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VOL. XXV.

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LORD DACRE OF GILSLAND;

The Rising in the North:

AN HISTORICAL ROMANCE OF THE DAYS OF ELIZABETH

By E. M. Stewart.

CHAPTER V .- (CONTINUED.)

"Did you not hear a noise?" he said to his com-

panions.

"Where?" they enquired in reply. "Hush where he lies!" returned the robber, adding in a lower tone, "I have been watching the door and I am sure I saw his hand put forth to beckon us."

"Thou art a fool!" said Jacob.

"Aye!" said the other robber. "or perhaps the old fellow wants company, give him thine, Robin:" so saying, he seized the latter, and being the stronger of the two pushed him across the room, driving him of the two pushed him across the room, driving him with such violence against the door of the antechamber that it burst open, and he fell prostrate on the body of the murdered man. A loud cry was ut-tered both by Jacob and the third robber, when they beheld Lord Dacre standing with his drawn sword. Concealment was now no more, and he retreated towards the casement, his sword pointed towards the robber, who, drawing a rapier which he wore, at once sprung forward to arrest his course. Robin, who had uttered a yell of horror at finding himself thrown upon the corpse, had quickly scrambled to his feet, a ghastly looking figure, for his clothes, face, and hands were all stained with blood. Lord Dacre had now to make good his retreat, and to ward of the desperate attack of the robber and of Jacob, the partial intoxication of the latter vanishing under the influence of his strong and sudden excitement. As the light from the torches which he and his comrades had placed in the saloon flashed upon the countenance of Lord Dacre he uttered a loud cry.

"Smite hard, good Miles!" he exclaimed to the third robber, "smite hard; you is the man of Satan, with the strong arm, who last night sorely wounded our well beloved RalphAdams."

While Jacob spoke thus, a sharp contest was maintained between Lord Dacre and robber Miles, the whom he found to be no inferior swordsman; indeed his command of his weapon and military carriage justified the surmise which, even in the excitement of the moment, glanced athwart the mind of Lord Dacre, that he had been in the army, and, like many of its inferior members in those days, had left its ranks to devote his streneth, courage, and skill in

arms, to the most lawless of pursuits,
The noise of the clashing swords had reached the cars of the robbers in the upper apartments, and they rushed down the stairs, arying to their com-rades, as they entered the room, that they had sought everywhere, and the precious papers were

"Ab, fools " cried Jacob, "why did ye not sieze

them last night?" "Truly," answered the robber to whom he spoke,

"thou shouldst have drunk less of the Papist's wine, and have looked to them thyself."

These words even were heard by Lord Dacre, for he was frightfully sensible to every fraction of the horrors around him. Nothing could be more dreadful than the scene-the mangled corpse of Martin on the floor, the fierce brutality in the face of Miles, the subtle malice lurking under the drooping eyelid of the fanatic Jacob, and the noble countenance of Lord Dacre, worked into agony, as he stood with his back to the casement, which he had now forced open, with his single arm beating off the attacks of three or four assailants, like a lion held at bay by the hunters.

Meanwhile the feet of Miles, who pressed hardest upon Lord Dacre, slipped in the curdling gore which had flowed from the head of the corpse, and he fell prostrate on the floor; the other ruffians shrunk back, evidently fearing to come within reach of Lord Dacre's sword.

"Kill, kill him!" shouted Jacob with an absolute shrick of fanatical rage. "Who doubts that he too is a Papist?"

At these words the man Richard, whose voice Lord Dacre had recognized on the first entrance of the rolpers, and who had joined in the search for the papers, drew's pistol from his belt, and levelled it at the brave nobleman, who, embarrassed by the other robbers, had made a vain attempt to leap from the casement. The weapon was directed by an ex- | generous spirit; then might men yield each other to

perience eye and a steady hand, and that moment had nearly been the last of the noble Lord Dacre's life; but even in that moment came a rushing noise in the adjoining apartment, the hand of Richard was struck aside while his finger was on the trigger, and the pistol being discharged from the suddenness of the action, the bullet pierced the shoulder of Jacob, who had stood grinning at a little distance from Richard, having throughout the affair been careful to keep himself safe from all chance of hurt by the sword of Lord Dacre. With a scream of agony the wretch now sank upon the ground, and his comrades gathered together, startled to find themselves so sud-denly opposed by other adversaries. The young cavalier who had so opportunely averted the wenpon from its destined aim, now sprang, sword in hand, to Lord Dacre's side, having in the act of turning away the pistol already inflicted a severe flesh wound in Richard's arm. His attendants, four in number, fought bravely, and the robbers, finding thomselves very hardly matched, collected together, having lifted the wounded Jacob—Miles had already risen, and was foremost in the contest-and contenting themselves with merely parrying the thrusts of their assailants, almost inch by inch they retreated from the room. The functic Jacob gnashed his teeth with rage at finding his comrades thus forced back. and as they were driven into the saloon, he snatched up one of the torches which was burning there, and flung it through the open door of the library. It fell upon the mass of torn books, pictures, and tapestry, which he and his comrades had heaped there in their malice of the preceding night. The light and dry material caught the flame in a moment, and the bright glare which immediately spread itself over the salooon would have informed Lord Dacre and his friends of the miscreant's malicious act if even they had not beheld him fling the torch. His comrades, however, apprehensive that the blaze might rouse the attention of the villagers, hurried from the house, saluted, in crossing the garden, by several shots from the pistols of the young cavalier and his attendants, a cry of pain from more than one of the robbers telling that these shots were not without

The cracking of wood and the bursts of flame and smoke which now issued from the library gave fearful notice of the progress of the fire: it had already not only communicated with the ceiling of that apartment, but played round the door of the saloon. Regard for their own lives compelled Lord Dacre and his friends to rush from the atmosphere of smoke, by which they were almost suffocated, into the freer air of the garden. It was then that Leonard turned to thank his deliverer. The latter was a young man of from twenty to twenty-five years of age, of a slender but elegant figure, and with a countenance whose animated and frank expressions atoned for some irregularity of feature. He was attired in a suit of dark velvet, with a mantle of scarlet cloth, and his manners possessed all that graceful confidence which is the gift only of a generous mind.

" Pain me not, valiant Dacre," said Lord Mordenfor it was that young nobleman who had so oppor-tunely entered Willoughton's house—"pain me not by the offer of thanks for an act of common humanity. I was by a mere chance—how fortunate do I now esteem it-riding late to my dwelling in the Strand, and passing this house, which I knew to belong to a brave and worthy gentleman, I was surprised to find the garden gate left open at such an hour. On listening I caught some tokens of tumult within the house, and, dismounting with my attendants, we tethered our horses in the lave, and, amidst the night's evils, how grateful may we be that the villains whom I have been so happy as to aid you in driving hence had left the hall door open, like the gate, and enabled me to arrive opportunely to assist one who though but little known to me except by fame, has been by that everywhere reported as so noble a gentleman that I had long wished to number him among my individual friends."

"Were it not possible," said Lord Dacre, having replied courteously to these compliments, "were it not possible to procure some assistance in the village which may save my friend's house from total destruction?"

"Two of my servants," said Lord Mordon, "shall go immediately and seek whatever aid the village can afford; but much I fear me the flames have already fastened on the mainbeams of the building, and that all efforts to preserve it from destruction will be fruitless."

While this conversation passed, the two noblemen had stood in Willoughton's garden, surrounded by Lord Morden's attendants. He now drew Dacre a little apart, and, warmly pressing the hand of the latter, while something of a sad expression crossed his own intelligent features, he said in a low tone, "We live, noble Dacre, in a troublesome age, when every cause of satisfaction is darkly chequered by some accompanying ill. How doth it grieve me that my first duty of that new established friendship, which I hope may long endure between us, is to warn my noble friend to a distance that must forbid me te enjoy the pleasure of his friendship. The ever wary and suspicious Ministers of Elizabeth are on the alert: I deem not that they know you to be in London; but alas! noble Dacre, your adherence to the faith of your fathers is well understood; and oh, bitter truth for one of the new creed to admit, that knowledge is of itself sufficient to make you even, exalted as you are, the object of their detestable suspicion. Alas! even this day, while supporting the fair damsel who interfered to save the Queen from an assassin, did I myself hear the ruthless Walsingham bid Elizabeth look well to her Catholic subjects. 'Aye, madam,' he audaciously added, 'look to your life where they are concerned, and trust it not to the noblest of them all.' Alas, alas!" continued the generous Morden; "enough of the suspicious and the unfeeling has by nature a share in the stern heart of Elizabeth; but something of a more generous and noble character is also native in that heart. But when will she hearken to those better dictates while surrounded by Cecil, by Walsingham, and by Leicester—the crafty, the cruel, and the licentious. They stifle her best impulses, and

her hatred, and revenge."
"Truly, noble youth," said Lord Dacre, grasping warmly in his turn the hand of his friend. "Would that those who have given up the religion of their futhers were all alike endowed with thy free and

fan for ever the lurking fire of her envy, her suspicion,

be sincere though in an opposite faith, and love the brother who adores his Maker in all truth, though one might kneel to a simple and the other to a decorated shrine. Oh, Spirit of the Gospel, what share have these fierce Reformers in Thy holiners and

"Yet we will hope," said Lord Morden, "that a time may come when that spirit of charity and meckness shall prevail, when the distinctions of Catholic and Reformer shall exist no more and. with meckness in their hearts and on their lips, men shall kneel in affection towards each other to their God. And now my heart is pierced, noble Dacre, so soon to say farewell. But, with all submission, I would suggest that it were meet you did not linger even here. Let me pray you to accept my horse, and be assured that I will myself stay to superintend all endeavors to save the dwelling, though it is, I fear, doomed to irremediable des-

truction." Lord Dacre thanked the young nobleman for this advice, so judicious in itself, and doubly so even from those circumstances of which Lord Morden was ignorant—namely, the imperative call for immediate presence in the country. Before mounting the horse, however, he lingered to detail such circumstances of the robbery and murder which had been committed in Willoughton's house, as might help the future apprehension of the assassins. Nor did he omit to mention their share in the offence committed in the Chepe. The villains had for the present made good their escape, but Lord Morden promised that no exertion should be spared on his part to trace them out and bring them to their well-

merited punishment. Meanwhile the flames which were now in all directions bursting from Willoughton's house, had excited attention in the village, and many of its inhabitants were gathering about the spot. In those flames and in the bright moonlight every object was distinctly discernible, and Lord Dacre felt the necessity of complying with the advice of his young friend, and hastening from a spot where he might by some ill chance be recognized. Yet ere he de-parted he turned again to Lord Mordon, and in a faltering tone enquired of him concerning the fair damsel who saved the life of the Queen. The reply, the warm eulogium on her beauty and her grace, which burst immediately from the lips of Lord Morden, convinced him that it was indeed Gertrude who had won for herself the undesired protection of Elizabeth. An unpleasant feeling, amounting almost to pain, shot through the heart of Lord Dacre as the young nobleman spoke rapturously of the damsel, but it yielded to a more exalted emotion; and leaning down over the neck of his horse, he said that, were the name of the maiden "Gertrude Harding," he would commend her as his own sister to Lord Morden's care.

"Need I speak to you, dear friend," said Lord Dacre, "of the dangers which must surround so lovely a creature in the Court of Elizabeth. Though of humble condition, I love and honor the damsel for her worthy father's sake-her father's sake, ah, though it was but last night that I first beheld her, And you, gentle Morden, will release me from a load of severe anxiety by acceding to this my only request. I shall not think that my absence from Lonion leaves that fair creature undefended amid the thousand toils of the Court."

"Be assured, my Lord,' said the young Morden, that it will be to me a pleasure not only to comply with your request, but to convey any message from yourself to the damsel."

Hereupon Lord Dacre drew from his finger the ring which Gertrude had conveyed for him in the morning to Vitelli, and which had been returned to its owner by Pietro Mancini, the page of the Italian captain. Lord Dacre now tendered the ring-a ruby of great value-to the young nobleman, praying him to transmit it to Gertrude, bidding her remember that she had in the donor a friend for ever anxious for her well-being-a brother, whose arm should be prompt to avenge her wrongs. With the warmth of real sincerity did Lord Morden promise to fulfil the behest of his friend, who, wringing his hand in silence, looked up once with a sorrowful countenance at the blazing dwelling of poor Willoughton, and then urged his horse at a rapid pace in the direction of the city. Once more, however, when through the village, did Lord Dacre pause

and turn his eyes towards the house. The cold, grey tints of coming morning had now spread over the sky, and a few faint streaks of red were even perceptible on the eastern verge of the horizon. But in fearful contrast with that uncertain and pale light did the flames roar up from the devoted mansion, swaying like a red banner in the breeze that fanned them. In dark contrast to that lurid light, the knots of tall trees that were planted in the garden gloomed against the morning sky; and the figure of Lord Morden, his attendants, and the villagers, were dimly perceived by Lord Dacre in the distance. While in the near ground the village of Charing, with its tufts of soler green and scattered cottages, still lay cool and quiet in the yet lingering lull of the departing night.

CHAPTER VI. " She had an Asiatic eye, Dark as above us is the sky; But through it stole a fitful light, Like the moon's rising at midnight."

BYRON.

There was something ghastly in the smile and in the tone with which the beautiful and gaily-attired female welcomed Lucy Fenton on her arrival at the house of Sir Philip Wynyard, at Eltham, and the poor girl shrunk back and clung in an agony of terror to the arm of the good-natured Gilbert, while the woman beckoned her to enter. The latter perceived her emotion and its cause, and bursting into a mocking laugh, she cried:

"Fear not, damsel, to enter here. Your skin has borrowed a tint from the rose, though the white one may for the present have touched your cheek with too much of its own pale hue, and those locks have stolen from the sunbeam a portion of its golden light. Then fear you not to enter here. This dwelling is a fairyland for the beautiful and the young—the full cup of pleasure shall be tendered to your lip; but beware, maiden, beware, drain it not too deeply, lest you taste of the bitter potion that is mingled with its dregs."

could use; "have a care-it will but ill please our master if you frighten or annoy this fair damsel with your vagaries. Poor thing," he added, " she must be fatigued and faint; I pray you give her some refreshment, and let her seek repose." Then with-drawing his arm from the tenacious grasp of Lucy, who trembled to lose sight of one who had seemed more sensible to the dictates of good feeling than the rest of those into whose hands she had fallen, he bade her be cheerful, and assured her that no harm was intended to her. As the door closed on him, and Lucy found herself alone with Euphrasia, she burst into a passion of tears. The latter still stood with the lamp in her hand, but so far from expressing anything like sympathy with the anguish of the unfortunate girl, a bitter smile of mockery—it might be almost of gratified malice—played over her beautiful features. This malignant expression, too, was strengthened by the intense glare of her large and deeply-set black eyes, which li-terally blazed beneath the arched and delicatelypencilled brow, and contrasted painfully with the marble color of her Grecian-shaped forehead, and with her cheek, which iLucy at once perceived owed its deep and crimson flush to art. There was a fate written in the lightning flashes of those brilliant eyes; they told of wild passions long and recklessly indulged, and yet unsatiated even by indulgence; of sufferings borne for many years, and of which time had not decreased the first poignant smart; and of a spirit amid its sorrows mourning most for the lost enjoyments of its guilt. While Lucy indulged in that burst of irrepressible anguish, Euphrasia leaned against a column that supported the roof of the hall in which they stood, with less of indifference than of satisfaction in her countenance. She did not speak, but waited calmly till the girl's paroxysm of grief was past. Then she coldly inquired whether it would please her to re-main a tenant of the hall for the night, or vouchsafe to accept her guidance to the apartment which was prepared for her. The forlorn girl, somewhat roused by the question, gazed mournfully round her. She stood at the moment in a handsome, semi-circular hall, with a vaulted roof supported by stone columns. Two immense folding doors of carved oak denoted the principal entrance; and on the side opposite to that on which she stood, Lucy perceived a small door similar to that by which she had entered. These doors were also of oak curiously carved. At the upper end of the hall she observed another small pair of folding doors, which led, she did not doubt, to one of the principal apartments of the mansion. On either side of these doors a wide oak staircase branched off, leading to a gallery which surrounded the hall; and between this gallery and the floor the space was filled by alternate panelings of oak, and the tall, narrow windows customary to the age. Perceiving that Lucy was prepared to follow her, Euphrasia led the way to the staircase .--The poor girl's heart sunk still lower than before as she followed her conductress.

sharper than Lucy would have imagined that he

Once, as they were ascending the stairs, Euphrasia paused for a moment and raised the lamp which she carried to a level with her own face, as if to mark more accurately that of Lucy Fenton, and again that smile of fearful and malicious meaning played upon her lip. Then pursuing her course up the stairs, she passed through the gallery with a rapid step, and opening one of the many doors which it contained, after conducting the girl through several of the labyrinthine, intersected passages common in the dwellings of the period, she paused, and throwing wide a door, led the way into a magnificent and brillantly illuminated salon. The sudden blaze of light dazzled the eyes of Lucy, after being guided through so many dim passages merely by the doubtful rays of the lamp; and involuntarily she put up her hand to shade her eyes ere she examined the apartment which she felt sure was to be her prison. On again looking round it, her heart sickened at its splendor. What wrong might she not expect at the hands of those who had thought it worth their while to convey her-the humble daughter of a citizento that gorgeous abode? Bronze lamps descended from the ceiling, in which burned perfumed oils; many candlesticks of richly-chased silver were placed upon the tables, filled with tapers of yellow and scented wax. The ceiling itself was painted and gilt; the walls were hung with blue silk; the window curtains of the same material; and the cushions and couches covered with velvet of the like color, with a bordering of silver; while upon the floor was spread a rich carpet. A table in the centre of the room was spread with every delicacy that could tempt the most fastidious appetite. These were served in costly gold plate; and mixed with the dishes of cold pastry and game were others piled with all the fruits that the season afforded; luscious grapes tinted with a purple bloom, and peaches glowing from the ardent kisses of the sun. Nor was there any lack there of the vintages of France, of rich burgundy, or fragrant claret. Slender vases of crystal, too, were filled with the last flowers of the sesson—the lingering rose and the carefully cultured carnation mixing their sweet perfume with that of the rare scents that steamed from the tapers

and the lamps.

The luxury that surrounded her only appalled poor Lucy, and, sinking on a pile of cushions, she again melted into tears. Euphrasia gazed on her in silence for a few minutes, and then, with something more of kindness in her tone and manner, she prayed the damsel to approach the table and partake of some refreshment; but Lucy only waved her away in token of refusal, and wept. Euphrasia then took her hand, and, senting herself on one of the rich couches, she drew the girl towards her. There was amid all its wildness and severity a kind of awful majesty in the appearance and manner of this woman that filled the bosom of Lucy with an undefinable but unconquerable dread. She felt as though in the presence of some being of a superior nature unaccountably degraded below its original condition -one sublime amid decay, and never seeming

"Less than archangel ruined." Under the influence of these impressions, she almost shrank from the earnest gaze of Euphrasia's

"Thinkest thou, maiden," she said, in a milder tone than she had hitherto used, "thinkest thou it twenty years of age; he was by no means deficient were impossible to live as the light o' love of him in those graces, either of face or figure, by which

black eyes, so searching were they in their intensity

the mistress of all that it contains? Wouldst thou not purchase grandeur on such terms?"

"Oh, never, never!" said the indignant and terrified Lucy.

" Nay !" returned Euphrasia; " bethink thee, damsel, ere thou art so eager to pronounce. The baubles which gold will buy are dear to the youthful heart, and power, and luxury, and command are its idols. Oh, they are dreamers who despise gold; do but thou gild an enormous vice and the world will cease as a vice to regard it, but be thou poor, then tremble to diverge one hair's-breadth from the thorny path of rectitude; damsel, damsel, thou art too eager to pronounce." And Euphrasia burst into a bitter, scornful laugh as she spoke.

" Miserable woman," said Lucy, "I pity thee, if it be thy real thought that the poor and transitory luxuries of the world are worth the heavy purchase that thou dost name."

" I pardon thine anger, damsel," replied Euphrasia. For once I had thought the same; but there are other attractions for the female heart than those even which are furnished by wealth and power .-Think, maiden, to have one kneeling at thy feet, one for whom the proud dames of the Court have in vain spread the snares of their beauty and their

wit—the young, the gay, the gallant a slave, dam-sel, to thee and to thy smiles. Could'st thou remain insensible to such pleading?" "Thou dost not know me," answered Lucy.
"But I know the heart of woman," said Euphrasia. Then she exclaimed with a wild yet mournful energy, which filled the bosom of Lucy at once with wonder and compassion, "Do I not know woman's heart; oh wofully have I purchased that knowledge, the bitter fruits of many a bitter tear, of many a flory sigh. Oh the betrayer of its own peace, the wretched victim of itself, the vain, weak, fickle thing-a woman's heart. Maiden, thou hast been, I doubt not, nurtured amid those whom the world calls virtuous; thy heart recoils in wonder and disgust from the poor frail ones of thy sex, insolently proud in its confidence in itself; loud are its assertions of its inability to become so corrupt, so miseralle. But I tell thee, proud girl, thy funcied virtue is the child of chance-women are all frail were they all alike tempted. The time may yet be-ah, to how many, once innocent and proud in innocence as thyself have I not seen that time arrive?—the time which shall rob thee of that boasted virtue and make thee lightly estimate its loss; and a worse time too, when thy heart, with all its pride, all its coldness gone, shall cling in beseeching and passionate affection to one who shall then turn coldly from its love. Insolence, and contumely, and rejection will you then submissively bear. What is there as abject as a woman's love? Do I not know this?" pursued Euphrasia. "Ah, have I not most wofully proved it? I, the proud, the imperious, the frigid, and inaccessible in my own conceit. How have I deted on my degradation, on my fall? With what horrible consolutions have I soluced my dark spirit and laid an unction to my bleeding heart? And I,

self. That is the cup of my consolation. Hope not, dream not, miserable girl, to leave this house mistress of your proudly boasted virtue. Was I less lovely or less virtuous than you? Or think you I will suffer you to escape the snare by which I fell? Many of the beautiful, the innocent, the young have I made even as holocausts upon the altar of mine own wrecked virtue of my ruined hopes. Hope not, then, to escape the wrath by which they fell." As Euphrasia spoke thus, her voice grew husky

with passion, her stately form dilated, and her dark

eyes gleamed with a thousand fearful meanings .-

Poor Lucy shrunk appalled, for she felt that she

maiden, was once as proud and as innocent as thy-

self. And if I once was as thou art, wherefore

shouldst thou not be even as I am?—a wretch sunk

beneath the level of thine own contempt, hardened

in thy shame, but with one flerce, one hideous com-

fort for thy woes, to see others of thy doomed and

wretched sex made as wretched, as degraded as thy-

looked either upon the most frantic or the most abandoned of her sex. As she ceased speaking, the wretched creature, as if exhausted by her own violence, sunk back half breathless upon the couch, from which in the energy of her emotions she had risen. Her eyes lost their wildness, and her trembling lips assumed the palor of death. Perceiving her eyes fixed steadily, but as it seemed unconsciously, upwards, and that she labored much for breath, Lucy, yielding to the dictates of that humanity which could not desert her breast, though the object were ever so undeserving, approached the miserable Euphrasia, and loosening the rich ruff that encircled her throat, she unlaced her velvet bodice, that she might breathe more freely. The convulsion, however, appeared to increase, and a strong spasm contracted the muscles about her mouth. Lucy, really alarmed, now brought water from the table with which to bathe her temples, and with great difficulty forced a small quantity of wine down her throat. While she was thus engaged, she perceived a gold chain about the neck of Euphrasia, to which was attached a portrait of a cavalier, richly set with diamonds. This portrait had been concealed between the under bodice attached to her petticont of pink satin and the outer one of velvet, and had fallen from her bosom when Lucy unfastened her dress. Involuntarily the girl took hold of the miniature to examine the features, but there was astonishment and recognition in her gaze; she turned her eyes from the fine countenance which the portrait so faithfully represented to that of the wretched and abandoned Euphresia, and there was something more of pity in her glance. Was she really heart and soul devoted to the original of that picture well might she be the unhappy being which she had described herself. Meanwhile Eu-

quiry. On Lucy again tendering the wine to her lips, she shrunk back with a shudder, and exclaimed in a voice of shame and grief: "No, not from you, no gentle office of charity from your hand, most ill-fated and betrayed one!"

phrasia, partially recovered by the remedies which

Lucy had applied, unclosed her eyes, and fixed them

on the girl with a gaze of mingled wonder and en-

At this moment the door opened, and a gentleman, extravagantly and gaily attired in the prevailing fashion of the day, entered the apartment. This person might perhaps have been about seven-and-

that is mingled with its dregs."

Were impossible to live as the light of love of him in those graces, either of lace or ngure, by which who will make thee the lady of this gay mansion, ladies hearts are commonly said to be so easily won; the casement. The weapon was directed by an ex- generous spirit; then might men yield each other to the casement. The weapon was directed by an ex- generous spirit; then might men yield each other to the casement. The weapon was directed by an ex- generous spirit; then might men yield each other to the case of the ca

and it was sufficient to gaze in the countenance, or even on the mincing air of the cavalier, to discover that he by no means underrated these advantages. His garb was of carnation colored velvet, puffed with silver, tissue, immense roses decowith perfume, was carefully trained into curls that He was laid in the tomb. Therefore, I conclude my fell even below his lace ruff. He advanced towards Lucy with a sliding affected kind of step, that spoke as plain even as words could speak his already formed opinion of her utter inability to resist the galaxy of perfections that were concentrated in his own proper person. Perceiving the condition of Euphrasia, who, scarce recovered from her nervous paroxysm, still reclined upon the couch, he said with some asperity both of look and tone:

"Did Gilbert fail to deliver to you my strict commands; weak and foolish woman, you do but destroy yourself, these struggles with your doom are vain. Speak, Euphrasia, of what is it that you complain? That humanity which induced me to save you from your contemplated fate, has it failed to accede to all your reasonable wishes since you dwelt here? Have I not a right to expect that even for the sake of gratitude you should console yourself?" Aye, you indeed, poor vain butterfly, driven by bad precept and example upon deeds not consonant to thy nature!" said Euphrasia, rising, "you indeed might claim my gratitude, but gratitude is a noble feeling, one that belongs to that class of emotions which the world calls virtuous, and you know it is

from me! that were indeed to gather grapes from thorns!" " Poor Euphrasia! poor, poor Euphrasia!" said the young man in a kinder tone, "get thee to bod, poor wretch, and rest. I can tell, Euphrasia, by thy looks, thou has been to day nursing again the old

long since I had aught to do with virtue; why then

should you expect me to be grateful-gratitude

thoughts." "To-day nursing the old thoughts!" said Euphrasia. "Alas! I have but one thought, and only one, and that pursues me night and day. And when it presses hard upon me, and summons old vices to mine ears, and old familiar faces to mine eyes, then there is but one way to be at peace, and that is to let the rancorous memories eat into my heart, to bid thought have its fill, to plunge into recollection till it has so maddened me that I can think no more. Thus it is, Philip, that I play the tyrant with my thoughts; but I would you had not brought this girl hither, a something is there in her voice and eye has summoned up so suddenly those cruel memories, which I had thought were stifled forever; pray you, good, kind Philip, send her hence."

[TO BE CONTINUED IN OUR NEXT.]

REV. FATHER T. N. BURKE.

"The Work of Christian Reparation."

This address was delivered by Father T. N. Burke, O. P., in Cork, at the Retreat to the young men of

In the name of the Father and of the Son and of the Holy Ghost. Amen.

"I have said you are gods: all of you sons of the Most High.

These words, dearly beloved brethren, are taken from the Book of Psalms. These words, come to us from the mind and the heart of God. They are essential and eternal truth. Heaven and earth may pass away, but these words of God can never pass away; and they are addressed to every man who has faith, and hope, and love in Jesus Christ. Take them, therefore, beloved as if they were spoken individually to each and every man amongst you. Take them as if you heard them, not from the lips of man; for, although they are spoken to you tonight by the lips of man, they are not the less the words of God. Take them as if an archangel of God -as if Our Divine Lord Himself standing before each and every man of you, alone in the solitude of his chamber, alone without a witness to evidence the interview, and with that voice of archangel or of God Himself, said to each and every man of you __"I have said_and I am God_I have said thou art a god; thou art a son of the Most High." My brothers, if it were given to you or to me to hear these words from some Divine messenger-if, when we knelt at our morning or evening prayer, or whilst we were alone in the workshop, or in the office, or out taking known to the rest of the world, known to them only of penance, frequently feeding on the body and blood alone in the workshop, or in the office, or out taking known to the rest of the world, known to them only of penance, frequently feeding on the body and blood alone in the workshop, or in the office, or out taking known to the rest of the world, known to them only of penance, frequently feeding on the body and blood alone in the world, known to them only of penance, frequently feeding on the body and blood alone in the world, known to them only of penance, frequently feeding on the body and blood alone in the world, known to them only of penance, frequently feeding on the body and blood alone in the world, known to them only of penance, frequently feeding on the body and blood alone in the world, known to them only of penance, frequently feeding on the body and blood alone in the world, known to them only of penance, frequently feeding on the body and blood alone in the world, known to them only of penance, frequently feeding on the body and blood alone in the sacrament of the strong, the sacrament of the strong, the sacrament of the strong, the sacrament of the strong that the sacrament of the strong the sacrament of the strong the sacrament of the strong that the sacrament into our presence, as Gabriel came into the presence of Mary, and if he said :- "Oh, man, I bear to thee a message from the lips of God. Thou art a god! Thou art a son of the Most High!" Oh, with what ineffable humility, and what unspeakable gladness and gratitude would we kneel before the heavenly messenger to acknowledge the glory and the dignity which he proclaimed to be our's. I say to you, this evening, to each and every man amongst you the words are not mine; they are the words of God; they are the very breathing of the Holy Ghost, and I only repeat them :- "I have said you are gods; all of you sons of the Most High." What have you come here for, this evening? What has brought you together—this glorious assemblage of manhood? What secret attraction has led you into the presence of Jesus Christ our God? It is for the purpose of beginning the exercise of a religious retreat-it is to hear what you are, what are the designs of the God who made you, and by what means you are to fulfil the grund purpose, for which God has created you. It is to resolve, with the blessing of God, to rise in thought, in hope, in desire, aye and in the very practice of life, to all that God intends you to be. My dear brothers, is it not this has brought you together this evening? I have summed it all up when I have said to you :- "You are gods; for you are sons of the Most High."

Reflect-and I think it is necessary to put it before you in the very opening of our Retreat-reflect, oh, my dear brothers, oh my fellow-men, that all the injuries insults and outrages that the Son of God received, from the day that He was born in Bethelehem, unto the day that He was buried in the tomb at Gethsemani, He received from the hands of men. No woman ever raised hand or voice against Jesus Christ. The Virgin's child, born of the purest, the holiest and most perfect of all creatures in heaven or on earth-Mary the Virgin Mother-He received from her nothing but service the most loving that ever was rendered by a creature to God, and adoration the most perfect. The tradition of Mary's devotion and of Mary's love seems to have been taken up by the womanhood of the world, for nowhere do we read in the Gospel that God was ever outraged by a woman. Even during His Passion, whilst He toiled laboriously up the rugged sides of Calvary bending under the weight of His Cross, women were there, but they wept over our Divine Lord, and they offered him the tribute of their womanly sympathy and great love; so that He paused, even in that most painful journey, to say to them, "Weep not for me, oh daughters of Jerusalem; but weep for yourselves and for your children." When His very apostles abandoned Him, and none remained but the solitary John, there was standing by the side of the cross of Jesus, Mary His mother, Mary of Cleophas, the mother of Salome, and Mary the Magdalen. They were not ashamed of Him; they were not afraid to be known as His followers and His disciples. When He was buried in the tomb, and all His apostles had separated and scattered themselves for tear one fearless woman remained there weep-, my privilege to address. ing, in spite of all those who reviled and scoffed at her in her sorrow; Magdalon remained weeping and saying; "Where is my Lord? Where is he gone? it was men that scorned Him, it was the hand of a Redeemer of the world was breught before the Ro- early morning hour the word of church is no better than looking into a bonnet-shop." Federal system," says Mr. Freeman, "require

man that planted the thorns upon His brow, it was the hand of a man that struck the nails into His hands and feet, it was a man that pierced His dead Heart upon the cross with a lance, it was men that maligned Him in life that mocked Him in death, and that sought to dishonour Him even when brothers, I think you will agree with me; that the work of Reparation to Our Divine Lord belongs to us, men—that to us pre-eminently belongs the work of making some reparation, some satisfaction to the Man-God, Jesus Christ, whom our sex so reviled and abused upon earth.

And it would seem as if Christ our Lord Himself intended that the work of reparation should belong pre-eminently to men. It was the very sex that dishonoured and outraged Him that He most raised and crowned with honour and glory. It was to man that He said, "Upon thee will I build my Church, and the gates of Hell shall not prevail against it; and it was to a man He said" To thee will I give the keys of the kingdom of Heaven, and whatever you loose upon earth shall be loosed also in Heaven." It was to man that God entrusted His own most precious Mother when, dying, he said to John, "Take my Mother she is thy Mother;" while to the woman he said, "Behold thy son." The work of Reparation belongs to those va most grievously outraged the Son of God. That work is our's; and if we had no other motive under heaven for devoting ourselves, heart and soul and body, to the service of Our Divine Lord who came down from heaven to redeem us, it would be a sufficient motive for us to think that men were the enemies and crucifiers of Jesus Christ.

Well, that work of Reparation, of love, was committed to the manhood of Christianity. Christ our Lord found us debased, degraded, dishonoured. Our crimes were such that the Apostle St. Paul says, "I will not describe, for I dare not mention them to Christian ears." He tells us that the very laws of nature were broken and trampled upon by manhood from the beginning of the world. But Christ the Son of God coming down from Heaven in all the fullness of His divinity, in the infinite sanctity of His Godhead, became man, and became man so that he was really and truly man as he was really and truly God. As the Redeemer of the world He owed as much to Mary, His human Mother, as He owed to the Eternal Father of Whom He was begotten not made, uncreated from all eternity. Truly man He took our humanity into His own Divine person —He assumed it into His Godhead—He made it a portion of Himself, and, thus honoring and raising up that degraded, that fallen, debased manhood of Christendom to come to the great work of Divine Reparation. This work, dearly beloved, was first entrusted to the Eastern Church. For a time they understood the mission, and the manhood of early Christianity of Asia rose to the grandeur of the magnificent work which God had designed for them, Oh, how magnificently they attested their estimation of Jesus Christ, how grandly they proved their love for Him! when armies of martyrs went forth to shed their blood in the confession of His Divinity when the manhood of Asia assembled at Ephesus in the seventh century, and proclaimed aloud that Mary the mother of our Divine Lord was the very mother of God! But they forgot their dignity, they forgot their mission, the glorious work of reparation passed from the East to the West, and the manhood of Europe was called upon to bear testimony to Jesus Christ. Well and nobly did they also accom-plish their task for many an age. We behold in the twelfth and thirteenth centuries, two hundred thousand mailed warriors go forth from England, from France, from Germany, from Spain and from Italy, to do battle during those glorious Crusades for the empty tomb in which the Saviour was laid, and for the hely place of His Nativity; they knew how to shed their blood for their God, and immense reparation was offered to the outraged Redeemer by the mauhood of Western Christendom. But, dearly beloved, they also, like the men of the East, have forgotten their glory—they have let their grand mission go out of their hands. No longer does the manhood of the Western world rise up and proclaim the eternal Divinity, the infinite glory of Jesus Christ, the first of men. Their voices are silent, their national action is paralysed, their power is gone from

But amid these western nations there was one known to the rest of the world, known to them only nothing of him but that he illumined the whole earth and warmed it with his rays. So the rest of and apostles to the end of the earth-that it shed forth a light of divine knowledge and sanctity upon all the nations around. Ireland! Ireland, the most ancient of them all-Ireland that from the first days of Christianity kept the pure light of Faith-Ireland that for 1500 years has borne one glorious, faithful, united testimony to Gon and His Christ. Ireland was known amongst the nations only as the mother of saints—the island-home of saints—an island home from whose cloisters and monasteries wonderful men went forth, astonishing the nations by their learning, dazzling them by the splendor of their sanctity. A portent, a wonderful thing amongst the nations of the earth, all they knew of her was-every man that came from her, and every man she sent forth from her prolific bosom was a preacher and a living representative of the Son of God amongst men. The manhood of Ireland got their mission. Well and nobly did they respond to it. The manhood of Ireland took hold of the Cross. and they vowed a vow at the very feet of their Apostle, that the Cross of Christ, their Redeemer, should be their crown and glory, for all the ages of their existence. They were to uphold it at home and abroad they would live beneath it, live beneath the consolatory shadow of the rood upon which their Redeemer was outspread in crucifizion for the salvation of men—they would make His life their life, they would reconcile all their sorows and sufferings to His-they would live and stand by Him, and if necessary would die for Him. And, oh blessed be Thy name, O Eternal Son of God! O Thou God of strong and immortal love! Your presence here this evening, my presence in this old, time-honored habit, proclaims to earth, to heaven, to hell, that the manhood of Ireland has never forgotten its sacred work of reparation, that that manhood of Ireland stands to-day, as our fathers, before us in many a dark day of suffering and sorrow stood and flinched not, by the rood, by the Cross of Jesus Christ, prepared to look upon Him, prepared to study Him, anxious to know Him, eager to love Him, and whose highest ambition was to put Him into their lives, to make themselves conformable to Him, in order that the words of our text might be fulfilled-I have said you are gods, all of you sons of the Most

It is for this you have come together to-night, it is for this I have come amongst you, an Irishman among Irishmen, and a Catholic priest among his brethren of the household of Faith. It was for this that I hastened to come among you eager to find myself in the midst of you, and at this moment weighed down and crushed in spirit to the very earth, by the sense of my own unworthiness to speak such words as I come to speak to such men as it is

Dearly beloved, what is this work of reparation to which our God has called us, and how are we to accomplish it? This is what we have come here to learn. I answer, the work of reparation which we Where have you taken Him, that I may go find learn. I answer, the work of reparation which we Him?" Oh, my fellow-men, it was from our sex men are to make to Our Divine Lord is pointed out our Lord received all His injuries. It was a man to us in the very words in which the manhood of "Behold now is the acceptable time—now is the who betrayed Him, it was a man who denied Him, his time demanded His blood without pity. The day of salvation." Now is the time when at the our Lord received all His injuries. It was a man to us in the very words in which the manhood of

at once that our Divine Lord was an innocent man; he did not believe that He was, even a prophet of God, he barely looked on him as a man accused by his fellow men, and when he examined the charge he said, "That man is innocent." Then he spoke to the Jewish people, the manhood of Jerusalem, and he said," This man you have brought to me is innocent, whom I cannot in truth or in justice sentence to death; if I do I shall be shedding innocent blood." They clamouring forced the unjust judge to condemn our Lord, and he, to satisfy his own conscience by a faint pretext, caused water to be brought and he washed his hands, saying, "I wash my hands of the blood of this innocent man." Then the manhood of Jerusalem cried out," His blood be upon us and upon our children, but let him be crucified!" Now I say to you tha |tcurse which the Jews invoked on themselves has been to us a bles-

It is the prerogative of the Almighty God, because He is God, it is the great privilege and attribute of God, because of his sanctity and because of His power, to be able to change a curse into a blessing. There was never a curse invoked on this earth that the Almighty God did not turn into a blessing. The very first curse that God put upon man was this: Thou shalt die the death." That curse was changed into a blessing by the death of Jesus Christ. God said to our mother Eve in the day of her sin : In pain and in sorrow shalt thou bring forth thy children." It was a curse, I grant-yes a malediction from God upon woman, yet it contained a hidden blessing. To Mary standing at the foot of the cross, at the very moment when the seven swords of sorrow had pierced her heart, at the very moment when her pains were multiplied beyond human comprehension, at the very moment when the words of the prophet were fulfilled in her who said, "To what shall I compare, O Virgin daughter of Sion, to what shall I liken thee? for great as the ocean is thy sorrow"-at that very moment our Lord commanded her to be the mother of all men, when he said to her, "Woman, behold thy Son," and in the person of John He made us all his spiritual children. So that when we contemplate that most fearful of imprecations - when they called down on their heads the very blood of their Redeemer, the very blood of their God for they said: "If we are shedding that blood unjustly, let that blood accuse uslet that blood be as a mountain of malediction upon our heads,"-in that curse we find the most sublime of all blessings, the grandest of all mysteries, the

secret of all Christian sanctity. Is there a man amongst you that can afford to contradict these words? Is there a man that can afford to say " No; let His blood be not upon me; I will not have it?" Is there a man amongst you that would refuse to take a share in that mighty blessing? What would become of us if that rain of Divine Mercy in the blood of the Redeemer did not fall and touch everyone of us? "The blood," says St. John, "of Jesus Christ the Son of God, cleanses us from all sin. Without that blood there is no redemption." If the blood of the Redeemer were not mystically tinging the sacred font of regeneration, what power would there be to wipe away the sinner's guilt? Does not the blood fall upon our souls in the holy Sacrament of Penance, that fountain of Divine mercy, that Bethsaida of God, ever moving in the Church? Does not the love of God flow in the body and blood of Jesus Christ, Whom we receive in the Holy Communion? Does not the blood of God sanctity the lives on which it touches? Does it not sanctify the heart with which it is joined? Does it not sanctify even the very blood of our bodies when we receive it?

Behold the work of reparation! It is our duty as men, as Christian men, to stand before our Divine Redeemer, and say, " Lord, the Jews cried out, 'let Thy blood be upon us and upon our children, but be Thou crucified; I say to Thee, O Lord, Thy blood be upon me, but thou be glorified for ever." Sacramental lives, lives of purity guided by the light of faith, cheered on by the beam of hope, strengthened and impelled upon the royal road by the vigor of charity-lives clinging to the cross, lives sanctified by the sprinkling of the blood of the Lamb of God as the houses of the Jews were lonely island, far out in the ocean waves, but little sanctified by the blood of the paschal lamb; lives of penance, frequently feeding on the body and blood Holy Eucharist! In this, the sacramental life, shall we rise to the glory of our mission, to the grandeur the world seems to have known but little of that of that reparation which God demands of every one western island except this—that it was the home of of us. It is incumbent upon us more than upon any Divine Light, that it was the sun of the nation, that other manhood in the world, because the traditions it sent forth its missionaries, its scholars, its saints of our faith come down to us with more sanctity, more suffering, and more of everything that makes faith pure, and grand, and holy, than the tradition of any other people upon whom the sun of God

shines at this moment. It is not so easy as we may think to make that glorious reparation; it is not so easy to preserve all the traditions of faith and sanctity that have come down to us; it requires great and constant grace from God and Divine mercy and powerful aid and help from the Lord, our God, to enable us to do this. When we look around us upon the manhood of the world, when we behold the cultivated intellect of this age of our's arrive as at the conclusion of all its philosophical knowledge, at the denial and repudiation of God; when we behold the novelists of the age arrive as at the conclusion of all their study, at the maxim that it is better to be a sinner than holy. that it is better to be unchaste than pure; when we behold the historians and the learned guides of our age, men of knowledge and intelligence, arriving at conclusions like that publicly propounded by one of the leading historians, with regard to this country—"If the Irish were not so chaste they would be a better people; they would be wealthier and stronger if they thought more of this world and less of offending God;" when we find that even when God has blessed a people with great power, when He has granted victory to their arms, when He has dispersed all their adversaries and scattered their enemies, that the people think their victory is not complete until they have crushed and broken down the Holy Church that Jesus Christ founded ; when we see all this universal depravity, this perversion of literature, debasement of principle, repudiation of all international honor, rejection of family ties and purity; when we find the legislators of every kingdom in the world actively engaged in futile efforts to unbind that sacred bond of which Jesus Christ spoke when He said-"Those that God has joined together let no man put asunder"-when we see all this, we conclude that it is not so easy for a people to keep to God unless the Almighty God grants them a special

The hour and the day are come when this powerful grace, this spiritual ambition, this clear promise and easy conditions on which our hope as Christians is built up, this cross of love upon which our charity is to be founded—the hour and the day has come, and the Almighty himself is about to open his treasure in an especial manner and pour this grace upon you. Remember that this grace of God contains everything necessary for the most needy; for this conversion if he be a sinner, for his strength f he be weak, for his consolation if he be in sorrow, light in darkness, perseverance if he be wavering. All these graces the Almighty God gives in an especial manuer during the days of a religious Retreat, such as this upon which you are now about to enter. At all times the hand of God is open, but at the time of Retreat it seems as if He opened both His hands, or rather as if he opened the treasury of Heaven, and poured out all its contents upon man.

man Governor, and he was accused falsely, and there which the Holy Ghost said, "The declaration of wore perjured witnesses there to swear away the life Thy Word, O God, gives light and gives intelliof Jesus Christ. Pilate, the Roman Governor, saw gence," the word of God strengthened, faith, animating hope, enkindling charity creating real, strengthening the weak consoling the afflicted, encouraging the strong—when that word in the early morning will be spoken to you then after the word spoken by the lips of man will follow the words of God incarnate on the after. When at close of the evening, after the sun has set, before the darkness of the night is incumbent upon the earth, once more fants, which depends not upon him who speaks it, be he ever so unworthy, but the word which brings its power, its influence, its sanctifying grace from the God who spoke it first; then, perhaps, the hardest heart amongst you will be struck by the Word of God, as when Moses of sold struck the rock, and the water poured forth from its adamantine bosom. So the word of God like a two-edged sword, will pierce the hardest beart amongst you, and from that salutary wound will come forth the tears which St. Augustine, the greatest of penitents, called "drops of blood from a bleeding heart;" until there comes upon you the grace of true sorrow, humble confession and sanctifying compunction; until you are enabled to approach with more than ordinary worthiness to the Table of the Lord. And then this Retreat will close, sending every man amongst you away, no longer alone, but with your Lord and Master in your bosom, there in your hearts to be cherished, adored, loved, preserved, that in His strength you may fight the battle of life, conquer the Angel of Death, and raise to the glory of an immortality in Heaven like to that of Jesus Christ.—Cork Examiner.

What was ireland in its golden AGE?

The religion of pagan Ireland, though natural, was sublime. It was a poetical pantheism. Its manuers corresponded much with those of the earlist inhabitants of the globe as described in the Bible and the most authentic profane writers. From the annals of this people, it appears that the transmigration so common in Europe and Asia were unknown and disliked in Scotia. In fact, it appears that they loved ardently the streams, and the vales, and the hills, and the islets where there forefathers chanced to have settled. In the history of ancient Ireland there is no such account as the exodus of the Allobroges described by Casar. In their wars, we recognize a fixed authority and an acknowledged generally spontaneous allegiance. They loved poetry war, genealogy, tradition, religion, and race. Since the clouds of religious prejudice have begun to vanish, men are getting a clearer insight of this ancient people. It seems that they used clay, wickerwork, timber, and stone for their buildings. Hospitality was a marked characteristic of the Celtic people. But the most wonderful fact connected with the sace is the alacrity with which it accepted Christianity In Greece and in Rome Christianity was established by martyrs' blood and miracles. In the Roman Empire, Christianity expanded with the lapse of time. We do not wish to youch for the accuracy of the miracles related in Colgan's "Vita Tripartita," but the conversion of a race within the lifetime of one man, and the abiding persistency of that rare though changeable so suddenly in so many things, are facts which seem humanly inexplicable. Without the shedding of blood, and without thel lapse of ages, a change from heathenism to Christianity was wrought, at once marked and productive. With all their attachment to land, to race. to tradition, and to Druidism, the Celts suddenly became Christians. To Rome and France they are debtors for the knowledge of the Christian Revela-tion, and to Rome and France they have abundantly refunded the debt. The Coltic character was elevated by Christianity, and, although Christianity did not eliminate its shortcomings it was brightened, polished, and rendered more endearing. And this brightened, polished, and endearing Celtic character, beautified by Christianity, had a wonderful influence both in Ireland and abroad. There is a something unaccountable in human affairs when one views the human race as a whole. One portion of mankind is submerged beneath desolation and affliction, while another rises in happiness and prosperity. There is a strange coincidence in the introduction of Christianity into Ireland before the middle of the fifth cenwere superseded by the Tarter, Sclavonian, Scandinavian, and Teutonic tribes. While Genseric gave Rome to his Vandals to be plundered and destroyed through fourteen days, St. Patrick was converting Celts, ordaining priests, founding schools and mon-asteries and churches. While Christian rites and religion were trampled on by barbarian heathens, heathens were hurrrying with avidity towards Christian rites and religion. While on the European continent princes were elevated to proud places, disowning the religion of Christ, and contemning literature, those that sat in the proud places of insulated Ierne were cementing the Christian litera-ture and pagan power which had been placed in juxtaposition by a splendid saint of imperishable memory, St. Patrick. While the smoke of the Alexandrian library rose to heaven, as incense over a dead body, incense rose during Christian sacrifice among a people whom the nations of those times fancied to be the last that sawt he setting sun. While the universities, temples, sciences, and civilization of the nations bordering on the Central Sea were vanishing away, Christian universities, Christian temples, Christian science, Christian civilization, were in the ascendency among a race that was deemed to inhabit the extremity of the earth. While Christianity was splintering away into sects and schisms among the converted Gentile Greeks and Romans, Christianity fixedly and indestructibly arose among the Celts. On the continent of Europe great universities had been few, and had been distant from one another by hundreds of miles; in Ireland universities were many, and were within communication by a good day's journey, Through the accounts which have come down to us, taking both the European and Celtic story, there is no reason to judge that the Christian temples in Erin might not well have stood a comparison with those of Europe. Though there were no such vast municipal aggregations of people in Hibernia, such as were found in Rome, or Constantinople, or Alexandria, or Antioch, yet we know there is a vast dif-ference between the number of the inhabitants and the quality of the minds of the inhabitants; that there is a vast difference between the estimate of real estate in a city and the estimate of real happiness in a city, or the estimate of real Christian morals in a city. Where do we read of, or where are the trace of baths, theatres, amphitheatres, museums, hippodromes, and the like indications of civilization? There are none. Granted. Are baths, theatres, amphitheatres, triumphal arches, pagan musuems, and hippodromes the indications of civilization, or of luxury and tyranny? What we know is that, while Europe from the river Po to the Arctic, and from the Volga to the Atlantic, was devastated and depopulated by barbarians, and was a land of barbar-

An old cynic says: "With many women, going to

ism; while England abandoned by the Romans, and

cleared of its aboriginal population, desecrated by

heathen Saxons; while the language, laws, manners, and the generations impregnated with the genius

of Rome were flooded as with a sea of lava, a new

order, of things arose in an ocean-washed island

which the Celts called Eire or Erl, the Romans

Hibernia, the Greeks Juverna or Ierne, and it may

be, an ancient writer Ogygia. Is it not worthy of

Home Rule ?-N. Y. Tablet.

HOW DID VIHE WORLD STAND WHEN IRELAND WAS IN GLORY? In the transmigration of races changes of territorial boundaries, modifications of society, muta-tions of religion, formations of states on the continent of Europe in ancient days, a great part was enacted by the ancient Irish Church. Who has not heard of the mighty empire of Rome? Through four centuries after the coming of Christ Christian. ity was engaged in destructive warfare with the pagan throne and paganism. After four centuries the light of the word of God will arise, the Word after the coming of Christ, paganism was dead and which is made powerful even upon the lips of inthrough the beautiful land margining the Mediter. ranean from the Atlantic Ocean to the shores of the Caspian Sea, from the forests of Germania and Sar. matia to the Libyan desert and Abyssinian moun. tains, idols had fallen and the Cross was raised; pagan temples were destroyed, utilized, or conse. crated, and Christian churches were erected; gods, goddesses, and nymphs were despised, and Christ vas worshipped. The thirteen dioceses of the Roman Empire in

the reign of Theodotius included Spain, Ganl, Britannia, Vindelicia, Rhetia, Noricum, Pannonia, Da. tannia, Vindencia, Eneua, Noricum, Fannonia, Da. cia, Mosia, Illyricum, Italy, Greece, Asia Minor, and Northern Africa. Throughout these there were splendid, populous, and wealthy cities, filled with paths, palaces, churches, theatres, and amphitheatres. One might travel on solidly built roads, amid wellcared vineyards and corn-fields, and behold princely villas and princely domains. In the days of the Roman Empire there were families with yearly incomes equal to the annual revenue of third-rate European powers. There was a Casar or Casars with uncontrolled jurisdiction, and an aristocracy with inconceivable family pride. Though there were no Homers or Virgils, no first-class orators or sculptors, towards the end of the fourth century, yet their works might be seen, ancient literature lived in parchment, there were magnificent universities, there was refinement and a gorgeousness of life. The Roman Empire was considered as indestructibly fixed amidst mankind as an island set in the ocean, But from Asia on the east, and from the woods of Sarmatia and Germania, the human family had been surging for centuries to its confines. The passing of the Danube by the Goths was the prelude to the downfall of Rome. The Goths were the first wave of a universal and irresistible cataclysm rolling over the Roman Empire. The Gothic victory at Adrianople sent Fritigern and his followers like a whirlwind on their errand of destruction. With equal vehemence and violence swept over the city which was styled Eternal, and the empire which was deemed everlasting, Alaric with his Goths, and forty-five years later, Genseric with his Vandals. As the rarefaction of air produces a vacuum and calls in the surrounding atmosphere, as the removal of an embankment sends the water on its course, so the destruction of the barriers of the Roman Empire invited, and sent in headlong career over all the dioceses of the empire, the outside nations. The Huns from Asia, led by Attila, rolled through the empire in countless hordes, and, though beaten by Aetius on the plain of Chalons, where the assembled races of the East met in battle with the races of the West, never returned to their original abodes, but remained a compopent part of European society. From the deserts of Arabia the Saracens or Moors swept along the Southern shore of the Mediterranean into Spain. The Alans moved from Scythia, through Sarmatia, Germany, and Gaul, into Spain. Spain was likewise scourged and peopled by Sueves, Visigoths, and Vandals. France was devastated by Alans, Sueves, and Vandals, while in it Visigoths and Bargundians made permanent settlements. Scandinavia sent out to conquer, to ravage, and to occupy Europe, barbarian hordes, known as Gepidæ, Goths, Heruli, Lombards, Vandals, and Normans. Germany was a beehive of barbarians. The Gepide, after traversing the wilds of Sarmatia and Dacia, settled in Illyricum. Sarmatia, that is Russia, had never been civi lized. Italy and Greece had been the grand points of attraction for all the plunderers from Sarmatia, Germania, and Scandinavia. Odoacer, King of a Scandinavian tribe, the Heruli, was proclaimed king of Italy. The Saxons and the Angli conquered Britania. Where then was European civilization?— When Europe was either barbarian, or in the hands of barbarians, where was civilization? The boundaries of dioceses and provinces, as constituted by tvry and its acceptance by the Celtic race, with the fact that the Pelasgic, Latin, and Greecian races consuls, practors, prefects, laws, customs, and the whole governmental machinery were violently swept away; Roman cities with their baths, temples, theatres, amphitheatres, palaces, and universities were depopulated and plundered, or, it may be, buried in ashes, never to rise any more: Roman bridges were broken down. Roman farms wasted Roman villas and towns set on tire: the master and slave, the noble and the plebeian, the churchman and the layman, the learned and unlearned, the old and young, were, without distinction of sex, mur-dered, sold as slaves, or retained to gratify the bar-baric tastes of savages from time immemorial. There is something melancholy in contemplating the upvooting of the Roman Empire. The destruction was unfeelingly, completely, and irreparably accomplished. These was a thorough metamorphosis of the physical, governmental, social, religious, and literary condition of the Empire. Arts, manners, dwellings, food, dress, customs, underwent a sudden violent suppression or transformation. Nomadic races loving conquests, hating fixity of settlement, the enemies of cities, sciences, and civilization, os cillated over Europe. Roman power was no more the face of Europe was changed: politico-military barbarian governments arose; the arts was de spised; education was in disrepute; and, to add to these evils, Christians and christianized barbarians persecuted with relentless animosity, on account o religious controversies. Who was to raise up order out of anarchy? Who was to influence the savage minds from the steppes of Russia, the forests of Germany, and the snows of Scandinavia? When were the agencies of regeneration in religion an civilization? Who was to instruct the warrior chieftain and to eradicate the heathenism of fer cious raiders intoxicated with triumph and jubilant over plunder? Is not Ireland worthy of Home Rule? N. Y. Tablet.

MR. FREEMAN, THE HISTORIAN, ON HOME RULE.

(To the Editor of the Weekly News.) Sin,-Many of your readers will have read with interest the able article on Home Rule by Mr. Freman, the distinguished historian of Federalism, it the current number of the Fortnightly Review. this article is in substance a reply to my speech the subject in the House of Commons, perhaps 70 would permit me briefly to rejoin.

Mr. Freeman's statement of the problem to solved is almost identical with mine. He concu-with me in recognising the undesirableness of s paration between Great Britain and Ireland, the in practicability of perfect incorporation, and the practical failure of the existing attempt at incorporation The only question is as to the solution of the pro blem. If separation be admittedly undesirable, and incorporation be admittedly impracticable, who

Mr. Freeman does not suggest any solution of the problem. The solution I advocate is the Feder one. I submit that this is precisely the state things for which Federalism is suited. In the Hon of Commons, and in my "Plea, for Home, Gover-ment," I adduced in support of this view Mr. For man's own admirable statement of the conditions fitness for Federal government. As the passage short and apposite, permit me to repeat it.

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But in the intermediate set of circumstances.

Federalism is the true solvent." Such are the conditions of fitness for Federalism which Mr. Freeconditions of muces for the contract of the co man himself lays down, and the subject. It mons and discussed in the press, and my sincere with every other great authority on the subject. It with every other great authority on the subjects in conviction that the more thoroughly the case is seems to me evident that these conditions exist in looked into the more reasonable will those views the present case. I am glad to find that Mr. Freethe present case. I am gato. He expressly says appear. As yet they have been met for the most man appears to think so too. He expressly says appear. As yet they have been met for the most that "it (Ireland) is too far off for the same perfect part only by rhetorical "chaff." Such "chaff" is incorporation which unites the three parts of Great Britain. Yet it is so near, that while human nature remains as it is Britain will not submit to see it absolutely distinct." ...

constitute fitness for Federalism ; and we have him servant, in his article describing these very conditions as existent in the present case. Nevertheless Mr. Freeman declares that Federalism is inapplicable. I knew that this was his opinion, and in my speech in the House of Commons and in my book I so stated. But many thoughtful people were desirous of learning what was the disturbing circumstance which in Mr. Freeman's judgment, rendered inapplicable that which, on his own principles, seems so closely to apply. Mr. Freeman now reveals this circum-

stance in the following words:—
"Mr. M'Carthy," says Mr. Freeman, "does not mention that all the instances which I refer to are instances where Federalism appears not as a proposal to put a laxer tie instead of a closer one, but as a proposal to put a closer tie instead of a laxer one, or no tie at all. And in the next page I distinctly say that Federalism is out of place if it attempts either to break asunder what is more closely united or to unite what is wholly incapable of union. In short, I have always held that the Federal system is the right thing when it is a step backward. The different degrees of connection in a Federal state may be endless. The tie may be very lax.— But in the case of every successful Federation, the Federal system has appeared as a principle of union, whereas Mr. M'Carthy now preaches of it as a principle of disunion."

Such, then, is Mr. Freeman's objection to the "Home Rule" proposal, and it is the sole objection on which he relies as an answer to my argument Permit me, in the first place to observe that Mr. Freeman is in error in supposing that I did not mention this objection. I did so in the House of Commons, and I quoted the very words to which he calls attention in my book (Vide "Plea for the Home Government of Ireland." Dublin : Sullivan; 3rd Edition, page 89).

But I hope I may be allowed, without discourtesy, to remark that, prima facie at least, the objection appears weak and techinical. It seems to partake more of scholastic subtlety than of practical common sense. Surely it cannot be seriously contended that a laxer tie must not be substituted for a closer one if the laxer be more suitable. The real question must be: Is the laxer the more suitable? Either the conditions of fitness for Federalism exist in the present case or they do not. Mr. Freeman virtually useful ministry. But Heaven's decree was otherwise admits that (apart from this objection) they do exist, and everyone can see for himself that the facts of the case tally with his requirements. But, if Federalism be the right thing for us, it cannot cease to be right because the wrong thing was previously adopted.

According to Mr. Freeman's principles, Federalism would have been the "true solvent" in 1800. All the conditions he requires undoubtedly existed then; even the very technical condition as to the degree of laxity of the existing tie. The then existing "tie" was very lax, indeed, and Federalism would have been the adoption of a closer one. But the principles which Mr. Freeman approves were disregarded in the arrangement of 1800. One of the things most decisively condemned by these principles was done; namely, two communities, admittedly not homo- distinguished and excellent ecclesiastic, no one has genous, were submitted to a system suited only for homogenous communities. Two islands, distinct Andrew Connellan, P.P., Feackle. His remains will and different in a hundred ways, were treated as if be interred at one o'clock on to-morrow (Saturday) they were "counties of one kingdom" po "identity" which would enable them to be "fused together for all purposes." Opinions may differ as to whether this was or was not an error, but if once admitted (as on Mr. Freeman's principles it must be admitted) to have been an error, I submit it cannot be successfully contended that the error must be persisted in ad infinitum. If the car has been blunderingly set before the horse, must the horse never be set before the car?

Again, Mr. Freeman affords another answer to himself. He admits that the present tie is only a "formal" one. "The three countries," he says, "which make up Great Britain were really, as well as formally, united. Ireland is only formally united and not really." I submit that a "tie" admittedly "formal" is not of much account. At any rate, its existence cannot be of sufficient consideration to outweigh all other considerations.

But there remains the still more decisive answer to Mr. Freeman's objection, that it "begs the question" and assumes the point at issue—namely, that we propose to loosen the bonds of the empire. Now, this is the very thing which the advocates of Home Rule have, from first to last, most peremptorily depied. We say that the existing arrangement tends not to union but to disunion. We say, with Mr. Lecky, "that by uniting the legislatures it divided the nations." We hold with O'Connell, that unless readjusted it will lead to separation. We submit that the Federal readjustment, while restoring Irish freedom, would strengthen imperial unity. We quote Mr. Freeman's own teaching, that the Federal system, where the conditions for it exists, is not a source of weakness or division, but "a source of strength and a bond of union." We contend, therefore, that our proposal meets even the technical requirements insisted on by Mr. Freeman. If we were separatists we would desire to let things drift on as they are. Unless set right they will surely drift to a mutually disastrous separation. But not being separatists, we desire to constitute a real union on the only basis on which real union between nations or individuals can exist, namely, respect for the rights, principles, and liberties of both parties. This reasoning may be erroneous. If so it was open for Mr. Freeman to establish the contrary. But he has not even attempted to do so. He merely assumes the contrary, and makes this assumption the basis of his argument. It is, I submit, manifest that on whatever ground the existing arrangement is to be successfully defended, it cannot be successfully defended on the ground thus suggested by the distinguished his-

Mr. Freeman, moreover, says he is "tempted" to doubt "whether there can be confederation of two," but as he at once banishes his temptation by reminding himself of Sweden and Norway, and Austria and Hungary, as well as others nearer home, I need not dwell on this point: "

Mr. Freeman also touches on an objection very amusingly put forward in Mr. Lowe's chaffing rhetoric namely, that it would be undignified and inconvenient for Irish members of an Imperial Parliament to be disqualified from voting on English and Scotch domestic questions. But where is the special Scotch domestic questions. But where is the special indignity to Irish members if English and Scotch indignity to Irish members give up the corresponding claim to legislate for Irish domestic affairs? Surely the relicquishment ought not to be one sided. Why should Irish members are not ought not to be one sided. Why should Irish to be one sided. Why should Irish to be one sided. Why should Irish to be one sided. The relicquish is probable successor.

Out delay, to cansout, in the special of the server of the second of the Board of Commission, as a control on the Board of Commission and the Board of

sufficient degree of community in origin, or feeling, members have the right to control the domestic generous people of Westmeath would be the last, a half. I beg here to observe that many people have or interest, to allow the members to work together affairs of English members have no such to impute any blame to me. When I returned to cried shame on the Catholic clare. or interest, to allow the mountes that there should right as, regards Ireland? As to the supposed in up to a certain politic. It requires of community, or rather convenience, it seems enough to say that similar not be that peries the members to be fused to not be that periods dogs the members to be fused to- arrangements work elsewhere without complaint. identity, which shows the state of the state of the House of Lords, there is a considerable class of subjects on which spiritual peers do not vote. In the House of Lords, there is a considerable class of subjects on which spiritual peers do not vote. In the Imperial Federal Assemble of the Imperi munity at all Federalism is mappropriate. The cities or states had better remain wholly independent. When community rises into identity Federal-pressly provided that the representatives of one community must not vote on what concerns only the demestic affairs of spother. ism is equally manufactured the counties of a kingdom. demestic affairs of another community. Analogous had better both sink into the counties of a kingdom. provisions exist in the American Congress.

I cannot conclude this letter without expressing my deep sense of the fairness and courtesy with amusing when uttered by masters of debate. But for thoughtful people arguments cannot be answered by "chaff." Mr. Freeman's article was amongst the irst real attempt to deal with the gravamen of the Here, therefore, we have Mr. Freeman in his his- question; and therefore I have ventured to trouble Here, insteaded, we have which you with this rejoinder.—I am, sir, your obedient tory laying down certain conditions as those which you with this rejoinder.—I am, sir, your obedient

JOHN GEORGE MACCARTHY. Harbour View, Cork, Aug. 31, 1874.

IRISH INTELLIGENCE

DEATH OF THE REV. ANDREW CONNELLAN, P.P. FRANCE.-Seldom has it been our painful duty to record the death of on eso highly esteemed and universally regretted as this very worthy and respected clergyman. After a protracted illness superinduced by missionary labour, and endured with the greatest possible patience and resignation, he calmly breath ed his last on the morning of the 10th Sept., in the 52nd year of his age, and the 25th of his sacred ministry. By his brethren in the ministry he was held in the highest estimation, while with the laity his gentle, genial, social and affable manner, rendered him a general favorite. In 1849 after a successful course of study he received Holy Orders in the Irish College of Paris that old "Alma Mater" which has given to Killaloe as many good and respectable Priests as that or any other Diocese could boast of. In 1860, when only a comparatively short time on mission, he was promoted by the Right Rev. Dr. Flannery from the curacy of Killaloe to the pastoral charge of Feakle parish, and well and faithfully did he fulfil the trust committed to him by his reverend and distinguished Diocesan. Ever zealously and temporal interests of the people, they revered and respected him as their Pastor, and loved him and confided in him as their friend. His influence over them was productive of much good to religion. His charity, patience, and dove like meekness, were calculated to gain and soften the heart of the sinner and such were the means as most congenial to his nature that rendered the exercises of his ministry to him a real "labour of love." Though he yearned for the salvation of all, yet the infirm poor, the aged and the young were ever objects of his special care. Humble, modest, and unpretending, he liked to do good by stealth, yet very frequently without intending it did the attributes of a well regulated and highly cultivated mind, gleam forth from him to prove how well qualified he was for his high and sacred calling, and how much good he was capable and so, the unsparing hand of death has snapped that link, which for a period of 14 years, so closely and fondly united the Pastor and his Flock, their sorrow may be changed into joy by the consoling hope that their loss is his gain, and that he has been only called away from the miserable "vale of tears' to enjoy the happy invitation pronounced in the Gospel—"Well done thou good and faithful servant, because thou hast been faithful over a few things I will place thee over many. Enter thou into the joys of the Lord." The first mission of the deeply regretted deceased was to Nenagh where he spent some time; afterwards to Killaloe; and thence to the parish of Feakle, to which he was promoted as we have stated in 1860. Since the leath of the Rev. James O'Halloran in 1801, another been so deeply and sincerely regretted as the Rev. in Feakle Church, in which he so often ministered -R.I.P.-Limerick Reporter.

CLOSE OF THE MISSION BY THE REDEMPTORIST FATHERS AT DRUMCOLLOGHER.—The Mission of the Redemptorist Fathers at Drumcollogher closed on Sunday night, the 6th Sept., and it may, be truly said that, it was a happy success throughout. The sermons find no place in his "prosperity speech." They were preached by the Fathers embraced everything with starved and done to death by English jealousy and it in the range of a Christian life, and such inimitable sermons. There was a procession of the school children on Friday to the number of 280, three deep, and it was highly edifying to witness the spectaclesuch happy looking faces-all beaming with joy, well they may be, as they were going to that feast of feasts which is to be found in the Holy Communion. On Sunday his lordship the Bishop of Limcrick, administered the Sacrament of Confirmation to 402 persons. He expressed much satisfaction with the answering of the children. At seven o'clock, the Superior, Father Doyle, preached his parting sermon, and closed the Mission, amidst much emotion. The congregation was so large that while the Superior was preaching in the chapel, which was literally "packed," Father Hall preached to even a larger congregation in a field adjoining the church, and electrified those who listened to his thrilling eloquence. It would be a sorry description of the Mission if the untiring energy of the faithful, patient, enduring working in the confessional and the pulpit, of Father Doherty, was left unnoticed. The Fathers left for Limerick on the 8th Sept., when a large con-course, accompanied by the school children, in procession, escorted them out of the town.-Limerick Reporter.

ADARE CHURCH, Co. LIMERICK.—The great improvements which have been made in the Catholic Church at Adare, and which have been nearly brought to a conclusion, reflect immortal credit on the memory of the late Earl of Dunraven, who bequeathed a large sum of money which has been expended by the executors of his will, in the most admirable manner possible on the exterior, and on those splendid decorations within the Church itself, and particularly about the altar which are the admiration of every visitor. Every day men of cultivation and of travel, noblemen, ecclesiastics from distant places, come to see all that is to be seen in Adare, and the Catholic Church is loudly praised beyond, perhaps, all else that is to be seen there, in the way of a renovated edifice extended, and much of it altogether new. We congratulate the trustees and executors on the success which has attended their grateful labours in this instance, which redounds in every way to their honor, as it does to the glory of God, and the exaltation of his Church,-Limerick Reporter.

LORD ROBERT MONTAGE, M.P.-Lord Robert Montague, M.P. for Westmeath, sends the following letter to the editor of the Freeman :- 6, Clifton Gardens, Folkestone, Sept. 3. Sin—My attention has been called to a letter of Father Briody in your impression of the 1st inst, in which I am charged with "deserting my post." The fact was, as stated in most of the Irish papers at the time, that my wife was taken seriously ill, and was ordered to go, without delay, to Carlsbad, in Bohemia. I was therefore, obliged reluctantly to obtain two months' leave | dition imposed by their missionaries of tender mercy

to impute any blame to me. When I returned to England I went to the House of Commons, and sought for Mr. O'Shaughnessy. Not finding him'I asked Sir George Bowyer to tell him that I had returned to England, and was to be found at Folkestone where I would be in mediated to come where stone, where I would be in readiness to come up to the House whenever I should be wanted for Irish business. Mr. O'Shaughnessy, however did not send me any notice, either of business in the House or of any meeting of the Home Rule party (he only sent me, indeed, one notice in the whole session, and that was during my absence at Carlsbad). As my absence during two months of the session had thrown me "out of the rnnning," I was not myself cognisant of the business that was to come on; butifhe had sent me "a whip" I should certainly have been at my post. Yet I had misgivings about the Coercion Bill and, although I had received no whip, I went to London to inquire, and was told by another M.P. that the Government had determined to give way, so that there would be no debate or division. In default of other information from the Home Rule party, I unfortunately believed this incorrect statement, and thus missed that important division. As to my colleague, whom Father Briody also mentions in connexion with me, I may say that I do not challenges these so-called men of God, Bishops and know what measures he has taken, nor the motives which have influenced him in taking them. He and offer to pay half the expenses, coach, railway has not spoken to me on the subject. Of one thing and hotel fares, to the men of honor to be selected however, I feel sure—that he will never do anything but what he sincerely believes to be for the good of Ireland. Moreover, as we were both elected to support the Home Rule movement, I am confident that, whatever opinions he may privately entertain, he true to the principles on which I was elected-Your | ability to write the angals of souperism in Conne obedient servant. ROBERT MONTAGU.

ROME AND IRELAND IN THE WEST! CONSTANTINOPLE AND VENICE IN THE EAST! THESE ARE THE PHISON, GEHON, TIGRIS, AND EUPHRATES OF CHRISTIAN CIVIL-IZATION !- One element of regeneration which could neither be burned by the torch of the barbarian, nor cut by his sword, nor suppressed by his tyranny, was the spiritual power of Rome. The divine element of Christianity had an indisputable vitality and unquestionable power of resistance. Christianity, to be sure, was modified in its human element by circumstances, and accommodated to new peoples, new customs, and new modifications of society.-There was a power, too, which remained unscathed during the troublous era of Europe's occupation by the barbarians of the north. It was the city of Byzantium, wherein were deposited the treasuries of sincerely indentified as he was with the spiritual and ancient civilization. These were in after-ages communicated to Western Europe through the returning Crusaders and Greek fugitives on the dismemberment of the Byzantine Empire by the Ottomaus.-The Italians who fled to the Adriatic on the approach of the barbarians and founded the city of Venice have conferred great favor on the human race through their labors in preserving and communicating civilization. The East is the debtor of Constantinople, the maritime people of the Adriatic and Northern Italy of Venice, Italy and Western Europe of Rome. But Rome had a fellow-laborer. Before Solon ruled in Athens, before Lycurgus reigned in Sparta, before Romulus beheld the seven hills in Latium, a wave of the human family had migrated westward, and though succeeding migration destroyed or transformed its debris on the Europen continent, it remained original and unpolluted on the hills and isles of Scotland and the green plains of Ireland. It was the celtic race. No aggressive power had disturbed is from its sea-girt home. Is it not worthy of Home Rule?—N. Y. Tablet,

IRISH PROSPERITY.—Commenting on the recent "prosperity" speech of the Vicercy, the Rev. Joseph Murphy said at a meeting of the Wexford Home Rule Assocation-A few weeks ago the Viceroy went to some trouble, in this room, to prove to the world that Ireland, under English rule, was, year after year, advancing in prosperity. His Grace of Abercorn has been sent to Ireland by his Sovereign, or rather by his Sovereign's Minister, to carry on that system of "plundering and blundering" which for seventy-four years has robbed and ruined our country, and his instructions are to conceal the robbery y (falsely) proclaiming our prosperity (hear). tican, and figures can be made to prove anything. More acres under crops proves Ireland's prosperity; less acres under crops, Ireland's prosperity. Increase in number of cattle, Ireland's prosperity; decrease in number of cattle, Ireland's proserity; 100,000 emigrants yearly leaving our shores-Ireland's sure road to prosperity. A falling off for a time-a certain sign of prosperity. What says the Viceroy of our trades and manufactures? No nation like Ireland can be prosperous without them. And yet they is not in our ruler's plans that any should again flourish in Ireland. The Irish Parliament called into existence and fostered Irish manufactures. The Union came, and an eloquent speaker recounts a few of our losses. "The cotton manufactures of Dublin which employed 14,000 operatives, has been destroyel. The 3,400 silk-looms of the Liberty have been destroyed. The stuff and serge manufacture, which employed 1,491 operatives, has been destroyed. The calico looms of Balbriggan have been destroyed. The flaunel manufacture of Rathdrum has been destroyed. The camlet trade of Bandon, which produced £100,000 a year, has been destroyed. The blanket manufacture of Kilkenny has been destroyed. The worsted and stuff manufacturers of Waterford have been destroyed. The ratoen and frieze manufactures of Carrick-on-Suir have been destroyed." This is the "prosperity" which the system the Duke of Abercorn represents, entails on Ireland.

PROTESTANT FABLES CONCERNING CONNEMARA. - The following letter, in reply to the one from the Rev. Mr. Padden, Protestant clergyman in Connemara, to the Standard of the 22nd ult., has been sent to the editor of that paper, but not inserted :- SIR,-The letter bearing the signature of one of the proselytisers in Connemara is but a revival of the sneers of similar efforts to sustain a cause which has received the emphatic condemnation of Liberal Protestants as well as Catholics. Te me the motive is clearhe wants to raise funds to seduce the people from the faith of their fathers-for he says :- " We need belp to encourage children to our schools and their mothers to our meetings!" This angel of tenderest mercy was found nowhere when real distress did The few who were seduced in the hour of need have abandoned the souners, and now the latter want ample means for a more ample bribe in the vain hope of bringing them back. They have been in the receipt of £20,000 a year along the western coast-at this moment they are in the receipt of £700 a month-and what is the result? Empty houses, and a gulf as greedy and absorbing as ever. Angels of tender mercy, indeed; while they had the Bible in one hand, and the meal-bag and money in the other, they allowed the poor widow and starv-ing orphan to die of hunger if they did not go to their soup dens and prayer-houses! Let there be an investigation by impartial and honorable men, Protestants or Catholics, and if this allegation be not proven I shall willingly proclaim to the world that angels of tenderest mercy ought to be respected by all classes. I have said that it is mischievous as well as heartless. It has created more ill-will, and it has alienated more powerfully the good-will of the people of the west of Ireland from the British people who contributed those abused funds, and task of obtaining an apology from Sir. J. D. Astley who are supposed to be cognizant of the cruel con-

oried shame on the Catholic clergy for not contra-dicting all those false reports as often as, they crop up; but a little reflection will satisfy them that we were right, because our counter-reports would never reach the supporters of the vile system, nor were we guardians of their purses; and if they wish to be cheated let them be so. The statistics paraded by the soupers were contradictory and inconsistent with their own statements. At one time they declared to the world that they had 20,000 converts in Connemara, that 11,540 children were attending their schools, that 509 more precious neophytes, were lying sick at home, and that it would be perilous to bring out under the action of the air innocent babes of that description. Indeed on one occasion their numerical statistics were so wholesale that they had 1,000 more than the actual population, including priests, monks, nuns, and all. To enter into actual controversy on truth or falsehood with these persons would be a bootless task indeed, for they practically start on these, that the meal bags contain more convincing reasons than the Bible for modern conver-They frequently brought Protestant Bishops sions. from England and Ireland too to endorse their state ments, and invariably afterwards the Catholic party all, to a rigorous investigation of their statements for the purpose; that the supposed men of God and their minor satellites preferred to remain to the blissful enjoyment of their wealth created for them by this new trade in the Gospel. It is not clear to me but that when the new Church (which has alwill be as little likely as I am to do anything which ready driven to insanity the soupers) will be finmay injure the cause. I shall at all events remain ished, that I will ask some person who has time and mara. Ah! how interesting it would be to find a person in company with a great visitor from England; what sort of a house is that yonder?" meaning the Catholic chapel. "Oh, that was a Mass House, but there was no flock there for the past five years." Good, indeed, for high-toned morality from those missionaries of truth who were prophesying that neither priest nor Papist would be found on the soil of Connemara in three years' time. That pro-phecy was made over twenty years ago. The three years have rolled by and the prophecy has stolen back silently to its source of aspiration. Thus pythonic swellings, like the frog in the fable, have burst into shreds, and frauds and hypocrisy have been unmasked. If there are thousands of children going to loss and starvation here what necessity is there for transferring them or other children from bird's nest to bird's nest, from Dublin, Cork, and other towns in Ireland, to Connemara, and endeavouring to make them aliens to their parents, and denying from them even the place of their birth and giving them fictitious names, such as Eliza Tenpenny and Rebecca Farthing? If they have so many thousands in Connemara why be aggregating the children of all localities upon any one given spot, where a wealthy Englishman, or stranger, may expected, and repeating the same process different times whilst the wealthy stranger was in Connemara? If they had thousands in such abundance whence the necessity of bribing Catholic children into conversion for the day by consenting to go to the place visited by those great strangers? And, to conclude let me observe that souper missionaries are here at full work for the past twenty-six years and over. Let them answer the questions—Row many children have been baptized, and how many have died in their communion? How have they disposed of the vast sums of money they have received? For instance, the Rev. Christopher Leighton stated a few years ago that the supporters in England had realized the sum of £500,423 12s. 8d for the work of the Mission along the Western Coast of Connemara, how yearly reports not intended for Irish readers, but exclusively for their English supporters, which contain an incredible number of names as their collectors, patrons, and supporters. and amongst the names I find some who were supposed to be far and away above the suspicion of pan dering to so vile a system. No doubt the great bulk of the English people are charitable, it would be unjust to identify them with certain classes whose religious vitality is derived from their undying hatred of Catholicity; therefore, I found it my duty to warr the people in my charge not to confound the gen erous charitable English people with the founders and supporters of the soup system, which is a dis honor to religion, inasmuch as it reveals that Matorialism is the abiding principle, the aim and object of certain classes. We are all agreed that the people of England are charitable, but their credulity makes them easy victims .- Your obedient servant,-

PATRICK M'MANUS, PP. of Clifden and Dean of Tuam. The experience of the world goes-to show that if you give an Irishman a chance, he will avail himself of it, and rise rapidly. A striking illustration comes to us this week from India, where the Times' correspondent is making a tour. Here is what he says:— "I cannot help mentioning, also, as a fact that I noticed in passing through the famine district the number of Irishmen whom I found there as special officers in Government employ. This was not always so, or even so at a recent period. A little earlier India was termed a 'Scotch preserve,' and only a very few Irishmen were seen. The law of competition seems to have altered this—at least I am told that it has and the Scotchman finds himself elbowed very stoutly by Irishmen in the East. Surely it is a good omen for Ireland, and may serve to direct some of her superabundant genius and energy into useful channels." A very good omen, truly, and if she had only freedom to manage her own affairs at home, like results would very sneedily spring into existence.

THE COUNT DE JARNAC IN TIPPERARY .- At the meeting of the Tipperary Union Farming Society on the 10th Sept., the Count de Jarnac of Thomastown, Ambassador from the Court of France to the Queen of England, &c, was received with every mark of the greatest enthusiasm and respect. The Count was appointment as Ambassador from France by Marshal JacMahou; and at the banquet in the evening he delivered a speech fraught with the most patriotic sentiments, in which he quotes the lines (altered) of Goldsmith :-

Where'er I roam, whatever climes to see, My heart, untravelled, fondly travels to thee; Still to poor Erin turns in ceaseless pain, 'And drags at each remove a lengthening chain. -Limerick Reporter.

Information Wanted of James Horan, of Ballydrennan, Nenagh, County Tipperary, who left Ircland for the United States 36 years ago. Any information will be thankfully received by his sister, Mary Horan, in care of Pat Bryan, Island-bridge factory, Dublin,

Information Wanted of Jane Myers, nee Leecy formerly of Sandwith-street, Dublin: when last heard of (15 years ago) owned an eating-house in Rosevelt-street, New York. Any information will be thankfully received by her brother, Hugh Leecy, 3 Mark's-court Dublin.

The Cork Examiner states that the first act of Brook Richard Brasier, Esq., of Ballyellis, Mallow on coming of age, was to give to the Very Rev. Dr. Downes, P.P., rent free for ever, a beautiful site for a new Church to his Catholic tenantry in the town of Kilmallock.

The Freeman's London correspondent states that one of the Home Rule members has undertaken the for his late extraordinary reference to the party. A vacancy has occured on the Board of CommisGREAT BRITAIN.

THE NEW CATHOLIC UNIVERSITY-THE POPE ON MATERIALISM.—The Archbishop of Westminster and the twelve suffragan bishops of England recently issued a pastoral letter concerning the new Catholic University, of which Monsignor Capel is the rector: The text of this important and interesting document has been placed in my hands, and its substance will be found below. The prelates, after saying in their pastoral that, at the command of the Pope, they have undertaken the institution of this University, go on to say:—"When the Catholic Church in England had received once more its perfect hierarchical order, it had still to complete its internal organization. The Vicars Apostolic, and the faithful with them, had labored in poverty, and under penal laws, and despite of every kind of obstruction, to provide education for our Catholic youth. The ancient universities, the colleges, and grammar schools founded before Henry VIII., were lost to the Church. The impoverishment of the Catholics of England was in nothing more sensible than in the absolute privation of the means of culture. During the last hundred years, by self-denial, heroic constancy of purpose, and unyielding courage in the face of all difficulties, the Catholics of this country succeeded in laying the foundation of five colleges, which at this day are our chief and noblest monuments of those times. The college of St. Edmund traces its existence back for a hundred years. St. Cuthbert's, at Ushaw, disputes priority with St. Edmund's. Both have passed their century. St. Mary's, Oscott, was founded about eight years ago. The College of SS. Peter and Paul, at Prior Park, was founded about the year 1829. These four colleges were the work of the Vicars Apostolic, and perhaps no nobler evidence is to be found in England of their wisdom, foresight and faith. It was, indeed, an act of confidence worthy to be not only admired but imitated, when a Bishop of literal poverty laid the first stone of St. Cuthbert's College, on a bare hill overlooking the towers of Durham. It arose even then a work of small proportions. It is now a magnificent pile of many quadrangles, exceeding in its magnitude many of our ancient colleges. the fifth great college existing amongst us is the work of the Society of Jesus. In magnitude and appointments the college at Stonyhurst would worthily rank with the foundations of our Catholic ancestors. Such is at this time our provision for the higher education of Catholic youth. . . . The Catholic Church as the moter altrisque scientiarum has known how to press onward in raising the efficiency of its students, and in promoting the habits of conscientious and industrious intellectual cultivaton. What it has done it can still; what it did once in England it can do again. It has no need to go out of its own field to seek for an impulse or a stimulus to higher aims. Moreover, it retains-and we sorrow for England when we say it—it alone retains the method of study which has created the Christian civilization of the world. It retains, as a first axiom of truth, that all scionces, sacred and secular, flow from one source, and, as a first principle of the higher education of man, that these sciences can never be put asunder. The Christian philosophy, which made the ancient universities in vigor and solidity what they were, has given place to aphilosophy which claims as its perfection that it begins by lestroying all belief. From this sceptical development of the national intellect, penal laws, social exile, exclusion from public and national schools of learning have saved us. What the Supreme Pontiff laid down as to the true basis of scientific education we still possess as an heirloom from our forefathers. We turn

therefore, to you to aid us in this vital necessary, and arduous work. It is a work for the whole of England, and we appeal to you. As the pastors of the whole flock in England, we are responsible for the maintenance of the Catholic education of both clergy and laity. We are bound to hand it on as we have received it, pure and unchanged, without contact with modern and dangerous methods, untainted with the aberrations of science, talsely so-called, and with philosophy at variance with faith. We remind you once more of the warnings of the Supreme Pontiffaddressed to parents who expose their sons to the dangerous influence of systems contrary to the faith. Unless our system of education be completed, as an arch is tied by its key-stone, with a sound course of higher studies the Catholic youth of England, many of them at least, would not only enter life and its professions without adequate information, but would e compelled to seek their last studies from teachers and systems at least external to the unity of truth." Apropos of this subject, and as a comment also upon the recent materialistic pronunciamento of Professor Tyndal at Belfast, it may be interesting to read the following extracts from a recent letter of the Pope to the Chevalier Travaglini, M. D., who has established in Italy a school of philosophy and medicine combined, the members of which are required to be Catholics. The Pope says :-- "We have already, on a former occasion, felicitated you on your having formed the resolution of recalling medical science to the salutary principles of philosophy, from which it has too long gone astray, and on your intention of effecting this by means of physicians themselves, who are too often the authors and propagators of the errors of materialism. We congratulate you on your design to endeavor to re-establish the true doctrine as to the essence and orgin of things, principally with reference to human nature, about which medicine is concerned, so that to a great extent, it is found that the remedial means is derived from the same source as the ailment. And now we rejoice at the success which has attended your plans, and at the fact that Italian men of science, to the number of 100, have given their names to the nascent academy—a fact which seems to justify the prestige that at no distant time it will attain even more brilliant successes. We perceive with great pleasure that you are firmly resolved not to receive as members or associates any but such as are willing to defend the doctrines maintained and taught by the holy councils and this Apostolic See, and especially presented with an address of congratulation on his) the principles of the Angelical Doctor relating to the union of the intellectual soul with the human body; relating, also, to the substantial form and to the essence of matter. It is thus only that the mis-chief done by materialism to religion and science can be repaired. Under the influence of the truth. science herself will become emancipated from the darkness of error, and will go forward in the paths of . true progress."-Corr. of New York World. A "Scene" IN A GLARGOW POLICE COURT .-- A SOME-

what strange and fortunately not very common scene occurred, in the Southern Police Court, Glasgow, a few days ago, between the presiding magistrate-Bailie Young-and Mr. W. B. Faulds, writer. Mr. Faulds acted as agent for a woman who was charged with sheebeening, and succeeded in getting his client off. During the progress of the evidence, Bailie Young checked Mr. Faulds once or twice for putting statements into the mouths of witnesses, and received as a reply from Mr. Faulds that it was not his custom to do so, but in putting leading questions he was only imitating the example set by the Bench. A similar bandying of words occurred on the Bailie speaking to Mr. Faulds a second time on the same subject. Bailie Young in a somewhat emphatic manner said to Mr. Faulds he had no right to put leading questions, while the latter retaliated by saying he cared little for such remarks proceeding from such an authority, and that if his honor knew more about law, he would think otherwise.

The Manous of Ripon.—The Bien Public, of Ghent, says:—"The conversion of Lord Ripon appears to us, in the midst of the mourning of the Church, persecuted in its chief and its mission, as a

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, OCTOBER 9, 1874.

EGGLESIASTICAL CALENDAR.

Friday, 9-SS. Dionysius and Comp., MM. Saturday, 10—St. Francis Borgia, C. Sunday, 11—Twentieth after Pentecost. Monday, 12-Of the Feria. Tuesday, 13-St. Edward, C. Wednesday, 14-St. Callistus, P. M. Thursday, 15-St. Theresa, V.

MEWS OF THE WEEK.

The Holy Father has signified his intention of sending a religious souvenir to the Marquis of Ripon, whose conversion has afforded him the greatest consolation. The Liberte states that the Holy Father has bestowed his Apostolical Benediction on, and accorded a Plenary Indulgence to each mission preached for the brave soldiers of Charles VII. The Benediction will be given either by Mgr. the Bishop of Urgel, or by some priest designated by that prelate. The Vicar-General of Treves has been fined for having harbored the Bishop of Eichstædt, without giving notice to the police. Truly, a free country is Ger. Many just now. At Munich, the Director of Police has issued a notice declaring all Social Democratic branches of the Working Mens' Association in that city to be independent political Societies, and has ordered them to be closed. The Catholic Vicar of Posen having disobeyed an order to leave the Province within 12 hours, has been forcibly ejected .-The death is announced of Augustus Frederick Fitzgerald, Duke of Leinster, in his 83rd year .-The English Post Master General arrested the transmission of an account of the Beecher Scandal from Queenstown to London, on the ground of its being obscene matter.

We hope that our readers will not find fault with our devoting so much space this week to the Quebec Anniversary Celebration to the exclusion of other important matter-it is not often we have the happiness of chronicling such. We are indebted to Le Canadien for the eloquent sermon by the Rev. A. J. O'Reilly, and to the Chronicle for an account of the proceedings. The sermon by Mgr. the startling theories of development are neither be translated for the benefit of the readers of the

On our Sixth Page will be found a very interesting account of the foundation of the Church in North America, from the pen of M. Hubert LaRue, translated by J. O'Farrell, Esq.

BI-CENTENARY.

CRAND CELEBRATION

TWO HUNDREDTH ANNIVERSARY

OF THE ERECTION OF THE

DIOCESS OF QUEBEC.

Quebro, Sept. 30.

The steamers were crowded arriving here this morning with ecclesiastics and others coming to take part in the bi-centenary celebration of the establishment of the first Roman Episcopal See on the continent of America.
On the 1st of October, 1674, the diocese of Que-

bec was constituted, under the charge of Francis DeLaval, as Bishop of Quebec. There have been since that time 15 bishops who have occupied the position, His Lordship Bishop Taschereau being the 16th Roman Catholic Bishop of Quebec.

The programme issued comprised a special service in the Cathedral at 5 o'clock this evening, at which it was announced that Bishop Lynch, of Toronto, would preach. That prelate addressed the congregation briefly, owing to fatigue and slight indisposition, and the sermon—a very eloquent one—was delivered by his secretary, the Rev. Mr. O'Reilly being specially for the benefit of the English speak

ing Catholics.

SERMON BY REV. A. J. O'REILLY. The Rev. A. J. O'Reilly-came to this country a few months ago and is fast rising to celebrity, He was Missionary Apostolic in South Africa for several years, and contributed to the establishment of a new mission amongst the tribes of that district. He seems a young man, not yet being thirty three years, was born in Dublin and is the stamp of a

thorough Irishman. He has gained some laurels in the field of literature—being the author of the celebrated work entitled the "Martyrs of the Coliseum," which has passed into several languages—has been approved of by the Holy Father and by the English press, universally put side by side with the inimitable Fabiola, of Cardinal Wiseman. The first edition was published in London, Eng. ;-the last, the 6th, was published a few weeks past in Toronto, con-

siderably enlarged by the author.

It is not a new feature in the history of the Catholic Church to see her prelates and people gathering with devotion around the carly altars of their faith. Gratitude-a virtue pleasing to God-is inseparable from the hallowed memories of the past, After the dark night of persecution had passed over the infant church, when the triumph of the Labarum placed her on the throne of the Cosars and gave her cross as a standard to the legions of the Empire she did not forget the humble altars at which she for our enthusiastic love for our suffering country,

had worshipped, nor the shrines of the martyrs whom she had invoked in the days of her tribulations. The Christians gathered in weeping crowds around the tombs of the Catacombs; altars of gold and temples of magnificence sprang up as expressions of grateful memory; through the wreck and storm of ages the superb monuments of their piety and zeal commemorate their love and devotion for the early altars of Christianity. They transmitted the feeling to their posterity; it flowed on through centuries of sacred tradition and to-day the pilgrims pour in from every land under the sun to kneel with devotion and gratitude before those altars which were crimsoned with the blood of their founders.

A few years ago the long lost tomb of a martyr was found in the Catacombs at Rome. The aged Pontiff who rules the church in this hour of trial surrounded by his prelates and cardinals, knelt at the foot of the altar on whose porphyry slab the sacrifice was offered in the 2nd century; he sat on the stone seat whence his predecessors prepared his children to bow their heads to the sword of the exccutioner. The Acts of the martyrs, read in the touching monograms on the surrounding tombs; the memories of the persecution that drove the living to the sepulchres of the dead, was a theme full of emotion and sympathy for the venerable Pope who was himself the victim of so much outrage and injustice; with eyes bedewed with tears he prayed to that God who was never invoked in vain from the crypts of the Catacombs for strength like his martyred predecessors to guide the stormtossed bark of the church and thwart the machinations of his enemies who were at that moment plotting his ruin in the capitals of Europe. Father O'Reilly spoke as follows:

My Lords, Revd. Fathers and Dearly Beloved Brethren. The touching scene of Pius IX kneeling amongst his cardinals and prelates at the altars of the Catacombs seems to us to have more than a passing analogy with the majestic celebration of the second centenary of this venerable Basilica in which we see the prelates and zealous missionaries of the vast continent of America kneeling with reverence and gratitude around the first altars of their faith.

Doubtless the faithful band of Martyrs who gathered in the sombre caverns beneath the pagan Capital of the world knew that long and many would be the struggles of truth against the pride and prejudice of the pagan world, yet it would have been a consolation to them in the dark hour of their trial, if the vision of Catholicity of today were shown to them-her 200,000,000 of subjects-her cross in the crown of kings-her laws in the hearts and cabinets of nations and her influence felt in lands never darkened by the invincible eagle of the Legions. Not otherwise would it have been a consolation to the brave pioneers of Christianity in this land, who built up in this grand old City of Quebec, the first altars of the faith, if they were permitted to contemplate the scene that is now the joy and congratulation of this august assembly .-Before them were vast prairies and interminable forest, lakes like seas, and torrents of stupendous volume such as were never seen in the old world broadcast over the land roamed the swarthy children of indomitable and idolatrous tribes; now the vast continent is a garden of produce and wealth; a thousand cities bask in the sunshine where yesterday was a forest; a happy and generous people have sprung into the power and numbers of a mighty nation. In 1790, scarce a century ago, there were but 21 priests in the whole of America and now there are 4,800 priests under 61 bishops, ministering to the five and a half millions of people at 6,000 altars.

All hail! venerable alters of Quebec, the children of the Catholic Church of America kneel at thy steps to-day to thank the great giver of all good gifts for the blessing of Christianity-to breathe the grateful recognition of the Royal Psalmist—"Non fecit taliter omni nationi."

Not the least remarkable feature in this celebration is the rapid increase of the American Church. All the works of God grow into perfection according to defined laws of development from the larva and chrysolis to the insect of gaudy perfection, from the bud to the flower, from the child to the man. In the vaster fields of nature Racine, Bishop elect of Sherbrooke, we caused to impossible. "Tis said that all matter was created in the commencement in a crude mass, struck with motion and bade under defined secondary laws to find its own equilibrium; thus worlds are said to have been gradually gliding into systems and to-day after the lapse of a fabulous period of time, have but completed a small are in the stupendous orbit of their evolutions. "The public mind has become gradually tolerant of the idea that not for six thousand years but for ions embracing untold millions of years, this world has been the theatre of life and death. The mysteries of the rocks have been read by the geologist, the keen vision of scientific analysis has measured the age and strength of matter from the subcambrian depths to the roll of untold centuries in the dark and impenetrable caverns of the ocean. On the leaves of a stone book are stamped the characters of the plainer and more intelligible than those formed by the ink of history, carrying the mind far back into the abyss of time giving the Biblical periods but a figurative terminology to express duration before the mind of God."

Thus too in the moral order: "The kingdom of heaven is like a grain of mustard seed which is the least of all seeds but when it is grown up it is greater than all herbs and becometh a tree so that the birds fof the air come and dwell in the branches thereof." Matt. 13. Christianity did not come on the world at the burst of lightning or the sunshine but like the seed gradually developing itself into full growth, approaching like ripples in widening circles on the ocean of time, breaking on the shores of the most distant lands.

My Lords, Rev. Fathers and Dearly Beloved Brethren, the most casual observer can strace the rise and rapid development of the American Church, to a well known fact in the history of the last two hundred years. The Commemoration of the 2nd Centenary of the establishment of the American Church, celebrated with such befitting splendour in this grand old basilica, is inseparable from a reverential allusion to the history of a green Island away in the East, once a nation and still a nation in the fidelity of its patriotism and in its aspirations for independence, but through its geographical position gravitated into the

greater and stronger power that overshadowed her. It was the arrangement of an all wise Providence, that when England blinded with a virulent religious fanaticism, pressed with an iron hand on her sister land, a refuge for the exiled children of Ireland should be opened in this free Continent of the West. The horrors of the penal code that brooded like the storms of old over the Irish, the closing of the schools, the murders of the priests and nobles, and the lawless confiscations of three hundred years, are written in the annals of tradition and repeated by every Irish fireside; yet it was these sanguinary and demoralizing laws that unfurled the sails of the emigrant ship tearing the Irish people from their country and home, poured into this grand nation the stream of emigration that is hourly swelling the population and demanding new Churches and new Episcopal Sees.

I find by the latest statistical returns that there are five and half millions of Catholics in the United States; alongside of this, we find there came from Ireland during the last twenty years 3,831,740. Therefore more than two thirds of the Catholics of America are Irish. Abused for our | Spain, members of the Legislative Council, the Exfaults—our enemies perhaps have none—ridiculed

they know not the sacred character of our patriotic feelings, but lift the Irish element from the Churchain America and you will, find it, a vast plain studded here and there with a few stalwarth. oaks of foreign growth which would tell the site of a forest. Therefore it is the Irish nation under heaven that claims the most honorable mention in the celebration of to-day. It is her sons, in their exile and misfortune who clasp hands to-day with the true and faithfui shildren of Catholic France who claim the honor of the first altars in this rising nation.

Scattering is a principle of nature, the flower grows, for a while; it refreshes the eye with its beauty and the breezes with it perfumes. Then the rich bulb bends with golden seed; the grateful breeze carries them to other gardens; they are scattered through the land and another, year finds a thousand for the one that charmed nature's field. Thus the Irish race had grown to a flower of great moral worth; rich in the odours of the virtues most pleasing to heaven, purity and patient suffering; and a beneficent Providence bade the storm to wast the seed to other lands; and behold in the Irish race to-day the prolific increase of a favorite stem.

The scattering of a household—an army or nation—is undoubtedly a weakness or a misfortune, but there are unseen springs guiding the actions of divine Providence; it is the part of the Supreme. Being to draw blessings from apparent evils and there is before our view at present one great and incomparable blessing flowing from the dispersion of the Irish. 'Tis not their prosperity and national liberty achieved and won in other lands; 'tis not their wealth and intelligence with which they enrich the Colonics and the great continent of America. I see for my countrymen a halo of benediction far surpassing any of the paltry excellencies of time; away in the visions of the future I behold the grandest and most lasting honor that heaven can bestow on man, a privilege that will remain through the endless ages of eternity.

The vision before me is no other than the day of Judgment I see all the nations, of the carth gathered into the valley of Josaphat; turning in disgust from the countless millions of our fellow creatures under the law of eternal retributions, I turn towards the bright galaxy of the elect, and there in the fancy that nations can gather under their own banners, I see by far the largest number of the saved are under the flag that would represent the Irish nation and Irish influ-

This thought alone counterbalances the agony of 300 years of persecution, of blighted homes and rifled sanctuaries, of the outraged feelings of a trampled race driven in the emigrant ship across the broad Atlantic to be the instrument under heaven for the establishment of Catholicity in other lands; the faith of persecuted Ireland was carried before propitious winds to the prairies of this vast continent—to flourish in the 61 Churches commemorated in this celebration— and finally to be wafted by angelic hands to the everlasting gardens of celestial paradise, "quia non sunt condique passionis hujus temporis ad gloriam quæ revelabitur in 910 bis."

My Lords, Rev. Fathers and D. B., the assertion of this stupendous privilege which we claim for the Irish race is not the hyperbole of an excited imagination flung out to gild with smiles the thoughts of the handful of Irish who are now gathered in this Basilica; we have come to the conclusion that more of the Irish race will be saved than any other from close observations and analogical deductions from her claims in time, in numbers and in merits. .

The Evangelist tells us that when the Son of God had ascended into heaven the disciples stood gazing with pardonable delay on the bright cloud that had shrouded him from their vision. An angel appeared and said: "Men of Gallilee, why stand re here looking into heaven?" The angel, doubtless, knew why they were looking into heaven, yet he addressed them in the language of reproof. Commentators say he reminded them thus that the world was to be converted. That the vulture of Paganism was flapping its funeral wings over every nation of the earth, that millions of souls were sinking with the stamp of immortality to dungeons

of everlasting sorrow. My Lords, Rev. Fathers, kneeling on these altars to-day a feeling of sympathy must mingle with our gratitude. We are like soldiers who pause in the battle to contemplate the fields we have won, an encouragement, no doubt, to plunge deeper into the thick of the fight, but around us there are thousands in the darkness of the shadow of death, Schools of error flourish under the shadow of the Cathedral towers of the sees commemorated in this celebration. There are yet 30,000,000 of all shades of belief to be brought into the fold. Will we not pray around these altars that Almighty God may dispel the darkness that still shrouds so many noble souls in this vast continent. Like the Angel at the throne of the Eternal Father we will ask. "How long, O Lord, wilt thou not have mercy on Jerusalem"? And doubtless when this grand celebration will come around again, tens of millions will be attracted from every side of the great American Church, their bishops and delegates will pass over our forgotten ashes and will kneel as we do to-day at these venerable altars to thank the Eternal Father for the gifts of Christianity.

THE CELEBRATION: THURSDAY, OCTOBER 1st, 1874.

The city was afloat at an early hour, by half-past seven o'clock the streets began to fill with spectators, and an hour later circulation was next to impossible. Flags and banners were freely displayed in the principal thoroughfares, and the town wore a thoroughly holiday appearance. Trade suspended itself for the occasion, and from the highest to the lowest, from the wealthy merchant, to the sturdy mechanic, all classes combined to add eclat to the day, and the memory of the day, two hundred years ago, when the good Bishop Laval was vested with

the Bishopric of Quebec. At nine o'clock, a gun of the Field Battery, under command of Captain Baby, gave the signal for the starting of the Procession, and soon from the Palace close issued the immense stream of life rejoicing in the anniversary. Slowly and majestically the body moved along amid densely packed ranks of the uncovered multitude, and to the strains of the national anthem of "God Save the Queen," performed by

the Seminary band. The Procession moved off in the following order: -A detachment of Provincial Police, the pupils of the Schools of the Christian Brothers, the pupils of the Normal School of the Minor Seminary, with banners, the Students of the Laval University in their robes, the Septuor Haydn and the Union Musicale, the St. Vincent de Paul Society, the Congregations of St. Rochs and Notre Dame, represented by deputations, St. Patrick's Catholic and Literary Institute, the Institut Canadien, the St. Jean Baptisto Society with banners and onsigns, the "Marguilliers" (Church Wardens) of the various Catholic Congregations of the city, the Committee of management of St. Patrick's Church, the members of the Medical, the Legal, and the Notarial professions, in their robes, the Mayor and members of the Corporation of Quebec, the Militia Staff, the Rector and members of the Laval University in their robes, the "Drapeau de Carillion" escorted by a guard of Pontifical Zouaves, the Police Magistrate and the Recorder, the Speaker and members of the House of Assembly, the Consuls of France and

cellency the Lieutenant Governor, attended by Major Amyot, the band of the Minor Seminary, the Clergy of the various dioceses of the Archbishopric in white surplices, the Bishops, in robes and mitres, and finally, a detachment of Police.

It is difficult to present in detail a description of procession of the magnitude we have just describcd. It is not every day that such magnificence passes through our streets, and if we fail to convey to the minds of our readers who were unable to be present at the celebration an idea of its magnitude and gorgeousness, our want of space in which to recount that which we witnessed must be taken as our excuse. There was a moving sea of glittering banners, of surging men and boys, of imposing robes and caps, of more banners, of deputations from societies, and so forth, and finally the bishops in their mitres of gold, and lace and purple, defiling under the splendid arches erected from the gate of the Palace of the Archbishop to the Cathedral, now a minor Basilica. The procession was witnessed by eager thousands of people, to whom the closing of the doors of the sacred fane to all except those possessed of tickets of admission was felt to be a sore injury. It was a wise provision, however, for notwithstanding that admission was only to be secured by ticket some five thousand persons were present, and every available inch of sitting and standing room occupied. Entering the Church, the Bishops moved to the Chancel, where they took their assigned seats. The members of the clergy occupied the aisle on the "Gospel" side, and the members of the learned professions and the Professors of the University that on the "Epistle" side. Pontifical high mass was commenced, and celebrated with all the imposing ceremonial of the Roman Catholic Church, and on this occasion, with more than ordinary pomp and impressiveness. At ten o'clock His Grace, the Archbishop, preceded by acolytes, bearing an immense gold cross, and the Archiepiscopal crozier opened the ceremony by intoning the Introit. The spectacle in the Cathedral was grand beyond all conception. We have already spoken of the decorations. and we wish our space were ample enough to dwell upon the details which are so deserving of credit. But to-day the living and moving mass of the clergy, gorgeous in the rich vestments of highest ceremonial, and celebrating the sacrifice of the Mass, far exceeded anything it was ever our lot to witness. Thousands of lights blazing upon the altar, magnificent plate, and in fact all the treasures of the Cathedral, were presented, and helped to make up the grand and imposig spectacle.

The choir was crammed. The Union Musicale aided the regular choir, and the orchestra was composed of the Septuor Haydn, the Band of B Battery, and a number of well known amateurs. The mass chosen for the occasion was Weber's, in G and it was rendered with a fidelity giving proof of long and careful practice. The Kyrie by chorus and orchestra was given with great effect, the solo parts, by Mesdames Hamel and Robitaille, attracting warm attention. The Gloria, with a quartette taken by Miss Dessane and Messrs. Delisle, Plamondon and Leclerc, was exquisite." Madame Hamel sang the Agnus Dei with great taste and feeling, while Miss Tourangeau created quite a sensation in Dona Nobis. The general delivery of the orchestra was very fine indeed. Mr. Ernest Gagnon presided at the organ. Mr. Gustave Gagnon, directed the chorus, Mr. Lavigne executed the solo violin parts with great ability. The Triduum was earried out with all the pomp possible to bestow upon it, and it will leave a lasting impression upon the minds of those who had the good fortune of assisting at it.

The Sermon was preached by Monseigneur Racine, the bishop elect of Sherbrooke, who took for his text, the 22nd and 23nd verses 10th chapter of the Gospel according to St. John, describing the appearance of Christ before the Doctors in the Temple,

MGR. RACINE'S SERNON

"And it was the feast of the dedication in Jerusalem, and Jesus walked in the temple in Solomon's porch."-St. John, x., 22, 23.

My Lord,-This feast of the dedication was dear to all the children of Israel; it recalled to them the most heroic joys of their country and all the cient synagogue, the Catholic Church, the spouse of the immortal king of ages, professes the worship of souvenirs. Her commemoration feast of the mysteries of the mysteries of the Man-God, of the death of the saints, of the dedication of the humblest church are a striking proof of it.

A like remembrance reunites us to-day in this church; it is the two hundredth anniversary of the crection of the Episcopal See of Quebec, by the Sovereign Pontiff, Clement X., of happy me-

At the voice of the venerable successor of Mgr. de Laval, the illustrious and holy founder of this church, the children of God hasten from all points of this immense region primitively confided to the solicitude of the bishop of Quebec, to return thanks to God for the benediction bestowed upon this church, fruitful mother of so many other churches disseminated over the greater part of North Ame-

See, how everything that falls beneath our gaze breathes joy, a pure and holy joy of which reli-gion alone has the secret. These peaceful detonations of warlike bells, these splendid illuminations, these triumphal arches, these joyous hymns, these magnificent decorations, this numerous affluence of the faithful, this innumerable attendance of priests, everything recalls to us the prophecy of the holy man, Tobias, announcing the happiness of Jerusalem where the joyous alleluja should one day resound from all sides: ot per vicos ejus, alleluia cantabitur.

But your presence here, my Lords, speaks more cloquently than all our words, for it is to the faith a lively demonstration of the benediction granted to this See of Quebec, and the most precious testimony of the filial affection, with which your hearts are filled in its behalf. And, surely, what should not be the joy of a mother on seeing reunited at her side so many of her children, crowned with glory and enriched with the virtues and merits of a glorious apostolate.

In order that nothing may be wanting to the joy of our feast, He whom we all call our Father, the Glorious Martyr of the Vatican, the immortal Pius IX. taking part in the joy of his children of Canada, opens the treasures of the Church, and, by a special favor, confers upon the ancient church of our Lady of Quebec the august title of Minor Basilica.

What say I, my Lords and my Dearly Beloved Brethren, Our Lord Jesus Christ, who, the day of the anniversary of the dedication walked in the temple, is he not here in our midst? From within his tabernacle he casts looks of love upon this assembly, he blesses us, he hears our prayer, he participates in the joy of his children.

But what then is the secret of this marvellous fruitfulness, which, on this day, is the object of our gratitude towards the Most High?

How is it, that the church of Quebec, so small and so weak in the beginning, has become after two centuries so grand and so strong? Jesus Christ once said to his Apostles: Ego elegi vos ut eatis et fructum offeratis et fructus vestri maneat. I have chosen you, that you may go, that you may bear fruit and that your fruit may

Powerful word which has made the Catholic coutive Council of the Province, members of the church such as you see it to-day after eighteen Follow the Canadian apostle in the wake of light House of Commons, the Judges of the Queen's Bench conturies, one and fruitful. Powerful word which and benefits which he leaves after him! Ascent

and Superior Courts, Senators, members of the is verified in each of the green branches of this Privy Council, and of the Federal Cabinet, His Ex-

Two centuries ago, the vicar of Jesus Christ sent a bishop to Quebec, and addressed to him the same words, in the name of the Lord : Elegi vos ut eatis.

Go to those numerous tribes who fill the forests of North America; let the good news be heard on the shores of the lakes and of the great rivers; go and give testimony to Jesus Christ from one ocean to the other and from the pole to the equator. Eritis mihi testes usque ad ultimum terræ; be the founder of a new church whose grandeur and beauty add a new jewel to the crown of the Spouse of Christ. Make for me the finest the happiest, and the most Catholic people of the world.

Sovereign word which has made the church of Quebec such as we see it to-day, after two centuries of existence, faithful image of the unity and the fruitfulness of the Catholic church, its

Let us speak, first, of this admirable unity which constitutes the strength and beauty of the Catholic Church.

It is Jesus Christ who has laid the corner-stone of this majestic edifice called the Church. He has acquired it at the price of His blood, at the hour of His agony He has loved it as His cherished spouse, This Church, object of God's eternal thoughts, is not a vain and useless institution; created by God, governed directly by God, she is a perfect society, the first of societies, and the reverence of ages has

confirmed the divinity of her origin. In sending His apostles towards the four quarters of the globe, Jesus Christ dispersed without dividing them. As the sun disperses its rays through space without dividing itself and without losing any of its splendor, so the church, exhaustless source of truth, scatters her light over all the universe, and enlightens intellects united in one common communion, whose centre is God Himself.

"And in order to prevent any one from losing, with regard to her, those sentiments of confidence which children should have for a mother, the Saviour has adorned and enriched His church with gifts the most capable of conciliating their esteem and their respect, such as the privilege of infallibility due to the continual assistance which He has

promised to her."—(Perrone.)

This living, infallible, authority which the church possesses does not divide, but draws together and unites minds, to whom she proposes to believe the same truths; she produces a union of intellects, hearts, and wills. And this is why God has crowned her in investing her with a character the most capable of procuring the respect of man,

The Catholic Church is holy in her Chief, who is Jesus Christ; holy in her doctrine, which conduces to holiness; hely in her members, who have received the grace of holiness, the grace of baptism, pardon of sins, and who possess Jesus Christ. She is Apostolical, because she teaches the same

doctrines that the Apostles taught; because her sacraments are the same as at the time of the Apostles; because the succession of these bishops and of these doctors is traced back to the Apostles, She is Catholic, or Universal, because, according to the words of St. Augustine : From East to West she is radiant in the splendor of a faith one and the

She is one in her doctrine, the same in all places, and among all the nations of the earth; one in her sacraments and in her supreme head, whether invisible,—that is Jesus Christ,—or visible,—that is, the legitimate successor of St. Peter in the See of Rome; one also in the union of all the bishops with the Sovereign Pontiff, Vicar of Jesus Christ.

Far from me, my lords and my dear brethren, be the thought of assimilating in every respect a particular church to the Universal church, to whom alone have been promised and accorded in an absolute manner the divine privileges and the supernatural characteristics of which I have just spoken. But would we be forbidden to study, to contemplate with love and admiration in our dear church of Quebec the portion of privileges which divine bounty has deigned to grant her as a cherished member of the Universal church? The Apostle lays down this absolute principle: "If the root be holy so are the branches—si radix sancta et rami." —(Rom. xi, 16). The sap which starts from the root and carries life to the extremities of the must necessarily communicate its qualities to them.

A particular church must then participate in the holiness, in the apostolic quality, in the unity of the Universal church to which it remains united.

Happy union! inexhaustible source from which the church of Quebec has drawn that principle of vitality and that power of expansion which have caused her to triumph over persecutions and obstacles. O church of Quebcol whom Jesus Christ has engrafted unto that grand tree of the Universal church, you will grow by her side full of life and youth, full of strength and fruitfulness, as the Roman church, your mother, weak and persecuted at her birth, you will be her joy, her crown. As your sisters of France, the Church will in the march of ages, press you lovingly to her heart, just as a mother presses her children to her breast with complacency and happiness. What a glorious and consoling spectacle presents itself to our eyes at this moment! The faithful of the numerous churches, whose fruitful mother is the church of Quebec, group themselves around their pastors, the pastors around their bishops, the bishops are united by the same faith and the same hierarchy to their metropolitans, the metropolitans, in their turn, venerate the church of Quebec as their mother, while retaining their hierarchical independence.

"The episcopacy is one," says St. Cyprian, "and each bishop possesses in solido a position in it."—The church, likewise, is one, and spreads herself afar by her ever-increasing fecundity. It is a sun whose rays are innumerable, but whose light is one. It is a tree whose branches are countless, but whose trunk is one; it is a spring which divides itself into several streams while they all conserve one and the same origin." Might we not say that the great doctor has wished to depict the feast which reunites this moment around a See in which God has wished to show something similar to an abridgment of the grandeur and the beauty of His church?

Unity, my dear brethren, is not only the beauty of this church, it is also the source of that strength and that admirable fecundity which it remains for us to contemplate.

Our Lord Jesus Christ said to His Apostles:-You shall receive the spirit of the Holy Ghost which will descend upon you, and you shall bear witness unto Me in Jerusalem, throughout the whole of Judæa and Samaria, and unto the extremities of the earth."

From the summit of the Cross the word of the Master has penetrated unto us. And although the sword of man has been continually struggling against the Word of God, although in the pagan world persecution has succeeded persecution in the hope of stifling the church of Christ at its birth still religion proudly and triumphantly marches on to its eternal destinies; fertilized by the blood of the Apostles and of martyrs innumerable, her beneficent rays penetrate into the most distant

corners of the universe: nesque ad ultimum terra. The apostleship was at first exercised in favor the sheep of Israel within the restricted limits of Judga it thence shot forth to conquer souls, an thus the faith rapidly spread with strength and as surance. The command of God was fulfilled Eritis mihi testes ad ultimum terra."

My Brethren those two characters of the Universal Church are also found in the church of Quebec.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

the vist forests of that immense territory which thee in thy task. the vase to be the control of the co the very the directs his steps, the father of the dearest possessions and life itself. Ask of her wherever he directs his steps, the father of the dearest possessions and life itself. Ask of her family gathers in a rich and abundant harvest. Missionaries of the first days of our country—ye

who first wrought in this vine-yard of the Lord, listen to the voice which resounds to-day from the pulpits of those sixty episcopal churches and which reechoes in those thousands of parochial churches wherein the devout and numerous faithful are reunited at the foot of the same altars! Do you recognize the voice of your children, as Isaac recognized that of his son Jacob? Has the doctrine which you announced two hundred years ago, been forgotten? Has it been replaced by a new one? Is the apostolical Sec, whence you hold your powers, and from which you derive your consolation, ren than it was to yourselves? Ah! we dare say, the halo of suffering which to-day crowns the brow of the immortal pontist who governs the church, binds us more firmly to our Father with a new

And how have those fifty-nine churches—those cherished daughters of the church of Quebec sprung into existence? By whose authority has that immense territory watered by the St. Lawrence and the Mississippi, by the Columbia and the McKenthe Mississippi, by the columbia and the McKensie rivers, whose limits are the two oceans—been divided and is still divided to-day? It was always and is still by the living and infallible authority of the sole chief of the church.

That tree planted two hundred years ago on the rock of Quebec and fertilized by the blood of the martyrs and the sweat of the apostles of our country, produces every day new branches and from those branches spring forth boughs which, in their turn, produce others.

Let us consider for an instant, from a Catholic point of view, what this immense territory was two centuries ago.

At that distant period, there were hardly two thousand Catholics dispersed over this vast space of territory: there was only one bishop to govern that little flock. And to-day we can count eight archbishoprics, forty-five bishoprics, seven apostolical vicariates, five millions of Catholics and for one's faith.

more than four thousand priests.

Let us admire the inexhaustible fecundity of the church of Quebcc! Behold how it extends its conquests; how its hierarchy is multiplied! In all these churches, the variety of which forms their principal beauty, there is the same faith, the same baptism, the same God: Una fides, unum baptisma,

And what is the secret of this life, of this power a sole, common, powerful action which under the ereign Pontiff the Infallible successor of St. Peter. authority of a single person, extends to the ends of the earth, enlarging in its course the number of the great Catholic family. Isaias had announced God resideth." it when speaking to the spouse of Christ, he said: "Thy sons shall come from afar: Filii tui de longe venient; and thy daughters shall rise up at thy side: et filie tuæ de laten surgent. Then thou shalt see and abound, and thy heart shall wonder and be overjoyed! Videlis et assues, et mirabitur et dilatabitur cor tuum."-Isaias, Lx., 4.

O Jerusalem! Lift up thine eyes round about and see. . . . Thy deserts, thy solitudes, thy port and our joy, our light and our hope : be Thou fields formerly covered with ruins will not suffice

of joy, thou who hadst never become a mother the offspring of thy barrenness will repeat to thee The place is not large enough for the multitudes Widen the space that thou occupiest, enlarge thy tents; lengthen their cordages. Thou shalt penetrate to the right and to the left, thy posterity shall inherit whole nations and shall inhabit the

It is to the whole church that the prophet Isaias addresses these sublime words; but we can very justly apply them to the churches which, like the church of Quebec, have been in their turn mother of a numerous posterity. The word of Jesus Christ has been as ever powerful and fruitful. "Eatis fructum affertis, fructus maneat." They have gone everywhere, catis; wherever they went, they have borne fruit, fructum affertis; the fruit remains forever, fructus maneat. Why? Because in the church, says
St. Cyprian, the doctrine of truth is enthroned in
the seat of unity. There is a centre of unity;
there is an infallible Pope, a Doctor, a Father.— In a word there is Peter; Peter who has received from Jesus Christ the keys of the heavenly kingdom; he opens the gates of heaven and nobody can shut them; he closes them and nobody can open them; Peter who strengthens his brethren in their faith; Peter who lives and presides in the persons of his successors; Peter who commands and at whose sovereign words every head bows; Peter who teaches, and to whom all hearts submit with faith, love, and respect; Peter who strengthens, and at whose command everything that is feeble and tottering becomes strong and

O Peter! O Pontiff-King, to-day crowned with thorns! Infallible vicar of Him who calls Himself the Way, the Truth, and the Life, permit thy children of the church of Quebec and of all the churches of which she is the fruitful and glorious mother, to offer you, from this side of the broad Atlantic, the respectful homage of their veneration, their love, their respect and their hope.

Yes of their hope! for God is with you in this supreme and decisive combat which you are now sustaining for truth and justice. God is with you and He will vanquish all your enemies. Agonizora pro justitia, pro anima tua et usque ad mortem certa pro justitia, et Deus expugnabit pro te ini-

micos tuous.—*Ecc.* 1v., 33.

In their foolish pride, they think that they have prevailed against justice, against God Himself! They boast that they have annihilated His work that they have done away with papal authority and that they have buried it forever! Imitators keep their victim in the tomb; but the day will fullest come when they shall hear with fear and trembling ladies. this glorious word at which all the earth will rejoice: Surrexit! He has arisen! Let us sing hymns of joy, for the Lord has shown His power and His glory. Cantemus Domino, Glorioso enim

magnificatus est.—(10).

And such is the Catholic Church; she has ever been known as such, and shall remain unchanged "even to the consummation of the world." Everything else changes and passes away; but she re-mains firm and consistent, upheld by that neverfailing support which her Divine Founder promised her; and it is this unmistakable and consoling promise of everlasting support which enlivens our faith, strengthens our hope and warms our hearts with the fires of grateful love.

O church of Quebecl it is true thou canst not boas of those same assurances of immortality and infallibility in which the universal church glories, but may not thy children look back with confidence

glorious existence already counts? Ever fruitful, thou hast untiringly cultivated care of those Pastors who, increasing in number the re-union of the day testified to its power and that the recollections of their visit to this ancient and enlarged the vineyard confided to the vigilant

with him the rivers of the New World, dive into every year, are sent by the Divine Master to help force. When we looked at the grand material capital, will remain as a pleasant association, as it

children who lived in the last two centuries; and they professed.

children of the church of Canada!

First of all, arise from thy glorious resting-place, O! immortal de Laval! And ye, his successors, to whom he had left the glorious inheritance of

his piety and zeal! Where are ye, illustrious founders of these numerous churches to which the church of Quebec hath given birth. Come ye disciples of St. Francis gustine, of St. Dominic, of Mary Immaculate, and nificence hath afforded all the comforts of home to those who knew the want of them.

Thou also, brave navigator from St. Malo who quest of a kingdom, arise from thy tomb, immordidst thou live and die.

And ye also, worthy sons of Catholic Erin, who know but too well what it is to suffer persecution

There, you have them all assembled in thy prewas their Creed, their Faith? Listen to their

"We have always believed, we have always professed that the Church is One, Holy, Catholic, Apostolic and Roman. Our belief has ever been that of Peter, of the Apostles and Martyrs."

O my brethren! What a beautiful sight! What to the principle of unity; everything reposes on all admiration and love in her union with the unity, and hence no division, no separation; but Holy See of Rome, in her submission to her Sov-

"Oh! may they ever remain united! May naught ever trouble this peace and unity wherein

and the multitude of their faithful children. Be Thou our strength and our consolation, our sup-

ever our Mother. And you, my Lord, kindly bless our wishes and hopes for the future. Having inherited the Faith and Charity, the power and virtues of the immortal de Laval, you art the faithful and intrepid quent and powerful address, amid thunders of apgrardian of that Faith which you have inherited plause. from all those holy Pontiffs, your predecessors,-May you continue for many long years, ad multos annos, this illustrious succession of bishops de Laval, de St. Valier, de Briand, and du Plessis, this glorious chain of pontiffs reaching from the first days of the colony down to our own times.
Your blessing, my Lord, repeated by the vener-

able prelates, who surround your Metropolitan See, will be confirmed in heaven and become for us a pledge of eternal happiness.

The following is a list of the Bishops who attended the celebration in the order of their arrival: Mgr. Lynch, Archbishop of Toronto; Mgr. Tache, Archbishop of St. Boniface, Manitoba; Mgr. Rogers of Chatham, N.B.; Mgr. McIntyre of Charlottetown, P.E.I.; Mgr. Charles LaRocque of St. Hyacinthe; Mgr. Lafleche of Three Rivers; Mgr. Goesbriand of Burlington; Mgr. Ryan of Buffalo Mgr. Crinnon of Hamilton; Mgr. Jamot of Sault day would soon come when he would, by Divine Ste. Marie; Mgr. Carfagnini of Harbor Grace, Nfid.; Mgr. Cameron of Arichat; Mgr. McKinnon of Antigonish; Mgr. Walsh of London; Mgr. Tabre, Bishop of Gratianopolis, in partibus, Coaditate of Mgr. da Montreel Mgr. Parrice Rishop jutor of Mgr. de Montreal; Mgr. Persico, Bishop of Bolino in partibus; Mgr. Daems of Green Bay; Mgr. Racine, Bishop-Elect of Sherbrooke; Mgr. Duhamel, Bishop-Elect of Ottawa. About 400 of the reverend Clergy also attended.

After the sermon the musical service was procceded with, and the end was reached shortly after nnon, when the immense congregation rapidly dispersed. All during the service the Upper Town Market Place was thronged with people, as also Fabrique and St. John streets. A detachment of the Provincial Police guarded the portals and

THE BANQUET.

After the service, the bishops and clergy, and the invited guests, proceeded to the St. Louis Hotel, where the banquet to be served up in the Music Hall was to be waited for. In the spacious parlors of the Hotel, His Grace the Archbishop received his guests with his habitual grace and courtesy. Around him were grouped the venerable bishops gathered in the ancient Archepiscopal city to celebrate the great festival of the bi-Centennial, and with them, we observed His Worship, Mayor Owen Murphy, the Judges, members of the learned professions, of the Federal and Provincial Cabinets, and of the Houses of Parliament. His Excellency the Lieutenant Governor, attended by of Pilate, they have placed their seal upon the Major Amyot, arrived shortly before one o'clock, entrance in order that they might all the better and the parlors were quickly filled to their fullest capacity by the addition of a number of

At one o'clock, His Grace the Archbishop, with his colleagues, the Lieutenant Governor and the Mayor of Quebec and guests, to the number in all of nearly five hundred proceeded to the Music Hall, when, grace having been pronounced, the good things of life were rapidly attacked and disposed of. The attendance, under Mr. McCaffrey, was all that could be desired. Dessert having been concluded, His Grace the Archbishop rose and addressed the assembly. We failed to catch his opening sentences, owing to the noise unavoidable on an occasion of the kind, but he spoke sub stantially as follows:—The reunion of the day was one of a character which every lifetime did not witness, and it would mark an epoch in the lives of all who contributed to its grandeur, who colebrated the termination of the two centuries which had passed away since Bishop Laval was installed in the Epicopate of Quebec, with jurisand pleasure on these two centuries which thy diction from the Gulf of St. Lawrence to Louisians and from the Atlantic to California. In that time the most enormous progress had followed the early founders of the Church in this country, and I again bid them most hearty welcome, and hope

progress of Canada, and regarded its spiritual advancement and the offshoots of its evangelization foot of the kocky mountains: the coasts of the Pacific are lost in amazement at his sight: the islands leap with joy at his coming: the hills and islands leap with joy at his coming: the hills and islands leap with joy at his coming: the hills and islands leap with joy at his coming: the hills and islands leap with joy at his coming: the hills and it is not one article of Faith, not one iota, for which any one of them mountains ree-cho before him hymns of praise, while mountains ree-cho before him hymns of praise, while would hesitate a single moment to sacrifice his would hesitate a single moment to sacrifice his wherever he directs his steps, the father of the along the St. Lawrence, down the shores of the brought to wonder at the great work which God has wrought, through the instrumentality of his who now rest in the silent tomb from the labors humble servants, in this land (Cheers). The force of their apostolic career, ask of them what creed of Christianity which has wrought this grand work to-day is operating as ever, in the West, the South Come forward and make known thy faith, O and the East and North of this country, as throughout the world, and we see now more than ever the fulfilment of the Divine Promise. We see to-day from all the branches springing from the parent stem the children of the Church gathering to share in the benediction the day brings about, and it is the glory and pride of Quebec to extend the welcoming hand to our brethren who came to share with us the honors of this festival-Is the apostolical Sec, whence you hold your powIs the apostolical Sec, whence you have your powIs the apostolical Sec, whence you have your powIs the apostolical Sec, whence you have your powIs the apostolical Sec, whence your powIs the apostolical Sec, whence you have you have you have you have you have your powIs the apostolical more ye appear before us, children of St. Au- person, it might be safely believed that they were in spirit, in heart and in faith (cheers); and those cruel barbarians or of thy own zeal and self-sacri-fice. Arise ye fearless missionaries of the North West, of the Mackenzie River, of Oregon, of Van-conver's Island and of Columbia. And of Columbia And of Columbia And of Columbia And of Columbia And of Columbia. of St. Alphonsus, ye martyred athletes, victims of | who had passed away, to "join the majority," they the results of the work in which their hands had galleries were crowded with ladies. couver's Island, and of Columbia! And ye pious been engaged (Cheers). He went on to speak of directors of Quebec and St. Sulpice Seminaries and the progress of religion in the new world, and said ops Lafleche, Ryan, and His Grace the Archbishop of all our Colleges, venerable foundresses of our that His Holiness the Pope was not slow in rereligious Institutions, spouses of Jesus Christ, who cognizing the efforts of his children in the new have procured for thy adopted country's youth all the had elevated the Cathedral of Quebec auditory by his learning, cloquence and wit, the blessings of a Christian Education, whose mute to the dignity of a minor Basilica, (cheers,) the Rev. Grand Vicar Cazeau presented His Grace the blessings of a Christian Education, whose mu- to the dignity of a minor Basilica, (cheers,) the only one in America, and thus conferred an honor hitherto unexampled in the history of the continent, upon the building in which they had that first entered the solitude of these regions and took | morning offered up praise to God (Cheers.) To | citizens, to which Bishop Langevin, of Rimouski, possession of Canada in the name of Jesus Christ; the Sovereign Pontiff, they renewed in the cele-nor canst thou be forgotten who valued the salva-tion of a single soul more precious than the con-They looked to the prisoner of the Vatican with hearts full of love and reverence, and their prayers | the Archbishop responded. tal Champlain, pious founder of Quebec, side by ascended for his deliverance and restoration to the side with the noble founder of Ville Marie, that position deputed by Peter. His Grace paid an elofaithful servant of God, de Maisonneuve, hasten to quent enlogy to the virtues and piety of the Pon-inform these assembled multitudes in what belief tiff, who like St. Paul, was enduring trials and persecutions for the Faith, but he represented the from the Laval University, which was eagerly lis Rock upon which the Church was firmly based, tened to. Bishop Tache, of Manitoba, responded. and like the Church, would triumph (Cheers.) To the Bishops, who had some of them travelled long distances to be present at this celebration, he exsence, my brethren, now enquire of them what tended for himself and the faithful under his charge the heartiest thanks. In the midst of another people, with another race, with laws and customs and habits different to our own, they cherished the same traditions as we gloried in. They would be able to hand down to traditionary history the grandeur of the celebration of the day, and to a newer race, that to come, would these performed a selection during the proceedings, clos-And what is the secret of this life, of this power of expansion and fruitfulness? It is because an august assembly. How beautiful is this church traditions go down, to them could be related the among the Catholics everything is brought back of Canada in her fruitful unity. How worthy of facts, the names of the great celebration of the all admiration and love in her union with the day, and to them would be committed the memory traditions go down, to them could be related the of those whose hands had crowned the work Years would go by, and another centennial would be added, in the good time of God, to the diocese of Quebec, and to that period would be transmitted to the generation which will celebrate it, for O Mary conceived withoutsin, Queen and Patron of this Church, of this House which Jesus hath chosen for thee, look down in thy mercy upon thy beloved children. Look down upon this church maintain its eminence as missionsry and evangeof Quebec, and all her suffragan churches. Pro-tect them all. Bless their Pontiffs, their Priests glorious truths of the Salvation of Christ (Cheers.) His Grace spoke further in the same sense, and paid an eloquent tribute to the people of another faith, who had heartly joined with the Roman Catholics of Quebec, in their celebration, with whom they lived in the bonds of unity and peace, and to whom they extended their Christian love and charity-(Cheers.) His Grace concluded an elo-

> Hon. P. J. O. Chauveau addressed the assembled people of Quebec. He sketched rapidly and graphically the growth of the Catholic faith on the Continent of America, and the cormous strides made since the days when Bishop Laval was estab- of the peo-ple. other. From this barbarism of the past, the country has emerged and is living now in glories pre-sent, with the free exercise of every privilege; enjoying the fruits of the labours of the brave men who have gone before us. He spoke of the devotion of the French Canadian Catholic people, and refer-red to the situation of the Pope. He hoped the we regret being unable to report to-day, from want of space, was one of great power, and was frequently warmly applauded.

His Worship the Mayor then addressed the Chair on behalf of the citizens of Quebec as follows :-

MAY IT PLEASE YOUR GRACE .- It affords me infinite gratification, as Chief Magistrate of this ancient and renowed city, to have the opportunity, in the name and on behalf of the citizens of Quebec, of welcoming the many venerable and illustrious members of the episcopal and sacredotal orders, who have kindly consented to honor by their pre-sence the celebration of a commemorative event which sheds such lustre upon our town, and adds one more to the many historical recollections for which it is pre-eminently distinguished among all the cities of this continent. I shall always esteem it as one of the happiest events of my life that it has fallen to my lot, officially, to participate in the august ceremonies which have been crowned by the present banquet, and that the records of our council will carefully preserve to posterity the me-mory of the part which that body has been permitted to take on the occasion. The history of upwards of two hundred years past is brilliant with feats and exploits of arms by land and by sea, of which the fortress of Quebec was the centre, but this day brings to mind and public prominence a history which if surrounded with less colat than the narration of seige and battle, exhibits not less glory and far more of value to the human race in the peaceful narration of the conquests of the missionary, purchased by endurance not less heroic and far more glorious than that of the warrior. The one went to his grave crowned with laurels, encouraged by the plaudits of mankind in all the blaze which accompanies great military achievements, the other sank in obscurity, heedless of the approbation of mankind, caring only for the approval of his conscience, the discharge of his duty, and accepting as his only reward, the crown of the martyr. It is not my place to enlarge on themes like these, but every catholic must look with pride and satisfaction upon the prosperity enjoyed by the church, founded by these holy men and now flourishing in the Dominion of Canada, where under equal British laws, its rights and privileges are secured, its property protected and guaranteed by the highest sanction that law can give, and its future development assured by the enlightened administration of the illustrious prelate who rules over its destinies. Begging to renew the expression of the great honor which has been bestowed on our city, by the presence of so my ny venerable and reverend gentlemen from afar,

is certain to remain impressed upon the heart of each, as perhaps the most memorable event in his life, and

When memory repeats to the heart overflowing The sorrows and joys of the years that are

This day shall stand high like the beacon bestowing Its radiance, a guide o'er the wild waters cast.

After the Mayor's address the proceedings terminsted, and the party separated, to meet again in the Grand Hall of the Laval University.

During the course of the banquet, the Rev. Vicar-General Cazeau announced that, in order that the members of the clergy and visitors who were obliged to leave might have an opportunity of witnessing the illumination, the steamer "Quebec" would not leave before ten o'clock at night. The notification was received with applause.

IN THE UNIVERSITY,

The Grand Hall of the University, whose decorations we described the other day, was crowded yesterday afternoon.

Upon the dais the bishops were seated in a semi-circle, His Grace the Archbishop presiding. They

were listened to with rapt attention, and Bishop Lynch fairly carried away his English-speaking

and the assembled Bishops with an address in the name of the clergy of Quebec. His Grace responded. Hon. Mr. Fournier presented the address of the

Mr. John Hearn, M. P. P., presented the address of the Irish Catholic people of Quebec, to which

Mr. L. A. Dastous, presented an address from the citizens of Rimouski, to which the Archbishop res-

ponded. Rev. Grand Vicar Hamel presented an address tened to. Bishop Tache, of Manitoba, responded. As each address was presented, the gentlemen charged with the duty were conducted to seats next to those occupied by His Worship the Mayor, and on the right of the Bishop. Quite a deal of merriment was caused by a little boy about 8 year of age, or so, who advanced to the Archbishop and asked for holidays. On the suggestion of Bishop Lynch, a whole holiday was accorded the boys, re presented by their young deputy, and the meeting ing with the National Anthem.

The entire city turned out at night to witness the illuminations for which preparations have been made for weeks past. The streets were crammed with people, and pedestrianism, outside of the current of life flowing slowly along, was impossible Every street was crowded to excess, and every street was a blaze of light and colour. The city lit up as if it were by magic. The night was dark as Egypt, the heavy clouds which threatened rain in the afternoon, and gave a few dripplings in the morning, obscuring moon and stars, and thus, of course, materially adding to the effect of the illumination, in which all classes of citizens joined When the bells rang out, Quebec, Levis, Charles bourg and Beauport, seemed to spring into a life o fire and light, the sky was thick with soaring rockets The Cathedral, the churches the Parliament Build ings, the Government House and offices, the Jesuit Barracks, the markets, the hotels, St. John's Gate the Fire Stations-especially Nos. 1 and 5-and in fact every public, and almost every private buildbishops on behalf of the French Roman Catholic ing, were ablaze in such manner as the goeth back memory of man not to the contrary, at least so far as Quebec is concerned. We have never witnessed a grander display, a greater enthusiasm on the part

lished at the head of his vast jurisdiction, the martyr-roll of the church and the devotedness of utmost orderliness, and the services of the Police The proceedings of the day were marked by the her ministry, the difficulties of the early settlements were not required, except for clearing the way for when the Canadian colonist cultivated his fields the dignitaries of the church, and in the procession with one hand, and grasped his musket with the &c. A goodly number of pickpockets were at work however, it appears, and lightened many pockets. The Superintendents, Major Voyer and Captain Heigham, were indefatigable in their exertions.

REMITTANCES RECEIVED.

River Desert, P M, \$6; Aurora, J T, 4,67; Centreville, Rev J T, 2, Chelsea, J G, 3,17; Brudenell J R, 1,50; L'Assomption, Rev D M, 2; St Marthe, J M, 3; Dunham, Rev J J, 2; Halifax, N S, J P M, 2; St John, N B, M M, 2; J F, 2; Rawdon, P M, 2,85; Goderich, J A M, 2; Templeton, J O'H, 10; Pembroke, B M, 4; St Remi, Rev M B, 2; St Gregolre, Ber, C A B, 2; Pichment Hill M T, 2; Dichmenter Rev CAB, 2; Richmond Hill, MT, 2; Dickinson's Landing, TFS, 2; Cornwall, Capt AJM, 5; Mountjoy JRD, 1; North Easton, Mass, Rev T FC, 2.25; Buckhorn, T D, 2; Des Joschim, T C, 7; M H, 2; St Andrews, Miss M M, 2; Port Hope, Rev J B, 2. Per Rev W J K, Toledo-J D, 2.

Per JM, Lonsdale-Blessington, LW, 2. Per DAM, Morrisburgh—Mrs AM, 2. Per Rev AB, Aylmer—L'Orignal, Mrs AM, 1. Per Rev IJ M, Williamstown—Cashins Glen, R A

Per JT, Amprior-Self, 2; JH, 2; JM, 2. Per A B M, Chatham—J M, 2.
Per J F L, Waterloo—Self, 1; O R, 5.62.
Per F L E, Kingsbridge—Kintail, M D, 2. Per Rev DJ G, St Andrews, P.E I-Miscouche,

Per DA 6, Alexandria-JC, 1; AM, 2; Notfield, Major A B M, 2.

BIRTH.

On Sunday, the 4th instant, at 26 Hermine street, Mrs John Burns, of a son. MARRIED

At Oshawa, on the 22nd inst., by Rev. J. J. Shea, Rector, St. Micheal's, Toronto, assisted by Rev. J. J. McCann, P.P., Oshawa, and Rev. F. M. T. Hayden, P., Duffin's Creek, A. O'Leary. Esq., Barrister,

Lindsay, to Kate Mary, second daughter of P. Wall, Esquire, Oshawa.

In this city, on the 1st October, after a long and painful illness, borne with fortitude and Christian resignation, Susan Thompson, widow of the late P. P. Fitzgerald, Esq., formerly of Enniskillen, Ireland.

In this city, 30th ult., Ellen, youngest daughter of Patrick Martin, aged 2 years and 11 months. At 215 St. Antoine Street, on Monday, 5th inst

MONTREAL WHOLESALE MARK	ets.	-(<i>G</i>	azette)
Flour # brl. of 196 b.—Pollards			
Superior Extra	5,90	a ·	6.00
Extra	0,00	1	0.00
Fine	4.75	@	4.80
Strong Bakers'	6.00	0	6.30
Middlings	4.60	0	4.65
U. C. bag flour, per 100 lbs	2.45	ര	2.50
City bags, [delivered]			0.00
Ordinary Supers, (Canada wheat)			0.00
Fancy	0.00	a	0.00
Supers from Western Wheat [Welland	1		

Canal	0.00	<u> </u>	0.00
Canada Supers, No. 2	0.00	ra)	9.00
Fresh Ground	0.00	a	00.4
r resn bupers, (Western Wheat).	0.00	0	0.00
Oats, per bushel of 32 lbs	0.41	m.	0.45
Uatmeal, per bushel of 200 lbs.	5.70	(a)	5.75
Corn, per bushel of 58 lbs	0.85	a	0.00
rease, per dushel of 66 lbs	1.10	æ	1.12
Bariey, per bushel of 48 lbs	0.90	@	0,95
Lard, per 10s,	0.00	æ	0.17
Cheese, per ing.	0.121	@	0.13
do do do Finest new	0.00	(a)	0.00
Pork-Mess	26.50	a	26.50
Ashes—Pots	0.00	ര	0.00
Firsts	6.10	@	6.17 <u>}</u>
Pearls—Firsts	7.15	æ	7.15
MODESTINO HABITARIA			

TORONTO FARMERS' M.	ABKRT,-	-(Glob	e.)
Wheat, fall, per bush	'\$0	98	1 08:
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Barley do	0	89	0 89
40 4,1,1,1	0	40	0 42
Peas do	\$50	81	0 87
Kye do	0	00	0 70
Dressed hogs per 100 lbs	0	60	0 00
Beef, hind-grs. per lb	0	00	0 00
" fore-quarters "	0	00	0 00
Mutton, by carcase, per lb	0	00	0 00
Potatoes, per bus	0	60	0 70
Beets do	0	00	0 00
Parsnips do	0	00	0 00
Turnips, per bush	0		0 00
Butter, lb. rolls	0	27	0 32
" large rolls	0	25	0 28
tub dairy	0	26	0 28
Eggs, fresh, per doz	0	17	0 18
" packed	0	15	0 15
Apples, per bri	1	5 0	2 00
Geese, each	0	00	0 00
Turkeys	0	75	1 25
Carrots do	0		0 00
Cabbage, per doz	0		0 60
Onions, per bush	0		0 60
Hay	14		22 00
Straw	8	00	15 0 0
THE KINGSTON MARKE	T.—(Brit	ish W	hia.
FLOUR-XXX per bbl	R K() to	7 50

e	Straw 8 00	15 00
-	THE WINCOMON SEADING	
	THE KINGSTON MARKET.—(British W	hig.)
s	FLOUR-XXX per bbl 6.50 to	7.50
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	Family" 100 " 3.00 to	3.25
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- 1	Ham " in store 0.17 to	0.17
- 1	Bacon " " 0.15 to	0.11
8	Hipms—No 1 untrimmed 5.00 to	6.00
n [" 2 " 300 to	4.00
d	Lambskins, 0.60 to	0.70
r-	" pelts 0.50 to	0.60
e, J	Dekin Skins 0.30 to	0.55
у	Tallow 0.04 to	0.06
у	POULTRY-Turkeys, each 0.80 to	1.25
k	Geesa 0.00 -to	0.00
n	Fewls per pair 0.50 to	0.69
e	GENERAL-Potatoes per bushel, new 0.50 to	0.60
)f	Turnips " 000 to	0.00
<u>.</u> -	Beets " 0.00 to	0.00
I.	Butter, fresh, per lb 0.28 to	0.30
ا:	Eggs, per dozen 0.18 to	· 0.19
of	Oheese, home made 0.11 to	0.13
8.	Hay per ton new10.00 to	12.00
l- it	Straw " " 7.00 to	9.00
	Wood, on wharf 5.50 to	6.00
٠, ا	Coal, delivered 7.00 to	7.50
n -	Timothy Beed, per bushel. 3.00 to	3.50
k	Clover " " . 6.50 to	7.00
LS		
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May 1st, 1874.

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La Creme de la Creme, No. 9,.. Price, 50 cts. Contains—Twilight Nocturne, by Maylath. Home Reveries, Wyman. Westward Ho! Galop, by Wil-son. Consolation in Sorrow, Schumann. Whither goest thou, little Bird?

Peters' Musical Monthly, No. 84, Price, 30c. Contains-There is an Eden, bright and fair-Song. Kitty McKay—Song, Hays. My Mother's growing old—Song. Memories of Home—Song.—Ne Tidings from over the Sea—Song. Wondrous, lovely Spring. Wild Rose Waltz. Nightingale Schottische. Village Green, and Sounds from Home Peters' Musical Monthly, No. 85, Price, 30c.

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INSOLVENT ACT OF 1869, AND ITS AMEND-MENTS.

In the matter of FRANCOIS CORY MUTTON, of

the said City of Montreal, Cabinet Maker and Trader, as well individually as having carried on trade and business with THOMAS CORY MUTTON, in Montreal aforesaid, under the name and firm of MUTTON BROS.

THE Insolvent has made an Assignment of his Estate to me, and the Creditors are notified to meet at my Office, Merchants! Exchange Building, in the City of Montreal, on Monday, the Twenty-sixth day of October, A. D. 1874, at the hour of three o'clock in the afternoon, to receive state-ments of his affairs and to appoint an Assignce.

A. B. STEWART, Interim Assigneo. Montreal, October 3rd, 1874.

HISTORICAL SOUVENIRS.

BY M. HUBERT LARUE. (Translated from the French by J. O Farrell.)

Rathey, per blake of 48 Land Land, Copy on 1935 74.0 W 90.0 ... The recollers. I Tog by his It was on the 25th May 1615, that three Apostles. the first to announce the Gospel on the shores of the St. Lawrence; landed at Tadousac; a few days later they reached Quebec.

The vessel that had borne the holy missionaries across the Atlantic was the St. Etienne, sailing from Harfleur on the previous 24th April; that vessel was commanded by Sieur de Pontgrave.

The names of those first three ministers of the Gospel are Denis Jamay, Jean Dolbeau and Joseph (Let Caron. They belonged to the religious order of Recollets, and had brought with them a friar of their community. Brother Pacifique Duplessis.

The arrival in Canada of those four venerable missionaries was due to the solicitude of de Champlain, the founder of Quebec and the father of New France. It is in these terms that de Champlain speaks of this matter [Memoires de Champlain, Edition Leverdrere-Desbarats]:

"Having found in my frequent journeys that there were in some parts of Canada, settled peoples, given to agriculture, but who had neither faith nor law. and lived devoid of all knowledge of God, without religion, and like the brute, I thought that I would incur guilt if I did not put forth every effort to prosoure for them the means of knowing God and our holy religion. In fulfilment of that design, I have tried to find some good religious having zeal and the glory of God.".

The Recollets had barely arrived at Quebec ere they set about building a chapel. The care of that undertaking was entrusted to Father Dolbeau; and on the twenty-sixth day of the year, 1615, that venerable Recollet enjoyed the happiness of celebrating the first mass in the small chapel of the Lower Town! . . . Humble chapel of roughly hewn timber. . . . and yet the mother of those countless chapels, churches, and gorgeous cathedrals, reflecting the lustre of the finest gold, and sparkling with the splendor of the most precious stones to be found to-day dotting the whole extent of this vast North American continent, and at sight of which

the traveller pauses to gaze and wonder. That little Chapel of Lower Town is also the Mother "Fons et Origo," of the venerable Cathedral of Quebec, which the immortal Pius IX has just raised to the dignity of a Basilica Minor-thus conferring on it quite a special token of his affection, a distinction that gives it a primacy over all cathedrals of the two Americas, she being the only Basilica on the continent of America.

This is the language of Father Le Clerq in narrating the ceremonics which attended the celebration of Father Dolbeau's first mass in the little chapel.

"Nothing was wanting that the scanty means of an infant colony could supply to give solemnity to the occasion. Having prepared themselves by confession, they received the Redeemer by Eucharistic Communion. The Te Deum was chanted amid the din of their modest artillery, and through the joyful acclamations resounding from all points in that solitude, one would have ancied the place to have changed into a Paradise, each one invoking the King of Heaven, and implori the assistance of the tutelary angels of these -- et territories."

Some weeks after their arrival, the three Recollect Fathers divided with one another the vast domain offered to their apostolie zeal. Ferland describes as

follows this remarkable partition:—
"A Council was held, embracing de Champlain, the three Recollect Fathers, and some of the most intelligent settlers of the colony. It was agreed that the missionaries should be stationed at separate points of the country; that Father Denis Jamay should reside at Quebec, and from thence minister unto Three Rivers; that Father Dolbeau should proceed to Tadousac, thence to instruct the Montagnais, as far as the Gulf of St. Lawrence."

To Father Le Caron was assigned the Country of the Hurons into which the French had not yet

penetrated.

The field was vast," says Ferland; and indeed it had been largely sliced; from the Gulf of St. Law-rence to the western limit of Father Dolbeau's missions, there was in a direct line a distance of three hundred and fifty leagues! At isght of that act of sublime heroism, and of like incidents with which our heroic history swarms (all related in that find old language of our first annals,) a single cry, a cry of enthusiasm, naturally bursts from the innermost recesses of the hearts, and resounds on our lips; What men!!"

In the month of December of the same year, Father Dolbeau repaired to his post at Tadousac. He began by erecting for himself a hut, and a sort of chapel for the use of French and Indians alike, and for the celebration of divine service.

The zeal of the good father was not confined to the Montagnais; he carried the glad tidings of the Gospel unto the Betsiamites, the Papinachois, and

even unto the Esquimaux. Father Le Caron directed his course to the West and entered the country of the Hurons. He has left us the details of the fatigue of that long and painful

journey:—
"It would be hard to tell you the lassitude I endured, in being obliged, all day long, to handle the paddle and to row with all my might along with the Indians. I journeyed on foot over a hundred times in the beds of the rivers, treading on sharp stones that lacreated my feet, in mud, in the forest, when I carried the cance and my own little equipment.... I shall say nothing of the painful fastenings that made us desolate, in having for all subsistence a little sagamity, a sort of plup compounded of water and indian-corn meal, served out to us morn

and even in dribblets." In the autumn of 1619, the Recollect Fathers began the erection of their monastery on the grounds now occupied by the General Hospital.

The little river that serpentizes in that locality, bore the name of "Capir Coubat," an Indian term denoting "many twists or turns." The Recollets gave that stream the name of "River St. Charles," (which it bears to this day) in honor of Sieur Charles des Boues, one of their benefactors.

The last Recollet of Canada, Friar Louis (by name Louis Francois Martinet dit Bonnamie) died at St. Roch's, and was buried in that church on the 12th August, 1848, aged 83 years and 8 months.

THE JESUITS.

The Recollets had spent nearly eleven years in New France, and garnered, in that interval, such an abundant harvest amid the Indian tribes, that their zeal could no longer meet all the work on hand. They, therefore, applied to the Jesuits in France, and requested them to share the labors and dangers of their apostleship.

With cagerness, the Jesuits accepted the offer made them; and, in 1625, Fathers Charles Lalemant-Ennemord Masse and Jean do Brebœuf arrived at

Quebec.
The Jesuits at first dwelt with the Recollet Fathers; but they contrived to erect a suitable retreat on the north bank of the St. Charles River, at the outlet of the Lairet River (near Bickell's bridge). Their first establishment received the name of Notre Dame des Anges.

It would require a volume to recount the boundless labors of the Jesuits in New France; the details

maytyrdom; and although the martyrdom of Fathers de Brebœuf and Lalemant is, it may be said, legendary in Canada, one ever peruses with renewed interest the history of their sufferings.

The Iroquois having invaded the Indian village of St. Louis, where Fathers de Brebœuf and Gabriel Lalemant were stationed, (1649) Ferland says: " "In the midst of the horrors of the melee, while

the discharge of musketry, the yells of the warriors, the wails of the wounded formed around them a hideous confusion of noises which lacerated the ear and saddened the heart, the two missionaries remained at the breach, the one engaged in baptizing the neophytes, the other employed in imparting absolution to those already Christians. They were soon seized in turn and sent with the other prisoners to the village of St. Ignace....Treated, on their arrival, to a rude bastinado, the two Fathers are tied to a post, and tortured with fire and steel. Round their necks are strung collars of axes reddened on burning coals; they are cinctured with belts of flaming bark besmeared with pitch and resin; in derision of the sacrament of baptism boiling water is poured upon their heads. Some renegade Hurons display the most ferocity, and add insult to cruelty. 'You told us, Echon, said the Hurons, that the more one suffers in this world, the more happiness one enjoys in the next. Well then, we are your friends, since we secure for you greater happiness in Heaven. Be thankful to us for the kind offices we render you. In the acme of his torture, Father Gabriel Lalement kept his eyes raised to Heaven, joining his hands and imploring the assistance of the Almighty. Father de Brebœuf displayed the firmness of a rock insensible alike to steel and fire, and gave out not a cry, not a sigh even. Now and then he raised his voice to proclaim the truth to the infidels, or to encourage the Christians who were being tortured around him. Enraged at the saintly freedom with which he addressed them, they cut off his nose, tore away his lips, and thrust a red hot iron into his mouth. The Christian hero maintained the most signal calmness; and his glance was so firm and so unflinching that he seemed still to soar above his torturers. Then they brought unto Father de Brebouf his young companion covered with fir bark, which they were about to ignite; the young Father cast himself upon his knees at the feet of the veteran missionary, entreated his prayers, and repeated the words of the Apostle St. Paul: 'We are made a spectacle to the world, and to angels and to men.' While leading Father Lalemant back to his post, they set fire to the bark which covered him; and his tormentors paused to relish the pleasure of seeing him burn slowly, and of hearing the sighs that occasionally escaped from him against his will."

"Infuriated by the scent of blood, the Iroquois surpassed themselves, on this occasion, by a refinement of cruelty; they plucked out the eyes of Father Lalement and replaced them by burning coals. They cut out from the thighs and arms of the two missionaries, slices of flesh, which they roasted on

coals and then devoured in sight of the sufferers. "The torments of Father de Brebouf lasted about three hours; he died on the very day of his capture. the 16th March, about four o'clock in the afternoon. After his death, his executioners plucked his heart from his body and divided it among themselves, in the hope that whoever would eat of it would obtain a share of the courage of their victim. They then vented all their fury on Father Gabriel Lalement, whom they tortured until the morrow at nine o'clock in the forencon. Even then, he owed the end of his igony to the compassion of an Iroquois, who, tired of seeing him linger through a day and a night, gave him a blow of a tomahawk to terminate his sufferings.

"Throughout the History of Canada," adds Ferland, "no greater figure is met with than that of Father de Brebouf. Among the missionaries and courageous laymen who, for the cause of God, have voluntarily exposed themselves to death and succeeded in obtaining the crown of martyrdom, many ceeded in obtaining the crown of martyrdom, many to hold it at the baptismal font. A young man, alhave had equal merit with this venerable man; but so a Huron, on the point of death from illness, was the incidents that preceded, accompanied and followed the martyrdom of Father de Brebœuf give it quite a special eminence.

Father de Brebœuf came from a noble family of Normandy, from which, it appears, springs the house of Arundell in England. His skull, enclosed in a silver shrine, is preciously treasured at the Hotel Dieu of this city.

Of the monuments left to New France by the disciples of St. Ignatius, the first place is held by the Jesuits' College, converted into barracks, after the cession of Canada to England. That venerable relic is falling into ruins, and will soon be demolished.— Nevertheless, before the merciless hand of the leveller shall have commenced its work, the ancient college, thanks to the bi-centenary, shall glory in yet another, and expiring flash; a generous subscription of the citizens of Quebec has prepared for it the surprise of a splendid illumination.

The foundations of the Jesuits' College were laid in 1685.

"From that date," says Laverdiere, "a number of Frenchmen, assured of being able to procure for their children an education not then found in many towns of the Kingdom, readily settled in the colony; and Indians, in the hope of educating their children, flocked to the neighborhood of Quebec."

RELIGIOUS ESTABLISHMENTS. ...

In the interval between 1608, date of the foundation of Quebec, and 1659, that of the arrival in Canada of Monseigneur de Laval, several religious establishments were founded in New France. The first institutions of that nature that arose here are the Hotel Dieu and the Ursulines of Quebec, created in 1639.

"Two things," says Laverdiere, " were still wanting in the colony: an hospital and a school for the education of girls. The Duchess D'Aiguillon undertook herself the foundation of the Hotel Dieu of Quebec, and obtained, from the community of Dicppe, three Hospitalar Nuns, Meres St Ignace, St Bernard and St Bonaventure. The other institution was entirely due to Providence, whose hand gave it birth and success, when the friends and protectors of Canada deemed the work impossible. A young lady of rank and great picty (Madame de la Peltrie) devoted her property and her person to the establishment of the Convent of the Ursulines of Quebec, which has so powerfully continued, to our days, to spread around the Canadian hearth that perfume of an extended education and high breeding that one expects to find in the most polished countries only. She associated with herself Mere Marie de l'Incarnation, a nun of Tours, remarkble for her universal ability, and more especially for her admirable virtues, which earned for her the title of the 'Theresa of Canada.' The What remains to be told? As early as 1663, Mg. others who were given to them as companions were the Meres Maria de St. Joseph and Cecile de la Croix." The day of the arrival of the religious ladies, 1st August, was a day of rejoicing throughout the town; work was suspended, and shops were closed. The Governor received these heroines upon the shore at the head of his troops, and amid the roar of cannon. The first compliments having passed, the Governor conducted them to the church, where a solemn Te Deum was entoned and sung. The religious ladies blood of so many martyrs, and cultured with so much then visited the village of Sillery. At sight of the love by François de Laval and his worthy successors Indian wigwams those saintly ladies were seized with a new burst of zeal, and exhibited the greatest | with wide spreading branches, to the shadow of which impatience to enter at once on their duties.

The Hospitalar Nuns temporarily occupied a house situate on the site of the present Anglican Cathedral. The Ursulines occupied a building on the site now filled by Blanchard's Hotel.

tleman from Champagne brought with him several families from France. He was accompanied by a young lady of rank, Mademoiselle Manse, who was entrusted with the care of the persons of her own sex. The season being advanced, they stayed over winter at Quebec, Mr. de Maisonneuve, contenting himself with a visit to the Island, and to giving orders to construct there a chapel and some habitations. Mr. de Montmagny and the Superior of the Jesuits accompanied him there, and proclaimed him Governor of Montreal, on the 5th October. In the spring of 1642, the little colony disembarked upon the Island, on the 17th of May, at the place named Pointe Callieres. Mass was celebrated by the Su-perior of the Jesuits; and the entire Island was

placed under the pretection of the Blessed Virgin." As early as 1653, Marguerite Bourgeois, a poor and saintly maid, founded the celebrated Convent, of the Congregation de Notre Dame ; a few years later, four Sulpicians arrived in Montreal. The Seminary of St. Sulpitius was founded in the year 1677. The Hotel Dieu of Montreal dates from 1657. The countless services rendered to the country by those three great institutions are too well known to require enumeration here.

MGR. DE LAVAL AND THE SEMINARY OF QUEEKC.

If we are to credit some historians, disorder began to show its head in the Colony; and the missionaries, spread throughout the immense territory of New France, were not long in judging that the presence of an ecclesiastical Superior had become opportune, if not necessary. The missionaries, therefore, applied for a Bishop, and designated, as most fitted for that important position, the person of

François de Laval, Abbot of Montigny. The name and surname of the first Bishop are: François Xavier de Laval de Montmorency." He was born at Laval, Diocese of Chartres, on the 30th April, 1623, and was consecrated Bishop of Petree, in partibus at the age of 36 years, by Papal nuncio. Monseigneur de Laval landed at Quebec, or the

6th of June, 1659. The arrival of that illustrious Prelate, allied with the Royal Family, and in whose veins flowed the blood of the first Christian Baron, has been, assuredly, one of the most remarkable events in the History of Canada, or even the History of North America. Hence it was, that his arrival was celebrated at Quebec with a solemnity and a pomp worthy of the circumstance. But here, I give precedence to the abbe Edmond Langevin, of the Diocese of Rimouski, who has just given to the public, on the occasion of the Bi-Centenary, an historical work of the highest importance, intituled: "Biographical notice of François de Laval de Montmorency, pre-

mier Eveque de Quebec." "At last," says labbe Langevin," Canada had a Bishop." "The two vessels arrived this year from France," wrote Father Jerome Lalemant to the Provincial of France, "have changed the face of our hearts and of all this country; they have aroused joy everywhere, the one by the tidings of Peace he- | baptism. tween the two crowns, the other by the arrival of Petree. God has revived our hopes by the gift he has made us of a Bishop for whom this Infant Church

has sighed so long." "The next day, 17. M. le vicomte d'Argenson, Governor General for a year past, went to meet the Vicar Apostolic, and received him with all the honors due to his rank, and to his merit..... Monseigneur de Laval, surrounded by the companions of his journey, ascended with the Governor amid the ringing of the bells, and the roar of all the artillery of the fort. M. d'Argenson led him to the Parish Church, and then to the castle, where the Jesuites came to pay him their homage.

"Immediately on landing on this soil, the first thought of the Prelate was the poor Indians; and a Huron child having been born, he had the goodness about to receive the last sacraments. Mgr. de Laval desired me to go there and consecrate to the dying Huron his first career, his first labor, giving a fine example to our Indians, who saw him with admiration, says Mere de l'Incarnation, on his knees, bending over a poor moribund, who already gave out a cadaverous odor, and whose body he cleansed with his own hand wherever the sacred unctions required to be made."

On the 22nd Mgr. de Laval gave a grand banquet

to the Indians in one of the Halls of the Jesuits. "Our Indians," says the relation of 1659 " would not have formed a worthy idea of Monseigneur the Bishop, if he had not adopted their mode of behaviour and if he had not regaled them by a solemn banquet, which having put them in good humour, they delivered to him their harangues intermixed with their ordinary chaunts. They paid him compliments, each one in his own tongue, and with an eloquence as amiable as it was natural. The first who delivered himself of a harangue, was one of the oldest Hurons. 'We are no longer anything,' said he 'O Hariouaouagui'—that is the name they gave Monseigneur; it signifies in their tongue the man of the great affair-' We are but the ruin of a once flourishing people, then the terror of the Iroquois, and possessing all kind of riches; what you see is but the skeleton of a great people, whose flesh the Iroquois has devoured, and whose marrow he is now trying to suck. What attraction do you find in our misfortune? How can you allow yourself to be charmed by this remnant of a living carrion, and be induced to mix with the pitiable condition you see us in?

"An Algonquin Captainthen spoke up: 'I remember it, said he, counting on his fingers, 'twentythree years ago, Father Lejeune, in sowing for us the first seeds of the faith, assured us that we should one day see a great man who would ever have his eves open, and whose Lands would be so powerful that their touch alone would pour into our hearts an unconquerable strength against all demons. I know not if he included the Iroquois; if so, how shall Faith triumph everywhere?'"

Such were the solemnities which marked the arrival at Quebec of the first Bishop of North America. From 1659 to 1864, Mgr. de Laval directed the missons of New France, which then embraced the entirety, almost of North America, under the title ot Bishop of Petree in partibus. It was on the 1st October, 1674, only that the Diocese of Quebec was erceted, and that Mgr. de Laval assumed the title of Bishop, of Quebec. It is for the celebration of that memorable event that we are to-day assembled, upon the invitation of His Grace, Archbishop E. A.

What remains to be told? As early as 1663, Mgr. de Laval had founded the Seminary of Quebec, and at his death he had bequeathed to it all his wealth. Two centuries later, the Seminary of Quebec had founded the Laval University!

CONCLUSION.

The small grain of mustard-seed cast in the Lower Town of Quebec by the three Recollet Fathers-Dolbeau, Le Caron and Jamay-watered by the has grown like that of the Gospel, to be a great tree the birds of Heaven, in vast numbers have come, for refuge. Thence it is that the immense diocese of Mgr

de Laval has since been subdivided into 8 eccleslastical provinces, numbering no less than 61 dio-

Sub-divided (in 1874) into 61 dioceses (forming

eight ecclesiastical provinces), to wit:

Montreal, 1836; Ottawa, 1847; Saint Hyacinthe 1852; Three Rivers, 1852; Saint Germain of Rimouski, 1867; Sherbrooke, 1874; Halifax, 1845; Saint John's, Newfoundland, 1769; Charlottetown, 1829; Saint John, N.B., 1842; Arichat, 1844; Cha-1860; Le Havre de Grace, 1860; Toronto, 1842; Kingston, 1826; Hamilton, 1856; London, 1856; Sault Ste. Marie, 1874; St. Boniface, 1847; St. Albert, 1847; Riviere McKenzie, 1863; Oregon City, 1846; Nesqualy, 1850; Victoria, 1844; British Columbia, 1864; Idaho, 1865; Pittsburgh, 1843; Erie, 1843; New Orleans, 1793; Mobile, 1824 Natches, 1837; Little Rock, 1843; Galveston, 1847 Nachitoches, 1853; St. Louis, 1826; Dubuque, 1837 Nashville, 1837; Chicago. 1844; Milwaukee, 1844 Santa Fe, 1850; St. Paul, 1850; Alton, 1857; Kansas, 1851; Nebraska, 1851; St. Joseph, 1868; Green Bay, 1868; La Crosse, 1868; Colorado, 1868; Cincinnati, 1833; Louisville, 1808; Detroit, 1832 Vincennes, 1834; Cleveland, 1847; Covington, 1853 Fort Wayne, 1857; Marquette, 1857; Columbus, 1868; Buffalo, 1847; Burlington, 1858; Rochester, 1868; Ogdensburg, 1872.

Welcome, Prelates of North America, noble in heritors of de Laval and his worthy successors!-Old Quebec throbs with joy at receiving you within her walls!

UNITED STATES.

HORACE GREELEY SAID TO HAVE DIED A CATHOLIC -It was well understood by the most intimate friends of Horace Greeley that he had strong predilections towards the Catholic religion.

For some time before his death, in his lucid intervals, he spoke about religion to a Catholic friend who was constantly in attendance upon him.

Mr. L-finding Mr. Greeley, sinking fast asked him would he wish to have a minister attend him. He replied, " Well, yes, Mr. L-; I should like to die a Catholic."

"Shall I bring you a priest, sir?" asked the other. "Yes, do, L, bring me a priest; I always liked the Catholics and their religion."

L-quietly went out and called on the Rev. Father F-, but, unfortunately, did not find him at home. He hurried back, leaving a note explanatory of his mission for the priest.

On his return he found Mr. Greeley sinking fast, but he took L- by the hand and whispered to him, "Is he coming?" "He is not at home, sir, but do you want to be a Catholic?"

"I do." whispered Mr. Greeley. "Then, sir, you know that in case of necessity lay baptism is good; so if you believe in the doctrines and teaching of the Cathelic Church, I'll baptize

you. Have you been baptized?" "No, L—, baptize me; replied Mr. Greeley faintly. —, baptize me ; I want to be a Catholic,"

Mr. L took a pitcher, and pouring water three times on his head, administered to him private

Mr. Greeley squeezed L.'s hand and soon relapsed Monseigneur, the Illust. and Reverd: Bishop of into a fit of insensibility, from which he never recovered. Mr. L. then hurried to the priests house and found the Reverend gentleman on his road to Mr. Greeley. He told him what he had done, and that Mr. Greeley became insensible since.

"You have done right," said the priest, "and as he is insensible there is no use of my creating any noise by going up there now; so if he recovers to consciousness again, let me know at once." "He promised to do so, but Greeley never recover-

eg his senses again; and according to Catholie doctrines, he died in the faith of the Catholic Church.-Sunday Democrat.

PROTESTANTISM THE PARENT OF AN IMMORAL SOCIETY. -By the abolition of the Sacraments of Christ's holy Church, by contempt for the Sacrament of Penance, the reign of the terrible cancer of immorality was made easy, and actually natural, amongst the adherents of the system that had its birth in lust, and was cradled amongst adulterous associations.-If the Catholic Church had consented to the unblushing propositions of an English King at a later period to put asunder those which God has joined together, much of the woe and sorrow which have overtaken her, might very possibly have been avoided; but being true to her mission and high purpose, she could not swerve from the path enlightby the rays of the Holy Spirit, ever al her and guiding her aright. She refused, and since that day she has been misrepresented, censured, and falsely accused, because she performed her duty to God, to religion, and to society. The only breakwater against the surging tide of human passion she stands to-day, as when Clement VII. upbraided Henry the Eighth, a monument of Eternal wisdom and goodness to man, and decreed for his preservation from himself. By and bye, when the world grows older, and when it has been further scourged, it will learn to pour its benedictions on the faithful Pontiff, who fearlessly grappled with the hidden sin, which had now assumed a national importance, and branded it with the anathema of unrighteousness, although associated with one, who but a short time previously had carned for himself the proud title of "Defender of the Faith." The maintenance by the Popes of the inviolability of marriage has been the most prolific source of their troubles and their trials during some of the foregoing centuries, and the contest between Clement VII. and Henry Tudor, was but the grandest phase of the series of struggles carried on by several of his Pontifical predecessors, in behalf and in assertion of the supre macy of the Divine law over the unruly passions and desires of the human breast. And it was this same Church, never changing, never fearing to discharge her duty, despising the threats of the great Napoleon, that upheld at a later day, the standard of morality, in refusing to annul the marriage of Jerome Bonaparte with an American Protestant lady .-Whoever cares to investigate, will find the Catholic Church ever earnest in this especial mission of good, and applying the curb to the turbulent and degrading propensities that disgrace and demoralize their victims. Her sacramental agencies can alone reach the root of the malady, and administer the antidote which is all powerful in the removal and the eradication of the virus which gives that malady strength and intensity. We do not, in a vain glorious mood, invite comparisons; but is there not some supernatural reason for the morality which prevails in every order of Catholic society? We ask a question, which has acquired a deeper significance, if possible, in the light of recent events .-Protestant thinkers have in many instances, an swered it aright already, and attribute it to the proper source. Men may well pause in the hurry of their career, to deliberate upon a subject that is invested with supreme importance. This is an age

Pittsburgh Catholic. MARRIAGE OF MISS SHERMAN.—WASHINGTON, Oct. 1st Thomas W. Fitch of the Naval Engineers, was today married to Miss Maria Ewing Sherman, daughter of Gen. Sherman, at St. Alzlos Catholic Church, Bishop Purcell, of Cincinnati, performed the ceremony. The Church was crowded, President Grant, his 'Cabinet, diplomatic corps, and distinguished army and naval officers being present. There was ly married couple leave to night for Brooklyn, and subsequently go to St. Louis, their future home.

of ruthless iconoclasm, and the idols of to-day may

prove to be the veiled Mokannas of tc-morrow.-

less labors. of the Jesuits in New France; the details of the Jesuits in New France; the J The following list is extracted from Labbe Lange- of Marysville, California, met with a severe accident free to subscribers in America on prepayment of 246.

call in company with Father Rooney when upon entering his buggy to return home the horse started before the Bishop could grasp the reins. The horse continued running until finally the buggy was up-set, and Bishop, O'Connell thrown violently to the ground. Assistance was immediately rendered, and the Bishop conveyed to his residence, where he is still confined from the effects of the severe shock to his system. Providentially no bones were broken, Catholic Sentinel, Sept. 18th.

FIGHTING POISON WITH POISON.—As an illustration of the power of one poison to counteract another in the human system, a recent case in this city furnishes a highly important and interesting instance. We give the statement as related to us by Dr. Harris, who was called to the relief of a would-be sucide, and administered the successful antidote. The person had taken between forty and fifty grains of opinm and was fast dying. He could no longer swallow, his extremities were cold and had turned black while his respirations only numbered between six and seven to the minute. This last of itself seemed to indicate that all hope was gone, as anything less than eight respirations a minute had heretofore been known as a sure precursor of death. As a last resort, the doctor determined to try heroic treatment, and he accordingly, with a hypodermic syringe, injected two-thirds of a drachm of nux-vomica dissolved in a teaspoonful of water beneath the skin over the heart stomach, spine, and on each arm above the elbow, and on the calf of each leg. The quantity of nux. vomica would have been the death of any well man in existence, put in antagonism to the opium it was in this seemingly hopeless case an agent of life, and in fifteen minutes the man was sitting up in bed conscious, and rapidly recovering. - South Bend (Ind) Tribune.

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

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inations are admitted. The Academic Year commences on the first Monday in September, and ends in the beginning of

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Referee. Monireal, January. 23.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEEEC, District of Montreal, In the SUPERIOR COURT. The First Day of October, 1874.

PRESENT: The Honorable Mr. Justice Jourson. No. 736.

VB.

THOMAS C. CARROLL, Plaintiff,

CLEREMONT DANIELS & HENRY PEABODY both Merchants and Co-Partners of the City and District of Montreal, and there carrying on business as such under the name and firm of "CLEREMONT DANIELS & CO.,"

Defendants. IT IS ORDERED, on the Petition of Plaintiff, that a meeting of the Creditors of said Cleremont Daniels and Henry Peabody, be held in the room appro-priated for matters in Insolvency in the Court House, in the City of Montreal, on Monday, the nineteenth day of October, instant, at eleven of the clock in the forencon, for the purpose of appointing an Assignee to the Insolvent Estate of the said Defendants.

> (By Order), GEORGE PYKE,

Deputy P. S. C. 8-2in

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS In the matter of ISIDORE BEZEAU, Butcher and Trader, of the Parish and District of Montreal, An Insolvent.

The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at his demicile and place of business at Coteau St. Augustin, in the said Parish, on Turgeon Street, the nineteenth day of October next, at two o'clock P.M., to receive statements of his affairs, and to appoint an Assignee.

Montreai, 23th September, 1874. CHAS, ALB. VILBON. Interim Assignee.

INSOLVENT ACT OF 1869.

PROVINCE OF QUIBEC, | In the SUPERIOR COURT.

District of Montreal. In the matter of ULRIC LAMOUREUX,

An Insolvent. On the Seventh day of November next, the undersigned will apply to the said Court for a discharge under the said Act.

Montreal, 1st of October, 1874. ULRIC LAMOUBEUX, per ARCHAHBAULT & DESALABERRY,

His Attorneys ad litem. PROVINCE OF QUEBEC, \ In the SUPERIOR COURT District of Montreal. for Lower Canada.

DAME HERMELINE LEVEILLE, of the City and District of Montreal, wife of Eusebe Charette, gentilhomme, of the same place, now absent from the Province of Quebec, the said Dame Hermeline Leveille duly authorized to ester

The said EUSEBE CHARETTE, her husband, Defendant. An action en separation de biens has been instituted in this case on the sixteenth day of September in-

Plaintiff.

Montreal, 21st September, 1874. FORGET & ROY, Attorneys for Plaintiff. INSOLVENT ACT OF 1869.

In the matter of JOS. RACICOT, of the City of Montreal, Grocer and Trader, Insolvent. I, the Undersigned, F. A. Quinn, of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to fyle their claims before

me, within one month, and are hereby notified to meet at my Office, No. 55 St. James Street, in the City of Montreal, on Saturday, the twenty-fourth day of October, 1874, at eleven o'clock A.M., for the examination of the Insolvent and for the ordering of the affairs of the Estate generally.

F. A. QUINN, Assignee.

Montreal, September 22, 1874. INSOLVENT ACT OF 1869. CANADA,

CANADA,
PROVINCE OF QUEBEC, In the SUPERIOR COURT District of Montreal. In the matter of JOHN SCOTT,

An Insolvent. On Tuesday, the twenty-seventh day of October next, the undersigned will apply to the said Court for a discharge under the said Act.

Montreal, 21st September, 1874. JOHN SCOTT. By KERR, LAMBE & CARTER,

His Attorneys ad litem. INSOLVENT ACT OF 1869.

CANADA, In the SUPERIOR COURT. PROVINCE OF QUEBRO, District of Montreal. In the matter of WALTER C. COCHRANE

An Insolvent. On Tuesday, the twenty-seventh day of October next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 21st September, 1874. WALTER C. COCHRANE,

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

INSOLVENT ACT OF 1869. CANADA,

PROVINCE OF QUEBEC, In the SUPERIOR COURT. District of Montreal. In the matter of GEORGE POWEL, of the City of Montreal, An Insolvent,
On Saturday, the Seventeenth day of October now An Insolvent, next, the undersigned will apply to the said Court for a discharge under the said Act.

Montreal, 7th September, 1874. GEORGE POWEL, By his Attorney ad litem. D. BARRY.

INSOLVENT ACT OF 1869 CANADA, SUPERIOR COURT. PROVINCE OF QUEBEC, District of Montreal.

Montreal, Photographer and Trader, On the twenty-third day of October next the undersigned will apply to the said Court for his discharge under the said Act. Montreal, 15th September, 1874.

In the matter of JAMES INGLIS, of the City of

JAMES INGLIS, By GILMAN & HOLTON, His Attorneys ad litem.

PROVINCE OF QUEERC, SUPERIOR COURT. District of Montreal. DAME ELIZABETH McDOUGALL, wife of JOHN SCOTT, of Montreal, Broker, duly authorized to

The said JOHN SCOTT, Defendant NOTICE is hereby given that an action en separation de corps et des biens has been instituted by the said Plaintiff against the Defendant, her husband. Montreal, 17th September, 1874. JOHN L. MORRIS,

ester en justice,

Attorney for Plaintiff.

Plaintiff,

COSTELLO BROTHERS, COMMISSION AND WHOLESALE PRODUCE AND PROVISION MERCHANTS,

49 St. Peter Street, Montreal, Have now and will continue to receive large lots of Choice Dairy Butter, Milwaukee and Cincinnati Sugar-Cured Hams, Cheese, Lard, &c., &c., which they will dispose of in lots to suit purchasers.

Liberal cash advances will be made on receipt of goods consigned to us. Butter and Cheese made a [July 24, 1874. speciality.

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Ittamann & Son, or Ruys & Co.; in Hamburg to
W. Gibson & Hugo; in Bordeaux to Layitte & great kindness. To my great surprise that bottle
Vandergruyce or E. Depas & Co.; in Belfast to
has cured me entirely, and I never felt better in Mr. GREENHORNE, 17 Graceburch street; in Glasgow to mond Rheumatic Cure."

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A dressing which is at once agreeable. healthy, and effectual for preserving the hair. It soon restores faded or gray hair to its original color, with the

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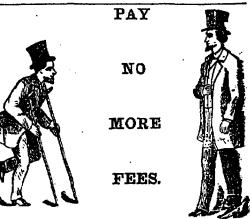
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Rheumatism and Gout have heretofore been considered by the ordinary practising physicians as in-curable diseases, and the query has often been pro-pounded, of what benefit to the helpless sufferer is all their pretended science; and what doth it avail,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

Diamond Rheumatic Cure,

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

READ WHAT THE PEOPLE SAY. MONTREAL, 21st March, 1871.

Messrs. Devins & Bolton: Dear Sirs—I with pleasure concede to the Agents wish that I give my endorsation to the immediate relief I experienced from a few doses of Dr. Willer's Diamond Rheumatic Cure, having been a sufferer from the effects of Rheumatism, I am now after taking two bottles of this medicine, entirely free from pain. You are at liberty to use this letter, if you deem it advisable to do so.

I am, Sir, yours respectfully, JOHN HELDER ISAACSON, N.P. MONTREAL, 17th March, 1874.

Messrs. Davins & Bolton: CHARLEY & MALCOLM; in London to MONTGOMERIE & life. I attribute the use of my limbs to the "Dia-

> JAMES GALLAGHER, 58 Juror Street, Corner of Hermine. A BLESSING TO THE POLICE.

MONTREAL, 18th June, 1874. Gentlemen-Having been one of the many martyrs of rheumatism that I meet on my every day rounds, I was induced to try the celebrated DIA-MOND RHEUMATIC CURE. I had suffered the last five or six weeks the most terrible acute pains across my loins and back, so severe indeed that I bould hardly walk with the help of a stick. I commenced the Diamond remedy, following the directions carefully,-relief came immediately with the first bottle; improved rapidly with the second, and completely cured and free from pain after finishing my fifth small bottle. You are at perfect liberty either to refer to me privately or publicly, as I feed very thankful for the relief, and sympathise with my fellow-sufferers from Rheumatism.

Yours respectfully, J. B. CORDINGE, Sanitary Police Officer 51 Labelle Street. FURTHER PROOF.

Toronto, March 30, 1874.

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

I remain, MARGARET CONROY.

127 Sumach Street. This medicine is prepared by a careful experienced and conscientious physician; in obedience to the desire of numberless friends in the profession; in the trade and among the people. Every bottle is warranted to contain the full strength of the medicine in its highest state of purity and development, and is superior to any medicine ever compounded for this terrible complaint; In simple cases sometimes one or two doses suf-

fice. In the most chronic case it is sure to give way by the use of two or three bottles. By this efficient and simple remedy hundreds of dollars are saved to those who can least afford to throw it away, as surely it is by the purchase of useless prescrip-This medicine is for sale at all druggists through-

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Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on pressure; someimes the pain is in the left side; the paient is rarely able to lie on the left side; sometimes the pain is felt under the shoul, der blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. 2 The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a pain. ful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough totrvit. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of .. the body, after death, has shown the LIVER to have been extensively deranged.

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Toronto, March 1, 1872

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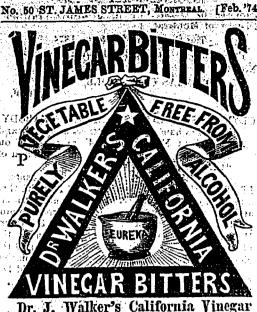
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