buying in quantities. STATIONERY of all kinds, BOOKS, ENGRAVINGS, &c., &c., Wholesale or Retail, at Lowest Prices. J. ANDREW GRAHAM.

ACADEMY OF THE CONGREGATION OF NOTRE DAME, KINGSTON, O. 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. TERMS: Board and Tuition.....\$70 00 Use of Bed and Bedding.....7 00 Washing.....10 00 Drawing and Painting.....7 00 Music Lessons—Piano.....28 00 Payment is required Quarterly in advance. October 29.

COLLEGE OF REGIOPOLIS, KINGSTON, O. W. Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

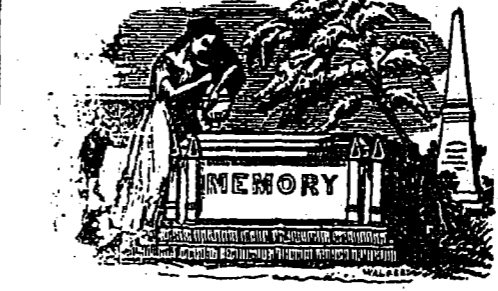
THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, 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 (pays 1/2 half-yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1861.

NEW CLOTHING STORE.

BERGIN AND CLARKE, (Lately in the employment of Donnelly & O'Brien,) Tailors, Clothiers and Outfitters, No. 48, M'GILL STREET, (Nearly Opposite Saint Ann's Market,) MONTREAL. HAVING commenced BUSINESS on their own account, beg leave to inform their numerous friends, and the Public in general, that they intend to carry on the CLOTHING Business in all its branches.

READY-MADE CLOTHING CONSTANTLY ON HAND. All Orders punctually attended to. May 16, 1861.

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; CHIMNEY PIPES, 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.

The Montreal Gazette BOOK AND JOB STEAM PRINTING ESTABLISHMENT,

36 Great St. James Street, SUPPLIES EVERY DESCRIPTION OF PRINTING WITH NEATNESS, ECONOMY AND DISPATCH. Being furnished with POWER PRINTING MACHINES, besides CARD and HAND PRESSES, we are enabled to execute large quantities of work, with great facility.

BOOK PRINTING!

Having the different sizes of the new SCOTCH CUT and other styles of TYPE, procured expressly for the various kinds of BOOK PRINTING, all CATALOGUES, BY-LAWS, REPORTS, SPEECHES, &c., &c., will be executed with neatness and dispatch, at moderate charges.

FANCY PRINTING!

Particular attention is paid to COLOURED and ORNAMENTAL PRINTING. The highest style of work, which it was at one time necessary to order from England or the United States, can be furnished at this Establishment, as good, and much cheaper than the imported article.

CARDS

Of all sizes and styles, can be supplied at all prices, from \$1 per thousand to \$1 for each copy. Particular attention given to BRIDAL CARDS, &c.

BILL-HEADS!

The newest style of Bill-Heads supplied at a very low figure. Country Merchants supplied with SHOW-BILLS of the most STRIKING STYLES.

BLANK AND RECEIPT BOOKS OF EVERY SIZE AND VARIETY.

Jobs ordered by Mail promptly executed and dispatched by Parcel Post. A share of public patronage respectfully solicited. M. LONGMOORE & CO. MONTREAL GAZETTE BUILDINGS, 36 Great St. James Street.

PLUMBING, GAS AND STEAM-FITTING ESTABLISHMENT.

THOMAS M'KENNA, WOULD beg to intimate to his Customers and the Public, that he has RE-MOVED his Plumbing, Gas and Steam-fitting Establishment TO THE Premises, 36 and 38, Henry Street, BETWEEN ST. JOSEPH AND ST. MAURICE STREETS, (Formerly occupied by Mitchell & Co.) where he is now prepared to execute all Orders in his line with promptness and despatch, and at most reasonable prices. Baths, Hydrants, Water Closets, Beer Pumps, Force and Lift Pumps, Malleable Iron Tubing for Gas and Steam-fitting purposes, Galvanised Iron Pipe, &c., &c., constantly on hand, and fitted up in a workmanlike manner. The trade supplied with all kinds of Iron Tubing on most reasonable terms. Thomas M'Kenna is also prepared to heat churches, hospitals, and all kinds of public and private buildings with a new "Steam Heater," which he has already fitted up in some buildings in the City, and which has given complete satisfaction. Montreal, May 2, 1861. 12m.

D. O'GORMON, BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, O. W.

Skills made to Order. Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the Province. Kingston, June 3, 1858. N.B.—Letters directed to me must be post-paid. No person is authorized to take orders on my account.

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 Scabies on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor. For Sores: these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in. For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color. This Ointment agrees with every flesh, and gives immediate relief in every skin disease. It 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 so neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted by scrofula and other humors. ST. ANN ALEXIS SHORB, Superiress 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, O. W.)