

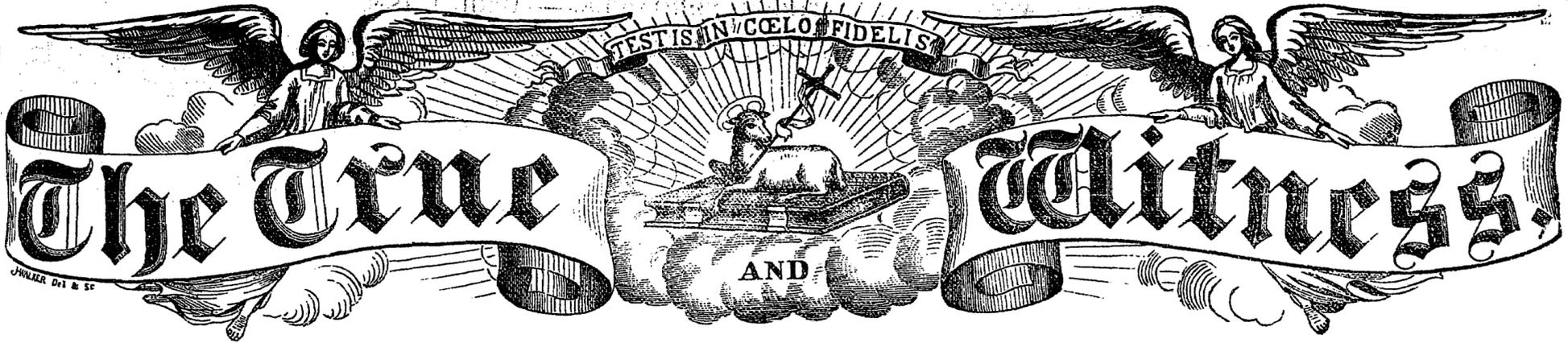
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CATHOLIC CHRONICLE.

VOL. IX. MONTREAL, FRIDAY, APRIL 1, 1859. No. 34.

THIODOLF THE ICELANDER.  
BY BARON DE LA MOTTE POUQUE.  
CHAPTER XX.

While these things were passing, a forester had joined himself to those who waited in the chestnut-grove; his appearance made Malgherita tremble violently, and wrap herself still more closely in her veil. He was a large, noble-looking man, past the prime of life, lordly and proud in his bearing, and yet courteous, or even gracious, towards the strangers. At times, when his hair was thrown back from his forehead, and the shadowing plume of his cap was driven aside by a certain rapid movement, which occasionally contrasted with his usually grave manner, the scar of a deep wound was seen above his eyes.

Once, as the noble huntsman turned to put a question to the Northerners regarding their long and heavy lances, Malgherita whispered in Pietro's ear: "Ask him how he received that frightful wound; oh, ask him that. My blood will else curdle with a horrible doubt."

When the stranger again turned to them, the Tuscan knight said: "Dear sir, make known to us who has so deeply marked you above your brow, if, at least, you are not averse to speak of it."

The forester was silent for a time, and his countenance was sad; then he said at length, pointing to the large castle which was shining in the distance: "In that castle there is an arched passage, which has often seen many awful, bewildering things. Thence my youngest daughter was once stolen from me. I am the lord of the castle; and when I, awakened by the noise, glided forth in the darkness—methinks it was my ancestor Huldibert who awoke me—the ravisher sprang towards me with drawn sword. He may have taken me for the senechal, for he was hardly so without fear of God as to have struck wittingly at the father of his beloved. In short, he gave me this deep wound, and I fell senseless in the passage, where the blood-stains may yet be seen. I have laid a heavy curse upon any who dare attempt to wash them out. Grand-children and great-grand-children shall speak of that curse."

He shuddered at his own words, and silently fixed his eyes on the ground; then again raised his voice, and said: "I sent a curse after the fugitives, and that may every one know, as well as the wicked deed which preceded it, so that other children tempted to evil may consider it, and deliver their souls and bodies. I have laid a malediction on my daughter, that she shall never lay a living child on her bosom until!"—He stopped, and added, after a pause: "The condition is impracticable, and need not be repeated; but that the curse should lie heavy is the main thing—and it does lie heavy, children, you may believe me, on the accursed one."

He smiled bitterly to himself. Malgherita gave a shriek of anguish. The old baron drew himself up slowly, stared, now at the lady, now at the knight, and said at last: "I have, doubtless, the ravisher before my eyes, perchance also her he bore away. Strike me now dead, ye evil ones; for I tell you, your are otherwise lost without deliverance."

Neither Pietro nor Malgherita dared to move, and the great baron went his way through the chestnut-forest with threatening words and blowing on his horn.

The terrified lady wrung her hands and wept hot tears, and the only words she could bring forth were, "Flight, speedy flight!" In vain Pietro opposed to her repeated entreaties that they must await the return of Thiodolf, or at least the signal from his horn; in vain the brave Icelanders assured her that not the least evil should befall her ere she did the baron come with all his force. She continued to implore that they would retreat to the ship, if they loved and honored her. At length the Iceland warriors said to Pietro: "Sir knight, you will do very wrong if you do not at once grant the prayer of that lovely little lady. We are appointed to protect her in this country; therefore it depends solely and entirely on her will what shall be done and what left undone."

Pietro, to whom the whole world was but a ring where Malgherita shone as the jewel, gladly agreed to this. He asked again of his gentle love what was her pleasure; and as she, in anxious haste, pointed to the sea, and commanded that no one should remain behind—so that all traces might be lost to her angry father—they all together went to the boat, and with rapid strokes of the oars, they returned to the larger vessel.

CHAPTER XXI.  
Not long afterwards, Thiodolf came with Isolde to the appointed spot in the wood, and finding it deserted, he looked around, with angry flashing eyes. "Vanished!" he cried out. "Has, then, the earth opened her mouth, or have the spirits of the air carried them away? For assuredly my glorious Icelanders would never have let themselves be driven away without leaving

some traces of combat; at least, arms would be scattered about here, and a heap of the bones of the dead. But I will soon find out some watch-tower, where I can see all around." And there-with he climbed up a lofty chestnut tree, calling back to Isolde: "Give not thyself the useless trouble of running away, maiden. In a very, very little time I should catch thee again; so, I advise thee, remain quiet under the chestnut-shade."

Isolde obeyed the strange direction. Like some fair image, she stood motionless beneath the branches, and truly she was deadly pale as a marble statue, and her eyes looked out in fearful fixedness from beneath her beautiful brows.

Then came a richly-attired youth riding through the forest. He was called Glykomedon, and was from the great Greek capital Constantinople. Skilled in many delicate arts, equally diligent in the employments of a merchant and of a knight, sprung from a noble and princely race, and yet rich in connections with merchants, he was held in equal honor in the city of Marseilles and in the castle of the great baron. As he now came through the shade of the forest with a waving plume in his cap, a richly embroidered scarlet mantle wrapped around him, and a costly sword at his side, Isolde stretched, imploringly, her right hand towards him, while she laid the finger of the left on her beautiful mouth, commanding silence. Glykomedon, who had long sighed for the love of the fair lady, went softly towards her with a beating heart; but a second sign of Isolde, who pointed out to him the northern giant, looking around from the topmost branches of the tree, checked his daring hope.—A few whispered words of the lady said what was to be done; but he did not grasp, as she meant and desired, the glittering sword at his side, but rather stood still thoughtfully, and, as it seemed, somewhat doubtfully, sending up a sharp glance to the top of the chestnut tree. Suddenly he tore the red mantle from his shoulders, shrouded Isolde in it, placed his plumed cap on her head, and then, as friend might do with friend, he took her by the arm, and passed on with her into the deeper shade of the forest.

The eagle-glance of the young Icelandic had soon ascertained that there was no trace of Pietro and Malgherita, nor of his soldiers, to be discovered on the coast. And when, looking down, he also missed Isolde, he sprang from the tree full of rage; and seeing only two youths sauntering quietly through the wood, he ran after them with rapid steps, and reached them in a few strides. "Boys," he said, "have you not seen a tall, beautiful maiden, who must have run somewhere from the place whence I came? Perchance to the castle yonder? Hide nothing from me, you dainty youths, I pray you earnestly, for I might otherwise tear you to pieces in my wrath."

Isolde trembled violently, and concealed her face yet deeper in the bright mantle; but Glykomedon pointed with courteous mien, to the right, and said, "Yonder, dear sir, I saw her run, and it appeared to me, in sooth, that she took her way to the castle."

And then he went with Isolde into the thicket to the left, while Thiodolf flew with quickened speed along the opposite path, which had been pointed out to him.

He had not gone far when he met a troop of the great baron's retainers, who were riding, in armed array, towards the coast. He wished to avoid the troop, in order not to delay his pursuit; but two other detachments in conjunction with the first formed a semicircle which reached to the sea, connected by some detached marksmen and riders, and apparently bent upon seizing all whom they should meet in the space which they surrounded.

"Give place!" cried Thiodolf to them. They heeded him not, and only pressed on, more on their guard, and more prepared for fight. But then a lofty knight, in a splendid hunting-dress, on a beautiful gray horse—it was the great baron—called out: "I find them not in the chestnut-grove. Seize me that man; he must give an account of them!"

"Must I?" cried Thiodolf. And he threw one of the two spears that he held in his hand so rapidly and so surely, that the horse of a trooper, who was dashing towards him, lay stretched on the ground, pierced through. The other lance he threw, as if in sport, vigorously upwards, and caught it again; then slowly took his way back to the sea-shore, at times holding out the shining spear-point towards his pursuers. They slackened their pursuit; and none dared to advance towards him, all looked upon him as a wild beast already surrounded and captured, which must yield itself soon to the immense superiority of numbers.

Thus the Icelandic reached the strand, where they thought surely to take him; and those nearest to him covered themselves with their cloaks and mantles, that they might escape the lance-stroke with which his practiced hand threatened them; but Thiodolf sprang lightly into the sea,

as if it had been but a bath prepared for a joyous sport, and with powerful strokes of his arm swam back to his ship. Hardly could the astonished pursuers collect themselves enough to send some arrows after him; and they hissed harmlessly in the water. They stirred up Thiodolf's wrath, however; and while a boat came towards him from the ship, and he swung himself into it, he threw his spear to the shore, and struck down dead the boldest of the archers, crying out,— "There, you have a slight token from me.—Henceforth beware of such as me!"

CHAPTER XXII.  
Once on board the ship, Thiodolf cast fearful glances around him. It was easy to see that the Berserker rage was beginning its terrific work within him. He looked fixedly at Pietro, tried with alarming care the edge of a battle-axe that he had caught up, and cried to the seamen:—"Raise the anchor! give the sails to the wind! Everything has failed here; and I can well take vengeance during the voyage. Ye shall see a somewhat bloody tragedy, but one well worth noting."

The seamen of both ships dared not oppose the slightest resistance to the will of the wrathful hero, and put to sea. He at first walked to and fro with frightful calmness, and at length went slowly, with lifted battle-axe, towards Pietro, who, well knowing that no words of his could now avail, held himself prepared for a combat for life or death. But then Malgherita—her usual timidity overcome by this overwhelming terror—placed herself between the combatants. "Thiodolf," she said, "and pointing to her beating heart, "turn hither thy weapon. It must be all one to thee to kill me so, or by terror and grief; and I truly am alone the guilty one."

"That I believe not," answered Thiodolf;—"and I need not believe it; for I have already one before me on whom I may take vengeance. Take thyself out of my sight! Thou wouldst die before my eyes if the old dark spirit of my race gained full power over me! Thou couldst not even bear the sight of Mount Hecla. Away, I tell thee!"

"Never!" sighed the pale lady. "I know now that I must die; but I will die with Pietro. And here, so close to the gate of death, I swear to thee that I alone am guilty of all. Thou saidst that thou didst need no help but thine own."

"I did say so, truly," said Thiodolf, his anger softening. He lowered the battle-axe, and looked for a time steadfastly in Malgherita's face. At length he cried out: "How las that child power to ally the Berserker rage with her pure eyes! Ah, and she is like Isolde also, though truly she is but a tiny image of her!"

Then he flung away his battle-axe, went up cordially to Pietro, and said: "But, my good brother in arms, wherefore didst thou leave the shore before I blew on my horn?"

When he now had heard all, and how Pietro had throughout resisted, and only yielded to the imploring prayers and commands of Malgherita, he became very thoughtful and still, and said, at last to the oldest of the Icelanders: "If ever I show myself so mad again, I give thee full power to have me held, and, if necessary, to bind me. I should never through my whole life have known peace again if my beloved brother had fallen so undeservedly by my own hand."

The old man looked at him, and shook his head, saying: "I ween that thou couldst sooner bind us all together than we thee, especially when once thou art possessed by the true Berserker rage."

"That might well be," answered Thiodolf, thoughtfully, "and so much the worse both for me and the whole ship's crew."

He sighed deeply, and placed himself at the helm; and for the rest of the day no one could draw forth a word from him, though in other respects he showed himself kind and submissive to every one.

The next morning he looked better pleased. "I will take the greatest heed to myself," he said, taking Pietro and Malgherita's hands; "and if, in spite of all, I begin to thunder and lighten, then tell me some stories of how your white Christ came to His disciples, who were fishers, on the sea-coast, in the gray mists of morning.—I know not how it happens, but when I hear such tales, I feel such a longing in my mind, and I become so soft and kind. But now let me talk to you, dear children, of what concerns us at present."

And then he related to them all that he had wished to do, and how all had failed. Malgherita and Pietro could not but smile, at times, at his strange wild true-heartedness, but he himself could now understand why all had not turned out well. He ended by saying that he would but take them first in safety to Tuscany, and then return to fetch Isolde, and assuredly bring about a reconciliation in his own way. "Ask me nothing about it, children," he concluded.— "You do not understand, I see plainly, our northern schemes; and as at the very worst it is only

my own skin that will suffer, and that of my sworn companions, no one has anything to do with the business but myself."

FREEDOM OF EDUCATION—THE GREAT MEETING IN CORK.  
(From the Dublin Freeman.)

The great Catholic Meeting on the subject of Intermediate Education was held in the Cathedral on Wednesday. It was probably the most imposing demonstration that has ever taken place in the city.—The great extent of the Cathedral, though crammed to its utmost limits, proved utterly inadequate to accommodate the numbers that flocked to swell the assemblage. The meeting was presided over by the Right Rev. Dr. Delany, Bishop of Cork, assisted by the Bishops of Cloyne, of Ross, and of Kerry, in ecclesiastical robes. The great mass of the dignitaries and clergy were present, and the rank and wealth of the Catholics of the county and city was assembled in imposing numbers.

On the motion of the Bishop of Cloyne, seconded by William Fagan, M.P., the chair was taken amid loud applause by the Right Rev. Dr. Delany, Bishop of Cork. On the motion of Francis Leahy, Esq., J.P., seconded by E. J. Gould, Esq., J.P., the following were requested to act as secretaries to the meeting—the Dean of Cork, Daniel Weply, Esq., J.P.; the Very Rev. Dr. Fitzpatrick, P.P., of Middleton, and T. Sheehy Esq., J.P.

The Right Rev. Chairman on rising to address the meeting was most warmly received. He said, my lords and gentlemen, I feel extreme diffidence on presenting myself before you in the capacity in which I have been placed by your vote. I am so little used to preside on occasions like the present, and from long knowledge of myself so conscious of my inadequacy, that I cannot but regret that there is not another prelate in my place now to address you, more especially as I have at either side illustrious bishops of the church of Ireland—men endowed with the fairest gifts, and each of them having long experience on the great subject, to discuss which we are assembled here to-day. The magnitude also of the question in which, in common with the bishops of Ireland, and, I may add, with the Catholics of Ireland (loud and continued applause) we are interested, would be enough to deter me from yielding to anything but your requisition to present myself in such a capacity before you. Gentlemen, though the subject be important, I am delighted to find it thoroughly understood, and that we have here assembled men of the highest position, men foremost in their respective walks in life, able and willing to do justice to the all-important theme. Our object here to-day is plain and simple; and it is just—it is one not calculated to create dissension or difference of opinion. And I trust that when the country has spoken on the subject, that for once we of this island shall be found agreeing in sentiment (loud applause). It is patent that we seek at the hands of the administration to which the destinies of this empire may be committed a fair and just share in the public patronage, which, like the other enlightened governments of Europe, they are about to afford to the great cause of intermediate education (loud applause). We live on amicable terms—as I trust we shall ever continue to do—with all that are of our own creed, or all that differ from us in religion (loud applause). It is objected to us that we are bigoted if we insist upon separate intermediate Catholic schools for the education of Catholic youth. Surely Cork is not the place where a suspicion should be breathed of a ground for such an imputation. We stand in the city where some of our greatest men lived and preached. We are close to the spot from which the thrilling voice of the illustrious O'Leary sounded, enunciating these words—"Let not the sacred name of religion, by which we discover a brother even in the person of an enemy—let religion be any longer a wall to keep us asunder" (loud applause). In the same spirit we contemplate nothing bigoted (cheers). That illustrious man officiated in a humble church at the other extremity of the city, and the world is acquainted with the renown and the benevolence towards all mankind of the Apostle of Temperance, who succeeded him there (loud applause). Need I repeat that the clergy of the city and county, who like myself have grown old amongst you, have never on any occasion exhibited the least leaning to that course of the country, the bigotry that would raise one man in hostility against the person, the creed, or the rights of another (loud cheers). To show that bigotry will not be the result of intermediate education based on thorough Catholic principles which we advocates for Catholics, I wish to refer to experience. I ask you to look round your city and see the Catholic gentlemen who have received this education in its highest form, and do they present themselves otherwise than as realising what the Holy Scripture commends in the good Samaritan. The gentlemen of the Society of St. Vincent de Paul in this city, as a body, have received their education in separate intermediate Catholic schools, and I defy the world to produce their numbers a more enlightened, more philanthropic, more liberal, and generous set of gentlemen (loud applause). There is, therefore, no possibility of any reason for an imputation of bigotry upon us (hear, hear). Nor are we the advocates of ignorance. Our presence here to-day refutes the assertion (applause). We wish to promote knowledge (hear, hear). We wish that our country shall rival the world in all that enables mankind (hear, hear). We wish that our Catholic youth shall be second to none in the land (applause). Strange, indeed, it is that the aspersion of desiring ignorance should be cast upon us. What are the records of the world's literature? Who preserved the sacred remains of the past?—(hear, hear.) Who treasured them up with the faithful zeal, and spent their days and nights—their lives, in the investigation and elucidation of long buried, recondite manuscripts, in order that they might communicate the contents to mankind, through every age to come? Who but holy and learned men professing the Catholic faith (applause). We afraid of inquiry? Never (applause). How, or why could Catholics fear inquiry? The results of all the well-directed inquiries of the age tend in one direction—to convince the world of the truth of our holy religion. Look to Oxford, and behold the phalanx of gifted inquirers who have severed the dearest bonds of life

in order to follow their souls convictions and testify before Heaven and earth that they had found the truth, that they resigned all temporal advantages in its cause and would live and die in its practices (loud applause). Are we then afraid of inquiry?—What is doing in the historical world at the present time? Even in the century in which we live more than one son of genius has applied himself to the study of history—Protestant by birth, and with all the prejudices that he happened to have engrafted on his youthful mind—such men have taken up the subject of ecclesiastical history, whether the history of councils or pontificates, or other branches of the subject, and though they were sent forth like the prophet of old to curse the holy cause, yet their hearts were overcome and they remained to praise (cheers). The present age is proud of the discovery of the ancient and long-buried glories of Nineveh, and now also abstruse writing in hieroglyphics of Egypt are made intelligible, ancient history receives confirmation from them; portions of the Old Testament have light thrown upon them; but what are all these compared to the disintering in the neighborhood of the Eternal City of records and memorials of the first ages of the church? What light from excavations and researches like that which an examination into the *catenæ* things upon the cause and creed of the Catholic Church? (Applause.) With respect to some kinds of inquiry, need I remind this meeting that the great science of astronomy, and the other speculation still but in embryo, and struggling to form themselves into a system concerning geology, have been turned against the truth of revelation, which, however, is vindicated day by day as these sciences approach to certainty. In astronomy the Copernican system owes its station to a Catholic cleric; and can I refer you to Lyell's work on geology to learn that priests and friars were the foremost, and most zealous, and accurate in the researches after geology, as yet existing as a branch of science (hear, hear).—There is not a manuscript in the Vatican library that it is hard to publish or submit to examination. I wish the whole truth to be known (loud, hear). We are sincere in our convictions, we challenge all and every inquiry, and fear no result (loud and continued applause). I now come to the immediate subject that engages our attention—intermediate education. We confine ourselves here to this single topic. We are in earnest about it. We wish to be practical and to the point, and we deal with no other subject on the present occasion (hear, hear). We are all united, bishops, priests, and people in the matter (loud and continued applause), and we are making one great combined effort in order to have our labors and aspirations crowned with success.—I begin by asserting that, for Catholic children Catholic separate intermediate education is absolutely necessary (loud applause.)

You will bear in mind the ages of the children we contemplate, just when the intellect is beginning to be developed—just when the passions are forming themselves into strength—and on that ground alone, I should say, separate intermediate education is absolutely indispensable. You will also be good enough to bear in mind that they are preparing themselves to meet this great world upon which they will enter in a few subsequent years—and what are they to meet there in this age when of bookmaking there is no end—when there is a constant cheapening of the means of education of every sort—when a further abatement of the tax on knowledge will take place—when libraries will be extended to every city, town, and almost every hamlet of the kingdom—what are our growing youth to find but wide-spread hostility to their faith? (Hear, hear.) I speak it in no unceremonious spirit; I simply state the fact. This is no time to make a list of authors or a catalogue of books, or to review any of them; but I refer you to the pages of the various Catholic journals and publications that have taken up the subject from time to time—and in an especial manner the *Dublin Review*. You will perceive that in almost every department of literature there is a fierce hostility to the Catholic religion. In the books from which the young men are to learn the first rudiments of history; in the very dictionaries compiled to help them in the attainment of their language; in the geographies put into the hands of youth; in the higher treatises on history at large; in works of fiction as well as historical; in short, there is no department of English literature that does not team with hostility to our holy faith (hear, hear). I grieve to say it, that even men no less distinguished by their genius than by the generous spirit which they showed for many years in advocating the rights of their Catholic fellow-countrymen. I grieve to say that amongst these will be found the most notorious assailants of everything held sacred by Catholics (hear, hear.) How is a child to be prepared to encounter all this safely? Is he to get no instruction according to Catholic principles? As I have already said, I am no opponent of inquiry. I challenge inquiry.—It is the spirit of our body (hear, hear.) But no one would dream of sending children on a voyage of discovery in such matters (hear). It is monstrous to say that on questions of history and incidental topics a child can form notions for himself. There is no denunciation of people on the face of the earth would tolerate it. Catholic, Protestant, or Mahometan—all will train their children in the principles and views of their fathers and co-religionists (applause.) Now, I think, from these few considerations, we are fully warranted in seeking aid from the government for the endowment of schools for the intermediate education of Catholics (hear.) I will not dwell upon another topic which will be brought before you by others—namely, the indispensable necessity of imbuing the growing mind with thorough Catholic principles, accompanied with Catholic usages and practices. If any one wishes to understand clearly what I mean, I refer to our seminaries, where confession of sin and repentance for it—where every element of Catholicity is brought into operation under sound guidance to influence and train the young mind, and make the youth what he ought to be—a good, enlightened, and practical Catholic (cheers.) I defy any one to effect this in intermediate schools if they be of a mixed or neutral character (hear, hear.) The Catholic mind cannot be properly impressed except by Catholic teachers (hear, hear.) Catholic youth cannot be properly trained in our schools without Catholic school books, which necessarily will be excluded from mixed or neutral schools (applause).—And perhaps it will come to this in the end, that

some body of the commissioners will be established who will go to the extreme length of refusing even the symbol of redemption to be seen in such establishments (cries of hear, hear.) Before concluding I will direct your attention to one topic more, and that is the state of existing educational Catholic institutions. Here on my right is an illustrious prelate (the Bishop of Cloyne,) who has just completed the noble work which his venerated predecessor undertook (loud applause,) and at a cost of £7,000 has established on the hill that overlooks the town of Fermoy one of those Catholic intermediate schools where instruction of the description I speak of is given, and where Catholic youth are properly trained in the practice of religion, and prepared to be virtuous and useful, as well as intelligent members of society (hear, hear.) Going further, we find at Thurles a magnificent edifice which cost more than £22,000. I am not acquainted generally with it, but I know the splendid seminary at Kilkenny cost over £13,000, and I can point out thirty institutions in Ireland of a like character, all of which were erected without government assistance; the glorious hearts and generous religious sentiments of the Irish Catholic people prompted them to subscribe these tens of thousands in order to secure for their children separate Catholic intermediate education (loud applause.) Can we contemplate the possibility of any government undertaking to legislate in such a matter without first inquiring well as to the genius, the feelings, and claims of such a people. Is a law to be enacted without regard to the wishes and requirements of this people in what they have been so many years striving and are still endeavoring to accomplish for themselves, for other Catholic seminaries are in course of erection or formation? When the Catholic people are proclaiming that none but separate schools for the intermediate education of their children will satisfy them, and when they prove their sincerity by such almost inconceivable sacrifices, surely no administration in this realm will range itself in hostility to their universal voice (loud applause.) I know we have drawn customs and have formed which men have been found there and then honorable gentlemen, as I can testify, possessed of many admirable qualities, who, having lived in these bad times, have become reconciled to the usages they found existing, and cling to the notions they then formed. But how do we stand? Look to the requisition that convenes this great meeting headed by the son of one of the wisest and best peers of the realm; seconded by Catholic gentlemen of no ordinary rank—a host of the intermediate classes that came next in order in society—and the proof that people of every grade share our sentiments is to be found in the facts I have stated (applause.) We who are assembled here to-day represent more than half a million Catholics in the city and county of Cork (hear, hear, and cheers); and we will have all Catholic Ireland united with us (renewed cheers.) We have but struck the key-note, and before a month shall elapse the nation, speaking with united voice, will testify to government the spirit in which they desire education to be conducted for them; and I cannot imagine that we are to encounter any opposition (applause.) What we ask for ourselves we concede to others. God prosper and speed every one; we will do the best we can to secure our own rights, and we grudge not rights to others (applause.)—When, then, will I be allowed to pose our just and reasonable demand? I don't believe there will be many in the entire extent of this country when the people have all spoken their sentiments. I know there is a Catholic of those I have the honor to number amongst friends, judging from their antecedents, from their love of country, from their generous devoted spirit towards everything Catholic, who, if any of them, happen to be against us that will continue to oppose us (applause.) I am convinced that as our case is a simple plain, and just one, we have only to conduct it in a proper spirit, to confine ourselves strictly to the subject of intermediate schools, expressly excluding every other topic, preserving the same calm, firm, dignified manner we have assumed—let us do this, and we must succeed (loud applause.) The people are speaking, and no matter how individuals may raise their voices, right and left, they will be drowned in the national voice (loud applause)—if we will continue to conduct our proceedings with calm dignity, with steady determination, with perseverance, and with that inviolable adherence to principle that has hitherto marked our course, I say again, success cannot be doubted. His lordship concluded, amid hearty and prolonged applause, his address, which he had delivered with dignity, vigour, and correctness.

The Lord Bishop of Cloyne rose amid cordial applause to address the meeting. He said from the number, respectability and position of the requisitioners who called this great meeting the least sanguine might have anticipated a large amount of success. But there is not the least exaggeration in saying that no one on his way to Cork this morning, to be present here, could have at all expected to witness so magnificent a spectacle as is now before me. If proof were wanting of how deep and intense an interest influential men of all classes take in the proceedings of this day, that proof is supplied by the large crowds that have come from every part of the country, and by the eager attention with which they listened to your lordship's opening address. Knowing the share that you and your clergy, and the Catholics of Cork generally, took in the preliminary arrangements, I beg here to express to you my warmest congratulations on the splendid success of your joint efforts (applause.) And to you, Catholics of the city and county of Cork, I beg to express my most profound conviction, a conviction as consoling as it is deep, that whenever your bishops unite together to call upon you to defend the faith, to protect its outposts, or to assert your rights that the Catholic feeling of the present day, as you will give proof to the world, may be measured by the depth and by the breadth of past times (loud applause.) You are met here to-day to consider and take counsel together as to what course you are to adopt with regard to a system of intermediate education that is about to be proposed by that system there is danger—and mind when I speak of danger, grave and inherent as it may be, it is not to be supposed that spiritual ruin will be the fate of every one who may expose himself to that danger (hear, hear.) The fight will be close and fierce, and yet many will escape unhurt from the battle-field. Let the storm be ever terrific, yet shipwreck is not the inevitable fate of every vessel afloat. Take a young man favored by Providence gifted by great talent, blessed with singular uprightness of heart, favored with all the advantages which the good example and teachings of a sanctified home—take a youth whose early years and whose mature age presaged the future Bishop of Cork—and, I say, that under a combination of such favorable circumstances, may escape with perfect safety from the ordeal: but before it be from thence concluded that all with impunity may run the same risk, there are many and great considerations to be duly weighed (applause.) It is not long since Catholic education ceased to be a crime. The Catholic parent who wished to educate his child in accordance with his own faith had of necessity at great risk and great expense to send that child to the continent. The result was, that when the penal laws began to be relaxed there were neither colleges, nor schools, nor teachers for the Catholics of this persecuted country, and thus the Catholic Lazarus was obliged to be satisfied with the crumbs that fell from the rich man's table (applause.) But the times are different, the systems are now different. The times are different, because, I presume, addressing the Catholics of the city and county of Cork, that you are here to-day prepared to assert your rights as free citizens in the land of your birth (applause), and that as you share the burdens of the state, and fought the battle of our common country, you will claim as your undoubted right a proportionate share in educational grants. The system is different also, for which there is obvious reason, that

as now there is to be no question of exceptional cases, but there is to be an organized system, under the patronage of the government, in which you are invited to take part, which is to comprise the whole community, and the full control and the full management of which, and the full inspection of which, and the full power to regulate which, in any way they please, must be confided to a secular, and, therefore, in this country, a Protestant government (hear, hear, and applause.) In that system you are not prepared to join (cries of no, no, and never.) In that system your bishops tell you, and not without reason, that there are grave and inherent dangers (hear, hear.) I will appeal to you, fathers of families, I will appeal to your own experience. With all the advantages of domestic example, with all the advantages of paternal advice and religious practices are you always able to control the mind and regulate the will and guide the wayward heart of those children whom Providence has entrusted to you? You find it a difficult task, because, as the Scripture tells, man is prone to malice from his youth, and because the spirit rebelleth against the flesh, and the flesh lusteth against the spirit. If, with all these advantages, you find it a difficult task, how much more difficult must that task become when your children, for several hours of the day, may—may, I must say for certain, will be subjected to hostile influences? (Hear, hear.) Do not talk of theoretic rules and regulations for neutrality. It is possible there may be no literal violation of these, yet how much may be expressed by a casual phrase or a look? (Hear, hear.) How deeply will a careless but insidious expression sink into the heart of an unsuspecting youth, and how in this conflict will your children escape the contagion to which they may be exposed? (Hear, hear.) Education comprises training for the mind and discipline for the heart (hear, hear.) If by learning you stimulate the ambition of a young man, and if no moral restraint be imposed upon his wayward passions, you may be rearing up those who, at a future time as has occurred in other countries, will employ their education only to destroy the most cherished institutions of the land. It may be very fairly supposed that learning, taken even in its abstract form, would imply a knowledge of history. Now, I put it to any Catholic parent, and in putting it to the Catholic parent, I put it in the same way to the Protestant parent, would any Catholic parent be satisfied that the history of the last 300 years would be explained to his child by a Protestant professor? (Cries of no, no.) Is there any Protestant parent would consent to place his child for tuition in history under a Catholic professor? It is sometimes said there may be no danger, and that men have passed through Trinity College, and through the ordeal of other educational institutions without any injury to their faith. Be it so. And every body dwells with pleasure upon those brilliant examples of faith strengthened and of virtue purified by trial, but does it ever occur to ask how many have fallen in the ordeal? (Hear, hear.) The topic of apostasy, the topic of levity, the topic of neglect of religious duty are not topics upon which one likes to dwell. They cannot be brought prominently forward. Let every one refer to his own experience, and it may tell him that it had been better for many that they had, in the words of the author of "The Imitation of Christ," been poor and simple peasants, living religiously, than risk eternity for some temporal bribe. There are so many topics to be brought before you that I won't venture to occupy your time further, and the more so, as there are prelates here to address you, in order to convince you that upon this subject the prelates of the church of Ireland feel as if they had but one heart and but one soul (applause.) They like to see their people enlightened (applause.) They like to see a truly educated man—they like to see the child of the peasant, if he can bring it within his reach, as well as the children of the middle classes, also trained, also disciplined, and also learned, so that faith, learning, and virtue, may be harmoniously blended together to form the future Catholic (loud cheers.)

The Lord Bishop of Kerry said he came there that day to be more a listener than a speaker, and to express by his presence his entire approval of what had been already done concerning this question, and his entire concurrence in the admirable resolutions about to be submitted to the meeting. He did not think the educated, talented, and virtuous community he had the honor of addressing needed any counsel of his. It was, no doubt, the duty of his profession, and especially of those who occupied the first places in it, carefully to scan and to weigh every enlarged and comprehensive system of education proposed for the benefit of the laity. But when their lot was so happily cast among a Christian people, and when they had had to speak to those who valued the blessings of pure faith and pure morality above every other inheritance they could bequeath to their children, then the prelate could dispense with such anxiety, and leave the people with safety to their own guidance. Their (the prelate's) study of these questions, and their application to them of the test of the experience of other times and other countries might enable them to form opinions in which the people could confide, but he believed there was an instinct in the father's heart which would surely warn him of danger impending to his child, and would make him run the more swiftly to the rescue (hear, hear.) He was not generally a malcontent in public affairs, nor did he easily bring himself to believe in hostile designs or evil intentions on the part of others. Nay he firmly believed that those who differed from him in politics and religion were as sincerely anxious as he was himself for the public weal, only that they took different means to attain the same end (hear, hear.) And again, said his lordship, if I were to judge of the question of mixed intermediate education by the benefits that I and the people confided to my care have derived from the system of education which has been adopted for the poorer classes, I must say that I should approach this question with a very unprejudiced mind (hear, hear.) But I clearly see the difference that has been so ably pointed out by his lordship the Bishop of Cork, between the education that is necessary for the child of the poor man and the education that is necessary for those who occupy higher positions in society (cries of hear, hear.) I see that the child who in after life must labor with the body, requires, no doubt, a religious education, but is not exposed to great intellectual temptations (cries of hear, hear.) With the knowledge of his catechism and the instruction of his pastor, he is able to meet those trials and temptations which may assail his path through life, for his mind is not often turned in upon itself in the discussion of abstract and speculative opinions, and in his converse with society he generally meets only with those who are as little instructed as himself (hear, hear.) But the young man who, after he has attained the rudiments of secular knowledge, must prepare himself to do the work of life, not only with the body but with the mind—he must go forward with the various branches of secular knowledge; he must study moral and natural philosophy; he must study history, and all those sciences which spring from the congeries of facts that history records. In his course through life he will meet with men an overmatch for himself in mind, and who will interrogate him upon his path, as well as he will interrogate himself; and it is, therefore, necessary that religion, like his guardian angel, should accompany him through those various walks of science, guarding him against discovering or exaggerating the supposed contradictions between truth and truth, but on the contrary pointing out to him the beautiful harmony that exists in all the works of God, between the truth that is submitted to his senses, the truth that is submitted to the eye of reason, and the truth which he may see in the mirror which faith holds up to him, which, though sometimes dimmed by shades of death, gives back to him the glories of heaven (applause.) On this question, I do not anticipate any dissenting voice in the Catholic community, but I verily believe that from men of all creeds and classes there will be a unanimous verdict in favor of the resolutions to be proposed to-day, for I believe that the Protestants of the country

are as anxious as we are to keep the education of their own children under their own guidance and control (hear, hear.) Another system of primary education has met with no stronger opposition than that from the Protestant hierarchy and clergy, and upon the very grounds we rely upon here to-day (cheers.) I am sure that, as your venerable chairman has said, we are expressing opinions here to-day in which all Ireland, Protestant, and Catholic, will coincide (applause.)

The Lord Bishop of Ross expressed his entire concurrence in the objects of the meeting. It was time for them to take up a Catholic position, and he was not mistaken when he said that the meeting and the movement were thoroughly Catholic (applause.) They desired to see schools more numerous throughout the country, after such models as the great educational establishments at Olongowea, Carlow, and Kilkenny, &c. All experience showed, and it was his full conviction, that sound, separate Catholic education for Catholics would make them love their fellow-men of every creed more than if it were otherwise. What they asked was for the advantage of religion and of the whole community, and for the promotion of the general good (loud cheers.)

Mr. Sergeant Deasy proposed the first resolution in a long and able speech. He said—Whatever the intentions of the government might be he trusted they would not overlook the proceedings of that day (cheers.) If any doubt existed as to the opinions and desires of the people it was dispelled by the demonstration of that day, and he did not believe that the present or any other government, would be so foolishly to proceed in the matter in opposition to the Catholic clergy and people of Ireland—nay, he would say in opposition to the Protestant clergy and Protestant people. But if the government were so ill advised and so unjust as to recommend the objectionable principle of mixed education, he could say for himself, and he believed, too, he might speak for the majority of the Irish members, that the measure would encounter from them a stern and uncompromising opposition (cheers.) He had the honor to propose the following resolution:—

"Being convinced that in any comprehensive measure for the intellectual training and development of a people, 'intermediate education' should be amply provided for, we feel it our duty to use every endeavor to secure such a provision for the Catholic community in Ireland."

The meeting was subsequently addressed by W. Fagan, M.P., J. F. Maguire, M.P., the Very Rev. Dr. Croke, P.P., Charleville; the Very Rev. Dean Murphy, P.P., Mr. John Murphy, Alderman J. George MacCarthy, Rev. Canon O'Sullivan, Mr. Michael Cagney, J.P., and Mr. N. D. Murphy, B.D., proposing and seconding resolutions to carry out the object of the meeting, and demanding an equitable share of endowments for educational purposes for the Catholics of Ireland. The Right Rev. Dr. Keane was called to the second chair, and a vote of thanks was passed amid enthusiastic applause to the previous chairman, the Right Rev. Dr. Delany.

IRISH INTELLIGENCE.

His Grace the Archbishop of Tuam has subscribed to the fund collected for the defence of the Phoenix prisoners. His "Graces" letter accompanying the money is published at Cork. He says he has "much pleasure" in subscribing towards that "laudable object." The following significant passage occurs in the letter:—"If the Church is justly opposed to illegal associations and such as shrink from the fair avowal of their principles, it is no less opposed to those unallowed combinations of bigotry might by which truth and innocence are so frequently overborne."

THE ARCHBISHOP OF DUBLIN AND SECRET SOCIETIES.—Dr. Cullen's Lenten Pastoral has the following:—"As secret societies are the cause of the greatest evils to religion, tending to promote impiety and incredulity, and most hostile to the public good, the Catholic Church has solemnly excommunicated all her children who engage in them. Hence, no Catholic can be absolved who is a Freemason, a Ribbonman, or enrolled in any other secret society."

The Jesuit Fathers have opened their house, Milltown Park, near Dublin, for the purpose of giving spiritual retreats to those who may desire to pass a few days in retirement from the world. Many of the clergy and laity have already availed themselves of the inestimable advantages of such an institution, and the additions about to be built will, before the close of the next summer, enable a much larger number to do so.—Freeman.

THE STATE OF KILKENNY.—The Spring Assizes are approaching, and we are happy to state that the Kilkenny calendar will be one of the lightest in Ireland. The peace which ought to have at all times characterized our city, but which was ruffled for a while by the street-preachers who were unhappily introduced amongst us, has been restored, and sectarian animosities have died out in Kilkenny. This is as it should be; and were it not for the fanaticism which brought ignorant ratters to insult the Catholic people of Kilkenny at their own doors, the social peace of the city would never have been disturbed, and the citizens would have lived, as they ought to live, in harmony and good feeling with each other. We are happy to state that since the ratters left our streets religious rancour has disappeared; and for our part we shall spare no effort to promote that social and religious peace which should characterize all classes and creeds in Kilkenny.—Kilkenny Journal.

ABSENCE OF CRIME.—The judges of assize are now going circuit, and everywhere they are offering their congratulations to the grand jurors on the unparalleled absence of crime, as indicated by the lightness of the calendar. What a significant verdict upon the false charge preferred against our nation by the landlord conspirators who lately called for coercion for the most peaceable people in Europe! The legal profession is going to the ducks because the people are so quiet. There is a good deal of anxiety felt for the foolish young Phœnicians who are to be tried in Cork and Tralee, but funds have been collected to help to procure them the means of legal assistance on their trials, and they have retained the services of an able bar, led by one of the most eloquent advocates of Ireland, Mr. O'Hagan, Q.C. Mr. Sullivan, Q.C., Mr. John O'Hagan, Mr. Coffey, and other able young barristers will render valuable aid to Mr. O'Hagan in procuring for these young men what every one must wish them—a "fair trial."—Cor. of the Tablet.

PHœNIC ASSIZES.—Mr. Moynihan, the national schoolmaster at Bonane, of whose arrest on a charge of Phœnicism an account appeared in Friday's Examiner, was liberated, after being kept in custody for several days, the authorities being unable to procure any evidence of the charge.—Cork Examiner.

ASSIZES; MULLINGAR, FEB. 26, BEFORE CHIEF JUSTICE MONAGHAN.—Martin Fallon was charged with having in his possession, on the 3rd Feb., 1859, a certain paper containing the pass-words of an illegal society, known as the Ribbon Society. He was found guilty. Lord Chief Justice, in delivering sentence, said—"Martin Fallon, you have been found guilty of having in your possession the pass-words of an illegal society, knowing them to be such, and without being able satisfactorily to account for it.—It is true that no evidence has been adduced of your actual participation in, or of your being a member of, a society of this description; the law, however, says that the having pass-words in your possession, without being able to account for the same, is to be considered, for the purposes of punishment, as proof against you of being a member of the illegal society. Under these circumstances, the sentence of the court is, seven years' penal servitude." The assizes for Westmeath have concluded.

THE STATE TRIALS IN KERRY.—On Monday, the assizes of Tralee will commence, and with their opening the first assize of Mr. James Whiteside in the conduct of a State Prosecution. There seems to be a general disposition in Ireland to take it for granted that there is to be no fair trial. Perhaps that disposition only arises from the general experience of all former State Trials in this country, probably it may in part be owing to the strong feeling excited among all classes of what are called "liberals" (including very many of the best) in the world, likely to sympathize with the alleged designs of the "Phœnicians" by the conduct of the officials and agents of the government in relation to the arrest and imprisonment without warrant, and their severe treatment since, of so many persons in different parts of the country charged with political crimes, and by the startling revelations which have been made public concerning the persons by whom, and the manner in which, several of the prisoners have been deceived, betrayed, and apprehended. We do not yet know whether or how far Mr. Whiteside has initiated his predecessors in that convenient arrangement of the jury panel which is called by the vulgar "packing a jury." But, unless the unscrupulous proceedings of 1848 are to be repeated in all their details, we believe that a case so weak at all points as that against the Kerry prisoners can hardly be expected, even by the official enthusiasm of Mr. Whiteside, to end in another triumph for the Crown against the People. Most certainly not if the jury shall include even two or three men of ordinary intelligence, steadiness, honesty, and independence, whatever may be their political opinions. Unfortunately, there is perhaps no country in the world in which the true "constitutional" value of a jury is so little understood as in Ireland. Perhaps that is the very reason, indeed, why we are yet left the name of that respectable "palladium" among our "institutions."—Bell's Freeman.

A new feature in the mild and tolerant system by which English dominion is upheld in this country, particularly of late days, has just been exposed in the conduct of the executive here on last evening.—Hitherto the unconstitutional proceedings of the authorities had reference only to men; for the future it seems the women are to be honored with an equal share of attention. The circumstance of having men seized in the streets and upon the roads at night, hurried before the stipendiary magistrate and compelled to swear, under pain of imprisonment, that they were not members of, or knew nothing of this Phœnix Society, has been so common as to be unneeded. Last evening, for the first time, was the practice extended to women. A most respectable woman, by the name of Ryan, a widow, struggling to support herself and two children by the profits of a small shop, was called upon to attend upon the stipendiary at his lodgings. The hour being late—about ten o'clock—she refused to go. A summons was then served upon her to attend at once, to which she replied that in consequence of the lateness of the hour she should decline doing so until the following day. The consequence was, that she was forced to go, to the great terror of her children, who imagined that something dreadful was going to take place. What passed during the interview I know not, but the result was, that this respectable woman, although in an extremely delicate state of health, was dragged off with much violence to our local bridewell, and there kept in a cold cell until about twelve o'clock this morning without being allowed to hold any communication with her friends, or even to speak to her children, whose wild shrieks upon hearing their mother thus rudely torn from them might have pierced the hardest heart. The impression left on the minds of the beholders by the scene can never be effaced. For God's sake, Mr. Editor, is there no remedy for this—no remedy for a state of things which respects neither the helplessness of a widow nor the privacy of families? Must this locality, unstained with crime of any sort, continue to be kept in constant alarm by such lawless and disgraceful proceedings.—Cor. of the Nation.

THE "NATIONAL" BOARD OF EDUCATION.—The rulers of the Board of Education—or the Derby Government rather—have wisely yielded to public opinion, and given another blow to the advocates of "mixed" education, by appointing a Catholic Chief of Inspection. Hitherto there has been only one Chief of Inspection, an Ulster Presbyterian, whose predilections certainly did not lean towards the religion of the majority of the population. The new Catholic Chief is Mr. Keenan, late Head Inspector in Ulster, a gentleman of high educational attainments, extremely popular amongst all with whom he comes in contact, and much distinguished already for literary labours connected with educational subjects. We love not and distrust the so-called "National" Board; but we acknowledge that this new appointment is about the best thing it has done for a long time.

The Times complains that the fact can be no longer concealed, that the fanatic cry against the system of mixed education is becoming more general every day, and the zealous bigots of both sides are unceasing in their efforts to carry out their views by means of separate educational grants. The Freeman's Journal, referring to the Cork demonstration, observes:—"The question now at issue is, whether the proposed intermediate schools shall be founded on the mixed or on the separate principle. It is not a question of bigotry on one side or on the other as has been falsely represented—it is a question between freedom of education and a forced Governmental system, from which all vitality—all nationality—all religious teaching shall be excluded, and Anglicanism in politics and indifference in religion substituted. We do not mean to attribute improper motives to the advocates of the mixed principle. We give them credit for sincerity, and for meaning what they say dogmatically but so wrong-headedly put forward. We ask, however, not in a controversial spirit but as an appeal to the common sense of the public, is it fair, or liberal, or consistent, to attempt to force on this country, under the name of a boon—a system against which the whole body of the Irish prelates unitedly protest—against which the whole priesthood protest—against which such laymen as Lord Castlereagh, Sergeant Denay, William Fagan, and the classes of which they are types, protest, in common with the great bulk of the public? This is, however, but one-half the case. The Protestant public are as opposed to the system as the Catholic, and would gladly adopt the separate system as the only one consistent with reason, with justice, and with a due regard for the religious training of youth. In the name, then, of peace, of unity, of social harmony, let the exploded crotchet be abandoned, and the country saved from a new educational struggle, which must finally end in the triumph of truth and principle, but the continuance of which may lead to many evils, while it can lead to no other good than the gratification of the vanity of a few theorists.—But, let the contest be long or be short, one thing is clear—the Catholic public will never accept the mixed system, and the attempt to force it will only end in disaster. The authoritative announcement made by the Bishop of Cork, by the Bishop of Cloyne, and by the Bishop of Kerry, that they represent the united sentiments of the Catholic priests, and of the Catholic people of Ireland—all of whom feel on this subject as if they had but one mind and one heart—is, in itself a confirmation of this assertion, and we have reason to know that before many months will have elapsed demonstrations will be made in several parts of the kingdom which will convince the Government and the other supporters of a system which has already proved as great a failure in practice as it was false in principle—that it will be wiser and more prudent at once to the Catholic, to the Parliament, and to the Presbyterian, those educational rights which the Lord Bishop of Kerry, in his remarkable speech, claimed alike for all classes of the community."

THE IRISH LANDLORDS' ESTATE COURT.—Since All Saints' Day (1st of November) last, 59 petitions for sale of land have been presented to this Court, 2 for partition of land, and 2 for declaration of an indefeasible title. No petitions have been presented for investigation of title and none for sale of settled estates.

TENANT LIFE IN IRELAND.—It will be in the recollection of our readers that a case was tried at our last Quarter Sessions—Dobbs v. Forsythe—in which a decree for ejectment of the defendant from the farm on which his family had lived for upwards of two centuries, was obtained by the plaintiff. On Tuesday last six bailiffs went to Ballynary to execute the decree. Having reached the dwelling of Forsythe, these officers proceeded to execute the orders they had received by throwing out the furniture, beds, &c., of poor Forsythe. The poor man and his family clung with all the affection and tenacity of Irish hearts to the home of their fathers, and refused to leave their house till all their moveables had been cast out. The bailiffs then cut the "couple" and the rafters above their heads, and down came the whole roof of the house, destroying part of Forsythe's property, the family, with difficulty, escaping with their lives from the falling mass. In order to complete the work of destruction, and leave Forsythe no chance on the place, the bailiffs said they would have a fire to light their pipes at; and then commenced to set fire to the fallen roof, and in a short time nothing remained but smouldering ruins and the bare walls of the dwelling where a family had been reared in principles of honesty, industry, and respectability.—The fire communicated, however, with the thatched roof of the neighboring house, inhabited by an old man named Robinson, of upwards of fourscore years of age, and but for the exertions of the inhabitants of Ballynary, who ran to the place on beholding the great smoke and blaze issuing from the burning roof, all the effects of the poor old man would have shared the fate of Forsythe's house. The roof of his house has been greatly injured, and rendered unfit to live beneath; his furniture and potatoes have been much damaged, and the poor man had to be lugged out of the house by a neighbour named Bob Luttmir, the servant of the Rev. Mr. Campbell, rector of Ballynary.—Banner of Ulster.

IMPERIAL PARLIAMENT.—IRISH REPRESENTATION.—Mr. Fortescue said he did not think that the Government had treated the Irish members or the Irish people quite fairly with respect to the question of Parliamentary Reform. When the Chancellor of the Exchequer introduced, the other night his Bill for amending the representation of the people of England, though he made a long and elaborate speech, he made no allusion whatever to the intended Bill for Ireland; and when a question was addressed to him upon that subject by the hon. member for the king's County he contented himself with saying that after the English Bill had been read a second time, and after a great many other things had been done, he would submit the Irish measure to the House. The way in which the Government were dealing with this matter was opposed to all precedent. When the noble lord the member for London introduced his plan of parliamentary reform in 1831 he gave the House a full statement of the principles and provisions of the intended Bill for Ireland and Scotland, and the course he pursued upon that occasion was approved by no less distinguished authorities than Sir Robert Peel and the present Prime Minister. In the following year, 1832, the three Bills were submitted to the House of Commons, and if the same course was not pursued in 1854 it was only because the English Bill had no sooner been laid on the table than it became evident no progress could be made with it on account of the impending war. But the Chancellor of the Exchequer, in his reply to the hon. member for the king's County, stated that Ireland had recently got a Reform Bill of her own, and he seemed to imply that there was no occasion for doing much more, the Irish members being satisfied with things as they were. It was true that an important and beneficial measure was passed by the Government of the noble lord the member for London, but when the noble lord introduced his English Bill in 1853, although the Irish Franchise Act was then only two years old, he announced his intention to propose further changes in the representation of the people of Ireland. Surely the present Government had opinions and intentions on the subject, and if so, he could see no reason why they should not communicate them at once to the House. The knowledge of what they intended to do in Ireland and Scotland might throw light upon their English measure, and he hoped therefore, that the Chancellor of the Exchequer would favour the House with, not a detailed, but a general statement of the intentions of Government with regard to the Irish representation. (Hear.)

SIX HUNDRED TO AMERICA.—At a meeting of the guardians of the Longford union, held on the 19th, Captain Willoughby Bond, an ex-officio guardian of the poor attended—for the first and only time for the last two or three years—and strenuously opposed the principle of Equal Poor Law Rating. The gallant gentleman, upon that occasion, stated that he had, at his own proper cost and expense, sent six hundred individuals from his several estates to America; and that, after such an expenditure, and such a sacrifice of money, incurred in clearing his electoral division, it would be very hard, indeed if he were to be rated equally with the landlords of other divisions, who had totally neglected their tenantry.—Midland Counties Gazette.

MANIACS IN TIPPERARY.—"A Lunatic Asylum will shortly be erected in this town. It is estimated that there are over 300 lunatic poor persons in Tipperary. The most of them are confined, but some are at large. There are 140 patients in the Asylum at Clonmel, of whom 38 are curable, and 103 incurable.—Nenagh Guardian. Landlord oppression is taking a new turn in Ireland—it is driving men mad. Tipperary has been scourged by tyrannical landlords more than any other county in Ireland; and we see the sad result in the above extraordinary and startling announcement—that "there are over 300 lunatic poor persons in the county. Let the fact go forth to all parts of the civilized world. Let it penetrate the Tuileries, where Napoleon the Third is devising plans for the emancipation of oppressed peoples—let it find its way to Count de Montalembert, who has so nobly eulogized English liberal legislation and government, and let all nations and peoples learn that a lunatic asylum is needed in Tipperary for those driven mad by landlord oppression. Why, we thought that the thirty-two counties could not furnish such a number as this; but here we have it made up in one solitary county. We are well aware of the adage, "oppression makes wise men mad." It has been so in all times; but to find 300 in one county is a thing so shocking, that it will startle all who hear it. But after all it is not to be wondered at that Tipperary exhibits such a melancholy picture. British and landlord vengeance have repeatedly fallen on its people. Rackrents, wholesale plunder, extermination, hanging the innocent and rewarding the rascal are only small portions of the torture borne by its inhabitants. The result is quite natural; there are 300 lunatic poor in the county; and a new asylum is needed to contain these sad victims of English oppression and landlord rapacity.—Dundalk Democrat.

THE GALWAY CONTRACT.—Every real friend of Ireland will rejoice at the announcement made by Lord Derby, that the Lords of the Treasury have resolved to enter into a contract with the Atlantic Steam Company for the conveyance of the Post-office mails fortnightly to a port in North America. We have reason to believe that the terms of this contract are already decided, and that about £70,000 a-year will be the amount of the Post-office subsidy. The remarkable thing is, not that this contract should have been resolved upon, but that the enterprise itself of a regular steam communication between Galway and North America, as well as the Government association with it, should not have been long since carried out.—Morning Chronicle.



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MONTREAL, FRIDAY, APRIL 1, 1859.

NEWS OF THE WEEK.

By the Niagara we have hopes given us that peace may yet be preserved in Europe; though the Great Powers were still increasing their forces, and engaged in preparing for hostilities.

The Courrier des Etats Unis asserts that another piratical expedition against Cuba is on foot; and that the filibusters have all their preparations ready for a start.

The Provincial Parliament is—it is said—to be prorogued before Easter. The Ministry having carried their chief financial measures, can, of course, have no interest in prolonging the Session; and considering the high wages that members of Parliament have so generously helped themselves to, out of the pockets of the people, it is desirable that it should be brought to a close as speedily as possible.

The Persia from Liverpool, 19th ult., arrived at New York on Wednesday. Her news is of a decidedly warlike cast; and a secret treaty is said to exist between France and Sardinia, in virtue of which the former guarantees aid against Austria to the latter on condition of certain territorial cessions to France.

The jury in the case of the Phoenix conspirators in Ireland, had been dismissed, as unable to agree upon a verdict.

PROVINCIAL PARLIAMENT.

On the 24th ult., in the Legislative Assembly, the infamous measure known as the McLean Divorce Bill, was brought in from the Council by Mr. Morrison for a first reading.

Our Toronto cotemporary, by referring to the TRUE WITNESS of the 11th ult., will see that that journal has already done that which the Freeman requests him to do; and that, in noticing the determination of the Irish of Toronto to refrain from an open air celebration of St. Patrick's Day, we explicitly stated that we believed that the Catholics of that City were more competent to judge what was best to be done—to preserve their own dignity as Irishmen—as Catholics, to show their charity towards all men—and as citizens, their ardent desire to maintain peace, than we, [of Montreal] could be, who live at a distance; and in a happier land, where the civil and religious rights of all classes of the community, are—thanks to the predominance of the Catholic element, and the comparative insignificance of Orangeism—scrupulously respected.

We recognise the competence of the Irish Catholics of Toronto to judge for themselves how to celebrate, or to abstain from the celebration of, their National Festival; we repudiate all idea of criticising that judgment, whilst we freely admit that it was dictated by Christian prudence; since, so powerful and aggressive is the foul demon of Orangeism, and so impotent the law, as administered in Upper Canada, to prevent outrage, to protect the innocent, and to punish the guilty, that an Irish National Procession would in all probability become in 1859, as it was in 1858, an occasion for tumult and bloodshed; an excuse for the murder of inoffensive Papists by the "Scarlet Brethren" of the Attorney-General; and the signal for an attack upon the dwellings and places of worship of Irish Catholics, by a mob of infuriated Orangemen. Under these circumstances, and listening to the Christian exhortations of their Pastors, we are convinced that the Irish Catholics of Toronto acted well and wisely, as good citizens and as good Christians, in refraining from their legal right, and a time-honored custom.

tion, voted against the first reading of the McLean Divorce Bill; thus by their acts giving the best possible refutation to their plea in defence of their ignoble conduct on the Orange Bill. As an explanation of the large Protestant majority in favor of Divorce in the Legislative Assembly, the Toronto correspondent of the Montreal Gazette (Ministerial) hints that there are several members of that House who are themselves desirous of obtaining accommodation of the same kind, as that which they have so liberally extended to Mr McLean.

On the same day the new Tariff was hurried through its three several stages in the Legislative Council; and received the assent of the Governor-General on Saturday, as did also several other measures; amongst which we notice one for "Prohibiting the sale of intoxicating liquors in Upper Canada, from 7 o'clock on Saturday evening, until Monday morning." Devised with the best intentions, no doubt, this measure will share the fate of all other sumptuary laws; and in practise, will be found to operate as a premium to the unlicensed dealers in liquor; whose business will be extended in precisely the same ratio as that of the licensed tavernkeepers is diminished.

Besides we have the results of the "Forbes Mackenzie Act" in Scotland before our eyes.—That Act closed, or was intended to close, all public-houses and taverns on Sundays. The consequence has been, that the amount of liquor actually consumed in Scotland since, is nearly double what it was before, the passing of the restrictive law; and that increased consumption has occurred in spite of an increase of nearly 100 per cent. upon the duties on ardent spirits. These facts are asserted by the Scottish Press, and by the London Times; they are amply confirmed by statistics; and should, one would think, have some effect in inducing our legislators to pause ere they commit themselves to a course of policy for Canada, whose moral results have proved so disastrous in Scotland. We respect, we say, the motives of those who voted for a restrictive law, but we cannot but deplore their infatuation.

"We beg from our friends in Montreal and Ottawa, especially from the True Witness, the charity of a fair construction of our motives, and the justice of an occasional inquiry into the state of facts which really exists around us, and with which we have to deal as we find them. On the Ottawa and in the island of Montreal, they can hardly realize the conditions of our society West of the Rideau (but more especially West of the Trent); and we hope it is not asking too much of our cotemporaries, whenever they write on our region of the country and its affairs, that we may be, after all, the safest guardians of our own immediate interests."—Toronto Freeman, 18th ult.

A WELL-MERITED REBUKE.—Our esteemed cotemporary L'Ordre, comments severely but most justly, upon the disgraceful silence of the Lower Canadian section of the Ministry—the men of good principles—"bons principes"—during the debate upon the McLean Divorce Bill. It is true that one—and one only according to L'Ordre—of them voted against that anti-Christian measure; but not one of them dared, in the face of their Upper Canadian and Protestant colleagues, to say one word against the principle of Divorce, or boldly to stand up in defence of God's divine law. Some sneaked shamefully out of the House; others indeed remained; but of the men of "good principles"—who, when in Lower Canada, and intent upon making a little political capital amongst its Catholic constituencies, are so ostentatious in their professions of their "bons principes"—there was not one to be found, honest enough, or bold enough to encounter the hostility of the anti-Catholic majority by speaking against the Bill. No! as there was nothing to be made out of them for themselves, they abandoned the defence of those "good principles" to their political opponents. Even the chief Minister of the Crown for Lower Canada maintained a cowardly and disgraceful silence; and his Catholic Ministerial colleagues imitated his example. How then can we wonder that, judging them by their "representative men," the Protestants of Upper Canada deem the Catholics of the Lower Province "an inferior race!"

"I seek"—says the writer in L'Ordre—"in the ranks of the Ministry for defenders, and I find but dumb deputies"—(dumb dogs, he might well have said)—"mocking at those who still hold to ideas of morality and religion; I look round for that man, who at the door of the Church made such noble declamations upon the fate of our holy religion; and lo! I see him, at the moment of voting, prudently running away, with his courage in his hands, and in his pockets, the defence, not of Catholicity, but of a question which endangers the future of society."

"On this hand" continues L'Ordre—"it is M. Morin who disappeared at the moment of voting; on the other, it is M. Dorion who implored the House not to be unmindful of its dignity; whilst again it was Major Campbell who votes with the Upper Canadian majority. In the Ministerial camp I notice the flight of M. M. Rose, Dunkin, Price, and Panet; in the Opposition, M. Piche asks of the Minister where he has bestowed his energy, and his mutton majority—majorite moutonnaire; who calls on M. Cartier to explain the reasons for his silence, when a question of high morality is before the House, and the future of society is menaced, and so stupidly compromised. 'How is it' adds M. Piche, that M. Cartier, who manifested such zeal to pass his Judicature Bill, and to secure the triumph of Ottawa, has not a word to say, when the question at issue is, whether God

wards the inauguration of the era of "Protestant Ascendancy," and of the absence of all semblance even of either civil or religious liberty for Irishmen and Catholics. We find therein signs that cannot be mistaken, of the growth of Orangeism, and the triumph of puritanical intolerance; and last, not least, we see but too good reasons to dread, lest from the forbearance and Christian prudence of our Irish fellow-citizens, the spirit of Orangeism derives encouragement to continue its career of cruelty, insult, and oppression. An Orangeman is, ex-officio, or in that he is an Orangeman, essentially a bully. Before the strong, he will fawn and cringe, and hide his ugly features beneath a mask; but where Catholics are weak, or where he thinks that he can bully with impunity, he exhibits himself to the world without reserve, and in all his deformity. Thus we fear that, encouraged by having put a stop to Irish National Processions, Orangeism in Upper Canada will proceed to further acts of violence; and that emboldened by success, it will become more intolerant and oppressive than it was before, and seek to extend its empire over the entire Province.

Yet do we not blame our brethren of Toronto. God forbid! rather do we admire the Christian spirit that they have exhibited. All would it become us, dwelling in a land of freedom, to censure, or criticise harshly, the conduct forced by untoward circumstances upon the Catholics of Orange-riden Upper Canada. Here the sons of St. George, and of St. Andrew can celebrate their respective National festivals with as much pomp, and as perfect security against insult or outrage, as can the sons of St. Patrick, or Saint Jean Baptiste; for Lower Canada is Catholic; and all therefore are free. For this we should thank God; but for our less fortunately situated brethren of Upper Canada, we have but our prayers to offer, that in His own good time, He will deliver them from the foul thralldom beneath which they now groan. This in substance is what we said on the 11th ult. We applauded the prudence of our Toronto friends; we regretted the adverse circumstances in which they were placed; and we trust therefore that the Toronto Freeman will feel satisfied, and do us justice by reproducing our words upon that occasion.

was in error when he established the Unity and Indissolubility of Marriage?"

"Alas! M. Piche, and the Catholics of Canada may well ask these questions of their unworthy representatives; but there is no reply. The latter are intent only upon their jobs, their schemes for making money, and their political aggrandisement. They leave their Catholicity behind them, when they pass West of the meridian of Kingston. Their "good principles" stand them in good stead down East, amongst their Popish constituencies; they obtain for them the reputation of "bons principes;" secure for them the votes of Catholic electors; and open to them the doors of official ante-chambers. But in Protestant Upper Canada those principles would be worse than useless; they would interfere with their worldly prospects; and so like true liberal Kautolics, and good sound time-servers, they renounce those principles there and then, where and when, no substantial profits can accrue from the profession of them. Such are your Ministers, such your representatives, ye Catholics of Lower Canada! "Eccce dii tui Israel!"—and very vile gods they are.

We must add that, whilst the Ministerial Mineur has not one word to say in condemnation of this base dereliction of duty on the part of its Ministerial patrons, it takes Mr. McGee to task for having been less eloquent than usual in his speech against Divorce. What then shall we say of the absolute silence of M. Cartier and his colleagues?

STATE SCHOOLISM IN THE UNITED STATES.—Amongst the blessings which our friends across the Lines enjoy in full perfection may be enumerated that of State-Schoolism; of which in some of our exchanges we find an instructive example under the caption of "Trouble in a Boston School."

THOUGHTS IN A BOSTON SCHOOL.—Some two or three hundred children of Catholic parents attending the Eliot School, in the north part of Boston, have caused quite a disturbance by refusing to join in chanting the Lord's Prayer and Ten Commandments, in conformity to the rules of the public schools. The School Committee and teachers remain firm, and a large number have been dismissed from the school.

Now when we remember that a true Catholic can as little join, or allow himself to appear even as joining, in any act, however slight, of religious worship with Protestants, as he can with Mahomedans or the worshippers of Mumbo-Jumbo; and that Catholics are compelled by law to pay for schools in which, under pain of expulsion, their children must join with Protestant children in acts of religion—we shall be able to estimate at its proper value the blessings which our Catholic brethren in the United States enjoy. We shall be able also to form some idea of what is in store for ourselves, if through apathy, or venality, through a base fear of offending our Protestant neighbors, or any other motive, we relax our efforts to destroy the monster "State Schoolism," and to maintain and extend the Separate School system. Humanly speaking, the existence of civil and religious liberty in Canada depends entirely upon the exertions of the Catholic laity; acting by the advice, and under the control of their legitimate Pastors. We have hitherto been remiss, far too remiss; but let us hope that the spectacle of the abyss of degradation into which the Catholics of the United States are plunged—compelled to pay for schools in which their children are, under pain of expulsion, compelled daily to commit mortal sin—shall arouse our people to a sense of their duty, and of the danger that awaits them. State-Churchism as it exists in Ireland is bad enough; but what is it when compared with the tyranny that in the form of State-Schoolism obtain amongst the people of the United States?

Nor is it merely in acts of robbery that this tyranny manifests itself; not merely in compelling Catholic parents to pay for the support of schools, in which the pupils are compelled to join in acts of heretical worship, and are trained to abjure the religion of their forefathers. This would be bad enough; but Protestant tyranny—there where "Protestant Ascendancy" obtains—and Yankee brutality, are not content with this.—Torture, to enforce apostasy, is resorted to in the "Common" schools of the Free Republic; and Catholic children are cruelly scourged by Protestant teachers, for refusing to commit mortal sin, and for yielding obedience to the precepts of their fathers and mothers. These facts are openly asserted by the Boston Pilot; who in an article appropriately headed "PROTESTANT TORTURE," lets us into some of the secrets of these accursed dens, known as the "Common" schools of the United States. We implore our readers, who have hitherto been lukewarm in the cause of "Freedom of Education" to peruse that article with attention; and having read it, then with a firm resolve, and steadfast purpose, to register a vow in Heaven, that never—so help them God in their utmost need—never will they tolerate the establishment of "State-Schoolism" in Canada: "PROTESTANT TORTURE.—In the second edition of the Pilot of the 19th inst., we briefly announced that a Catholic boy had been cruelly beaten in the Eliot school, Boston, for refusing to recite the Protestant versions of the Lord's Prayer and the Decalogue.—Since that paragraph was written, some progress has been made in investigating the affair judicially. Thus far the facts elicited make out a case of barbarity to a far greater extent than we or the Boston public had any idea of, when it was first mentioned. The boy, Thomas L. Whall, is about eleven years of

age. Under the advice and instructions of Father Wiget, of St. Mary's Church; and of his father, the testant exercises required of him; and stated that his father had forbidden him to recite any other than the authorised Catholic versions. At the moment the poor little boy was commanded to repeat the Commandments, according to the false translation, he remembered the commandment which required him to honor and obey his parents. This was the position of the boy. He was engaged in no act of insubordination of his own proper force.—He was not setting up his own private judgment against the authority of the master. He had not undertaken to decide between the two versions, but was willing to use either, under the sanction of those who were responsible for his religious education, which the master was not. It was not a case of self-willed—of personal disobedience. If moral culpability attached anywhere, it was to the vigilant priest and to the justly anxious father. If the boy erred at all in refusing to comply with the order of the master, he erred from a sense of duty; as a Catholic child, subject to his father in all things lawful, and to the instructions of his spiritual director in all matters pertaining to religion. Clearly, it should have been ascertained before any attempt to inflict punishment was made, whether the boy had assigned the true reason for his conduct. Again and again the boy said, if my father will let me recite the prayer and commandments as you require, I will do it. The father was not sent for, nor was the boy sent home, or set aside until an investigation could be had, as would have been the case if he had been the child of some influential citizen, or active Know-Nothing ward politician. A different regimen was deemed good enough for the child of the Irish laborer. The rattan was called into requisition; and the inside of his hands were whipped until the blood flowed, and the palms had become shockingly swollen. Have we a reader, who has not been reached by the newspaper accounts, prepared to guess how long the punishment lasted? We think not.—On this part of the case, the evidence was, that the use of the rattan extended over the space of half an hour. The master stopped at intervals, to see if the boy would yield. At last the boy yielded, upon the solemn assurance of the master and torturer, that his father had countermanded the order under which the poor sufferer had acted. This the father utterly denies. He says he never intended that his boy should recite any other than "his own commandments," meaning by that expression, the Catholic version of the Decalogue. The master, or rather sub-master, who inflicted the beating, is named McLaurin F. Cooke, with whom the father had no interview upon the subject.

Now let us suppose that the facts of the case were inverted. That it was a Protestant child, the child of Protestant parents, who had been thus treated in a Lower Canadian school for refusing to repeat the "Hail Mary;" or to join in some other act of Catholic devotion. Let us picture to ourselves, if we can, the fury of the Globe, and the indignant denunciations of the Protestant press throughout the Province! And yet when it is a mere Popish Paddy child that is the victim of "Protestant Torture;" when it is in the "Free Republic!" that the thing is done, then that press is silent; or notices it only as an instance of refractory conduct, judiciously punished, and well merited by the hard-hearted and obstinate Papist who refused to disobey his parents, and to renounce his faith!

But the Catholics of Canada will we hope notice it in a far different manner; for to them it conveys a most important and invaluable lesson. We know now what we have to expect, should our Protestant enemies, in an evil hour, succeed in forcing their hell-begotten system of education upon us. We know now what our little ones have to expect from the "Common" Schools and their teachers. "Apostasy" or "Torture," are the alternatives presented to them, if in an evil hour, we relax in our hostility, our deadly hostility, to "Common" Schools, and State-Schoolism. If then we love our religion; if we dare assert our right as parents to control the religious education of our own children; and if we would not see those tender little ones, who look to us for love and protection, compelled, either to renounce their faith, or to suffer martyrdom under the hands of the brutal "Common" School teachers; if we would not deliver over the souls of our little ones to the devil, or their bodies to be cruelly mangled by other fiends in human form—we will at once unite throughout the Province; and declare to our rulers that, as the Lord liveth, never, come what may, will we submit to the accursed tyranny that, under the name of "Common Schools," is now attempted to be forced upon us. If, we say, the late outrage on humanity, on civil and religious liberty, in the "Common" Schools of the United States shall have this effect on the Catholics of Canada; if it shall inspire them with a stronger and more bitter hatred of mixed or "Common" Schools; if it shall encourage them to prosecute, with renewed zeal, and fresh courage their war against those Schools; and if it shall teach them to hold in contempt the professions of liberality and good will towards them, in which their treacherous adversaries occasionally indulge—then shall the sufferers of the young martyrs in the Common Schools of the United States, prove to us a most excellent lesson, and their blood shall not have been shed in vain.

The Montreal Witness has a paragraph complaining of the Cross that appears on the top of the Journal of Education for Lower Canada, as an outrage upon Protestants, whose feelings should be respected in a journal published for them as well as for Catholics. Both "have a right to a participation of the Government educational grant," says the writer; and therefore, he argues, an emblem so offensive to Jews, Mahomedans, and Protestants, as is the Cross of Christ, should be omitted from a journal to which Protestants are invited to subscribe. Considering that the Witness can see no harm in compelling Catholics to pay for the support of schools in which the pupils are also compelled to join in Protestant religious exercises, his scruples with regard to the Cross on the title page of a journal to which Protestants are solicited to subscribe, are really amusing. Perhaps he had better start a journal of education of his own; and if he wants an ornament for its title page, we would suggest to him a truly Protestant emblem, viz.,—the gallows; one which would be most appropriate, and would not shock his anti-Catholic susceptibilities.

SAINT PATRICK'S DAY AT QUEBEC.—Our friends of the ancient Capital of Canada, observing the festival of Ireland's Patron Saint with all the solemnity. High Mass was celebrated at the Cathedral; by the Very Rev. C. F. Cazeau, V. G., officiating; assisted by the Rev. M. Hamelin, G., Deacon, and the Rev. M. Winter, as Sub-Deacon. His Lordship the Bishop of Tloa, who takes such a lively interest in all that affects his Irish children, assisted at the Mass, and at the Irish benediction to the assembled multitude. The sermon was preached by the Reverend F. Quinn, of Meriden, Connecticut. The Procession formed again after Mass; and paraded through the principal streets of the City, and Suburbs which were tastefully decorated with flags and evergreens in honor of the occasion. In the evening there was a splendid soiree at the Music Hall which was thronged. Several of the Clergy honored the festival with their presence; and with music and appropriate addresses the evening was passed joyously and profitably. The following is a list of the toasts proposed by J. C. Nolan, Esq., President of the Institute:—"The Day and all who honor it; the Pope; the Queen; the Hierarchy and Clergy of Ireland and Canada; the Poets, Heroes and Statesmen of Ireland; the Irish Exiles; Canada the Land of our Adoption;" and last, "the Ladies." At about an hour after midnight, the proceedings terminated; and the party retired well content with the manner in which they had spent their St. Patrick's Day.

ST. PATRICK'S DAY AT OTTAWA.—The Day was celebrated with every outward manifestation of joy. In the evening there was a Banquet presided over by P. Devine, Esq., 1st Vice President of the St. Patrick's Association, at which the usual National and Loyal Toasts were proposed, and duly honored.

ST. PATRICK'S DAY AT COBURG.—Here too the Day was duly honored; with well organized Procession to Church, where the Holy Sacrifice was offered up, and an appropriate and most eloquent sermon was delivered by the venerated Parish Priest, the Rev. Father Timlin. In the evening there was a dinner.—J. Pidgeon, Esq., in the Chair, at which every thing passed off with the utmost harmony.

ST. PATRICK'S DAY AT WEST YARMHAM.—Here too our Irish friends honorably distinguished themselves, by a Procession to Church, where a noble Sermon was delivered by the venerated Pastor; and by a Banquet in the evening, conducted with much good taste, and patriotic feeling.

ST. PATRICK'S DAY IN MONTREAL COLLEGE.—To the Editor of the True Witness.

Sir—Among the many festive celebrations which took place in honor of Ireland's Patron, and which you take a pleasure and a pride in noticing to your readers, there is one which I feel it a duty to speak of; not only because it did honor to the Day, but because it may serve as a precedent, which, if I may presume to give an opinion, our educational institutions would do well to imitate: I speak of the Academic exhibition which took place in Montreal College on the 17th inst. I should not have delayed so long a time to write of it, had I not hoped it would have been noticed by some pen more graphic than mine.

Towards half-past six P.M., we were conducted to the hall in which the Academic exhibitions take place; and at half-past six our hearts beat to the national air, executed with much taste by the College orchestra. The evence then opened by an address from the Chairman, Mr. Duggan. In a few phrases, he thanked the assembly, on the part of the academicians for their attendance; begged their kind indulgence, as the English section of the Academy that appeared in public for the first time; exposed the purpose and matter of the evening's entertainment; and concluded by calling on the Secretary, Mr. Seymour, to read the programme of the proceedings. I must mention that neatly lithographed programmes were distributed to those present, which enhanced in no small degree the enjoyment of the evening. Mr. Duggan then proceeded to read a communication on "The Glories of Ireland." He treated the subject in a masterly manner; and showed forcibly that at all times the land of Erin was worthy of love and esteem of those who appreciate elevated genius and noble sentiments; whether clothed with purple and in the enjoyment of liberty, or the victim of destitution and suffering from oppression. Our attention was next drawn to the lecture of a piece by Mr. M. Goodwin, on "Love of Country." It would be difficult to give an adequate idea of this piece.—Each phrase was revealed the patriot, the scholar, and the gentleman. By many well-selected facts, he showed how deeply seated in the heart of man is this noble sentiment; what glorious results it has produced in times of public danger; and, in fine, if I reflect rightly, the speaker concluded by hoping that the love of country, by which the Irishman had ever been distinguished, might, at no distant day, restore to him his rights and liberties of which he has been so long and so cruelly despoiled. At the conclusion of this piece, which was listened to with lively interest, the orchestra played the fine military quadrille, "La Piqueuse," by Musard.

As soon as the academicians had made the necessary preparations, they commenced a drama in three acts, entitled, "Saint Patrick in the Palace of Tara." This piece had been specially composed for the occasion; and whether we consider the noble and natural delivery, the elevated diction, or the skillfully arranged plot—it reflected great credit on the academicians. This representation lasted about an hour; but during that time the mind was never wearied, the attention never flagged, the interest was sustained to the very last, as was well attested by the frequent plaudits of the assembly. The orchestra then performed some brilliant music; after which the academicians again appeared, vastly changed in dress, and commenced an admirable comedy, expressly arranged from "The Pickwick papers, and entitled in the programme, "The Duel; or, Chooses your Company."—Here again, the dramatic skill of the actors appeared to great advantage. I shall not enter into a detail of this piece with its admirably painted moral; I shall only observe that it elicited the repeated approbation of the audience. Where all excelled, it might have been invidious to particularise names; so although a few distinguished themselves above the others, I shall not mention them, but allow the honor of their talents to reflect on the Academy.

At the conclusion, the orchestra struck up the national air of Canada; and the scene ended in the song of Moore, performed by the academicians.—"Let Erin remember the days of old." I must mention that the musical performances were under the guidance of the well-known talent of M. Gauthier. Pardon this long intrusion on your valuable space.—I remain yours sincerely,

AMOUS.  
March 28, 1859.

ST. PATRICK'S DAY IN SHEFFORD.—To the Editor of the True Witness.

DEAR SIR,—Agreeable to the invitation contained in your paper last issue, I send you an account of the celebration of Saint Patrick's Day in the new parish of St. Joachim, of Shefford. The day was propitious. I noticed many that attended from the neighbouring Township—some from several miles distance.

Divine Service was celebrated by the Rev. G. S. Kerston, of Granby, who, in an eloquent discourse, depicted the life and labours of St. Patrick. To give even an outline of his discourse might be trespassing too much on your space. Suffice it say that the Rev. lecturer dwelt forcibly and eloquently on the tenacity with which the Irish clung to the faith planted in their Island by St. Patrick, through every ordeal of persecution. He concluded his discourse by hoping that his hearers would practice the lessons of temperance and love taught by St. Patrick.

After Divine Service the Procession having again formed, with Music and several appropriate Banners and flags, with the Rev. Mr. Kerston at their head, walked over a mile. They were some four or five hundred in number. At the end of the line of march, P. Mahedy, Esq., having been loudly called for, came forward and addressed the assembly at some length on the life and mission of St. Patrick. He remonstrated against the many frivolous and false miracles attributed to the Apostle of Ireland by Tosidine and other historians; and said that the relation of such absurd and ridiculous miracles was for no other purpose than to bring our Apostle into contempt and ridicule. They were derogatory to the plans of the omnipotent Architect, and unbecoming his Divine Majesty. But that our Apostle wrought one great miracle, no man could deny, in converting a whole nation from Paganism, without being instrumental directly or indirectly in shedding one drop of blood. He said, in conclusion, that it should be the ardent desire of every friend of Ireland to see Irishmen united on every good occasion as we are here to-day—not by oath-bound ties—but one for stronger love and patriotism; united not for an onslaught on those of other nationalities, but for the social and moral improvement of our countrymen.

Mr. John Clary having been called for came forward. He said that he was not prepared to say much, but must say that he was proud to see so many Irishmen and friends of Irishmen assembled on such a glorious occasion as the present—the first celebration of St. Patrick's Day we ever had in Shefford. He ardently hoped that it would be but the preliminary of many great demonstrations which should take place in Shefford on future anniversaries of St. Patrick's Day; where he would always see, as he now then, Irishmen and friends of Irishmen without distinction participate in the celebration. In conclusion as it was an open air demonstration, he would call for three cheers for Her Majesty Queen Victoria, which were heartily responded to.

The Rev. Mr. Kerston again came forward, and said as they had given three cheers for the Queen, certainly they would not refuse three cheers for her faithful ally the Emperor of the French; this was heartily complied with, after which the large concourse broke up into many convivial parties, and spent the remainder of the day in pleasure and recreation.

SHEFFORD.

"PROCESSION OR NO PROCESSION."

To the Editor of the True Witness.

Toronto, March 25th, 1859.

MR. EDITOR—An experienced Member of Parliament once advised me, soon after my election, never to write letters for publication, even in self-defence. His theory was, that it was better submit to being belied to any extent, than to be supposed bound to correct any, and therefore all, the gross misstatements to which a public man is liable. If I depart in this instance from the general rule recommended by experience, it is because you have thought fit to spread among your readers an outrageous anonymous attack—many of those readers being my personal and political friends.

Your Montreal correspondent of the date of the 23rd of March, who signs himself "AN IRISH CARROLL," charges me with "a shameful misrepresentation" of all who celebrate Saint Patrick's Day, anywhere and everywhere, by a public procession; of giving "a public insult to every priest, and layman, who ever took part," in such a procession; of designating "with vulgar slang a solemn procession, sanctioned by his [my] religion, and personally participated in by the Priests of his [my] Church," &c. And this vile compound of folly and malice, the True Witness, with all the facts of the Toronto celebration before it, has seen fit to publish!

Now what were those facts? On Sunday, Feb. 18th—a full month in advance—in the presence of His Lordship Mgr de Charbonnel, Rev. Mr. Walsh, of St. Mary's, preached a special sermon after Vespers, on how best to celebrate St. Patrick's Day, in which sermon he discontinued of the procession was strongly urged by the Rev. Proctor. On Wednesday the 23rd of February, the Saint Patrick's Association of this city passed a series of Resolutions setting forth the grounds of their giving up the procession; the preamble of these Resolutions contains these words:—"THE VOICE OF RELIGION, AS HEARD IN THE CATHEDRAL ON SUNDAY LAST, STRENGTHENS YOUR COMMITTEE IN THIS RECOMMENDATION."

And at the Grand Mass, celebrated by His Lordship on St. Patrick's Day, the Rev. Mr. Rooney, in preaching the panegyric, thanked the people from the Pulpit in the most impressive language, for having abandoned their annual march. Lastly, the indoor celebration on the evening of the 17th, was honored by the presence on the platform at St. Lawrence Hall, of the Very Rev. Vicar-General, and every secular Priest in the City of Toronto, who all came there, as they said, to show their cordial approval of the spirit exhibited by the laity in foregoing their usual street procession. And yet your correspondent says "condemned" a solemn procession, sanctioned and personally participated in" by the clergy!

The truth is, that there never has been any such "solemn procession" here, or elsewhere, (I believe) in Upper Canada. In Hamilton there has been none—in London none—and I presume neither the patriotism, nor the piety, nor the prudence, nor the courage, of His Lordship of Hamilton, or venerable Vicar-General, or the former or present pastors of those towns and cities, will be called in question—I was not aware when I said my say on the 17th, that such was the course observed in those other cities—I spoke apropos of Sheehy's murder last year—of "this city"—that is, of Toronto; and I have since had the gratification of hearing the congratulations both of the Magistracy and the Clergy, on the truly wise and Catholic course then taken by my friends and countrymen.

And now, Mr. Editor, to prevent this very unpleasant matter going farther, as well as to shield innocent persons from false imputations, I respectfully request, may, if need be, I demand that the name of your correspondent—"AN IRISH CARROLL"—shall be publicly affixed to this letter in the next True Witness, as I now affix mine.

THOMAS D'ARCY M'GEE.

In publishing the above, we are but performing an act of simple justice towards Mr. M'Gee, whose language towards Irish Catholic Processions had been condemned by "An Irish Catholic" in our last issue. If, however, the correspondence upon this subject is to be continued, we must beg of the writers to confine themselves strictly to the sole point at issue, and to avoid all irrelevant matter. That point is not whether the Irish Catholics of Toronto acted well in waiving their right to celebrate St. Patrick's

Day with an open air Procession; for, considering the circumstances in which they are placed, and the risks to which an Irish Catholic Procession in the streets of Toronto would be exposed from the brutal and blood-thirsty Orangemen; remembering the blood shed on the 17th of March of last year—blood which still cries aloud to Heaven for vengeance; and taking into consideration the strongly expressed wishes of their Pastors, we know that the Irish Catholics of Toronto acted like good citizens, and true Catholics, in waiving a right which could hardly be asserted without endangering the public peace.

Upon this subject therefore there cannot be two opinions. And the sole question at issue, and to which we would implore our correspondents to confine themselves, is this. Whether the term "draggletail" be a proper epithet to apply to a St. Patrick's, or to any National and Religious Procession—and whether such a demonstration necessarily brings "ridicule" upon those who take a part therein? For of course, if such a Procession is "draggletail," and justly provocative of "ridicule" in Toronto, it is so in Montreal, Quebec, and everywhere throughout the Province, where both the Irish Catholic Clergy and Laity take part in these open air and public demonstrations. Again therefore would we exhort our correspondents to stick to this, the sole question at issue; and not to embarrass it by dragging in the utterly irrelevant question as to the propriety of abandoning the St. Patrick's Day Processions in the City of Toronto.

This we say, because we have already received several communications; in which the writers seem—for we will not do them such injustice as to suppose that they are really so stupid as to mistake the true question at issue—seem to argue as if our "Irish Catholic" correspondent of the 25th ult., had condemned his fellow-citizens and co-religionists of Toronto for giving up their annual Procession. This question, we say, was settled by the action of the Catholic Clergy of that city; and we will not allow it, therefore, to be discussed even in our columns. But the other question—whether National and Religious Processions are necessarily "ridiculous," and deserving of the epithet "draggletail," is a question interesting, not to Irishmen alone, but to all Catholics; seeing that, where practicable, the Church not only allows, but expressly enjoins them, as solemn Acts of Faith; as for instance, in the case of Processions in honor of the Blessed Virgin Mother of God, as well as of other Saints.

With reference to the request of Mr. M'Gee, that an "Irish Catholic" should write over his own signature, we can make no promise; seeing that our correspondent has initiated no charge against Mr. M'Gee, but only protested against the very insulting and offensive language attributed by the Globe to that gentleman when speaking of St. Patrick's Processions;—language which we might indeed expect from a foul-mouthed cur like George Brown, but not from a Catholic or an Irishman—"An Irish Catholic" therefore is not bound by any laws of honor or morality to give his name to the public. If Mr. M'Gee shall, however, repudiate the insulting language attributed to him by the Globe, the "Irish Catholic" will, we are sure, be happy to do him justice; and, at all events, he has promised us a rejoinder to Mr. M'Gee's letter for our next issue.

FACTS AND FANCIES.—In answer to a paragraph that appeared in the True Witness, and which was copied from a Scotch Protestant paper, stating that about ten per cent of persons born in Scotland were bastards, an anonymous correspondent of the other Witness replies by citing "an item of the statistics casually shown to him by a friend," whose name likewise is carefully concealed from the public. According to this "item" thus surreptitiously obtained, and anonymously published, there have been since the first of January—77 cases of illegitimate births from amongst the Catholic inmates of the Lying-In Hospital at Kingston—against 21 such births amongst Protestants confined in that institution. To these statistics we cannot vouchsafe a reply until they have been officially verified. For its statements as to the amount of bastardy in Protestant Scotland, the Banffshire Journal (Protestant) cites the official Registration returns for Scotland for the year 1858; whilst the anonymous writer in the Witness can cite only a private document, "casually shown to him" by an unknown friend.—The former, therefore are well worthy of credit; whilst the "item of statistics" adduced by the latter, is in all probability a lie of the writer's own concoction. The onus probandi however rests with him.

As to the statements as to Protestant immorality, which have appeared in the True Witness, we have but this to say—that if the writer in the Witness will specify as false any one of those statements, we will either substantiate it by Protestant testimony, or disavow it immediately. This is a fair challenge, and one, therefore, which our cotemporary will, as usual, refuse to accept.

ANOTHER MARE'S NEST.—The Montreal Witness—who is always stumbling upon those natural curiosities known as "mare's nests"—makes the following important announcement with reference to the proposal to reimpose a postage rate on newspapers:—"We have no doubt," says our cotemporary, "that the postage on newspapers is not to be reimposed for revenue or post-office considerations, but to please the Roman Catholic Bishops and their followers. They do not circulate newspapers themselves to any extent worth naming, and they are unwilling that others should do so free of postage; partly on financial, but chiefly on R. C. grounds."

And our cotemporary, who has the nose of his spiritual ancestor, the Reverend Titus Oates, Saint and Confessor of the Holy Protestant Faith, for smelling out plots, exclaims indignantly:—"Will Protestant members consent to this priest measure?"

A few words which we had to say to the Pilot on the subject of Divorce must stand over until our next issue.

CIVIL AND RELIGIOUS LIBERTY.—The Toronto papers cite an instance of the regard manifested by Protestants for that liberty for which they are ever bawling. It appears that a Protestant preacher, or itinerant lecturer, had announced a lecture for the evening of the 22d ult., to be given in the Baptist meeting house in Queen Street, and against the doctrine of the immortality of the soul—a doctrine to which many Protestant sects still adhere. In consequence a Protestant mob assembled at the hour and place indicated for the lecture, attacked the building and drove away the preacher. Thus it is that, where their own "private judgment" on matters spiritual is impugned, Protestants vindicate their title of champions of civil and religious liberty. Had the lecturer been an apostate priest, convicted of bestiality, and his lecture announced as against the "Errors of Romanism," thousands would have rushed to hear him; and fair maidens of the conventicle would have smiled sweetly upon him, whilst retailing to them obscene stories of nuns and nunneries that would make the minutes of a brothel blush.

THE PROTESTANT FAITH.—We find in the Christian Inquirer, a leading Protestant journal of the United States, the following definition of "Faith," which may be satisfactory, but is certainly unintelligible:—"The large, broad and comprehensive faith of Jesus Christ is of no private interpretation," but comprises all facts exigencies, and possibilities in its Heaven-inspired formularies, which speak to the whole nature, condition, and destiny of man."

The above may be objected to as somewhat vague and undefined; as a little too much in the "high-faluting" style; but upon the whole it is as good a definition of the Protestant Faith as we have yet met with.

A melancholy exhibition of Protestant fanaticism has just occurred in the Court of Queen's Bench in this City. A young man, who had become a member of the Protestant sect known as "Spiritualists," was indicted on a charge of arson; and from the evidence adduced it appeared that the unhappy victim of the "right of private judgment" had become insane, in consequence of his connection with that sect, and had thus been driven to the commission of the crime for which he stood indicted. The Jury found a verdict of "Not Guilty," and the prisoner was committed to prison as a lunatic.

If L. J. of Quebec, who writes over the date 22d ult., will favor us with his name, in strict confidence, we shall be happy to insert his communication.

The Metropolitan Record is the name of a new and handsomely printed Catholic paper, lately started in New York, with the sanction and approbation of His Grace the Archbishop of that City. We predict for it a prosperous and useful career, ushered in under such auspices. The following are the terms in which His Grace gives his approval to our new cotemporary:—"New York, Nov. 3, 1858.

"DEAR SIR,—I have read carefully your plan of a Catholic paper, and approve of the same in all its parts. Its scope is new and comprehensive, and will fill up a chasm without necessarily interfering with other papers already established. You have my sanction to proceed with as little delay as possible, and you shall have my aid and support. Yours faithfully, in Christ, JOHN, Archbishop of New York.

Remittances in our next.

A MAGNIFICENT GIFT.—The people of St. Catherine's presented the pious and zealous Rev. Father Conway a magnificent gift on last 17th of March. It consisted of the following beautiful Address and a Purse containing \$200, and was presented on the occasion of the Rev. gentleman's removal to Streetsville. We are sure there never was a gift better deserved. The following is the address, which was followed also by another from the St. Patrick's Literary Association:—"ADDRESS TO THE REV. P. CONWAY.

Rev. Sir—Having learned with surprise and regret that you have been called from amongst us; the members of this congregation express their profound regret, that the government and necessities of this diocese will deprive us of your invaluable services. While we are prevented by you from soliciting his Lordship the Bishop, by petition or otherwise, that he would allow you to remain with us; and while we humbly bow in obedience to the will of God and his Holy Church; we cannot but feel a deep and heartfelt sorrow that we must part with one whom we had learned to love, and who, we were led to believe, was ever to remain with us.

In losing you, Reverend Sir, the members of this congregation feel that they will undergo a loss that will be felt, not only by them, but throughout this extensive mission; and they regret exceedingly that the schools and children of this town are to be deprived of one who has always displayed such zealous interest in their welfare, and who has ever taken the foremost position in encouraging and developing the cause of education throughout this mission, more especially here in Thorold.

Reverend Sir, in bidding you farewell, this congregation wishes you all happiness and success in your new home; and may the transcendent virtues, and private worth, that have marked your life whilst amongst us, be equally appreciated by those with whom you are about to reside; and may a life spent in the service of God and His Holy Church meet with that reward which He has promised to His good and faithful servants—"Come thou possess the Kingdom prepared for you from the beginning of the world."

Signed by the following Committee on behalf of the Congregation. Patrick Maguire, Patrick Marren, Daniel McGuire, John Sullivan, Daniel O'Donnell, Joseph Kelly, Richard D. Dunn, Thomas M'Sloy, John Fitzgerald, John M'Kenney, St. Catherine's, March 17th, 1859. Toronto Mirror.

THE VICTORIA BRIDGE.—This truly great undertaking will, or is expected to be, completed by next October, when the most imposing celebration, perhaps, that has ever taken place on this continent will be held in Montreal in honor of the auspicious event.—The cause of our referring to the matter thus early, is the fact, that the public bodies of the city intend to make large demonstrations on that occasion, and that our gallant Fire-Brigade has already taken the initiative in preparing to acquit itself with its accustomed credit. A meeting was held last week, at which resolutions were unanimously passed, that the utmost exertions on the part of the officers and men should be used to give eclat to the celebration. Well aware of the great expense to be incurred, the Officers of the various Companies—all of which were represented—had been clothed with the requisite authority by their men, to agree to such measures as

might be proposed, tending to prove that the honorable spirit of the corps still exists in the heart of every member of the Department. Several Fire companies in Upper Canada have already decided on sharing in the festivities, and the neighbouring States will furnish their full quota of firemen at the same time. A trial of engines will take place, and prizes, large than any hitherto bestowed in Canada, will be awarded to the three winners—there being a proviso, however, that none of the prizes shall be given to an engine belonging to the Montreal Fire Department, though successful;—a very handsome tribute, we must say, to the firemen of other cities, by the members of our own Brigade. In addition to the procession to take place during the day, a torchlight procession, on the first, and a ball or dinner, or visit to the theatre, on the second evening, are spoken of.—Montreal Herald.

THE RYERSON JOB.—The Committee of Public Accounts have recommended the House to sanction the payment to Dr. Ryerson of the full amount of his claim for extra services, &c., amounting to £1,803 13s. These claims had been paid by order in Council without authority in law, and after they had been twice reported against by the Attorney General, as unfounded of law or equity. The amount thus paid him exceeds by £127 15s the amount of pickings which he was compelled to refund to Government, having unlawfully appropriated to himself the interest of Government money deposited by him in the bank, to the amount £1,376. What makes this unauthorized payment the more extraordinary, is the fact, that Rev. Dr. Ryerson allowed his claim for this extra payment to lie dormant for ten years, and then only preferred it after the discovery of his appropriating to himself over a thousand pounds of Government money, and until he had been three times called upon by the auditor of accounts to refund the same. He then trumped up a claim for expenses incurred in a tour to Europe, ten years previous, with a claim for additional salary, which our accommodating Government, at a time when the Dr. had performed good service in defending the Ministry and defaming Geo. Brown, just before the present session of Parliament, became satisfied he was entitled to, and paid accordingly. This is the way the money goes, and why the people have to submit to an increase of taxes upon the necessities of life.—Sherbrooke Gazette.

We take great pleasure in calling the attention of those who may wish to procure New Garments to Mr. Greene's Clothing Establishment, No. 271 Notre Dame Street, as being the best and cheapest, and where purchasers may rely on being served with punctuality and uprightness.

AYER'S AMERICAN ALMANAC for 1859 is now ready for delivery gratis at the druggists who are happy to supply all that call for them. Every family should have and keep this book. It is worth having. Comprising much general information of great value; it gives the best instruction for the cure of prevalent complaints, that we can get anywhere. Its anecdotes alone are worth a bushel of wheat, and its medical advice is sometimes worth to the sick, the wheat's weight in gold. Many of the medicinal almanac's are trash, but this is solid metal. Its calculations are made purposely for this latitude and are therefore correct. Call and get an Ayer's Almanac, and when got, keep it.

PERRY DAVID VERMONTAIN PAIN KILLER, as an internal remedy has no equal. In cases of cholera, summer complaint, dyspepsia, dysentery and asthma, it will cure in one night by taking it internally and bathing with it freely. It is the best Liniment in America. Sold by druggists everywhere.

BIRTH. In this city, on the 25th March, the wife of Mr. Francis Mullin, of a son.

DIED. At Stratford, C. W., on the 4th instant, Miss Catherine Hennessey, aged 19 years. Miss Hennessey had been an esteemed pupil of the Congregation, N. D. of Montreal, where she learned the great secret of bearing patiently a painful consumption of several months. The cross had been her inseparable companion in the days of youth and prosperity; the cross became her only consolation in the hour of sickness and adversity; and the energy and confidence with which she pressed, to her dying lips, the sacred Sign of our redemption made each one exclaim Oh! how happy are the children of the Cross their lot is surely that of a glorious immortality.

In this city, on the 27th March, Catherine Cassidy, aged 63 years, widow of Patrick M'Dermott, a native of the County Tyrone, Ireland.

In this city, on the 29th ult., of consumption, Henrietta Starnes, wife of P. R. Lafrenego, Esq., advocate.

MONTREAL MARKET PRICES.

Table with 2 columns: Commodity and Price. Includes items like Flour, Oatmeal, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Potatoes, Beef, Mutton, Pork, Butter, Eggs, Cheese, Turkeys, Ashes-Pots, Pearls.



THE ANNUAL MEETING OF THE ST. PATRICK'S SOCIETY, for the ELECTION OF OFFICE-BEARERS, and the transaction of other business, will be held in the SAINT PATRICK'S HALL, on MONDAY EVENING NEXT, 4th of APRIL, at EIGHT o'clock precisely.

A full and punctual attendance is requested. By Order, R. M'SHANE, Sec. Sec.

N.B.—The Secretary will be in attendance at SEVEN o'clock on the above evening, for the purpose of enabling Members in arrears to QUALIFY themselves to VOTE at the Election.

A TRAINED TEACHER, Of very good literary acquirements, who can produce excellent Testimonials, REQUIRES a SCHOOL, where a good Salary is given. Apply to the Rev. M. O'Barra, St. Patrick's Church, Montreal, C.B.

FOREIGN INTELLIGENCE.

FRANCE.

I can sum up in a few lines the leading facts of the preceding week. Notwithstanding Lord Cowley's mission to Vienna, and the official news of the evacuation of the Papal dominions, no one here seems one little more confident in the maintenance of peace. True, the Constitutionnel has published an article endeavoring to show that business is as lively, and industry as brisk as ever; no one believes the fact, because every one knows positively the contrary. The revolutionary papers—such as the Presse and the Siecle—are as violent as ever against Austria, whilst the Patrie plays to the same tune, though in an under tone. This circumstance is the more significant, as the two former papers are the well-known organs of Prince Napoleon, whose influence with the Emperor is gaining ground daily. It would appear that at the Council Board this gives rise to scenes of violence on his part, which are somewhat startling. Whenever he meets with opposition on the part of the Ministers, he breaks out into the most passionate language, amounting almost to insult. This hardly seems possible in the Emperor's presence; but still it shows how truly unpopular is the prince. Another circumstance of a more serious character is the reception he lately gave to the Italian refugees, now resident in Paris, on their offering a bouquet and an address to the princess on the occasion of her marriage. Stérbin, one of the Roman triumvirs in 1848, was selected as spokesman for his countrymen. No paper received communication either of the address or of the princess's answer—a fact ominous in itself. It is impossible that the Emperor should have been ignorant of the reception, and we may well inquire whether such acts will in any way contribute to conciliate the rising spirit of Europe? What Catholics think upon such matters you may gather from an able article in the last number of the Correspondant, by Count de Falloux, and which would be well worth translating for the benefit of your readers. By the bye, you are not aware, perhaps, that the pretended letter of the King of Sardinia to the French Emperor is nothing else but a hoax, in order to try and perhaps electrify the public opinion of France. The Monteur has published the following note on the removal of the French and Austrian troops from Rome: "His Eminence the Cardinal Antonelli has announced, by order of His Holiness, on the 22nd of this month, to their Excellencies the Ambassadors of France and Austria at the Holy See, that the Holy Father, full of gratitude for the success which their Majesties the Emperor of the French and the Emperor of Austria have lent him up to this day, thought it his duty to inform them that from henceforth his Government was sufficiently strong to suffice for his own security and maintain peace within his State; that, in consequence, the Pope declared himself ready to enter into an arrangement with the two Powers to bring about, with the shortest possible delay, the simultaneous evacuation of his territories by the French and Austrian armies." In accordance with the desire of the Pope, the withdrawal of the French troops from Rome, says the correspondent of the Evening Post, is quite determined on, irrespectively of any circumstance that may occur. The Patrie says:—"Whatever may come of it, the French Government remains faithful to its policy. Its army went to Rome at the request of the Pope, and at the request of the Pope it will quit Rome. In this new proof of disinterestedness and moderation France will find a new element of strength of which to avail herself, in the endeavor to solve the great complications of Italian affairs." The Constitutionnel says:—"We learn that in consequence of the communication addressed by Cardinal Antonelli to the French Ambassador at Rome, that the Emperor has ordered the immediate evacuation by our troops of the Pontifical City. A message received here to-day announces, as it is asserted, that the French corps d'armée had been forthwith withdrawn to Civita Vecchia, there to await the transport vessels which will convey the troops back to France."—Paris Cor. of the Weekly Register.

L'Univers contains an able article by M. Veirot, in defence of the Roman Government. One of the most popular charges against that government is, that civil functions which properly belong to laymen are monopolised by ecclesiastics, by M. Veirot shows that out of 7,157 state employees, there are only 303 ecclesiastics, and of these 189 occupy posts such as chaplaincies, which, under any government, must be filled by clergy. There remain only 114 ecclesiastics occupying places which might be filled by laymen. Finally, in the returns furnished in 1856, by M. Rayneval, the French Ambassador at Rome, it was shown that there are in the Civil Service of the Roman Government sixty laymen to one ecclesiastic; and that the salaries of the lay employees amount to nearly £350,000 a-year, while the payments to ecclesiastics are not one-tenth of that sum; and yet they tell us the revenues of the Papal States are devoured by the priests. Of course the salaries and expenses of purely ecclesiastical functionaries, such as Apostolical Nuncios, are not included in this; but it is evident that such offices could not possibly be filled by laymen. But they tell us that laymen are systematically excluded from all high employments. That is an error. The ecclesiastical element rules, and must rule, in Rome. The Pontifical States are the patrimony of the Church. The Cardinals, the first Aids and Counsellors of the Pope, are naturally part of the Government—they form the political family of the Sovereign—they have the same rights as in other countries have the Princes of the Blood; and from amongst them must come the future Sovereign. Would any one wish to see the Princes of the Church systematically excluded from public business? Still laymen are not excluded from the most important offices of the State. They are admitted into the Council of Ministers; they are Governors or Prefects; they are seen in the first rank of every branch of Administration; they even take a large part in Education. Beyond this it is not possible to go without opening the door for revolution.

The Unvers has three plans for defending the Papal throne. The first is the creation of a guard of honor, to which France, Austria, Spain, Bavaria, Naples, &c., should each contribute a company.

The same journal contains the following:—"A frankly Christian and conservative policy on the part of France would suffice to dissipate the threatening clouds which now overhang Europe. May that policy be adopted! It is, doubtless, in the interest of France that Germany should not possess all Italy, so as to throw her on our flank in case of a war with Germany. It is also our duty to maintain the integrity of the Sardinian territory. But the Germans, on the other hand, cannot deliver up to us the formidable line of Upper Italy, which would also enable us to take them in flank if Austria were to lose Lombardy. Lombardy is a German bulwark, as Sardinia is a quasi French fortress. This long existing state of things could not be modified without exciting a terrible struggle. May God spare the Catholic world this crisis! It would be seriously shaken were a war to break out between the two Powers, who, united, can with difficulty, oppose the schismatical conquerors and the revolution. A great struggle between these two conservative and Catholic empires would, whatever might be its issue, fortify the revolution in its three agents—Greek schism, Protestantism, and Socialism, who would gain all that the Catholic world would lose in union, in men, and in treasure."

The Debats thus concludes an article on the Italian question:—"We cannot behold the Government of France make such grand efforts to insure for Italy the united blessings of order and liberty without casting a glance at our own country, and without desiring that a day shall arrive when France may enjoy in security the precious advantages which we are now so ready to confer on populations certainly not superior to us either in understanding or in sense, in energy or glory. However harsh may have been the trials to which liberty has been subjected here, we cannot believe that it must languish in our country as in an unfruitful soil—that the French soil is so decidedly hostile to this noble plant, which is as necessary to our souls as bread and wine are to our bodies. We do not believe in that cruel joke which condemns France to recognise in liberty only an article of exportation, good for others, and baneful for herself. We entertain a higher and more pleasing idea of the future reserved for our country."

The Gazette de France says—"At present we know of only one means of putting an end to the occupation of the Roman territory by foreign troops without endangering the internal tranquillity of the State: it is, that the Catholic Powers of Europe should, in a solemn declaration, guarantee the integrity of the territory from any attempt from abroad or at home, and also guarantee the absolute independence of the Sovereign Pontiff."

The Guardian laments that the Protestant Church at Paris is to be sold by auction, Parliament having refused to pay for it. Our contemporary is very wroth, not without some color of reason, with "the British nobility and gentry residing in Paris." "It is simply the consequence of the most miserable penuriousness and the most culpable indifference."

STEAM NAVIES IN WAR.—The last number of the Revue des Deux Mondes contains an article on steam navies in continental wars.—La Marine a Vapeur dans les Guerres Continentales. It is signed "M. V. de Mars," but is generally attributed to the Prince de Joinville; and this, besides its merits as a literary performance, has given to it a certain degree of interest. A short summary may not be uninteresting. The writer commences with a general view of the services rendered by the steam navies of England and France during the Crimean war in throwing a vast military force upon a given coast, and afterwards victualling and provisioning the same for an indefinite period with admirable precision and regularity. He next proceeds to examine what would have been the use of a French fleet in a war with Austria before the introduction of steam. Trieste and Ragusa might have been blockaded, a few thousand tons of sugar would have had to be sent a roundabout way into Austria at a large expense, and the Austrian Lloyd's would have been obliged to suspend its lines of packet-boats—that would have been about the whole amount of mischief done to Austria by a fleet. But how stands the case now? France has transformed most of her sailing vessels into screw steamers; her old frigates, the sailing qualities of which are not equal to those required for steam frigates of the present day, have been turned into steam transports, and there exists a flotilla of screw corvettes which can aid materially in carrying men, horses, and stores. Instead of the 60,000 men the allies landed in the Crimea, the author now supposes 50,000 men to be embarked with a full complement of horses, and this large force to be hovering on the enemy's coast. What can the latter do? How can he foresee where this force is likely to land? Shall he concentrate his forces on the most probable point? The French may select another, and then this concentration is useless. Or, else, should he detach an army strong enough to beat 50,000 Frenchmen to each of the menaced points? No European power is in a condition to do that. If the populations of the coast are favorable to their Government, their condition will for many days be one of anxiety and suspense; if unfavorable, they will quietly await the landing, and then increase the difficulties of their rulers by insurrection. A fleet may also detach their boats into the rivers, and thus carry the war into the heart of the enemy's territory. The writer now passes under review the different powers with which France might possibly have to contend in her present state of full equipment. Prussia and Austria are dismissed at once as unable to cope, for many years to come, with the navy of France. Russia, it is stated, is in the same case at present, but she will soon be provided with a respectable fleet. As regards England, the author devotes many pages to this first-rate maritime power, detailing, and by no means underrating, all the advantages she possesses, but remarking at the same

time that the introduction of steam into warfare tends to deprive maritime wars of their naval character, and to give them a military one, so that the navies of different nations will soon be organized on a uniform plan, in which the genius of each nation will be gradually neutralised by the perfection of mechanical means. England is well aware of this, since she is about to create a permanent Channel fleet, and to extend the number of her coast volunteers and continuous service men. Indeed, if the continental powers resolve upon arming their fleets on a military plan, England must give up her old traditions and follow their example. The tendency of her foreign policy is to side with those continental powers that have large armies and no navy, thus admitting the immense advantage of a combination of large land forces with a powerful fleet. Now, in a continental war, there are two cases possible—either England is the ally of one or more maritime powers, and then the weight of her alliance is decisive; or else she is at war with one or more maritime powers of the Continent, and in that case she can only acquire an ascendancy over them by ruining their navies. Then, of course, she can do them infinite mischief by ravaging their coasts, but not by a military invasion; she could only carry on a war of annoyance by a multiplicity of partial expeditions; all her army could be called upon to do would be occupy some fortified position under the guns of her ships.—But this is only a possible and not a probable case. England, in engaging in a continental war, would probably ensure the services of some allies, whose armies would then derive immense advantage from her fleets. The conclusion at which the author of the article arrives is, that naval forces will henceforth become indispensable elements in future continental wars.—Times.

AUSTRIA.

VIENNA, MARCH 4.—In the non-official part of the Wiener Zeitung of this morning is the following Ministerial article:—"The Imperial Royal Government has learned from Rome, by electric telegraph, that his eminence the Cardinal Secretary of State (Antonelli) has communicated to the Austrian and French Ambassadors the wish of his Holiness that the occupation of the domains of the Church by the troops of their respective Sovereigns should cease in the course of this year. The Imperial Royal Government looks forward to the receipt of a formal (written) communication on the subject. It is self-understood that as His Imperial Royal Apostolic Majesty sent his troops in accordance with the wish and at the request of his Holiness into the Papal States, in order that they might restore order, they will—the expressed wish of his Holiness being perfectly decisive (massgebend) in this matter—be withdrawn as soon as the Roman Government ceases to consider their presence necessary to the maintenance of order."

By way of supplement to the foregoing it may be observed that the Austrian troops are not likely to be withdrawn from the Papal States until all the usual formalities have been gone through.—Times's Correspondent.

The Austrian Government will not, certainly, be taken by surprise if a war breaks out. Every preparation has been made for such a contingency, and now we read that an Imperial order, addressed to the Minister of War, commands the recall of all furloughed soldiers belonging to the regiments stationed in Italy. This is done, we are further informed, in consequence of the warlike preparations of Sardinia.

The Emperor of Austria has made the Protestants in Vienna a present of a piece of ground on which to build their school-house.

SARDINIA.—TURIN, MARCH 4.—We are waiting, impatiently rather than hopefully, to learn the result of the Cowley mission. Already private telegrams state that it has had but moderate success, but we await more authoritative intelligence. The wonder of the day is the announced immediate evacuation of the Roman States. As people here are persuaded that such a step would be quickly followed by revolution, they cannot believe that some precautions will not precede it. There are various reports afloat—of Swiss, and even Spaniards, who are to be sent to preserve order in the Papal territories. The Pope, according to a huge canard that was lately flying about, will come to Turin for safety. It must be admitted that there is no place where he would be safer, although, doubtless, there are many he would prefer. People's minds and imaginations are just now so excited that the wildest rumors obtain a moment's hearing. The cafes are crowded with immigrants and overflowing with gossip—very little of it worth recording.—The flow of volunteers from Lombardy and the Duchies continues to be great. A depot has been established at Cuneo, about half way between Turin and Nice. There, I understand, about 1,500 of these persons, are quartered in an old convent. It would appear that the enrolment in the Piedmontese army has been suspended, or at least much restricted. A great many persons having means, and some of considerable property, have come to Piedmont with the intention of serving in the ranks. I was told last night, but do not vouch for the tale, that a man of family had come in with his servant and horses, had presented the latter to the Government for the public service, and had himself, as well as his domestic, enlisted as a private soldier. There can be no doubt of the enthusiasm that prevails, and as little, I should think, that, if war be averted, a good deal of embarrassment is likely to be caused by the height to which it has been raised. There is talk of forming a sort of foreign legion of the volunteers who come in, since they are too numerous to be incorporated in the regular army, against which incorporation, moreover, on so extensive a scale as would be necessary in order to provide for them all, other objections have, I have reason to believe, been found. Besides the legion that should thus be formed, there is one to be raised by General Garibaldi, who is now in Turin and who recruits, I understand, for himself. The note of preparation, you perceive, grows daily louder. It is here swelled by the voices of many who, perhaps, did they clearly understand the question and the perils for Piedmont involved in such a contest as is anticipated

would sing a different song. As it is, Northern Italy is in a fever of expectation. It is to Napoleon that this is due. I hear it admitted even by the most eager partisans of war that the feeling of the French nation is decidedly against it. "But," say they, "what matters that si l'Empereur le veut?"

The Grand Duke of Tuscany has issued a decree ordering a levy of 1,400 men for active service.

ROME, MARCH 1.—Not many days have elapsed since I apprised you that His Holiness had made an effort to arrange the disagreement existing between the King of Naples and the Western Powers by a direct application to the Emperor of the French. I also told you that a verbal demand had been made for the removal of the Austrian troops from Bologna. It was while the subject was under discussion that, a few days since, 350 French soldiers were disembarked at Civita Vecchia, 200 of whom were marched up to Rome, and barracks room required for 1,000 more. That such an increase of the army of occupation should have been made in face of the declaration of the Papal Government that it could dispense with foreign troops created a strong sensation, and an official demand was immediately made for the withdrawal of the French and Austrian troops.—Up to the present moment, however, I do not believe that any answer has been returned, and, indeed, either Government will find it very embarrassing to give an immediate answer to a demand of this nature. Should it be in the negative, it will be construed into a determination to persist in a line of conduct which Europe has condemned; and should it be in the affirmative, apprehensions will be entertained by many for the peace and security of the Papal States. The Government of His Holiness has no fear of the consequences, and Cardinal Antonelli, in particular, feels assured that the present state of tranquillity will be maintained. From all that I can gather I am disposed to be of the same opinion.

It is not easy to imagine a more pitiable humiliation than that of Lord John Russell, when he came forward with an attack upon the Government of the Holy Father, as the cause of all European complications, unable to maintain itself and resolved to resist all improvements, and was met by the assurance that Cardinal Antonelli had already formally requested the withdrawal of the French and Austrian troops from the States of the Church. Knowing the fact, we must confess to having looked forward with considerable enjoyment to the trap into which he was throwing himself, and we were not disappointed.—Subsequent accounts have fully confirmed it, and we are now enabled to add that the first days of the Carnival have gone by in perfect tranquillity. Unfortunately, the real danger to peace has no connection with the state of Rome. It arises from the mutual jealousies of France and Austria, and is not affected by the removal of what never was more than a specious pretext; others will be forthcoming if wanted.—Weekly Register.

The Prince of Wales has a window in the Corso, and is an object of great attraction. His Royal Highness is living a quiet, unostentatious life, and is pursuing his studies with great attention.—There will be an interval of an hour or two some day this week in the strict privacy of the Prince's life, on the occasion of his being invested with the Order of the Annunciation, the highest decoration in the gift of the King of Sardinia.—Massimo d'Azeglio was expected in Rome yesterday as the bearer of the order. I believe the whole ceremony will be of a strictly private character, the Sardinian Minister paying a simple visit to the Prince, and conferring the order in a room of the hotel where his Royal Highness is residing.—There is a story in circulation that the same order was offered some time since to Azeglio himself, but that he declined it, alleging as a reason that the acceptance of it would compel him to give up his profession of painting, by which he gains 30,000 lire a-year. However that may be, there is a significance about the decoration having been sent to a British Prince in Rome, instead of its being presented to him on his visit to Turin; and I shall not be surprised if the Liberal party turn it to some account. It will be represented as a sovereign act of the future King of Italy. The King of Sardinia anticipates the time when he shall rule over the united Peninsula, and, though residing in the north, seems anxious to perform royal and graceful acts in the Central States, which will call public attention to himself. My view may be wrong, but it is one which is entertained by others in common with myself. I believe that there are not more than 11 or 12 persons who receive the order of the Annunciation.—Corr. Times.

The Unvers publishes a notice from the Holy Inquisition at Rome, declaring that, in consequence of a female named Mancini, 24 years of age, born at Foligno, and residing at Torri, having pretended to "be a saint, and to have had revelations, ecstasies, visions, apparitions of Jesus Christ, and of the Most Holy Virgin," also to have received "an extraordinary mission to establish a congregation for the reform of the clergy, and of the people"—it had caused her to be arrested, and having ascertained that what she said was nothing but "deceptions, boastings, falsities, and fictions," had condemned her to twelve years' imprisonment. It therefore warns the public against placing credit in her representations, and orders that a society which she had got up, called the Nazarenes, shall be dissolved.

BELGIUM.

The correspondent of the Weekly Register thus treats of the late penal laws enacted by the "Liberals" of Belgium:—

Saturday week last a sort of Ecclesiastical Titles Bill was passed in the Chamber of Deputies by 59 votes against 38—a bill by which the whole body of our priesthood—bishops, curés, vicaires—all and every one, may be lawfully swooped away and imprisoned on the self same morning. The precious document is entitled "Article 295 of the penal Code, revised," and has been brought forward under pretence of protecting the Government against the liberty now enjoyed by the priest in his pulpit. The discussion lasted a fortnight, during which sufficiently uncharitable and untrue assertions have been given to the public against the clergy on the Liberal side, and no small share of spirited and noble sentiments in defence of our beloved priesthood from the Catholic party. I must only give your reader a short notice of each. The pretence for the bill was that a priest must be restrained from criticising the acts of the Government in the pulpit. "Give him this liberty," was said on the "Liberal" side, "and every Belgian must have the liberty to reply to him in the church." This restraint must apply to notices annexed to the church doors, to the pastoral circulars sent to the clergy to read from the pulpit, and to the Bulls of the Pope. The principle must be enforced, say our adversaries [the Catholic party], that the State shall not interfere with religious worship. It is in virtue of this principle we demand, in return, that the ministers of religious worship shall not meddle, either directly or indirectly, with the affairs of State. Against the necessity of such an increase of restraint as this, Article 295 would ensure, say Catholic members. It is a fact that the existing article of the Constitution of 1831 provided sufficient security against the priest in his pulpit, and "there has never been attempted a single process on this head in virtue of the penal code" [M. de Theux]. "You would make of the priests the pariahs of society" [M. Doleij]. M. Dumortier showed that every necessary restraint is secured by the existing law against clergy by a priest against a public functionary, &c. &c. "All that you do beyond is unconstitutional, for it does not belong to you to exalt the exercise of a liberty into a crime, when the Congress itself has taken care to specify the restrictions which it brings to the use of our liberties. What if you would come

and open a school of Atheism in a parish, and you would not permit a minister of worship to warn his parishioners against it? To make the clergy silent you would muzzle them. It is a law of nations not Belgium, it is France." At the formation of the Archbishop of Malines conjured the Congress not to render religion responsible for the faults of its ministers—faults of which his Grace was the first to demand the repression. The Congress provided against these errors which a priest might commit. At the present day liberty is everywhere, and everywhere the Government is discussed. Philosophically, one might affirm also that the press undermines public order, and yet who would apply shackles to the press? The Emperor was the protector of the Church; now the Church claims no longer any protection, which is often the most perfect form of servitude; she asks only common right. "I do not admit the repression of common right, and I am convinced that by a vague arrangement this article, 295, may become fatal to liberty. The liberty of worship does not consist alone in the guarantees offered to the free exercise of religious ceremonies; but, above all, on the non-invention of the civil administration in the interior organisation of the church. This it is which is expressed by the article 16, of the Constitution, and you have no right to restrain it. It is easy to comprehend that the church must have her instructions published, and so published that they may reach the faithful. The reading these from the pulpit is a sort of oral distribution, which corresponds in religious matters to the distribution of newspapers, for example, as regards the press. I repulse the bill of the Government in the interest of liberty, and in the interest of power also; for in my opinion it will be fatal to religious liberty, which is the guardian of all other liberties. I do not think there is an example of a Government which has become a persecutor of religious liberty, and that has maintained other liberties. For us Belgians, it is a striking consideration. Every one remembers, it was from the moment that King William began to persecute religious liberty, that he placed himself on the fatal declivity which drew him into the abyss. It was with reason that M. De Fontanes, a devoted friend of Napoleon, designated in a prophetic manner, the conduct of the Emperor in regard to the Pope—a fault charged with disasters. And for three or four centuries have not the Governments which have ruled in Belgium been destroyed by the moral power which results from the adhesion of conscience?" Notwithstanding all these serious truths, and the dissent of even several ultra-liberals from this mischievous bill, on the ground of its despotic character, it has passed, and I have informed your readers. "And what will you do?" I inquired of a priest. "But no doubt the Prelacy will carefully abstain from scolding you any pastoral, which you would incur danger by reading." "We shall do just as we have hitherto done," was the reply, "all that our flocks need, we shall say, and the Bishops will also give out their instructions just as unrestrained as before." "And the Pope's Bulls must be read throughout the land." "And then you are all taken off to prison. Will it come to that?" We then conversed upon the late events—the funerals that have taken place, one at Ghent, where a young student of the University died, refusing the last offices of the Church; the others at Jambes, at Frasnes, and at Ninove, at all of which the Church's funeral services were not performed, but sad scenes of scandal enacted in their place. The painful outrage at Bruges by the children of the Government College, wailing the children of the Bishop's College on their road home, using blasphemous language and committing personal violence. "What will be the effect of these things on our people?" I inquired. "Good, only good; they are now learning very distinctly what liberal teaching leads to. They will now learn to come out and be separate. Infidelity will have its followers and Catholicity hers, as in England Catholics must be separated from Protestants, so will Belgian Catholics see the necessity of separation. And religion will gain by hypocrisy being no longer available to the enemies of so— And the insult and blasphemy uttered to the great carrying the Holy Sacrament in the street? [At Brussels this happened a week or two since] by a young man elegantly dressed. To this I received an answer, but my friend brushed away a tear, and said, another and another.

PORTUGAL.

Letters from Portugal of the 23rd February announce that the proposals made in the name of the Holy See, by His Eminence Cardinal di Pietro, have been accepted by the Chamber of Deputies; the concordat of the 21st of February, 1857, is therefore now definitely settled, and the long negotiation about the right of patronage in the Indies and in the East, generally, has received a solution demanded both by good sense and justice. Rome cannot be held responsible for the decay of Portugal, and if the latter power cannot now perform its duties towards the Christians of the East, which it undertook to do three hundred years ago, why should the common Father of the Faithful abandon these Christian communities? The majority in the Chambers felt that such a line of conduct could not be asked of the Holy See, and that, however painful it might be to give up ancient privileges, it was bound in common sense to yield to a sad necessity. The nation will certify this vote.—The Gon schism will thus be extinguished if the Portuguese Government withdraw their support from the obstinate clergy, who, up to this time, have refused to obey the decision of the Holy See.

INDIA.

FOREIGN OFFICE TELEGRAM.—Cairo, Feb. 23.—The steamer Bombay, from Bombay, arrived at Suez on the 21st inst. A letter from the Governor-General contains these words:—"Lord Clyde announces that the campaign in which the troops under immediate command have been engaged is closed, and that rebellion no longer exists in Oude." Sir Jung Bahadur is stated to have issued a proclamation to the effect that he will surrender to the British Government all insurgents found within his territory. The Begum and several other chiefs have escaped into Nepal. Sir Hugh Rose is making active preparations for finally subduing the Rohillas. The Nawab of Farruckabad arrived at Futtighur on the 28th ultimo, as a prisoner, having given himself up to Major Bruce, of the Oude police.

INDIA HOUSE TELEGRAM.—A private telegram from Lucknow states that the Nepalese have applied for British troops to enter Nepal, and that Horsford's brigade has accordingly been pushed across the Raptée. Lord Clyde is indisposed, and proceeds to Simla for the season. Tanti Topee's rear guard was overtaken by the force under Brigadier Holmes, at Seokur, on the 21st of January. The rebels lost 750 stand of arms, besides a number of horses and 500 stand of arms. Tanti Topee was making for Behakoor, or Joudpore on the 26th of January. Intelligence, however, from Indore, of the 6th inst., states that he has turned again north in the direction of Munglora, in the Shekawattee country. The following were the dispositions of the forces in pursuit on the 1st inst.:—Brigadier Honnor, at Ajmeer; Brigadier Parke, at Nusseerabad; Brigadier H. Jimes, at Behakoor; Brigadier Showers, at Seokur; and General Michel, moving at Nusseerabad. The Delhi column have also taken the field. Sir H. Rose was on a field to Arrungabad on the 6th, accompanied by a field force, for the reduction of the Rohillas, who are still committing depredations in the Nizam's territory.

A Frenchman being troubled with the gout, was asked what difference there was between that and rheumatism. "One very great difference," replied Monsieur, "suppose you take one vice, put your finger in, you turn the screw till you can bear it no longer—that is the rheumatism; then suppose you give him one turn more—that is the gout.

The test of a man's honesty is the sacrifice he will make to preserve it.

ST. PATRICK'S DAY IN NEW YORK. The Annual Festival of Ireland's Patron Saint has been celebrated with unusual splendor in New York...

ALBANY, N. Y. The celebration of St. Patrick's Day was exceedingly spirited. The streets were filled from morning until night...

CHICAGO, ILL. The Hibernian Benevolent Society, with the Montgomery, Shields, and Emmet Guards, turned out in procession yesterday...

UTICA, N. Y. St. Patrick's Day was more generally observed here this year than on any former anniversary of Ireland's Patron...

BALTIMORE, MD. THE HIBERNIAN SOCIETY.—On Thursday evening the regular annual dinner of the Hibernian Society of Baltimore...

PHILADELPHIA. St. Patrick gave us beautiful weather yesterday, contrary to all precedent, and much to the delight of his many friends...

BOSTON. ONE HUNDRED AND TWENTY-SIXTH ANNIVERSARY OF THE CHARITABLE IRISH SOCIETY.—This ancient Society met yesterday afternoon at the Parker House...

The President of the Society, Patrick M. Philips, occupied the chair. Several toasts were drunk and some very excellent speeches made...

SALEM, MASS. The celebration of St. Patrick's Day in Salem, on Thursday, was concluded by an address at Lyceum Hall, by Dr. Fitzgerald...

BRIDGEPORT, CONN. It augurs much for Catholicity in find that in New England the festival of St. Patrick is honored with all solemnity...

CINCINNATI, OHIO. Yesterday was celebrated as the Anniversary of the Patron Saint of Ireland, by civic and military processions and banquets...

UNITED STATES. AN INEBRIATE ASYLUM.—Four Hundred Female Applicants.—There has been lately established in New York a State Inebriate Asylum...

FROM BURMAH. SHWAYGHYEN, Burmah, March 6, 1858. Mr. P. Davis—Dear Sir: Such is the great defect of the Pain Killer that I write you to send me as soon as possible...

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

THE above Institution, situated in one of the most agreeable and beautiful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments...

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

A WARNING TO SCOFFERS.—At Milwaukee, as the Rev. Mr. Heiss, rector of the Bishop's Seminary, was crossing the railroad track in a buggy...

LEARN A TRADE.—Under the delusive idea that a trade is not so respectable as a mercantile occupation, our stores are crowded with young men who have no capacity for business...

MORE HERETICS IN THE CHURCH.—The British Standard, a zealous "Orthodox" journal, very lately discovered, with deep sorrow, that the present Bishop of London is not sound in the faith...

STATISTICS OF POPULATION AND RELIGION.—The Director of the Statistical Bureau of Berlin furnishes the following curious statement:—"The population of the whole earth is estimated to be 1,268,000,000...

CURED BY WISTAR'S BALSAM OF WILD CHERRY. Read the following from the KINDERHOOK (N. Y.) SENTINEL, dated July 31:—"A remarkable cure of Consumption has recently been effected by this medicine in the town of Chatham...

FROM BURMAH. SHWAYGHYEN, Burmah, March 6, 1858. Mr. P. Davis—Dear Sir: Such is the great defect of the Pain Killer that I write you to send me as soon as possible...

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GROCERIES, SUGAR, & C., FOR SALE, At 43 Notre Dame Street, Montreal.

TEAS (GREEN) GUNPOWDER, very fine. YOUNG HYSON, best quality. IMPERIAL. TWANKY, extra fine. BLACK TEAS. SOUCHONG (Breakfast) fine Flavor. COGOU. OOLONG. SUGARS. LOAF. DRY CRUSHED. MUSCOVADA Sugar, very light. COFFEE, &c.

NOTICE. THE TRUSTEES appointed to transact the ERECTION of a NEW CHURCH AND SACRISTY, required to be built in the Parish of St. JEAN CHRYSOSTOME...

IMMIGRATION. PASSAGE CERTIFICATES, PER SABEL & SEARLE'S FIRST CLASS LINE of Packet Ships, from LIVERPOOL to QUEBEC, NEW YORK, OR BOSTON...

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A plain spoken woman lately visited a married woman, and said:—"How do you contrive to amuse yourself? Amuse I said the other, starting; do you know I have my housework to do? Yes, was the answer, I see you have it to do, but as it is never done, I conclude you must have some other way of passing your time.

P. P. P. PARK'S PRICKLY PLASTERS. They soothe pain; protect the chest; they extract the conglutinated impurities and soreness from the system, and impart strength. They are divided into sections, and yield to the motion of the body...

Ayer's Sarsaparilla. A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power...

NOTICE. THE TRUSTEES appointed to transact the ERECTION of a NEW CHURCH AND SACRISTY, required to be built in the Parish of St. JEAN CHRYSOSTOME...

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AGENTS FOR THE TRUE WITNESS.

- Alexandria—Rev. J. J. Chisholm.
- Alyata—N. A. Coste.
- Alymer—J. Doyle.
- Amherstburgh—J. Roberts.
- Antigonish—Rev. J. Cameron.
- Aricat—Rev. M. Girroir.
- Bellefleur—M. O'Dampsey.
- Brock—Rev. J. R. Lee.
- Brockville—P. Furlong.
- Brouard—W. M'Namsay.
- Cobourg—M. M'Kenny.
- Cavanville—J. Knowlson.
- Chambly—J. Hackett.
- Cornwall—Rev. J. S. O'Connor.
- Compton—Mr. W. Daly.
- Carleton, N. B.—Rev. E. Dunphy.
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- Dundas—J. M'Gerrald.
- Egansville—J. Bonfield.
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- Farmersville—J. Flood.
- Gananoque—Rev. J. Rossiter.
- Hamilton—P. S. M'Henry.
- Huntingdon—C. M'Faul.
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- Loborough—T. Daley.
- Lindsay—Rev. J. Farelly.
- Lacolle—W. Hart.
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- Millbrooke—P. Maguire.
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- Oshawa—Rev. Mr. Proulx.
- Orillia—Rev. J. Synnot.
- Prescott—J. Ford.
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- Peterboro—T. M'Case.
- Pictou—Rev. Mr. Lalor.
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- St. Andrews—Rev. G. A. Hay.
- St. Athanasius—T. Dunn.
- St. Ann de la Pointe—Rev. Mr. Bourrett.
- St. Columban—Rev. Mr. Fulvay.
- St. Raphael—A. M'Donald.
- St. Remi—H. M'Gill.
- St. Romuald d'Etchemin—Rev. Mr. Sax.
- Thorold—John Heznan.
- Tinswick—T. Donegan.
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**PATTON & BROTHER,**  
NORTH AMERICAN CLOTHES WAREHOUSE,  
WHOLESALE AND RETAIL,  
42 McGill Street, and 79 St. Paul Street,  
MONTREAL.

Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates.  
Montreal, March 6, 1856.

**ROBERT PATTON,**  
229 Notre Dame Street,  
BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same.

R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

**MOUNT HOPE**  
INSTITUTE FOR YOUNG LADIES,  
UNDER THE DIRECTION OF  
LADIES OF THE SACRED HEART,  
LONDON, C. W.

THIS Institution, situated in a healthy and agreeable location, and favored by the patronage of His Lordship the Bishop of London, will be opened on the first Monday of September, 1857.

In its plan of Literary and Scientific Studies, it will combine every advantage that can be derived from an intelligent and conscientious instruction in the various branches of learning becoming their sex. Facility will be offered for the acquisition of those Ornamental Arts and Sciences, which are considered requisite in a finished education; while propriety of Deportment, Personal Neatness, and the principles of Morality will form subjects of particular assiduity. The Health of the Pupils will also be an object of peculiar vigilance, and in case of sickness, they will be treated with maternal solicitude.

The knowledge of Religion and of its duties will receive that attention which its importance demands, as the primary end of all true Education, and hence will form the basis of every class and department. Differences of religious tenets will not be an obstacle to the admission of Pupils, provided they be willing to conform to the general Regulations of the Institute.

TERMS PER ANNUM.

Board and Tuition, including the French per quarter, in advance.	\$25 00
Day Scholars.	6 00
Book and Stationery, (if furnished by the Institute).	2 50
Washing, (for Boarders, when done in the Institute).	5 00
Use of Library, (if desired).	0 50
Physicians' Fees (medicines charged at Apothecaries' rates).	0 75
Italian, Spanish, and German Languages, each.	5 00
Instrumental Music.	8 00
Use of Instrument.	3 00
Drawing and Painting.	10 00

Needle Work Taught Free of Charge.

**GENERAL REGULATIONS.**  
The Annual Vacation will commence the second week in July, and scholastic duties resumed on the first Monday of September.  
There will be an extra charge of \$15 for Pupils remaining during the Vacation.  
Besides the "Uniform Dress," which will be black, each Pupil should be provided with six regular changes of Linen, six Table Napkins, two pairs of blankets, three pairs of Sheets, one Counterpane, &c., one white and one black bobnet Veil, a Spoon and Goblet, Knife and Fork, Work Box, Dressing Box, Combs, Brushes, &c.  
Parents residing at a distance will deposit sufficient funds to meet any unforeseen exigency. Pupils will be received at any time of the year.  
For further particulars, (if required), apply to His Lordship, the Bishop of London, or to the Lady Superior, Mount Hope, London, C. W.

RYAN & VALLERES DE ST. REAL,

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No. 59 Little St. James Street.  
PIERRE RYAN. HENRY VALLERES DE ST. REAL.  
**B. DEVLIN,**  
ADVOCATE,  
No. 7, Little St. James Street,  
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ADVOCATE,  
No. 59, Little St. James Street, Montreal.

**REMOVAL.**  
**JOHN PHELAN, GROCER,**  
HAS REMOVED TO 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot, and opposite to Dr. Picault, where he will keep a Stock of the best Tea, Coffee, Sugar, Wines, Brandy, &c., and all other articles [required] at the lowest prices.  
**JOHN PHELAN.**

**JONAS WHITCOMB'S**  
REMEDY FOR  
**ASTHMA, CATARRH, ROSE COLD, HAY FEVER, &c.**

PREPARED from a German recipe, obtained by the late Jonas Whitcomb, in Europe. It is well known to have alleviated this disorder in his case, when all other appliances of medical skill had been abandoned by him in despair. In no case of purely Asthmatic character, has it failed to give immediate relief, and it has effected many permanent cures. Within the past two years this remedy has been used in thousands of cases, with astonishing and uniform success. It contains no poisonous or injurious properties whatever, an infant may take it with perfect safety.

[Letter from a Methodist Clergyman.]  
WANDSWOR, VI, May 12, 1857.  
Mr. BURNETT—I take great pleasure in briefly stating the wonderful effects of "WHITCOMB'S REMEDY FOR THE ASTHMA," on my wife. She had suffered for years more than my pen can describe with the Spasmodic form of that terrible disease. I consulted numerous physicians of the highest celebrity to very little or no purpose. As often as ten or twelve times in a year, she was brought to the very gates of death—requiring two or three watchers sometimes, for several days and nights in succession. At times, for hours, it would seem as if every breath must be the last. We were obliged to open doors and windows in mid-winter, and resort to every expedient that affection could devise to keep her alive. At one time she was so far gone, that her physician could not count the pulse. At length I heard of your "Remedy"—it acted like a charm; it enabled her to sleep quietly in a few minutes, and nearly broke up the disease. I kept it constantly on hand—and though it has not cured her, it has done wonders in the way of relief. I have never known it fail in more than one or two instances of affording immediate relief. I am a Methodist clergyman, stationed here. I shall be happy to answer any enquiries respecting her case, and you are at liberty to make any use of the foregoing facts that will benefit the afflicted.—Yours truly,  
KIMBALL HADLEY.

Jonas Whitcomb's Remedy is Prepared only by **JOSEPH BURNETT & CO.**, 27 Central Street, Boston, and Sold by all Druggists. One Dollar per Bottle.  
For Sale in Montreal, at Wholesale, by Carter, Kerry & Co., 184 St. Paul Street; also, at Medical Hall, Great St. James Street.

**BUY THE BEST: THE ONLY COMPLETE CATHOLIC ALMANAC PUBLISHED IN AMERICA, NOW READY;**

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CONTAINING THE CLERGY LIST for the BRITISH PROVINCES, and British West Indies, unusually Complete and Correct.  
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**EDWARD DUNIGAN & BROTHER,** 371 Broadway, New York, have now ready  
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OR,  
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A most interesting, lively and agreeable Tale of American Social Life.  
Send Orders to  
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371 Broadway, New York.

**AN ACADEMY FOR YOUNG LADIES,**  
WILL BE OPENED on the FIRST of DECEMBER, at No. 16, CRAIG STREET, Montreal; in which a Complete Course of Education in the ENGLISH and FRENCH Languages will be given by Mr. and Mrs. H. CLARKE, and Mlle. LACOMBRE, from London and Paris.

MUSIC, DRAWING, ITALIAN, and other accomplishments, by competent Masters.  
A few Pupils can be received as Boarders, on reasonable terms.  
An EVENING CLASS for Adults.  
References are permitted to the Rev. Canon V. Pilon and the Rev. P. LeBlanc, at the Bishop's Palace; and to J. L. Brault, P. Moreau, F. Doucet, and L. Boyer, Esqrs., Montreal.

BURNETT'S COCOAINE

A compound of Cocoa-nut Oil, &c., for dressing the Hair. For efficacy and agreeableness, it is without a rival.  
It prevents the hair from falling off.  
It promotes its healthy and vigorous growth.  
It is not greasy or sticky.  
It leaves no disagreeable odor.  
It softens the hair when hard and dry.  
It soothes the irritated scalp skin.  
It affords the richest lustre.  
It remains longest in effect.  
It costs fifty cents for a half-pint bottle.  
**BURNETT'S COCOAINE.**  
TESTIMONIAL.  
BOSTON, July 19, 1857.

Messrs. J. BURNETT & Co.—I cannot refuse to state the salutary effect in my own aggravated case, of your excellent Hair Oil—(Cocaine).  
For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. This irritated condition I attributed to the use of various advertised hair washes, which I have since been told contained camphene spirit.  
By the advice of my physician, to whom you had shown your process of purifying the Oil, I commenced its use the last week in June. The first application allayed the itching and irritation; in three or four days the redness and tenderness disappeared—the hair ceased to fall, and I have now a thick growth of new hair. I trust that others similarly afflicted will be induced to try the same remedy.  
Yours very truly,  
SUSAN R. POPE.

A single application renders the hair (no matter how stiff and dry) soft and glossy for several days. It is conceded by all who have used it to be the best and cheapest Hair Dressing in the World. Prepared by **JOSEPH BURNETT & CO.**, Boston. For sale by all druggists.  
For sale, at wholesale, in Montreal, by Carter, Kerry & Co., 184 St. Paul Street; also, at retail, by Johnston, Beers & Co., Medical Hall, Gt. St. James Street.

**D. O'GORMON,**  
BOAT BUILDER,  
BARRIEFIELD, NEAR KINGSTON, C. W.  
Skiffs made to Order. Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the 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.

**WEST TROY BELL FOUNDRY.**  
[Established in 1826.]

BELLS. The Subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School-bells, House and other Bells, mounted in the most approved and durable manner. For full particulars as to many recent improvements, warranted, diameter of Bells, space occupied in Tower, rates of transportation, &c., send for a circular. Address  
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HOURS OF ATTENDANCE.—From 9 to 11, A.M.; and from 2 to 4, and from 6 to 8, P.M.  
N.B.—Subscribers, whose terms of subscription have expired, are requested to return the books in their possession to the Library, without further notice  
Montreal, September 16, 1858.

**MONTREAL STEAM DYE-WORKS**  
JOHN MCLOSKEY,  
Silk and Woollen Dyer, and Scourer.  
38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.  
He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.  
N.B.—Goods kept subject to the claim of the owner twelve months, and no longer.  
Montreal, June 21, 1853.

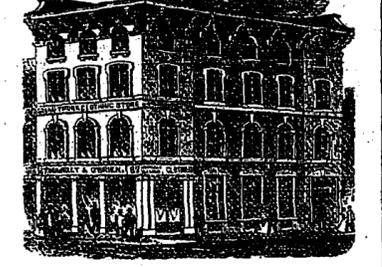
**WILLIAM CUNNINGHAM'S**  
MARBLE FACTORY,  
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WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.  
N.B.—W.C. manufactures the Montreal stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace

FALL AND WINTER CLOTHING.

GREAT ATTRACTION!!!  
GRAND TRUNK CLOTHING STORE,  
87 M'GILL STREET, 87



**DONNELLY & O'BRIEN,**  
BEG leave to inform the Public that they have now on hand, and are prepared to offer for Sale, their

**Fall and Winter Stock of Clothing and Outfitting,**  
Being the Largest, Cheapest, and Best ever offered for Sale in this City.

Their immense Stock of Heavy Winter Cloths, Doeskins, Cassimeres, Tweeds, Vestings, Waterproof Coats, Scotch Plaids, White, Regatta, and Scotch Wool Shirts, and Drawers, Collars, Umbrellas, Mufflers, Scarfs, Ties, Gloves, &c., having been

Carefully Selected in the English Markets, and their Stock of Ready-Made Clothing, consisting of Tailors, Sack and Surtout Over-Coats, Dress, Frock, Morning, Sack, Shooting and Business Coats, Pants, Vests, Caps, &c.—Also, a Large Assortment of BOYS' CLOTHING, of every style and quality suitable for the Fall and Winter seasons, having been carefully manufactured under their own inspection, buyers, before making their purchases elsewhere, will find it much to their advantage to give them a call.

The order Department being under the management of experienced Cutters, Customers can rely on having their orders promptly and carefully executed. The Liberal Patronage which they have received since their commencement in Business, encourages them in the belief that their Goods have given unqualified satisfaction.  
Montreal, Oct. 9, 1858.

**DR. MORSE'S**  
INDIAN ROOT PILLS.

DR. MORSE, the inventor of MORSE'S INDIAN ROOT PILLS, has spent the greater part of his life in travelling, having visited Europe, Asia, and Africa as well as North America—has spent three years among the Indians of our Western country—it was in this way that the Indian Root Pills were first discovered. Dr. Morse was the first man to establish the fact that all diseases arise from IMPURITY OF THE BLOOD—that our strength, health and life depended upon this vital fluid.

When the various passages become clogged, and do not act in perfect harmony with the different functions of the body, the blood loses its action, becomes thick, corrupted and diseased; thus causing all pains, sickness and distress of every name; our strength is exhausted, our health we are deprived of, and if nature is not assisted in throwing off the stagnant humors, the blood will become choked and cease to act, and thus our light of life will forever be blown out. How important then that we should keep the various passages of the body free and open. And how pleasant to us that we have it in our power to put a medicine in your reach, namely Morse's Indian Root Pills, manufactured from plants and roots which grow around the mountainous cliffs in Nature's garden, for the health and recovery of diseased man. One of the roots from which these Pills are made is a Sudorific, which opens the pores of the skin, and assists Nature in throwing out the finer parts of the corruption within. The second is a plant which is an Expectoant, that opens and unclogs the passage to the lungs, and thus, in a soothing manner, performs its duty by throwing off phlegm, and other humors from the lungs by copious spitting. The third is a Diuretic, which gives ease and double strength to the kidneys thus encouraged, they draw large amounts of impurity from the blood, which is then thrown out boundedly by the urinary or water passage, and which could not have been discharged in any other way.—The fourth is a Cathartic, and accompanies the other properties of the Pills while engaged in purifying the blood; the coarser particles of impurity which cannot pass by the other outlets, are thus taken up and conveyed off in great quantities by the bowels.

From the above, it is shown that Dr. Morse's Indian Root Pills not only enter the stomach, but become united with the blood, for they find way to every part, and completely rout out and cleanse the system from all impurity, and the life of the body, which is the blood, becomes perfectly healthy; consequently all sickness and pain is driven from the system, for they cannot remain when the body becomes so pure and clear.

The reason why people are so distressed when sick and why so many die, is because they do not get a medicine which will pass to the afflicted parts, and which will open the natural passages for the disease to be cast out; hence, a large quantity of food and other matter is lodged, and the stomach and intestines are literally overflowing with the corrupted mass; thus undergoing disagreeable fermentation, constantly mixing with the blood, which throws the corrupted matter through every vein and artery, until life is taken from the body by disease. Dr. Morse's PILLS have added to themselves victory upon victory, by restoring millions of the sick to blooming health and happiness. Yes, thousands who have been racked or tormented with sickness, pain and anguish, and whose feeble frames, have been scorched by the burning elements of raging fever, and who have been brought, as it were, within a step of the silent grave, now stand ready to testify that they would have been numbered with the dead, had it not been for this great and wonderful medicine, Morse's Indian Root Pills. After one or two doses had been taken, they were astonished, and absolutely surprised in witnessing their charming effects. Not only do they give immediate ease and strength, and take away all sickness, pain and anguish but they at once go to work at the foundation of the disease, which is the blood. Therefore, it will be shown, especially by those who use these Pills, that they will so cleanse and purify, that disease—that deadly enemy—will take its flight, and the flush of youth and beauty will again return, and the prospect of a long and happy life will cherish and brighten your days.

CAUTION.—Beware of a counterfeit signed A. B. Moore. All genuine have the name of A. J. WHITE & Co. on each box. Also the signature of A. J. White & Co. All others are spurious.  
A. J. WHITE & CO., Sole Proprietors,  
69 Leonard Street, New York.

Dr. Morse's Indian Root Pills are sold by all dealers in Medicines.  
Agents wanted in every town, village, and hamlet in the land. Parties desiring the agency will address as above for terms.  
Price 25 cents per box, five boxes will be sent on receipt of \$1, postage paid.

**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,**  
Superior of St. Vincent's Asylum.  
Dear Sir—We have much pleasure in informing you of the benefits received by the little orphans in your charge, from your valuable discovery. One in particular suffered for a length of time, with a very sore leg; we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well.  
SISTERS OF ST. JOSEPH,  
Hamilton, C. W.

GREAT WESTERN INSURANCE COMPANY

OF  
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Office—No. 11, Lemaine Street.

THE undersigned Agent for the above Company is prepared to receive applications, and grant Policies. The Company insures all description of Buildings, Mills, and Manufactories, and Goods, Wares, and Merchandise contained therein.  
Mr. Thomas M'Grath has been appointed Surveyor to the Company. All applications made to him will be duly attended to.  
AUSTIN CUVILLIER, Agent.  
Montreal, October 8, 1858.

**BROWN'S BRONCHIAL TROCHES**  
COUGHS, BRONCHITIS, HOARSENESS, COLDS, INFLUENZA, ASTHMA, CATARRH, any irritation or Soreness of the Throat, INSTANTLY RELIEVED BY BROWN'S BRONCHIAL TROCHES, or Cough Lozenges.—To PUBLIC SPEAKERS and SINGERS, they are effective in clearing and giving strength to the voice.  
"If any of our readers, particularly ministers or public speakers, are suffering from bronchial irritation, this simple remedy will bring almost magical relief."—CHRISTIAN WATCHMAN.  
"Indispensable to public speakers."—ZION'S HERALD.  
"An excellent article."—NATIONAL ERA, WASHINGTON.  
"Superior for relieving hoarseness to anything we are acquainted with."—CHRISTIAN HERALD, CINCINNATI.  
"A most admirable remedy."—BOSTON JOURNAL.  
"Sure remedy for throat affections."—TRANSCRIPT  
"Efficacious and pleasant."—TRAVELLER.  
Sold by Druggists throughout the United States.

**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 canker 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 Scaled Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see its improvement in a few days.  
For Salt Rheum, rub it well in as often as convenient.  
For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor.  
For Scabs: these commence by a thin, acid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in.  
For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.  
This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to.  
Price, 2s 6d per Box.  
Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass.  
For Sale by every Druggist in the United States and British Provinces.  
Mr. Kennedy takes great pleasure in presenting the readers of the TRUE WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—  
ST. VINCENT'S ASYLUM, Boston, May 26, 1856.