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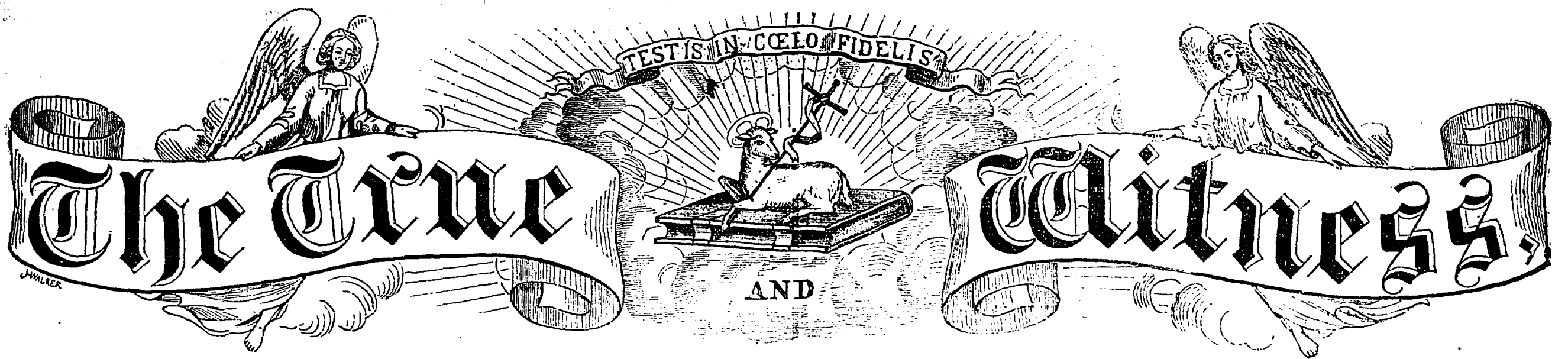
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, OCT. 23, 1873.

NO. 10

BOOKS.

The Works of the Right Rev. Bishop Hay. Edited under the supervision of the Right Rev. Bishop Stran. A new edition in 5 vols., crown, 8vo. Price... \$6 25

Dunluce, the O'Gahan family was on the decline.

From his strict alliance with the O'Neills; he exposed himself to the enmity of great O'Donnell of Tyrconnell.

A rupture having happened between O'Neill and O'Donnell, M'Quillan, having espoused the cause of his neighbor, was implicated in the general quarrel.

As O'Donnell sat one night surrounded by his kinsmen, his clansmen, and gallow-glasses, drinking to the memory of heroes long gone, two aged minstrels stood behind, their grey beards hanging down to their girdles, and each clothed with a robe of six different colors, a dignity next to that of an Irish king, and were performing some of those old melancholy air peculiar to Ireland alone.

CHAPTER II.

"Does the wind touch thee, O Harp! or is it some passing ghost? It is the hand of Mivina! Bring me the harp, son of Alpin, another song shall rise; my soul shall depart in the sound."—Oss.

The bard tuned his harp to that sweet old Irish air, Coolun, which they touched with just and natural pathos, and after finishing this, they performed, as a concluding piece, the death march of Royal Bryan.

"He's gone," said O'Donnell, "and no wonder that we should sympathize with the mourners of that great man; but if he fell, it was in the arms of victory, and his death gave a dying blow to the worst enemy, I mean a foreign enemy, that ever opposed our country; but where the inhabitants of a nation are divided against each other, I consider it tenfold worse.

Daniel M'Quillan has joined the forces of O'Neill of Clanbuoy, and I am informed, exults much in his noble ally. He thinks, couched beneath the wing of the eagle, he will rest fully secure; but I shall drive him from his hiding-place, and course him like a stug, from Binguthar* to Torr;† and from Torr to the heights of Slagh Barragh.‡ Ha then, turning to the two bards, Malbruthan and Tuadhur,§ told them they must go and inform Daniel M'Quillan that if he would not withdraw his alliance from O'Neill of Clanbuoy, and send his sons as hostages for the fulfilment of the same, he would pay him a visit in a few days, and perhaps an unpleasant one for him.

These threats were uttered in the midst of his numerous clans and gallow-glasses, who made the ancient halls of Tyrconnell ring with the family war-cry, Aboo.

The following day, the two reverend sages set out, each bearing his harp as an emblem of his national function, and arrayed in a robe of sixfold colors. Having come to the banks of the deep and rapid Swilly, they saw a small hut close to the shore, behind which, on a little hill, was drying a fishing-net, equipped with large masses of corkwood on one side to keep it above water, and on the lower side twisted with sheet-lead for a contrary purpose. Against the

* Binguthar, the giant's cape or promontory, was the former name of the Giant's Causeway. I shall not enter upon any description of this promontory at present, there being accounts of it almost in every book-shop. Suffice it to mention one, the cave of Bunkerry, which is only accessible by water, opens between two huge masses of rock, and runs an unknown length under ground; as a horse at a mile's distance from the shore is disturbed by the noise of the waves in this cavern, during a storm, which commotions resemble distant thunder.

† Torr, a lofty headland fronting Morven or Kintyre; the distance between them is 18 miles. Here are the ruins of Fort Dunavarre, and a little above is Sleght na barragh, or the grave of the slaughtered. This was called the Scots warning fire, in consequence of fires of alarm kindled here.

‡ Slagh Barragh, a green ridge of mountain east of the beautiful vale of Glenariff. It becomes more abrupt as it approaches the sea, until, in place of continued verdure, there is only a green spot here and there. These are most luxuriant in soil, on which the sheep are to be seen, not standing, but almost hanging, and on this lofty eminence, with their mouths full, saluting the early passenger as he eyes them from beneath. The streams that pour over it resemble the waterfall of a mill, touching the precipice only in some places. The front of this hill is called Garron point, and is clothed with a spontaneous growth of hazel and oak.

§ It was the business of the bards to go as ambassadors between belligerent powers; also, to keep the armour, and family history, records, and genealogy. Their persons were held sacred, and even their houses, by the most ferocious enemy. We see something of this in Alexander, the Great sparing the house of Pindar, when he burned Thebes.

hood, "I say, 'twas but the other day, God bless us and keep us from an ill hour, that he took the curragh,* and went out to catch a score or two of the glashens achree for the garlachs;† and, as I was saying, I've seen me, just as he got over the channel, one of them large sais came swelling up, and striking her abait, she shipt so much water that she was just going down; but at that moment another struck her on the larboard, and capized her like a salt-bax. Thinks I to myself, it's all up with yee, Phelimy; for I was lucken on at the whole racket from that big stone there. I grew blind with fear, and thought my head was running round like a wheel rim. What would you have of it, was the lad lying right across her keel like a sack upon an ass. Oh, Chierna be praised,‡ graumachree! And was not all this the doing of God Almighty himself, ashore. Sure Baldearg could do nothing for him here, nor yet for himself; nat saying but he would if he could, bless him; but to make a long story short, I gat the large boat, and hurled him ashore in the cracking of a walnut."

They asked him had he no kind of milk for the children, seeing that it would be so nourishing for them who fed almost continually on fish. "Arrah! that's what we have, gragalmachree, and dwowl a better stripper than Brawnny in the barrantry; that is, I mane when she was a stripper. She is now in calf, and her time will be in, for all the world, fourteen days after new Candlemas, ould style, jewel. I have it cut on the end of my shillelah."

"And pray, how do you feed her?" said they. "Why, do you see that little scrag of a wood aver bye there in the hip of the hill; I let her ate in it to the middle of the day, and then I drive her home, and cut her two or three ereels of the yagh or sai weed from the rocks, and on this, be assured, she will fill all the vessels in the teigh.§ And, moreover and above, I can toll yee, that by spreading the yagh on a lee ridge, we can raise the finest and sweetest of soil, dear; and by sowing the sai sand over the ground, we have good corn but no matter for all these things; honey."

His guests were delighted with his very clear and entertaining explanations, as well as his pious ideas, regarding the overruling care of providence. "Here," said they, "the sea, which would appear to us a great inconvenience, and still more an almost impassable barrier, affords to this solitary family, and their domestics, an inexhaustible store of provisions.

They told him that it was time now they should depart, and would be glad if he would be kind enough to leave them on the other side. Darkness had already covered the adjacent cliffs, and hid from their eyes the face of the deep. There was also a strong gale blowing from the north-west.

Their host entreated them to wait a little till the moon would rise, which would not be long, and then they could cross it both swifter and with more safety; and, perhaps, the blessing of the clergy light down on yee, you would play us two or three springs of ould times.

"Cathleen, lay by that wheel with yere whirring and birring; I wonder yee have not more manners before the jintlemen. Clane up that house, and put more oil in the lamp. Sit back, Phelimy, you and Pat, and you, Barney. Choo Drake, go slait agaddy."

The dog sprung to one corner, and the children to another. The landlord threw his hat under a kind of bench, as if to give more respect and attention to the performers, and sat looking at them alternately, as they toned and prepared their instruments. After having touched over several old melodies, they commenced that sweetest of Irish airs, which goes now by the name of the Cold Frosty Morning. This tune cannot be unknown to any one that ever had the least taste for our national music. As they were accustomed to perform in concert, their strokes were natural and well timed, the sound of each vibrating chord dying away like distant echo.

O'Fallon, this was the fisherman's name, sat sighing deeply, one time looking at the minstrels, and another at Cathleen, who was sitting rather with her side to them, holding her apron to her eyes. "Och on, och on!" exclaimed O'Fallon, "but that brings to my mind the sweet ould times that never will return. Och hushla machree, na roon, och on, och on!"—The poor man and his wife were melted down into tears by the fascinating power of the harp,

"We belong to the same sept," said Malbruthan, "and are going on an important business across the Swilly, the Foyle, and the Bann. Will you be so good as to extend that accommodation to us that you have so often supplied to our common protector?"

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"And if he did," said the other, "I should grant it as willingly and even more so; for we could live without Tyrconnell in a kind of way, but not without God. It was but the other day, my child," pointing to his eldest son, who had nearly attained the years of man-

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together with the soft and melancholy pathos of their national music.*

During the time of performance, Drake lay whining a mournful kind of ditty, keeping time with the minstrels; but, indeed, his pipo seemed to be the discordant notes of torture rather than anything else. His actions, however, disturbed O'Fallon, his master, so powerfully, that he took off his brogue, and flung it at him, with "Go slait and be damned, agaddy." The dog seeing that he had misbehaved, made the best of his way to the cavern, and exchanging the sound of Apollo's harp for that of Triton's shell, laid himself down with a groan.

O'Fallon, rising up, and approaching the musicians, holding out one arm like a gun, and scrubbing the sleeve round with the other hand, said, "Arrah, mannann yee, could you play me the ould Rinceadh fada, that I used to dance at the castle of Baldearg?"

Being answered in the affirmative, he stood up before his Cathleen as straight as a poplar, and making a princely bow, handed her to the opposite side of the cabin. The children's eyes were glistening to see their father and mother in such spirits; and as the harp struck up the humorous jig, he crossed to the other side of the house like a shadow, and with one foot before another, thundered off a few hard beaten steps of a hornpippa; then, with a hirroo, crossed the floor again, his light-heeled partner passing through all the involutions and evolutions with equal agility, at the same time holding her apron extended with both her hands, as if she were guarding fowls into a barn door.

Then, with his right hand on his haunch, the other vibrating at his side like a pendulum, again to the left, and with a whisk, snapping his fingers as he passed his lady, he appeared in the ground where he started. After heeling, toeing, wheeling, channeling, and frisking, the harp changed to a slow minuet, upon which he immediately called for his hat, and stealing round the walls with his arms extended, bowing, kneeling, and bending with the utmost pliability of limbs, &c., traversed the extremities of the floor like an Irish king; his wily partner wafting round the walls like a shadow, and moving from his approaches with captivating shyness, kept her eye slyly askance on her graceful paramour. The dance being ended, Cathleen prepared supper by broiling some fresh fish, and toasting a couple of large oaten cakes, baked of a kind of meal, called by the Irish, grudding;† The strangers praised the fare, and having washed it down with a draught of Brawnny's Bunnammer, they devoutly, on their knees, returned thanks to Him who stores the air, the sea, and the land, with provisions for his children. As they rose from their devotion, the broad moon had protruded her golden edge over the mountain of Ailagh, as if awaiting the solemnization of this happy supper. "Och, my bannagh light on your purty face," said O'Fallon, as he turned round in the floor, and saw her ascending like a fiery balloon above the Swilly. "My bannagh light on you over again, say I, who has lit me over the waves, many a dripping, dreary night, hushla."

The boat was soon drawn up, and the strangers, having taken a friendly leave of the family, embarked, being accompanied by their host and his eldest son, as good and as fearless a seaman as ever wielded an oar. They had proceeded a small distance to sea, when Captain O'Fallon recollected a line that he intended to cast somewhere beyond the channel; and resting a little on their oars, he put his finger into his mouth and gave three whistles. This surprised the passengers very much, for they could not conceive what means his wife or family had of sending the article that he wanted. A considerable time afterward they perceived Drake's head rising on a large blue swell, and greatly exhausted, having to fight his road against both wind and water.

"Arrah, kead miel a faltie to yee, my poor fellow," said he, "what could I do without you?" Then cutting off a piece of twine nearly the same as that which he wanted, he gave it into Drake's mouth, who, bounding over the side of the boat, disappeared in a few minutes, the tide being somewhat in his favor; and with the line and hooks wrapped round his neck, soon appeared again. O'Fallon took him into the vessel, and informed them that when his wife saw what Drake bore in his mouth, it

* There is a pleasing sadness peculiar to the old slow music of Ireland, which it possesses beyond all others. This caused a celebrated Italian musician to exclaim, on hearing some of our plaintive airs performed, "that it was a land of woe."

† Grudding was meal ground in a kind of hand-mill, known by the name of querns, the stones of which I have often seen dug up near the foundation of old dwellings. The grain got no other preparation than thrashing, cleaning, and drying, often in a large pot. It was then ground down, husks and all, and being sifted, produced a delicious bread. My father told me he has often eaten of it.

‡ When the wind blows up the gut, it is necessary to sail against it, until the boat nearly reach the channel.

* A curragh is a light kind of boat, not much wider than a cradle, made with ribs, and a riza nearly after the manner of a basket, and not much weightier, over it they set a horse or cow hide, and in such a vessel will go out to the open sea, and I have it affirmed, sometimes to Scotland.

† The boys, or growing boys.

‡ Jesus be praised.

§ Cabin.

would serve as a full interpretation. They gave him a piece of old sailcloth to lie on, and he became a fifth passenger. There was a smart breeze blowing up the gut, which rolled the waves of the great Atlantic in quick succession upon them, so that it appeared very difficult to encounter the passage. With the force of stout tugging, however, they brought her down the shore in shelter of a high promontory, until they got right before the wind, then, hoisting a jury mast and spreading a small sail, they turned her head about. It is difficult in the gulf of Swilly to manage a boat, chiefly if there is a strong breeze blowing up the throat, the waves roll in such quick succession, and don't give her time to ascend them as in more natural swells.

Young O'Fallon was at the helm, and the father, seating himself in the centre, and keeping the peak of a distasteful hill for his aim, kept the mast as a kind of medium, and belloyed directions to Phelim as she stemmed the sweeping current. Had he laid her side to the waves one of them would have capsized her in a minute; and had he laid her head to them, she would have cut the wave and must inevitably have perished; but, like a true seaman, helming her a weather, he took them in a slanting direction, and rode them as tight as a cork.

"Helm a lee—steady boy," cried the captain. "Helm a weather, and snuff her up against the breeze. Mind the sand bank."

The sky was shaded over with lowering clouds, which seemed passing across the moon in hurried confusion; and, sinking betimes in the hollow between two seas, the tops of the highest hills disappeared from their view; again, mounting the next, she skimmed it like a feather, and in this manner they arrived at the farther shore.

Any person acquainted with this ferry, will have no difficulty in comprehending O'Fallon's method of steering through these short seas, as they are called by mariners.

The two reverend strangers being landed, bade an affectionate adieu to their benevolent host and his son, wishing them a safe return, and directed their rightly course towards the royal court of Ailagh, which now was mouldering in ruin.

"I have often," said Tuadhra, "performed in that mansion, assisted by others of superior skill, when O'Donnell, with all his followers, and when Hydaire O'neaght, I mean O'Dougherty, with his, besides many others, were present; but even at this time, royalty had long departed. Alas! it brings tears to my eyes to behold the naked walls and deserted chambers of Oilleagh* na Riagh. That ample court is now become quite green and covered with moss, where once the well caparisoned fiery war-horse champed the foaming bit, proudly bestrode by daring Baldearg; or where the nervous hunter, bounding erect, and pawing the ground with his horny hoof, snorted for the chase; while the deep-mouthed hounds, coursing through the lofty oaks that clothed the banks of sacred Foyie, made hill and dale, thicket and valley, ring to their cries. How many a winter's morning have I mounted yonder turret, and stood amazed to see the dappled stag sweeping from hill to hill, the deadly pack still hanging on his train with murderous cry, while the fearless horse, over bank, brake, and precipice, shot like a Parthian arrow; and, after leading his hundred foes some six miles chase, I have seen him plunge in the rapid Foyie, and glorying, shake his branching antlers as he swam with the ebbing tide.

"His deer drank of a thousand streams; a thousand rocks replied to the voice of his dogs."—Oss.

"'Twas here that wassail, mirth and revelry passed the winter's night, when Erin's congregated bards, from sweet-toned strings, made Oilleagh's spacious halls re-echo back the orphic symphony. Now, as I view thy shattered ruins pointing to the pale moon their roofless heads, and stretching their dusky shadows o'er the wild, how awful, how death-like! What a change! 'tis like the midnight grave, save when the howling wind tears from its long-known bed a rolling mass, and shoots it thundering down the glen."

"Three stones, with heads of moss, are there: a stream, with foaming course; and dreadful rolled around them is the dark red cloud of Loda. High from its top looked forward a ghost, half formed of the shadowy smoke. He poured his voice at times amidst the roaring stream. Near bending beneath a blasted tree, two heroes received his swords, Swarran of lakes and Starro, foe of strangers; on their dun shields they darkly leamed, their spears are forward through night; shrill sounds the blast of darkness in Starro's floating beard."—Oss.

* Ailagh, north-west of Londonderry, was in former times one of the three principal seats of Royalty in Ireland, i.e., Teamara or Tara, in Meath, Eamhain; and Oilleagh na Riagh or Ailagh; and here the king of Ossory was held prisoner for a considerable length of time.

† In early times the Irish were famous for stag-hunting. I have seen the antlers of the Moose deer dug out of marl pits eight or ten feet under ground; and below the white limestone rock, in the mountain of Ballyness, county Derry, fifty feet under ground, I've seen fragments of them raised in abundance. The antlers of a deer, with the skull quite fresh, were raised beyond Drogheda by a peasant; the teeth were turned a little black and, when resting on the skull, the horns outtopped a tall man's head. This individual was my author. The Irish chieftain was usually buried with a bow, arrows, and horn of a deer by his side.

(To be Continued.)

THE ARCHBISHOP OF TUAM ON THE HOME RULE AGITATION.

The following correspondence will be read with interest:—

12th September, 1873.

MY DEAR LORD ARCHBISHOP,—The time has now arrived when it is especially desirable to ascertain the opinion of all the friends of Irish Legislative Independence on the movement which so deeply affects the best interests of the Irish people. There are many Home Rulers who looking to your Grace as a staunch, consistent, life long friend of your native land, deem it of great importance that you should honor us by giving public expression to the sentiments with which you regard our present agitation. May I therefore respectfully beg that you will state your views on this absorbing topic; views

which will carry the weight of your wisdom, your experience, and your spotless patriotism.—I have honor to remain, my dear Lord Archbishop, your Grace's humble servant,

W. J. O'N. DAUNT.

THE ARCHBISHOP'S ANSWER.

ST. JARLATH'S COLLEGE, TUAM, Feast of St. Januarius, 1873.

DEAR SIR,—You will be good enough to accept my apology for the delay in acknowledging your interesting letter, occasioned by my being engaged until the middle of this week in bringing to a close the visitation of the diocese, with its accompanying duties of confirmation.

However important the subject of your letter, it requires no elaborate reply, since the principles on which the justice of Home Government rests are too clear and uncontested for debate or controversy.—Nought is wanted but an honest disposition to yield one's assent to the obvious arguments which the light of reason and history afford. The advocates of the self-government of Ireland are not vainly discussing untried or delusive schemes; but, walking by the light of experience, they calmly and firmly demand the restoration of the right of which they were in peaceful possession, and of which they have been robbed by such an extraordinary combination of fraud, of violence, and of cruelty as scarcely can be paralleled in the annals of any other people.—The iniquitous measure of the union has never been accepted or acquiesced in by the nation.—Nay, it has been repeatedly and uniformly exhibited as an oppressive and disastrous measure; and, among several illustrations of the national feeling regarding it, I need but refer to O'Connell's formidable national agitation for its repeal.

He has passed to his immortal reward; but his spirit, because it was the spirit of justice and of peace, still lives among the Irish people. More intense and wide-spread than at any former period of our history; determined as they are not to be satisfied without their national legislature, for which they are so justly pining.

For me, I have no recollection of any time in which I did not rejoice in an Irish parliament, or grieve at its abstraction, or sigh for its restoration. And, with the conviction which I felt of its benefits and of the disasters which followed its extinction in thickening succession, I entertain a strong hope that the Irish people will be faithful to their best interests. They will, I trust, peacefully and constitutionally achieve the realisation of native rule, without which we cannot expect sound Catholic education for the youth of Ireland, or continued peace and prosperity for the United Kingdom.

I have the honor to be, with sincere regard, your faithful servant,

J. JOHN, Archbishop of Tuam, W. J. O'N. DAUNT, Esq.

THE NORTH AND SOUTH OF IRELAND.—AN INTERESTING COMPARISON.

A writer in the *Limerick Reporter* gives the following excellent account of his trip to the North of Ireland to see the dedication of Armagh Cathedral:—

When you cross the yellow Boyne for the first time, and take a glimpse at Drogheda, which seen from the lofty viaduct appears somewhat like the city of Waterford, but by no means so extensive, or full of towers, ancient and modern, thoughts of that bitter legacy which the defeat of King James on the banks of that ill-fated river has bequeathed to Ireland, crowd upon you, when in the words of the quaint old ballad which the followers of the Dutchman sang:

Then stantly we the Boyne did cross,
Our enemies to battle,
Our cannon to our foes' great cost,
Like thundering claps did rattle.
In majestic main our prince rode o'er,
His men followed after;
With blows and shouts put foes to rout,
The day we crossed the water.

Facts wedded to doggerel which are treasured up in the hearts of William's followers, who dream that north of the Boyne all should be theirs, and that the people of the remaining provinces of Ireland should be their abject slaves. The river runs in a rather turbid course near the town which was the *Urbs Potentia* of the Romans; but which is more famed to-day for its wonderful bridge or viaduct—the emanation of Sir John MacNeill's engineering skill and genius—than it was in far distant times, when, no matter how well the old bridge spanned the stream, it was insignificant in comparison to the splendid structure which is now the admiration of every one who beholds it. This viaduct consists on the south side of 12 arches of 66 feet span, between which and three similar arches on the north side, the communication is maintained by a lattice bridge of three beams, each 55 feet in length, and 90 feet above the level of high water, sufficient to allow vessels of any size to pass under. In 1641, Sir Henry Tichborne and Lord Moore held the town against Sir Phelim O'Neill, and in 1549, under Sir Henry Ashton it was held against Oliver Cromwell, who at length, however, took the town by storm, accompanied by circumstances of fearful ferocity and atrocity, so that according to Lord Clarendon, "except some few who during the assault escaped at the other end of the town, there was not an officer, soldier, or religious person belonging to the garrison left alive!" James II. sojourned here previous to the Battle of the Boyne. But all is now peaceful—trade, and commerce, and manufacturing industry flourish in Drogheda. There are, no doubt, many objects of interest to the antiquarian in and about Drogheda; but to the student of Irish history and the politician "July the first at Oldbridge town" absorbs all the others; and we pass the viaduct with rather better memories of the past when we find the Orangemen of the present day as rampant, as audacious, as pugnacious, and as vindictive as ever they were in the most palmy days of their anti-Irish triumphs. I cannot say much to praise of the picturesque beauty of the North. In picturesque-ness and beauty, the South far exceeds the North, and our Keepers range, our Galties, our Slieveannagh and Comragh are immeasurably grander, nobler, and finer in outline and form than the Mourne Mountains or Slieve Gullion. The North, too, though looking somewhat more improved, has not the same richness and fertility as the South; but the more northerly you go, the greater and more palpable are the evidences of industry and of that prosperity of which the North can boast, in a far and away greater and more substantial degree than the South. Tillage is more extensive; the rotation of crops appear to be better attended to; the flax harvest have been already made, and in the fields the ricks of the saved fibre are carefully weathered thatched. The chimneys of factories rise amid foliage here and there and everywhere. All these evidences of industry and thrift speak loudly for themselves in the estimation of every observer, as we proceed northwards, though the Irish race predominates there; but the mixture of Scottish Puritanism and Presbyterianism, the fierce, hot, Orange spirit, awakes in the mind of those of the old race and creed, a corresponding antagonism and emulation which develop the best qualities of the latter, and bring out a superadded amount of patriotism and devotion to the old faith, which in the South not quite so lively or emphatic in demonstration, though in the South the overwhelming majority of the people are all of one way of thinking in religion and in politics. Indeed, the scene which Armagh presented on Sunday could scarcely be approached, not to say surpassed in any part of Ireland south of the Boyne or the Bann. In

my sketch of that glorious, that truly memorable and historic scene with which I furnished the readers of the *Reporter and Vindicator* on Tuesday, I endeavored to convey some idea, however distant, of the reality of one of the most remarkable events which has taken place in Ireland, in modern times. Within the city of Armagh itself, teeming though it does then with the noblest memories of Ireland's past glories, around and about the city, Orangemen in its most savage, truculent, virulent, and audacious form is shown unmistakably to prevail, no matter what may be said to the contrary by those who will not believe the testimony of their senses, as was significantly proved by the stoning of the monster train on its return to Dublin on Sunday night, and by the efforts that were made to upset it; yet notwithstanding the fact that in the interests of England, as antagonistic interests to those of Ireland, Armagh has been for ages an English garrison in the midst of the fiery and unconquerable O'Neills; yet Sunday showed that Catholic Ireland can be represented in the Metropolitan, Primate, Archbishop of St. Patrick, now with more than a quondam splendor and with a vivid faith all the stronger and the more earnest in consequence of the ordeal through which our nation has passed at the hands of her persecutors. We feel that we stand on ground sacred to the best and the holiest traditions of our great Apostle, the glorious St. Patrick. We know that it was amid these hills that Patrick founded the city to which Pope Celestine gave the first Pallium that ever graced the shoulders of an Irish Archbishop; and that notwithstanding the irruptions of the Danes, and of their more treacherous and implacable followers in the work of persecution, the Normans, notwithstanding internecine fights, and cruel and dreadful wars, Armagh still continues to hold Primate dignity, and that the heart of the exile is always turned towards it no matter how far distant he may be from the home of his birth. It was here that Brian Boromhe, king and martyr, made his offering of gold to God and Patrick, when making his tour through Ireland, before the battle of Clontarf. It was to Armagh, ultimately, after the signal victory of Clontarf, and after that they had been buried for some time in the Church of St. Columbkille at Swords, near Dublin, that Melmuiry, Primate of Ireland, had the remains of the illustrious warrior king who, at the venerable age of eighty-eight years fell in the arms of victory, with uplifted cross in his hands, and those of his beloved son, Mervyn O'Brien, who fell at the same time, aged seventy-three years, conveyed afterwards, and placed with regal honors in a magnificent mausoleum, in his own Cathedral Church. Between the North and the South—between Armagh and Thomond, there is a strong bond of ancient, enduring friendship, which is destined never to fail as long as we know that the ashes of our most famous native king, and those of his son, mix with the earth of Armagh.

THE NEW CATHEDRAL.

I have already given you a description of the new Cathedral built on the top of a hill of co-equal height with that of the old Cathedral which is now dedicated to Protestant uses; on the hill to which the rock which St. Patrick had saved from King Daire. The proceedings of Sunday and Sunday evening can never be forgotten by those who took part in them.

The old Cathedral is extremely well worthy of a visit, and a visit I was enabled to pay it on Sunday after the services of the day at the new Cathedral; it is full of sculptured monuments; it is venerable in appearance; it wants, however, all those attractions which the religion to which it was originally dedicated can alone impart to it.

The Library is another feature in the town of Armagh, which is exceedingly interesting. It is under the care of the learned and able Dr. Reeves, Doctor of the Law, who has given so much to Irish literature and whose works are so highly valued. I went through the library with great pleasure and feasted my eyes on some most curious books. Among others on a splendid copy of the Acts sanctorum of Colgan, and a beautiful Primer or Office book of Queen Mary, printed admirably on vellum, and splendidly illustrated.

SECRET SOCIETIES.

Early in the twelfth century, after the devotion, intrepidity and heroism of the first Crusaders had resulted in brilliant victory to the Christian arms; after the Holy Sepulchre had been regained to Christendom, and the Kingdom of Jerusalem established under the virtuous Godfrey de Bouillon and his successors, there arose in the Church several orders which were at once military and religious. Of these the Hospitallers or Knights of St. John of Jerusalem, and the Knights of the Temple were the most famous. Both these orders of Christian knighthood rendered signal service to religion during the Crusades, but their destinies were doomed to be dissimilar; for while the Hospitallers not only survived the Crusades but exist to this day, the career of the Templars, though, perhaps, more brilliant for a while in the eyes of the world, was cut short several centuries ago. During two hundred years the Templars, by the heroic valor and military skill which they displayed in behalf of the Church, gained extraordinary renown and enormous wealth. But riches proved the base of an order whose first members had called themselves "poor fellow-soldiers of Jesus Christ." When poverty was banished from among them, pride, intemperance and insolence crept in, while rumor whispered of evils even worse. In the reign of Philip the Fair, King of France, the most heinous crimes were charged against the whole order, though how far the accusations were warranted is doubtful. This much, however, is certain—many Templars confessed themselves guilty, and whether or not the whole order were implicated, the moral delinquency of certain of its members is an established fact. In consequence of the conflicting statements of historians, the whole affair is involved in much obscurity, but on a calm review of the case we are induced to think that the following points may be affirmed in regard to it: (1) It is unreasonable to suppose the whole order of Templars guilty of the heinous crimes laid to its charge; (2) it is incredible that the offences charged against every member of a numerous community could have so long remained secret; (3) the moral guilt of individual Templars cannot reasonably be doubted, both because many of the inculpated knights confessed in different places and various circumstances the crimes alleged, and also because of the weight of authority and testimony against them. While, therefore, we must condemn the cruelties practised upon the Templars by Philip the Fair, we may rest assured that the Church acted wisely in suppressing the order which from a brilliant ornament had become a scandal to Christendom. In the year 1312, at the second session of the General Council of Vienne, Pope Clement V. published the decree of suppression, which, though provisional in form, was final in its effect. Two years later James Molay, the last Grand Master, pleaded guilty to the crimes laid to the charge of his order, but afterwards, finding his confession had availed him nought, he retracted, and declared that his brethren were not guilty of the crimes alleged against them. Thereupon the Court of Philip the Fair pronounced him a perjurer and condemned him to be burned alive, which barbarous sentence was carried out. Molay bore the tortures of protracted death with great fortitude, and by his solemn protestations induced the crowd to believe him innocent.

Among the many pious associations to which the ages of faith gave birth, the guilds or confraternities of Masons held a distinguished place. Many of the magnificent cathedrals, churches and monastic buildings which have been the wonder and admiration of succeeding generations owe their erection to the pious labors of the associated Masons. These

confraternities were formed in many countries of Europe under the protection and guidance of the Church, and included among their members nobles and even ladies of high birth, who, moved to a zeal for religion, disdained not to assist manually in the labor of erecting beautiful temples to the glory of God. It is, indeed, instructive and edifying to reflect on the devotion and self-denial of these our ancestors in the faith, and much as we may be astonished at the splendid structures which they have handed down to us—undestroyed by time, neglect, or defacement—yet our wonder will cease when we contemplate through the long vista of past ages the spirit of faith and zeal which animated these Masons of old. In some respects we may consider the Freemasons of modern times to be the degenerate successors both of the Templars and the Masonic Guilds of the middle ages, notwithstanding that the real aims of the former are so diametrically opposed to the original objects of the two latter. After the order of the Temple had been suppressed, some degraded knights fled to Scotland and there formed themselves into a secret society, vowing implacable hatred and eternal vengeance against Pope and King. The better to disguise their designs, they affiliated themselves to Masonic guilds, and took from these the insignia and technical designations of their sect. Later the society, favored by Protestantism, seems to have spread throughout Europe, although this definitive organization, as we now know it, dates only from the first years of the eighteenth century.

In the pamphlet below quoted Mgr. de Segur graphically describes the constitution, history, aims, and doings of one of those widely organized and occult societies which have played such an important part in many of the events of later times. Although the eminent Prelate reviews more particularly the aspect and working of Freemasonry in France, nevertheless, as the views and operations of this nefarious association are not confined to one land, so the exposition of its real principles and aims cannot fail to be of general interest. When we learn that by means of an ever-active propagandism Freemasonry is continually spreading far and near its subversive and atheist doctrines, that its extensive net-work embraces in its coils each sex and every age from the child upwards, that its numbers princes in its ranks—the better to compass their ultimate destruction—that its allies in the press are numerous and influential, and, lastly, that as long ago as 1867 it already counted 8,000,000 members, of whom 1,600,000 were French—when we think of these facts it becomes evident that modern Masonry is a very powerful organization; and its power, as we shall endeavor to show, is exerted wholly on the side of evil. There are two distinct kinds of Masonry, and of these one is more or less open to the eyes of the world, while the other is hidden in the most profound secrecy. Nevertheless these two form but one and the same society, directed by one and the same chief. "Freemasonry is one, its point of departure is one," says Frere Ragon, one of the most approved writers of the Masonic sect.† Of these two species, the Freemasons, ordinarily so called, form the exterior shell, or rather the body, while the Masons of the back lodges, that is the Carbonari—men aiming at the destruction of the State, of Christianity, and of society itself—constitute the soul. Freemasons and Carbonari then are one; and in the same manner as the soul gives life to the body so do the Carbonari direct and control the Freemasons, and hold them, by means of a rash and impious oath, more or less completely in their hands. To the exterior Masonry belong the immense majority of members. According to *Le Maccagnie* of August, 1867, out of a total of 8,000,000 there were hardly 500,000 active members. These last are masons in active service, but still not necessarily the Masons of the back lodges—the villains who deliberately wish to destroy the Church and society, and who under different names form the secret societies properly so called. "The eight millions of men initiated into the exterior Masonry," says Mgr. de Segur, "are something like a flock which for the most part knows not where it is being driven. These men are used as a depot whence recruits can be chosen like a herd of cows which can be drawn at will; or again as so many loud trumpets sounding forth everywhere the praises of Masonry, developing its influence, attracting sympathy to itself and money to its coffers. But behind the crowd who eat, drink, sing, and talk about morality, the true Masons hide in a very wonderful manner all their plots."

We shall see how the ranks of Masonry are recruited, and this exposition will throw much light on the true character of the organization. We shall see that the means prescribed by one of their authorities are—first, to separate young men from their families husband from wife and children; and, secondly, to draw their victims into sin and corruption. Now we ask, are not such means truly and literally Satanic? Let us hear one of their secret chiefs who rejoiced in the name of "Little Tiger" on the subject of recruitment: "The most essential thing is to isolate the man from his family and to ruin his morals. He is sufficiently inclined by the bent of his character to fly from the cares of the household and to run after pleasure and forbidden enjoyments. He is fond of long gossips at the cafe and of idling away his time at the theatre. Carry him away, attract him, make an important man of him in some way or another, teach him discreetly to weary of his daily occupations, and by this stratagem, after having separated him from his family, after having shown him the painfulness of all his duties, excite in him the desire of another existence. Man is a born rebel; provoke then the desire of rebellion almost to explosion, only take care that the explosion burst not forth."† It is by these and similar means recommended by the same authority that some few obscure but designing men succeeded in withdrawing their unsuspecting victims from the influence of domestic life and the practices of religion, in initiating them into the exterior circle of Masonry, and in thus making use of them for their own ulterior purposes. "When you have initiated," continues Little Tiger, "into certain minds a disgust for home and religion, let fall a few words in order to arouse in them the desire of affiliation to some neighboring lodge." Well enough may these occult promoters of iniquity laugh at the vanity or stupidity of some tradesman or other who humbly demands to be admitted among the favored bands of workmen chosen for "the reconstruction of the Temple of Solomon." Well enough may "Little Tiger" exclaim: "I am lost in admiration at the sight of human stupidity." For a fuller exposition of the lying means by which Freemasonry is recruited we must refer our readers to Mgr. de Segur's excellent little work, from which our quotations have been taken.

In the exterior circle of Masonry there are three principal grades, viz. those of apprentice, companion and master. In France, aspirants to the honors of Masonry are not admitted to these several grades without great ceremony. It is, in fact, necessary to pass through a strange and quasi-frightful ordeal, and to take an oath of secrecy, each time the candidate ascends in the Masonic scale of honor. In the preliminary ceremonies of initiation the candidate is introduced blindfold into the "closest of reflection," where presently he reads aloud him such encouraging inscriptions as this: "The greatest sacrifices will be required of thee, even that of thy life. Art thou prepared?" He is then obliged to make his will, and to answer in writing the following questions: "What are the duties of man towards God?"

* *Les Franc-Maçons.* Par Mgr. de Segur, Paris. † *Le Grand Orient de France*, in approving his writings, declared that they contained the pure Masonic doctrine.—Vide Mgr. de Segur. ‡ Letter to the Piedmontese "Vondita," January 18, 1822.

What are his duties towards his fellow-men? What are his duties to himself?" Doubtless the chiefs of the sect have their own reasons for instituting these inquiries, and for thus ascertaining how little sense of religion still remains in the minds of the aspirants, and, consequently, how ripe they may be for the work of Masonry and for advancement to the higher grades. Certain it is that these questions are not prompted by any moral or religious motive, since it becomes abundantly evident, in the course of the work before cited, that the chiefs are the sworn enemies of religion and morality, and it is a fact that, however blasphemous or atheistic may be the answers given, the candidate is always admitted, in proof of which we may cite the case of Froudhon, who replied thus: "Justice to every man. Devotion to one's country. War against God." The limits of this article preclude the possibility of a present following the free and enlightened candidate through all the puerile ceremonial, phantasmagoric danger, and absurd farce which it seems go, together with a sprinkling of impiety and hypocrisy, to make up the process of initiating an apprentice Mason, but we hope to return to the subject in a future number.—*London Catholic Progress.*

IRISH INTELLIGENCE.

IRISH PROSPERITY.—The land is the staple of Irish industry, there being only a slender amount of manufacturing energy outside of the linen trade, localized in a few Ulster counties. In point of fact, the main elements of manufacturing industry, raw materials, and motive power, exist only sparingly in Ireland. There is abundance of water power, far greater than in England and Scotland; but coal, as the best source of steam power, is of inferior quality, and small in quantity; turf, though abundant, remains to be condensed so as to form suitable fuel for any but fixed engines; while the ancient woods have been almost entirely removed and planting neglected; coal, with regard to geological uses, is widely diffused; but most of it is anthracite or non-bituminous, and the seams are in general very thin. Utilization of the vast pent bog which cover nearly one-seventh of the Kingdom, with the two-fold object of securing an ample supply of condensed fuel and of reclaiming the soil when the superincumbent bog is removed, is one of the leading industrial problems of Ireland. Iron ore of excellent quality abounds in Leitrim, Waterford, Antrim, and many counties, while lead (with silver), copper, iron pyrites (for sulphur), manganese, rock-salt, and other sources of mineral wealth are generally diffused. The exquisite marbles and building materials are unsurpassed in abundance, durability, variety and beauty. The clays for pottery and stoneware are rich and abundant. A large quantity of all these raw mineral materials is sent to England for smelting or manufacture, or to be otherwise utilized. If we turn to agricultural products, we find extensive malting, brewing, and distilling, arising out of cereal tillage; we find tanning, saddlery, soap and candle making, and some woollen textile fabrics, arising out of pastoral farming, as also the great sheep and cattle trade, and that in butter and cured provisions; while flax culture supplies the staple for the linen manufacture in Ulster. The cotton manufacture employs over 4,000 hands, and is increasing. Of the minor localized industries, Irish poplins, mainly confined to Dublin, deserve prominent mention, as they are admitted to be the first in the world in point of delicacy and finish and give employment to a considerable number. The fisheries, once a source of great national wealth, have for many years been declining, the cause of which decline we shall explain hereafter.

To the land then we must look as the main source of Irish prosperity. As in other countries, the two branches of tillage and pasturage have fluctuated in extent from time to time, influenced by various circumstances. The repeal of the corn laws, which O'Connell and the Irish vote supported, brought into competition with the Irish farmer the more favoured corn-growing countries; Egypt, the basin of the Lower Danube, and the shores of the Baltic, with the vast prairie tracts in North America that extend from the Atlantic to the Pacific. Corn raised under nominal or low rents, moderate taxes, and a steady ripening climate and on a richer soil, was brought at cheap freights to undersell Irish growers, whose soil was poorer and whose climate was fickle and damp—excellent indeed for vegetation, but uncertain for ripening and harvesting, July, August, and September being three of the wettest months in the year. In addition to these disadvantages the grower had to contend with heavy rents and oppressive taxes; and the result, as might be expected, has been that from the opening of such an unequal contest nearly thirty years ago, to the present time, the Irish farmer has been prudently retreating and abandoning husbandry for pasture. With his usual sagacity, O'Connell saw that while protection was economically indefensible, and would be abolished in defiance of the Irish vote, it had a double aspect: for, while it protected the producer it oppressed the consumer, and thus, in the case of bread-stuffs, worked to the disadvantage of the masses. Yet there are not a few ignorant or designing demagogues, who attribute to the misgovernment of Ireland this change in agriculture, a change adopted by the Irish farmers with a view to higher and more certain profits. During this same period, the progress of trade and commerce, and the advance in profits and wages in England and Scotland have been unexampled; and, as a consequence, the demand for and the price of animal food are immensely increased. Thus Ireland, as a producer, is thoroughly protected, although in the matter of bread-stuffs she is over-weighted. Her rich pastoral plains, her "weeping skies" which render her "the emerald isle," and her proximity to the prolific hives of British industry where the demand for animal food is greatest, all completely protect her graziers and flockmasters against foreign competition. Under the conjoint action of both these causes, as regards cattle and corn, a serious change has taken place in Irish agriculture within the last thirty years the extent of land under cereal crops having rapidly contracted; while the area under pasture, meadow, and green crops has been greatly enlarged.—*Tribune.*

THE CRISIS OF CLARE.—The Evening Post, in noticing the census report of the County Clare just issued, calls attention to several interesting matters connected therewith. Between 1841 and 1871, the population decreased from 286,394 to 147,864, or 48 per cent., or by 138,530 persons; being two to three times the population of the county Carlow. The Post says:—"It is the most Catholic county in Ireland, and with the least admixture of Anglo-Norman, Cromwellian, or Planter blood. These and its isolated situation account for the large number, 4,457, who speak Irish only, while 63,713 speak both Irish and English, so that 58,145 persons, or 49 per cent. of the whole population, are bi-lingual. The census population in 1871 were as follows:—

	Persons.	Per cent.
Catholics	144,440	97.7
Epis. Prot.	3,027	2.0
Presbyterian	63	0.2
Methodist	230	—
All Other	113	0.1
Total	147,864	100

The Catholic population is still nearly 98 per cent. of the people, and all others little over two per cent., and these 3,324 Protestants, of all creeds, chiefly in a few towns. In fact, the two towns of Ennis and Kilmurragh contain 1,150 Protestants, or more than one-third of all the Protestants in the whole county Clare. Catholics are less now, in the general population, by only one in 1,000, than they were in 1861.

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MONTREAL, FRIDAY, OCTOBER 24, 1873.

ECCLIASTICAL CALENDAR.
OCTOBER—1873.
Friday, 24—St. Raphael, Arch.
Saturday, 25—Of the Immaculate Conception.
Sunday, 26—Twenty-first after Pentecost.
Monday, 27—Vigil of St. Simon and Jude.
Tuesday, 28—St. Simon and Jude, Aps.
Wednesday, 29—Of the Feria.
Thursday, 30—Of the Blessed Sacrament.

ST. PATRICK'S ORPHAN BAZAAR.
The Annual bazaar in behalf of St. Patrick's Orphan Asylum opens on Thursday 23rd inst., in the Mechanic's Hall, St. James St. The bare announcement of this fact will suffice to procure for it a numerous attendance, and hearty support from our Irish friends; whilst men of all creeds and nationalities will heartily unite in contributing towards the support of such an excellent work of charity.

A new feature of the bazaar this year will consist in the voting for the MacMahon Flag which will be presented to the Irish Society that shall poll a majority of votes; each vote will cost twenty-five cents. During the evening a splendid band will be in attendance.

Entrance tickets will be sold at the door at ten cents each, season tickets for twenty-five cents. The articles exposed to the public at the bazaar will be found to be numerous and very beautiful.

NEWS OF THE WEEK.

If the restoration of the Bourbon monarchy in the person of Henry V. could be effected by a vote of the Assembly, we might look upon the thing as done; but behind the Assembly there is all France, and it may be questioned whether the former is a full and fair representative of the other. The Army has not spoken out, and under a democratic form of government if there be a large standing army it is the government. What it wills is law. The trial of Marshal Bazaine is proceeding, and everything would seem to indicate that he will find it no easy matter to clear himself of the heavy charges under which he labors.

The telegrams are very reticent upon the movements of the Carlists in Spain. That there has been a serious fight we know; both sides claim to have been victorious; from the fact that the general commanding the troops in the service of the Madrid revolutionary party, has made no forward movement, and has no trophies to show, the presumption is that he must have had the worst of the fight. The naval victory over the insurgent flotilla at Carthagena was not much to boast of after all.—Admiral Lobos was obliged to retire—as he pretends, in order to take in coal—thus raising the blockade of Carthagena. For this he is about to be brought before a Court Martial. One of the insurgent ironclads has come to grief; she was run into by her consort, and cut down; one half of her crew were drowned. Mgr. Mermillod has issued his interdict against the *Cures* elected in Geneva and sacrilegiously performing sacred functions. M. Loysou has a little boy and we wish him joy of it.

Before we again address our readers, our Colonial Parliament at Ottawa will have met, and taken into consideration the subject of the so-called "*Pacific Scandal*." The report of the Royal Commission will, of course be laid before both Houses; but what action, if any, the House of Commons will take thereon is unknown at time of writing. It may accept it, or if it so pleases it may ignore it altogether, and act as if no investigation had ever taken place. The appointment of the Royal Commission in no wise affects its privileges or right to deal with the matter as it sees fit; it neither adds to, nor in any way detracts from its powers; it is to-day what it was six months ago. We may look forward to some very exciting scenes, and expect to hear much bitter language.

To add to our complications, and still more to muddy the already very turbid waters of Colonial politics, M. Riel who has lately been returned to Parliament by acclamation by his Manitoba friends, will appear in Ottawa at the opening of the session to claim his seat. His

appearance will be the signal for a violent clamor. If the Ministry do not cause him to be arrested for the killing of Scott they will be denounced by one party for condoning the murder of a British subject; and if they attempt to bring him to trial the other side will be down upon them for breach of faith. The Ministerial benches can not be pleasant places to sit upon.

The intrusive government at Rome is enforcing the rights of conquest to the utmost. It has ordered the General of the Jesuits to vacate the buildings belonging to the Order, and has taken forcible possession of six convents. The United States and Portuguese Consuls have entered a protest against this act of robbery, on the grounds that the Franciscan convents were owned by their citizens. Valencia is menaced with a bombardment by the insurgent fleet.

PROTESTANT MARRIAGES, AND PROTESTANT TACTICS.—We respectfully submit to the notice, and careful consideration of the *British Whig*, the subjoined extract from the subject of Protestant Marriages from the Pastoral lately issued by His Grace the Archbishop, and the Bishops of the Province of Westminster at the close of their Synodal deliberations;—

"The Catholic Church recognises as perfect and valid, the marriages of the people of England contracted before the law of the land, if there be no impediment which in itself annuls the contract. The Catholic Church does not re-marry those of the English people who are received into its unity. It regards them as already man and wife, and their children as legitimate. Therefore, if any Catholic solemnize a mixed marriage before the Registrar, or before the Protestant Minister, the Catholic Church refuses to re-marry them. For two obvious reasons: first, they are already married; and, secondly, the Catholic party has committed a sacrilegious act."

Thus in such a case, even though the Catholic party has committed a sacrilege, still he is looked upon by the Church as validly married. *Fieri non debuit sed factum valet*. Perhaps the *British Whig*, whom we have always looked upon as honest, even if mistaken, will see fit to reconsider his statement to the effect, that, in Germany, the Catholic priest preaches that the marriages of Protestants are but concubinage. This system of tactics, even against Papists, is unworthy of an honest man.

There is another system of tactics very common both on this Continent and in England.—Not only do such papers as the *Montreal Witness* habitually employ it, but even journals like the *London Times* are not ashamed to resort to it. This system consists in publishing letters on questions of Catholic faith or morals over the pseudonym of *Catholic* or *Catholicus*, or some feigned name, designed to produce the impression that the writer is actually a member of the Roman Catholic Church, and to give additional weight to the untruths which the letter contains. "Oh!"—exclaims the Protestant public—"these statements so damaging to Popery must be true, for they come from Papists themselves." The writers are, in fact, not Catholics at all, and very often apostates, who, therefore, from prudential motives conceal their real names.

We have an instance of this mode of carrying on the war, before our eyes. It is taken from the *London Times*, and consists in a letter to the editor of that paper on the subject of the double-teaching—*esoteric and exoteric*—which the writer falsely pretends is habitually given to Papists; the one to the educated and persons of intellectual culture; the other to the ignorant and unenquiring dupes.

As an instance of this double teaching the writer in the *Times*, who, as usual, professes to be a member of the Roman Catholic Church, and who signs himself *Oscotian*, cites the difference betwixt the teachings given to educated Catholics on the subject of the damnation of heretics, or persons outside of the visible Church; and that on the same subject imparted to the vulgar. He puts it in this way. The children of an Irish Catholic school, he says, if asked what will be the fate of heretics, will reply, "that every Protestant will be damned;" whilst in reply to the same question addressed to another class of Catholics—the educated gentleman, and the refined Oxford convert, will "fall back on the doctrine of invincible ignorance, or some other quibble, which is never taught to any one out of a theological seminary." The impression sought to be produced on Protestant readers of the *Times* by this pseudo-Catholic, probably an apostate, is that the Church teaches the many, that which in the case of a few she explains away, by quibbles never taught out of a seminary. Here then, fortunately, we have a positive statement—for our anti-Catholic writers are generally cautious not to commit themselves to anything positive; and we propose to show how false is that statement; and how identical with the teaching given to the "refined Oxford convert," is that on the same subject given by the Church to the humblest of her children. The question of fact at issue is:—Does the Church teach the latter to believe that Protestants will all be damned? whilst explaining away this apparently harsh doctrine so as to suit the more educated classes of her children? Let us test this by the examination of the

Catechisms that she uses for the instruction of the young in the humbler sort of schools.

Amongst these catechisms there is one by the Rev. Mr. Keenan very generally in use amongst English speaking Catholics, whose teachings are therefore essentially *esoteric*, but as the reader will see identical with those pretended *esoteric* teachings on the same subject given to the refined Oxford convert, "and which according to *Oscotian* are never taught to any one out of a theological seminary."

Q. Do Catholics charge all that are apparently out of their communion with the crimes of heresy and schism, and consequently exclude them from salvation?

A. No: all baptized children who die before they sin *mortally*, and before they embrace and believe error are members of the True Church. Again: all those sincere people belong to the soul of the Church, who, being baptized, and believing the great fundamental truths of Christianity, and who are prevented from believing it in all its details, not by carelessness, nor temporal interest, nor human respect, nor the spirit of obstinacy, nor by malice—but simply because they never doubted, and never had sufficient means of knowing the truth which they would embrace at once and with gladness could they only discover it—all there, we say, belong to the soul of the Church, and will be saved if they lead good lives, and do not violate God's laws." *Doctrinal Catechism, by the Rev. Stephen Keenan, approved of by the Most Rev. John Hughes, D.D., Archbishop of New York, p. p. 322 and 323.*

With the orthodoxy of the teaching above given we have nothing to do; the question at issue is one of fact:—Does the Church confine her qualification of the doctrine of exclusive salvation to refined Oxford converts—and the students of her theological seminaries? or does she in public as in private, to rich and poor, to young and old, to simple and learned, teach openly one and the same doctrine?

Perhaps we attach more importance to the trick of apostates and non-Catholics generally writing in Protestant journals over a pseudonym intended to convey the impression that they are *bona fide* members of the Roman Catholic Church, than it deserves; but the trick is so common—the artifice is so often resorted to, that it is no wonder if the unwary allow themselves to be sometimes deceived by it. It is, therefore, well to caution them against being taken in.

A DISGRACEFUL AFFAIR.—We have already had occasion to report in our columns, and comment upon the conduct of some of the Protestant ministers of Montreal, in the matter of aiding minors to contract marriage against the wishes of their parents, their legal and natural guardians. Lest we should be misunderstood, we, at the outset, repudiate any intention of casting a slur upon the Protestant clergy in general, for the great majority of them are, we believe, honorable gentlemen, who would scorn to be parties to any violation of God's great law—"Honor father and mother."

But though this scrupulosity may be predicated of our Anglican clergy, of the ministers of the Church of Scotland, and of those of many other denominations, all are not alike; and we must cite as an instance of this the conduct of the Rev. (!) J. A. Vernon, minister of the French Canadian Protestant church, and if we are not mistaken one of the agents of the F. C. M. Society. We will tell the story which we find published in the columns of the *Montreal Witness* of the 16th inst., under the caption of *A Strange Case*, but without one word of censure on the chief actor therein.

It seems that an attachment had existed for some time betwixt a young man George Cawthorne, Protestant, and a Madlle. Loiseau an infant of only 15 years of age, residing with her parents in Visitation Street. The parents of this child in the exercise of their legal rights, and of their rights derived from God Himself, strongly discouraged the intimacy of their daughter, a Catholic, with young Cawthorne, and absolutely prohibited their marriage.—Hereupon with the connivance of some friends, all of whom have rendered themselves amenable to the law, Cawthorne persuaded the young girl to abscond, and took her before this Rev. Vernon by whom an illegal and sacrilegious marriage betwixt Cawthorne and the minor Loiseau was at once celebrated.

When the parents missed their daughter they were almost distracted. The wretched mother applied to the law for redress, and on Wednesday morning of last week, the high constable; Bissonette, armed with a warrant, succeeded in arresting all the guilty parties, with the exception of the Rev. J. A. Vernon; he, however, was got hold of later in the day—and the whole gang were brought before the Magistrate on Thursday and were held to bail in the sum of \$120 each.

Comment on this disgraceful affair is surely unnecessary, and at the present stage might perhaps be out of place. We will only ask our Protestant readers to supply those comments

for themselves, and this they can easily do, by asking themselves; how they would judge the conduct of a Catholic priest who should be guilty of the conduct attributed in the *Witness* to this Rev. J. A. Vernon?—who should virtually connive at the abduction of a young Protestant infant of only 15 years of age from the home of her parents; and without enquiries, without publication, without any communication with the girl's Protestant parents should at once proceed to the celebration of a marriage betwixt the Protestant child so abducted, and her Catholic abductor.

We know not what the law says upon the matter; but as this is by no means the first time that this dirty trick has been played by the lower class of Protestant ministers in this City, we hope that in this instance the full measure of law in its utmost severity may be meted out to all the parties to this most infamous outrage upon law, natural morality, and the sanctity of marriage. It is full time that a stop were put to these proceedings.

Our friends of the Evangelical Alliance enlivened their proceedings by comic anecdotes. The subjoined is one of the best by a Rev. M. Lorriaux of Paris. According to this truthful narrator, the late martyred Archbishop of Paris was "*prepared for death*" by a Protestant minister which his name it was Forbes—Professor Forbes—an Episcopalian. Beat this who can. Some of our Protestant contemporaries speak in a very irreverent manner of the entire proceedings. So the *Montreal Herald* of the 13th admits that "the slight attention which we have been able to give to these reports has made us conclude that though probably adorned and animated by well chosen language and happy delivery, they have rarely diverged far as to substance from the limits of common place, and from a somewhat monotonous declaration of religious affection entertained by each member for all the rest. In general we should say that if the platitudes—*yes that is the word the Herald uses; where does the man expect to go?*—the platitudes and repetitions of an ordinary Missionary Meeting were extended to interminable length and pronounced by men chosen in a great measure for their oratorical talents, we should have as the product something like the sum total of the discourses which have gratified the Protestant religious world of New York, during some days past." The *Liberal Christian*, a Protestant religious paper of first-class standing says that in so far as it can make out the object of the *Evangelical Alliance* "it is to emphasize anew certain characteristic dogmas of the Trinitarian branch of the Christian Church which have become inarticulate or blurred in popular acceptance;" and in one of our exchanges, the *Acadian Recorder*, we find it asserted that the *Alliance* has behaved very badly to the negroes, in spite of their "*platitudes*" as the *Herald* calls them about love to all men—

"A-top of all this pyramid of good fellowship and love to all men sits a grinning skeleton; which close inspection discovers to be that of a negro and a clergyman. Designating himself thus, he writes to the *New York Herald* stating that he asked for admission to the Evangelical Conference, and could not be admitted because his skin was black."—*Recorder*, Oct. 8th.

In spite, however, of the precautions to keep out all subjects of unpleasantness, it was hard to prevent the speakers at this great Evangelical pow-wow from flying at one another's throats.—The *Witness*, who of course won't make things appear worse than they are, gives an account of one of these passages at arms. It occurred on Thursday, 9th inst., and thus arose. A Mr. Curry, of Richmond, was insisting upon separation of Church and State, and using tall language against a national or State Church, when the President's bell, ringing wildly, called him to order. From the audience arose oris for the speaker to go on; the President thought "it would be discourteous and unchristian to continue." We copy from the *Witness*:—

"Mr. Curry arose and said that he abided by the rules of limitation most readily, yet he would most emphatically protest against being deemed by the chairman 'discourteous or unchristian'—(Here ensued terrific loud calls 'Curry, Curry,' accompanied with stamping of feet, &c. In the din the voice of the chairman struggled to be heard.) Finally comparative order was restored."—*Witness*, 11th inst.

The conclusion of the matter was that Mr. Curry, finding that he would not be allowed to express his opinions on the question of State-Churchism, put on his hat, and accompanied by his friends "marched down from the platform, out of the house."—*Witness*.

It was well for the Alliance that it brought its session to a speedy conclusion, or there would have been more scenes like the above to record. One thing only was made manifest by the meeting; that in their hatred of the Church all the sects agree, but that there is no other bond of union betwixt them.

Under the caption, *Prussian Tyranny*, the *Toronto Globe* refers to a recent order from the Ministers of Commerce and the Interior, forwarded by telegram from Berlin, under date 13th inst., for the expulsion of all emigration agents who are domiciled in Germany. "This" remarks the *Globe* "is on the same principle as everything rests on in Prussia; the State is

everything, the individual nothing, and liberty an impossibility.

How quickly and loudly men can sing out when the shoe pinches them! how indifferent are they to their neighbors' corns! The expulsion, without form of trial, without legal process of any kind, of the Jesuits and members of Catholic religious orders by the Prussian government never provoked a groan from the *Globe*; without wincing, our contemporary, and indeed the organs of Protestant opinion generally throughout the world, looked on, and most of them approved of the arbitrary proceeding. Now, however, when the same process of expulsion is applied to a body of men who are avowedly and openly engaged in a business which by depriving Germany of male adults, diminishes her means of filling up the ranks of her army—they cry out against the *Tyranny* which when Catholics only were the sufferers by it, they rather applauded than condemned.

The *Globe* is right however in denouncing the political regime of Prussia as a tyranny, as incompatible with liberty. Whosoever the State—no matter in what form it be organised, monarchical or republican—whosoever "the State is everything, the individual nothing," there we have Caesarism, or in another word tyranny.

But the direct tendency of Liberalism is to make of the State everything; to merge in the State, the Church, the Family and the Individual. The Liberals of Switzerland by their late ecclesiastical laws are attempting to substitute State for Church; Protestant communities wherever they enjoy unlimited power, as in the United States, as in New Brunswick, have set at naught the rights of the Family and the Individual by their infamous School laws. With all Liberals, and this is the secret of the Catholic's hostility to Liberalism, "the State is everything the individual nothing," and were their principles to triumph "liberty would be an impossibility."

It is in short only by taking the tyrant's ground that the State—it matters not whether its power be exercised by Caesar in person, or by majorities—"is everything;" that as against the State, neither the Church, nor the Family, nor the Individual, has any rights, that the ecclesiastical laws of Germany, of Switzerland, of Spain, and Italy can be defended; or that the School systems of the United States, and of New Brunswick can be justified. It is on this plea, that in some countries the State undertakes to determine by whom, and under what conditions the Sacraments shall be administered; that in others, the State deprives the Catholic parent of the right of determining for himself how his children shall be educated; it is on this plea, that the State "is everything" that "the Individual, father or mother, is nothing," that Liberals speak of all children, as "*our children*;" a phrase which in itself is the summing up of all conceivable tyranny, and on which the entire superstructure of "State-Schoolism" depends. In a word, both State-Churchism and State-Schoolism, find their reason of being in the assumption that "the State is everything the individual nothing;" which again is the fundamental and vivifying principle of modern Liberalism, and which again is, as the *Globe* truly says "incompatible with liberty."

Some indignant comments are made in a letter from a Protestant bishop, Dr. Tozer, addressed to another Protestant bishop, a Dr. Potter, and to the Protestant Dean of Canterbury. The occasion for this remonstrance was furnished by the latter, in that he went through the ceremony of participating in the communion of bread and wine given at a Presbyterian church in New York. If such conduct be approved of by the low church party of the Anglican denomination, argues Dr. Tozer, the high church party of the same sect may justify their attendance at Catholic worship, and thus encourage the Romanising tendencies which they are reproached. Dr. Tozer's remonstrance seems a little out of place, seeing that the head of the said Anglican denomination herself communicates in things sacred with Presbyterians; and that therefore, in fact, all the body of which Her Majesty is head, is also in communion with them, and with all with whom they are in communion; for things or sects which are in communion with the same must be in communion with one another.

Another Protestant minister who signs himself George David Cummins, Assistant Bishop of the Diocese of Kentucky, takes up the cudgels in defence of the Protestant Dean of Canterbury, denounced by Bishop Tozer for inconsistency in that he, the Dean, partook of bread and wine in company with Presbyterians, and in a Presbyterian meeting house. Dr. Cummins argues that there is nothing in the formularies of the Anglican denomination that forbids its ministers from communicating with members of other sects; and he argues that Episcopal ordination is not, and never has been considered by the Church of England, neces-

sary to the validity of orders, seeing that many of its most illustrious divines—Peter Martyr...

His Grace the Archbishop of Toronto announced on Sunday, 12th inst., from the pulpit of St. Michael's Cathedral, a Pilgrimage for the end of the present month, the object of which will be to honor the Sacred Heart of Jesus...

An anonymous correspondent who adopts the pseudonym of a Catholic Subscriber should know by this time that he never inserts anonymous communications; besides he is not a Catholic at all...

His Excellency the Governor-General was in Montreal on Thursday of last week; and in the course of the afternoon, accompanied by Lady Dufferin, he paid a visit to the Convent of Mont Ste. Marie...

FRAUDS IN BUSINESS.—The land of the "open bible" is also par excellence the land of false weights and measures, and of adulterated goods.

But the dodges of the coal dealers are the smartest of any. They cheat the public with impunity, and defy the magistrates. Their modus operandi is this. They advertise their "best coals" for sale at a low price.

they had none better in their yards. So the scoundrels go away smiling, and bless the Lord for the privileges which they enjoy as dwellers in the land of an "open bible."

M. MAZURETTE'S CONCERT.—M. Mazurette was most unfortunate in the weather.—Monday, the day of his first Concert, was one of the stormiest of the season...

Father O'Keefe writes to the Daily Express contradicting the report of his submission to his ecclesiastical superiors. He complains that he has "not got from the public the support he requires to continue the struggle with people of unlimited means;" but he adds, though he may be conquered, he will never yield.

The scheme for a submarine tunnel connecting France and England is in a state of forwardness; and "middle aged persons," says the London Times, "may yet hope to witness the realization of this gigantic undertaking."

In the case of the Cingalee and Erl King collision, the Court of Enquiry has found that Biron, the pilot of the first named vessel, was to blame, and has deprived him of his certificate as pilot.

The Iowa Catholic Advocate.—This is a recent and very handsome addition to the Catholic press of the U. States, and one which, judging from the number before us, will render good service to the cause of religion on this continent.

His Grace the Archbishop of Halifax has been pleased to make the following change: Rev P. Deneher, from Bedford to St. Joseph's Church, Halifax, where all letters and papers for him may be addressed.

Mr. Francis Treanor has kindly consented to act as our Agent for the True Witness in Charlotte-town, and surrounding country.

In our columns last week, appeared the announcement:—"In this city, on the 11th inst., the wife of J. A. Sadler, Esq., of a son."

The following was received too late for publication in our last week's issue:—

JOLIETTE, Oct. 13th, 1873. Dear Mr. Editor.—The Pastoral visit of Mgr. Fabre has been the occasion of much consolation and pleasure to the people of Joliette, and especially to the Faculty of the College. And for which reason, they left no means untried to make it as agreeable and pleasant as possible to all concerned.

Monday being the Feast of St. Edward, the patron Saint of His Lordship, he sang Pontifical High Mass in honor of the occasion, in the presence of a vast assemblage of the laity and clergy.

The music, rendered by some one hundred voices and a brass band, under the management of the indefatigable Prof. L. Vandobonour, S.V., was superb. And in a word, the ceremonies and amusements connected with His Lordship's visit were of so impressive and delightful a nature as not to be easily forgotten by those who had the good fortune to participate.

Stratford, it is said, has fifteen doctors, twenty-four drug stores, and the largest cemetery of any town of its size in Ontario.

The Rev. P. G. Clarke for many years attached to St. Patrick's Church Quebec, and formerly cure of St. Basil, Church Portneuf, died yesterday after a long and painful illness.

The St. John, N.B., Freeman remarks that in Charlottetown, P.E.I., the Methodists also have built schools for the children of that denomination not being satisfied with the "education" given in the public schools. To this several of the denominations in this city will yet find themselves driven.

VILLA MARIA LOTTERY

The following are the successful numbers as drawn on the 16th October. The holders of the tickets bearing the numbers as below are requested to apply at the office of the undersigned, No. 5 St. Sacramento street, after the first of November next, when the amounts will be settled:—

Table with 5 columns of numbers: 3129, 7851, 3888, 5579, 11241, 2404, 31343, 2704, 9670, 15163, 7876, 16815, 14271, 30689, 7733, 23768, 9778, 25362, 4982, 29006, 114, 31469, 3634, 14712, 29466, 52, 24651, 16250, 23173, 25020, 16994, 7781, 25011, 21934, 12998, 30560, 38881, 25864, 18969, 770, 19836, 28253, 30655, 13637, 19548, 28209, 7374, 22559, 32246, 17492, 17622, 21070, 6547, 9493, 25067, 6729, 22912, 23640, 10968, 8251, 5351, 21502, 1750, 16103, 28138, 9257, 3538, 13097, 14165, 23742, 25033, 529, 7763, 31162, 2361, 11542, 1819, 21844, 10230, 8092, 26905, 31266, 10011, 9577, 11022, 22833, 15725, 17662, 20973, 6525, 5724, 19906, 14097, 15092, 19102, 19493, 17174, 24554, 9739, 12434, 11159, 6136, 28374, 7169, 25018, 31144, 30227, 12052, 16682, 14841, 31782, 1084, 694, 30710, 15909, 30934, 4736, 16865, 25009, 1846, 10845, 6439, 15134, 7314, 2741, 29005, 6708, 18612, 26177, 2269, 16862, 10483, 24276, 22554, 21838, 14002, 1720, 6775, 430, 8452, 379, 16877, 707, 9143, 23519, 30722, 162, 8449, 26368, 14208, 31160, 380, 7520

Table with 5 columns of numbers: 19384, 5469, 8694, 6330, 16351, 27871, 12203, 11227, 824, 766, 3580, 20691, 2618, 11054, 6601, 27938, 23126, 4294, 13711, 15227, 15747, 30387, 288, 19718, 14822, 17020, 26252, 6247, 23488, 10021, 29032, 19218, 9830, 4263, 28251, 27549, 29668, 19204, 20243, 28532, 2135, 6837, 20693, 10472, 31606, 18790

Montreal, 17th October, 1873.

The Grand Bazaar advertised in the Observer of the 26th ult., to come off in the Good Templars' Hall, on the evenings of Wednesday and Thursday, and got up by the Catholics of Wyoming and surrounding country, was a great success, the Hall being filled each night to its utmost capacity.

THE LATEST SWINDLE.—This morning two young lads, who bore all the distinguishing characteristics of city gamins, came puffing and blowing along Mountain street, staggering under the weight of a well-filled bag.

SAN ACCIDENT.—Yesterday morning as the steamer Assomption was approaching the steamer La Mouche a feu at Verencez to permit the transfer of passengers, a blind habitant from Assomption, named Pierre Goyette, attempted, with his wife, to step on board before the gangway was laid.

STOWAWAYS AND THEIR TROUBLES.—The Steamship "St. Andrew," Capt. Fleming, which arrived from Limerick the other day, had on board seven young and athletic Irishmen who, it appears, stowed themselves away in the steamer was about leaving the Emerald Isle, turning up when the ship was fairly at sea, to the disgust of captain and officers.

THIS ENGLISH DIVORCE AND PROBATE COURTS.—It is shown by returns just printed that last year 303 petitions were filed for dissolution of marriage, and in the preceding year 298, which, with other petitions, made 306 last year. The fees in 1872 were £2,822 8s., against £3,948 in the previous year.

use in the London registry, and £777,583 in the district registries.

OTTAWA, Oct. 18.—Their Excellencies the Earl and Countess of Dufferin arrived at the Capital yesterday; a large crowd assembled at the station to welcome them.

Riel has been elected by acclamation for Provencier, and is now on his way to Ottawa with Dr. Schultz and Mr. Cunningham. We think we can safely predict that there will be a lively time in Ottawa next week.—Ottawa Citizen.

HALIFAX, Oct. 17.—The Acadia powder mills, situated at Waverly, exploded this morning. One workman was seriously injured. Cause, a mystery, but the mills are supposed to have been set on fire by three tramps, who were seen lurking in that vicinity last night.

REMITTANCES RECEIVED. St. Foy, Rev J. S., \$2; Perth, J. A. F., 75c; St. Andrews, Miss M. McM., 2; Brudenell, J. O. R., 1.50; St. Catherine de Fossambault, M. L., 2; Lacolle, T. W., 4; Connaught, M. C., 1; Bell Ewart, Rev L. G., 2; Vankleek Hill, Mrs P. P., 1.50; St. John's, J. B., 2; St. Bridget's, D. McB., 2; La Guerre, Mrs Q., 1.50; Maryville, Cal. Rt. Rev B. O. C., 5.

On the 18th October, 1873, Susan McKeown, aged 34 years, native of Mountmorris, Co. Antrim, Ireland, sister to J. & P. McKeown.—R.I.P.

Men make steam engines of themselves from morning till night, and, vice versa, dream of gold. The fearful strain upon the nervous system by thus taxing the mind produces not only Heart Disease, Dyspepsia and Lung Maladies, but is often the direct cause of Apoplexy, Insanity and Suicide. It is very remarkable that during the world's progress the discoveries are made suitable to the times. Hardly had man become prepared for speedy transit when the Railroad and the Steamboat were introduced, the desire for rapid intelligence developed the Telegraph. Coals are usually discovered as wood became scarce, and now, when men's minds are being taxed to their utmost in order to secure and enjoy the luxuries of an extravagant age, Fallow's Hypophosphites appears that they may by artificial means keep up this mental strain to an indefinite extent.

We all consider from the embodiment of strength and power, but how few are aware that it is this same element in the system that gives us strength and vigor, and that an insufficiency of it causes weakness and debility. The Peruvian Syrup, a prolix of iron, is prepared expressly to supply this vitalizing element.

MONTREAL WHOLESALE MARKETS. Flour 47 lbs. of 196 lbs.—Pollards, \$35.00 @ \$37.75. Superior Extra, 0.90 @ 0.00. Extra, 6.30 @ 6.40. Fancy, 6.10 @ 6.25. Wheat, per bushel of 60 lbs., 0.00 @ 0.00. Supers from Western Wheat [Welland Canal], 5.85 @ 0.00. Supers City Brands [Western wheat] Fresh Ground, 0.00 @ 0.00. Canada Supers, No. 2, 5.00 @ 5.40. Western States, No. 2, 0.00 @ 0.00. Fine, 5.10 @ 5.20. Fresh Supers, (Western wheat), 0.00 @ 0.00. Ordinary Supers, (Canada wheat), 5.80 @ 5.99. Strong Bakers', 6.10 @ 6.35. Middlings, 4.00 @ 4.25. U. C. bag flour, per 100 lbs., 2.70 @ 0.00. City bags, (delivered), 3.05 @ 3.05. Barley, per bushel of 48 lbs., 0.00 @ 0.00. Land, per bush., 0.10 @ 0.10. Cheese, per lb., 0.10 @ 0.10. do do do Finest new, 0.11 @ 0.11. Oats, per bushel of 32 lbs., 0.33 @ 0.35. Oatmeal, per bushel of 200 lbs., 4.75 @ 5.15. Corn, per bushel of 56 lbs., 0.00 @ 0.00. Peas, per bushel of 66 lbs., 0.80 @ 0.82. Pork—Old Mess., 17.00 @ 17.50. New Canada Mess., 18.50 @ 18.50.

TORONTO FARMERS' MARKET. Wheat, fall, per bush., \$1.20. do spring, 1.12. Barley, do, 1.14. Oats, do, 0.40. Pans, do, 0.00. Rye, do, 0.00. Dressed hogs per 100 lbs., 6.00. Beef, hind-quarter, per lb., 0.07. "fore-quarters", 0.04. Mutton, by carcass, per lb., 0.07. Chickens, per pair, 0.25. Ducks, per brace, 0.60. Geese, each, 0.40. Turkeys, 0.00. Potatoes, per bush., 0.40. Butter, lb. rolls, 0.24. "large rolls", 0.00. "tub dairy", 0.21. Eggs, fresh, per doz., 0.21. "packed", 0.00. Apples, per bush., 2.60. Carrots, do, 0.56. Beets, do, 0.60. Parsnips, do, 60.00. Turnips, per bush., 0.30. Cabbage, per doz., 0.50. Onions, per bush., 1.00. Hay, 24.00. Straw, 16.00.

KINGSTON MARKET. Flour—XXX retail \$8.40 per barrel or \$4.25 per 100 lbs. Family Flour \$3.25 per 100 lbs., and fancy \$3.50. GRAIN—Nominal; Rye 65c. Barley \$1.10. Wheat \$1.15 to \$1.25. Peas 60c. Oats 40c to 45c. BUTTER—Ordinary packed by the tub or crock sells at 17 to 18c per lb., fresh selling on market at 21 to 22c. Eggs are selling at 16 to 17c. Cheese worth 10 to 11c; in stores 13c. MEAT—Beef, gross \$3.25 to 4.50; grain fed, none in market; Pork \$6.00 to 7.00; Mess Pork \$18 to \$19; Mutton from 5 to 6c. 00 to 00c. Veal, none, Hams—sugar-cured, 16 to 17c. Lamb 6 to 0c. Bacon 13 to 14c. POULTRY—Turkeys from 75c to \$1.00. Fowls per pair 45 to 50c. Chickens 30 to 40c. Hay, steady \$17 to \$19.00. Straw \$5.00, to \$3.00. Wood selling at \$5.25 to \$5.50 for hard, and \$3.25 to \$3.75 for soft. Coal steady, at \$7.50 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$3.

NOTICE. An application will be made to the Parliament of Canada, at its next Session, for an Act incorporating an International Transportation Association. EDMUND BARNARD, Attorney for Applicants. Montreal 1st October 1873. 10-2m.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Oct. 15.—Upon reconvening of the Assembly, the Right Centre acting in unison with the Ministry, they intend to propose a prolongation of McMahon's tenure of office as President. The Left are willing to accept the proposition if accompanied by a plan for the definitive organization of a Republic. Since the late elections many wavering Deputies have declared in favour of a Republic.

Oct. 18.—The Times Paris correspondent telegraphs as follows: From exact information, it appears that the Monarchical party have come to an absolute agreement. Chambord has made concessions which are satisfactory to the Liberal Monarchists, and the following will be submitted at the opening of the Assembly: The proclamation of hereditary constitutional monarchy, the King promising liberty of conscience and equality before the law as the right of all. The Monarchists are confident of a majority in the Assembly. It is said that 410 Deputies are pledged to support the restoration of royalty.

The comments of the Uniers on the visit of King Victor Emmanuel to Vienna and Berlin have stung the Nord Deutsche Zeitung into an appeal for its suppression. Although the French Government says the German organ, has recently declared that its attitude towards foreign Powers is not changed, "yet the language of these organs, which, though not Ministerial, are following a line of policy apparently agreeable to the Government, is such as to sow a rich seed of fresh storms, and as the state of siege furnishes the Government with unlimited power over the press, which it uses against the Republicans in the interest of domestic peace, it is to be desired that it should also use it in the interest of peace abroad, if indeed it cares about that." To this the Allgemeine Zeitung adds a sort of postscript to this effect, that if the "hint" of the Nord Deutsche Zeitung is not taken, "energetic official remonstrances" will probably follow.

Among the documents read at the trial of Bazaine, was one showing that there were 17,000,000 cartridges in the arsenal of Metz, of which only one million had been used when the place capitulated, and when Bazaine said he had no ammunition and he had no intention of fighting.

PRINCE NAPOLEON AND DEMOCRACY.—Prince Napoleon has just addressed the following letter to the Avenir National:—"Paris, 26th of September, 1873.—Messieurs,—The frankness and unexpectedness of the step you have taken compel me to give a short reply.—This is dictated to me by the opinions of all my life. Considering the importance of your letter and the publicity given to it, I cannot remain silent. The duty of every citizen at the present momentous time is not to desert the city while it is in danger, like the neutrals of antiquity. I am not a neutral, and I will not withdraw from the struggle. I can only speak in my own name, but how could I believe that those whose hearts beat faster at the name of Napoleon will disapprove? The alliance of popular democracy and of the Napoleons has been the object of every act of my political life. Let us uphold our flag in presence of the threats of the White Flag, which is foreign to a modern France, and which the Pretender could only abandon by a compromise and a sacrifice in favor of the habiles of his party. Of what use, moreover, would that concession be at the last moment? The reign of the Bourbons could only be the triumph of a reactionary, clerical, and anti-popular policy. The flag of the Revolution alone has waved for nearly a century over the genius, the glory, and the sufferings of France. It is it which should guide us towards a truly Democratic future. Among the defenders of the sovereignty of the people many differ as to the means of applying it. But a common understanding at present as to the principle of this sovereignty is necessary and patriotic. As citizens of modern society we all ought to seek to establish by universal suffrage true liberty based on the reforms which are the conditions of the safety of France. Yet it is necessary to forget differences, attacks, struggles, reciprocal sufferings, even insults, in order to assert the principle of national sovereignty, beyond which there are only dangers, discord, and new disasters. Let us unite to baffle fatal attempts, and thus form a holy alliance of patriots.—NAPOLEON (JEROME)."

SPAIN.

LONDON, October 13.—A special despatch from Cartagena to the Times gives the following particulars of an engagement between the Spanish Government squadron, under the Admiral Lobos, and a fleet of Intransigent vessels:—Upon the appearance off the harbor of the National squadron, the Intransigente Junta held a consultation, and decided to fight, although they had no hope of achieving a victory. Some of the garrison were in favor of surrendering the city, but the majority of the men, especially the deserters from the Government army, were determined upon resisting to the last. Gen. Contreras, and several members of the Junta, went on board the "Numancia." All morning was consumed by the insurgent vessels in taking in coal and provisions.

At noon, on Saturday, everything being in readiness, the four vessels weighed anchor and sailed out of the harbor amid loud cheers from the populace and insurgent troops. After proceeding a short distance Admiral Lobos's fleet, consisting of the "Vittoria," "Almansa," "Villa de Madrid," "Corunna," and two paddle-wheel steamers were met and the engagement immediately begun. The fight lasted two hours, when the Intransigente fleet was defeated and driven back to Cartagena, their vessels being badly damaged. The insurgents showed great spirit, but handled their ships badly, the "Numancia" at first having to bear the brunt of the battle alone. The firing generally was at too long a range, but at the close

of the fight, while the "Vittoria" was endeavoring to intercept the retreat of the insurgent frigate "Tetuan," broadsides were closely exchanged between these two vessels."

LONDON, October 14.—The Carlists assert that in the battle of the 6th instant General Moriones lost 900 men while their own loss was only 300.

Admiral Lobos, commander of the Spanish fleet, has been removed from office for taking the squadron to Gibraltar without consulting his Government. The Minister of Marine has assumed command. A naval court-martial has been ordered to investigate the conduct of Vice-Admiral Lobos.

ITALY.

ROME.—The semi-official papers, and those which have the best right to be informed as to the intentions of the Quirinal, announce that the King has demanded the expropriation of the entire street from Monte Cavallo to Quattro Fontani, for the purpose of making new gardens, and building kennels and stables. This monstrous sacrilege will imply the destruction of the following convents and colleges:—The Sacramentate, or Nuns of the Perpetual Adoration; the Capuchin Nuns of the Monastery of the Santissimo Crocifisso; the Church of S. Andrea, the Noviciate of the Jesuits, and the Hispano-American College; the Belgian College; the Spanish Trinitarians of San Carolina; the Nuns of San Dionisio; and the Basilica of San Vitale. The bargain has, it seems, been concluded; and at a very early date, if there is no intervention, Divine or human, to avert the sacrilege, the dogs, horses, and mistresses of the Robber-King will be housed on the site once occupied by the holiest and most zealous servants of God. The tomb of S. Stanislaus Kostka will be violated, and his ashes scattered; and in the Belgian College, those of the murdered De Limminghe and De Trassegny, of the Belgian martyrs of Castelfidardo, and those of Mentana, Maolles, D'Erp, and Alcantara, will share the same fate. The nuns of S. Clare (forty in number, and poor as was their foundress), will be driven forth to starve, and the Adorable Sacrament will be dethroned from the Altar, where perpetual reparation was made to it under the shadow of the Apostolic palace. These are the crimes we are calling on God to avert. Can Christians do, or dare, or sacrifice too much for such an end?

A FREE PRESS.—The Roman journals which published the charge of the Archbishop of Paris have been confiscated by the Italian Government.

SWITZERLAND.

In Canton Berne the outrages on the liberties of the Catholic population are becoming worse than ever. But the Cantonal authorities, not content with the sweeping expulsion of Bishop and parish priests, have been making use of the annual thanksgiving day to inflict a fresh outrage on the Catholic citizens. In the proclamation sent according to usage to be read in both Catholic and Protestant churches, and actually read in the latter, the Government declares war against "that Power which has done us so much harm formerly, and is now concentrating its forces for the destruction of the independence of peoples and States—the Roman Curia." "After having anathematized all that the peoples hold most dear, this truly noxious power does not fear to attribute to a man, sinful like ourselves, fallible like ourselves, a privilege which belongs only to the Almighty, Creator of heaven and earth, and to impose under the name of dogma, this blasphemy on the public conscience." &c. "The State authorities have energetically repelled the encroachments of this Power. They have done so in the interests of religious belief itself, in order to maintain religious peace, imperilled by the development of these pagan superstitions which wound the conscience and faith of other believers; but they have also done so with the formal and settled intention not to injure in any way the true religious sentiments of the population." This, with a good deal more balderdash about "the immorality and modern debasement of the Jesuits" is the sort of lecture that a Protestant Government permits itself to read to its Catholic slaves, for no milder form will serve to indicate the light in which the Catholics of Switzerland appear to be at present regarded by their civil superiors.

AUSTRIA.

THE SEIZURE OF THE "VATERLAND."—The Vaterland of Vienna has been confiscated by the Austrian authorities for appearing with a black border on the day of King Victor Emmanuel's arrival in that city, and a great deal has been made of the "insult to the Emperor's guest," in the English as well as the German papers. It appears, however, that what was edged with black was a notice at the head of the paper of a Requiem Mass for the defenders of Rome, which was to be said on the 20th Sept., the anniversary of their death, a service which, if we mistake not, has been celebrated annually at the instance of the Viennese Archconfraternity of St. Michael. If this is the case, it will probably be acknowledged by candid people to be somewhat hard that the funeral office should be prohibited, and a paper seized for publishing an invitation to it, merely because King Victor Emmanuel happened to be present in Vienna on the anniversary of a deed which was admitted at the time to be contrary to the law of nations.

GERMANY.

BERLIN, Oct. 14.—The correspondence between the Pope and the Emperor William is officially published. The Pope writes Aug. 7th.—That a measure of His Majesty's Government aims at the destruction of Catholicism. He is unable to discover the reason for such severity, being informed, and believing that the Emperor is averse to the increase, or continuance, of this harsh policy. He points out that the measures are injurious to the Christian religion, which will only tend to undermine the throne. He speaks frankly, as truthfulness to all is his duty; and all baptized—even non-

Catholics belong in a certain sense to him—cherishes. In the conviction that the Emperor will adopt the necessary measures, he concludes by praying for the Government to be merciful to the Emperor himself. The German Emperor writes September 3rd, rejoicing at the opportunity to correct any errors relating to the government affairs of the Pope, who if truthfully informed he would be aware that the Government cannot act against the approval of the sovereign. The Emperor deeply regrets that a portion of his Catholic subjects and priests have organized a party which is engaged in an intrigue against the State, and disturbing the religious peace to an extent of open revolt against the existing laws. He points to the indication of similar movements in other parts of Europe and America, and declares he will maintain order and law so long as God enables him against servants of a church which he supposed acknowledged obedience to secular authority as the commandment of God. This declaration of obedience, however, he regrets to see so many priests in Prussia disown. He expresses the hope that now the Pope has been informed of the truth he will use his authority to terminate an agitation which he declares before God has no connection with religion or truth. He takes objection to the Pope's remarks about non-Catholics, and in concluding says:—Difference of belief, however, does not prevent our living in peace.

Berlin is again at rest. King Victor Emmanuel has come and gone, and neither his German hosts nor his Italian subjects quite comprehend the political meaning of his visit. It may be presumed that the leading Statesmen of the German Empire are decided enough in their own minds as to the advantages which are to be gained from a good understanding with Italy, and that the Italian Ministers who accompanied their King to the German capital have as distinctly mastered the ambiguities of the situation. But it cannot be denied that the German people and the Italian people, and in fact the whole of Europe outside the esoteric circle of Imperial and Royal diplomacy, are a little puzzled by the conflicting rumors concerning the Italian visit which have travelled through the European Press for the past fortnight. Has there been an alliance, or an understanding amounting to an alliance, concluded between Italy and Germany? If there has been, was Austria a party to it; and if not, why not? These are a few of the questions with which the political gossip-mongers of the Continent have been tormenting themselves. We do not pretend to be able to solve them all, nor, if we attempt to answer any of them, do we claim any knowledge of political secrets which may not be mastered by plain common-sense.

THE PERSECUTION IN GERMANY.—The nine colonies against the Archbishop of Posen are still pending; and to an attempt made on behalf of the Government to induce him to withdraw his nomination of the parish priest of Filehne, Mgr. Ledochowski has replied that if it is thought that the Bishops are exceeding their powers in treating such matters as solely within their own competence, the point should be submitted to the Head of the Catholic Church, who is the supreme judge, and to whose decision the Bishops will cheerfully bow.

The Daily Telegraph reports that the sect of Dr. Reinkens is already in extremis, in spite of the patronage of that excellent Christian, Prince Bismarck, and of "all the continental governments with the exception of Belgium." For the civil power, which it sees so humbly that even Protestants cry "shame," cannot help it to victory. "What sign is there," asks the Telegraph, "that it has given the Church one vital wound? None whatever. . . . Old Catholicism has not obtained in the whole of Germany as many supporters as the population of a fourth-rate provincial town." A correspondent of the Hour gives an amusing account of the gathering at Constance. "Nothing could be more composite." He was elbowed on one side by an American Protestant Bishop, and on the other by "the celebrated pasteur M. Pressense." There were Swiss and Dutch secretaries of various sorts, and the Anglican Dean of Chester, who was quite at home in such company; but though no two of these lively Christians could agree together about religious truth, "all were present to do honour to and to encourage the great work of reforming the Church of Rome." In earlier times people wanted to reform the Church of the Apostles, but did not succeed. It has lasted to our day in spite of them. The Church of Rome will prove equally incorrigible. She is no more capable of reform than her Founder, and in an age so much occupied as our own it is a pity to waste time in attempting the impossible. It is significant of what the new sect has already become, that "three members delegated by the Old-Catholics" are going to take part in an approaching synod of omnigenous heresy at New York, and that the "Evangelical Alliance" which counts them for its own, offers to pay all their expenses. The Ritualists differ in their estimate of them. A writer in the Church Review says that their "mala fides is simply shocking," and relates that at the consecration of Reinkens "the importance of the function was unable to restrain the titters of the sparse congregation." The Church Times, sympathizing with every new display of revolt and self-will, is naturally attracted towards such people. The Church Herald, always more temperate, turns them into ridicule. "The Dean of Chester, whom Dollinger is said to have styled 'a fussy little Erastian,' and Mr. Loysen, the monk who wedded a widow, were present." Alluding to Dr. Wordsworth's incredible letters to Lygon and Cornelius, "In which Huss and Jerome of Prague are styled martyrs," the Herald says: "The Bishop of Lincoln ought to be ashamed of himself." We are afraid our High Church contemporary will not move him to any such emotion. Dr. Wordsworth and his congenial friends at Constance are just the sort of people to "reform" the Church, and do for her what her Founder failed to do. They would propose to reform heaven if they got there.

AN ICELANDIC FESTIVAL.—The Cologne Gazette says:—"Iceland has in contemplation next year to celebrate the thousandth year since the settlement of the island (874). As early as 860 a Dane named Gardar was drifted from Scotland in stormy weather northwards to an unknown coast. He wintered in the country and called it Gardarsholm. Shortly thereafter a Norwegian, Nadod, was also drifted there. In 868 the island was visited by another Norwegian, Floke, who remained for a year there and named it Island. Ingolf, driven into exile on account of cruelties perpetrated by the Norwegian King Hagar Haarsager, proceeded in 874 with his foster brother to Iceland, and there founded the earliest settlements. These were near the place where Reikjavik, the capital of the island, now stands. Others followed the two brothers, and the island was soon inhabited. From Iceland, Greenland, as is known, was discovered, and from it hardy Norse seamen, about the year 1,000 reached that part of the coast of the American continent now forming Massachusetts. It is, consequently, not without some historical justification that the celebrated Norwegian violinist, Ole Bull, has been collecting subscriptions at concerts among his countrymen to erect a monument to the Norwegian, Leif Erikson, the first discoverer of America, as the latter touched American ground from four to five hundred years before Columbus, and there are indications that the Genoese was

not only acquainted with the voyages of the old Norse sailors to America, but that they were not without influence on his plan and its execution."

THE BALAKLAVA CHARGE.—THE LIGHT BRIGADE.—WAS THERE A BLUNDER.—HOW NOLAN DIED.—A MYSTERY CLEARED.

At last we have an historical blunder gracefully corrected and a handsome defence of a brave soldier whose name has been under a cloud. It has been popularly decided that Capt. Louis Nolan, of Lord Raglan's staff, being an impetuous soldier, purposely misconstrued the actual meaning of an order which he carried into authorization of the senseless sacrifice of the Light Brigade, and that his only excuse was that he was the first man killed in the charge. Launce Poyntz, in the Galaxy, after reviewing the topography of the battlefield and the position of the forces, says:—

As it was, matters stood thus, when Nolan left Raglan, bearing the "fourth order." The Russians were clustered on two hills, the English and French cavalry stood looking on; Lucan was in his usual irritable state, when the gallop of a horse was heard. A tall, slender young officer, with a trim figure and black moustache, was coming down a deep descent at full speed, with a white envelop, which stuck in his belt, and every eye was on him in a moment.

It was Captain Nolan in his scarlet shell jacket, a little forage cap set on one side of his dark curls, his face full of joy and earnestness.

An audible murmur went through the ranks. "Orders come!" Nolan's the boy that'll show us how to move!" For Nolan was well known and universally liked.

In another moment he had dashed up and saluted; then handed his letter to Lord Lucan. The cavalry general tore it open with the nervous haste characteristic of every movement of his lordship. When he read it over his countenance changed. Then his lordship broke out something in this style:—"Why, good heavens, sir, what can he mean?—With the little force at our command we can barely hold our own, much less advance. It is perfectly suicidal. How can we advance?"

Nolan's eye began to blaze. He had just come from high ground where the whole Russian position could be seen at a glance. Knowing that his order contemplated the doubling back of the Russian columns and saving the guns in the redoubts, he was impatient of the pragmatical objection of this cautious old man.

In a stern, distinct tone he spoke to Lord Lucan:—"Lord Raglan's orders are that the cavalry should attack immediately."

"Attack, sir?" cried Lucan, angrily. "Attack what? What guns, sir?"

Nolan threw his head back indignantly, and pointing to the Causeway Ridge where the Russians were busily at work trying to haul away the captured guns. The group was standing at the right of the entrance of the north valley.

"There, my lord, is your enemy," he said, "and there are your guns."

The captain forgot that he was talking to an excited and impracticable man. Wrong-headed Lucan chose to fancy that he pointed to the end of the valley, and with all the obstinacy of his nature, he kept to the error.

"Very well, sir, very well," he said angrily. "The order shall be obeyed. I wash my hands of it."

He wheeled his horse and trotted on to where Cardigan sat in front of his brilliant lines, gnawing his grey moustache and chafing over his inactivity. Then said wrong-headed Lucan:—"Lord Cardigan, you will attack the Russians in the valley."

The earl dropped his sword in salute.

"Certainly, my lord; but allow me to point out to you that there is a battery in front, a battery on each flank, and the ground is covered with Russian riflemen."

"I can't help it," said Lucan, snappishly: "it is Lord Raglan's positive order that the light brigade is to attack the enemy. We have no choice but to obey."

Then Cardigan bowed his head.

"Very well, my lord," was all he said. Then turning to his staff, "the brigade will advance," he said quietly.

Meantime Nolan, after his sharp passage of arms with the division commander, had ridden off to the light brigade himself, where he was cheerfully talking to his sworn comrade and friend, Capt. Morris, of the 17th Lancers. Now that he had maintained his position as mouthpiece of the commander-in-chief, against the impudent fault finding of Lucan he felt happy. His beloved cavalry was to be launched at last on this glorious mission against the Causeway Ridge, and already D'Altonville was preparing to assault the other flank of the Russians.

Who can wonder that enthusiastic Nolan told Morris that he was going to see the brigade through the charge? It was his privilege to do so, and his heart beat high with hope. Little did he know of the extent of pigheaded stupidity natural to the two members of the English aristocracy who respectively commanded and led that charge.

A clear sharp voice was soon heard in front of the brigade now formed in three lines. Lord Lucan rode away to the "Heavies," and Nolan galloped around to the rear of the left of the brigade as the sharp voice cried:—"Light brigade, forward—trot—march!"

In a moment the front line was away, as steady as if on parade, at a rapid trot, following an erect gentleman, mounted on a chestnut thoroughbred and wearing tight scarlet trousers and a blue fur-trimmed jacket, the front a perfect mass of gold.

The erect gentleman was as slender in figure, as alert in gesture as a boy of twenty, and yet that man was fifty-seven years old, and the earl of Cardigan himself.

But hardly had they started when Nolan uttered a cry of astonishment and rage.

"Good-God!" are the fools going to charge down the valley? he shouted.

Then, setting spurs to his horse, he dashed out of his place and galloped madly across the front, waving his sword.

"Where are you going my lord?" he shouted, "That is not Lord Raglan's order! Change front to the right! This way! This way! The batteries on the ridge!"

Lord Cardigan was as hot tempered in his way as Lord Lucan. The audacity of an officer presuming to cross his front was enough. For that officer to address his brigade, was an additional insult. He spoke not a word, but pointed forward with his sword. Nolan's words were lost in thunder of hoofs, and all that was seen was his figure crossing the front and wildly gesticulating pointing to the Causeway ridge.

Then the Russian batteries opened. There was a flash, a boom, and a second flash in the air, a little cloud of white smoke, and a loud spang as the first shell burst in the faces of the trotting line. Poor Nolan threw up his arms with a terrible shriek, and fell back in his saddle, stone dead, struck through the heart. With a low growl of rage the rushing horsemen quickened their pace and dashed on at a wild gallop into the valley of death.

The secret of Balaklava perished with Nolan.

WILD BEASTS IN INDIA.—The numbers of people destroyed by wild beasts constitute an extraordinary feature of Indian life. Rewards are offered by the Government for the killing of these animals, but still the loss of life is very great in some districts and in others it is less only because goats are abundant, and the wolves prefer kids when they can get them. No less than 14,529 persons lost their lives by snake bites in 1869, and in 1871 there were 18,073 deaths reported as caused by dangerous animals of all classes; but Mr. Fayer is of opinion that systematic returns would show that there are more than 20,000 deaths annually from snake bites. The inhabitants of the border lands between jungle and cultivation are killed and eaten by tigers in such numbers as to require the serious attention of the Government. A single tiger caused the destruction of 13 villages, and 356 square miles of country were thrown out of cultivation. Another tiger killed 127 people in 1869, and stopped a public road for many weeks. A third killed 108 people in three years 1867-69. In Lower Bengal alone 13,401 human beings were killed by wild beasts in month of July, 1867. The Chief Commissioner of the Central Provinces has to report 946 persons killed by tigers in three years ending with 1869. There are difficulties in the way of extirpating tigers; the natives regard the man-eating tiger as a kind of incarnate and spiteful divinity whom it is dangerous to offend, and, as readers of correspondence which we published some time ago on the subject will remember, it is the desire of a few in India actually to preserve tigers for sport. Mr. Frank Buckland, has suggested an organization for the destruction of the tiger cubs in the breeding season, and the attraction of full-grown tigers to traps by means of valentan, of which tigers (which are only gigantic cats) are exceedingly fond.

Mr. RUBY'S FURNERAL.—The day Mr. Ruby across the way was to be buried Mrs. Moriaty told her daughter Clarinda that she guessed she would attend, as she wasn't feeling very well, and a ride would do her good. She knew there would be several covered carriages furnished at the expense of the family, and she was equally confident that it could be so managed that she would occupy a portion of one of them. She was among the first at the house, and occupied a prominent position. As the other friends arrived she took occasion to recall reminiscences of the late Ruby that brought tears to their eyes, and when the services were over, as the next carriage drove up for its load, the distress of Mrs. Moriaty at the death of Mr. Ruby was so marked as to excite the liveliest sympathy. Then the second coach came up. Mrs. Moriaty had got down to the gate by this time, and as the door of the second coach was opened, and a call made to the occupants, it seemed extremely doubtful if she could hold up another instant. She leaned against the post, and stared into the coach, and over its rich upholstery, and said the late Ruby seemed more like a son to her than a neighbor. Whereupon the usher looked appropriately sad, and called up the third and last coach. This had yellow cushions and pink straps, and Mrs. Moriaty did not hesitate to protest that in the death of Mr. Ruby the community had met a loss it was not possible to recover from, and that she would follow him to his last resting place if she had to do it on her knees, and feel grateful for the opportunity. Then the third and last coach filled and drove off to its place in the line, and Mrs. Moriaty dried her tears, choked back the sorrow of her heart with one mighty gulp, and strode into her own house, shutting the front door without the aid of the knob. She told Clarinda that it was the scariest affair she ever went to, and had it not been for the body there would have been no funeral at all.—Danbury News.

HIGHER WAGES.—In the first half of the year 1872 the quantity of home-made spirits paying Excise duty as been retained for consumption as beverage in England was 7,245,881 gallons; an increase of 600,000 gallons over the quantity in the corresponding half of last year; in Scotland, 2,948,942 gallons, an increase of above 127,000 gallons; in Ireland, 3,030,471 gallons, and increase of nearly 216,000 gallons; making a total in the United Kingdom, of 13,225,294 gallons, an increase of 942,806 gallons over the corresponding half of last year. The consumption of foreign and colonial spirits is much less than that of home-made, but the entries of these also for consumption in the United Kingdom show a considerable increase in the first half of the year 1873.

AN EXCITING CHASE IN LONDON.—A ruffian named Howdon being interfered with by the police, when drunk and brawling, struck them, ran into a house, and flung a piece of coping-stone, two feet square, at one of the officers, knocking him down. Being pursued with a warrant he took to the roofs, pelted the officers with tiles, and was only captured after an exciting chase, in which, at the risk of his life, he once dropped twelve feet, and once jumped clear across an ally dividing two houses. On being at last arrested he said, "Well, we have had a sharp run together, constable," to which the officer replied, "Yes, but I can do the house-tops as well as you." The prisoner then said, "I don't value my life very much." His captor said, "Well, I do. You can't throw pantiles at policemen for nothing."

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London."

MANUFACTURERS OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.—See article in Cassell's Household Guide.

MOTHERS, MOTHERS, MOTHERS. Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother. Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP." For sale by all druggists. 1

NOTICE. Application will be made to the Federal Parliament at its next Session for a Charter Incorporating a Joint Stock Company, Limited, under the name of the "COMMERCIAL PROTECTION COMPANY," for the economical settlement of doubtful debts and other purposes. The Head Office of the business of the Company will be in the City of Montreal. October 2, 1873. 8-2m.

NOTICE is hereby given that DAME CLIMENYINE DESJARDINS, of the Parish of Vaudreuil, in the District of Montreal, sues for separation of property her husband, CHARLES WHITLOCK, of the same place, gentleman, by an action returnable in the Superior Court, at Montreal, on the first of September next, under the number 2571. Montreal, 14th August, 1873. D. D. BONDY, Plaintiff's Attorney. 5w8

INSOLVENT ACT OF 1869. In the matter of JOSEPH BOUTIN, of the City of Montreal, Grocer and Trader, Insolvent. The Insolvent has made an Assignment of his Estate to me, and the creditors are notified to meet at his place of business, No. 753 St. Paul Street, Montreal, on the twentieth day of October instant, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee. G. H. DUMESNIL, Interm Assignee. Montreal, 4th Oct. 1873. 5w8

Working Class, Male or Female
\$30 a week; employment at home, day or evening; no capital; instructions and valuable package of goods sent free by mail. Address, with six cent return stamp, M. YOUNG & CO., 173 Greenwick St., N.Y. 13w-8

PROVINCE OF QUEBEC, } SUPERIOR COURT.
District of Montreal. }
No. 351.

DAME ROSANA CADIEUX, of the City and District of Montreal, wife of LOUIS DESEVRE, Trader, of the same place, duly authorized a *cestui en Justice*,
Plaintiff.

The said LOUIS DESEVRE,
Defendant.

An action "en separation de corps and de biens" has been issued against Defendant in this cause. Montreal, September, 25, 1873.

BOUTILLIER & McDONALD,
Attorneys for Plaintiff.
51a-8

INSOLVENT ACT OF 1869.

In the matter of DAMASE MARSAN,
Insolvent.

I, the Undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5, St. Sacrament Street, on the 12th day of November next, at 3 o'clock P.M., for the examination of the Insolvent and for the ordering of the estate generally.

The Insolvent is hereby notified to attend said meeting.

G. H. DUMESNIL,
Official Assignee.
Montreal, 4th Oct., 1873. 2w8

SITUATION WANTED.

A young French Gentleman, having taught for several years in Commercial Schools, desires to be employed, either as a Private Teacher, or to give lessons at the Residences. French, English, and Commerce in all its division will be carefully attended to, according to the wishes of the Parents or Guardians.

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INSOLVENT ACT OF 1869.

In the matter of THEOPHILE LEBLON,
Insolvent.

I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims, before me within one month, and are hereby notified to meet at my office No. 5, St. Sacrament Street, on the 28th day of October, next, at three o'clock, P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvent is hereby notified to attend said meeting.

G. H. DUMESNIL,
Official Assignee.
Montreal, 23rd September, 1873. 6-2w

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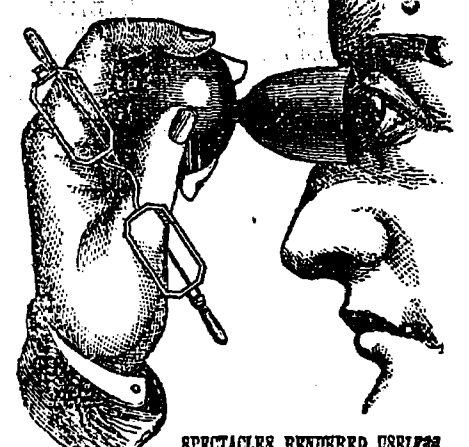
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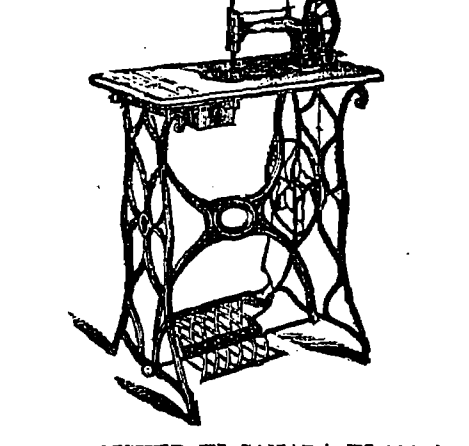
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