

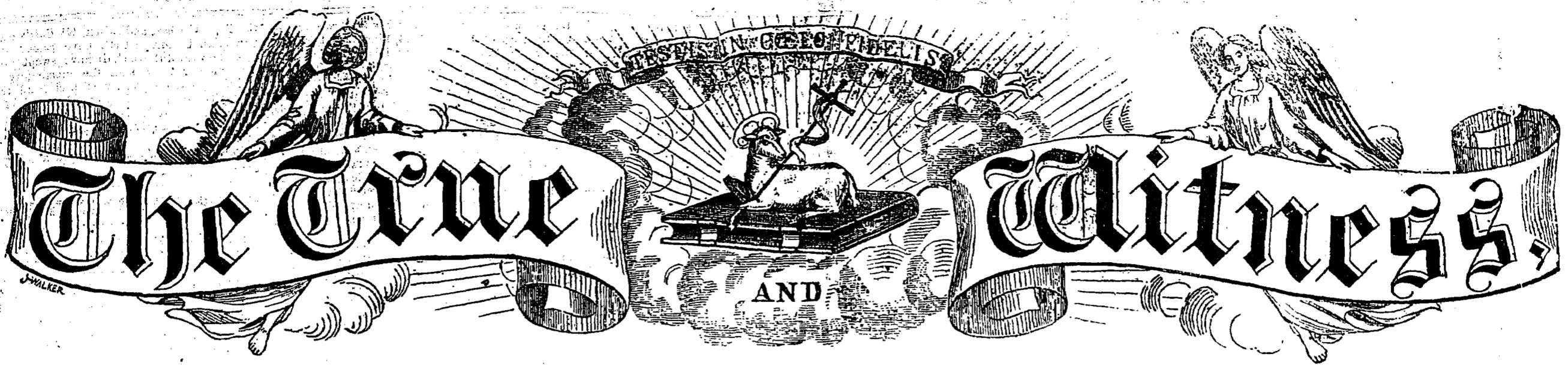
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Will send, with pleasure, to any address, their 1875 School Book Catalogue, and Classified List of Catholic School Books and School Requisites, used in the different Colleges, Convents, Separate Schools, and Catholic Private Schools in the Dominion.

FINE ENGRAVING OF FATHER MATHEW. We take great pleasure in announcing the publication of a beautiful portrait of the GREAT APOSTLE OF TEMPERANCE. It represents him as he appears giving the TEMPERANCE PLEDGE; and below the Engraving is a facsimile of his handwriting endorsing this likeness of himself as "A CORRUPT ONE."

TALES OF THE JURY-ROOM. Eamus in jus. PLACT. Pomius, Act v. Dogberry. Are you good men, and true? Much Ado about Nothing.

BY GERALD GRIFFIN. AUTHOR OF "TALES OF THE MUNSTER FESTIVALS," ETC.

THE FOREMAN'S TALE. SIGISMUND.

PRINCESS. Rosaline; What did the Russian whisper in your ear! ROSALINE—Madam, he swore that he did hold me dear As precious eye-sight, and did value me Above this world; adding thereto, moreover, That he would wed me, or else die my lover. Love's Labour Lost, Act v. Scene VII.

It was a beautiful summer evening, that fell on the mountains to the north-east of Poland, but those vast tracts of country lying at their base, were then almost uninhabited, and the traveller, who on this evening, found himself alone on the hill side felt sensations very different from those which might result from the beauty of the scene.

He was young and fair and habited in the riding costume of Muscovy. A sword hung at his waist which from the splendour of its carriage seemed rather intended for dress than for warfare, and although it had not been so, the slender figure and delicate appearance of the youth, who bore it, would have acquitted it of any suspicion, as to the latter design. His bright yellow hair was twined up under his bonnet, and as he placed one hand over his brow, in order to shade his eyes from the sun, while he looked anxiously down into the plain, the dark tones of its shadow formed a striking contrast to the sickly paleness of his cheek.

"He is not there," said the stranger, and the night will have fallen before we have left these crags behind us. "Mother why have you advised me to this?"

A loud and shrill "Ujju!" from beneath the cliff where he stood, made him start and rush toward its edge.

"Clarín is it you? is there any hope? where are our horses? what shall we do?" said the youth. The person whom he addressed, now stood forward upon the point of a rock which jutted out from the base of the cliff, so as nearly to form an angle with that and its summit, and yet was itself, no bigger than a spear's point in the eyes of the distant valley dweller. He leaped upon his gold-headed staff and waved his arm to the querist to descend, at the same time pointing out on his left a safer path than that which the latter was about to choose. He continued while his companion was descending, looking along the hill side, and down the vale with a ludicrous expression of dismay painted on his broad countenance, and uneasily shifting his bonnet from side to side, twirling his mustachios between his finger and thumb, and muttering to himself at intervals.

"Oh I merry-merry Castile! that ever the evil one should have put it into the head of poor Clarín that he might find a pleasant spot on the earth than that of his birth. I was not content with good, without looking for better, and I have lost both. I would I had never heard of Muscovy when I was in Castile, or that I never heard of Poland when I was in Muscovy."

His companion was, now by his side, breathless and exhausted. He repeated his first interrogatory. "It is Clarín truly enough, and sorry he is to say it," answered the Castilian, "as to whether there is any hope I know nothing about it; since we came hither. Our horses have very wisely taken care of themselves, seeing that we could not do it for them, and as to what we shall do, I leave that to your judgment; since the enterprise is of your planning, what so must do I am afraid I foresee very well."

away with his foot the brambles which lay across it—took all the trouble in the world to assure him that his conduct had driven all esteem and regard from his heart, averring that it was as hard as that of his enemy, Astolpho himself. Before they had reached the base of the mountain, the sun had long since been hidden from their eyes, and they were left almost in utter darkness—the youth then resting his head on the shoulder of Clarín declared that he could proceed no further, and flinging his mantle on the earth, was about to throw himself upon it, when suddenly directing the attention of his companion to the depths beneath them, he exclaimed.

"Look! look! we have passed the frontier. That light is a Polish one."

"What light? where?" said Clarín turning quickly round, for he had been bent to the earth in the act of arranging the mantle so as to preserve his exhausted companion from the darkness of the heath bloom. The fair hand of the latter was still extended, but the light had vanished. The struggling light of the moon, however, just revealed to him in the same direction the habitation from which it was most probable it had proceeded, but such was the situation of the place that it seemed almost hopeless to attempt reaching it, at least at that hour. It appeared from the distance at which they stood to be a species of tower, but it was too completely buried in the side of the mountain which overhung it, and whose peak formed a projecting roof between it and the heavens, that any traveller would have passed without noticing it, whose mind was not intent on discovering some sign of human habitation. The small sandy opening before it, seemed to be surrounded on every side with rocks, which rose one above the other to an immense height, and rested at length against the brown and heathy side of the mountain. This dismal abode had been made in the early times of Poland, by one of the independent barons of the country, who marked its completion with bloodshed, for with his own hand, he butchered all those who had been employed in its construction, after inviting them to a feast, within its gates, and rendering them defenceless, by mingling poppy juice with their wine. Their bones still whitened the platform before the entrance. During his life he had made use of the place for the incarceration of those enemies whom he got into his power, and those among his own vassals, who were obnoxious to him. The unhappy wretch, who had once entered this horrid prison house, never saw the sun again, for it was only visible when in the mid heaven, from the centre of the platform, and on that he was never suffered to place his foot. When the tyrant had fixed on a victim, he selected the most trusty of his guards, and blinding them one after the other, placed the prisoner in chains between them, and conducted them himself at midnight to the entrance of the dungeon, or rather burying ground which was no less than a mile from its interior. After his death the secret, for many years remained unknown, until in the reign of Eustorgius III, the young Prince Basilus, who was then devoting himself deeply to the study of the occult sciences, issued a proclamation, offering a large reward for all the antique manuscripts of whatever kind they might be, which should be presented to him. The nobility of the kingdom were anxious by such a trifling sacrifice to procure the favour of the heir of Poland, and amongst many others who supplied him with the documents of their families for centuries, were the descendants of the cruel baron, Basilus, among the writings of this house, discovered one giving a description, of the site, and manner of the building—the entrance to it—the date of its construction—and a long roll containing the names of those whom the builder had compelled to wear out their existence. The young prince, having privately ascertained the truth of the scroll, was wise enough to conceal the discovery from all, (even his father) he came to the throne, and he entrusted it only to his confidential friend, and agent, the aged Clotaldus.

As Clarín and his companion, sitting on the brow of the cliff, above looked anxiously into the chasm beneath them, they observed the light again glimmer from the recess under the rock. The younger of the travellers was standing in an instant. "Clarín, there it is again—Let us descend."

"How shall we descend over the rock?" said Clarín, "I see no other way, and for that manner of seeking succour, I had as lief even wait here 'till it comes."

"I see," said the other, "a little rill which drops from rock to rock, and flows across the centre of that small level space before the light; and look, there is a stream at our feet."

"And one may bring us to the other," said Clarín, rising, "but we can neither burrow like conies, nor bound like the stream—nevertheless have a good heart—we will try it!"

They followed the course of the stream as long as it continued to flow on passable soil, and had nearly proceeded a furlong gradually descending, when by a sudden turn it brought them before two large rocks, which meeting above, formed a kind of rude archway under which the water continued to gurgle onwards.

"We shall be buried alive!" said Clarín in answer to the proposal of the Muscovite youth that they should enter. "We shall never see the day break again."

They had scarcely proceeded forty paces, still following the hollow murmur of the rivulet, when they could perceive that they trod on artificial steps. In a little time they saw the water bounding into the moonlight, and pleasantly enjoying its enfranchisement by describing frolic mazes on the sandy plain before the cleft whence it had emanated.

Clarín descended on the platform, and then assisted his companion to follow. On looking up, they perceived themselves in front of the secret dungeon. They turned their eyes to the clear heaven, and perceived at an immense distance above them, almost directly over their heads, the rock from which they had first seen the light. They had found the little plain much more extensive than they had concluded it to be, from that distance. The stream, which had conducted them, winded across through its centre where it formed a capacious basin, and flowing onward disappeared under the rocks on the opposite side. Before them was a large iron grating, thrown open—two smaller ones,

closed, on each side, appeared to lead in an oblique direction from the great entrance. A solitary pine tree in a corner of the court, if such it might be termed, where the wanderers stood, formed the only appearance of vegetation which the place presented.

"I should hardly have thought," said the younger, as he looked upward, "that we had descended so far. Let us approach the gate."

"The gate?" repeated Clarín, plucking him back by the mantle.

"What should be the fear?" said the Muscovite, "other than the interior be desolate."

"Heaven forbid it should prove worse," said Clarín; "Nevertheless there be those things should be dreaded more by travellers than an empty dwelling, when the midnight is around them. But such a one! If night were to mingle with night and be made double, doubtless they could not form a blocker."

"Let us, however," said he of Muscovy, "range ourselves by the gate, and listen for intelligence."—They did so.

In a few moments they heard a heavy moan within, and at the same time a clanking of iron—Clarín trembled. The other who seemed to be all grief, walked towards the gate as noiselessly as the grating sand would permit, and looked in. A human figure approached from the interior. It was clothed in a rude habit formed of the skins of the forest creatures, which reaching only to the wearer's elbows and his knees, left the extremities of his limbs unprotected. His hair parted in the middle of the forehead, and hung in thick and neglected masses upon his shoulders. His eyes were dark, bright, and large, and on his brow was stamped, the savage grandeur of uncultivated nature, but his whole appearance, every look, and every motion, evinced a melancholy sternness of disposition. As he came forward he held aloft in one hand a lamp, the flame of which, fully revealed his figure to the wanderers, and with the other he lifted the chain which was made fast to an iron ring, on his right leg, in order to relieve himself as he walked. He came from the open gate and laid his lamp on the ground. Then pausing for some time, while he sprinkled his brow with the water which flowed over the sands, he suddenly extended his arms and looking up exclaimed,

"Ye heavens! since it is my fate to be thus treated, I will ask ye what has been my crime? My existence is your only answer, my existence is my only crime. Then tell me why are not all the many creatures, that I see around me, punished for an offence of which they are no less guilty than I. The bird that visits me in my solitude, no sooner feels the budding down upon its wings, than springing forward, it is borne like a winged flower upon the wind, now dividing the blue heavens in its rapid flight, and now returning to nestle in its former home, while I, with a greater capability of appreciating the joys of freedom, am doomed to chains and slavery. Nature has no sooner tinged with her magic pencil, the soft and spotted fur of the beast that prowls among the crags and heath of yonder mountain than starting boldly and fiercely from his lair, he flies to the free desert to shun the tyranny of man, more fierce than he. I have more cause to hate that tyranny, and less liberty to avoid it. The fish beneath me, the thing that breathes not, the abortion of weeds and foam, no sooner sees his scaly sides reflected in the wave, than darting from the light he measures the vast profundity of its liquid centre, while I, with more will to fly to the shelter of darkness, have less power to indulge it. I see the streamlet leave its bed and gliding like a serpent among the flowers, break its silvery side against the pebbly shore, while, with a sweet murmur, the meadow opens its painted bosom to receive it, and I, with more need of such a friend, have none to give me aid or succour.—When I think of these things, my bosom swells and burns, as though a furnace were labouring at its centre, and I could in the anger of my soul tear it asunder to give the passion room. What law, what justice, what reason is there in denying to man, the sweet privilege the Almighty has given to the creatures of the air, the forest, and even to the inanimate waste of water?"

"Have you heard him, Clarín?" said the Muscovite, "his appearance strikes me with terror, and yet his speech has filled me with compassion."

The strange inhabitant of the dungeon here suddenly turned and exclaimed, "Who heard my speech? Is that Clotaldus?"

"Alas! no," exclaimed the terrified youth, "it is only a wretched being, whose ill-fortune has conducted him to your cold vault, and who has unintentionally overheard your complaints."

"Then," said he, rushing fiercely on and seizing him, "your fate is certain, for I will not suffer you to go hence with the story of my weakness." The youth flung himself at his feet. "Mercy!" he exclaimed, "if you are a man you will not despise the prayer of a stranger on your own threshold."

Sigismund, (for such was the name of the prisoner,) paused and relaxed the sternness of his grasp. At the same moment the moonlight fell full upon the upturned countenance of the kneeling stranger. It was the first sight of beauty he had ever known, and he wondered at the influence which he felt rushing to his soul.

"Thy voice," said he, "has moved me—thy person astonishes me—thy glance troubles my senses; who art thou? For I know so little of the world that this tower has been my cradle and my tomb—Ever since my birth, if this can be called life, I have only beheld this rude desert, where I drag on my wretched existence, a lump of inactive earth, a breathing corpse. I have never seen or spoken to more than one man, who, alone, knows my misfortunes; and who, as if to make my slavery more miserable, tells me daily and hourly of a free and glorious world without—of the wonders of the heavens, of the changes of kingdoms and empires, and myriads of beings like myself, in all but my chains and dungeon, and yet, amidst all my griefs, and amidst all the wonders that have at times delighted and amazed me; thou art the only thing whose glance has ever calmed the fury of my rage. I look on thee and wonder, and look again and wonder; still more—my eyes feel as though they would never be satisfied with gazing on thee, yet the sensation which they convey to my soul resembles what I have been told of the thrill of death. I will not

slay thee. Beautiful creature, arise and take thy way."

Clarín thought all that would be now necessary to secure their safety, would be promptly to take advantage of the moment, and civilly assure him of their pacific intentions. He was a courtier too, and though not of the highest order, yet he knew how the highest act, when a favor is to be sought, or a great man to be conciliated, and however pitiful a figure Sigismund might make at the court of Muscovy, he was decidedly the greatest man here; at least as far as power was concerned. He therefore advanced with a smile, and having made some profound bows, rested on his gold-headed staff. Sigismund scarcely looked at him. He ventured a step nearer, and again repeated his obeisance. Sigismund lifted his head and gazed full upon him, not in a manner calculated to make Clarín pleased with his address.

"Who art thou?" said Sigismund, "and what art thou? What do you want? Why do you call my eyes away from this pleasant sight to such a sickly prospect as thyself? Away! What do you mean by those postures and grimaces? The night is hot, cool thyself, and leave me to better employment."

Clarín had not time to expostulate, or explain, when Sigismund lifted him from the sand, and cast him into the fountain. He scrambled to the other side as quickly as he could, and made his way under the opposite cliff, grumbling at the knave's inhospitality, and only wishing that his companion, as being the cause, might share in its effect.

"Tell me again," said Sigismund, addressing the youth, "What and who thou art? When Clotaldus gives me books and teaches me to find their sense, and tells me of a wide world, and multitudes of men, and cities, and kingdoms, and oceans, I listen, and am pleased with the relation, but cannot understand. I know nothing about it. I take up those books which are strowed around us, and ask him what are they? He says they were once men like me. I cannot believe it. How are they thus? He says that they have died. He tells me I shall one day lie down and grow cold, and become such as these. I laugh at that; and yet when I take up those bones I cannot laugh. What is the reason? Every thing surprises me. When I am enraged, nothing can calm me until my anger wastes itself out, yet you took it in its height and arrested it. I look on you, and wonder; and at every glance I wonder yet more. Tell me what power have you? If I wished to hurt you, I could not do it now! Who are you?"

"I thought myself," said the stranger, as Sigismund suffered him to replace his bonnet, "the most afflicted wretch that ever knew mourning, until heaven directed my steps to your prison house for a lesson of thanksgiving and contentment. If it be indeed true that we are naturally so selfish, that not even the dew of compassion falls so soothingly on a wounded heart as the tears of a fellow sufferer, hear my grief, and be pleased."

At this moment he was interrupted by a voice from within. "Guards of the tower!" it exclaimed, "Awake, ho! Your trust has either been neglected or betrayed. The precincts of your keeping have been entered. Come forth, ho! and speedily!" The youth started and turned yet paler than before.—"It is Clotaldus," said Sigismund. "But fear not you! I will guard you!"

The aged Clotaldus now appeared in his coat of mail, and increased helmet, followed by a guard, all of whom wore masks, while in the presence of the prisoner. The youth clung to the latter as Clotaldus approached. "You," said the leader, "who have had the hardihood to despise our king's prohibition, and entered this prison on the pain of death, surrender your arms and quietly submit, or make the forfeiture at once."

Sigismund stepped between his extended weapon and the fearful stranger.

"They shall do neither," said he.

"Ho! ho!" said Clotaldus, "art thou his defender then? And how shall I be prevented?"

"Get thee hence—shrunken snake! begone. Before thou shalt harm these, I will gnaw my chains and make these rocks my weapons. Get thee hence I say."

Clotaldus signed to an attendant, who walked toward the larger gate and touched a spring on the right. In an instant Sigismund was dragged by his chain within the tower, and the double gate shut with a loud crash, leaving him within, foaming with rage. Clotaldus mocked at him. "I think," said he, "it were as well for your dependants that you did not boast so loudly, why do you not come forth and aid them. But he spake of them. I see but one. Guards search the prison."

In a few moments Clarín was dragged from his hiding place, and brought before Clotaldus. Both travellers fell on their knees, and in one voice begged for mercy. He bade them surrender their arms, Clarín's staff was on the ground in an instant. The youth was silent, and did not offer to ungrind the light sword which hung at his side.

"Youth," said Clotaldus, "You seem unwilling to submit, guards seize him."

"Hold!" said he. "To your chief alone will I submit my sword," then placing it in his hands, he continued; "wretch that I am, that I should be compelled to yield that sword before I have proved its virtue. Take it; if I must die preserve it carefully, for I sought your kingdom, trusting in that alone, to quit my honor of a deep offence."

Clotaldus took the sword, half drew it from the sheath, and placing its point against the earth, continued for some time gazing on the stranger's face.

"If this be true," said he, "I shall believe all things possible—who gave you this sword?"

"A woman," replied the youth.

"What is her name?"

"That is a secret I cannot now reveal."

Strangers," he added, addressing himself to them, "follow me, and fear nothing; ye are not the only unfortunates in the world; I cannot promise you life, but all that I can do you may depend upon."

Saying this, he led them from the prison to the plain on which Basilus intended, on the morning which had now risen, to hold a convention of the highest states of the kingdom, for the purpose of deciding a controversy which had arisen between princess Estrella, a niece of Basilus, and Astolpho, prince of Muscovy. He had summoned them both to meet him here, on the frontiers of his kingdom, apprising them that he would there settle all the claims that they could make—recommending them in the meanwhile to live in good will as became two sons of the same stock so nearly united. Estrella submitted, because she was peaceably disposed; Astolpho submitted, because he was ambitious not only of government but of the favor of the lady.—They met and pitched their several camps at the foot of the gray mountain that contained the dungeon of Sigismund.

The camps, the banners, and the moving myriads of men glittering in their harness were the first objects that caught the eyes of our travellers as they suddenly emerged from the crags. The younger traveller started when he beheld the banners of Muscovy, and Clarín rubbed his hands and almost shouted for joy; he was, however, instantly checked in his raptures by a look from Clotaldus, who signified to the guards that they should descend by a circuitous route to that part of the plain which was yet unoccupied, and which a single banner of Poland shewed was intended for the site of the monarch's court.

As Clotaldus and his party again turned from a ravine, and placed their feet upon the pleasant sward of the slope leading to the plain, they beheld the rivals with their attendants not many hundred paces removed from them, at the very foot of the ascent. The whole scene, as it then presented itself, was grand and inspiring; it was the sweetest time of the year—the close of the spring. The swell of the music, in its intervening pauses, contrasted with the gentle voice of the mountain rills, and the song of the wild birds that woke with the day—the waving of the banners in their pride of glory and display—the curvetting of the spirited steeds that pranced and bounded beneath their riders as if they shined in their enthusiasm and in the jealousy of valour, all was glorious—all was elevating. Even the withered and hoary Clotaldus, accustomed as he was to the splendour of military show, paused on the hill side, and leaned on Clarín's staff to enjoy it.

"Who is that?" said Clarín to a soldier, "with the hat and white plume—his casque hanging at his saddle-bow—I think I should know him—but who is he?"

"Astolpho of Muscovy," replied the guard. The young traveller's eye had been fixed on the same object, but he dared not to ask the question; when he heard Clarín make it, he turned yet paler than usual; and when he was answered his cheek and brow were covered with a rushing tide of crimson.

Before Clotaldus had given order to the guards to renew their march, both had resumed their sickly whiteness. They passed on and mingled with the general camp.

"Princess," said Astolpho, after he had alighted, "I have sought this interview for many reasons; and I would not have sought it were I not aware that Estrella herself was not of a mind that could delight in the effect of careless bickering among relatives. Will Estrella guess the means I have to myself proposed, or will she insist on a detail?" he continued, laying his sword at her feet, and pausing for a reply.

There was a mixture of pride and meanness in his manner; it was an attempt at condescension, influenced by self-interest, and checked at half-way by the lord of the ascendant among all his affections.—He would have succeeded better with Estrella had he either bowed him down entirely, or stood erect in his haughtiness; even as it was she did not despise him.

"If this be not mockery, prince," said she, "what is such. You lay a sword at my feet, and you have thousands behind ready, at the rising of your finger, to slay themselves in blood for steel."

"It only depends on you, lovely cousin, to say whether such shall be the case. One word, one look from you, will make this plain a scene of death or of joy."

"Do you mean to woo, Cousin?" said Estrella.

"Do I look on you and speak with you?" rejoined Astolpho.

"Then," said Estrella, "you have struck on an original mode. It is in order to command your constancy, that while you address me, you wear another on your heart."

Astolpho quickly put up his hand, and found indeed a portrait which had escaped from his vest and hung loosely forward. He thrust it in to his bosom again, muttering something between his teeth, and biting his lip with vexation.

"Alas! cousin," said he, "what a simple supposition you have made. This portrait!—why you shall speedily be satisfied what this portrait is. Lisardo, look out and see if that dust is not caused by the advance of Basilus—yes, it is his troop—they now enter on the green—'tis his train indeed."

"But the portrait," said Estrella, "is not his."

"The portrait—Oh! most true. Lady, you shall be fully satisfied on that when Basilus has left us at leisure to speak of it. But the music strikes—and 'ere where he comes yonder, accompanied by the ages of his council; it were but decorous in us to meet him beyond the circuit of the camp."

Basilus received them kindly. A lofty seat was prepared for the old monarch, in that part of the plain where the standard of Poland, held so dearly, the chiefs and nobles gathered around, and silence having been proclaimed, and



RETROSPECT OF IRELAND IN 1874.

The year now closing has been rather eventful in the political and religious relations of Ireland. At its opening in January the Empire was startled by the dissolution of Parliament, and unexpectedly plunged into the turmoil and bitterness of a general election. That this untoward step was caused by the defeat of the Irish University Bill in March, 1873, by the help of the Irish Liberal members, the world now knows. At the general election, in 1868, when the Conservative Ministry appealed to the constituencies, the Irish Question including Church land, and education, carried Mr. Gladstone triumphantly into office at the head of the most powerful Government that ever ruled these countries. As in duty bound Catholics on both sides of the Channel put forth all their political strength in support of their own cause, represented, as they imagined, by the Liberal leader, Mr. Gladstone. His Ministry disestablished the Irish Church. For this concession Catholics had to forego the annual grant to Maynooth, and the Presbyterians that to Belfast Divinity College; each receiving compensation; while the Faculty of Theology in the Dublin University has, since 1869, continued to enjoy its share of the public endowments of that opulent foundation. Uniform disendowments, however, of these three Divinity Schools would not place the respective parties on the same level; because in Trinity College the Protestant divinity student would still enjoy the full benefit of a richly endowed Faculty of Arts, with its numerous and substantial prizes and its legal degrees; and, similarly, with the Presbyterian divinity student and the Faculty of Arts in the Queen's College, Belfast; whereas the Arts Faculty in Maynooth College has no endowment, no exhibitions or prizes, and no power to confer degrees. Uniform disendowment, as regards the three theological Schools, would still leave Catholics, as compared with others, under heavy disadvantages. Nor is this all. The Presbyterian and Episcopalian candidate for the ministry, unlike the Catholic, would have open to him, during the period of his earlier education, numerous Royal and diocesan endowed and model schools, at nominal fees, with many valuable scholarships and exhibitions attached. So that the Church Act of 1869, while complete, so far as disestablishment goes, is a most unjust measure as regards disendowment. Of the estimated sixteen millions of capitalized church property, after liquidation some thirty years hence not a shilling surplus will probably remain; Catholics have incurred heavy loss in the Maynooth grant as compared with others; while not one of the wretched venerable cathedrals and churches erected by their fathers has been restored to the pious keeping of the Irish Catholics.

The Land Act of 1870, although a purely economic and industrial measure, and still needing extension, has conferred vast benefits, especially on the Catholic tenantry, and, coupled with the Ballot Act, affords political and religious protection to them, which in due time must exercise powerful influence on the country. The Jurors' Act, known as Lord O'Hagan's, was another great boon of the late Government, one eminently needed to stamp out jury packing by Orange sheriffs and their agents, especially in Ulster.

But the late Government, which was once so popular, utterly broke down, and was hopelessly shattered when it was brought face to face on a vital question with Irish Catholicism. And it is because of our firm conviction that every successive Government which acts similarly must share the same fate, that we now review, as a warning, the proceedings of the closing eventful year.

The English, and, the Scotch Elementary School Acts, while in many respects a compromise, fairly reflect the feelings and the opinions of the mass of the people of these countries. They are really great measures, some of their dark blotches and defects notwithstanding. The Dissenters from the Scotch Established Church are in minority in that country while Dissent in England claims for one third to one half of the population. Minorities as well as majorities have had their religious feelings respected to a great extent in these two Education Acts, which have been framed in deference to national sentiments and habits. Practically, they are, to a certain extent, denominational schemes of education. In the Act regulating the grammar school foundations of England a similar feeling is manifested. And as regards the Universities, while the Acts abolishing religious tests appear to lessen the hold which the two establishments, English and Scotch, have for centuries had on these foundations, the national church's enjoy practically undiminished influence and control over them. Another important feature is the treatment of British as compared with Irish primary schools in relation to the training of the teachers, a subject now under consideration by the Government, and which we have recently discussed at some length. In Great Britain there are from forty to fifty training colleges, under nine or more religious bodies, with about 4,000 students, and which receive annual grants from the State amounting to £100,000; while in Ireland the State monopolizes to itself the training of the teachers of Schools belonging to every creed, and denies all aid to the training colleges of every kind.

Here is certainly one cause of the defeat of Mr. Gladstone's Government, and of the political vicissitudes of 1873-74. He violently opposed the partial disestablishment of the Irish Church in 1833, yet totally disestablished it in 1869, recognizing so far that Ireland is a Catholic nation. But when he came to deal with the question of University Education last year he almost ignored the very admission upon which that Act was based and long demanded. He boasted that, in framing the measure, he never consulted any ecclesiastical authority, an admission that bespeaks neither sagacity nor statesmanship, as the disastrous result must by this time have convinced him. Educational measures, analogous to those extended to the English and the Scotch people, were refused to Ireland simply and solely because the vast majority of the population are Catholics. Whatever then may have been Mr. Gladstone's own individual opinions, certain it is that he mutilated and dwarfed the miserable instalment of University relief which he framed under the threats of his own secularist followers, and of the anti-Popery faction generally in the House of Commons.

Let us now see what were the results of this policy in Ireland. At the general election in Nov., 1869, Mr. Gladstone and his Irish policy brought Ireland in ardent devotion to his feet; while last spring the Catholics though fully acknowledging their gratitude for his eminent services, determined their claims for educational equality with Englishmen and Scotchmen, irrespective of party considerations. When the dissolution of Parliament was announced, of 103 seats (Sligo and Cashel disfranchised) only 101 were filled, Mr. Monnell, on being raised to the Peerage, having resigned his seat for Limerick; and Mr. de la Poer that for Waterford County. Of the 101 seats so filled only thirty-six (thirty-five on the 1st January), or little over one-third, were held by Catholics. We need not again remind our readers of the surprise of the dissolution, and the total absence of time for deliberation, organization, and matured tactics in reference to the elections. Yet the popular instincts were equal to the emergency. Mr. Gladstone challenged Irishmen, not as Liberals, but as Catholics, and they answered by sending fifty instead of thirty-five Catholic members to the House of Commons; by far the largest number ever seen in the Imperial Parliament, notwithstanding a decrease of over two millions of Catholics. A fact perhaps more significant still remains to be noticed. Not even one of the Liberal members, Catholic or Protestant, that voted or

paired for the second reading of the Irish University Bill was returned to the new Parliament, a fact that must dispose for ever of any doubt regarding the unity of Irish Catholic opinion, "lay and clerical," upon Mr. Gladstone's Bill and the justice of the educational claims of Catholics. We decline to particularise the names of the rejected members, but we record the literal fact as one of marvellous import. So much for the answer of the Catholics of Ireland to Mr. Gladstone and his British Secularist and no-Popery backers regarding education. The general election of 1874 emphatically endorsed, therefore, the Catholic vote in 1873, and banished from Irish constituencies every member without exception who paltered in his pledge to secure educational equality for Catholics.

Next to this emphatic utterance of the Irish constituencies last January, in a direct form as regards the Education Question, is the scarcely less important fact that of the 103 members returned 71 are Liberals, of whom at least 60 are pledged Home Rulers, while most of the other eleven members are friendly although not pledged, to support the claim. Nor is this all. Of the thirty-two Conservative Irish members much less than one-half of them are of the old Orange stamp.

This is an outline of the altered political situation in Ireland, through the action of Mr. Gladstone in 1873 and the dissolution last January. The publication of his lamentable "Exposition" has intensified Catholic indignation and disappointment to a pitch never before reached against any English statesman. Its inspiration is avowedly anti-Irish, because of the noble and manly refusal of the Irish Catholics, prelates and people, to permit Mr. Gladstone and his secularist supporters to dictate to them the form of university education to which they are to subject their flocks or their sons. With the opening of 1874 Mr. Gladstone was still loved and trusted even by tens of thousands of those in Ireland who were bitterly disappointed with his failure in the University Bill. The year closes, and the Irish soil does not support one sincere Catholic that is not strongly opposed to him. What new alliance may be in the future it is not for us to forecast; this, however, is certain, that no power in the empire can, as is now evident, move Irish Catholics from their fixed determination to obtain their just rights, in defiance of opposition, come from what party it may; their obvious policy being that of thorough independence of both Ministerial and Opposition benches. —London Tablet, Dec. 26.

IRISH INTELLIGENCE.

For Catholics there is no war between Science and Faith. The Vatican Council sets forth how faith and reason dwell together in harmony in the Catholic intellect.—The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of Heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intelligence and in will, and in every perfection, who, being one single, absolutely simple, and unchangeable spiritual substance, must be acknowledged to be really and essentially distinct from the world, perfectly happy in Himself and of Himself, and ineffably exalted above all things which, besides Himself, exist and can be conceived. This only true God, of His bounty and almighty power, not to increase His own happiness, nor to acquire, but rather to manifest His perfection by the good gifts which He has bestowed on His creatures, and of His perfectly free will, made out of nothing, at once, from the first beginning of time, both the spiritual and corporeal creature—to wit the angelical and the mundane—and then the human creature, having something in common with both being constituted of soul and body. The same Holy Mother, the Church, holds and teaches that God, the beginning and end of all things, can with her certainty be known by the natural light of human reason, from created things; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; and yet that it was pleasing to His wisdom and goodness to reveal Himself and the eternal decrees of His will to mankind in another and supernatural way as the Apostle says: "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days, hath spoken to us by His Son." And the Catholic Church professes that this faith, which is the beginning of man's salvation, is a spiritual virtue, whereby, the grace of God inspiring and assisting, we believe the things which He has revealed to be true, not on account of their own intrinsic truth, as seen by the natural light of reason, but on account of the authority of God Himself who reveals and who can neither be deceived nor deceive. Nevertheless, in order that the obedience of our faith might be in harmony with reason, God willed that the interior helps of the Holy Spirit should be accompanied by exterior proofs of His revelation—namely, by divine facts, and principally by miracles and prophecies, which while clearly displaying the omnipotence and infinite knowledge of God are most certainly proofs of His revelation, and suited to the intelligence of all. Wherefore, both Moses and the prophets, and, most of all, Christ our Lord Himself, were the authors of many and most manifest miracles and prophecies; and we read of the Apostles, "But they going forth preached everywhere, the Lord working with them, and confirming the word with signs and wonders." And if, as the same Vatican Council adds, the noblest use of reason is to demonstrate the foundation of that faith which we hold through God's priceless gift, and to unfold the ineffable harmony and beauty of the religion of Christ, faith in its turn, protects and rescues reason itself from many errors, and adorns it with loftiest knowledge of the things of God. Resting on these principles, in despite of all the efforts of error, Ireland will continue to offer to God that noblest of noble offerings—a cultivated intellect made captive to the obedience of Christ.

DEATH OF A CHRISTIAN BROTHER AT NEWRY.—We are sorry to have to record the death, of Brother Scannell, Superior of the Community of Christian Brothers. The deceased gentleman was 68 years of age, forty-four years of which was devoted in connection with Christian Brothers' teaching in Ireland, England and Sydney. For several months previous to his demise he had been in a very critical state of health, the result rather of years and general debility than any particular disease. Mr. Scannell was connected with the Christian schools of Newry at two different periods. Some twenty-three years ago, having founded the Order in Newry, he taught the senior school for a considerable time, and, after a lengthened absence, returned three years ago to take again charge of the Brotherhood. Many who are now fathers of families recollect when, as boys, they received instructions from his lips and experienced at his hands that paternal solicitude which always characterized his relations with his pupils. In public life Brother Scannell was remarkable for the unaffected simplicity of his bearing, the warmth of his friendship and his zeal for the success of the Order to which he belonged, while his unostentatious piety and charitable disposition gained him the respect and esteem of all who knew him.—R.I.P.

SAN DEATH OF A LATELY MAN.—A gentleman, named John O'Byrne Crow, who at one time held the position of Professor of Languages in the Queen's College, Galway, died on Sunday, after a short illness, in a house in Johnson's-court, off Britain-street, where he had been lodging. It is said that he was an excellent Irish scholar. For some years past he eked out a miserable livelihood by translating books for small sums, which he rapidly spent on drink, as he was of most intemperate habits.

evening when the English Chief Secretary for Ireland, catching it may be concluded, the humorous influence of the soil so generally suggested in the presence of the Irish judges themselves that a fair day's work for a fair day's pay was a maxim deserving of the attention, the stream of fresh intelligence on the interesting topic has kept flowing steadily. As Sir Michael Hicks Beach belongs to a Conservative Government the representative organs of what is known as the Conservative section of the Irish bar have manfully but firmly deprecated any such closing up of the traditional channels of "promotion." Of course it would be extremely wrong to say a word against the existing Irish Bench, or the vices of the system under which it has been constituted, but the curious nature of the Irish system remains all the same. In fact, members of the Irish Bench have not failed to express their dissatisfaction with the arrangements as calculated to lower the impartial character of the tribunals of justice in the eyes of a jealous and susceptible people. Judge Christian's denunciations of the partisan character of the Irish judicial appointments furnish the most instructive matter on several heads. In fact, the entire system of the Irish Bench and Bar is a legacy from days when the multiplication of sines as the reward for political service was the guiding principle of Irish statecraft; and it is gravely stated that at the present day, there is one salaried judicial or semi-judicial post to every three practising barristers in Ireland. Clearly the time has come to reform this state of affairs, and it will be a work of practical utility in a Conservative Government to reform it.

The census for the county of Leitrim has just been issued. We learn from it that the population was in 1821, 124,785; in '31, 141,534; in '41, 155,297; in '51, 111,897; in '61, 104,744; in '71, 95,562. Of the inhabitants in '71, 2,807 belonged to the professional classes, 10,360 to the domestic classes, 572 to the commercial classes, 24,783 to the agricultural classes, 6,612 to the industrial classes, and 2,741 to the indolent and non-productive class. There is not a single Parliamentary borough, municipal township, nor town of over 2,000 inhabitants in the county of Leitrim. The principal town is Carrick-on-Shannon, which has only a population of 1,300. The county's religious census shows—Catholics, 85,974; Protestant Episcopalians, 8,385; Presbyterians, 304; Methodists, 786; all other denominations, 53. 22 per cent. of the population over five years of age is illiterate, but comparison with former years shows that education is steadily improving—in 1871, 241 persons in Leitrim spoke Irish, only 6,514 Irish and English. In the entire county there is only one "superior" school, and at that only 10 children are being educated.

MISS TOD ON TEMPERANCE.—Miss Isabella Tod, of Belfast, read a paper at a meeting of the Statistical Society, held in the Leinster Hall, Dublin, on Tuesday, the subject of which was, "The principles on which plans for the curative treatment of habitual drunkards should be based." She said—"I see a tendency on the part of some to expect the State to coerce people into right-doing, in order to save themselves the burden of having to speak and act so as to lead them into right-doing. I have been a total abstainer all my life, on the ground that in this country, at least, temptations to the abuse of stimulants are so great that we ought to abstain from them wholly as beverages for the sake of others. But I see some who, even in the presence of those who they know need support to act rightly, will not abstain from the ordinary use of such things, and yet will call out to the State to exercise a large amount of restraint and coercion upon the same persons when they have fallen." Mr. Rose, B.L., advocated a strict reformatory discipline for the incurable tippler, but there was a great many others present at the meeting who expressed themselves rather in favor of mild cures.

THE SHANNON INUNDATIONS.—The condition of the lands lying along the shores of Lough Derg and down the river for miles below Killalea, owing to the recent and continued heavy rains which have swollen the Shannon to a frightful pitch, is truly deplorable. Thousands of acres of rich pasture, which only a few weeks ago had afforded abundant food to numerous herds of sleek kine, are now one vast sheet of water, and impart to the whole district an air of utter desolation and dreariness. During the past week several boats belonging to small traders have been driven ashore on Lough Derg by force of the storm, which has raged almost without intermission for five days and nights.

ALLEGED SWINDLING OF FARMERS.—Considerable excitement was caused in Coleraine upon the arrival of a man named Cummins, under escort of a Glasgow detective. It is said that Cummins, representing himself as a commission agent for several large mercantile establishments across the Channel, succeeded in obtaining farm produce from farmers in Magilligan to the amount of £800, promising payment in a few days. He sold the goods to Coleraine merchants, and made his way across to Glasgow, whither he was followed by Head Constable M'Keane and captured. Cummins was lodged in gaol to await trial.

STRANGE FATAL ACCIDENT.—On Friday evening there was a funeral in Templemore, and immediately after the coffin being taken inside the gate leading to the church-yard, a heavy gale arose, which threw down some trees in a field adjoining the grave-yard. One of them fell on a man named Wall, gatekeeper of the church-yard, and killed him instantly. Wall was about 70 years of age. He had a gun in his hand at the time the tree fell.

MELANCHOLIC OCCURRENCE.—On Saturday morning, about six o'clock, a farmer named John Green, of Bealacreeg, better known as the "Counselor," was found dead in the yard of Thomas Conlan, of Kilkullen, within a short distance of his own house, under circumstances which leave no doubt that death resulted from intemperance and exposure. A friend of the deceased, who had been in Ennis with him up to ten o'clock on Friday night, and accompanied him home, was found in an adjoining cowshed with a bottle of whisky beside him.

THREATENED EVICTIONS.—A good deal of excitement exists among the tenants of the Kiltreilly portion of Lord Dartrey's estate in Louth, from the fact that his lordship insists—from the considerable advance in the price of farm produce of late years—on an increase of ten per cent. in their rents, which they refuse to pay, and ejection processes have been served for possession of their lands, which will be heard at the next Dundalk Quarter Sessions.

The anniversary of the shutting of the gates of Derry was celebrated in that city, and also in Coleraine, with all the traditional observances. All passed off quietly this year, a fact which reflects the highest credit upon the Catholic people and their advisers. All attempts to put down the displays—at which many took offence—by an expression of public opinion, by the authority of the Government, and by the subordination of the populace are continued, and are, perhaps, rendered even more attractive to the Apprentice Boys and their Orange friends by the opposition to them. It is satisfactory, however, to see that the irritation has now subsided, and good sense and good feeling prevail over sectarian bigotry and party spirit.—Times Cor.

MOVING BOO.—A strange phenomena has occurred near Kiltreilly. This was the shifting of about fifty acres of bog-land, which moved with considerable force for nearly a mile, and destroyed a great deal of land, besides 500 carts of turf, worth upwards of £80. The occurrence is probably due to the late floods.

tenants' fixity of tenure at valued rents, and free sale.

SUNDAY CLOSING IN IRELAND.—A petition in favor of closing publichouses, from the "women of Ireland" is being promoted throughout the entire country.

GREAT BRITAIN.

ENGLISH "CATHOLICISM."—Undoubtedly a good many members of the English aristocracy—Catholics as well as Protestants—may be reckoned among the meanest and most spiritless creatures on the face of the earth. That has been the character of their class in England, for centuries. In the reign of Henry the VIII. their sycophancy and slavishness, their ready and utter subservience to the ever-changing will of that detestable tyrant, were a disgrace to humanity itself. During the noble and successful struggle made by the Irish people against the penal laws the English Catholic nobility, instead of being a help, were a drag and a hindrance to them. They considered themselves free enough, and were quite disgusted with the agitation for Catholic Emancipation. The Irish people emancipated those creatures against their will. Now we find some of them writing to the English press *apropos* of Mr. Gladstone's pamphlet, to declare that they put their civil allegiance above their spiritual allegiance, and are "Englishmen first and Catholics after." In other words, they write themselves down the mere slaves of what is called "the State." If the laws of the State should at any time conflict with the laws of God, as they possibly may, then those English Catholic noblemen, if we may trust those denunciations of theirs, will have no difficulty in preferring the laws of the State to the laws of God. If the State should order them to abandon every article of their faith, and to "worship mighty Mumbo Jumbo on the Mountains of the Moon," those "English first" and Pagans after would have no hesitation in obeying the decree. Happily the degrading formula above quoted is not subscribed to by all the Catholic nobility of England, but it is pitiable to see even a few of their number coming forward with a protestation so much in harmony with the bad repute of their order. The poorest peasant who kneels on the bare floor of an Irish chapel has a spirit superior to the proudest lord among them.—Dublin Nation.

SIR W. VERNON HARCOURT.—This gentleman addressed his constituents at Oxford and remarked in the course of his speech that there is nothing more dangerous than to confound the province of practical statesmanship with that of theological controversy. "You must not expect me," said the Liberal member for the city of Oxford, "to join in an onslaught on my Catholic fellow subjects. You will not suspect me in saying that to entertain any sympathy with their opinions or their system, but as a politician it is no part of my business to undertake the part of a controversial theologian. I see no necessity—certainly none that has newly arisen—for attacking the Catholics, and if there is no necessity then there is great mischief. When we reflect that the Catholic subjects of the Queen form probably a fifth part of her English speaking people, and especially if we regard their distribution in Ireland and in Canada, we shall not forget the wise saying of Burke, that 'he did not know how to draw an indictment against a whole people.' But the Catholics of the United Kingdom are far more numerous than those of whom Burke spoke. I may disapprove—as I do—of their religious system, but I cannot impeach a community which forms so great a portion of this Empire—I cannot impeach five or six millions of men as a suspected class. What is the necessity for such a course? And if there is no necessity, what is the justification? It has been said that something happened in 1870 which has changed the whole situation. If that be so why was it not announced before? But the truth is there is nothing changed. Lord Acton, who knows more about the matter than most people, has told us that it is so. If the allegation as to the sentiments and aims of the legislation of the Catholics is well founded, the whole of the legislation of a century has been a fatal mistake and the traditional policy of the Liberal party must be stigmatised as an egregious blunder. The penal laws and the civil disabilities were founded upon the theory of inherent bad citizenship, and if these assumptions are true, that policy, cruel as it was, must be admitted to have been necessary, and therefore wise. But it was against these very reasonings, and the assumptions on which they rested that Burke and Fox, and Grenville and Grey, maintained a violent resistance, and on account of that resistance submitted to a long exile from power. As a faithful disciple of their principles I cannot embrace the doctrines which they abhorred. If you really believe that the Catholics are engaged in an organic conspiracy against the civil government, you ought to treat them as you do the proclaimed districts where the liberty and protection of the law are suspended for the security of the State. But if you do not really think so what can be more idle and imprudent than to denounce a million of men whom you have neither the right nor the intention to coerce?"

We (Catholic Times) have been favoured with a copy of the following letter, addressed by a Protestant gentleman of high position and eminent attainments (who was also at one time a Revolutionist), to a Catholic noble lord, whose identity may be readily guessed at by Catholics who follow carefully the course of events. The italics are in the copy submitted to us:—"My Lord,—Having read the Archbishop of Westminster's very lucid exposition of a point wherein every true Catholic and every true heretic must agree, to wit the impossibility of according unlimited allegiance to any human authority, I am beginning to be amazed that no Catholic has entered on the practical question at issue. That question is, Whether the allegiance of subjects, and consequently, the peace of the world, is more in danger from the *fact* of the Pope, than from the unguided or misguided consciences of statesmen and individuals? The facts are all on the side of the Pope. He has absolved no one from his civil allegiance, not even the Sardinians from their allegiance to Victor Emmanuel, or the Prussians from theirs to the Emperor William. On the other hand, Victor Emmanuel has absolved the Romans from their allegiance to the Pope, and Emperor William has absolved the subjects of the King of Hanover from their allegiance. Nor is this ecclesiastical dispensing power usurped only by the Sovereigns. When Garibaldi absolved from their allegiance the Neapolitans who were not even in insurrection against their king, all England, except Mr. Disraeli, united to do him honour, from the Archbishop of Canterbury Mr. Gladstone, and Lord (then Sir John) Acton, to Mr. Holyoake, the City Chamberlain, and Colonel Chambers. It may then be asked: Who absolved the Greeks from their allegiance to the Sultan? The Danes from theirs to the lawful heir, Prince Frederic of Hesse; the Schleswig-Holsteiners from their allegiance to their lawful duke? Who, in 1834, absolved the Persians from their allegiance to the lawful heir to the throne? In none of these cases can the answer be 'The Pope.' Whether in any circumstances the Pope has a right to absolve subjects from their allegiance is a matter about which two opinions are possible. What is incontestable is: (1) That there is no modern instance of such an act on the part of a Pope. (2) That when the dispensing power was assumed by Garibaldi, the act was applauded by Englishmen generally, including Mr. Gladstone and Lord Acton. I do not suppose that Mr. Gladstone and Lord Acton have the least intention of rebelling against Queen Victoria; but were they to do so successfully they would receive the 'applause' of the revolutionary party; all over the world; nor would they forfeit it if they only con-

ferred on England the blessings enjoyed by Italy, Spain, and France, viz. Liberty, Equality, and Fraternity.—i. e., Conscriptio, Financial Deficit and the state of siege. Surely, my lord, you will not leave the practical defence of the Pope to be undertaken by heretics, but will embrace the opportunity offered by Mr. Gladstone of proving that an English peer may be 'first a Catholic; without being less an Englishman than those who boast carelessly of their undivided allegiance?"

THE CATHOLICS AND THE WHIGS.—The Standard says:—"Until, for his own ends, English Liberalism formed a temporary league with Rome, it was as bitter an enemy to the Catholics as the most ferocious of Continental Socialisms. It was by the Puritan ancestors of our modern Whigs and Dissenters that the first century after the Reformation was made a period of fierce persecution. The Stuarts were hated as much or more for their tenderness to the old creed as for their enmity to the new doctrines of political liberty. It was by Whigs that Oates was patronised and the Popish Plot made an excuse for a savage and wholesale massacre of innocent Roman Catholics. The Penal Code of Ireland and the Cromwellian dragonades alike belong to the Whig party. The first attempt to restore the Roman Catholics to equal rights and reconcile them to the State was made by the first great Tory Minister of the House of Brunswick, and even after the death of Pitt the Tory party were divided on the subject of Emancipation. What Liberals have done for them has been done by way of bribe and bargain. What the Tories have offered and achieved has been done in the name of justice and public policy. It is natural and inevitable that English Catholics, inheriting the traditions of their fathers, should give a grudging support to the Liberals, and yearn after their natural relation to the Tories. They are Royalists by aristocratic inheritance and religious instinct. They are by interest and conviction attached to the rights of property, and they cannot have any real sympathy with men whose loyalty is at best a languid preference, and who have made a confiscation the corner-stone of their policy. Even the spoliation of the Irish Church, while it gratified their passions, must have alarmed their prudence and outraged their professed principles. The old Catholic families of England would naturally be Tories in the nineteenth century, as they were inevitably Cavaliers in the seventeenth.

TUCUKO A BISHOP.—The Protestant Bishop of Oxford has been playing a part as disagreeable to a bishop as to any one else. He has been playing second fiddle in his own diocese. The first fiddle in the diocese was handled by Bishop Colenso, of Natal. That independent minded personage, being in England on a visit, took himself to Oxford. His Alma Mater, and became the guest of the master of Balliol College. It was announced that the notable visitor would preach last Sunday in one of the churches of the city, but the Bishop, hearing of this sent a formal order forbidding it. The rector obeyed the letter of the law, but ran a coach-and-six through the spirit, for he occupied the pulpit himself and read Dr. Colenso's sermon, making known to his congregation in the coolest possible manner the fact that he was doing so. As if to complete the humiliation of the Bishop of Oxford, his episcopal brother preached on Sunday evening in the church, or chapel as they call it attached to Balliol College, which is outside of diocesan rule. The place was crowded. The theme was "Freedom of Conscience," which, in the Colenso sense of the phrase, means, "Believe what you like, and let no one say a word about it." The inference to be drawn from this episode at Oxford is, that even a State Church bishop does not have it all his way in England.—Dublin Weekly News.

UNITED STATES.

THE MAINE LIQUOR LAW.—An special correspondent of the Boston Post writes to that journal, and his writing is copied in the London Times: "In the year 1873 there were in Maine, whose population was only 629,915 at the last census, 17,803 arrests for drunkenness—more than for all other crimes put together; and yet there are some who persist in saying that King Alcohol does not reign in Maine. I wish he did not. But I assure you if some night you could hang out a red flag at the doors of every rum shop in Maine the people would wake up in the morning and think the small pox had broken out all over the State. Facts show that the Prohibitory Law has been a failure—worse than that, a curse. That it has rendered the means of drunkenness more costly is true; that in some instances it has added somewhat to the difficulty of obtaining liquors may be admitted; that in some places it has lessened the number of places of sale may be so; that it has also tended somewhat to influence public opinion—all this may be true. Still facts show that the Prohibitory Law has not lessened the evil law of intemperance, but has increased it, by producing other and collateral evils. It has driven young men to the formation of clubs and the establishment of club houses, causing an excess of drunkenness and ruin. It has most extensively introduced the rum jug into the family circle. More than ever do men buy liquor now in kegs and demijohns, and keep and drink it in their homes in presence of their children. An while the law has made liquor more costly in price, it has made it also more poisonous in quality; and old and reliable physicians throughout the State now report a fourfold increase of delirium tremens. To-day a man with four inches of Maine whiskey in him is not less dangerous than a half bottle."

A cultured gentleman of Baltimore, not a Catholic, writes as follows to a friend in Boston:—"And we have a 'renegade priest' here, too. You see, a gentleman who took to whiskey, and opium, which, mixed with his Catholic principles, finally produced Calvinism—a strange result from the ingredients. Of course the Y. M. C. A., and some of the Calvinist preachers, picked him up and made a devout pow pow over him; but the poor devil seemed to be ashamed of it all, and left in the middle of the jubilee, regretting that he had been made a spectacle of, which, he said, he had no desire to be. It is very odd that these people should not see how absurd they make themselves by crying aloud over every 'convert' who comes to them through drunkenness or petty larceny. They ought to see, one would think, that a fellow who steals money and forthwith begins to doubt the infallibility of the Pope, or picks up a woman whom he wants to marry and then sees the error of clerical celibacy, is not a very great acquisition. It certainly ought to make them hesitate to accept such a proselyte when they have to begin by going bail for him on a criminal charge. So at all events it appears to be the carnally minded."

A STORY OF A SHIRT.—The St. Louis Republican tells this story: "There is a fact lately come to light, in a small town where there is a great deal of primitive simplicity, that the presentation of a shirt by a woman to the man she wants to marry will cut the heart out of love. One young girl tried it, and made her lover a glistening white shirt with her own pretty hands. He retired to his boarding house, but it on, and went straightway to see and make love to another girl. Clad in a clean shirt, he felt above the seamstress who had made it, and she lost his coveted company. She did not sit down and whine over the linen that had gone astray, but took a pistol in her delicate hands and tripped her way to the boarding-house 'aforesaid.' She met the unsuspecting lover, and presenting the pistol, told him to take off that shirt. He hesitated and he was lost. He saw desperation in those eyes and death in the pistol. He peeled and handed the girl the soiled garment, which she took on the point of the pistol, and 'poked' into the stove. And the 'fame' died out and her love went up the chimney with the smoke."

The True Witness

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JANUARY 22, 1875.

ECCLESIASTICAL CALENDAR.

JANUARY—1875.

Friday, 22—SS. Vincent and Anastasius, MM.

Saturday, 23—Espousals of the B. V. M. and St. Joseph.

Sunday, 24—Septuagesima.

Monday, 25—Conversion of St. Paul.

Tuesday, 26—Of the Prayer of Our Lord.

Wednesday, 27—St. John Chrysostom, B. C. D.

Thursday, 27—St. Anthony, Ab. (Dec. 18.)

NEWS OF THE WEEK.

The most important item of political news from England that has reached us this week is the retirement of Mr. Gladstone from the post of leader of the Opposition, a fact which was announced in a letter from Mr. Gladstone to the Earl of Granville. Fatigue, and need of repose are the reasons assigned by the writer for this retirement, but it may well be that his late pamphlet has had something to do with it. No party of which Mr. Gladstone is a leader can henceforward hope for any aid from the Catholics of the British Empire; and without the support of the members from Ireland it would be no easy matter for the Liberals to hold their own against the Conservative followers of Disraeli.

Alfonso, son of Isabella, has been received with great rejoicing in Madrid, where he made his entry on the 14th, amidst a grand display of tinsel, of pasteboard decorations, and of cheaply got up marks of enthusiastic loyalty. The lad has inaugurated his reign with the announcement that what property of the Church is still in the hands of the Government shall be restored to its rightful owners—a magnificent restitution indeed, and which will no doubt turn out to be an attempt to transfer the liabilities with which the stolen Church property has been burdened whilst in the hands of the Government, from the shoulders of the latter, to that of the Church. In the meantime Charles VII. continues to assert his claims to the Spanish throne; his friends still cling to him, and peace seems to be as far off as ever. Don Carlos represents a principle; Alfonso represents only an intrigue; and though the former may be unable to make good his claims, the other will have but a short reign. The revolutionary forces that have for the moment hoisted him to his present position, are still at work, and so will soon bring about another cataclysm. In Germany the war against the Church continues as brisk as ever; of the nature of the persecution some idea may be formed from the following extracts from the London Times of the 28th ult.—

"One after the other, the rural Deans of the Catholic clergy in the Grand Duchy of Posen are being sent to prison. Their offence consists in declining to mention the person secretly appointed by the Pope to govern the diocese during the arrest of Archbishop Ledochowski."—Times, 28th ult.

We invite the attention of our readers to the head and front of the offending which consigns the Catholic clergy of Germany to the felon's cell; and because of which men of blameless conduct, guiltless, as the Times admit, of any other act but that of refusing to betray to the vengeance of Bismarck, the ecclesiastic to whom has been entrusted the administration of spiritual offices within the diocese of the imprisoned Archbishop—are undergoing in Germany the treatment which in England is reserved for thieves, gamblers and pick-pockets; for it must be borne in mind that the Bishops and priests sent to jail for their fidelity to the faith, are treated as ordinary felons; fed with the usual felon diet; wear the felon's costume; inhabit the felon's cell; and are kept employed on the ordinary felon labor. For instance, His Grace the Archbishop of Cologne is entered on the prison register as "Paul Melchers," and is employed as a straw-plaiter. And above all be it remembered that these things are done in the name of religious liberty, by a Liberal Protestant Government, and amidst the plaudits of the liberal Protestant communities of both Continents, whose organs of the press, from the highest to the lowest, down even to the Montreal Witness—cheer the German Government in its policy of persecution, and bound it on to still greater excesses.

Almost would it seem as if the war betwixt North and South were again about to break out; and were it not for the exhausted condition of the latter we have no doubt that her people would again rise in arms to assert the violated principle of State Rights again outraged by the forcible suppression of the Louisiana legislature at the point of Federal bayonets.

But this last outrage is too much almost for some of the Northern, or so-called-republican party; for in his Message to Congress, the President has found himself compelled to defend it; but, as the old proverb says, qui se excusat, s'excuse. By implication the President admits a violation of constitutional law by the hand of his agent General Sheridan; and in a fit of comic repentance he asks Congress to define his duties in the matter. This is making things worse. Congress is not competent to define those duties; they are defined clearly and fully in the original Act of Union betwixt the several sovereign and independent States of which the Republic of the United States of North America is composed; and any deviation from the express terms of that original Act of Union, as interpreted by the Supreme Court, is a violation of law, and an act of rebellion against legitimate authority.

The danger of another outbreak of civil war is however much mitigated by the fact that the Northern States are beginning to see that the policy of President Grant towards Louisiana establishes a precedent for extinguishing all State autonomy. What bayonets can do in New Orleans may be done by bayonets in Boston; and a regard for their own liberties may therefore prompt the men of the North to espouse the cause of their Southern fellow-citizens.

The Rt. Rev. Dr. Vaughan, Bishop of Salford, sailed from Liverpool on the 7th inst., en route for New York. His object is to look after the Catholic missions to the negroes of the Southern States, in whom His Lordship takes a lively interest. Fresh troubles, perhaps another nasty little war, seem to be in store for us in New Zealand, where a cutter, the Lapwing, was attacked by the natives, who massacred her entire crew, and afterwards made an attempt upon J. M. Sandfly; in this case the natives were repulsed.

The Quebec legislature recommenced business on the 14th inst., and in consequence the Tannery Land Swap Committee has transferred its place of meeting to Quebec. Nothing new in connection with this business has as yet transpired.

The election of a representative in the Dominion Parliament for the Centre Division of Montreal came off on Tuesday, the 12th inst., and gave a majority of 83 in favor of B. Devlin, Esq., the Ministerial candidate.

CHRISTIAN MISSIONS.

(CONTINUED.)

The moral results of the Coast of Africa Missions, in spite of the yellow of the Missionary man, are declared by the Westminster Review to be even more deplorable than those which have attended Protestant Missions in Australasia and Polynesia. In proof of this statement the Review quotes the proceedings of, and speeches delivered at, a late meeting of the Anthropological Society. We again lay before our readers some portions of this Protestant testimony.

"Mr. Harris read a short paper founded on his own personal observation, in which he expressed his decided convictions that African Missions were failures. The conversions were all hollow, and insincere. The native boys who had been sent out of the Mission Schools were thorough liars, thieves, and drunkards, as compared with the uncontaminated negro boys. This he could vouch for as he had employed many boys of both kinds."

"Captain Burton said that Mr. Harris had laid before them a photograph which he (Captain Burton) could say from his own knowledge, was exactly and disgustingly true. The native pagan of Africa was not a nice animal, but he was infinitely superior to the African converted to Christianity. No people could be worse, more immoral, or every way disgusting than the native Christians of Sierra Leone. . . . The Christian Missions—(Protestant missions are the only missions on which, as a Protestant himself, Capt. Burton is competent to testify, and as to these he is an unexceptionable witness)—were the curse of Western Africa."

"Mr. Walker speaking from his own experience could say that, if the missionaries at Abeokuta were to be relied upon, they had not saved a single soul. . . . He could say that in the Gaboon with which he was acquainted, Christianity had receded; a community of converts there, known as Jesus Christ Town, having for some years past degenerated into a society of thieves, liars, forgers and prostitutes."

"Such"—adds the Review—"was the language held to the meeting on the subject of missions by those present who could lay claim to a practical experience of them. Something not altogether unlike it has recently been uttered by Governor Pope Hennessy in relation to the very locality then principally under discussion, Sierra Leone, and the West African Coast. We have heard the same kind of statements in a modified form from other experienced persons, friendly to missions, who deem it part of our duty to convert savages and idolaters into Christians; while admitting with a sigh of perplexity, that in most cases which have come under their eye, conversion is by no means identical with improvement."

What good the Missionaries have done the Reviewer fully admits; they have in many cases taught the converts to read; but as he points out—

"If the unfortunate heathen is taught to read it is mainly that he may read The Sunday Party, or The Spirit's Teaching, or, if there be a rival Romish mission in the neighborhood, Popery Opposed To Truth, or Scriptures Light, and Romish Darkness, in his own language."

In a word, the design of the Protestant missionary is to make Protestants rather than Christians; and in this no doubt he succeeds.

Let us now accompany the Reviewer on his visit to that other bright and eminently blessed "field"—the British West India Islands.

"In Jamaica"—he tells us; "and we must bear in mind that it is a Protestant, not a bonighted Romanist who speaks—"in Jamaica, which may be taken as a type of the West Indian Islands, the whites, as is well known, are but a handful in the midst of the emancipated slaves and their offspring. The population is a population of black and 'brown' people. For years past they have been operated upon, chiefly by the Wesleyans and the Baptists, the most fanatical of Protestant Churches; the Churches which by the help of processes widely differing from those of Rome"—(widely differing God knows, as widely as heaven differs from hell)—"share with Rome the faculty of stirring to its depth an uneducated nature such as that of the negro."

The wild orgies of the "revival," the demonic phenomena which accompany it have their charms for the negro race; and with these the Wesleyans and Baptists are ever ready to accommodate their converts—

"To roll about the ground, foaming at the mouth, and biting the grass in a sense of 'wrath,'

and to see the devils figuratively, perhaps literally sneaking away when exhaustion has set in, is to these people a congenial religious observance; to get dipped in a tank, amidst a cannonade of hymns is a mode of conversion suited to the sable or mahogany 'inquirer.' What has been the result? Under a thin veneer of Christianity, Quashee is still an unmitigated heathen. It is impossible not to read this between the lines of the missionary reports themselves, abounding as they are in such expressions as 'gracious visitations of the Holy Spirit; sound and saving conversions; great success of the Gospel; richness in faith and good works.'

In support of these views—for he gives the best of testimony for all his allegations, and asks us to believe nothing on his mere word—the Protestant Reviewer quoting from a quite recent work, Letters From Jamaica, Edmonston and Douglas, 1873—adduces the following striking testimony:—

"Professedly a Christian, it may be doubted whether one negro in a thousand attaches a correct meaning to even the most simple ordinances of religion. In some districts of the island, indeed, there are travestied at midnight meetings held under leafy booths erected for the purpose, which are carefully concealed from the knowledge of the parish ministers. At these 'singing meetings,' a woman sanctifies the bread, and administers the elements. Hymns are sung, words are spoken, mysterious rites are observed. The worshippers grow more and more excited as the fires burn out and the night grows cold; and the meeting turns out as might be expected, in licence and debauchery."

In the same work, quoted by the Reviewer, we are assured that—

"the scenes that occur at the native Baptist chapels are almost blasphemous in their absurdity."

Of the "revivals" and their attendant abominations, the Reviewer quotes the following description from an English clergyman:—

"For seven days and seven nights the people would not leave the chapel. Religious frenzy seized all classes; some fed on grass; others crouched on all fours like beasts; others went about prophesying that Obeah was hidden under the threshold of the Church. Immorality under such circumstances was much more rife than religion."

The practice of Obeah, or devil worship, an African custom—still largely obtain amongst the Protestant negroes; and amongst its votaries, so says the English clergyman, quoted by the Reviewer, are to be found some who are "the most earnest in their professions of Christianity." As to the converted Negro's creed, adds the same witness—(what his morals are we have seen)—it is that of a dog:—

"Death to the negro has no terrors. He dies because his time has come. But he dies like a dog; without a regret, and without a prayer, confident that, if there be a heaven, he will find admission there; and that if there is not, he has finished his course, and drunk all that he will ever be allowed to drink of the pleasures and pains of life."

At the same time, strange to say, "he is a firm believer in the Bible" which is to him a sort of Fetish. "Such" concludes the Westminster Review,—

"Such are the Jamaica Christians! And we have only time to observe that the religious condition of some of the other islands, (as St. Lucia and Trinidad) seems to be still more lamentable."

(TO BE CONCLUDED IN OUR NEXT.)

FATHER NEWMAN AND MR. GLADSTONE.

Father Newman is about to enter the lists of controversy with Mr. Gladstone on the question—whether the Vatican Council Decrees have in aught altered the position of Catholics towards their respective governments? and whether there be aught in those Decrees which renders it impossible for those who accept them, to give true allegiance to their legitimate rulers? These questions Dr. Newman discusses in a pamphlet of ten chapters addressed to the Duke of Norfolk.

It seems almost a work of supererogation on the part of Catholics to reply to the accusations of Mr. Gladstone. Nobody believes them to be true; and Protestants have fully answered them. Blackwood's Magazine in its last issue, and no one can suspect Blackwood of Romish proclivities—deals with the questions very roundly.

"It seems only reasonable that an infallible Church should have an infallible mouth-piece; and those who uphold the former might easily acquiesce in the latter, and the difficulties about civil allegiance can apparently be cleared at a bound."—Blackwood's Magazine, December, p. 755.

Of course they can. All Catholics have always held as of faith, that the Church is the infallible teacher on all questions of faith and morals; all Catholics have always held that the Pope, as successor of St. Peter, and inheritor of the peculiar functions assigned by Christ Himself to that Apostle, is the supreme teacher, guide, or pastor of the infallible Church: in the words of the great St. Bernard:—

"Nec modo ovium, sed et pastorum omnium pastor."—De Cons., lib. 2, c. 8.

All Catholics therefore—unless guilty of the supreme absurdity of holding that an infallible Church has for its supreme teacher, guide or pastor a fallible Pope—must by implication have held that the latter in his teachings enjoyed, through the continual presence of Christ with His Church, an immunity from error. To suppose that God gave His Church a fallible teacher, and entrusted the guidance of her pastors to one who was himself liable to go astray, is to admit that Christ did not endow His Church with infallibility; for if the blind lead the blind, both shall fall into the ditch. This argument is of course applicable to those only who admit an infallible Church.

Of course a man may deny the infallibility of the Church; or he may deny the commission to feed the entire flock, sheep and shepherds—"poimaine ta probata mou,"—given by Christ to St. Peter in particular; but he who admits both these premises—and all Catholics have always admitted them—must, if capable of reasoning logically, admit that the Pope as inheritor of the pastoral office of St. Peter, is, on questions of faith and morals, and when exercising his peculiar functions, infallible, in so far as it is the power of Christ to confer the gift of infallibility. Of course in last analysis we have nothing but the promise of Christ for it; but if His word may be believed, His promise is fulfilled; and His good sense trusted—we have full assurance that the successor of St. Peter will never be permitted to teach as true that which is false; or

condemn as false that which is true. This has always been the faith of the Church.

As to the question of loyalty, all Catholics have always held that, when the laws of the State enjoined anything forbidden, or when they forbid anything enjoined by God's law, no obedience is due to them; and it matters not in so far as the principle of allegiance is concerned, whether it be the Pope speaking ex cathedra, who determines, or the Bishops of the Church in Council assembled who determine, what is contrary to, what enjoined by, the divine law. Catholics have always openly avowed since the day of Pentecost, that their obedience to the State was limited by the allegiance which they owed to God speaking through an infallible Church—infallible on all matters pertaining to faith and morals. In this therefore Catholics are to-day but what they were yesterday, and what they will still be to-morrow.

Hardly then do we think that Mr. Gladstone's pamphlet is worthy of the honor done to it, or that so illustrious a champion of Catholic truth, as is Dr. Newman should have stooped to pick up the gauntlet. We should not, so we remember to have read when at school, invoke the aid of a God on every trifling occasion—nee nisi dignus vindice nodus; and so, remembering the Horatian precept, we almost think that Dr. Newman might have left the task of replying to Mr. Gladstone to some humbler mortals. Still we should be thankful, for we may be sure that, as is everything that comes from Dr. Newman, his reply will be replete with beauties and cogent arguments.

THE CARMELITES.

We have to congratulate ourselves on the establishment of a new religious community in Montreal, that of the Carmelites who by their prayers will, we may be sure, bring down upon us the blessing of divine grace. Already a site has been secured by the munificence of the Hon. M.M. Trudel, and A. Desjardins, Esq., M.P., who have given for the purpose a suitable piece of ground at Hochelaga; and at a meeting held under the auspices of our Bishop on Tuesday last, a Committee of gentlemen was named to collect subscriptions for the further endowment of the new institution.

The Witness is troubled in spirit, and asks what may this thing mean? Is it not another encroachment of Rome upon our dearest rights as Protestants; and he cannot understand what a "contemptive order" may be. We refer him to St. Luke 10, wherein he will read how of two sisters, both disciples of our Lord, both beloved by Him one is said to have chosen the better part; and yet this favored one did naught but sit at Jesus' feet, and dwell upon the words that fell from His lips.

We congratulate our friend James Bonfield, Esq., of Eganville, Ont., on his being elected by acclamation to represent South Renfrew in the Local Parliament of Ontario. We are also pleased to notice the return of the Hon. C. F. Fraser for the County of Grenville.

On Sunday, 20th inst., Mgr. Fabre, Bishop of Gratianopolis, conferred the Holy Order of Priesthood on the Rev. M. Arthur St. Louis.

TO THE POST MASTER GENERAL.

A few days ago the collector at one of our inland ports seized a large quantity of explosive American oil, and this, providentially, saved the lives and property of many citizens. If the fiery stuff had been allowed to enter the market, some fruitful and fatal accidents would have been the result. The officer did his duty well, and the community, through the press, thanked him for it.

But why should rigid inspection of imports be confined to the Inland Revenue and Customs Departments, and not extended to the Post Office? Why not seize obscene literature as well as explosive coal oil? In almost every newsdealer's stall the Illustrated Police Gazette, the New Sensation, Day's Doings, and other filthy publications, imported without let or hindrance from New York and other American cities, are prominently exposed for sale, and, needless to say, eagerly purchased by the young. The Post Office authorities know this, but they are too listless to interfere. The Post Master General can, if he will, seize all objectionable papers on the frontiers, and destroy them, no matter who may be the loser in a pecuniary sense. Why does he not do it? Fathers and mothers, why do you not urge him to do it? Free and independent electors, why do you not compel him to do it?

There is no need in Canada of a league or crusade against immoral literature, because there is not in Canada, to our knowledge at least, a single publisher of ex-professo immoral books and papers. It is not against the home, but the foreign, publisher, we must guard, and we can put an effective stop to this trade with Canada without the noise and expense of such a thing as a crusade or league. A little vigilance in the chief offices along the lines is all that is required; and we hope the P. M. G., in obedience to the call of public morality, if not to the voice of his own conscience, will provide some system of inspection at once, before the new postal arrangements between the two countries come into use. We ask him to remember that it is not so long since the New York daily papers, containing the dirty details of the Beecher-Tilton Scandal, were arrested in England, and withheld from subscribers until they had been carefully purged with the official scissors of the poison they contained. We are certain such professedly immoral publications as those we have already named would not be tolerated in England. Why are they tolerated here?

But—says a friend who is looking over our shoulder as we write—the fault is not altogether with the Post Office; some newsdealers are supplied by the Express Co. We are aware of that; the Post Master General is aware of it too; and we hope he will secure the co-operation of his colleague, the Minister of Customs, controlling the Express Co., so as to stamp the evil out more quickly and effectually.

M. J. W.

AGENTS.

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities, for the True Witness:—  
St. Brigid—Mr. W. Donnelly.  
Sydney Mines, N.S.—Mr. Wm. Haggerty.  
Souris, P.E.I.—Mr. James Moynagh, Jr.  
Sarnia, and the County of Lambton—Mr. John Mahoney.  
Brookville—Mr. Richard Evans.  
Erinville—Mr. Patrick Walsh, P.M.  
Tamworth—Mr. Andrew Prout.  
Roblin—Mr. Andrew Donovan.  
Tweed—Mr. Patrick Casey.  
Madoc—Mr. Richard Connell.  
Marmora—Mr. Michael Connors.  
Kalladar—Mr. James Armstrong.

THE ARCHBISHOP OF TORONTO

ON THE

Reformers and Reformation.

His Grace thus commenced his discourse:—  
We have read with no ordinary astonishment the following strictures against the Catholic Church of Christ. It is the old stereotyped calumny, repeated a thousand times, and a thousand times repeated by every writer and speaker on the old themes of the Reformation and of the vices that it cleared away. Coming from so respectable a source as the Protestant Bishop of Toronto, whose private virtues every one esteems, I consider it worth while to refute. The charge runs thus:—

"Our Reformers, then, did what duty, and wisdom impelled them to do. They cleansed away that rubbish of superstition; they removed those incrustations of error and defilement; they restored the pure doctrine of the Apostles, while they maintained their order and good fellowship; and they restored to a gladdened people the primitive purity and completeness of the Church of the living God. The change from the soundness of her principles had been violently and unauthoritously made; and wise and good and able men, with the Divine help, repudiated that change, and brought back the Church to its original condition—so what it was at its first planting in the land by Apostolic hands."

This extract contains three assertions.—1st, that the Reformation cleared away the rubbish of superstition and incrustations of error and defilement; 2nd, restored the pure doctrine of the apostles; and 3rd, that this was done by wise and good and pure men with divine help. We have, therefore three subjects on which to touch. 1st. What were those errors and superstition that deformed the Church? 2nd. What were the pure doctrines that were restored? and 3rd. Who were those wise and good and pure men whom God is said to have assisted in this work? Powerful worldly motives impelled the Reformers to exaggerate the faults of the Churchmen, and to call the doctrine of the Church idolatrous and damnable. In the first place, they seized upon the revenues and lands of the Church; and to make this look like equity, and to have some plea for retaining them, they must invent and circulate in the darkest dye the vices of the former occupants. There must be some cause for remaining in the religion of the Reformation, and some means must be found of enjoying their ill-gotten spoils without fear of the law. If a man willfully injures another he will ever after hate and calumniate him. To give a plea of persecution the Reformers must make out the Catholic creed to be idolatrous and damnable that the followers of it were not worthy to live in a Christian Community, and, as a consequence, should be deprived of their civil rights of franchise and of representation in Parliament, and of course were fit subjects for unparalleled persecutions; and that no one could remain in that Church, or join it afterwards, without renouncing all virtue, honour, fealty, and allegiance to his country. Consequently, their literature, both solemn and gay, for the old and young, has carried with it in every century calumnies against the Church and against the creed in which their ancestors were born and died. This Reformation was carried on principally by lewd monarchs by dissolute princes and by a rapacious gentry, who obtained the spoils of the Church. Holy men, those Reformers! Two characters stand out in bold relief in this work of the Reformation—Martin Luther and Henry the Eighth. The character of Martin Luther is painted in high-wrought colours by his disciples and followers. He was a providential man; a man raised up by Providence for his great work. All acknowledge that he had grievous faults, but failings such as these must be overlooked in such a man. Catholic writers, on the contrary, say that he was a man of violent passions, and a fit subject to become a Reformer; addicted to the most revolting vices, violent in anger, debauched in morals, sycophant of the great and beastly in his passions; perverse and coarse, tyrannical and licentious. No writer has attempted to say he was free from great vices. The true character of the man can be known by his works, as a tree is known by its fruit. But here is presented a difficulty. No honest and pure man, having before his eyes the fear of God and the laws against indecent literature, could dare publish in full Luther's writings. His "Table Talk," a folio volume of 1350 pages, and his sermon on matrimony, preached in the church of Wittenburg, are so indecent that we must leave this great hero of the Reformation in his own hideous darkness, because too impure to be brought to light. And yet how many persons are taught to think that Luther was a godly man, and a worthy instrument in the hands of divine providence. He changed his religion, not to lead a more pure life, for he soon broke his vow of chastity, though a priest, and debauched an unfortunate nun, who also had vowed her chastity to God. From keeping fasts and vigils he became a gourmand and a beer drinker in low houses. From being accustomed, in some degree, to subdue his passion of anger he became most violent in his temper, sparing no one however venerable or great, in his invectives. His coarseness and indecency exceeded all bounds, as we read in his "Table Talk." His boast of having visions of the devil marks him to have been a man of unbounded licentiousness. Henry the Eighth's character is so well known as to need but little telling. Whilst he remained a Catholic, and acknowledged the Pope as his spiritual superior, he kept himself within some bounds of decency; but on becoming head of his Church, and supreme law-giver for himself as well as for others, he considered himself bound by no law, human or divine. Tired of his marriage with his respectable and chaste wife, he sought a divorce from her; tired of one, he seeks another. He made a toy of the sacred bonds of matrimony. The monster married six wives, and beheaded two of them. Another, Anne of Cleves, he divorced; and he would have beheaded Catherine Parr had she not taken precautions. It has been well said of him that "he spared no man in his minor or woman in his lust."

We have other minor lights of this Reformation. In Germany we have the Landgrave of Hesse. Philip was another of those holy men, instruments of Providence to reform the world. John, Elector of Saxony, was, according to Menzel, one of the most gluttonous princes of his time, fond of wine and good cheer. His stomach, overcharged with excessive feeding, was supported by an iron circle. His sideboard groaned under sacred vessels taken from the monasteries and churches. The religion that abolished fasting was the one for him. We pass over others in Germany, such as, Wolfgang, Prince of Anhalt, and Francis of Lüneburg, who added to their estates the riches and spoils of the convents and monasteries. They spread the Reformation by the sword, as the Turks did theirs. Luther himself declared that the church property made many friends for the new religion. Prussia, a Territory of the Teutonic Order, was oppressed by Albert of Brandenburg, chief of the Teutonic Knights. He erected it into an hereditary principality for his own family. The candid Melancthon himself a Reformer, avowed that the triumph of the Reformation, the princes looked not to the purity of faith or the improvement of morals, but regarded only the imperfect and unprofitable acquisitions of the world. The civil power, induced by hope of plunder, was the great arm of Reformation. Zwingle, in Switzerland, took up arms for his sects. But matrimony seems to have been the more general demerit for dissolute priests and monks, who thought it well to rail against celibacy. Zwingle espoused a rich widow, Calvin another. Martin Bucer had a singular run of good

back in that line of matrimony. He espoused three widows in succession. As Erasmus ingeniously remarks, "the tragedy of Reformation even ended in the comedy of marriage."

In England, Cranmer, Archbishop of Canterbury, is another of these godly men. As Henry's counsellor, and the abettor of his worst crimes, he pretended to divorce him from his wife Catherine, and pronounced his daughters Mary and Elizabeth as illegitimate when the young prince Edward was born. In Mary's reign he was partner in all the mischief that embittered her life. Cranmer was a most consummate hypocrite. During Henry's reign he had burned those who denied Transubstantiation; in Edward's reign he was ready to do as much for those who dared assert it. Now, what means did those men make use of in destroying the supposed errors and for introducing truth? First misrepresentation of the worst kind, pamphlets containing incitements to the lowest passions of the people, caricatures in which the most sacred things were lampooned. Secondly exciting mobs to rapine and spoliation and violence, attacking monasteries and churches, driving away multitudes of monks and nuns. The ring-leaders of those mobs appropriated to their own use the sacred vessels of the churches, the "copes and the vestments, which they used as bed covers. The princes who adopted the new religion threw upon the lands and riches of the Church as the reward of their apostasy. The pulpits rang with the most filthy abuse and ridicule against the old Church and its practices. Such epithets as "Antichrist" and "the scarlet whore of Babylon" were freely applied to the Popes. The new religion was nowhere established without violence. Accordingly, Frederick Von Scheigel has well observed that Protestantism was the work of men, the civil power enforcing it by pains and penalties. We have only to call to mind the penal laws of the new against the old religion, and its violent introduction into England and Ireland. The church lands and abbeys were powerful motives to secular princes to join the new religion. They sequestered the bishoprics, and appropriated them to their own uses, and divided the spoils among their friends. The gospel was introduced into England by the preaching of humble monks from Italy, with Austin at their head; the Reformation was brought in by the sword or the axe in the hands of "a royal wild beast," as Collier calls Henry VIII.

Now what were those incrustations of abominable errors and soul-destroying doctrines that the Reformation swept away. The old doctrines of the Catholic Church were all founded on the revealed word of God, both written and in tradition. In the first place was swept away the supremacy of the Pope, that is, the doctrine that the Pope is the successor of St. Peter and head of the Church. It was nothing new; Christ had said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell will not prevail against it." And again: "Behold I am with you all days even to the consummation of the world." What doctrine was substituted for this? A most unheard-of assumption. Henry VIII proclaimed himself head of the Church, and declared the penalty of death on anyone who would deny it, and actually did put to death those who denied it. This exceeded all the atrocities ever attributed to the Popes. So that England got, instead of the venerable successor of Peter, the Bishop of the universal Church, a monster of crime, who married six wives and killed two of them. This appears rather a nasty incrustation to be at once placed at the head of the new Protestant Church of England. It was a change of superstition indeed a device, which the Scotch repudiated with arms in their hands, which all Protestants, except a very few at the present day spurn with indignation and disgust. Christ is head of His Church and His representative here below, as head, is Peter and his successors.

With such a head as England placed over her Church we may easily conjecture what will be the new doctrines that will rise in that Church. Religion and morality are on a down grade, and with immense velocity. The necessity of good works, always upheld by the Church and proved from the Epistle of St. James, was denied, although the Apostle says (ii 26). "For as the body without the spirit is dead, so also faith without works is dead." Luther found this text so opposed to his views that he called it an "epistle of straw." He tells them there is no necessity for fasting, or confession, or other painful works. That is a very convenient religion. Belief in Christ is the only thing necessary for salvation. Luther, writing to Malancthon, says to him: "Sin, and sin boldly, but let your faith be greater than your sin. . . . Sin will not destroy in us the reign of the Lamb though we were to commit fornication or murder a thousand times a day." This Reformation, then was too favourable to human passions and to the cupidity of the princes of the world. Henry VIII, being Pope had no restraint on his capriciousness, tyranny or brutal passions.

The holy Sacrament of the body and blood of Christ was next swept away. Christ had said: "This is my body." "This is my blood," but it was an immense restraint on vice, and to approach it unworthily was too terrible. Then, too, the riches to be gained from its abolition! So altars were broken down and tables substituted.

Confession was next swept away, with examination of conscience and purity of life. This was a great step towards removing restraint. Unfortunate priests, having given vent to their passions, chose for themselves wives, and thus appeared the doctrine that celibacy of the clergy was an imposition and a snare. Thus a married clergy is substituted, but its time and care must be divided between the pleasures and solicitude of their families and the care of their congregation. The next thing to be swept away was the priesthood. Every man was made his own priest, a royal priesthood; hence no necessity for bishops or their inconvenient supervision. In some churches indeed they have retained the Episcopacy, as in the English Church; but generally they have substituted the congregation as ruling, and controlling power, though St. Paul says bishops were appointed by the Holy Spirit to govern the Church. The rich shrines of the abbeys and the golden vessels of the altars excited the avarice of the new Reformers. It was convenient then to preach against the honour due to saints and sacred things, and the shrines were plundered. Images of the saints were torn down from their places in the churches; then they did not believe in communion of saints; and what did they substitute in the place of the images of Christ on His cross and of the Saints? The coat-of-arms of the reigning prince. Go into St. Paul's, of London, and there you will see that they have substituted the heroes of the country, whose bodies and shrines encumber Westminster Abbey and St. Paul's—heroes not at all renowned for purity of life or morals. But the most wicked of all the changes in favour of human reason was the assertion that man was not responsible for his own acts. As Luther puts it, "man is like a beast of burden; if God sits in the saddle, He wills and goes whithersoever God wills. If Satan rides him, he wills and goes whithersoever Satan directs; nor is it in his power to determine his rides." Such is the doctrine of predestination, that man is predestined to heaven or hell independently of his acts. However, at the present day it is very difficult to determine what is really the doctrine handed down from the Reformation on this very essential point. Many, indeed, of its adherents scarcely know themselves what they believe on this head.

But the doctrine of marriage soon came to be a leading question. Henry VIII had desired a divorce. He would like of course, that the marriage tie could be easily dissolved. Philip of Hesse wanted two wives at one time; and these were powerful princes, and favoured the Reformation, and their whims must be gratified. Hence the saying of our Lord, "What, therefore, God has joined let not man separate" must be interpreted to mean that man can sunder what God has joined. Therefore, for the stability of marriage in the old Church, we have in the new the instability of divorce.

It was all very convenient to let each man interpret the Bible to suit his own fancy. And this novelty must be substituted for the old doctrine that the wisdom of the infallible church, which Christ orders to teach, was the sole interpreter of the Bible. Hence the rule of faith is now shaped by men professedly fallible, and also may not only be deceived themselves, but they may deceive others. In the English Church it is the Parliament and privy council, composed of men of all religions and of no religion. It was an inconvenience to attend the sick and dying, especially if ill of contagious diseases. This was an old incrustation that had come down from the apostles. St. James had said—"Is there any man sick among you? Let them bring in the priests of the church, let them pray over him, anointing him with oil in the name of the Lord." But it was inconvenient to have that as a sacrament, and it is thrown overboard.

Ordination of priests and bishops could not be very well kept up amongst men who had no orders themselves; hence that sacrament was denied. Absolution must be given by a regularly ordained priest, having jurisdiction from his bishop, and he from the Pope joined to the universal church. In effect, only two sacraments are retained by some churches—Baptism and the Lord's Supper; and some retain none at all, denying the efficacy of grace conferred by them. As a consequence of all this the morals of the people became abominable. Young fellows of sixteen, quoting Luther's words that chastity in grown up people was impossible, rushed into the lowest vices. The confusion became so great from revolutionary wars and the upheaving of the lowest masses of society, from the degradation of the clergy and the abolition of colleges and monasteries, that even the Reformers themselves stood appalled at their own work. One of the Princes of Germany received a petition begging that he would make confession obligatory by law.

But how do we account for the rapidity with which this essential change in religion was effected? In the first place, we have said it was the work of the world, of the secular Princes grasping at the wealth of the Church; and in the second place we must make the humiliating confession that the clergy was far from being what they should be or what they are at present. The bishops and leading clergy of the Church were, not withstanding the protests of the Pope, put into positions and kept there by secular power and Princes who nominated into those important positions their own creatures, who lived worldly lives and neglected to take care of the minor clergy. There was great laxity also in monasteries and convents owing to the same cause, that they were used by the nobles as refuges for the minor branches of their families. The rich proprietors also had the presentation of parish priests to the care of parishes. They, too, selected friends, not so much for their virtue as for their own aggrandizement. Besides, many of the monasteries were exempted from episcopal visitation or jurisdiction. Hence immense abuses grew up in them. Before the Bishop could correct these abuses he had a long process to go through at Rome. But the Council of Trent checked these abuses by enlarging the powers of the bishops and by curtailing exemptions in monasteries. We acknowledge there was a great deal to be reformed in the morals of Churchmen, which the Council of Trent did in the proper time and way. We may return to this very interesting subject.

In our next lecture we will speak of the deposing power of the Pope, of the rights of kings and of all ruling powers, and also of the rights of the peoples in deposing tyrannical princes.

PAPAL INFALLIBILITY.

Lecture by Father Murphy at the Mechanics' Hall.

On Thursday night 14th inst. as previously announced, the Rev. James Murphy, of Wicklow, Ireland, delivered his promised lecture on "Papal Infallibility." The hall was filled by one of the largest audiences that ever assembled within its walls, and the greatest enthusiasm was manifested throughout. Father Salmon briefly introduced the Rev. lecturer, who, on coming forward was received with prolonged applause. He said when on that evening he would bring before them a controversial subject, one, too, which had disturbed the conscience of many minds, he would not, in any way, sacrifice Christian charity to controversial effect. What he had to say he would say in the most measured manner, and with the tenderest regard for those whose opinions were not the same as his. And lest the influence of emotion should make him less guarded, he would, that evening, be as unimpassioned as his natural and national infirmities would allow. Very grave he proposed to be. Being grave, he should perhaps [and not unnaturally] be somewhat heavy. But his subject was one on which to trifle would be at least, to insult. And then an audience such as he had the honor of then addressing, had been educated above the level of the stump, and would appreciate the keener pleasure, and relish the keener air, of the clear cold heights, where reason, quiet and calm and self-concentrated, rules. His subject was "Papal Infallibility." The meaning was this, and this only, that when the Pope, in his capacity of Pope, that is, as the official pastor and teacher of all Christians, declares to the Universal Church that she is to believe a doctrine pertaining to Faith or Morals that the doctrine is, and must be, true. The ordinary formula, useful for its scholastic compactness, was that the Pope was infallible when he speaks *ex cathedra*. That last phrase Mr. Gladstone informs the British public, has even amongst Catholics no received and dignified definition. The Prime Minister was a distinguished statesman, but not in his opinion, a man of genius, undoubtedly an accomplished scholar, but his knowledge of the Latin tongue seemed to be very limited indeed. In the very Vatican decree which he undertook to analyse, and in which the Pope's infallibility is proclaimed, the phrase *ex cathedra* is expressly and exhaustively, and with inimitable theological precision, explained. The Pope can be regarded in many ways. For instance he may be an author and write books; he may be a preacher and deliver sermons; he may be, and was, and by right is still, the temporal ruler of a certain temporal state; he is (as yet) master of the Vatican palace; and he is, as Pope or supreme Ruler, Pastor and Teacher of the Universal Church. It is only in that last capacity that he possesses the *Cathedra* or chair of Peter; and it is only in that last capacity that he has been declared infallible; and in that last capacity he is said, to speak *ex cathedra* or from the chair, just as the Queen's words spoken by her as Queen are said to be spoken from the throne. He would undertake to prove from the Protestant Bible, the "Papal" Infallibility. He quoted St. Matthew, St. John, and St. Luke to show that God, addressing His Apostles, said "Go ye and teach all nations."

to observe all things whatsoever I have commanded you and, lo! I am with you always, even to the end of the world." These men, he said were sent as teachers of the true doctrine. They could not state an untruth. Their representatives now on earth were Catholic bishops, and they should be infallible. The Catholic Bishops declared the Pope was infallible. Therefore, the Pope was infallible. He also showed that God, addressing Peter, said "Feed my lambs; feed My sheep." Therefore, Peter should teach the truth, and it was the same with his successors now on earth. But again, no one claims either to be Peter's successor or to be infallible except the Pope. Therefore the Pope is Peter's successor and is infallible. He said, and gave reasons to show, that the Catholic Church was infallible in itself. Then he said it was an absurdity to think that the Church could believe what was wrong. But even to this absurdity they were brought by the wise men who call Papal infallibility a new doctrine. They are not learned enough, these wise men, to be acquainted with an alphabetic bit of theological teaching, that, namely, a doctrine is one thing and a dogma quite another. The Divinity of Christ was not a dogma till the Council of Nice; Mr. Gladstone, he hoped, admits that even from the commencement of the Church the Divinity of Christ was in a like situation. It was always a doctrine, for always was it a belief of the Church; not till the Vatican Council was it a dogma, for not till then was it finally defined, promulgated and enforced with penalty. But for one evening they had enough of biblical analysis. He would invite them to consider an argument that addressed itself to a larger circle and based itself on a broader, though not a firmer foundation. And if in the audience present there was any man who was neither Protestant nor Catholic, but was still a believer in God and Providence, it was to him especially that he would speak. When, therefore he looked out upon the world beyond Catholicity, he beheld a sight that filled him with a vast sorrow. He knew, and even Deists knew, that men have been sent into the world not to discuss religion but to practice it; not to deliver controversial lectures but to lead noble, heroic lives. He knew that men were essentially servants and he knew that unless their Master, the Master of the tangled universe, be a maniac, He must have given clearly and completely the rules and conditions under which he would have His servants serve Him. So much sheer reason told him. His Bible which he need not use at all, and which he used only against his Protestant friends, told him much more. In the 35th chapter of Isaiah he read that in the days of Christianity there would be in the world "a path and a way, and it shall be called the holy way, and it shall be a straight way, so that fools shall not err therein." But with all this told him by his reason and by his Bible when he looked beyond Catholicity outside his own church, what did he find? No way and no rule fixed or definite or certain at all. Neither Infidel nor Protestant knew what to believe or what to do. Is hell eternal or not eternal? The doctors outside the Catholic Church, disagree. Is Jesus Christ true God or merely the most splendid among men? The foremost doctors cannot agree. Is the Bible inspired truth, or is it a mingled mass of fact and fable; part poetical; part sensually bestial; nothing heavenly divine? The doctors still differ. What God hath joined no man can put asunder. Is that true, or is it rather true that what God hath joined is severable by the honourable and right honourable gentlemen who legislate for the Dominion? Among the doctors again diversity. Has each man full license to shape his own beliefs, the socialist according to his impudence and the set according to his stupidity; or is there a Church which hears not as heathen, and is there a man who can say with St. Paul: if even an Angel of Heaven teach you the contrary of what I teach you let him be anathema? Not even here are the doctors in perfect harmony. And on these matters, and on the matters quite as serious but not quite so mentionable, have the doctors, been differing ever since that first of doctors, Martin Luther, did, without much trouble from examiners, take out his degrees. He asked, did any man believe that God left religion in hopeless litigation, and appointed no tribunal to which men may with certainty of satisfaction appeal? To put such questions was to answer them. Either such a tribunal God has established or the character which even reason gives Him as a God of law and love is all a lie. That latter supposition they would not for a moment entertain. We infer, therefore, that upon earth some tribunal, judge of religious controversy and solver of religious doubt, is existing now. But if such tribunal were itself liable to error, it would be useless, could settle no doubt and end no controversy. Therefore not only must such tribunal exist, but it must be also not liable to error, that is, it must be infallible. He asked where was this tribunal found. Was the Bible a tribunal at which the sin doubts of men are infallibly resolved? The Bible that raised the most doubts. It starts problems, but rarely ends one. Long ago, even in the first days of the Reformation, did the Calvinist Wagsheider write in the sharp, straightforward Latin at his time, of which the following was the translation, which for the ladies he rendered, and to the ladies he dedicated the rendering:

"The Bible! that's the Book where each Seeks out the faith he's most inclined to, And, as it fits, he finds it teach Whatever faith he's most a mind too."

There must be upon the earth some God-erected tribunal to solve religious doubts and end religious controversy. That tribunal must be easily accessible; its authority must be final; it must be, and must be admitted to be (otherwise it could settle and end nothing) infallible. But that infallible tribunal which must be upon earth, where is it? Having disposed of the Bible we hear of no rival. The Catholic Church and that church alone among the churches, had always maintained her own infallibility. Thereupon, as some infallible judge of controversies there must be—else has God kicked off the world—and as the Catholic Church alone even claimed to be it, that church should be infallible. But that church thus proved by one large fact of thought to be infallible has declared for the Pope's infallibility. Therefore the Pope is infallible. He referred to the reasonable time at which the Oecumenical Council was held, as in all probability it could not be held a very short time after. And still God was looking on; and still His self imposed relations towards men bade him to supply the world with an infallible Judge of controversy suited exactly to the time; a Judge who can decide daily, without delay, and with a voice which will command attention, whether it be heard from a palace of the Vatican or a prison of Fontainebleau. No such authority even claims to be on the earth to-day except the Pope. Thereupon the Pope is that authority. Therefore he is the divinely appointed Judge of religious controversies in our time. But such a Judge to be at all suitable to his office must be, as we have seen, infallible. Either that is true, or God has abandoned the nineteenth century to its own vast, vast follies and its own vast crimes; its religious shams that unparalleled; and its religious animosities that are indescribable. That God has so abandoned the world to-day is a supposition which he (the reverend lecturer), alike for God's honor and man's hopes refused to entertain. Notwithstanding, Gladstonian pamphlets, careless of the wrath of Bismarck, coldly contemptuous of the lies of Dollinger, the

banner of Catholicity was flying to-day. If this perfect self-confidence in the face of peril proved nothing, human nature has changed since the days of Dryden— Without unspotted, innocent within, She feared no danger, for she knew no sin. Either the 800 Fathers of the Vatican defended what they knew to be the truth of God, or they were the cruellest of pastors and the silliest of men. But they had a specimen of one of them in Montreal, Ignatius Bourget, and not even a Gladstonian pamphlet would make them believe that he or his brother bishops were silly men. In conclusion if he had chosen it he may have dealt in easy generalities or addressed them perhaps that eloquence of emotion with which no Irishman could be quite ungifted. But though in blood and brain, as in name and nation, he was Irish of the Irish, his training had lain on quite other than Irish lines and that night mindful of his old masters, he set himself solemnly to do a man's work in a manly and honest and English way. Prolonged applause amidst which the rev. lecturer retired.

PORTRAIT OF THE HOLY FATHER PIUS IX.

The Oeographic Society of Bologna (Italy) out of gratitude to its magnanimous Benefactor, the Supreme Pontiff Pius IX who deigned to address to it a most encouraging Brief resolved to produce a portrait of His Holiness. Spurring neither pains nor expense, in order to obtain a likeness worthy of Him it represents, the Society commissioned some of the ablest Artists of Italy to execute a half-figure in life size. The Directing Council of the Society selected among the several Portraits one that it judged the most artistic and truthful, which really may be considered a perfect masterpiece. For some months the work has been going on in the large establishment of the Society and before Christmas the reproduction will be completed and the picture ready for transmission to those who order it. The face of the Holy Father is drawn to the life, with surprising art. There is visible that sweet majesty, that amability which so moves and captivates those who are admitted to His presence. With a fatherly look he is raising his right hand in the attitude of blessing. This Portrait painted mechanically on canvas in all colours, is sent free by post on a wooden roller for one pound sterling.—The price must be forwarded by Post Office Order in a prepaid letter, or in a registered letter in notes of the Bank of England, of France, Belgium, or Switzerland, etc. or in postage stamps to the following address: ALLA SOCIETA OEOGRAFICA, Strada Maggiore 208-209 (Italy) BOLOGNA.

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DR. RICE'S INFALLIBLE REMEDY FOR SMALL POX, SCARLET AND TYPHOID FEVERS.—If used upon the first symptoms of Small Pox will cure the disease in from twelve to twenty-four hours. DANGEROUS.—In Small-Pox immediately upon the first symptoms—Pain in the head, limbs and spine, chills, vomiting, with soreness of the muscles, take internally three large table-spoonsful every hour until relief is experienced, then continue the dose every two or four hours. In other fevers a dose once in three to four hours. For children one half the above dose.—In connection with this remedy it is essential to use the Preventive. Price \$2.00 per bottle. None genuine without our signature over the top of the bottle.—DEWIS & BOITON, Chemists, Wholesale Agents, next the Court House, Montreal.

MONTREAL WHOLESALE MARKETS.—(Gazette) Flour # bri. of 196 lb.—Pollards.....\$3.00 @ \$3.25 Superior Extra.....5.05 @ 5.10 Extra Superfine.....4.80 @ 4.90 Fine.....3.75 @ 3.85 Strong Bakers.....4.50 @ 4.85 Middlings.....3.50 @ 3.65 U. C. bag flour, per 100 lbs.....2.15 @ 2.25 City bags, (delivered).....2.37 @ 2.40 Oatmeal, per bushel of 200 lbs.....5.20 @ 5.30 Corn, per bushel of 56 lbs.....0.80 @ 0.00 Pease, per bushel of 68 lbs.....0.95 @ 0.00 Barley, per bushel of 48 lbs.....0.90 @ 0.95 Lard, per lb.....0.14 @ 0.15 Cheese, per lb.....0.12 @ 0.14 do do do Finest new.....0.00 @ 0.00 Pork—New Mess.....23.50 @ 00.00 Ashes—Pots.....0.00 @ 0.00 Firsts.....0.90 @ 5.95 Pearls—Firsts.....6.75 @ 0.00

TORONTO FARMERS' MARKET.—(Globe) Wheat, fall, per bush.....\$0.94 @ 0.98 do spring.....0.91 @ 0.91 Barley do.....1.10 @ 1.10 Oats do.....0.44 @ 0.45 Peas do.....0.75 @ 0.77 Rye do.....0.70 @ 0.70 Apples, per bri.....0.55 @ 0.75 Geese, each.....0.90 @ 1.50 Turkeys.....0.60 @ 0.60 Cabbage, per doz.....0.75 @ 1.00 Onions, per bush.....8.00 @ 8.25 Dressed hogs per 100 lbs.....4.50 @ 6.00 Beef, hind-qrs, per lb.....3.00 @ 4.50 " fore-quarters.....0.00 @ 0.00 Mutton, by carcase, per lb.....0.00 @ 0.00 Potatoes, per bus.....0.28 @ 0.30 Butter, lb. rolls.....0.20 @ 0.24 " large rolls.....0.25 @ 0.27 tub dairy.....0.28 @ 0.30 Eggs, fresh, per doz.....0.20 @ 0.21 " packed.....0.20 @ 0.21 Turnips, per bush.....0.20 @ 0.25 Beets do.....0.00 @ 0.00 Parsnips do.....0.00 @ 0.00 Hay.....15.00 @ 21.00 Straw.....10.00 @ 11.00

THE KINGSTON MARKET.—(British Whig) Flour—XXX per bbl.....6.00 to 6.50 " 100 lbs.....3.25 to 3.50 Family " 100 ".....2.50 to 2.50 Ex Fancy 100 ".....0.90 to 0.00 GRANI—Barley per bushel.....1.00 to 1.04 Rye.....0.65 to 0.85 Oats.....0.76 to 0.77 Peas.....0.37 to 0.37 ".....0.00 to 0.40 Wheat.....0.00 to 0.40 Max—Beef fore per 100 lbs.....4.50 to 5.00 hind.....5.50 to 7.00 ".....0.00 to 0.00 Pork.....0.10 to 0.21 ".....0.00 to 10.00

Mutton " " " 0.66 to 0.67 Veal " " " 0.90 to 0.90 Ham " " " 0.17 to 0.17 Bacon " " " 0.15 to 0.16 HISS—No 1 untrimmed.....5.00 to 7.00 " 2 ".....3.00 to 4.00 Lambkins.....0.75 to 1.25 " polts.....0.75 to 1.25 Bekin Skins.....0.30 to 0.50 Talloy.....0.64 to 0.97 POULTRY—Turkeys, each.....1.00 to 1.15 Ducks per pair.....0.70 to 0.75 Fowls per pair.....0.40 to 0.60 GENERAL—Potatoes bus.....0.50 to 0.55 Eggs, per dozen.....0.25 to 0.30 Cheese, home made.....0.11 to 0.11 Hay per ton.....9.00 to 11.00 Straw " ".....4.00 to 5.50 Wood, on street.....4.25 to 4.50 Goal, delivered.....7.50 to 0.00

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Fronting.) MONTREAL. May 1st, 1874. 37-38

JUST PUBLISHED, THE SYLLABUS. An Approved English Text, with Notes COMPILLED FROM THE "DUBLIN REVIEW" BY A CATHOLIC LAYMAN. Price—10 cents. For Sale by Messrs. D. & J. Sadlier, 275 Notre Dame Street; J. T. Henderson, 137 St. Peter St.; Rattle Brothers, 9 Bleury Street; and the "True Witness" Office.

INFORMATION WANTED OF MICHAEL HAWLEY, of Manotic, Township of North Gower and County of Carleton, Ont., when last heard from he was in the State Wisconsin, previous to which he purchased land in the State of Minnesota. Any information of his present whereabouts, will be most thankfully received by his father mother, brothers, and sisters. Address ROGER HAWLEY, Manotic, Ont.

WANTED—For the Separate School, Perth, a MALE TEACHER, holding a Second or Third Class Certificate under the new law. None need apply unless he can produce certificate of moral character and steady habits. W. WALSH, Sec. Board of School Trustees.

WANTED—A MALE TEACHER for the Catholic Separate School, Eganville. Apply to Rev. M. BYRNE.

WANTED A TEACHER for the BEACH RIDGE CATHOLIC SCHOOL. Wages, \$16.00 per month. Apply immediately as the school is vacant. None but a Catholic need apply. Apply to MICHAEL LEARY, or CHARLES GORMAN, School Commissioners, Barton Creek.

WANTED—For School Section No. 4, Township of Alfred, a TEACHER holding a Second Class Certificate, and capable of the French language.—Apply, stating salary required, to the undersigned. Trustees, JOSEPH M'GAUVYAN, JOSEPH CHARTRAND, Montebello, Que., Dec. 17, 1874. 19-2

WANTED—A MALE TEACHER for the Roman Catholic Separate School of Cornwall. To a competent person a liberal salary will be paid. Testimonials as to character required. 20-3 MICHAEL M'ENRY, Sec.

COSTELLO BROTHERS, GROCERIES AND LIQUORS, WHOLESALE, (Nun's Buildings,) 49 St. Peter Street, Montreal, Jan. 15, 1875. 19-27



CONTENTS OF JANUARY NUMBER:—New Years Thoughts (poetry); Kilsheelan, a Romance; Use of Silence. Editorial—Reply to Mr. Gladstone; Irish Evictions—The Crowbar Brigade still at work; Thoughts on the use of Time; France to Ireland; Marshal McMahon (portrait); No Thanks to You (poetry); Mr. Ronayne, M.P. (portrait); Catechism of Irish History; Henry and John Shearman; Jealousy's Blunder; "Myles the Slanderer"; Broken Promises; Be a Man. Music—"Lesbia hath a beaming eye." Poetry—"The Flag that floats above us; Perfect through Suffering."

Will be sent, Post-paid, on receipt of price. Back Numbers Supplied. All communications to be addressed to, F. CALLAHAN, Printer and Publisher, 25 St. John Street, Montreal. AGENTS WANTED in every town in the Dominion.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, In the SUPERIOR COURT District of Montreal. In the matter of ROBERT FOSTER, An Insolvent. On the twenty-sixth day of February next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 18th January, 1875. ROBERT FOSTER, By J. S. AROHIBALD, His Attorney ad litem.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, In the SUPERIOR COURT District of Montreal. In the matter of ALPHONSE DOUTRE, An Insolvent. On Thursday, the twenty-sixth day of February next, the undersigned will apply to the said Court for his discharge under the said Act, and for the appointment of ALPHONSE DOUTRE, as his Assignee, and for the appointment of H. H. MORTIMER, as his Attorney ad litem. Montreal, 18th January, 1875. ALPHONSE DOUTRE, By H. H. MORTIMER, His Attorney ad litem.

FOREIGN INTELLIGENCE.

FRANCE.

Since the publication of the Arnim trial, of Bismarck's despatches to the Count in Ambassador at Paris, there is consternation amongst the French at the revelations which these documents contain. In one place Bismarck writes—"While she has no allies, France is not dangerous to us; and as long as the great monarchies of Europe cling together no Republic can harm them. A French Republic will find it exceedingly difficult to secure allies against us. Such being my conviction, it is impossible for me to advise His Majesty to encourage the Monarchy in France." In another place he says—"The continued hostility of France cannot but make us wish to see her weak, and we are acting discreetly (1) in not resisting by main force the establishment of a Monarchy until the terms of peace have been actually carried out."

FRANCE: WAR EXPENDITURE.—M. Leroy Beaulieu, in an article in the *Economiste*, reproaches the Government with its present disposition to encourage a vast war expenditure. He alludes to the mania for erecting huge barracks; whereas in many large cities there exist empty edifices which might be purchased and easily adapted. "We cannot too strongly beg the Government," says this writer, "to watch over the extraordinary expenses of the War Department. They are laying France at this moment under a very dangerous system. Scarcely has she emerged from a terrible catastrophe than they ask of her, still tottering and infirm, such efforts as a nation, full of health could barely make." Another able writer, M. Legoyt, of the *Correspondant*, writes in a very similar strain. He compares the conduct of France since the period of the war with that of Prussia after the defeat of Jena. The very first thing the King did was to reduce his own Civil List; and the officials of Prussia all followed the example, some accepting lower salaries, some working without any. Landowners, who had been ruined, were assisted by loans; restrictions were taken off labour, and all religions were declared equal in law. Whereas France has kept up an Imperial expenditure, while paying heavy taxes and "indemnity." It is as though a man who had lost part of his estate should add a thousand a year to his outlay.

FRANCE: NATIONAL PROSPERITY.—As a set-off against this darker view of French finance we have the following official returns, which cannot but be regarded as satisfactory. The value of French imports during the eleven months of 1874 was 3,443,000,000, being an increase of 189,000,000 over the corresponding period in 1873. The importation of gold coin amounted to 843,000,000, showing an increase of 392,000,000. The exportation of merchandise is valued at 3,507,000,000, being an increase of 19,000,000; and the exportation of gold coin amounted to 151,000,000, a decrease of 228,000,000. The customs revenue and the receipts from indirect taxes were 1,935,000,000, or an increase of 43,900,000, as compared with the first eleven months of 1873.

M. l'Abbe Hamon, cure of Saint Sulpice, who died recently in Paris, was a man of great piety, and also of wide popularity. His charity was inexhaustible, and he labored day and night for the poor of his parish. As a preacher he was much admired, but his chief attraction consisted in his admirable wit, which made him quite a celebrity in Paris. His funeral took place with singular circumstance. It was attended by the majority of the conspicuous members of the government, and by a great number of clergymen of distinction. The Cardinal Archbishop said mass, and the cortege through the street was of great length, being everywhere received with marked respect. Abbe Hamon was in his seventy-ninth year, and died on December 16.

SPAIN.

MADRID, Jan. 14.—King Alfonso arrived in the capital to day. Immense crowds witnessed his entrance, and gave him an excellent reception. The King drove through the streets this evening. Bands in the squares are playing the Royal March, and the illuminations are numerous and brilliant.

Several bands of Carlists are reported to have been badly defeated in the Provinces of Barcelona and Navarre by National troops.

DON CARLOS AND QUEEN ISABELLA.—Count de Vergara has addressed the following letter to the editor of the *Liberte*:—"Paris, December 10, 1874.—Sir,—You say in your journal, 'Don Carlos is reported to have made overtures for an understanding with Queen Isabella, who rejected them.' My reply to that assertion is most positive. At Paris, on the 2d of January, 1869 the august and unfortunate daughter of Ferdinand VII., almost immediately after her arrival at the Pavilion de Rohan, as at Geneva the following year, asked for and obtained immediately an interview with her nephew, King Charles VII., to treat for the amalgamation of the two branches and two parties. The different meetings between the aunt and the nephew were most cordial, but Don Carlos always ended with these words:—'On the ground of persons the accord is easy and I desire it; on that of principle, alas! non possumus.' I should feel obliged by your publishing this rectification. Receive, &c., General d'Algarra, Count de Vergara."

ITALY.

POLITICAL ELECTIONS IN ITALY.—The Apostolic Penitentiary has just published a decision in regard of the responsibility of taking any part in political elections in Italy. In a letter addressed to the Italian Bishops the Sacred Tribunal has ruled:—"Therefore, and in order to prevent any equivocation in the matter, and to do away with the insinuations which have with so much zeal been spread abroad on this point, it is not superfluous to call to mind the rule already made public by the same Tribunal, namely, that as to political elections, having duly weighed all the circumstances, it is not right to take any part whatever in them. As to the exercise of the functions of a Senator and Deputy in Rome it is not permitted."

Victor Emmanuel's panic is sudden death, as is well known, and that of his old friend and Minister has by no means contributed to his ease of mind. His Majesty is very devout to St. Andrew Avellino, who is the saint invoked in Italy against apoplexy, and performs devotions in his honor three times a day, and while plundering religious and keeping the Pope his prisoner, he hopes to cheat heaven while enjoying the fruits of his sacrilege on earth. At present he is not to be envied even here. He is a prey to melancholy and to distrust of his own family, and especially of his son, Prince Humbert, who does not disguise his hatred of his father.

The Freemasons of Rome have determined to send their thanks to Mr. Gladstone for his recent pamphlet on the Vatican decrees.

PROTESTANT PROGRESS.—The "education" given in the municipal schools of Rome is beginning to bear fruit. The other day some young boys who are being educated there were overheard talking to one another in a quiet way, when one of them said "the Eternal Father was nothing, but a fable invented by the priests, and his professor had shown him quite clearly that such a thing was impossible, and that a hundred other things which the priests had been in the habit of teaching were also nothing but tales like that of the enchanted wood," and the blasphemies they repeated about our Blessed Lady are as offensive against decency as against Faith—simply abominable, obscene, horrible, and for these the authority of the master was quoted by the female schools kept by the Government and the municipality are even worse, so that even a Liberal not quiet lost

to all sense of decency and propriety, who, by the means of knowing and examining, the teaching of these schools, said candidly, "These schools seem contrived on purpose to educate prostitutes," and he asks, "what sort of mothers of families will those girls make, and what kind of citizens will those lads become? They are learning to-day to deny God and the Church; they will later on protest against monarchy and all authority, overturn order, society, and the family, and proclaim that property is robbery."

GERMANY.

CATHOLIC PRISONERS IN PRUSSIA.—We heard much of the ill-treatment of Neapolitan prisoners, just before the dethronement of the king; but the same spirit of philanthropy which evoked that warm sympathy has not been shown, in the same quarters, for Prussian prisoners. A German newspaper calls attention to the fact, that men of position and education, who have been condemned for ecclesiastical offences—that is, for being good Catholics—have to perform the same manual labor which is allotted to criminal convicts. At Cologne a merchant of good fortune, who is imprisoned for being a good Catholic, is compelled to make bags all day long, just as some convicts pick oakum. Mgr. Melchers, the Archbishop of Cologne, is entered by name in the work-book of the prison as "Paul Melchers" and his special avocation in the work of the prison, is briefly described as a "straw-plaiter." We do not remember that, in the last session of the English Parliament, Mr. Gladstone called attention to such facts. Perhaps he would have done so had he been in office. The ardent sympathies he expressed for Neapolitan prisoners, who were prisoners for political offences, would have been at least quite as reasonable if expressed for good Catholics who have broken anti-Christian laws.—*Tablet*

VON BISMARCK'S AND FR. FALKER'S "INDEX."—The circular addressed to the schoolmasters of the Rhine Province, runs as follows:—"According to an order of the Landrath, I am to inform you that he cannot approve of persons in your position reading newspapers opposed to the Government. And I am required to exercise a strict control over you in this respect. Should I be obliged to report you you will have brought the consequences upon yourself. I add that the authorities, with every right, expect that the teachers will most especially seek to train up the children entrusted to their care staunch patriots. In the papers in question you certainly will not find any means of forwarding this object, and in fact, any patriotism felt by persons reading such papers must be gradually lessened."

Three Catholic almanacs that for many years have formed pleasant and instructive reading for the winter evenings have been refused the Government stamp, without which no almanac may be sold in Prussia. Another, containing a disgusting tale called *The Madonna of Lurdeshausen*, in which our Holy Father is spoken of in the most shameful and slanderous terms, has received the stamp, and is taken by colporteurs to every Catholic house. Possibly this is intended by a fatherly Government to be the agreeable reading calculated to improve the minds and educate the patriotism of the teachers and rising generation of "Food for Cannon."

A FORTNIGHT IN A FREE COUNTRY.—Dec. 1.—Houben, a parish priest, having been sentenced to eight months imprisonment for violation of the May Laws, is taken from his church to the Hessian prison of Ziegenheim in an entirely Protestant locality. At Crefeld the police dissolve two Catholic meetings. The funds of the parish of Bahrendorf (district of Culm)—a parish vacant owing to the decease of Dean Matczyński—are sequestered by the Government. The young priest Hundsdorf, at Neunburg, is fined ten thalers, or in default is to be imprisoned for three days, in punishment of having several times dared to say Mass. Another priest, name Klatt, is dragged by the gens d'armes to Marienwerder, locked in a cell for twenty-four hours, then accused of having celebrated Mass.

Dec. 2.—The Minister of Justice (?) rejects the petition of Bishop Janiszewski to be allowed to say Mass in his prison at Kunin. The new priest Geyper, Vicar of Neustadt, Baden, is fined 150 marks for having exercised various functions of a Catholic clergyman. Baron von Rupplin, Vicar of Donneschloggen, is arrested and taken to Constance for sending the following declaration when summoned before the criminal court at Constance. "In ecclesiastical matters I acknowledge but one authority my Ecclesiastical Superior. To this authority alone am I responsible in presence of this court, as I have already deposed several times on all matters that are purely religious. But that this declaration may be made more intelligible than ever, I hereby make known that I shall not obey the warrant issued against me, and that I yield to physical force alone." Canon Thissen, of Limburg, is fined twenty-six thalers for having performed a single Church service, and on refusing to pay the fine, three beautiful paintings are removed from his sitting-room. Vicar Gawlowicz is fined twelve thalers for "unlawful" exercise of spiritual functions, and warrants are issued for his arrest.

Dec. 3.—Herr Riffler, president of the Catholic Club at Mainz, is imprisoned for "insulting" his Imperial Majesty, and all the acts and manuscripts of the club are seized. Joseph Urban, Chairman of a Catholic Workmen's Association at Cologne, is fined for the second time and the Association dissolved. The parish priest of Imen-Rappel, and Vicar Friedrichs, of Wippersfeld, are fined twenty-five thalers each for having acted against section 131 of the May Laws. I. Fuesang, publisher of a journal in Dusseldorf, is fined thirty thalers for the same reason. The congregation of the parish of Chalkowa is empowered by the Government to choose a priest for itself without intervention of the Church. The Bishop of Munster is again summoned before a lay tribunal for having preached two discourses on his Confirmation tour. Two Seminarians are summoned before the Tribunal at Munster for having assisted at a private Mass said by a college companion of theirs. The process of the noble ladies of Westphalia is brought before the Court of Cassation. The Vicar Grabowski, of Chudowo, is arrested, and taken to the prison of Ratibach for ten weeks.

Dec. 4.—The Mayor of Dusseldorf enters upon his office only after declaring to the Government, 1st, that he is willing to aid by every means in his power the enforcing of the Ecclesiastical Laws; and 2ndly, that he looks upon these laws of the Government as absolutely necessary and in strict accordance with his own convictions. Here is an instance of real "mental and moral freedom," of which we hear so much. In the Diocese of Posen Dean Rezesniewski and Provost Burwicki and Jaskulski are fined 60 thalers each, and 14 other priests 30 thalers each. Provost Podganski, of Posen already fined 30 thalers is once more summoned before the "Temporal Administrator." All the clergy of the Diocese of Kozmin depose before the "Administrator" De Maszenbach that it is useless for the Government to send them any more enquiries concerning the Apostolic Delegate. Deans Theinert and Kropiec (Province of Posen), refusing to answer similar questions, the latter is fined 50 thalers, the former is waiting to hear his sentence. The priest Kantucki, Chaplain in Rokosowo, is banished from the Province of Posen.

Dec. 5.—The priests Baron de Rupplin and Vauler are fined 150 marks each, by a Court of Constance (Baden), for having said Mass, preached, heard Confessions, visited sick persons (1), and joined processions. The Rev. Pöble, of Wülflich, and Stolben, of Bernestel, are fined 100 thalers each for contraventions of the law one of which was having said "one Low Mass." Dec. 6.—Dean Wiesner, of Schwetzen, is inter-

dicted by the Tribunal of Liess (Pöland) concerning the secret delegate. He refuses to take the oath of fidelity to give any answer. A pamphlet against the May Laws, entitled *Von Pösmius*, is confiscated at Treves, and the bookseller Philipp, summoned before the police for selling it. Fortunately for him he had not even read it, much less could inform the police as to the authorship, which they eagerly inquired after. The parish priest Classen at Treves is summoned for having harboured the priest Schneiders, and thus occasioned the "scene on All Saints' Day." Several persons are examined (Catholics of course) about the disturbances that took place on that occasion. Two Catholic journals are subjected to a most rigid inquisition.

Dec. 7.—The "Old-Catholics" at Cologne not satisfied with the church they now have, made a formal petition to the Mayor that they may have assigned to them the handsome Church of the Grey Friars Minor. The Government announces that it is resolved to take still more energetic measures against the "Ultramontane propagandism," more especially against the "Jesuitical Associations," by which is meant chiefly the "Apostolate of Prayer" very popular among Catholics.

Dec. 9.—Three priests in the vicinity of Dusseldorf, the Revs. Bayerle, Schlatmann, and Sauvage, are deprived of their office as school inspectors. Five parishes in the district of Brilon are invited by the Government to choose priests independently of any Church authorities. Dining rooms, which were set up in the Bishop's seminary at Freiburg (which was closed some time back by the Government) are suppressed by the police, lest the poor students should learn treason in them. Several school inspectors in the district of Cleve receive the following trenchant question from the State: "Reverend Sir,—I feel compelled to ask you whether you acknowledge or not that the civil 'May Laws,' in which, according to the opinion of dispassionate and unprejudiced Catholics, no Catholic dogma is called in question, are laws which really bind; or whether you look upon them as merely laws of fact. Be so good as to return to me, within the space of a week, a clear and unmistakable answer. Dr. Wessig, Government School Inspector. The priests Huhn, of Oederodenbach, and Trap, of Alzenau, are condemned to six weeks' imprisonment for having declared that a meeting which the Government desired should be considered as politically dangerous was, in their opinion, an assembly of honest and loyal men. In Soest, Westphalia, the priests Heinemann, Liefert, Antoni, and Drober are imprisoned for having read the Pastoral Letter of their Bishop to their respective flocks.

Dec. 10.—Dean Rezesniewski is fined 200 thalers for having published the sentence of excommunication pronounced against Kubeczal, and 20 thalers for having exercised other "unlawful" functions. Dean Rezesniewski is carried off to a dungeon for persisting in his refusal to give up the name of the Apostolic Delegate. The priest Mendis is fined 45 thalers for "unlawful functions." M. de Schalscha, the owner of the country villa (Frohnan) in which this priest had said Mass, is fined 75 thalers for having knowingly co-operated in this violation of the law.

Dec. 11.—The chief editor of the *Germania*, a Catholic priest and member of Parliament, is summoned at eleven o'clock before the police, and then put under arrest, previous to his imprisonment for twelve months. This monstrous act, which the Parliament will protest against, was perpetrated just when the members were meeting in session. His crime is that of having said the very same things which may be read in most of the European, and especially in the English, papers, of Von Bismarck and his policy. In Munster the theological lectures in the Academy are partially discontinued, because no Old Catholic professor of eminence can occupy the chief theological chairs made vacant by the Government depositions.

Dec. 12.—Several schoolmasters of the Rhine Province received official circulars warning them not to read Catholic newspapers, "as the present patriotic feeling must necessarily be weakened by reading of such journals." The *Christian Manual* of Dr. Martin, Bishop Paderborn, is prohibited in the Province of Westphalia.

In Coblenz a widow has been fined, and ordered to pay costs of prosecution, because she allowed her son, a priest deprived by the Government of his curacy in the Diocese of Treves, to remain three days under her roof without giving information to the police. The above specimens of how mental and moral freedom is understood in Germany are only some out of many that might be adduced. The dates often refer to the time when imprisonment or fines became public.

UNITED STATES.

We have just found an explanation of what Protestantism is, which is brief neat and candid. It is contained in the following lines which slipped, parenthetically, into a letter of the London correspondent of the *New York Times*. "Wagner on the other hand is a Protestant—sufficiently so, at least to enable him to get married to another man's wife in presence of a Protestant Pastor." Not without historical precedent either.—*Catholic Review*.

A cable despatch announced two months ago a portion of one of Murillo's pictures in the Cathedral of Seville, containing a picture of St. Anthony of Padua, had been cut out of the canvas and stolen. It was supposed the fragment was taken to America. This turns out to be true. Mr. Schaus, a well known art dealer in Broadway, was recently offered by two Spaniards the missing picture, and after identifying it purchased it for \$250. Mr. Schaus, has voluntarily and unconditionally placed the work of art, which is badly damaged, at the disposition of the Spanish Government.

A NICE GRANGER.—George W. Parsons is Grand Worthy Master of the State Grange of Minnesota. In a speech made at a county political convention a short time ago Master Parsons, in condemning the policy of his party endorsing a Democratic nominee made use of the following blasphemous expression: "If there be a devil—which I do not believe—with all the qualities attributed to the devil—and he was regularly nominated on the Republican ticket, I would vote for him! And if there ever was such a character as Jesus Christ—which I do not believe—and he was alive now, and was nominated on the Democratic ticket, I would not vote for him!" We can scarcely forgive ourselves for reprinting this blasphemy, and we owe an apology to our readers for its appearance now, but duty demands that the man who publicly make such utterances, receive publicly the execration of every honest citizen and that those who are over confident in the Grange Association be warned against "the wolf in sheep's clothing." This charge is not made by us but by the *Anti-Monopolist* the principal Grange organ of the State, and of course is authentic. The charge is brought up for the purpose of defeating Master Parsons' election to office. Many leading Grangers, with the *Anti-Monopolist*, believe that Parsons is playing the Grange influence into the hands of the Republican party, and for that reason alone do not desire his reelection.—*Western Times*.

A NICE COUNTRY TO LIVE IN.—Not less than twenty-five persons are known to have been slain along the line of the Cincinnati Southern Railroad since the work began. Some of them were murdered in cold blood, and their bodies concealed in the caves and dell of the hills, and found by accident during a search for some one who was missing mysteriously from the road. The above we extract from a correspondence dated Stanbury, Ky., December 28th, 1874, in the *Courier Journal*, and we have seen repeated allusions from other sources

confirming this sad intelligence. We have still more distressing accounts of the sufferings and disregard of the sanctity of human life on the line of this and other roads communicated to us verbally. In fact all the horrors of the worst features of Pacific railroad constructions seem to have been imported for the first time into Kentucky. We may safely conclude that ninety-nine in every hundred victims are Irishmen and Catholics, men who are facetiously said to be "doing missionary work in America." This has been going on for six months, but the facts have been suppressed and investigation into these murders and the minor outrages respecting wages wrongs have been stopped. These murders can be and ought to be stopped. The practice of paying employes in groceries or the truck system is illegal and can also be put an end to.—*Catholic Advocate*.

The Greatness of London.

In few cities are there more than half a dozen railway stations. In London there are at least 150. Some of the railways never pass beyond its limits, and of one, the Tottenham and Hampstead, *Punch* says, "No one ever travels by, as no one knows where it begins or where it ends." The Metropolitan and other intramural railways run trains every three or five minutes, and convey from twenty to fifty millions of passengers annually. Clapham is the great southwestern junction and through it 700 trains pass every day. Its platforms are so numerous and its underground passages and overground bridges so perplexing that to find the right train on changing is one of those things "that no fellow can understand." As a proof of the expansive nature of London traffic, it was supposed that when the Metropolitan Railway was opened, all the city to Paddington omnibuses would be run off the ground, but although it carried forty-three million of passengers last year, it has been found necessary to increase the number of omnibuses on the southern route, and they yield one per cent. more revenue than before the opening of the railway.

Besides the railways there are some fourteen or fifteen thousand tram-cars, omnibuses and cabs traversing the streets; there are lines of omnibuses known only to the inhabitants of their own localities—such as those across the Isle of Dogs from Poplar to Millwall; from London bridge, along Tooty street to Dockhead, &c. The London Omnibus Company has 563 omnibuses, which carry fifty millions of passengers, annually. It is more dangerous to walk the streets of London than to travel by railway or cross the Atlantic. Last year 125 persons were killed and 2513 injured by vehicles in the streets. Supposing every individual man, woman and child made one journey on foot in London per diem, which is considerably above the average, the deaths would be one in eleven millions, while the railways only kill about one in fifty millions of passengers and the Cunard Company of the Atlantic steamers boast of having never lost a passenger.

Other instances of the immensity of the population of London are that three quarters of a million of business men enter the city in the morning and leave it in the evening for their suburban residences. There are 10,000 policemen, as many cab drivers, and the same number of persons connected with the post office each of whom, with their families, would make a large town. When London makes a holiday, there are several places of resort, such as the Crystal Palace, the Zoological Gardens, Kew Gardens, &c, which absorb from thirty to fifty thousand visitors each. The cost of gas for lighting is £2,500,000 annually; the water supply is one hundred millions of gallons per diem. In the year 1873 there were 673 fires; and for the purpose of supplying information on the passing events of the day 314 daily and weekly newspapers are required.

What London will eventually become it is idle to predict. It already stands in four counties and is striding onward to a fifth (Herts.) The probability is that by the end of the century, the population will exceed five millions, and will thus have quintupled itself in the century. Should it progress at an equal rate in the next it will in the year 2000 amount to the enormous aggregate of twenty-five millions; and the question that naturally arises is, how could such a multitude be supplied with food? But the fact is that the more the population increases the better they are fed. In the Plantagenet days when the population was not a third of a million, famines were of frequent occurrence, but now, with the command of the pastures, the harvest and the fisheries of the world, starvation becomes an almost impossible eventuality even with twenty-five million of mouths to feed.—*Frederick Ross in the London City Press*.

How to Promote Peace in the Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one to rejoice at it.
6. When inclined to give an angry answer, to overcome evil with good.
7. If from sickness, pain or infirmity we feel irritable, to keep a strict watch over ourselves.
8. To observe when others are suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, of the weather, and encourage hope.
11. To speak kindly of the servants—to praise them for little things when you can.
12. In all little pleasures which may occur to put self last.
13. To try for the "soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"

BREAKFAST—EPH'S COCOA—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Sold by Grocers in Packets, only, labelled—"James Epps & Co. Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, Works, Easton Road and Camden Town, London." MANUFACTURERS OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Easton Road, London.—See article in *Cassell's Household Guide*.

THE GREAT FAMILY MEDICINE OF THE AGE.—There is, probably, no family medicine so favorably and so widely known as Davis' Pain-Killer. It is extensively used in India, China, Turkey—and in every civilized country on earth, not only to counteract the climatic influences, but for the cure of neural troubles, Cholera and Fevers. It is used internally for all diseases of the bowels, and externally for wounds, burns, bruises, &c. Sold by druggists generally. SAVE YOUR HAIR.—If you wish to save your hair and keep it in a strong and healthy condition, use *Burnett's Coccaine*. It will stimulate the roots of the hair, and restore the natural action upon which its growth depends. Twenty years ago a single bottle

saved a lady's hair in a desperate case, in which all other treatment had failed; and since that early success thousands of cases of Baldness, Dandruff, Loss of Hair and Irritation of the Scalp have yielded to the same remedy.

WILSON'S COD LIVER OIL AND LIME.—Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilson has succeeded, from directions of several professional gentlemen, in combining the pure oil and lime in such a manner that it is pleasant to the taste, and its effects in lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. Wilson, Chemist, Boston. Sold by all druggists.

EAST INDIA HEMP.

And What We Know About It. Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest, in saying that when this plant is properly prepared, we know that it positively cures consumption, and will break up a fresh cold in twenty-four hours.

ST. MARY'S CHURCH, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B. and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find enclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly, REV. FERDINAND WOLFE, O. S. B., 87 Washington Street.

CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tubercular consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours, P. A. SIFFORD, M.D.

RIDGEVILLE, Caswell, N. C., Sept. 12, 1874.

Inclosed is \$10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me.

W. A. FULLER.

COLUMBUS, O., Oct. 30, 1874. Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, What are you taking? Several are talking of sending for some of your medicine, and James Huff desires me to order for him \$9 worth of the Hemp.

Wm. HUNT, North High Street. P.S.—It is my opinion that an agent at this place would sell considerable for you.

W. H. DECKARD, Franklin, Tenn., Sept. 12, 1874.

Send three more bottles of your consumption and bronchitis cure. My son began taking the Hemp last night three weeks ago, and he is improving rapidly. The last ten days have made him look and act like another person. I have great hopes.

J. M. BRATTON. DEEP RIVER, POWESHOCK, IOWA, Jan. 3, 1874.

I have just seen your advertisement in my paper I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the *Asthma*. She had it very bad for several years, but was perfectly cured.

JACOB TROUT. N. B.—This Remedy speaks for itself. A single bottle will satisfy the most skeptical \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment \$1.25 each. Sent at our risk. Address: CHADDUCK & Co., 1632 Race Street, Philadelphia.

POWELL'S PILE AND HUMOR CURE For Internal and External Use. WARRANTED A SURE AND PERFECT CURE. For all kinds of Piles, Leucorrhoea, Scrofula, Tetter or Ring-Worm, Salt Rheum, and all diseases of the Skin.

ONE BOTTLE WARRANTED TO CURE ALL CASES OF PILES FROM ONE TO THREE BOTTLES IN ALL CASES OF HUMORS. This remedy has been faithfully tested and found to be an almost infallible cure for the above named diseases. Its success has been so universal that the Proprietor guarantees a cure to those who will use his medicine, or in case of failure to refund the money paid. Since it was first introduced he has received many thousands of testimonials, proving its efficacy for the cure of the awful diseases it is recommended for. The Pile and Humor Cure is entirely vegetable in its composition, and can be used in perfect safety in all cases. There is no danger of its driving the humor in, as it cures on the surface, and the patient's bodily health continually improves while under this treatment. Price \$1 per Bottle. Sold by all Druggists.—[Jan. 8,

A Gem worth Reading!—A Diamond worth Seeing! SAVE YOUR EYES. RESTORE YOUR SIGHT. THROW AWAY YOUR SPECTACLES. By reading our Illustrated Treatise on the EYE, you will learn the ANATOMY of the EYE. SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak Vision, Induced and Near-Sighted Eyes, and all other Diseases of the Eye. WASTE NO MORE MONEY BY ADJUSTING RUBB GLASSES ON YOUR NOSE AND DISTURBING YOUR FACE. Enlarged to 100 pages. Bound Free. Send your address to us also, and we will send you a copy of our Treatise FREE.

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BAZAAR.

THE Ladies of St. Mary's Church, Williamstown, have the honor to announce a Grand Bazaar, to come off in January, 1875, for the benefit of the New Church, about to be erected at Lancaster, in honor of the Most Sacred Heart of Jesus, and under the invocation of St. Joseph. Contributions, in money or otherwise, will be thankfully received by the Rev. Father MacCarthy, or any of the undersigned Ladies:

- Mrs. ANGUS TOBIN, Lancaster.
Mrs. Wm. McPHERSON, "
Mrs. WHITE, "
The Misses McDONALD, "
The Misses O'NEILL, "
Mrs. BOWDEN, "
Mrs. GEORGE McDONALD, Cornwall.
Mrs. DUNCAN McDONALD, Williamstown.
Mrs. ARCH. FRASER, Freresfield.
Mrs. ALEX. SHANNON, 44 St. Famille Street, Montreal.
Williamstown, Nov. 5th, 1874.

P. N. LECLAIR,

(Late of Alexandria), PHYSICIAN, SURGEON, AND OBSTETRICIAN, 816 CRAIG STREET.

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IS ADMITTED TO BE THE FINEST IN CANADA.

The Sanitary arrangements are being copied into the New Normal School at Ottawa, the Provincial Architect having preferred them to those adopted in any Educational Institutions in the United States or elsewhere.

Charges, only one hundred dollars a year—including French. Address, LADY SUPERIOR, Lindsay, Ont., Canada.

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Mrs. ANNA H. DORSEY Has written a NEW STORY for THE YOUNG CRUSADER, which alone is worth the whole yearly subscription. Subscribe now for 1875.

Agents and Convassers wanted. Address, Rev. William Byrne, Boston, Mass.

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\$5 TO \$20 PER DAY.—Agents Wanted! All classes of working people, of either sex, young or old, making more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Post card to States costs but two cents. Address G. STINSON & CO., Portland, Maine [30th, Oct. 74, 11-52]

THE BRITISH QUARTERLY REVIEWS.

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Persons from the Country and other Provinces will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE.

ONLY ONE PRICE ASKED AND Don't forget the place: BROWN'S, 9, CHABOLLEZ SQUARE, opposite the Crossing of the City Cars, and near the G. T. R. Depot Montreal, Jan. 1st, 1874.

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(SUCCESSORS TO FITZPATRICK & MOORE), IMPORTERS AND GENERAL WHOLESALE GROCERS,

WINE AND SPIRIT MERCHANTS, DOMINION BUILDINGS, MCGILL ST., MAY 1, '74] MONTREAL. [37-52

NOTICE.

IS HEREBY GIVEN that an application will be made at the approaching Session of the Legislature of Quebec, for an Act to Incorporate the Society entitled "LA COMPAGNIE D'EMPRUNT DES PROPRIETAIRES FONCIERS DU CANADA," to enable them to borrow, at a moderate rate, Foreign Capital, on good security, for the purpose of ameliorating property and the development of Agricultural industry in this Province. Montreal, 6th Nov., 1874.

NOTICE.

NOTICE IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to Incorporate the "CANADA LAND INVESTMENT GUARANTEE COMPANY." Montreal, 1st December, 1874. J. C. HATTON, Attorney for Applicants.

NOTICE.

NOTICE IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to Incorporate the "METROPOLITAN INSURANCE COMPANY OF CANADA." Montreal, 30th November, 1874. J. C. HATTON, Solicitor for Applicants.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal, In the matter of USSICUS B. LABERGE, of the City of Montreal, Trader, as well in his own name as having carried on trade and business in partnership with Maxime Provost, at Montreal aforesaid, as Grocers, under the name and firm of U. B. LABERGE & CIE. Insolvent.

On Monday the twenty-second day of February next, the undersigned will apply to the said Court for his discharge under the said Act. Montreal, 8th January, 1875. USSICUS B. LABERGE, By OUIMET, ST. PIERRE & ANGE, His Attorneys ad litem.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal, In the matter of ISIDORE CLEMENT, of Montreal, Trader, heretofore doing business under the name, style and firm of CLEMENT & FIERRE, Insolvent.

On Monday the twenty-second day of February next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 8th January, 1875. ISIDORE CLEMENT, By OUIMET, ST. PIERRE & ANGE, His Attorneys ad litem.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal, In the matter of JOSEPH THIVIERGE and JEAN BTE. N. CHABOT, as well personally as having carried on business in partnership, Insolvents.

The undersigned have filed in the Office of this Court a consent by their creditors, in number required by law to their discharge, and on Thursday, the eighteenth day of February next, they will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 12th January, 1875. JOSEPH THIVIERGE & JEAN BTE. N. CHABOT By FORGET & ROY, their Attorneys ad litem.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

In the matter of OLIVIER JETTE, of the Village St. Jean Baptiste, Parish of Montreal, Tinsmith and Trader, Insolvent.

The Insolvent has made an Assignment of his estate to me, and the Creditors are notified to meet at his residence and place of business, at the Village of St. Jean Baptiste aforesaid, on Thursday, the twenty-eighth day of January, instant, to receive statements of his affairs, and to appoint an Assignee. Montreal, 21st January, 1875. OHS. ALB. VILBON, Interim Assignee.

CANADA, } IN THE CIRCUIT COURT, PRO. OF QUEBEC, } FOR THE DIST. OF JOLLETTE. IN VACATION.

On Friday, the Eighth day of the Month of January, One Thousand Eight Hundred and Seventy-Five. No. 6983. LEON JACQUES PROVOST, Trader, of the Town of Joliette, in the District of Joliette, Plaintiff;

vs. LEON alias LIDON DESCHENES, Trader and Hotel-keeper, of the Parish of St. Felix de Valois, in said District, Defendant;

AND NAZAIRE DESCHENES, Farmer and Trader, formerly of the Parish of St. Jean de Matha, and now residing in the said Parish of St. Felix de Valois, and Magloire Deschenes, Farmer, of said Parish of St. Jean de Matha, Garnshees.

IT IS ORDERED, on the Petition of Messrs. Godin and Desrochers, advocates and Counsels for the Plaintiff, in as much as it appears by the returns of A. B. Desy, one of the sworn Bailiffs of the Superior Court, for the Province of Quebec, acting in the District of Joliette, written on the writs of summons in this cause issued, that the Defendant has left his domicile, in that part of the Dominion of Canada, called the Province of Quebec, and cannot be found in the District of Joliette, and that he has property therein, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper published in the Town of Joliette, called La Gazette de Joliette, and twice in the English language in the newspaper published in the City of Montreal, and called The True Witness, be notified to appear before this Court and there to answer the demand of the said Plaintiff, within two months after the last insertion of such advertisement; and upon the neglect and default of the said Defendant to appear and to answer to such demand, within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment in this cause, in the absence of the said Defendant. MONTREAL, this 1st day of January, 1875. MORIN & DESJARDINS, Advocates for the Plaintiff.

DOMINION BUILDING SOCIETY,

Office, 55 St. James Street, MONTREAL.

APPROPRIATION STOCK—Subscribed Capital \$3,000,000 PERMANENT STOCK—\$100,000—Open for Subscription Shares \$100 00 payable ten per cent quarterly—Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the SAVINGS DEPARTMENT:

For sums under \$500 00 lent at short notice ..... 6 per cent For sums over \$500 00 lent at short notice ..... 5 " For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months ..... 7 "

As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates. In the Appropriation Department, Books are now selling at \$10 premium. In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock. Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

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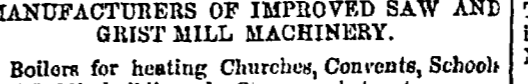
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D. BARRY, B. C. L., ADVOCATE,

10 St. James Street MONTREAL. January 30, 1874. 24-1

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31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE,

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beg to draw attention to their Home-Spun Fabrics which are especially manufactured in every variety of color and design, twisted in warp and weft so as to make them extremely durable. This material can be strongly recommended for Tourists, Sea-side and Lounging Suits—Prices from \$10 50. J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET, Display the Largest and Most Varied Stock in the Dominion. COMPLETE OUTFIT—INSPECTION INVITED

GRAY'S SYRUP OR RED SPRUCE GUM

FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree, is, without doubt, the most valuable native Gum for medicinal purposes. Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle. Sole manufacturer, HENRY R. GRAY, Chemist, Montreal, 1872.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.]

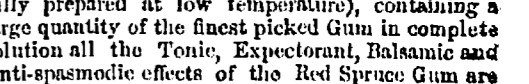
THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address. MENEELY & CO., West Troy, N. Y.

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No. 7 AND 11, ST. JOSEPH STREET, (and Door from McGill St.) Montreal. Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

Ayer's Cathartic Pills,

For the relief and cure of all obstructions in the stomach, liver, and bowels. They are a mild aperient, and an excellent purgative. Being purely vegetable, they contain no mercury or mineral whatever. Much serious sickness and suffering is prevented by their timely use; and every family should have them on hand for their protection and relief when required. Long experience has proved them to be the safest, surest, and best of all the Pills with which the market abounds. By their occasional use, the blood is purified, the obstructions of the system expelled, obstructions removed, and the whole machinery of life restored to its healthy activity. Internal organs which become clogged and sluggish are cleansed by Ayer's Pills, and stimulated into action. This important disease is changed into health, the violence of which, when reckoned on the vast multitudes who enjoy it, can hardly be computed. Their sugar coating makes them pleasant to take, and preserves their virtues unimpaired for any length of time, so that they are ever fresh, and perfectly reliable. Although searching, they are mild, and operate without disturbance to the constitution, order, or occupation. Full directions are given on the wrapper to each box, how to use them as a Family Physician, and for the following complaints, which these Pills rapidly cure:— For Dyspepsia or Indigestion, Heartburn, Loss of Appetite, and Stomach, they should be taken moderately to stimulate the stomach, and restore its healthy tone and action. For Liver Complaint and its various symptoms, Bilious Headache, Sick Headache, Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it. For Dysentery or Diarrhoea, but one mild dose is generally required. For Rheumatism, Gout, Pain, Inflammation of the Heart, Stomach, the Side, Back and Loins, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear. For Dropsical Swellings, they should be taken in large and frequent doses to produce the effect of a drastic purge. For Suppression, a large dose should be taken, as it produces the desired effect by sympathy. As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach. An occasional dose stimulates the stomach and restores the system. Hence, it is often advantageous when no other remedy exists. One who feels tolerably well, often finds their dose of these Pills makes him feel decidedly better, from their cleansing and purgative effect on the digestive system. For Biliousness, take one or two Pills to promote digestion and relieve the stomach. An occasional dose stimulates the stomach and restores the system. Hence, it is often advantageous when no other remedy exists. One who feels tolerably well, often finds their dose of these Pills makes him feel decidedly better, from their cleansing and purgative effect on the digestive system. For Biliousness, take one or two Pills to promote digestion and relieve the stomach. An occasional dose stimulates the stomach and restores the system. Hence, it is often advantageous when no other remedy exists. One who feels tolerably well, often finds their dose of these Pills makes him feel decidedly better, from their cleansing and purgative effect on the digestive system.



FOR GENTLEMEN, YOUTHS, AND CHILDREN, AT OLLAHERY & BODEN'S, No. 260, Notre Dame Street.



DR. M'LANE'S Celebrated American WORM SPECIFIC, or VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an areolar semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; a cath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, DR. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to RETURN THE MONEY

In every instance where it should prove ineffectual: "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that Dr. M'LANE'S Vermifuge DOES NOT CONTAIN MERCURY

in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

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T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. [Feb. 74]

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Capital \$10,000,000 Funds Invested 12,000,000 Annual Income 5,000,000 LIABILITY OF SHAREHOLDERS UNLIMITED.

ALL classes of Risks Insured at favorable rates.

Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders.

Accounts kept distinct from those of Fire Department. W. E. SCOTT, M.D., Medical Referee. H. L. ROUTH, Chief Agents. H. J. MUDGE, Inspector. W. TATLEY, Montreal, 1st May, 1874. 37-52

Le CREDIT-FONCIER DU BAS CANADA, Capital, \$1,000,000.

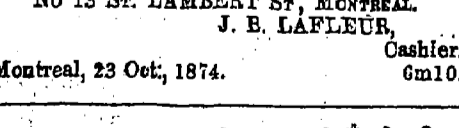
PRESIDENT..... C. J. COURSOL, C. C. VICE-PRESIDENT..... M. C. MULLARKY.

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The Company is authorized to receive funds on deposit. Interest at the rate of six per cent. is allowed on deposits of six months, and seven per cent. for deposits of twelve months.

For the transaction of business, apply directly to the Cashier. Office open daily from 10 a.m. to 3 p.m., No 13 St. LAMBERT ST., MONTREAL. J. B. LAFLÈUR, Cashier. Montreal, 23 Oct., 1874. 6m10.



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BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSE'S which he offers to the use of the public at very moderate charges.

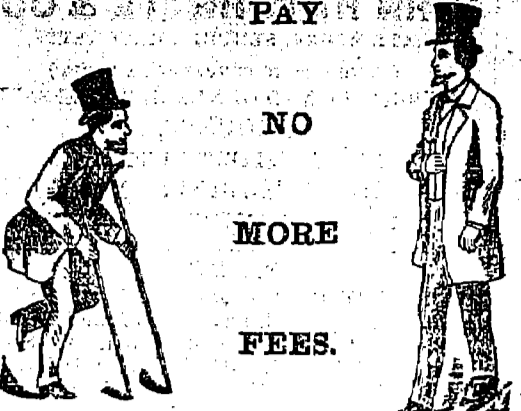
M. FERRON will do his best to give satisfaction to the public. Montreal, March, 1871.

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Rheumatism and Gout have heretofore been considered by the ordinary practicing physicians as incurable diseases, and the query has often been propounded, of what benefit to the helpless sufferer is all their pretended science; and what doth it avail—their long and tedious course of study—if they are obliged to acknowledge that all their resources are to no account when called upon to prescribe for a patient suffering from chronic rheumatism. The great trouble lies in the fact that the mode of investigation is prescribed within certain boundaries and limitations compelling the student to tread in certain well-worn paths, or suffer disgrace and excommunication from that highly respectable order of mortals known as the Medical Faculty. How often genius has been curbed in its flights of investigation can easily be imagined. And often really grand and beneficial discoveries have been placed under the ban of censure by those self-constituted censors, for no reason whatever, but that they are innovations upon a stereotyped and time honored prescription. It was not so, however, with the proprietor of the

Diamond Rheumatic Cure, for his high standing in the profession, and the learning and science of an able mind, quickly compelled the censor to succumb, and now physicians generally, all over the world, where this medicine is introduced, admit of its wonderful efficacy, and often prescribe it for their patients. Of course the use of the DIAMOND RHEUMATIC CURE, without the aid of a physician, is a saving in fees to the sufferer, but the really conscientious physician should rejoice at this, for the reason of the general benefits arising to mankind from its use.

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MESSRS. DEVINS & BOLTON: Gentlemen—I have suffered much with rheumatism, so much so that I was obliged to stay at home a certain time. I heard Mr. O'Neill, of the St. Lawrence Hall, speaking of your remedy. I asked him to get me a bottle immediately, which he did with great kindness. To my great surprise that bottle has cured me entirely, and I never felt better in my life. I attribute the use of my limbs to the "Diamond Rheumatic Cure." JAMES GALLAGHER, 58 Juror Street, Corner of Hermine. A BLESSING TO THE POLIOE. MONTREAL, 18th June, 1874.

DEVINS & BOLTON: Gentlemen—Having been one of the many martyrs of rheumatism that I meet on my every day rounds, I was induced to try the celebrated DIAMOND RHEUMATIC CURE. I had suffered the last five or six weeks the most terrible acute pains across my loins and back, so severe indeed that I could hardly walk with the help of a stick. I commenced the Diamond remedy, following the directions carefully, relief came immediately with the first bottle; improved rapidly with the second, and completely cured and free from pain after finishing my fifth small bottle. You are at perfect liberty either to refer to me privately or publicly, as I feel very thankful for the relief, and sympathize with my fellow-sufferers from Rheumatism. Yours respectfully, J. B. CORDINOE, Sanitary Police Officer, 51 Labelle Street. TORONTO, March 30, 1874.

Dear Sir—After suffering for the past two years with Rheumatism, I can truly say that, after using two bottles of the DIAMOND RHEUMATIC CURE, I find myself free from that terrible disease. I have used all kinds of remedies and Doctor's prescriptions without end, but your simple remedy surpasses all. The effect upon me was like magic. I take great pleasure in recommending your medicine to all. I remain, MARGARET CONROY, 127 Sumach Street.

This medicine is prepared by a careful experienced and conscientious physician in obedience to the desire of numberless friends in the profession, in the trade and among the people. Every bottle is warranted to contain the full strength of the medicine in its highest state of purity and development, and is superior to any medicine ever compounded for this terrible complaint. In simple cases sometimes one or two doses suffice. In the most chronic case it is sure to give way by the use of two or three bottles. By this efficient and simple remedy hundreds of dollars are saved to those who can least afford to throw it away, as surely it is by the purchase of useless prescriptions.

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The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.

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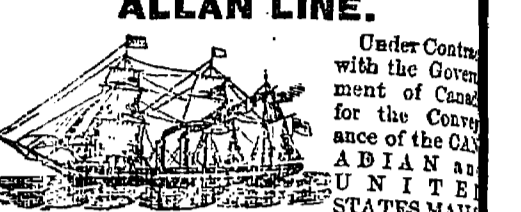
For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught. TERMS. Board and Tuition, per month..... \$12 00 Half Boarders, "..... 7 00 PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter..... 4 00 1st Class, "..... 5 00 COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter..... 6 00 1st Class, "..... 6 00 Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD, Director. Toronto, March 1, 1872.

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ALLAN LINE.



Under Contract with the Government of Canada for the conveyance of the CANADIAN ABIAN in the STATES MAIL.

1874-5—WINTER ARRANGEMENTS—1874-5. This Company's Lines are composed of the under noted First-class, Full-powered, Clyde-built, Double Engine Iron Steamships:— Vessels. Tons. Commanders. SARDINIAN..... 4100 (Building) GIBBSIAN..... 3400 Capt. J. Wylie. POLYNESIAN..... 4100 Captain Brown. SARMAIAN..... 3600 Capt. A. D. Aird. HIBERNIAN..... 3434 Lt. F. Archer, R. N. E. CASPIAN..... 3200 Capt. Trocks. SCANDINAVIAN..... 3000 Lt. W. H. Smith, R. N. R. PRUSSIAN..... 3000 Lt. Dutton, R. N. R. AUSTRIAN..... 2700 Capt. J. Ritchie. NORWEGIAN..... 2700 Capt. MORAVIAN..... 2650 Capt. Graham. PERUVIAN..... 2600 Capt. R. S. Watts. MANTONIAN..... 3150 Capt. H. Wylie. NOVA-SCOTIAN..... 3300 Capt. Richardson. CANADIAN..... 2600 Capt. Millar. CORINTHIAN..... 2400 Capt. Jas. Scott. AGADIAN..... 1350 Capt. Cabel. WALDESIAN..... 2800 Capt. J. G. Stephen. PHOENICIAN..... 2600 Capt. Menzies. ST. PATRICK..... 1207 NEWFOUNDLAND..... 1500 Capt. Mylins.

The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched from Portland:—

Table with columns for ship names and dates: POLYNESIAN Jan. 2, SCANDINAVIAN Jan. 9, HIBERNIAN Jan. 16, MORAVIAN Jan. 23, SARMAIAN Jan. 30, PERUVIAN Feb. 6, POLYNESIAN Feb. 13.

Rates of Passage:— Cabin..... \$70 to \$80 Steerage..... 25

The Steamers of the Glasgow Line are intended to sail between the Clyde and Portland at intervals during Season of Winter Navigation.

Rates of Passage:— Cabin..... \$60 Intermediate..... 45 Steerage..... 25

An experienced Surgeon carried on each vessel. Berths not secured until paid for. Cargoes will be charged at the rate of 2c per bottle to Cabin Passengers supplying their own Wine or Liquors.

For Freight or other particulars apply to:— In Portland to H. & A. ALLAN or J. L. FARMER; in Bordeaux to LAFFITE & VANDERSCHEURE or E. DEFAIX & Co.; in Quebec to ALLAN, RAE & Co.; in Havre to JOHN M. CUNNING, 21 Quai D'Orleans; in Paris to GUYOT & BOSSAUX, Rue du 4 Septembre; in Antwerp to Ave. Soumiez & Co., or Richard Burns; in Rotterdam to G. P. ITTMANN & Room; in Hamburg to W. GIBSON & HUGO; in Belfast to CHARLES & MALCOLM in London to MONTGOMERY & GREENHOOD, 17 Great Church street; in Glasgow to JAMES & ALEX. ALLAN, 70 Great Clyde Street; in Liverpool to ALLAN BROTHERS, James Street; or to H. & A. ALLAN, Corner of Youville and Common Streets, Montreal Jan. 15, 1875.

SOUTH-EASTERN RAILWAY.

MONTREAL AND BOSTON AIR LINE. On and after MONDAY, Dec. 7th, trains will run as follows:

TRAINS GOING SOUTH. DAY EXPRESS will leave Montreal, 8.10 a.m. arrive at St. Johns 9.20 a.m.; West Farnham, 9.55 a.m.; Newport, 1.04 p.m.; Boston 10 p.m. NIGHT EXPRESS AND MAIL will leave Montreal 3.30 p.m.; arrive at St. Johns 4.42 p.m.; West Farnham 5.17 p.m.; Newport 9.32 p.m.; Boston, 8.40 a.m.

TRAINS GOING NORTH. DAY EXPRESS leave Boston, Lowell Depot, 8 a.m., Newport 5.27 p.m., St. Johns 9.20 p.m., arrive in Montreal at 10 p.m. NIGHT EXPRESS leave Boston at 6 p.m., arrive Newport 4 a.m., St. Johns 8.33 a.m., Montreal 10 a.m.

Entire trains run between Montreal and Boston, without change. Pullman Sleeping Cars are attached to the Night Express Train, and run through between Montreal and Boston.

This is the most direct and best Route to Boston and other New England Cities. Through Tickets for Boston, New York, St. John, N.B., Halifax, N.S., and all points in the Eastern and Southern States, including Jacksonville, Florida, Mobile and New Orleans.

For Tickets and all information call at the general office. 203 ST. JAMES STREET. A. B. FOSTER, Manager.

MIDLAND RAILWAY OF CANADA.

TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows: Depart at 9.45 A.M. Arrive at Peterboro 1.15 P.M. Lindsay 2.45 P.M. Beaverton 4.15 P.M. Orillia 5.45 P.M.

TRAINS Leave Peterboro for Port Hope, Lindsay, Beaverton, Orillia as follows: Depart at 9.45 A.M. Arrive at Peterboro 1.15 P.M. Lindsay 2.45 P.M. Beaverton 4.15 P.M. Orillia 5.45 P.M.

TRAINS Leave Orillia for Peterboro, Lindsay, Beaverton, Port Hope as follows: Depart at 9.45 A.M. Arrive at Peterboro 1.15 P.M. Lindsay 2.45 P.M. Beaverton 4.15 P.M. Port Hope 5.45 P.M.

TRAINS Leave Lindsay for Peterboro, Orillia, Beaverton, Port Hope as follows: Depart at 9.45 A.M. Arrive at Peterboro 1.15 P.M. Orillia 2.45 P.M. Beaverton 4.15 P.M. Port Hope 5.45 P.M.