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The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, SEPT. 1, 1871.

NO. 3.

FATHER CONNELL; A TALE.

BY THE O'HARA FAMILY.

CHAPTER IV.

When Father Connell first undertook the care of the parish in which he ministered until he died, the whole code of penal laws against Catholics was in full force, and, according to one of them, no papist could impart literary instruction, either privately or as a teacher in a public school, without subjecting himself to fines and imprisonment. Yet, under hedges in by-ways, and in gravel pits, or in confidential, or in lonely suburb houses, contraband education was stealthily whispered to ignorant youth and childhood.

The predecessor of Father Connell had contrived to found and maintain, on a very humble scale indeed, in a cabin in the outskirts of the town in which he lived, an illicit seminary for the instruction of the poorer children of his flock, and by great exertion, and many stratagems, his successor endeavored to follow up his example—though, indeed, by this time of day, much of the good man's precaution might have been spared; for the unmerciful and wanton law, which doomed to helpless ignorance an entire population, had for many years been looked upon as too barbarous to be literally observed; so that—thanks to the self-asserting principle of justice in the general human bosom—even the very magistrates appointed to enforce the unholy statute, winked at the smuggling system of education which was going on almost under their eyes.

And something like better days now began to dawn on the efforts of Father Connell. In the year 1780 this law was repealed. Little ragged papists could at last go to school openly and legally, and shout as shrilly as any of their Protestant contemporaries, when let loose from its threshold. Our priest, therefore, determined to erect, in the shabby straggling suburb in which was his own poor dwelling, an absolutely public school-house for the instruction of the children of the indigent.

The question, however, soon presented itself; where could funds be obtained to purchase even the materials for building the contemplated edifice?

In truth he did not know. Private means he had not; in fact, his daily extravagance in giving often left himself a creditor for his dinner; so he pondered seriously for some time, until at length a happy thought struck him, and with a mixture of simple and great glee of heart, and yet as great perseverance of head, he proceeded to carry it into effect.

Might not the poor urchins themselves be made contributors to the uprearing of a building to be appropriated to their own advantage? To be sure they might; and working his hands together, and smiling to himself in the solitude of his little parlor, he at once went to work on his project. He purchased for the poorest of his future scholars a great many wooden bowls; others of them provided themselves with some such implement of industry; and in a short time, almost all the ragged little fellows in the parish might be seen running here and there like a swarm of bees—not indeed in quest of honey, but of a few struggling stones, wherever they could be found; and when these were obtained, heaping them into their wooden bowls and other utensils, and then trotting with their acquisitions to a place appointed for the accumulation of a grand pile, destined for the erection of their own parish poor school.

These small laborers had received strict injunctions, to appropriate solely such stones as they should meet scattered along the roads and suburb streets, and which could not be called the property of any particular person. Yet it has been rumored that when a scarcity of unclaimed material began to prevail amongst them, our zealous purveyors were not over nice in ascertaining whether this or that stone belonged to this or that individual; nay, we have it on authority, that a good many infringements on private property were committed by them; certainly without the knowledge of Father Connell, as we trust need not be stated. And it also became impossible that among the heterogeneous mass of stones, great and small, now rapidly swelling in bulk, the owners of the unlawfully abstracted portions of it could recognize any evidence of the theft perpetrated on his or her old wall or loose enclosure.

No matter; after some time the heap increased to a magnitude fully equal to the hopes and to the architectural plan and calculations of our good priest; and greater than ever was his glee on the occasion. It might indeed have been whispered by shrewd commentators, that the great pyramid before which he now stood with admiring eyes, was not composed of stones of the best quality, or best suited to the purpose for which they had been intended; the greater part of them being in truth little better than pebbles. Other critics whispered that such as they were, they had cost Father Connell nearly, if not altogether, as much as good square blocks from the quarry might have been purchased for; and indeed such was the fact.

But great had been his delight in observing from day to day, the questing excursions of his

little stone-gatherers; there was, he argued to himself, industry, and therefore utility in the whole proceeding; and then the pigmy laborers seemed so brisk and happy at their task, that their childlike, though not childish employer—for there is a mighty difference between these two epithets—fully entered into their feelings, and he and they became the best friends in the world. And hence few of them ever went home of an evening empty-handed; a dinner or some pence rewarded the day's exertions; and from these circumstances very plausibly arose the conjecture, that apart altogether from the quality and fitness of his big heap of stones, the priest had, even in a pecuniary point of view, no great bargain of it in the end.

Another heap of another description of building material was now necessary—namely one of sand, and for this the bowl bearers were also sent out to quest—and exuberant success again crowned their efforts—although cunning judges still hinted that his acquisition, as well as the former one, had been bought dearly enough.

But however all this might be, what with well-begged donations from every class of society within his reach, and contributions from his own pocket, whenever by chance he found a spare shilling in it, before twelve months since his first thought on the subject had elapsed, Father Connell's grand public school-house was erected, to the wonder and admiration of his Catholic parishioners, and to the unutterable grievance and abomination of some of his dissenting ones; the important object of interest on both sides being meantime nothing but a thatched house, though more substantial and better appointed as to the size and fashion of its two front windows, and its door and doorway, than the more reverend cabins with which it grouped, and containing only two apartments on the ground-floor. If the critics on the occasion of the uprearing of this public edifice were at present alive, we wonder what they would say to the beautiful Catholic college now nearly finished at the aristocratic end of Father Connell's native city, and already inhabited by Popish ecclesiastical students, walking under handsome colonades, in academic caps and gowns. Well—to say no more of the pretensions of Father Connell's parish school-house, there it was, and in a short time a goodly throng of the future ragged men of Ireland were assembled in it; and it had been in existence twenty-five years at the time when we first introduced its founder to the reader's acquaintance.

The present teacher of the establishment had been a pupil in it from his infancy to his early youth; and as it was customary with our priest to select, from amongst his scholars, the one most distinguished for learning and good conduct, to be promoted to the very desirable station of "priest's boy," Mick Dempsey became at about sixteen years the object of his priest's patronage in this respect; and after proving under his own roof, until the boy was a boy no longer, Mick's confirmed morality and exemplary behavior, the good man then pushed forward the humble fortunes of his late servant, by appointing him head teacher, master, in fact, in the school-house in which he had so long been a pupil—king of the realm where he had once been a subject.

And Mick was now a very well-clad monarch indeed, within the very walls which well remembered his former tattered inferiority; and we mention this pleasant progression of the young man's luck in the world, that we may have an opportunity of relating a circumstance in connection with his present new clothes, which took place between his patron and himself.

Every Thursday the parish priest and his curates used to attend, in their very humble little chapel, for the purpose of instructing the poor children of the parish, principally composed of the pupils of the school-house, in their catechism; and, during Lent, every evening after vespers was devoted to the same purpose. The curates each taught a class; but as the number requiring instruction was large, and made up of different ages and capacities, it became necessary that these clergymen should have lay assistants, who were also appointed by Father Connell; and while the boys on the earthen floor of the chapel, and the girls on the galleries, assembled in little groups, each group attending to its own instructor, the parish priest walked up and down, from place to place, now superintending the business of one class, and now of another. Amongst the lay teachers, the master of the school-house held of course a superior rank; and, after his appointment to his new office Mick Dempsey fulfilled his duty in the chapel as faithfully, and as well, as his duty in the school.

For some time before the occurrence of the little scene we are about to describe, Mick had been attired indifferently enough; but on a certain evening in Lent, in the dimly lighted chapel, Father Connell having listened to, and observed, as usual, his catechism classes, one after the other, and reproached or encouraged, as the case might call for, suddenly remarked a tall and exceedingly well dressed young man, in the centre of a circle grouped round him, very fitly discharging the office of teacher. The old clergyman stopped short and looked

hard at the young man, standing at some distance from him. "Who was he?" questioned Father Connell—"was he a stranger, or had he seen him before?"—he thought he had; yet the dress, and even the air of the individual (for new clothes, when a rarity, do alter for the better even the very mien of their wearer) seemed quite strange to him. The person's back was, however, at present, turned to our priest, and he longed to look into his face; but feeling that it might be an indecency in manners to go at once up to him and stare into his features, he walked down the chapel, as if quite unobservant, yet turning his head every now and then in curious criticism; and presently he made a wide circuit, that the object of his interest might not suppose he was rudely inspecting him; till, at length, by prudent management, he stood face to face before his own schoolmaster, Mick Dempsey. And now he opened his smiling blue eyes, and contracted his brows, and poked forward his head, from its usual erect position, and drew it back again, and stood straight as ever, and smiled and smiled until his whole countenance lighted up—the degree of severe authority which he had thought necessary to assume in it, as befitting his character of inspector of the catechistical instruction, quite subsiding; until, finally, he nodded with undisguised delight, and almost with familiarity, to his quondam "boy," now attired from head to foot in a "spick and span new suit" of elegant clothes.

But, anon, he bethought that the young observers around him might notice his raptures, strange and unaccountable to them, and that such an exhibition might not, in their eyes, be seemly for the place and the occasion; so he suddenly resumed his former austere bearing, and addressing his schoolmaster, said aloud—laying a particular stress on the first word, and using much courtesy of manner—"Mister Dempsey, I shall be glad to see you below in my house, when the teaching is over; and don't fail to come, Mister Dempsey; I have something very particular to speak about, sir."

"I'll attend upon your Reverence," replied the well-pleased, though puzzled Mister Dempsey; and more puzzled was he when the old priest moved the lids of one of his eyes into an action, which could not indeed be called that of a wink, for we doubt if he had been guilty of such a thing since his ordination—but still moved them in a fashion which very much resembled a wink; and then he turned away from Mick Dempsey, to pursue the routine of his business of the evening, still looking back, however, very often to the person who had so charmed him, and whenever their eyes met still nodding and smiling.

The evening's instructions terminated; Mister Dempsey followed Father Connell to his house, and found him anxiously awaiting his arrival.

"Mick, Mick, is that you? Is that you, Mick?" began the priest, gently rubbing his hands within each other, and again smiling with pleasure, while he dropped the term *Mister*, which he had deemed fit to assume in the chapel.

"Indeed, and it is myself sure enough, sir," replied Mick.

"Upon my word, Mick, very good—very good indeed, Mick, upon my word,—turn round, Mick, my good boy, till I can have a full view of you; very nice, very handsome indeed; and very good, Mick, I declare you are—a very good boy;" and while thus addressing Mick Dempsey, he turned the young man round and round by the shoulders; now viewing him in front, now in the back, and now upwards and downwards, and in conclusion walking round about him, and clapping his hands softly together and laughing outright.

"And now, Mick," he continued, more seriously, after indulging his joy; "now, Mick, I like that! It shows that you don't throw away your little savings; and isn't it a fine thing, Mick, for a good boy to buy elegant new clothes for himself, and look so decent and respectable in them, and not lay them out on whiskey, or cock-fighting, or dancing-houses, isn't it a fine thing, Mick?"

"Indeed, sir," answered Mick, somewhat astray as to the term he should use in assenting to his own eulogy, "I think it's a great deal better than to use them in the other ways you make mention of, sir."

"Sit down, Mick, sit down, my good boy—Peggy!" and here Father Connell cried out as loud as he could, and the burly person of his housekeeper appeared in the doorway of the parlor. "Come in, Peggy, and look at Mick Dempsey's new clothes, Peggy, aren't they very nice, Peggy? and all bought with his own earnings; aren't they very nice, Peggy?" and he again made Mick Dempsey revolve on his axis, for Mrs. Mulloy's inspection, who with her hands and arms thrust up to her elbows in her capacious pockets, critically analyzed her former fellow-servant's outside, and then happening to be in something like good humor on the occasion, Mrs. Mulloy pronounced Mick Dempsey to be a first-rate beau.

"Bring Mick Dempsey a drink of ale, Peggy," continued Father Connell. "Pon my word I think he deserves a little treat," and Mrs. Mulloy not demurring, a pewter vessel

of ale was shortly placed before Mick, who drank from it to the health of his entertainer, and to that of Mrs. Mulloy also; and here he it noticed, that to a measure of good ale was limited all the libations in which our priest indulged his favorites, or himself.

Mrs. Mulloy retired to her kitchen, and a silence of some moments ensued between Mick Dempsey and his patron, the latter steadfastly regarding Mick, though now evidently in a fit of abstraction, for his old eyes opened and shut very fast, and his well formed and handsome old lips, although uttering no sound, tried to keep up with them. At length his face unbending to his former glowing smile, he re-addressed Mick in a confidential whisper—

"Now, Mick, don't you think that something handsome, and respectable, and a little like what gentlemen wear, would be very becoming, with the new clothes, Mick?—a watch now, Mick, suppose a watch! don't you think so, Mick?"

The schoolmaster shrewdly guessed to what the question might lead, but fiddling with the vessel from which he drank, he only assumed great innocence and unconsciousness, as he said—

"I have no more money left, sir, and a watch would be too dear a thing for me at the present time, sir."

"And yet for all that, Mick, the watch would show off the new clothes right well;—and so, my good boy, listen you to me. I told you before that I did not like to see young men spending their money in public-houses, or dancing-houses, or such resorts; I believe in my heart, indeed I know well, that almost all the misfortunes that befall young people, are to be met with in places of the kind; but I do like, above all things, to see a young boy, or a young girl either, dressed well, ay, a little above their station, Mick, because that shows that they have a respect for themselves; and self-respect, Mick, will surely obtain respect from others. And now, Mick, because I brought you up, and because I see that you are careful, and don't spend your money badly, and because I am sure that your good conduct gives good example, I will take on myself to bestow a token of my encouragement and approval, where I think it is so well due. I'll give you the watch myself, Mick, to wear with your new clothes; and you may tell the people when you take it out of your fob to see the hour of the day—you may tell the people, Mick, that your poor priest made you a present of that watch; and you may tell them, too, all the reasons why he did so, just as you have now heard them from his own lips,—and when I am in my grave, and you show that watch as your priest's gift, it will do you no harm to be a little proud of it, and people may not think the worse of you for having deserved it."

As the old gentleman finished this earnest though simple address, tears trembled in his eyes, and while the person so complimented fumbled at some expression of his thanks, Father Connell put on his spectacles and busied himself in writing a few lines, and when he had completed them, he folded the paper into the form of a letter, directed it, handed it to Mick Dempsey, and added—

"Take this to Tommy Boyle, Mick," meaning by Tommy Boyle a wealthy and much-respected inhabitant of the town, fully of the middle age of human beings, on which, however, he still continued to bestow the appellation, by whom he used to address him a good many years before, when that person was only a boy; "take this to Tommy Boyle, Mick; I have told him in it to give you a watch, to wear with your new clothes, which he will charge to my account; 'tis not to be an expensive watch, Mick, because I have not much money to spare; but I have told him to give you a watch to the value of four pounds; and when he gives it to you, which I make no doubt he will do, wear it for my sake, Mick."

The young man was sincerely thankful for this handsome gift, and now found words to express his feelings, promising that he would be careful of it in remembrance of the donor; and the ale being despatched, and the priest wishing to be alone, Mick Dempsey bent his head to receive the old man's blessing; and early the next day, a flaming red ribbon, indicative of his watch, was seen streaming down the school-master's right thigh, and he was often stopped in the street, but not too often to feel himself much annoyed at the circumstances, by humble persons requiring to know the hour of the day; indeed, he would very urbanely inform, upon that subject, any individual, man woman, or child, who hinted, no matter how remotely, his or her anxiety about it.

CHAPTER V.

It was nearly a year after the death of Atty Fennell, that Father Connell paid a visit to his parish school. Christmas-day was near at hand and the weather horribly and peculiarly cold, even for Ireland in winter; that is to say, it snowed a great deal, or it rained a great deal or to try and reconcile the two rival whims of the amiable atmosphere, it sleeted even more than it rained; and after that, by way of jocular variety, it froze hard for a few hours—following which the short-timed frost came down as we natives say, in pleasing rain again; and

all these things, it seemed happy to do over and over, while, through every interesting change, it blew keenly, all the same from every quarter; and the surface of the earth became upturned and uprooted puddle; and the clouds, instead of sailing above the earth, at a convenient distance, absolutely sank down upon it, or rolled familiarly over, or along it; and all places, all vitality were humid, and shivering, and beyond human endurance, insufferable and abominable, in the land we sincerely love best above all the lands we have yet seen in this wide world. It must pardon us, however, this one little demur against its climate.

Father Connell's business to the school-house, on the present occasion, was to superintend the distribution, amongst the most deserving of his pupils, of certain clothing which he had purchased for them; indeed, if we said the worst clad amongst the poor creatures, we should be nearer to the real motive that guided him in his selection of objects for his beneficence.

About fifty suits of clothes awaited his arrival in the school-house, some of one calibre, some of another, and some of another; in fact, all selected, to the best of his or their judgment, as available to boys of from about five to twelve or thirteen. They were of nearly uniform material; namely, a shirt, a felt hat, a grey frieze jacket and waistcoat, a pair of worsted stockings, and a pair of brogues, with the addition of a very peculiar pair of breeches or small clothes, locally termed a "ma-a." And of course this word "ma-a" requires some passing explanation from us. It was, then, in the first place, bestowed on the portion of dress alluded to, as seeming to explain its pre-eminence and quality, by imitating the bleat or sound uttered by the animal, from which the substance of the article had been abstracted. In good truth the "ma-a" was fabricated from a sheep-skin, thrown into a pool of lime-water, and there left until its fleshy parts became corroded, and its wool of course separated from it;—and with very little other preparation, it was then taken out, dried in the sun, and stitched with scanty skill in fashioning it, into something rudely resembling a pair of knee-breeches.

Such as it might have been, however, a "ma-a" was the general wear of the humbler classes in the district of which we now treat, and at a period considerably later than that with which we are concerned. Its manufacture engaged many hands, as the term is; but there is no such trade now; a "ma-a," alas! is not to be had for love or money. Let us, notwithstanding, before posterity loses sight of it for ever, be allowed a little longer, on our gossiping page, to hold up unto general admiration this once celebrated piece of costume.

We are besides a standing, near the market-house, in High street, on a market-day, and upon it are exhibited "ma-as" of all sizes, from among which can be equally accommodated the peasant of six feet, and the urchin who dons his first masculine suit of clothes.—Purchasers come up to the standing in turn; one experienced young peasant selects a "ma-a" which when drawn over his limbs, reaches nearly to his ankles, although eventually destined to button just beneath his knees, thereby making sage provision against the drying of the article after the next shower of rain—which would be sure to shrivel it up to half its primary dimensions; so that if he chose one, extending, in the first instance only over his knees, he must shortly find it shrunk up to about the middle of his thigh. Another gigantic "country boy," unacquainted with this collapsing propensity in the "ma-a," which it is the interest of the vender very often to conceal, chooses, on the contrary, the tightest fitting "ma-a" suited to his thigh and sinew, to make himself look smart at mass next Sunday, as is mentioned by the seller; it does, indeed, seem even rather too small—that which is so earnestly recommended to him; and to end all doubts on the matter, he and the trader adjourn from the standing, the debated article in the hands of the latter. We follow them across the street into a little, unfrequented, narrow lane, curious to observe their proceedings; and there we notice that, having persuaded the rustic would-be dandy to squeeze himself half way into the garment, the adroit "ma-a" vender gripes the article at both hips—himself being a very strong man, he tugs and tugs, with professional dexterity, lifting the half-ashamed peasant off his feet, at every tug, until, at last, forcing the over-strained small-clothes over the fellow's huge limbs, and half buttoning it at the knees, he sends him blushing and smiling away, with a slap on the thigh that sounds like one bestowed on a well braced drum. But woe and trouble woe to that skin-fitted and already straddling dupe! On his way home the rain falls in torrents—the sun then shines out fiercely; and by the time he arrives at his mother's door, he is a laughing-stock to her and his whole family. The dandy "ma-a" has coiled up more than midway along his thighs, very like damp towels tightly bound round them.

Antiquarians!—and all ye lovers of the worthless obsolete—forgive this digression, for you will sympathize with it.

(To be Continued.)

SKETCHES OF IRELAND. BY "TIERNAN-OGE."

ANCIENT IRELAND.

A few evenings ago we met a gentleman of whose acquaintance we are glad. Learning that we were known to the readers of the TRUE WITNESS as "Tierna-N'oge" he good-humoredly chaffed us about our country, denying that it was known to fame in ancient days. We were then astonished for the gentleman was one of parts, and we imagined therefore that he ought to have known better, but taking up from an adjacent table a volume of ancient History compiled for the use of schools, and therein seeing that Ossian was termed a Galadonian Bard and that this text book for learners assumed all the vagaries of MacPherson we ceased to feel any surprise whatever at, the to us, curious notions held of Ancient Ireland by the well-informed—on every subject save Ireland. It struck us then that we would not do amiss if we threw together a few hastily collected fragments of history relating to Ireland in the form of a sketch, in order that those who have kindly kept with us so far in our Irish tour might the better understand the excess of our feeling when looking at some dismantled Castle or Abbey we conjure before us how different things might have been, had the people of Ireland never worn a foreign yoke. We do not profess to give all the proofs at our disposal necessary to show that Ireland had an ancient history, nor do we give those which we have selected in the style that would please us best because our space is necessarily limited, but we offer them at least as reliable, looking more to the kindness of our friends than caring for the carping captiousness of the critic. As we have in our sketches so far adhered to descriptions of places and events since the introduction of Christianity into Ireland so the greater portion of the authorities we subjoin are in relation to Christian Ireland, but enough is given to prove the ignorance of those whose anti-Irishism is such as to cause them to make the most flippant assertions of Ireland's past, without even an appearance of truth, and to condemn and cover with deserved censure those who unfortunately for Ireland are termed Irishmen and who, finding that it is fashionable to revile Ireland, tack their opinions to the tails of some hired reviler of a grand old Catholic land. Of ancient Ireland we know that Hanno and Hamileo, the famed Phœnician navigators, found it an important nation 1,000 years before the Christian era. Plutarch called it Ogygia or the Ancient. Edmund Spenser, one of Ireland's greatest enemies, says "The Irish are one of the most ancient nations that I know of at this end of the world," and come of "as mighty a race as the world ever brought forth." Tacitus often heard Agricola say that the conquest of Ireland was necessary to the safety of Roman arms in Britain, but the prowess of her people was feared by the world's conquerors. They had a wholesome dread of the arms of the followers of Eocha, Cromthain, Nial and Dathi, and above the fields of Green Erin the eagles of Rome never waved. The children of ancient Ireland were not only remarkable for bravery and physical power. They were far removed from the state of barbarism. Spenser says, "It is certain that Ireland hath had the use of letters very anciently and long before England." Sir James Mackintosh says, "The Irish nation possesses genuine history, several centuries more ancient than any other European nation, possesses in its present spoken language. "From thence (Ireland)," says the learned Camden, "our old Saxon ancestors seem to have had the form of their letters as they plainly used the same characters which are at present in use among the Irish," and Dr. Johnson, certainly a good authority, observes, "What was the form of the Saxon language. * * * * * They seem to have been a people without learning, and very probably without an alphabet," while Lord Littleton adds, "Many Saxons out of England resorted thither (Ireland) for instruction and brought from thence the use of letters to their ignorant countrymen." So much for Ancient Ireland. That she had a history and a literature is well known to the learned, and it is only those who are ignorant or who maintain themselves by pandering to anti-Irish prejudices, relying upon the ignorance of their readers, that assert the contrary. As a Catholic nation Ireland cast a blaze of light all over Europe. Allemaude says "that it was enough to be an Irishman or even to have studied in Ireland to become the founder of some religious seminary in any part of Europe." "Ireland," says Moreri, in his Historical Dictionary, "has given the most distinguished professors to the most famous universities in Europe—as Claudius Clements to Paris; Aleuinus to Pavia in Italy; Johannes Scotus Brigena to Oxford, in England." "Ireland," says O'Driscoll, "by the unanimous consent of the European nations was placed in the rank of a third empire; the Roman, the Constantianopolitan, and the Irish. Her's was not an empire purchased by the tears and sufferings of other nations, but by benefits conferred upon them. The claim of Ireland to a third empire was established at the Council of Constance, and it was more glorious than the other two, for it was the empire of intellect and benevolence." The Council of Constance was convened by Pope John the Twenty-third in the year 1414. At this Council the French and English ambassadors contended for precedence, and the latter obtained it on the ground that the King of England was King of Ireland, which was the third of the four great divisions of Europe—a nation of great antiquity and pre-eminence. "When we look into the ecclesiastical life of this people," says Gorres, the German historian, "we are almost tempted to believe that some potent spirit had transported over the sea the cells of the valley of the Nile, with all their hermits—it's monasteries with all their inmates, and settled them

down in this western island; an island which in three centuries gave 830 saints to the Church; won over to Christianity the North of Britain and a large part of Germany, and while it devoted the utmost attention to the sciences, cultivated with especial care the mystical contemplation in her communities as well as in the saints whom they produced." "It was," says Dr. Wattenbach, a German antiquary "thus at a time when the whole western world seemed irrecoverably sunk in barbarism, when the Roman Empire after a hard and protracted struggle had been at last subdued by the ever-recurring assaults of the Germanic nations, and when these latter, though very eager to acquire the olden civilization, had no strength as yet to maintain it; * * * * * it was at this time that Ireland, almost alone, afforded a refuge for the remnants of the old civilization; and when the Anglo Saxons were converted to Christianity by Rome, they crossed over to the Sacred Isle in multitudes in order there to become scholars under these celebrated teachers in the monasteries of the Scots (i.e. Irish)." "The Irish," continues Dr. Wattenbach, "went forth themselves into every part of the world. They filled England and the neighboring islands; even in Iceland their books and pilgrims' staves were found by the Norwegians of later times." In every species of science and art the Irish excelled. Their talent for music excited general wonder, so that an old writer, La Villamarque, says in a passage of exquisite beauty that "the songs of the bards became so sweet," he speaks of the monastic bards, "that the angels of God leant down from Heaven to listen to them." This love of learning derived from their ancestors the Irish of modern times have preserved. Fire and sword; all that persecution could do has failed to stamp it out. During the reign of Elizabeth, so fraught with tragedies to Ireland, when ashes and carcasses were almost all that were left for Her Majesty to rule, we are told by the distinguished Jesuit, Father Campion, that "They (the Irish) speak Latin like a vulgar language learned in their common schools of leachcraft and law, whereto they begin children and hold on sixteen or twenty years, conning by rote the aphorisms of Hippocrates and the Civil Institutes." We could multiply proofs ad infinitum that the Irish never were of the class to which their enemies, or persons not knowing better would assign them, and we cordially recommend the study of history in a practical manner to our Canadian friend before he, even without malice, does a grievous wrong to the Irish nation. We also would rejoice if the people of Ireland themselves and their children whether at home or in foreign lands strove to become better acquainted with their own past. The study would amply repay them, and as demand creates supply the means will be forthcoming, and Irish historic students would be more encouraged to give their researches to the people. We may again revert to this subject. At present we conclude in the words of the lamented Montalambert, "From the moment that this Green Erin, situated at the extremity of the known world, had seen the sun of faith rise upon her she had vowed herself to it with an ardent and tender devotion which became her very life. The course of ages has not interrupted this; the most bloody and impetuous persecutions has not shaken it; the defection of all northern Europe has not led her astray; and she maintains still amid the splendors and miseries of modern civilization and Anglo-Saxon supremacy an inextinguishable centre of faith, where survives along with the completest orthodoxy that admirable purity of manners which no conqueror and no adversary has ever been able to dispute, to equal or to diminish. The ecclesiastical antiquity and hagiography of Ireland constitute an entire world of inquiry. * * * * * For shortly the monasteries at Bangor, Clontarf and elsewhere became entire towns. The Thabit reappeared in Ireland and the West had no longer anything to envy in the history of the East. * * * * * This monastic nation therefore became the Missionary nation par excellence. They overflowed the continent with their successive immigrations." So far Montalambert whose account we wish we could give in full. We will add that centuries before Sarsfield fought at Namur and Steinkirk; before George of England had cursed the laws that had deprived him of such subjects as had carried the Green and the fleur de lys triumphant at Fontenoy, that Irish monks, voluntary exiles for the honor and glory of God, founded about thirteen monastic houses in Scotland, twelve in England, twelve in Armorica Gaul, eleven in Burgundy, seven in France, seven in Lotharingia, nine in Belgium, ten in Alsacia, sixteen in Bavaria, six in Italy, and fifteen in Rhetia, Helvetia and Suavia, besides many in Thuringia, and on the left bank of the Rhine between Gueldres and Alsacia.

IRISH EDUCATION QUESTION.

In the Imperial Parliament, on the 2nd ult., Mr. Fawcett moved the second reading of the University Tests (Dublin) Bill. He said that the bill would effect three objects; first, it would abolish all religious and clerical tests in the University of Dublin; second, it would establish a governing board which would conduct all its academic and educational affairs, and fairly represent every interest and class in the university; and thirdly, the bill would throw open all its educational advantages and all its privileges and emoluments to persons of every religious denomination, Roman Catholic or Protestant. In conclusion he bore a strong testimony to the liberality and good faith of the authorities of Trinity College, Dublin, and regretted a certain portion of the Roman Catholics of Ireland were not satisfied with a scheme so eminently liberal and fair, but he was happy to say that many of them had expressed to him their sense of its justice and completeness. Lord Orichton seconded the motion. Mr. Pim complained that there was not time this session to adequately discuss the measure

which ought to be brought in by the Government as part of a general scheme for the education of Ireland. He believed that the bill would render Trinity College a secular institution and disappoint the hopes of the Roman Catholics of obtaining either a Roman Catholic University of their own or their own Roman Catholic Colleges in connection with the University of Dublin. The bill would not satisfy their just expectations; for although it would certainly destroy Protestant ascendancy in Trinity College it would not materially modify its Protestant character, except in a secular point of view. As the bill would not settle the matter satisfactorily in the opinions of any religious party in Ireland, who all desired for their sons a religious education, and not merely a secular training, he begged to move the previous question.

Sir R. Blennerhasset seconded the amendment. Although the bill was highly unsatisfactory, they did not wish to pronounce any definite opinion on it at present, but it would not meet the views and demands of the Roman Catholics of Ireland, who were prepared to raise large sums to endow Roman Catholic colleges in connection with a proper system of Irish University education. He hoped the Government would at once take up the question, which was worthy of their highest statesmanship, as the most important for all means of advancing the political and social progress of Ireland.

Mr. Gladstone said that the question involved some very difficult and complicated details. But they were now asked to sanction a bill without the slightest hope of passing it; therefore, setting aside the merits of the bill, it was an ordinary rule of prudence and salutary usage not to pass the second reading of important bills unless with the view of immediate and practical legislation. This was not a question of affirming a principle, but would merely have the effect of affirming an abstract resolution by way of manifesto in favor of abolishing religious tests and legislating on the principle of religious equality in Ireland. The Government fully agreed in these views, but they did not think that it would be in accordance with the best Parliamentary practice to bring themselves down to these principles alone without taking into consideration other principles, subjects of no less importance, which would have to be dealt with by practical legislation. He quite approved of the bill, which, as far as it dealt with religious tests, was complete, and he fully recognized the conduct of the authorities of Trinity College, which was most creditable to them. They should, however, take into consideration the religious and social circumstances of Ireland, which would have to be carefully weighed when they came to legislate on the question; and seeing, therefore, that many of the representatives of Ireland did not regard the bill as altogether satisfactory, he did not consider that it would be desirable, or in accordance with their usual practice, to bind themselves down to a particular course, or to particular principles, until they had time to ascertain the views and opinions of every class and interest in Ireland with respect to this very important question of higher education, more especially as the general outlines of the policy and the views of the Government were plainly indicated by their previous acts. The bill would, no doubt, reform and extend Trinity College, Dublin; but it failed to deal with the peculiar position and real grievances under which the Roman Catholics of Ireland had and still laboured. He did not, however, wish to commit either the Government or the house to the manner in which these grievances or the question of higher denominational education in Ireland was to be dealt with. In this respect the bill was incomplete, and he must tell the hon. member for Brighton that the abolition of religious tests was not the whole or sole object of university reform or that he could so summarily dispose of the whole question of the reform of the University of Dublin and its future constitution and administration, believing that it was desirable to deal with the whole question, once for all, in a comprehensive manner, with the object of establishing a really national university in Ireland. He proceeded to point out the defects and inadequacy of the scheme of the hon. member in a searching manner as regarded the future government of the University of Dublin, its financial administration, and the settlement of the question of higher education in Ireland. He objected to read a second time a bill which, for the sake of the simple and, no doubt, desirable object of abolishing religious tests, would sacrifice all the equally great objects of a real university reform and defeat their hopes of establishing university education in Ireland upon a truly national basis, besides needlessly embarrassing and aggravating the difficulties of future legislation upon a question which it was desirable, on account of the religious feelings and animosities which it might arouse, to approach and to deal with in a spirit of harmony and brotherly concord.

Mr. Plunket warmly defended the liberal and magnanimous conduct of the University of Trinity College, Dublin; and, speaking of the manner in which Mr. Gladstone had treated the bill, said although the right hon. gentleman deprecated endowment of the Roman Catholic University, he carefully guarded himself against the endowment of a Roman Catholic College or colleges in affiliation with the University of Dublin. If that were the ulterior object of the Government, he warned him that it would be most strenuously resisted.

Mr. B. Hope opposed the bill, regarding the principle and objects of its author with great jealousy and suspicion. The Solicitor-General for Ireland, with considerable point and humor, disputed the qualifications of Mr. Fawcett to deal with the question, and condemned the bill as confused, imperfect, and unintelligible.

Marshal MacMahon reports the total of casualties to the Versailles forces, in the second siege of Paris at 7,514.

THE IRISH PRESS ON THE LATE RIOTS IN DUBLIN.

The Freeman has the following leader:— A number of our fellow-citizens who yesterday morning, 6th ult., were in the enjoyment of health and strength now lie in our hospital wards wounded and disabled, many of them so grievously that they probably will only leave them for their graves. On the day devoted to an especial manner to the glory of Him who came amongst us to bring "peace and goodwill to men"—on the only day when our toiling multitudes can enjoy a breath of God's pure air and a sight of His glorious sunshine, and in that park to which the people have always believed they had as legitimate and inalienable a right to resort as has the representative of Royalty himself—scenes of wanton brutality have been enacted which bring unutterable and eternal disgrace on their perpetrators. At the base of the monument erected to the memory of a great and noble Irishman—a warrior who came amongst us to bring "peace and goodwill to men"—Irish blood was yesterday freely shed, but in a manner which would have brought the blush of manly shame to the cheek of Wellington, and of those Irishmen who, without flinching, followed him to the cannon's mouth. These men were soldiers. They served their Sovereign bravely and died for him freely. Armed, they fought with armed men. What would they have said if they saw their countrymen—trained, disciplined, and equipped with murderous weapons—attacking—not their armed equals—but a defenceless crowd of men, women, and children, who were as powerless against them as the pigeon against the hawk or the lamb against the wolf? What would they have said had they seen these men kicking weak girls and helpless children, and—five or six against one—bludgeoning defenceless men whom they had already killed to the ground? They would have done more, perhaps, than joined us in the cry of—"Shame!" It will be the duty of the authorities to institute, without a moment's delay, a stringent and searching investigation into the conduct of all connected with the disorders of yesterday, and thus exculpate the innocent from the disgrace brought upon them by the guilty. The public demand and insist upon this, and no official slinking or cloaking of responsibility will be tolerated. It would be premature as yet to endeavour to place the primary responsibility of the lamentable occurrence on the right shoulders. But fixed it must be, and that definitely and immediately. When it is so fixed we trust that a punishment indicative of the enormity of the offence will be inflicted. In the meantime we may ask a few simple questions which must soon be answered. By whose authority, in the first instance, was the notice prohibiting the meeting issued, for it is, to say the least, improbable that the Board of Works did it on their undivided responsibility? Is it in future to be taken as a maxim that the right of public meeting on every possible subject is to be permitted, and even countenanced in the London parks, and suppressed by armed force in that of Dublin? In London armies of roughs meet in the Park without molestation, and Mr. Odger preaches Communism and Socialism, and Mr. Bradlaugh Atheism, under the protection of the police. It was but Friday last that Mr. Bruce was asked in the House of Commons if these meetings were legal. He declared they were, and, further, declined to introduce a law to prohibit them. It is legal to preach revolution in England in the parks and illegal to petition Parliament for mercy in the Park of Dublin? If this indeed be the law the sooner it is authoritatively declared the better. If the police were directed to suppress by force the meeting of yesterday, why did they not intimate that fact to the public? They did not do so at all, and even the notice from the Board of Works was withheld till the evening previous, so that it is probable that thousands must have attended yesterday unconscious of the opposition of the authorities or of the danger they incurred. Why did not the police occupy the base of the Monument beforehand, and thus prevent the assembly? Why did they not disperse the people as they congregated, instead of waiting till thousands had assembled? These are questions which must be answered, but not here or now.

(From the Belfast Northern Star.)

All the circumstances connected with the disgraceful proceedings which took place in the Phoenix Park, Dublin, on Sunday last, are of an unmixedly painful and humiliating character. There is nothing in any portion of the day's sad and disreputable occurrences to redeem them from the gloom, and sorrow, and shame, which must forever cloud the remembrance of the last day of a royal visit, unmarked by anything but this dreary calamity. All collateral considerations are shut out by the prominence of the great central fact, which is, the action of the authorities as represented by the action of the police. It is not our business now to discuss the legality, or the illegality of the meeting, which was so suddenly prohibited, so rudely interrupted, and so brutally dispersed. The Board of Works may have had power to forbid the gathering, and the police may have been compelled to enforce an order which, from its precipitancy and stringency, appears to have been equally unjustifiable and severe. But irrespective altogether of the principle involved as to the right of meeting in the Park, and irrespective of the motives which led its promoters to persevere in the face of authoritative warning and prohibition with their project, we have to deal with the one great incident of the day—the violent, and unprecedentedly violent, suppression of an assemblage, orderly and respectable in its character, reasonable and legal in its object, and having no drawback to it but the locality in which it was held. We confess it does seem at the first blush odd and inexplicable why a privilege not merely tolerated, but abused, should prevail in London, while a similar one is not only denied, but ferociously and furiously resented in Dublin. In London Englishmen can spout treason, propa-

gate Atheism, inculcate immorality, and give oratorical sanction to deeds and crimes at which humanity shudders.

IRISH INTELLIGENCE.

The Most Rev. Bishop of Raphoe.—His lordship, who was consecrated some two months ago, with peculiar éclat, in the Cathedral Church of Letterkenny, is making a tour of confirmations through his extensive diocese. The joy that then pervaded all ranks—priests and laics alike, at Dr. McDevitt's well-merited elevation to the episcopal See of this ancient and important diocese, is every day more and more deepening and increasing. For the first time, in a career which promises rich and glorious results to religion in Raphoe, his lordship commenced on the 17th ult., confirmations at Greedore, visiting afterwards in succession Cloughaneilly, Doon, Rosquill, Fannett, Rathmullin, Milford, Rathmelton, Kiltancrenan, Tannan, and the Laggan. Since then the number examined and confirmed amounts to upwards of 3,500 children. On this round of duties the attendance of priests was much larger than on any similar occasion. From the extremities of the diocese, from Glenties to Stranorlar inclusively, the priests met his lordship to mark their appreciation of his personal worth, and in the overflowing of the happiness in having the diocese presided over by such a mild and amiable prelate. The one wish—the one prayer in the hearts and on the lips of all is, that God may long give him health and grace to carry on the good which he commenced so well.

The Archbishop of Tuam.—After a week spent in imparting the graces and consolations of our holy religion to the ever-faithful people of Connemara, and of the parishes on either side of Lake Corrib, his Grace, accompanied by the Very Rev. Dr. MacHale, has returned to S. Jarlath's in the enjoyment of perfect health. On Sunday his Grace, in his own thrilling and effective eloquence, exhorted the good flock of Clifden to lend their earnest aid to their indefatigable and able pastor, the Very Rev. Canon MacManus, in his laudable endeavors to erect a new temple to the Lord, that would be worthy of their exemplary devotion to old faith of Erin. His Grace held a visitation of clergy on Monday. On Tuesday he confirmed a great number of the children in that part of Clifden parish called Claddagh Dhu; and on Wednesday to the youth of the town of Clifden. His Grace, on his return from Connemara, held Confirmation in the parish of Kiltinan, for Connaught; 180 persons were confirmed. Crowds were fed with the bread of life, and nearly all the people of the parish went to confession on Thursday. The sermon of the day was preached by the Rev. Patrick Lyons, P. P., Spiddal. On Friday His Grace held Confirmation in the beautiful Irish-American church, erected by Father Conway, when upwards of 370 received the Holy Ghost. His Grace and 18 priests sat in the confessional. The sermon was preached by the Rev. A. Dwyer, P. P., to an immense congregation. During the stay of his Grace and the numerous clergy in attendance they were entertained by Father Conway.

The Royal visit to Dublin has terminated in a sad occurrence that is likely to fix in the minds of princes and peasants alike a bitter recollection of an event that otherwise promised so well for the future of both kingdoms. There has been more serious rioting than Dublin has seen for years. It appears that an advertisement circulated throughout the city about a week ago, announcing a monster meeting to be held on Sunday last at the Wellington Monument, Phoenix Park, Dublin, to advocate the release of the political prisoners still confined in the Fish Dungeons. A counter notice appeared, signed by the Secretary of the Board of Public Works, stating that the meeting would not be permitted, and that orders had been issued to the police to prevent it. Notwithstanding this, large numbers assembled around the monument. Shortly afterwards, Mr. Smyth, M.P. for Westmeath; Mr. A. J. Sullivan, editor of the Nation; Mr. O'Byrne, a released political prisoner; Mr. Nolan, secretary to the Amnesty Association, and others arrived, and were received with immense cheering by thousands of persons. When the gentlemen already named were recognised, the inspectors of police remonstrated, and cautioned them against holding the meeting. The caution was unheeded, for the leaders proceeded to the monument, and Mr. Smyth was about to address the people, when the police inspectors endeavored to interfere. The mob immediately attacked them, and treated them very roughly. The reserves of the police were brought up, and then followed a sickening battle of staves against stones. The mounted police arrived about an hour after the riot had commenced, and succeeded in routing the rioters after much blood had been spilt. Thus we see that meetings are held in Trafalgar-square, London, at which treason black and foul is heedlessly thrown in the teeth of the police; but gatherings of the people in Phoenix Park, Dublin, to advocate peacefully the release of the political prisoners still in confinement, are violently broken up and ruthlessly dispersed by the police. We cannot regard this deplorable event otherwise than as due to over-officiousness, seeing that a wiser policy, dating from Mr. Walpole's failure in Hyde Park, has preserved London from the constant fear of collision between the people and the police; and might have taught even the officials of Dublin Castle the wisdom of forbearance. Crowds are easily assembled. When Mr. Smyth, M.P., opened the proceedings, he began "Fellow countrymen and policemen—Our one object here is quietness;" and continued to the effect that he and the promoters of this meeting were anxious above all things to test the legal question as to the rights of those who wished to meet in public for the discussion of public affairs, but to do so peacefully and legally. Mr. Howe, the superintendent of police accompanied by one inspector, was advancing to him to remonstrate, when the crowd round, mistaking his intention, and believing he was about to arrest Mr. Smyth closed round him, and beat him severely. Seeing this, Mr. Smyth and Mr. A. M. Sullivan exerted their authority for his protection, and with partial success, both gentlemen being injured by the blind fury of the mob. In the difference of treatment experienced by Mr. Smyth and Mr. Bradlaugh during the past week, cannot we find another proof that there is one law for England and another for Ireland? Catholic Opinion.

Lord Hartington has not left us in doubt as to whom we are indebted for the Dublin riots. A statement made by the noble lord on Tuesday shows that they were promoted by the Lord-Lieutenant and his Chief Secretary. There is no doubt that the Executive may shelter themselves from the consequences of their arbitrary action behind certain Acts of Parliament made and provided for the special benefit of Ireland; but there can be no question of the folly of their proceedings. The conveners of the meeting were well-known public men, responsible for their actions. Better a little treason should be spoken in the audience, which, after all, hurts no one, whether declaimed in London at the foot of Nelson's column, or in Dublin at the base of Wellington's, than that the heads of women and children should be broken by the truncheons of brutal policemen. The whole form of prohibition was informal, and it is alleged illegal from want of form, even supposing the people were asserting an imaginary instead of a common law right. A proclamation, signed by Mr. P. J. Smyth, M.P., has been issued in which the prohibition of Sunday's gathering in Dublin is contrasted with the demonstrations which have been permitted in Hyb Park on any Sunday during the past five years.

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MONTREAL, FRIDAY, SEPTEMBER 1, 1871.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1871.

Friday, 1—St. Egidius, Ab.
Saturday, 2—St. Stephen, C.
Sunday, 3—Festivities after Pentecost.
Monday, 4—Of the Faith.
Tuesday, 5—St. Lawrence, Justinian, B. C.
Wednesday, 6—Of the Fera.
Thursday, 7—Of the Blessed Sacrament.

NEWS OF THE WEEK.

Another desecration of the Papal City has occurred. The revolutionists intending to celebrate their temporary success in Rome, forced the people to hang out flags while they set up effigies of the infidel trio—Cavour, Garibaldi and Mazzini. The situation of the Holy Father can be better imagined than described, thus living, amidst a gang of the worst desperadoes almost the world ever saw. Calm and confident still in the protection of God, the Pope asks his children to continue their prayers for the rescue of the Holy City.

Affairs in France as reported by telegraphic despatches present strange features of contradiction. From the mass we gather that Gambetta's influence is declining, and that the power of the Right is daily increasing. In order to create confusion Gambetta is seeking the immediate dissolution of the Assembly, in view of the fact that the refusal to prolong the powers of M. Thiers shows the determination of the Deputies to hasten the inauguration of order. The newly-fledged army of Gambetta is also doomed to its merited destruction. The old troops of France justly estimating its cowardice show their dislike to affiliation, and as M. Gambetta's efforts so far have had no permanent success, so we may suspect that the French people, recovering from their fit of madness, will soon send him to that obscurity so eminently suited to him, and from whence he should never have been allowed to emerge. On the 24th ult. an excited debate took place in the Assembly on a motion to disband the National Guard. Viscount Meaux in a speech loudly cheered by the Right demanded its immediate disbandment. M. Thiers spoke in opposition, but finding that his objections were of little avail he again made one of his threats to resign. Gen. Ducrot, to prevent a collision proposed a gradual disbandment, which proposition being well received by the Right was carried by a majority of 333 votes.

Relations between Russia and Prussia do not seem to be of the most peaceable character; people talk of an alliance or understanding between Russia and France, and the former as if to confirm the report, by an Imperial ukase permanently abolishes the privileges which have been heretofore given by the Russian Government to German colonists in Russia. An alliance between the Sub-Alpine Government, Austria and Prussia is also spoken of. The future of Europe is pregnant with great events but their development and result it would be difficult to foretell.

The French deputation to Ireland which has met with such an enthusiastic reception since its advent there, were again honored by a grand demonstration in Dublin and Kingstown at their departure for England. Speeches were made expressing deep felt sympathy with France; bands played and processions headed by French and Irish flags paraded the streets. The telegram asserts that it may be looked upon as an extraordinary Fenian demonstration. From time immemorial good feeling has existed between the peoples of France and Ireland. During the late war Ireland generously aided France and it is ridiculous to name Fenianism in connection with the reception of the deputation. The demonstrations of welcome to the French deputation were National and not of any party. Let writers therefore abstain from applying nicknames or party-names to national movements.

CAN A ROMAN CATHOLIC DOUBT PAPAL INFALLIBILITY?—What is it to be a Roman Catholic? It is to believe 1st. all that the Roman Church believes and teaches; and 2nd, simply because she so believes and teaches. He who rejects, or even doubts the truth of, any one article of her teaching is no longer a Roman Catholic: neither is he a Roman Catholic who accepting all her teachings, accepts them on any other grounds than those of the Roman Catholic Church's infallibility on all matters of faith and morals, and connected with the Christian revelation.

But the Roman Catholic Church teaches that the Pope, the successor of St. Peter, when speaking *ex cathedra*, he defines—in virtue of the authority specially given by Our Lord Jesus Christ to St. Peter, to "confirm his brethren," and to "feed His sheep"—any matter of faith or morals, is infallible, or by the grace of God, preserved from error.

He, therefore, who now that the Church so teaches, rejects, or calls in question, her teachings upon that point is not—no matter what he may style himself—a Roman Catholic at all.

If it be replied that, because Dr. Dollinger, and some other German ecclesiastics, more intent upon gaining favor with their respective governments than upon serving God, refuse to accept it, therefore the doctrine of Papal infallibility, under the conditions above defined, is not taught by the Church,—we come to a simple question of fact, which every one calling himself a Roman Catholic can easily and promptly determine for himself; he has but to consult his confessor. Alas! we fear that they seldom go to confession who reject the definition of the Council of the Vatican on Papal Infallibility—to his parish priest, or to his bishop; and, as Dr. Milner, *Ep. xii.*, observes, in replying to the objection raised by Dr. Porteus against the Catholic *Rule of Faith* to the effect that the majority of Catholics have no other rule to follow but what a few priests and private writers tell them,—every Catholic, "knows that the doctrine of their priest must be conformable to that of his bishop * * * also that the doctrine of the bishop himself must be conformable to that of the other bishops and the Pope." He then who persists in determining what the Church believes and teaches, not from his confessor, his parish priest, and his bishop in communion with the Holy Apostolic See, but by his private judgment, is not a Roman Catholic, but a Protestant, and a self-deceiver if he deem himself anything else.

It is argued that, according to the well known rule of St. Vincent de Lerins, that only is to be held to be Catholic doctrine, which has been held always, everywhere, and by all—*quod semper, ubique, et ab omnibus*. But there is no one doctrine of the Catholic Church which has not been denied, at some time or another, in some place or another; and by some persons or another. The Divinity of our Lord, the Trinity and all the mysteries of Christianity have been at times called in question by those professing to be members of the true Church, and to hold true Catholic doctrine. If then nothing but what has always, everywhere and by all been held to be Catholic doctrine is to be held as Catholic doctrine to-day, if we are not to believe anything which has ever, any where, or by any one been impugned we shall have to give up every article of the Creed.*

No. St. Vincent de Lerins teaches no such absurdity as that imputed to him. His rule indeed is, that that must be held to be Catholic doctrine which has always, everywhere, and by all been so held; but the converse of this proposition—that nothing is to be so held, but what has been always, everywhere and by all learned Saint never dreamt of enunciating.

But in fact or practically, has not the doctrine of Papal infallibility been always recognized by the Catholic Church even if not defined in set form of words? Is there an instance on record during the many centuries of her existence, in which the decision of the Pope on a contested question of faith and morals, given *ex cathedra*, and addressed to the universal Church, has not been accepted? When, under such circumstances and conditions, the Pope has declared himself, has it not always been the motto of the Church, *Rome has spoken: the cause is finished?* and have not those who may have refused to abide by the Papal utterance, been thrust forth from her communion, and ceased to be numbered amongst her children? In practice, and in spite of the theories and the subtle, or scholastic objections of some theologians, the Church has always acted as if she believed that the Pope, under the conditions prescribed by the General Council of the Vatican, were infallible; and from her acts we judge of, or may determine her faith—or belief in the matter. On this subject we cannot do better than to quote the words of the learned Bishop of Philadelphia,

* The doctrine of the double Procession of the Holy Ghost, has not been always, everywhere and by all been held—as witness the Oriental schismatics; and yet that doctrine is to-day a doctrine of the Roman Catholic Church.

the Rt. Rev. Francis Kenrick, in his work on the Primacy published in part in 1837, therefore much more than twenty-five years ago, long before the Council of the Vatican was dreamt of. Thus speaks the learned Bishop, certainly an approved Roman Catholic writer:—
(The Italics are our own.)

It is the undoubted right of the Pope to pronounce judgment on controversies of faith. All doctrinal definitions already made by General Councils, or by former Pontiffs, are landmarks which no man can remove; but as the human mind may assail revelation in endless variety of form, there must be always in the Church an authority by which error, under every new aspect, may be effectually condemned. Nothing can be added to the faith originally delivered to the saints; but points contained in the deposit of revelation may be expressly declared and defined, when the obscurity which may have existed as to the fact of their revelation has been dissipated. The assembling of a General Council is always attended with immense difficulty, and is oftentimes utterly impracticable. The chief Bishop is the 'natural organ of the Church' as Peter is styled by St. Chrysostom the mouth of the Apostles. In pronouncing judgment, he does not give expression to a private opinion, or follow his own conjectures; but he takes for his rule the public and general faith, and tradition of the Church, as gathered from Scripture, the Fathers, the liturgies and other documents; imploring the guidance of the Divine Spirit, and using all human means for ascertaining the fact of revelation. It has been warmly discussed whether a solemn judgment thus pronounced, wherein a doctrine is proposed to the Church generally, as necessary to be believed under pain of anathema, or an error is proscribed as contrary to faith, with the same sanction, may possibly be erroneous. The personal infallibility of the Pope in his private capacity, writing or speaking is freely conceded by the most ardent advocates of Papal prerogatives; but his official infallibility, *ex cathedra* is strongly affirmed by St. Alphonsus de Liguori and a host of divines, in accordance I believe with ancient tradition, and the general sentiment of the Church. The assembly of the French clergy in 1682 contended that his judgment may admit of amendment, as long as it is not sustained by the assent and adhesion of the great body of bishops. Practically there is no room for difficulty, since all solemn judgments *liberato* pronounced by the Pontiff have received the assent of his colleagues; and, in the contingency of a new definition, it should be presumed by the faithful at large that it is correct as long as the body of bishops do not remonstrate and oppose it. The Pontiff never has been isolated from his brethren. The harmony of faith has always been exhibited in the teaching of the episcopal body united with their head. The authority of the Pope in matters of faith, appeared most conspicuously in the fourth and fifth centuries. The decrees of Damasus, and Innocent, and the doctrinal Letters of Celestine, and Leo, were lauded by bishops, severally, and in solemn Councils, as the correct expositions of the mysteries of the Trinity and Incarnation.—pp. 270, 271.

We heartily endorse every word in the annexed extract from an editorial article in the *Montreal Gazette* of the 23rd of last month on the notorious Camin, and the disgraceful riots occasioned by the fellow's attempt to deliver a No-Popery lecture. Why will Catholics be so wicked and so foolish as to try and put down fellows like this Camin, and others of his stamp with whom we are sometimes troubled in Montreal, by brute force, as if moral force would not suffice against them. Protestants know as well as we do of what sort of stuff all these "converted priests," these "brands snatched from the burning," are made; they in their hearts despise them as thoroughly as we do: and if our people would but avoid placing them in a false position with regard to the degraded creatures, by resorting to rioting, stone throwing, and acts of violence, the "converted priest" nuisance would quickly be abated by honest and intelligent Protestants themselves.

The following is the extract from the *Gazette* which has prompted these remarks, and which Catholics would do well to ponder:—

"The second and more recent case is that of the attempt of a person calling himself Baron de Camin to address an audience in Ogdensburg on the subject of Popery. This Baron de Camin has for some years inflicted his filthy presence upon the people of Canada. In the west he has made several attempts to deliver lectures; but in all cases he has failed in attracting audiences, the only result of this mission being unpaid printers' bills and hall rents. He pretends to have been at one time an inquisitor of the Grand Inquisition and in his lectures to give full and harrowing details of the infamy of the system. He is a Communist of the Communists, and regards revolution as the very acme of glory. In Ontario he had become so well known as to have become perfectly harmless; and people simply regarded him as a dishonest knave, whose chief ambition it was to gather a few cents by appeals to the negative Protestantism of the people. On his first appearance, at a few places the "Young Britons" took him up, in virtue of his character as a converted priest (Heaven save the mark); but even they have recently found him out, and he has for many months been enjoying a severe letting alone.

"It is this man who was the cause of the recent riotous proceedings in Ogdensburg. He announced a lecture there, and some Roman Catholics, forgetting that he was perfectly harmless, but annoyed by his abuse of what they regarded as the sanctities of holy religion, resolved to prevent him speaking. They made a fatal blunder in doing this for two reasons. First they elevated a common low fellow into the character of a martyr, and next they proclaimed their belief that their religious system could not stand the light of discussion. The authorities resolved to protect the Baron, and a hundred special constables were sworn in to assist the Police in doing so. The authorities acted wisely. The law could not stop to enquire into the character of the man who thus invoked its interference. The right of speech was at stake, and at all hazards that must be maintained. It was maintained—let us be thankful for that. And if in the assertion of it undue importance has been given to a bad man, the fact is due simply to the folly of those who attempted to interfere with him. No one is obliged to listen to such fellows as this Baron de Camin, and the best treatment that can be bestowed upon them is to pass them by without the slightest notice."

TO THE PROTESTANTS OF TRENTON, ONTARIO, GREETING: GENTLEMEN (AND LADIES?)

The conversion to Catholicism of the Revd. W. Bond, one time Anglican clergyman, has exercised you greatly. Allow me to sympathise with you on the occasion. You have deep reason to deplore the event and your loss,

That a gentleman of high literary attainments should have dared to "go over" to Rome—that in the exercise of his protestant right of private judgment a British subject should dare to choose for himself a religion according to the dictates of his own convictions—that leaving the pleasant pastures of Anglicanism, where he could for ever have roved unrestrainedly from Atheism to Ritualism—from High to Low or Broad Churchism—from Colensoism to Puseyism—from Monism to Spiritism—he should put on the yoke of Catholicism and swear obedience to the Church of God founded upon the Rock, against which by divine promise the Gates of Hell shall never prevail—is an offence of so shocking a nature that it is not to be wondered at that you should grieve thereat, and should endeavour prayerfully within yourselves to soften the blow to your tender susceptibilities by inventing the wildest theories imaginable in explanation of the rash act.

Poor man! he is insane, or he never would have taken such a step: exclaimed an ancient and a pious lady. Well! yes. In the eyes of worldly wisdom it is insane for any man to care for "conscientious convictions," especially when those convictions are liable as in Mr. Bond's case to interfere materially with his worldly prospects. To subject himself for conscience sake to a persecution from his Protestant brethren, worse, because more bigoted and unreasonable than that of the early Christians, is certainly an act of insanity as times go in the Protestant church, where religion is held as secondary to the world according to that aphorism of the Revd. Dr. Bellows, protestant clergyman in New York—"The State first, then God." First I am an American and then a Christian.

Yes, Gentlemen, it is an insanity—but an insanity shared in by 200 millions of people spread over the whole world—it is an insanity handed down to us by Christ himself when he said "Go teach (it to) all nations"—it is the insanity of Peter and Paul and the whole Apostolic college—"leave all and follow me"—it is the insanity of the Cyrils, the Cyprians, the Chrysostoms, the Irenoi, the Jeroms, the Leos, the Athanasii, the Austins, the Bossuets, the Wisemens, the Mannings, the Newmans, the Stones, and the great and good of all nations. It is an insanity that has civilized the whole world, and without which the world would be steeped in ignorance and paganism at the present moment. It is an insanity to which the Protestant church is indebted for whatever of "religious consciousness" is left smouldering in its now deserted camp fires—it is that insanity concerning which the Psalmist so early as the Davidical days inquired "These are they whom we held in derision, and whom we considered as insane"—it is an insanity which will exist in the world, if Christ's words be true, even to the last syllable of recorded time.

That people who hold religion as only an every-seventh-day affair—who worship the God Mammon under the multitudinous forms of cotton bobbins, muslins, jackonettes and hair-pins, should deem Mr. Bond's step as an act of insanity, we can well understand. *So would they judge also Paul of Tarsus*. These men are altogether too worldly—of the earth earthly to see in it aught of the workings of the spirit. In their minds the voice that spake "Why persecutest thou me Saul?" was only a delusion and a snare. The beam in their eye is so large—it is so much made up of dollars and cents and dividends and little deeds and worldly prosperity, that nothing of spiritual can hope to penetrate to their aching retina. Like the eyeless fishes of Colorado, they have lost by disuse their power of spiritual sight.

It is strange, Gentlemen, passing strange to behold how completely a conversion to the Catholic Church changes the Protestant estimate of a man. Up to nine of the clock Montreal time on Saturday Aug. 5th., in the year of grace one thousand eight hundred and seventy one Mr. Bond was the best of teachers. The village had confidence in him. The School examination, according to the report of the Trenton Courier, "was thorough and searching, and the ready answers of the pupils evinced a good training and confidence in and respect for the teacher" (Courier, July 6th.) But immediately all this is changed—presto! more suddenly than a pantomimic transformation—in one tick of the clock all this is changed. "Do you still persevere in your desire to join the Catholic Church?" "I do." That moment a change comes over the spirit of your dream:—Mr. Bond is henceforth entirely another character—his teachings are suddenly discovered to be injurious to the school—in hot and indecent haste a childless lawyer in whose veins courses Papist blood is dispatched to collect signatures praying his dismissal. He has now become the worst of men and no longer fit for protestant recognition. There has been wrong doing somewhere, Gentlemen. Either parents and trustees of Protestant children have been very remiss in not checking this alleged injurious teaching sooner, or Mr. Bond's conversion to the Catholic Church has wonderfully quickened

their power of perception or their appreciation of duty.

But tell me, Gentlemen, supposing the charges which you bring against Mr. Bond as your Grammar School teacher are the real front of his offending, and not his having dared to become a Catholic—tell me I pray you—what do they amount to? We will pass over with your permission the first charge "of partiality to Catholic children," as I feel certain that even Trenton bigotry is long ago heartily ashamed of that. What then does the second charge amount to? Remember you refused to make your charges in writing as in duty bound, but preferred to allow Mr. Austin's *religious zeal* to be your "charta scripta." What then does the charge amount to? Has he ever tampered with your children's faith? He could not. When the offence occurred he was still a Protestant—as much so as any of you, Gentlemen, who now seek to hound him down. One thing alone he had not—your bigotry and intolerance—your hatred for the Catholic Church. But that surely does not make him less a Protestant. He could not then have tampered with their faith. Nor do you even attempt to bring the charge. What then had he done? He taught them what you have yet to learn: charity to all men, even to Catholics. Is this a crime? He taught them to be just to all men—to love fair play. Is this to tamper with their faith? Not unless Protestantism be the mere negation some would make it—not unless it be simply the protest against Catholicity its name implies. But I cannot believe that this is Protestantism. Where then his offence? Again I ask you where?

I fear, Gentlemen, you are not able to discuss with Mr. Bond these questions of history. There be educations and educations. There is an education that makes the shop-keeper and the lawyer, and one that makes clergymen and men of letters. You may be very learned in your way. Subpœnas and bills of lading—distress warrants and coal oil invoices are one branch of secular learning, but the refinement and discrimination that go to make the historian, the man of letters and the Anglican clergyman are quite another thing. Do not venture on the discussion, Gentlemen, lest you be worsted in the unequal contest. The frog burst or it inflated itself into a Bull.

Return, Gentlemen, I pray you to a more amiable frame of mind. Grant to Mr. Bond the Englishman's right of choosing a religion according to the dictates of his convictions, without let or hindrance from you or yours. Taboo him not because he has become a Catholic. He has joined the Church of Ages—and if you yourselves lack the courage to follow him, call not after him across the fearful leap, upbraiding him for his courage and success.

Ever your's, Gentlemen,
H. BRETTARON.

Senor Castelar in the Spanish Cortes has been airing his opinions about men and manners in a somewhat free-lance style. He slashes at everything to destroy, whilst nothing does he try to reconstruct. Poor King Amodeus and his forefathers to the sixth and seventh generation suffer most damagingly from his jaunty periods. "Poor feudal senors! unquiet and warlike! for a few pieces of gold and six hunting dogs they bought from the Emperor Sigismund the feudal title of Duke of Savoy. Their geography obliged them to be perturbators. In this guise only did they leave their eagles' nests and their bears' caves."

Nor is he content with a mere regal target—he aims his impious blows equally against revelation itself and God's Church.

"The Minister of Grace and Justice listens to the aggravations the Church has received from the State. But the aggravations of the Church to the State who shall satisfy them? They are very many and very old. The expulsion of the great industrialists which was the extirpation of our riches." (The worthy Senor is oratorical remember) "the expulsion of the great agriculturists which left the country's field a waste—the burning of free thought by the Inquisition, which extinguished our learning; the asphyxia of all religious protest which ended at last in destroying the spontaneity of our national conscience" (Continental orators have not got beyond the Johnsonian period yet) "the delivery of our Universities to perpetual commentary on another Commentary of Aristotle adulterated by the Arabian schools and by the Christian monasteries with which thought was reduced to a cabal and a plaything of the past" &c., &c.

This is rhetoric rather than truth—*ratio civilis non philosophica*. The worthy Senor attributes to the Church the expulsion of what his translator calls "the great industrialists." This is short sighted and superficial if it be not malignant. If the Church has expelled from Spain the great industrialists (though we do not altogether see the connection between dogma and silk weaving—acts of faith and Toledo blades) she has certainly been a long time over it. For centuries Spain was the foremost na-

tion of Europe in commerce, manufactories and in agriculture; and it is a curious fact that whilst she was most prosperous, she was then most Catholic. Under Ferdinand and Isabella, when the glories of Spain shone most resplendently, Spain was undoubtedly most Catholic—Catholic in feeling—Catholic in ideas and Catholic in practice. This the republican Orator viewing Spanish history through the perverting spectrum of republican ideas and religious and civil bigotry, quietly ignores, allowing rhetoric, with an unworthy vanity, to usurp the place of logic—lofty periods the place of facts and sober truth.

Nor has the worthy Senor vouchsafed to explain a certain difficulty which assuredly must have occurred to him. Spain was Catholic before she was prosperous. Now this fact lands the Spanish Orator on the horns of a dilemma. If Catholicity by acts of faith hope and charity and by inculcating sound principles of "meum et tuum" destroyed "the great industrials" when once established—how does it happen, that her baneful influence ever allowed them to come to that maturity, which the far sounding Orator admits when he uses the word "great?"

Nor is he less unjust towards the Church in her anxious protectorate over revealed religion. "The delivery of our Universities to a perpetual commentary on another Commentary of Aristotle adulterated by the Arabian schools and by the Christian monasteries" is his Spanish oratorical ratiocinative mode of describing Catholic doctrine. It certainly is unfortunate for the world of the devil and free thinking, that Our Divine Saviour came down from heaven to place any restraint whatever upon the human heart and intellect; and equally so that he left behind him a Church with authority to enforce that restraint. Senor Castelar feels it irksome that there is a God standing ever between him and the gratification of his passions—that that God should insist upon being adored in spirit and in truth, and that to thing otherwise is ever taught to be foul and impious. This he calls by the high sounding but not particularly clear title—"the asphyxia of all religious protest ending at last in destroying the spontaneity of our national conscience." If the "spontaneity of our national conscience" wishes to deny all revealed religion and to ignore all restraint and flying in the face of the Deity to preach up liberalism free-masonry and free-thinking the sooner that spontaneity is asphyxiated the better. Jesus Christ is a fact—the doctrines of Jesus Christ are a fact—their restraint upon the senseless wanderings of the human intellect and upon the impulses of human passion is a fact: facts which Senor Castelar's rhetoric may ignore but can never disprove. He may rage against them like a chained madman against his chains—he may shout sounding periods up from the benches of the Spanish Cortes against the High God—he may heap rhetoric and ridicule to his heart's content upon Christian truth—he may declare unceasingly that he is no madman and that therefore his chains are unjust—that his "spontaneity" is being "asphyxiated"—the Christian world in spite of his oratory and his cries will still believe, that madmen should be chained, and that spontaneity whenever it runs rampant against high heaven should be immediately asphyxiated.

SACERDOS.

OBITUARY.—On the feast of the Transfiguration, William McKay died the death of the just at the Jesuits' novitiate, Sault-au-Roccollet. Although only twenty-two years and nine months old, he joyfully yielded up to his Maker a life, which, if prolonged, would have been fruitful in blessings for his fellow-men. The ways and designs of Providence are evidently not like ours. This young man, with his brilliant intellect, great heart and sound common sense, seemed called upon to be one of the most valiant soldiers in the Company of Jesus; and yet, just when he was about to emerge from the solitude of the novitiate, he was carried off by consumption.

He began his studies in Quebec, continued them in Ottawa, and completed his course at St. Mary's College in this city. He seems to have outgrown his strength: for his health was very delicate, while he studied Rhetoric and Philosophy in Montreal; nor did it improve when he returned to Ottawa, where he was afflicted with a dangerous illness. However, when the doctors had given him up, he recovered in an extraordinary and almost sudden manner, and became strong enough to enter the Society of Jesus in August 1869. But he bore with him the germ of a fatal disease. He suffered almost incessantly from weakness or from oppression of the lungs, without ever repining at his lot. During the last twelve months he spent in this world, when the hand of death was already upon him, and his pains must have been greater than before, he never complained, except of the trouble he thought he gave those who attended him. Young as he was, he had acquired a thorough forgetfulness of self.—When his friends, coming to visit him, would

ask him if he wanted anything, he would always answer in the negative; so completely was he satisfied with the dispensations of Providence. When requested to beg of God to cure him, that he might help to the saving of souls, he persisted in saying that he would pray for his recovery, only on condition that the Will of God would be thereby fulfilled.

Not content with thus generously surrendering his life, he went so far as to sacrifice his dearest affections. As soon as it became evident that he would not recover, he was urged to return to the bosom of his family, where he would find that for which no other human aid can compensate—a mother's care. But he refused;—not that he loved his family less, but that he loved Jesus more. He preferred to spend his last moments in the house of God.

A week before his death, he spoke of that event with as much placidity as if he were not interested in the matter at all; and, constantly seeking his Master's and not his own glory.

On Sunday, the 6th of August, at about five in the afternoon, he breathed his last so calmly that those who stood at his bedside could hardly perceive that he was gone. He had received the viaticum that morning. His last words were: "Pray to Our Lady of Lourdes: I am going to Purgatory."

Though so beautiful a death be truly enviable, still his family cannot but mourn the loss of one who was ever amiable, affectionate and pure. His brothers in religion too, with whom he leaves the remembrance of his talents and his virtues, regret that they have lost in him a novice who bid fair to become, in after years, a great preacher and a holy priest. *Requiescat in pace.* * * *

ST. ALPHONSUS CHURCH, WINDSOR, ONT.—This Church, which will be one of the finest in Ontario, is now in course of erection, the walls already rising several feet above the soil. Several thousand dollars' worth of materials are delivered on the grounds and a large number of men are hurrying on the work. The ceremony of blessing the corner stone will take place on Sunday, the third day of September next, with a pomp and solemnity never surpassed before on a similar occasion in the Ecclesiastical Province of Toronto. His Grace the Archbishop of Toronto, Mgr. Lynch, will officiate on this propitious occasion, assisted by their Lordships, the Right Reverend John Farrell, Bishop of Hamilton, and the Right Reverend John Walsh, Bishop of London, together with a large number of Clergymen. The ceremony will begin at 2.30 P.M. on the day above stated.

All praise is due to the spirited congregation of Windsor for the energetic efforts they have put forth in this gigantic undertaking, and grateful thanks are due to their charitable friends at large, who have stretched forth to them a helping hand.

As many of our readers are already aware the Reverend Pastor of St. Alphonsus Church has again addressed a call for help to the Catholics at large in order to raise sufficient funds to bring his noble undertaking to completion. The Reverend Gentleman has on hand a large number of magnificent chromes of Pope Pius IX., these are perfect imitations of Oil Paintings and worth at retail about \$10.00, any charitable person who would send his or her address with the name of the nearest Express Office, to Reverend J. T. Wagner, Pastor of St. Alphonsus Church, Windsor, Ont., would receive two of these chromes one of them beautifully framed to be raffled, so as to realize at least \$10.00 towards the good work in hand, the other not framed, which would be a free gift to the agent to reward him for his trouble.

Let all who think themselves able to realize the required amount not fail to avail themselves of the chance of aiding a good work and at the same time of procuring with little trouble a splendid likeness of our Holy Father, Pope Pius IX.

Reverend J. T. Wagner, Pastor of the above named Church, would at all times, gratefully receive any contributions from charitable persons who might feel inclined to send their mite towards the completion of this noble undertaking. * * *

A CARD.—Rev. J. Salmon, of St. Gabriel Church, on St. Gabriel Farm, respectfully takes leave to intimate to his many friends, not only in the immediate neighborhood of his Church, but in the City of Montreal, at large, who so liberally contributed to the success of the Bazaar held at the Farm some twelve months ago,—for which liberality he here begs to repeat his heartfelt thanks,—that the increased and increasing necessities of his Mission oblige him to appeal again to their charitable efforts. It is being arranged that a second Bazaar will be held in St. Gabriel Church, to commence on an early day of next month (September), of which due notice will be given; and already several active friends of the work—are engaged in taking up subscriptions in money as well as contributions in the way of material, in distant parts of the City. Father Salmon trusts

that the good people thus exhorting themselves will be met with kindness corresponding to their own, so that his means of usefulness in a new and comparatively poor locality may be increased, and the wants of the coming seasons of Fall and Winter provided for, at least to some extent. Father Salmon will most thankfully receive contributions towards the Bazaar, either at the *Presbytere*, Tannery West, or at the Church of St. Gabriel. 23rd August, 1871.

The Select Model School, managed in St. Constant Street by Mr. Doran, the advertisement of which will be seen elsewhere in our columns will be immediately re-opened. It would have been opened for the arrangement of business earlier, but for the fact that Mr. Doran was absent from the city.

QUEBEC, Aug. 26.—Two young lads, recently in the employ of the People's Telegraph Company were convicted of robbery yesterday morning before the Police Court and sentenced to one and three months confinement at hard labor in the common goal.

The keystone of the principal arch over the main entrance of the new post office was placed in position to-day. On the face is carved a bust of Champlain which is said to be a good likeness of the founder of this city.

Mr. Rogers, who some time ago fell over the Montgomery Cliff, was removed to-day from his temporary residence at the Falls on board the steamer Quebec, by which he left this afternoon for Montreal.

The exhibition of the Agricultural Society of the South Riding of Renfrew for the present year will be held at the village of Renfrew on Tuesday 3rd October, and that of the North Riding of Renfrew at Beachburg, on Thursday, 5th October.

The Governor-General has had a most successful fishing season. He visited rivers on the north shore of the St. Lawrence several hundred miles below Quebec, and the spot amply repaid his labors. Salmon were in abundance, and the weather favorable.

Stone Masons are now receiving from \$2.50 to \$3.00 per day in Ottawa, and a great scarcity even with this high rate of wages.

Bears, squirrels, woodchucks, partridges, hares, and all kinds of animals and game will be very fair this season as there is an abundance of food in the woods. There will be rare sport in the woods when the leaves fall.

Part of the material and military property at Quebec is to be sold, part transferred to the Dominion Government, and the balance shipped to England. The Lewis fort yet unfinished is to be completed rapidly and efficiently as possible.

The *Fergus News Record* describes a recent thunder storm as very severe. A Mrs. Moon and her daughter were struck by the lightning, but have recovered since. A barn belonging to Mr. Thos. Simpson, of Gantraxa, was set fire to and destroyed, together with a lot of hay and farm implements. An ox, a cow and a horse were struck and killed.

It appears from a published list that between the 30th of April and 13th of July of this year, the arrival of emigrants in Manitoba numbered 615, of whom 174 travelled by waggons in the month of June, and the remainder by steamers and flat boats. It is estimated that at the value of \$1,500 for each settler, the new Province has received an accession of over \$900,000 to its wealth from emigration alone in that short space of time.

Four Hoys, August 26.—The Custom House and Registry Office here were broken into early last night by burglars, but after completely breaking open the safe in the Registry Office and the drawers of both places, they only found a bad five dollar bill and some small change. The Chief Constable, Mr. Chas. Gilchrist, was sent in search of them, and having a watch on to Englishman lately from London, whom he was informed, had come here with the intention of robbing the Express Office, at once put himself on their track, and by rapid movement came across them near the Grand Trunk station, just as the train was coming in. The bad five dollar bill was found on one of them, which was evidence enough to send them to jail, where they are now awaiting further investigation.

Mr. Stirling, of Mount Hoy, jumped off the night express train on the Grand Trunk at 3 o'clock on the morning of the 24th ult., and was very badly injured, but hopes are entertained of his recovery. He was not discovered until after daylight.

The fire in Apr on the morning of the 23rd ult. caused the loss of about \$19,000. Two large hotels three dwelling houses, five stables, and sundry workshops were destroyed. The Hilborn Hotel, owned by Mr. Caldwell of Galt, including stabling, was valued at \$8,000, with an insurance of \$2,400; Mr. Hilborn, the tenant, loses \$2,000; the Ellis Hotel, \$2,500; with trifling exceptions the other occupants had no insurance.

WONDERFUL RECOVERY.—A few weeks ago a boy about 10 years of age was thrown from a horse at Odessa and had his head projected against a stone with such violence as to fracture the skull and drive the broken pieces into the brain. Dr. Dupuis was called, and he succeeded in extracting the fragments, of which one piece was an inch and three quarters long, and three-quarters of an inch broad at one end. When this was removed about a teaspoonful of the brain escaped along with clots of blood and pieces of bone, from the wound. Strange to say the lad is recovering rapidly, notwithstanding that he lay about three days senseless and suffering from complete paralysis of one side of his body. The paralysis is passing away slowly as he regains his health and strength, and the wound is healing.

In view of the possible coming of a cholera epidemic, the admonition of the hour is—clean up, live regularly, temperately, be stout-hearted, cheerful of disposition, keep steadily at work, avoid excesses and excessive exertions, and you will secure all the safety that can be obtained—provided an other thing is remembered: no man liveth to himself physically, and no man, except perhaps by ignoble flight, can escape the imperilled companionship of his fellows, when infection is abroad or at hand. There is no shutting out the poisoned atmosphere—the death-bearing exhalations. Hence, even the selfish motive of self-protection urges upon one and all the duty of seeing to it everywhere, in the poorer localities as well as in the more favored, that whatever tends to breed and diffuse disease be removed and all nuisances abated.

MURDER NEAR TRENTON.—On Tuesday evening of last week a murder was committed at Hartsville near Trenton. It appears that for some time back a feud has existed between some of the river drivers employed by Gilmore & Co., and those employed by Tushnet & Son. At Hartsville a Frenchman somewhat intoxicated advanced towards a man named Mickel, belonging to Trenton, in a threatening manner. Mickel afraid of a bloody affray, lifted a large handspike and struck the Frenchman a fearful blow, which crushed in the back part of his head, and he sunk lifeless at his feet. Mickel was almost immediately apprehended, and the Coroner's jury returned a verdict of manslaughter against him. The crime having been committed within the jurisdiction of this county he was brought up here and lodged in the jail to await his trial.

Perhaps it may not be amiss to remember the printer in my discourse. He is in a very disagreeable situation. He trusts everybody—he knows not whom; his money is scattered everywhere, and he hardly knows where to look for it. His paper, his ink, his type, his journeyman's labour, his living, etc., must be punctually paid for. You Mr. —, and M. —, a hundred others I could name have taken his paper, and you and your children have been amused and instructed by it. If you miss one paper you think very hard of the printer; you would rather go without your best meal than to be deprived of your newspaper. Have you ever complied with the terms of your subscription? Have you paid him for his type, his press, his head work, &c. If you have not, go and pay off.—*Duc. Jr.*

St. John, N.B., Aug. 26.—The Paris crew have left for Halifax, taking with them their boat, the St. John. They are accompanied by Dr. Walker as their adviser and medical attendant. In the event of the water being rough they will not row on Wednesday, the 30th instant, but will likely forfeit their entrance money. They are confident of success, if the water is smooth.

BREAKFAST.—EPUS'S COCOA.—GRATEFUL AND COMFORTING.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"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." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled—JAMES EPPS & Co., Homoeopathic Chemists, London.

Died.

In this city, on the morning of the 24th ult., (from the effects of a blow given to him by a man named Doran, on the 21st.) Mr. Michael Brouder, aged 30 years. On Saturday last a Requiem Mass was sung at St. Patrick's church, for the repose of his soul, by the Rev. Mr. Egan. The Committee of the St. Patrick's Society, of which Mr. Brouder was Grand Marshal, attended his funeral wearing their insignia. Deceased was a native of Newcastle West, Co. Limerick, Ireland.—*Requiescat in pace.*

In Quebec city, on the morning of the 22nd of August, Mr. Patrick Neville, of the Post Office Department, father of the Revd. Mr. Neville, aged 70 years. Deceased was a native of the County of Wexford, Ireland, and for over 40 years a resident of Quebec.—*Requiescat in pace.*

Of our charity pray for the repose of the soul of Charles Moran, who died at Sheffield after a few days illness which he bore with Christian patience. Deceased was in the 87th year of his age.—*R.I.P.*



THE REGULAR MONTHLY MEETING OF THE ST. PATRICK'S SOCIETY will be held in the ST. PATRICK'S HALL, on MONDAY EVENING, SEPT. the 4th.

(By Order), Jno. P. WHELAN, Rec-Sec.

THE CHRISTIAN BROTHERS' SCHOOLS will be RE-OPENED on FRIDAY, 1st of SEPTEMBER.

HIGH COMMERCIAL EDUCATION. MASSON COLLEGE, TERREBONNE, (NEAR MONTREAL) P.Q., CANADA.

THE RE-OPENING OF THE CLASSES will take place on the FOURTH OF SEPTEMBER. J. GRATON, Sup.

CATHOLIC COMMERCIAL ACADEMY OF MONTREAL, PLATEAU STREET.

The Opening of the Classes of the above Institution will take place on MONDAY, the 11th SEPTEMBER next, in the New School Building erected on the "Plateau" by the Catholic School Commissioners of Montreal.

The Opening has been deferred till this date to allow the completion of divers essential works about the building.

For the Prospectus—and further particulars—apply to the Principal at the Academy, Plateau Street, P. E. ARCHAMBAULT, Principal.

JOLIETTE COLLEGE.

THE above Institution is situated in one of the most agreeable and healthful parts of the Diocese of Montreal. A Steamboat leaves Montreal twice a week (Tuesday and Friday) for Lanorick, in connection with the Joliette Railway.

ABLE Teachers are always provided for the various departments. The object of the Institution is to impart a good and solid education. The health, morals and manners of the pupils will be an object of peculiar attention. The course of instruction includes a complete Classical and Commercial Education. Particular attention will be given to the French and English languages, as well as to Arithmetic and Book-keeping.

Board and Tuition \$100 (Academic Year.) Payable half-yearly in advance.

EXTRA.
Piano \$ 20
Violin 15
Drawing 4
Bed and Bedding 10
Washing 6

The Annual Session Commences on the FIFTH OF SEPTEMBER. C. BEAUDRY, Principal.

APPLICATION TO PARLIAMENT.

LES CURE ET MARGUILLIERS DE L'ŒUVRE ET PAROISSE de la Paroisse de Notre Dame de Montreal will apply to the Legislature of the Province of Quebec at its next Session, asking that the Act 33 Victoria chapter 52 entitled: "An act to amend the Act of the 32nd Victoria Chapter 72, respecting the Cemetery of Notre Dame des Neiges," be amended in such a manner as to allow the Court or a Judge to appoint the commissioner who, by the Act, should be named by the party or the parties interested, in the event of the latter's refusal to name any, or of a vacancy occurring amongst the said commissioners, and for other purposes generally. Montreal, 9th August, 1871.

LONGUEUIL CONVENT.
THE duties of this Institution will be resumed on the 4th of SEPTEMBER. Aug. 23rd, 1871.

MONTREAL SELECT MODEL SCHOOL.
NO'S. 6 AND 8, ST. CONSTANT STREET.

THE duties of the above Institution will be resumed on MONDAY, the FOURTH DAY OF SEPTEMBER next, at Nine o'clock A.M.
For terms, and other particulars, apply at the School, or at 185 St. Denis Street. Wm. DORAN, Principal.

TO THE CLERGY,
DIRECTORS OF CATHOLIC EDUCATIONAL ESTABLISHMENTS, AND ORGANISTS.
PETER'S CATHOLIC CHOR.

A New Monthly Magazine, published on the 20th of each Month, and devoted exclusively to Catholic Church Music, comprising Masses and Vespers, Motets, Litanies, Offertory pieces, Hymns, etc., etc., with Latin words, arranged mostly for mixed voices, with occasional pieces for female voices, and consisting of Solos, Duets, Trios, Quartets, and Choruses,—the whole with Organ or Harmonium accompaniment.

Each number contains about 30 pages of Music, printed on fine white paper, and from full-sized Music plates, and will contain from \$3 to \$4 worth of choice new Music, by the very best authors.

The first number—just published—contains a complete Mass for 4 voices, by Spottis, an *Ave Maria*, by Panseon, a *Veni Creator*, by Lothring, a *Salve Regina*, by Albe Janssen, an *Ave Stella*, by Meyerbeer, and a *Tantum ergo*, by Mine.

RATES OF SUBSCRIPTION.—PAYABLE IN ADVANCE.
1 Year (12 numbers) \$6 00
6 Months (6 numbers) 3 50
A single number 1 00
Country Subscribers must add 20 cts. to the 6 months', or 50 cts. to the yearly Subscription to cover postage.

Now to be had of A. J. BOUTCHER, Grand Dealer and Agent, 250 Notre Dame Street, Montreal.

INSOLVENT ACT OF 1869.

In the matter of LEON GIROUX, Insolvent. THE Creditors of the Insolvent are hereby notified to meet at the office of L. O. TURAN, Esq., situate on St. Paul Street, No. 338, in the City of Montreal, Wednesday, the twentieth day of September next, at three o'clock in the afternoon, to receive the resignation of Claude Melancon, Esq., one of the undersigned Assignees, and to substitute another in his place, if necessary. Montreal, 24th August, 1871. C. MELANCON, L. O. TURGEON.

PROVINCIAL COURT, DISTRICT OF MONTREAL.

NOTICE is hereby given, that Emelie Mercier, of the City and District of Montreal, wife of Joseph Laurent Cadot, Miller, of the same place, has instituted, before this Court, on Separation de biens, an action against her husband, the said action returnable before this Court on the fourth day of September next. Montreal, 22nd August, 1871. LEBLANC, CASSIDY & LACOSTE, Attys for the Plaintiff.

PROVINCIAL COURT, DISTRICT OF MONTREAL.

DAME ELLA LOUISA or ELLEN or HELEN LOUISA BRICKERHOFF, Plaintiff, vs. GEORGE AUGUSTUS COCHRANE, of the City of Montreal, Trader, Defendant.

An action on Separation de biens has been instituted in this cause. Montreal, 28th Aug. 1871. DOUTRE, DOUTRE & DOUTRE, Attys for Plaintiff.

PROVINCIAL COURT, DIST. OF MONTREAL.

NOTICE is hereby given that OLYMPIE GUERIN, of the City and District of Montreal, wife of MAURICE MONTMARQUET, Carpenter, before, of the City and District of Montreal, at present absent of the Province of Quebec and the Dominion of Canada, has instituted before this Court, on separation de corps et de biens, an action against her husband, the said action returnable before this Court on the seventh day of August instant. Montreal, 17th of August, 1871. LEBLANC, CASSIDY & LACOSTE, Attorneys for the Plaintiff.

PROVINCIAL COURT, DISTRICT OF MONTREAL.

In the SUPERIOR COURT for Lower Canada, The seventeenth day of August, eighteen hundred and seventy-one.

No. 491. DAME OLYMPIE GUERIN, of the City and District of Montreal, wife of MAURICE MONTMARQUET, Carpenter, heretofore of the same place, duly authorized by one of the Honorable Justices of the Superior Court for Lower Canada, sitting in and for the District of Montreal, to the effect of these presents. Plaintiff.

MAURICE MONTMARQUET, Carpenter, heretofore of the said City of Montreal, now absent from the Province of Quebec, and from the Dominion of Canada, Defendant.

CHARLES WILLIAM SCHNEIDER, Esquire, CYRILLE MONTMARQUET, Trader, and PAUL MEDARD GALARNEAU, Esquire, all three of the said City, in their quality of Executive legates of the last will of the late Alexis Edouard Montmarquet, in his lifetime of the City and District of Montreal, Esquire, Tiers Saisins.

IT IS ORDERED, on the motion of Messrs. LeBlanc, Cassidy & Lacoste, of Counsels for the Plaintiff in as much as it appears by the return of Joseph Octave Pauze, bailiff, on the writ of summons in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, and that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called *La Minerve*, and twice in the English language, in the newspaper of the said city, called *The Witness* be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect 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 as in a cause by default. (By order), HUBERT, PAPINEAU & HONEY, P.S.C.

FOREIGN INTELLIGENCE.

FRANCE.

The Italian papers, which appear to have got a very confused account by telegraph of the Versailles debate, at first varied very much in their appreciation of it. Most of them were very warlike in their tone. The Diritto coolly asks what the "clericals" think they would have to expect if Italy were plunged into war on account of what she has done. We suppose what a man in the power of bandits would have to brave if a forcible rescue were attempted. The question reminds us of Messrs. Arvanitaki and Co. and their communications with the Greek Government. The Gazzetta d'Italia, while it acknowledges that all France is against Italy, and that Italy was wrong to seize on Rome, says that now stat pro ratione voluntas, and that they must defend their right, although that right was originally wrong. Since then the more moderate portion of the press has taken its cue from the Times, and sees in the declarations of M. Thiers nothing but what is most satisfactory. It has, it seems, since transpired that the substance of M. Thiers's speech was known at Florence before it was delivered, having been privately communicated to M. Nigra, who expressed himself perfectly content. If true, this is only a proof of what we knew before—that M. Thiers is trying to pacify everybody, but it does not detract from the moral effect of the vote, as evidenced by the resignation of M. Favre, in which that minister persists. The Osservatore Cattolico sums up its impressions by stating that the policy of M. Thiers was "joy and revolutionary," that M. Dupanloup followed with "the talisman of conciliation," and that the majority of the Assembly is full of good intentions. Among the French papers the Siecle thinks that the Assembly has "become a sacristy," and the Debats sneers at the vote; the Gazette de France considers it "a splendid triumph of the Right," the Monde as a triumph not only over the Left but over the Executive: the Univers acknowledges that the eloquence of Mgr. Dupanloup was very telling, but thinks M. Thiers confused, and is indignant at the Pope's cause being referred to M. Favre. Fortunately he will not have to deal with it. The Union has some sensible remarks. The campaign was advantageous as recording the Catholic sentiments of the majority, but little is to be expected from the Government, which could obtain nothing from Europe, indifferent and cold as it is. "We do not expect from the Republic what it cannot give, if we aspire to liberty for the Church, let us restore the political order to the law of Christian monarchy. There 'prudence' will play its proper part, but will not connive at the violation of every right." We are somewhat of the opinion of the Pensamiento, which says that the remedies likely to be applied by those now in power are simply petroleum pumped upon the flames.—Tablet.

Rumors have been in circulation that the Empress Eugenie is seriously ill. The Avenir Liberal, the Bonapartist organ, says, however, that though her Majesty has been compelled to keep her room, her state causes no anxiety. According to the same paper, the Emperor Napoleon has given up his intention of residing at Geneva, and will remain with his household at Chiselhurst.

The French ministers appear to court moral condemnation. One would imagine that it were an easy task to charge the Communist prisoners with crime more than sufficient to ensure their condemnation, without saying anything at all about rebellion, of which crime they themselves are at least equally guilty. Such an accusation framed by the Government constituted on the 4th of September reflects on themselves the crime with which they charge other men. The government of National Defence were lucky rebels, and they should arraign and condemn the Communists for their unexampled villainies, and not for an attempt to subvert the legitimate government. The invasion of the Tuilleries by the Red mob and the seizure of the Hotel de Ville, with the consequent withdrawal of the Prussian terms proposed to the Empress after Sedan to make peace on receiving a money indemnity covering the cost of the war, and "without demanding an inch of the territory," are facts not entirely forgotten. The men of September should not talk of treason, even against France, they can try and condemn their prisoners for crimes against humanity.—Catholic Opinion.

THE ROMAN QUESTION.—One of the bitterest pens employed against the Temporal Power was certainly that of M. Edmond About. His Question Romaine was one of the most vicious and, to those who did not understand the subject, one of the most telling pieces of light polemics which the controversy called forth. But that was in the days when M. About's idea of political greatness was Prince Napoleon. German unity has since then worked wonderful conversions, among which none is more remarkable than that of M. Edmond About. He writes as follows in the Soir:—

He are not Catholics in rebellion against the faith of our fathers; we venerate the dogmas received by the larger half of Europe and by almost all Frenchmen. We have never attacked the authority which the Roman Church exercises by its teaching and by preaching over souls; we honour the See of the Holy Father, and we feel towards him nothing but respect for his person and compassion for his misfortunes. As to the Temporal Power, if we are not convinced that it is a condition sine qua non of the Pontifical independence, we have no difficulty in confessing that it was not without importance as regards our national independence and our influence in Europe. Yes the Government of the Second Empire has been guilty of a heavy blunder in opening for Victor Emmanuel the road to Rome; yes, the French writers who have cooperated in realizing this unfortunate result have been very shortsighted—they have been,

without knowing it or wishing it, the constructors of German unity; if they judge themselves as severely as we judge ourselves, they will say their mea culpa. Even if it were proved that all Catholic consciences were resigned to the dispossession of the Pope as King, French patriotism would still have to deplore the fall of that little, independent, superior monarchy which prevented the Italians from uniting among themselves and with our enemies. M. About is likely to find plenty of people to agree with him in France, whether they have the courage to say so or not. The principle of nationality is a dangerous weapon; it cuts the hands of those who use it.—London Tablet.

SWITZERLAND.

PERSECUTION IN SWITZERLAND.—At Muri, in Switzerland, the parish priest, M. J. Christen, has been simply deprived of his benefice by the Government of the Canton of Aargau for having preached the Catholic doctrine of the Infallibility of the Holy See in ecc cathedra decisions on faith and morals, and for having, in the subsequent legal examination, declared that he meant to abide by the Episcopate—that is, by his Bishop and the Pope; "which implied," so the authorities argued, "that he meant to teach and to defend Infallibility."—This is all very vexatious, but, as the clergy are perfectly orthodox throughout Germany and Switzerland, with very rare exceptions, and as no Government can undertake to expel a whole Episcopate and clergy, the incident is more important as an indication of the animus of the particular Government than as anything else.—London Tablet.

ITALY.

The Gazzetta del Popolo, of Florence, states that the Government has given up the idea of applying to Rome the law for the suppression of the religious orders, and intends to consider the latter as part of the general machinery of the Catholic Church. As almost all the Superiors General of Religious Orders have their residence in Rome, together with the mother houses and principal sanctuaries of many of them, one would have imagined that the idea of this distinction would have occurred before now to the liberal minded statesmen who we are told are the great advocates, if not the inventors, of "a Free Church in a Free State." Not at all. The Gazzetta del Popolo takes care to explain that this is an alteration of policy, not at all meant to conciliate the Church, but inspired by "diplomatic preoccupations," and specially by the attitude of "the Great Catholic party in France." If the recent vote were only to bring about a few changes of front like this it would not have been absolutely fruitless.—Tablet.

While M. Mazzini has been endeavoring to dissuade Italian workmen from joining the International, on the ground of its atheistic and immoral character, M. Arbib, in the Liberta, has been preparing the ground for it at Rome. "We must not," he argues, "be afraid of bogbears, or believe that the International is an association of malefactors. There must be an imperious necessity to enable its founders to constitute an association so numerous and under such good discipline. In the midst of the horrors of the Parisian Commune, in the midst of that chaos, there must have been something which we will call the mot d'ordre of the future. This we must understand and accept, for it is this which will enable us to penetrate the enemy's camp and disarm him." Against this enemy, which is of course capital, M. Arbib and the Liberta are evidently to enter on a campaign. For this purpose the first bulwark to be attacked is the Christian religion, the Spiritual as well as the Temporal Power of the Papacy. We know that this Power cannot perish, but, as a foreign contemporary justly observes, it may have to retire into the catacombs. For this it is ready; its chief fear is not for itself but for society, for it knows that when it is forced to hide itself, the society which has been founded on Christian principles will disappear with it, and that the earth will remain a prey to anarchists who will exterminate each other, "leaving the world a new tabula rasa on which Christianity will replant the tree of life."

The Roman correspondent of the London Tablet, writing on July 27th., says:—

The vote of the Versailles Assembly has naturally formed the chief subject of conversation and of comment in the newspapers here. What gives the best indication of the manner in which the intelligence was taken is, that its publication caused a fall in securities on the Bourse at Rome, at Florence, and at Naples. The revolutionary party are saying that Thiers, when he declares that he does not mean war, lets it be seen that he intends to make war as soon as it is in his power. I fancy they are right in this view, and that such is really the feeling of the Chief of the Executive and of the French nation too. I do not think that the Vatican has been at all surprised at the event. The Papal Court is of course not fully satisfied with the result of the debate, but neither is it greatly dissatisfied. It considers that a sufficient stand was made as to principles, and it looks upon the vote as the commencement of a course of reparation on the part of France. Doubtless other public men will arise, who will take up the work that Thiers has begun, and I believe that the Catholic party here feel grateful to him for what he has done, and believe that it is all that was in his power to do under existing circumstances, and consistently with his own personal convictions. As it was, there had been reason to apprehend a much more unfavourable result. M. Thiers has indeed acknowledged that, in his opinion, the Italians had a right to effect their own unification. This is no unguarded admission—it is a deliberate concession which the French statesman makes to the spirit of the age. He feels compelled to make it, and he does so reluctantly, well knowing as he does, that Italy had no right to dethrone the Italian Princes, much less the Pope; or to spread

trouble of the worst kind throughout the Catholic world. But it would not have done for the Chief of the Executive to have forgotten his political prudence at a moment when France is weak, and all the kingdoms of the world disposed to support Italy with the strong hand. He did not however omit to point out that German unity is the offspring of Italian unity, and that France owes to German unity; and therefore, mediately, to Italian unity.

Whatever they may think about France, Italian officials are on no bed of roses in Rome. It is a certainty that nothing will induce Victor Emmanuel to come to live at Rome; or at all events to take up his abode in the Quirinal. That Apostolic Palace fills his Majesty with mysterious terror. When he is there, his religious feelings awaken, and stinging remorse torments him. On the other hand it is a stringent political necessity that he should come to Rome. So his ministers are using all possible diligence to find him a habitation elsewhere in Rome, fit to be a royal residence. Amongst other plans, the old project of buying the Barberini palace has been revived, and an offer of 5,000,000 lire has been made to Prince Barberini, who has of course refused it as a faithful subject and loyal adherent of the Pope. The King and his Government have fallen into contempt, and their unpopularity is increasing daily; I could mention abundant proofs of this fact if your space permitted. One thing is certain; friends and enemies in Rome are alike convinced that the Pope will one day be restored.

The health of the Holy Father continues good, and he receives numbers of visitors every day. Deputations too are constantly attending at the Vatican to present addresses.

ROMAN PROGRESS.—A proposal has been issued at Rome to erect a monument to "The Genius of Free-thought, Liberty of Conscience, Free Trade, and Peace." Natives and foreigners are both invited to cooperate, and the funds are to be supplied by a subscription "from all the peoples of the universe." It ought to be a monument worthy of the confusion out of which it will grow: I should recommend the designs for the Town of Babel, if they can be discovered, to be consulted. Confusion of tongues is pretty sure to be the final result of the business. Another monument is to be erected to the memory of a number of respectable gentlemen who are still living; I mean the Syndics of the various towns who came to Rome during the first week in July, to eat and to drink and to amuse themselves on the occasion of the King's visit. All their names are to be deeply incised on the marble in perpetuum rei memoriam. It would be well if request were added to all Christian people, of their charity to pray for those Syndics, that they may be delivered from the excommunication which they incurred by that visit. The last proposal I have to record to-day is one to erect a monument to the unfortunate State criminal, Luigi Carlo Farini, who was Dictator of the Emilia in 1859, and who died raving mad in a hospital, a fearful instance of the Divine justice.

The Voce della Verita states that the Catholic Political Association of Lower Austria has presented to the Government an energetic petition on the Roman question. The matter and manner of the document may both be judged of by a couple of sentences: "We pray the Government to be pleased to give us a precise answer, such as may terminate all doubt. A prolonged silence on the part of the Ministry can only produce the painful conviction, either that the Imperial Cabinet feels no concern about the votes and sentiments of millions of Catholics; or else, that it admits itself unable to offer any justification for the policy which it has adopted."

The Voce della Verita remarks, with not undeserved sarcasm, on a new project of the Assessor Angelini, to make a covered market out of the courtyards of several Convents; and for that purpose has demanded of the Government their expropriation. "A noble market truly," say the Voce, "that would be made out of the courtyards of Convents! You municipal gentlemen wish to make a market, hoping to raise your own price. We cannot promise you many eager buyers at your own valuation." Whatever plans are in the wind, it is always the religious orders that are to suffer.

One reads in recent numbers of the Roman papers numerous complaints about the harsh and arbitrary, and often illegal, conduct of the municipal and police authorities towards the poor, and persons in humble life, particularly the necessitous people who have had to redeem their pledges from the Government pawn-office. They have to form a queue and wait their turn, exposed to the broiling sun, crowded together, and the butt of the rude remarks of passers-by. Working people losing their time, mothers with infants at the breast, and little children may be seen in these pitiable files of penury. And after all their waiting, perhaps the hour strikes, the office closes, and the poor creatures have to go home without the much needed article of domestic use, or perhaps bread-winning implement which they had come to redeem. They remember with regret how much more considerate the Pope's Government was of their wants and comfort.

New York, Aug. 23.—The Sun publishes an account of the wrecking of the Central American Transportation Company's steamship Golden Rule on Bonaville Reef, in the Caribbean Sea. This event took place on the morning of May 30th, 1867. It was believed at the time that the Golden Rule was purposely wrecked, in order that a sum of over a million of dollars that was on board, belonging to the United States, might be stolen in the confusion consequent upon such a catastrophe, and the Government employed various detectives to hunt down the perpetrators of the supposed crime. The detectives worked upon the case for nearly two years and gathered a mass of testimony, which was understood to be sufficient to convict the suspected parties of the crimes alleged against them, but for some reason the Government has never done anything to bring the accused parties to justice, nor to recover the stolen treasure.

PAISON'S PURGATIVE PILLS.—Best family physic; Sheridan's Cavalry Condition Powders, for horses. 4

OTTAWA HOTEL, ST. ANNE.—Residents of Montreal meditating a retreat to the country during our summer heats, will find, if they decide upon the pleasant village of St. Anne as their summer residence, clean, quiet and comfortable quarters at the Ottawa Hotel, kept by M. Isidore Omais. This Hotel has lately been enlarged and repaired from top to bottom. The situation, just below the bridge, cannot be surpassed, and the proprietor has constantly on hand boats for the use of his guests. It is but a short distance from the Depot, which can be reached in ten minutes; and it presents every comfort and convenience that the health and pleasure-seeker can desire.

A TRUE BALSAM.—Dr. Wistar's Balsam of Wild Cherry is truly a balsam. It contains the balsamic principle of the Wild Cherry, the balsamic properties of tar and of pine. Its ingredients are all balsamic. Coughs, Colds, Sore Throat, Bronchitis, and Consumption speedily disappear under its balsamic influence.

APHONIA CURED.—FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.—Aphonia, or Loss of Voice, is remedied in a short time, no matter whether the cause be from inflammation of the lining membrane, from cold, or from nervous derangement.

MRS. WINSLOW'S SOOTHING SYRUP.

REV. SYLVANUS COBB writes in the Boston Christian Freeman:—We would by no means recommend any kind of medicine which we did not know to be good—particularly for infants. But of Mrs. Winslow's Soothing Syrup we can speak from knowledge; in our own family it has proved a blessing indeed, by giving an infant troubled with colic pains quiet sleep, and its parents unbroken rest at night. Most parents can appreciate these blessings. Here is an article which works to perfection, and which is harmless; for the sleep which it affords the infant is perfectly natural; and the little cherub awakes as "bright as a button." And during the process of teething its value is incalculable. We have frequently heard mothers say they would not be without it from the birth of the child till it had finished with the teething siege, on any consideration whatever. Sold by all Druggists. 25 cents a bottle. Be sure and call for

MRS. WINSLOW'S SOOTHING SYRUP.

Having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

BROWN'S BRONCHIAL TROCHES.

"I have never changed my mind respecting them from the first, excepting to think better of that which I began to think well of."

REV. HENRY WARD BEECHER.

"For Throat Troubles they are a specific."

N. P. WILLIS

"Contain no opium or anything injurious."

DR. A. A. HAYES, Chemist, Boston.

"An elegant combination for coughs."

DR. G. F. BIGELOW, Boston.

"I recommend their use to public Speakers."

REV. E. H. CHAPIN.

"Most salutary relief in Bronchitis."

REV. S. SEEVERS, Morristown, Ohio.

"Very beneficial when suffering from Colds."

REV. S. J. P. ANDERSON, St. Louis.

"Almost instant relief in the distressing labor of breathing peculiar to Asthma."

REV. A. C. EGGLESTON, New York.

"They have suited my case exactly—relieving my throat so that I could sing with ease."

T. DECHAMPE,

Chorister French Parish Church, Montreal.

As there are imitations, be sure to obtain the genuine.

AMONG THE INDIANS.—Lieut. Herndon tells us that no tribes of aborigines are found in the deepest forests of South America, from the Andes to the Atlantic coast, that do not have and use Doct. Ayer's medicines and Lowell cottons. "Tremost," "Serpent," "Doort," are seen stamped in large red and blue letters upon their garments, while Ayer's Pills and Cherry Pectoral are among the treasures of their habitations. Their native soil furnishes them all their food and most of their remedies, but they suffer from some ailments which must have the interposition of higher skill.—Sentinel, Liberty, Va.

LAWLOR'S SEWING MACHINES.—Principal office, 365 Notre Dame Street, Montreal.

HOSPICE ST. JOSEPH, MONTREAL, August 5th, 1871.

MR. J. D. LAWLOR:—

Sir,—On former occasions our Sisters gave their testimonials in favour of the Wheeler & Wilson Sewing Machine, but having recently tested the working qualities of the "Family Singer," manufactured by you, we feel justified in stating that yours is superior for both family and manufacturing purposes.

SISTER GAUTHIER.

MONTREAL, April 23, 1871.

MR. J. D. LAWLOR:—

DEAR SIR,—In answer to your enquiry about the working qualities of your Family Singer Sewing Machines, which we have in constant operation on shirts, we beg to say that they are, in every respect, perfectly satisfactory and we consider them superior to any American Machine, and consequently take much pleasure in recommending them as the most perfect, useful and durable Machines now offered to the public.

Most respectfully,

J. R. MANN & Co.,

Shirt Manufacturers,

381 Notre Dame St

INFORMATION WANTED

OF SAMUEL ATCHESON, aged 12 years, who left Montreal on the Steamer "East" on or about the 2nd of June last and got off the Steamer at Chicago, since which time he has not been heard from. Any information concerning him will be most gratefully received by his step-father HENRY PAISLEY at the office of this paper.

(U. S. Paper will confer a favor by copying.)

INFORMATION WANTED,

OF CHARLES MCCOOL, who left Conoughamone, Co. Donegal, Ireland, about 5 years ago, and came to Halifax. When last heard from in May, 1870, he was working on the Rail Road at Lower Sackville, Co. Westmoreland, N.B. Any information concerning his whereabouts will be most thankfully received by his sister, SARAH MCCOOL, care of W. C. McDONALD, Esq., Tobacco Manufacturer, 163 Water Street, Montreal.

WANTED.

IMMEDIATELY for the R. O. MALE SEPARATE SCHOOL of Belleville, a First-Class R. MALE TEACHER, Salary Liberal. Must be well recommended, application (if by letter, prepaid) to be made to the Very Revd. J. Farrelly, Vicar General, P. P. Belleville, Aug. 4, 1871.

ST. JOSEPH'S COLLEGE, OTTAWA.

THE CLASSES will be RE-OPENED on the 5th of SEPTEMBER.

J. TABARET, Sup.

DEAF AND DUMB INSTITUTE, MILE END. THE CLASSES of this Institution will be RE-OPENED on WEDNESDAY, the 30th of AUGUST.

PROGRAMME OF TUITION

IN THE

LYCEUM OF VARENNES.

PREPARATORY COURSE.

French and English Reading. Mental Arithmetic. Writing.

FIRST YEAR.

The Elements of French and those of English Grammar. Sacred History. Reading in French and in English. Arithmetic (all the Commercial Rules). Book-Keeping by Single Entry. Writing. French and English Reading. Translation of English into French. Vocal Music. Geography.

SECOND YEAR.

Syntax of French Grammar and Syntax of English Grammar. History of Canada (French Domination). Arithmetic (all the Commercial Rules). Book-Keeping by Single Entry. Writing. French and English Reading. Translation of English into French. Vocal Music. Geography.

THIRD YEAR.

Exercises on all the parts of French Grammar and of English Grammar. Translation of English into French and French into English. Book-Keeping by Double Entry. The Principles of Literature and Composition. Notions on the English Constitution and that of this country. Notions of Agriculture. Notions of Algebra and Geometry. History of Canada (English Domination). Vocal Music. Geography.

Tuition in English is on the same footing as in French. Book-Keeping in all its branches is taught by an Accountant well versed in all commercial transactions.

The utmost care is bestowed on the morals and health of Pupils. Should a number of Pupils desire to learn Instrumental Music, Drawing, etc., a Professor will be given to them; but Pupils will have to pay extra for that particular teaching.

N. B.—Pupils, before passing to the second or third year of the Course, will have to stand an examination and prove that they have made satisfactory progress.

Pupils may either be boarders or half-boarders (the latter going out of the House only for their meals), at the following rates:

Boarders.....\$80.00
Half-Boarders..... 10.00

The children of the Parish of Varennes standing in an exceptional position with regard to the Establishment, their parents will have to come to an understanding with the Director of the College.

Pupils will find in the house the Books and all the other school requisites, at current prices.

Religious teaching forms part of tuition in each class.

F. X. SAURIOU, Ptre,
DIRECTOR.

VARENNES, 15th August, 1871.

CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT.

Dist. of Montreal. No. 1476.

DAME LOUISE VERDON, of the City and the District of Montreal, wife of NOEL GAGNON, Trader, of the same place, duly authorized a *velox en justice*,

Plaintiff;

vs.
NOEL GAGNON, Trader, of the same place, Defendant.

AN action in separation de biens has been instituted in this case, on the fourteenth day of August, instant, returnable on the fifth day of September next.

Montreal, 17th August, 1871.

BOURGOUIN & LACOSTE,
Attorneys for Plaintiff.

INSOLVENT ACT OF 1869.

In the matter of LEON GIRoux, Insolvent.

Creditors are requested to meet at the office of L. O. Turgeon, No. 338 St. Paul Street, in the City of Montreal, on Wednesday, the twenty-third day of August next, at three o'clock in the afternoon, for the examination of the Insolvent and ordering of the affairs of the estate generally.

Montreal, 20th July, 1871.

CLAUDE MELANCON,
L. S. O. TURGEON,
Assignees.

CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT.

Dist. of Montreal. In re:—PIERRE OSWALD CERAT,

An Insolvent.

On the eighteenth day of September next the undersigned will apply to the said Court for a discharge under the said Act.

PIERRE OSWALD CERAT,
(Per) Ls. PICHE,
His Attorney ad litem.

Montreal, 7th Aug., 1871.

INSOLVENT ACT OF 1869.

Province of Quebec } In the SUPERIOR COURT.
Dist. of Montreal.

In the matter of RICHARD WORTHINGTON, of the City and District of Montreal, Book-Seller and Stationer,

An Insolvent.

On the eighteenth day of September next, the undersigned will apply to the said Court for a discharge under the said Act.

Montreal, 11th August, 1871.

RICHARD WORTHINGTON,
By KERR, LAMBE & CARTER,
His Attorneys ad litem.

INSOLVENT ACT OF 1869.

CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT FOR LOWER CANADA.

Dist. of Montreal. In the matter of JOSEPH POULIN, the younger, An Insolvent.

THE undersigned has filed in the office of the said court, a deed of composition and discharge, executed by his creditors in his favour and on the eighteenth day of the month of September next, at half past ten of the clock in the forenoon, he will apply to the said court, in the said District, for a confirmation of the discharge thereby effected.

Montreal, 7th August, 1871.

JOSEPH POULIN, Jr.

By LEBLANC, CASSIDY & LACOSTE,
His attorneys ad litem.

CIRCULAR.

MONTREAL, May, 1867

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market comprising in part FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, POOK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SHIP BREAD, and every article connected with the provision trade, &c., &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co., and Messrs. Tiffin Brothers.

D. SHANNON,
Commission Merchant,
And Wholesale Dealer in Produce and Provisions,
451 Commissioners Street,
Opposite St. Ann's Market.
June 14th, 1870.

MILLER WANTED, in a FLOURING MILL, West of Toronto. Must be a good Stone Dresser, and furnish good references as to character &c. A single man preferred.
Address, "Mounier,"
True Witness Office,
Montreal.

CONVENT OF THE SISTERS
OF THE
CONGREGATION OF NOTRE DAME,
WILLIAMSTOWN, ONTARIO.

THIS Institution is directed by the Nuns of the Congregation of Notre Dame, who have charge of the most celebrated establishments for young ladies in the Dominion.

The system of education embraces the English and French languages, Vocal and Instrumental Music, drawing, painting and every kind of useful and ornamental needle work.

Scholastic year, 10 1/2 months.

Board and Tuition. (English and French.)	Per Month \$6.00
Music	2.00
Drawing and Painting	1.00
Bed and Bedding	1.00
Washing	1.00

Bed and bedding, washing, may be provided for by the parents.

Payments must be made invariably in advance. (Quarterly.)

The Convent having been considerably enlarged there is ample accommodation for at least fifty boarders.

Williamstown, August 5th, 1871.

KEARNEY & BRO.,
PRACTICAL PLUMBERS,
GAS AND STEAM FITTERS,
BELL HANGERS, TINSMITHS,
Zinc, Galvanized and Sheet Iron Workers,
699 CRAIG, CORNER OF HERMIKE STREET,
MONTREAL.
JOBING PUNCTUALLY ATTENDED TO.

THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.

OWEN M'GARVEY
MANUFACTURER
OF EVERY STYLE OF

PLAIN AND FANCY FURNITURE,
Nos. 7, 9, AND 11, ST. JOSEPH STREET,
(2nd Door from McGill Str.)
Montreal.

Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

DISSOLUTION OF PARTNERSHIP.
THE limited partnership heretofore existing between LUKE JOSEPH EGAN, GERALD C. EGAN and JOHN COX, under the name of EGAN BROS. & CO., has been dissolved and terminated this day.
J. COX.
Montreal, 28th June, 1871.

P. J. COX,
MANUFACTURER OF
PLATFORM AND COUNTER
SCALES,
637 Craig Street 637
SIGN OF THE PLATFORM SCALE,
MONTREAL.

WRIGHT & BROGAN
NOTARIES,
OFFICE—58 St FRANCIS XAVIER STREET,
MONTREAL.

MONTREAL HOT-WATER HEATING
APPARATUS ESTABLISHMENT.

F. GREENE,
574 & 576, CRAIG STREET.
Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's Improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

BOOTS AND SHOES
CAN be obtained at prices very convenient to the means of all classes, at the New Store of the subscriber, No. 71 NOTRE DAME STREET.
M. B. MORAN.

JOHN DONOVAN, Agent for the sale of Dr. J. BALL & CO'S NEW PATENT IMPROVED IVORY EYE-CUPS for restoring the sight, for the Counties of Lotbiniere and Megantic.
Leeds, P.Q., May 12th, 1871.

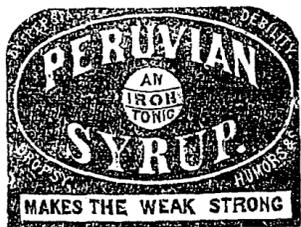
JOHN BURNS,
(Successor to Kearney & Bro.,)
PLUMBER, GAS & STEAM FITTER,
TIN & SHEET IRON WORKER, &c.
Importer and Dealer in all kinds of
WOOD AND COAL STOVES AND STOVE
FITTINGS,
675 CRAIG STREET
(TWO DOORS WEST OF BLEURY.)
MONTREAL.
JOBING PUNCTUALLY ATTENDED TO.

JOHN CROWE,
BLACK AND WHITE SMITH,
BELL-HANGER, SAFE-MAKER
AND
GENERAL JOBBER,
No. 37, BONAVENTURE STREET, No. 37,
Montreal.
ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

GEO. T. LEONARD,
Attorney-at-Law,
SOLICITOR IN CHANCERY,
PETERBOROUGH, Ont.
OFFICE: Over Stethem & Co's., George St

F. A. QUINN,
ADVOCATE,
No. 49, St. James Street,
MONTREAL

BRUNO LEDOUX,
CARRIAGE MAKER,
AND
MANUFACTURER OF VEHICLES OF ALL
KINDS,
125 & 127, ST. ANTOINE STREET,
MONTREAL.
At the above establishment will always be found a complete assortment of Vehicles of all kinds. Repairs done on the shortest notice. Encourage Home Industry. Mr. Bruno Ledoux has been awarded several Prizes at the Provincial Exhibition of 1868.



CAUTION.—All genuine has the name "Peruvian Syrup," (not "Peruvian Bark") blown in the glass. A 32-page pamphlet sent free. J. P. DREWSE, Proprietor, 32 Day St., New York. Sold by all Druggists.

F. CALLAHAN,
JOB-PRINTER,
CORNER OF NOTRE DAME AND ST. ST. JOHN STR.,
MONTREAL.

Ayer's Cherry Pectoral,
For Diseases of the Throat and Lungs,
such as Coughs, Colds, Whooping
Cough, Bronchitis, Asthma,
and Consumption.

Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of Croup, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this unalloyed tonic.

Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the Cherry Pectoral. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the Cherry Pectoral they subside and disappear. Singers and Public Speakers find great protection from it.

Asthma is always relieved and often wholly cured by it.

Bronchitis is generally cured by taking the Cherry Pectoral in small and frequent doses. For a Cough and Cold, no better remedy can be had. Take small doses three times a day and put the feet in warm water at night, until the disease is broken up.

For Influenza, when it affects the throat or lungs, take the same course.
For Whooping Cough, give small doses three or four times a day.
For Croup, give large and frequent doses until the disease is overcome.

No family should be without the Cherry Pectoral on hand to protect them, in case of attack, from the above complaints. Its timely use often spares the patient a great amount of suffering and pain, which he would incur by waiting until he could get other aid. Parents, keep in your houses for the exigencies that arise. Lives dear to you may be saved by it. So generally are its virtues known, that we need not publish certificates of them here, or do more than assure the public that the best qualities it ever possessed are strictly maintained.
Prepared by DR. J. C. AYER & CO., Practical and Analytical Chemists, Lowell, Mass., and sold all round the world.



LEEDS CLOTH HALL.

JOHN ROONEY,
CLOTHIER,
35 St. LAWRENCE MAIN Str.,
MONTREAL.

- BOYS' TWEED SUITS.....\$ 3.50
- MENS' " ".....\$ 8.00
- MENS' BLACK CLOTH SUITS.....\$10.00
- MENS' TWEED COATS.....\$ 4.50
- MENS' TWEED VESTS.....\$ 1.50
- MENS' TWEED PANTS.....\$ 2.50

The Subscriber has opened this Establishment
with a large and unequalled Stock of

TWEEDS, CLOTHS, AND GENTS' FURNISHINGS,
In endless variety, which he now has the pleasure to offer at Wholesale Prices. He has unusual facilities for purchasing his stock, having had a long experience in the Wholesale Trade, and will import direct from the manufactures in England, giving his Customers the manifest advantages derived from this course.

In the CLOTH HALL, are, at present employed, five Experienced Cutters, engaged in getting up MENS' and YOUTHS' CLOTHING for the Spring Trade.

Gentlemen, leaving their orders, may depend upon good Cloth, a Perfect Fit, Stylish Cut, and Prompt Delivery.

L. KENNY (Late Master Tailor to Her Majesty's Royal Engineers) is Superintendent of the Order Department.

Inspection is respectfully invited.

JOHN ROONEY,
35 St. LAWRENCE MAIN STREET, MONTREAL.



J. D. LAWLOR,
MANUFACTURER
OF
FAMILY AND MANUFACTURING
SEWING MACHINES,
AND
IMPORTER
OF
WAX-THREAD MACHINES,
BOOT
AND
SHOE
MACHINERY,
FINDINGS,
TRIMMINGS, &c., &c.

PRINCIPAL OFFICE:
365 NOTRE DAME STREET,
MONTREAL.
BRANCH OFFICES:
22 St. JOHN STREET, QUEBEC.
82 KING STREET, St. JOHN, N. B.
103 BARRINGTON STREET, HALIFAX, N. S.

ROYAL
INSURANCE COMPANY.
FIRE AND LIFE:
Capital, TWO MILLIONS Sterling.
FIRE DEPARTMENT.
Advantages to Fire Insurers

The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:
1st. Security unquestionable.
2nd. Revenue of almost unexampled magnitude.
3rd. Every description of property insured at moderate rates.
4th. Promptitude and Liberality of Settlement.
5th. A liberal reduction made for Insurances effected for a term of years.
The Directors invite Attention to a few of the Advantages the "Royal" offers to its Life Assurer:—
1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.
2nd. Moderate Premiums.
3rd. Small Charge for Management.
4th. Prompt Settlement of Claims.
5th. Days of Grace allowed with the most liberal Interpretation.
6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence.

Prepared by Dr. J. C. Ayer & Co.,
PRACTICAL AND ANALYTICAL CHEMISTS,
LOWELL, MASS.
PRICE \$1.00.
February 1, 1870;
ROUTH,
gent, Montreal.
12m.

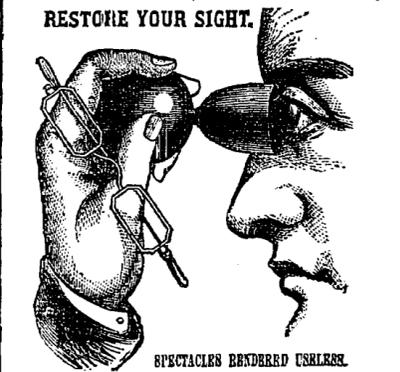
CHURCH VESTMENTS

SACRED VASES, &c., &c.



T. LAFRICAIN begs leave to inform the gentlemen of the Clergy and Religious Communities that he is constantly receiving from Lyons, France, large consignments of church goods, the whole of which he is instructed to dispose of on a mere commission. Chasubles, richly embroidered on gold cloth, \$30. 250 sh. in Damask of all colors trimmed with gold and silk lace, \$15. Copes in gold cloth, richly trimmed with gold lace and fringe, \$30. Gold and Silver cloths, from \$1.10 per yard. Coloured Damasks and Moires Antiques. Muslin and Lace Albs, rich. Ostensoriums, Chasubles and Ciborium. Altar Candelsticks and Crucifixes. Lamps, Holy Water Fonts, &c., &c., &c. T. LAFRICAIN, 302 Notre Dame St., Montreal, March 31, 1871.

HEARSE! HEARSE!!
MICHAEL FERON,
No. 23 St. ANTOINE STREET,
BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges. M. Feron will do his best to give satisfaction to the public.
Montreal, March, 1871.



OLD EYES MADE NEW.
All diseases of the eye successfully treated by Ball's new Patent Ivory Eye-Cups
Read for yourself and restore your sight.
Spectacles and Surgical operations rendered useless! The Inestimable Blessing of Sight is made perpetual by the use of the new

Patent Improved Ivory Eye Cups.
Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—

1. Impaired Vision; 2. Presbyopia, or Far Sight-ness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Anisotropia, or Obscurity of Vision; 12. Cataracts, Partial Blindness the loss of sight.

Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles, or if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2309 CERTIFICATES OF CURE
From honest Farmers, Mechanics and Merchants some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office. Under date of March 29, Hon. Isaac Greeley, of the New York Tribune, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."

Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old.

Truly Yours, PROF. W. MERRICK,
REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.

E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."

All persons wishing for all particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to
Dr. J. BALL & CO.,
P. O. Box 957,
No. 91 Liberty Street, New York.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.

Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.

Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$30 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage.

Address
Dr. J. BALL & CO.,
P. O. Box 957,
No. 91 Liberty Street, New York.
Nov. 16, 1870.

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 azure 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; breath 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 hiccough; 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. P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take care that Dr. M'Lane's, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give their children a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

C. F. FRASER, Barrister and Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANCER, &c., BROOKVILLE, ONT. Collections made in all parts of Western Canada.

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

WILLIAM H. HODSON, ARCHITECT, No. 59 St. BONAVENTURE STREET MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to

THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL IS P. E. BROWN'S No. 9, CHABOILLEZ SQUARE. 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, AND ONLY ONE PRICE ASKED. Don't forget the place: BROWN'S, No. 9, CHABOILLEZ SQUARE, Opposite the Crossing of the City Cars, and near the G. T. R. Depot Montreal, Sept. 30 1870.

1871. NEW PREMIUM LIST! FOR R. C. Separate Schools, Colleges, Convents, Sunday School Classes, & all Catholic Institutions.

- Little Catholic Library, 32mo., fancy cloth, 12 vols. in box.....\$1.60 per box. Little Catholic boy's Library, 32mo., fancy cloth, 12 vols in box.....1.60 per box. Little Catholic Girl's Library, 32mo., fancy cloth, 12 vols in box.....1.60 per box. Catholic Pocket Library, 32 mo, fancy cloth, 13 vols in box.....1.75 per box. Sister Mary's Library, 18 mo, fancy cloth, 12 vols in box.....2.40 per box. Brother James' Library, royal 32 mo., fancy cloth, 12 vols in box.....2.40 per box. Parochial and Sunday School Library, square 24 mo, 1st series, fancy cloth, 12 vols in box, 3.20 per box. Parochial and Sunday School Library, square 24 mo, 2nd series, fancy cloth, 12 vols in box 3.20 per box. Young Christian's Library, containing Lives of the Saints, etc., fancy cloth, 12 vols in box, 4.00 per box. do do do paper, 12 vols in set.....4.80 per set. Illustrated Catholic Sunday School Library, 1st series, fancy cloth, 12 vols in box.....4.00 per box. do do do 2nd series, fancy cloth, 12 vols in box.....4.00 per box. do do do 3rd series, fancy cloth, 12 vols in box.....4.00 per box. do do do 4th series, fancy cloth, 6 vols in box.....2.00 per box. Conscience Tales. Gilt backs and sides, fancy cloth, 8 vols in box.....3.35 per box. Canon Schmidt's Tales, gilt back and sides, fancy cloth, 6 vols in box.....2.00 per box. Maria Edgeworth's Tales, gilt back and sides, cloth, 14 vols in box.....1.60 per box. Library of Wonders, illustrated, gilt back and sides, fancy cloth, 5 vols in box.....1.25 per box. The Popular Library, containing Fabiola, Callista, etc., etc., fancy cloth, 6 vols in box.....5.00 per box. do do do gilt, fancy cloth, 6 vols in box.....6.00 per box. The Popular Library, 2nd series, containing Catholic Legends, etc., fancy cloth, 9 vols in box.....6.00 per box. do do do gilt, fancy cloth, 9 vols in box.....7.50 per box. The Young People's Library, containing One Hundred Tales, etc., fancy cloth, 5 vols in box.....2.00 per box. do do do gilt, fancy cloth, 5 vols in box.....3.00 per box. Fireside Library, containing Orphan of Moscow, Life of Christ, etc., fancy cloth, 10 vols in box.....5.00 per box. do do do gilt, fancy cloth, 10 vols in box.....6.70 per box. Catholic World Library, containing Nellie Netterville, Diary of St. Mercy, &c., &c., fancy cloth, 5 vols in box.....5.00 per box. Ballantyne's Illustrated Miscellany, 12 vols, fancy cloth, gilt back and sides, (containing Chasing the Sun, etc.) 12 vols in set.....2.60 per set. The Home Library, containing the Young Crusader, Blind Agnes, etc., fancy cloth, gilt sides, 6 vols, assorted in box.....2.00 per box. The Instructive Tales, containing Fabians Tales of the Angels, Lorenzo, etc., fancy cloth, 7 vols, assorted in box.....3.75 per box. The Golden Library, containing Christian Politeness, Peace of the Soul, etc., fancy cloth, 10 vols, assorted in box.....75c. per box. The Christian Library, containing Lives of Eminent Saints, fancy cloth, gilt sides, 12 vols. assorted.....1.35

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