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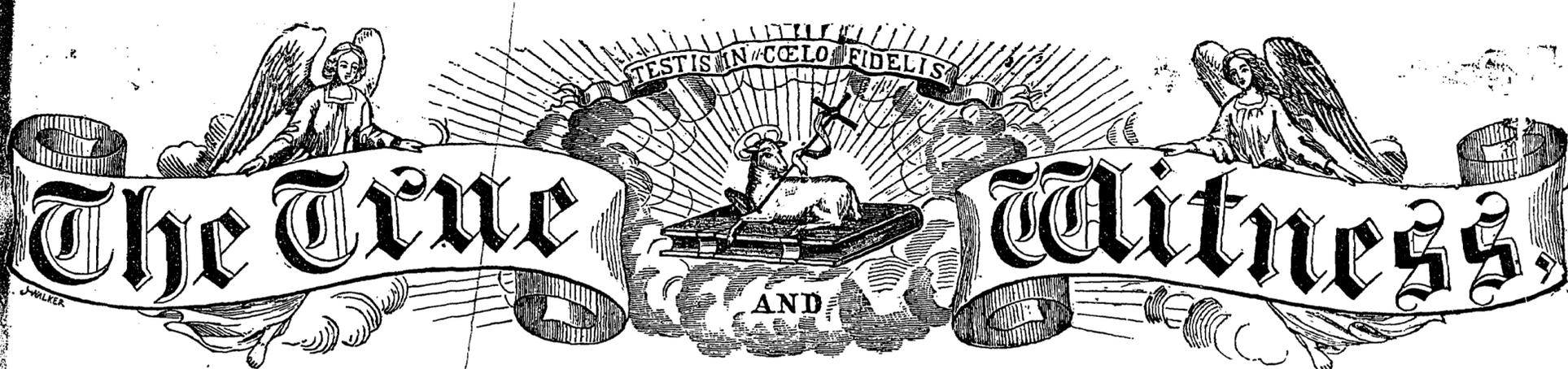
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The True Witness

CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 23. MONTREAL, WEDNESDAY, JANUARY 16, 1878. TERMS: \$2 per annum in advance.

THE IRISH LANGUAGE.

The secretaries of the Society for the Preservation of the Irish Language have received the following letter:—

Collegiate Seminary, Lady-lane, Waterford, 14th December.

DEAR REV. SIR—It is only now that circumstances permit me to render an account of my stewardship, and to thank the council for their unanimous vote of thanks passed at their meeting previous to the 23rd. for my humble efforts in behalf of a truly patriotic and deserving cause, and so kindly communicated by you. I am happy to be able to inform you that some fifteen respectable young men and youths have, short though the time has been, already accepted my invitation, and have entered on a course on the study of their mother tongue. Many of them are already able to bid farewell to the "First Book," which has been supplemented by other auxiliaries. Conversation and short recitations from works, particularly those of the great archbishop, are made part of the proceedings, thus rendering the whole attractive, agreeable and practical—I remain, dear rev. sir, yours very faithfully. STEPHEN O'BRIEN.

THE WAR IN SOUTH AFRICA.

England is unfortunate in having always a little war in hand. At the present moment the frontier tribes in India are uneasy and the Galekas at the Cape of Good Hope are causing some commotion. An English exchange informs us that:—

More fighting has occurred in South Africa. A Reuter's telegram from Madras, summarising the news from Cape Town to the 4th inst., says:—"On the 2nd inst. 800 Galekas attacked a night patrol of 125 volunteers and 23 police near Poeka. The Galekas were defeated with a loss of 80 men. Mr. Barron, of the Algoa Bay volunteers, was killed, and seven men were wounded. M'Kinnon, the petty chief under Krell, who had taken refuge in the Gaika country, has paid a small portion of the fine imposed upon him. Uneasiness exists respecting the Gaikas. Sandhill professes complete loyalty, but it is rumored that he is raising a war-cry in Sambuland. It is officially denied that the Zulu boundary question is causing anxiety in Natal." A special telegram to the Times says that the Galekas who began the fight on the 2nd were 1,000 in number, and that the battle lasted two hours. The same despatch says:—"A mass meeting has been held at King William's Town, declaring life and property insecure, and calling upon the Government to summon a special session of Parliament for the proper organization of defence. All the leading men of the town, including Messrs. Dyer, Davis, Byrne, Irvine, Baker, Dick, Fuller, and Gould, were present.

THE HILL OF SKELETONS.

An eye witness writing from the seat of the war describes a hill of skeletons at Plevna. We can easily realize the truth of the description, although it falls to the lot of few men, even those who have been soldiers, to witness such horrors:—

As I rode up the slope of the hill east of Plevna, towards the redoubt defending the road between that town and the village of Radichevo, a ghastly scene was presented. Hundreds of Russian skeletons lay glistening on the hill-sides, where they had fallen during the assault of September. The bones were generally completely bare. Those nearest to the Turkish earthwork had been covered with a few inches of earth, which had been washed off by the first shower, and now they lay as naked as the others. The Moslem outpost pits were among these skeletons, many of them being not more than a yard distant. Notwithstanding the infectious neighborhood of these horrible human relics, not a shovelful of earth had been thrown over them. Singular as it may seem, many of these skeletons had distinct expressions, both in the attitude in which they had fallen, and in the position of the fleshless jaws. As I sat on my horse and gazed upon the horrible spectacle, I could distinguish those who had fallen without suffering from those who had died in agony, and the effect was such as I shall never forget. The Russian soldiers who marched into Plevna in the rear of Osman's sallying force passed among these remains of their unbrired comrades, but there was no disposition manifested to inflict any punishment upon the men who could treat the bones of brave enemies in such a heartless manner.

THE TENANT-RIGHT AGITATION IN ULSTER.

On Wednesday afternoon, the 19th ult., the first of a series of tenant-right meetings to be held in the North of Ireland took place in Ballyclare, county Antrim, Mr. James Ferguson presiding. The following resolutions, amongst others, were adopted:—

That in all cases of disputes between landlord and tenant about a fair and reasonable rent (where tenant-right exists) an independent tribunal, such as a valuation board or other company, should be appointed to put on a fair rent, excluding from such valuation the tenant's interests in all his improvements.

And, That the provisions of the Ulster tenant-right should, as far as practicable, be extended to the whole of Ireland, and the chairman should be required to give a maximum compensation for disturbance under the 3rd clause of the Land Act.

thrown doubt upon the existence of what is known as leasehold tenant-right; and that an Act of Parliament should be passed to clear up all doubts, and for this purpose and for the protection of the tenant-right of Ulster, it should be made the presumption of law that every holding in Ulster was subject to tenant-right.

Resolutions were also passed in reference to the necessity for an amendment in the Bright clauses, and also expressing the need for a thorough reform of the grand jury laws.

THE MASSACRE OF THE NEZ PERCE INDIANS.

The Nez Perce Indians are Catholics. It may be remembered how chivalrously they behaved when fighting against the U. S. troops. They proved themselves as brave as they are humane. It is told that when they beat back the U. S. troops and found some soldiers who had been wounded they treated them with Christian tenderness, and when one wounded soldier looked alarmed when the Nez Perce approached, one of the Indians bent over the wounded man and said in broken English, "We no hurt wounded man, we fight like Catholic, no like savage." How differently those Indians who are not Christians behave. Here is a description of how five Nez Perce Indians were lately butchered by savage Assiniboines:—

Major Walsh has just returned from the Milk River with a Christianized Nez Perce woman whose history for the past two months is one of horrible suffering. She was one of a lodge party of nine—five men, two women and two children—who escaped from Chief Joseph's camp on the eve of the battle with Gen. Miles at the Bear's Paw. They fled by night in a northwesterly direction, and after a hard journey reached a camp of Assiniboines, thirty miles south of the Milk River. The Assiniboines, who since the memory of man have been at enmity with the Nez Percés, received them kindly, to the astonishment of the fugitives, and gave them meat and clothing. The following morning, however, the Assiniboines took their guns from the Nez Perce warriors and told them to go north into Canada, and that they would keep the women and children. The five men accordingly started north. One of them was the husband and another the uncle of the woman whom Major Walsh has rescued. An hour after they had left the camp, a body of Assiniboines rode after them, overtook them on the banks of Le Sapin Creek and murdered them, bringing their bodies back. One of the Nez Perce papooses was then killed, but the other was at the point of death and the savages spared it. The five dead bodies were thrust into the lodge with the two women, and there they remained for three days.

The murder of the five Nez Percés has been charged to Sitting Bull's band but they are entirely innocent. Major Walsh and Captain McCrea, with fifteen troopers, left for the Sioux camp on the Cache du Lac to-day. The fires are abating and the weather getting colder, with a promise of snow.

THE STATE OF POLAND.

The latest accounts from Poland appear to show that that country is in a state of lawlessness. The hands of the people are so effectively tied that even an attempt at insurrection appears to be impossible, and this "lawlessness" of which we read may be the efforts of a few men to kindle the flame of insurrection once more. We find the following in a contemporary:—

A letter from the Polish frontier in the Cologne Gazette says that at Warsaw and in other parts of Poland much alarm prevails on account of the numerous murders and robberies in the country, which are daily becoming more frequent, notwithstanding the presence of a police force, which is the largest and most costly in the world. This state of things is generally ascribed to the new judicial organization which has been introduced in the kingdom of Poland since July, 1876. Russian justice is notoriously slow and complicated, and the new judges, who have been imported from the interior of the empire, knew nothing of the Polish language or customs or of the national character. Many of them are young men from St. Petersburg, who pass their time in frivolous amusements, and totally neglect their judicial functions; others have a strong leaning for nihilist doctrines, and these treat the criminals who are brought before them for trial with a leniency which tends rather to encourage crime than to restrict it. But the main cause of the want of security which prevails lies deeper. Since the insurrection of 1863 the Russian Government has never ceased to pursue a policy of revenge towards its Polish subjects; it has kept the country in a permanent state of siege, and has used every means of dissolution and demoralization without reflecting as to the consequences of such a course. In order to weaken the Polish element the population has been systematically oppressed, not only from a political, but also from a religious and economical point of view. By this policy the Poles have lost immensely; but, on the other hand, the Russians gain nothing, for the country is growing poorer every day. Whole villages are forcibly "converted" to the Russian faith; no property is safe from confiscation, and the special laws enacted against the Poles are carried out by corrupt and greedy officials. No wonder, concludes the correspondent, that under such a regime all respect for the law should disappear, that the consciences of the uneducated masses should be perverted, and their sense of right and wrong be wiped out altogether.

THE WAR FEELING IN ENGLAND.

Many accounts from England assure us that for months past the country has been preparing for war. England is experiencing the sensation of a man who has been "sold." Russia has certainly beaten her in diplomacy, and England now feels it keenly. A correspondent in hopeful accents tells us that:—

Bismarck is reported to have said, "If Turkey is the sick man, England may be called the sick woman." Once this idea gets rubbed into the English mind, once a European power flings that practically in the British face, it is war. Conscious of her sacrifices for peace, England has not lost her national pride, and when roused she is a fighting nation. Since the days when she last declared war against Russia, I remember nothing so ominous as the present state of affairs. In my last letter I gave you a sketch of the Woolwich arsenal. Since I despatched it orders have been received for the immediate completion of the four 80-ton guns for the Inflexible, and during the week, in response to Government commands, a number of field guns, 38-ton guns, and large quantities of stores have been shipped for Malta, whither vast quantities of material have been forwarded during the past two months. Two hundred thousand pairs of military boots have been ordered at Northampton, the seat of the boot and shoe trade of England. A large body of men recently discharged at Chatham dockyard have been taken on again. A friend of mine who visited Portsmouth yesterday tells me that the war-feeling there is strengthened by the increased activity in the transport service. If England had no other ally than Turkey, and were pressed into a rupture with Russia, Germany and Austria combined, she could put in motion such a power as the world has never seen. Not only could she shut up the trade of the three Empires with her fleets, she could give to Turkey an army of Mahomedans from India sufficient to paralyze the united forces of all her European foes, while the least disaster would bring France upon Germany with a rush that would give the Fatherland sufficient occupation. It is not an uncommon thing to find thoughtful Englishmen who believe that Great Britain is to be put on her trial as roughly as Turkey, and if she has to fight she will find it necessary to exert all her strength not simply as a European but as an Asiatic power. Victoria would not only draw the sword as Queen of England but as the Empress of India, the ruler of 180,000,000 of Asiatics, whose Government was never more popular than at this moment. The recent tour of the Prince of Wales through the Empire, the homage of all the princes and chiefs, the strengthening of the English power, not only in her forts but in the hearts of the people, and the lavish contribution of her wealth, sent from every city, town and village of Great Britain to alleviate the late famine, have served to consolidate the respect and affection of the subjects of the Empress. A war in defense of Constantinople would make India ring with shouts of joy, and bring to the British banners, if required, not thousands, but millions, of troops, who would fight for their faith and British God.

HENRY WARD BEECHER.

The New York Times reassures some of its readers who have been made unhappy by its recent strictures upon Mr. Beecher, and explains to them why they need be under no apprehension that the famous preacher will end by casting off all the doctrines of Christianity. It says:—

"Of this," "there is no danger. Now that he has thrown hell overboard, we may expect that he will consent to retain what is left of the Christian faith. No man who disbelieves in future punishment need have any objection to the moral law. A man who is addicted to robbery and dislikes to go to prison will naturally dislike the law which makes robbery a punishable offense, but if policemen, magistrates, and prisons were to be abolished, and he could rob with absolute impunity, he would cease to feel any active hatred of the law. In like manner, a man who believes that hell is the penalty for wilful perjury, and who, nevertheless, finds himself strongly tempted to commit perjury, would naturally like to have the Ten Commandments abolished; but, if convinced that hell has no existence, and that he will not be punished hereafter, whatever crime he may commit, he will be perfectly willing to let the harmless moral law remain as it is. Mr. Beecher having rid himself of all fear of future punishment, cannot feel that any part of Christianity is inconvenient or burdensome. Doubtless being a man of tender conscience, he could not do wrong without feeling more or less uneasiness, but he need no longer be harassed with a fear of punishment after this life. When once this fear is eliminated from Christianity, the latter becomes the easiest and most cheerful religion ever invented. Christianity without hell is merely a collection of moral precepts which commend themselves to the approval of all sensible men, but which no one need feel compelled to obey. We may select a few easy commandments and obey them as long as we find it convenient; but we may, with equal safety, destroy the rest. In fact, the believer in Mr. Beecher's variety of Christianity is a law unto himself, and can do precisely what he pleases without fear of any except purely temporary and worldly consequences. Toward such an easy religion as this Mr. Beecher cannot feel any hostility. Why then, need there be any fear that he will class himself openly among its enemies? If Mr. Beecher's coat were to pinch him in several places, we could understand why he should feel like tearing that coat into small pieces; but after he has altered it so that it fits easily and without chafing him, no matter what he may do, we should expect to find him preferring it to all other actual or possible coats. Now that he has cut and altered Christianity until it fits him like a loose dressing-gown it would be folly for him to tear it to pieces or to throw it aside, and hence he will undoubtedly cling to it with the utmost affection."

A FANATIC.

The Catholic who insults a Protestant, because he is a Protestant, is as bad as the Protestant who insults the "Papist," because he is a "Papist." We have often said that no man should be insulted or annoyed because of the religion he professes. Now we ask our Protestant friends to read the underneath extract from the Glasgow News, and let them fancy what their feelings would be if some fanatic spoke of Protestantism as this Hutcheson did of the Catholics:—

THE PROPOSED PAPAL HIERARCHY.—In the Police Hall, Cranstonhill, on Thursday evening, Mr. Geo. Hay delivered a lecture on "Martin Luther"—Mr. Peter Hutcheson, shipowner, in the chair. At the close of the lecture Mr. Hay said—in the course of my remarks at the close of my lecture last Thursday evening, in speaking of how the present efforts of the Papacy should be met in this country, and particularly in Scotland I advocated a vigorous aggressive action by Protestants—such as the establishment of missions to Romanists, the circulation of Protestant literature, and a thorough exposure of the whole system, every facility being afforded to Roman Catholics to escape from a system doomed to destruction. We might urge this as a common Christian duty. But the time has come for Protestants to treat the Papacy as a conspiracy against their civil and religious liberty, and a sworn enemy of Great Britain in all its interests. Every priest of Rome must be regarded as the general or commander of an invading enemy, whose object is the life's blood of every Protestant. Every Roman Catholic congregation must be held as the army of a foreign prince who grants no toleration of any opinion not his; and every member of that congregation must be regarded as a man who would aid a man with a dagger concealed under his garment. Every consistent Roman Catholic is a traitor against Queen Victoria, the sworn enemy of pure religion, and the agent of the Pope to exterminate heretics. He comes to shed the blood of our parents to bewitch our sisters and brothers, to carry off our daughters to be debauched by the soldiery of Rome, and to cast to the flames the pastors of the people. Such a system as this should be met by the repeal of all Acts of Parliament giving the Romanist civil rights in this country. Roman Catholics were admitted to political power in 1829, on the distinct understanding and sworn pledge that they would remain friendly subjects of the Queen, and as an earnest of their sincerity they freely declared against the right of the Pope to interfere in civil matters in this country. But those promises and pledges have each and all been broken, and war has by them been proclaimed in the most hostile manner. What, therefore, remains for us but to repeal those privileges granted to them in good faith. We must also take active measures for the total demolition of all monasteries and nunneries in this country—not their inspection, but their complete destruction. It is plain to anyone acquainted with the workings of these institutions that they are nurseries of sedition in our midst, and ought as a matter of simple right and self-defence to be abolished. It may be said that to put into practice such proposals would lead to rebellion in the land. Rebellion is rampant in the land, and if those who are loyal to the Queen and Constitution do not act the reign of anarchy must soon commence, and forever put an end to all that is good and noble and true in the land of Knox. Shortly the cry from the Protestant camp will be, "Wing the birds this time, and the rookeries will come down of themselves."

THE HEALTH OF THE POPE.

The health of the Pope at our latest authentic advices was on the whole good, remembering his great age and the number of times at which the secular press has declared him to be at the point of death. On Christmas Day the Lord Mayor of Dublin, on the authority of the Cardinal Archbishop, announced that his Holiness had not been in better health during the preceding eight months than he was at that time. It must however, be understood that advanced years give some importance to slight ailments and that the prayers for the Pope, asked by the Cardinal Vicar of Rome, are due by his children to their aged father—and this even though it is their hope, and there is probability, that he may live long years to come. One of the secular papers of New York admits that so far as human foresight can see he is as likely to outlive Bismarck as not. Who, we may ask, would have put his chance against that of La Marmora, merely counting years? Yet La Marmora died on Saturday and the poor old Pope lives. And the cable brings to-day the news that Victor Emmanuel is down with that most fatal of diseases, pneumonia. Although that is a malady which seldom leaves much space for aught but physical agony, and the royal robber has lately been bereft of that left-handed consort who might have brought him a priest empowered to absolve him, let us hope that the mercy of God may vouchsafe him a repentance deep enough to set off against the impossibility of making the restitution which his dishonesty demand. And while they implore the mercy of God upon his enemies, we trust that Catholic Americans will continue to pray for the Pope, while remembering that he has numberless chances in his favor of long and fairly active years.

TRAVELLER WANTED an experienced TRAVELLER, whose sole occupation it shall be to push the circulation of the "True Witness." To a suitable man a liberal commission will be given.

WHO ARE THE CONVERTS?

A few weeks ago the Episcopal organ, the Churchman, said: "It can be shown from statistics that the larger proportion of converts to Rome are from the non-Episcopal bodies." As the Churchman has failed to produce the statistics since called for, it is not inappropriate for us to give a few distinguished names serving to indicate their quality, and showing that though the Catholic Church may thank all denominations for their contributions, she is under special obligations to the Episcopalian:—

Without leaving the United States, we might cite such illustrious personages as the late Most Rev. James Roosevelt Bayley D. D., Archbishop of Baltimore; Most Rev. James Frederick Wood, D. D., Archbishop of Philadelphia; Right Rev. Josiah Young, D. D., late Bishop of Erie; Right Rev. Bishop Taylor, of Hartford—all of whom were converts to the Catholic faith; L. Stillman Ives, D. D., Protestant Bishop of North Carolina, who, having seen the light of truth in the Catholic Church, renounced every earthly consideration—dignities, honors, wealth, friends—and bowed contentedly and humbly to become a simple layman in the fold; Very Rev. George H. Dornie, Vicar General of the diocese of Newark, and son of the Protestant bishop of that name; Rev. James Kent Stude, late president of Hobart and Kenyon Colleges, now a Paulist Father; Revs. T. T. Hecker, Francis A. Baker, A. F. Hewitt, Edward Dwight Lyman, Episcopal clergymen of distinction and now Catholic priests; Rev. J. Clark, S. J., formerly a Professor of Mathematics at West Point, later commissioned a Brigadier-General in the United States Army, and now President of Gonzaga College, Washington; Orestes A. Brownson, L. L. D., the distinguished reviewer, whom Lord Brougham is said to have styled "the master mind of America"; J. A. McMaster, editor of the New York Freeman's Journal, Gen. D. W. C. Clarke, of Vermont; Rev. Dr. Rogers, Dr. Joseph Huntington, the well-known author of "Joshua Mary," "Gropings after Truth," etc.; Hon. Thomas Ewins, Senator from Ohio, and for some time Secretary of the United States Treasury; Hon. Henry May, a distinguished orator, and one of the leaders of his party in the House of Representatives; Homer Wheaton, Esq., late of Poughkeepsie, N. Y., at first a lawyer of distinction, but actuated by zeal for the service of God, such as he then supposed to be, he devoted his wealth and talents, of a superior order, to the Protestant ministry, until, the study of theology having opened his eyes to the falsity of his position, he was eventually led into the Catholic Church. Then there are Hon. Thomas B. Florence, of Philadelphia, for sixteen years a member of the United States House of Representatives, Hon. Judge T. Purkin Scott, of Baltimore, and a host of the other leading men of the country, a mention of whose names alone would occupy more space than our limited columns will allow, without speaking of the hundreds of highly-educated women converted to the Church within the last fifty years, and who grace all classes of society.

In order to give the Episcopalian a chance for vindication, it is fair to give the following from a Protestant daily: "But let us offset the blame for losing Doctors Bayley, Newman, Hecker, and others, Mr. J. McMaster, editor of that uncompromising Catholic paper, the Freeman's Journal, is a son of a Presbyterian minister. The Rev. J. W. Bakewell was a successor to the Presbyterian commentator, Matthew Henry; his son, R. N. Bakewell, became editor of the Shepherd of the Valley, a Catholic paper, Father Huntington says in his 'Reasons for Renouncing Protestantism,' that his theological training was at Princeton. Dr. O. A. Brownson was a Congregational minister, Father Hewitt is the son of an 'Old School' Presbyterian pastor. Father Walworth is a son of Chancellor Walworth, an elder in a Presbyterian Church. Judge Bunat, of Louisiana, was a Baptist, Judge Lord was a Presbyterian before he made a similar change. Professors Oertel, Muller, Phillips, Adams, and the philosopher Schlegel never went to Rome from the Episcopal Church. Dr. De Jour was a Calvinist pastor in Geneva. Counts Engelheim, Stolberg, Werner, the Princes of Me. Klenberg and the Baron of Eckstein, with De Haller, Esslinger, Henter, and Overbeck, were all non-Episcopal Protestants. The recent gain to the Catholic Church of the Queen Dowager of Bavaria was not a loss to the Episcopal Church. And Bishop Cummins' allusion to the 'Marquis of Ripon with all his wealth' leaving the Church of England for the Church of Rome, is offset by the Marquis of Bute, with his greater wealth, who went to Rome, from Presbyterianism. But a few months ago we read of the Rev. Dr. Daykin, a Methodist minister of Brooklyn, N. Y., going to the Catholic Church's Church."—Pilot.

WAKES CONDEMNED BY THE IRISH BISHOPS.

In the Catholic churches of Ireland recently, the officiating clergymen read for their different congregations the opinion arrived at by the Catholic hierarchy of Ireland on the subject of "Wakes" at their recent meeting at Maynooth College. The Bishops express, in the first instance, the deep concern which they feel for the proper and respectful treatment of the dead, and the many instances of demoralization and want of due respect which often occurred at wakes, some of these being mere carousals. In future no one is to attend at wakes except the immediate relatives of the deceased. No spirituous or intoxicating liquors are to be used in such places, and for disobedience of these injunctions the clergy are commanded not to visit the house, not to attend at the interment, nor to celebrate Mass for the deceased. There is no doubt that these lordships have been moved to act in this important direction by the many scandals and scenes revolting to human enlightenment and our common Christianity, which very often occur among the poorer classes of the community at wakes.

SHEMUS DHU, THE BLACK PEDLAR OF GALWAY.

A TALE OF THE PENAL TIMES.

CHAPTER XX.

When our friends, conducted by the priest, returned to the stairs which led to the chamber of the dead woman, they found that all was quiet as the grave—there was not even the most distant hum of noise from the street.

"Father, the silence is favourable to our departure," said Murrough, to the priest. "Yet I would wish to see her. It will be for the last time, before she is given to the worms!"

"You may go, my son," said the priest. "I fear not any unchristian weakness from you. The young men may also go with you. It will teach them a lesson on the vanity of this world."

When they entered again the chamber of the dead, they saw that she had been "laid out." Two candles were placed on forms at either side of the bed; a wooden rosary and crucifix were on her breast. Her limbs were straightened by force; but, despite all the efforts of the old woman, who watched her, to smoothen the lineaments of her face, the same convulsed expression with which she had departed life—horrible and ghastly—sat upon them. Murrough looked at her only for a few moments. He knelt for a quarter of an hour in prayer, with his head bowed upon the pallet, undisturbed by any; then he arose quickly, and said to Fergus, who stood in silent mourning near him:

"Who would believe that she was once the most beautiful of women, and that she was loved by many? Come on, young man!"

"Whither do you lead me now?" asked Fergus, starting. "I had expected to see Shemus Dhu on this night."

The priest also started, but it was at the last words of Fergus. He looked quickly at Fergus to the guide, and he perceived that the latter drew the cap of frieze, which he never took off from the first moment of his entrance—not even in the chapel—more closely over his brows and ears. The words "Shemus Dhu" aroused O'Reilly, who was half asleep upon a chair.

"By Jove!" he exclaimed, staggering forward, "we have had enough of adventures for one night. It is a wilful tempting the blind goddess to ask her to give us more sport to-night. I think, Mr. Fergus, I did not promise to do all for you in a few hours. Let us rest here, or somewhere in the house. We cannot work more without sleep. On to-morrow I will wed D'Arcy for you, and bring you to Shemus Dhu, poor fellow! and then, if my father does not pardon me, I will snap my fingers at the whole town, and cry out high for Busear, my gun, the mountain, and your pretty sister, Mr. Fergus."

"He speaks without sense," said the guide. "Your blessing, father, and we go."

"Had you not better remain here? I have accommodation for you all," replied the priest. "It is safer after the threats you have heard in the chapel."

"No," said the guide; "it would bring you danger, father. Besides, it would show too much fear, of what I believe to be a vain threat; and our mistress of the 'Salmon' expects us."

"Oh, do you hang on with us yet, Mr. Guide?" said Frank. "You should remain with the good father. To tell you my mind, plainly, though I think you are an honest man, I am sure you are an unlucky companion. So you are going without me! Well, I must follow. Good night, father."

"Bless you—God bless you—my children!" said the priest, as he locked the street door after them. It was the third hour after midnight when they entered upon the street again. The moon had entirely gone down; a pitchy darkness shrouded every object.

"By J—!" said O'Reilly, aloud, "in this darkness we cannot distinguish friend from foe! Halloo! Fergus, where do you go?"

"You did not know the street when you entered it at first?" said a voice in his ear, which made him start. It was the guide's, and still it had tones in it different from his common mode of speech—different, too, from those he used on the bridge, or in the chamber of the dead, and yet which Frank was sure he had heard very often. "There is no use now to keep it secret. You are in Middle-street. You must be cautious, at least for your friend's sake, and speak only in whispers. Take Fergus' arm, and follow."

"That fellow must be the devil, or one of his imps," thought O'Reilly; everything is a mystery and changeable about him. First he flew, not as a human being, along the road from Moycullen. He disappeared at the inn, and came in as suddenly without any person's knowledge. He prays now as piously as any saint in the calendar, and then he strikes his companion, and gags him, and brings him blinded, high and low, up and down, and all for the purpose of presenting him to his dying sister or cousin. He cries at one time like a child, and again commands like a general; and all the while does not show his face, though he shows many changes of voice; and worse than everything, he brings two stout young fellows wherever he pleases who know nothing about him, and yet who are afraid to disobey him. Well, I will be quiet for this night; to-morrow I will choose my company. A pretty change for Frank O'Reilly, the toast of all the gay fellows of the town, that he is afraid to whistle a tune in the very street where he often trotted a party song in the teeth of the red-coats—ays, and of the very mayor and aldermen to boot! Now, if I could recollect a slave, I would cut with it, to spite this fellow. I can't though; his company is heavy on me. I wish I was safely free from him!"

These thoughts brought Frank and his companions, without any interruption to the end of the street. I have remarked that a street ran at right angles to Middle-street. The lower or left arm of it led into Flood-street, the direct and nearest way to the Spanish Parade. The upper part led to the "Lower Four Corners," where it divided High-street from Quay-street, from which circumstance it took its name of Cross-street. This way to the Spanish Parade, through Quay-street, was the longer as well as the more dangerous way. Besides being more central, and consequently more frequented than the back street, our friends, if they choose it as their way, should be obliged to pass the quay goal, near which sentinels were always stationed, or else pass through Courthouse-lane, in which a guard was placed every night. It did not, for a moment, occur to O'Reilly, who knew the localities and circumstances of the place, that the guide would have preferred the longer way, with so many evident risks, and without any apparent advantage. However, when they stopped at the guide's command, and he had examined the street up and down, he told them "for reasons which he could not explain, that they must take the quay road to the 'Salmon.'"

"You must have my word to that bargain, friend," said O'Reilly, in a voice louder than was prudent. "I have allowed you long enough to lead us. I will guide my young friend here by a nearer and safer way to his lodgings. I think there is danger, if not deceit, in your farther guidance of us."

"Madman! would you bring on, with your noise, the danger which you fear so much? Don't you recollect we were surprised in the lower streets to-night?"

"Aye—yes!" said O'Reilly; but it was by friends, and with your concurrence."

"How know you that it was with my concur-

rence?" returned the guide, sharply. "Could I prevent the sudden rush of many men? Still no evil happened to you. Was I not faithful to my trust from the moment we met? and why at this instant, doubt me?"

"I have one reason," replied O'Reilly. "I cannot have a full confidence in you, because your manners and words are different from those of other men."

"That is not my fault, young man," answered the guide. "You give a bad reason for your doubts of my fidelity. But the time wears—I must not satisfy your prejudice. Fergus will you trust me, and follow whither I guide?"

"I will," said Fergus. "As I have trusted you during the night, I will not doubt you now."

"Well, if I must go with you, Fergus," said the buoyant O'Reilly, "I will go with you with a hearty spirit. I will, though, be even and quits with that fellow before another day is over, for I will know all concerning him. Curse on him! he would not allow me time to bring my pistols. Ah! he shows the villain in that. If he play traitor with us, by—! I shall make sure of him, or my hunting-knife, for once, will not do me good service!"

The reader, I am sure, will understand that the above words were spoken, or muttered, out of the guide's hearing. Frank, though the most forgiving of beings, was out of humour. Many occurrences during the night, particularly the insult from the soldiers on the bridge, and afterwards the escape of D'Arcy, galled his memory. He felt satisfied now, like many with similar feelings, to have an object upon which he could, with some show of reason, vent his displeasure. He was now in better humor since he had partially told his mind to the guide, and he followed his companions into Quay-street with a light and careless step, humming a love song for his own comfort. Frank kept the nearer flags of the street, whilst his companions crossed to the opposite side, probably for the purpose of better examining the lanes before they entered them. When he came to Courthouse-lane he perceived that his companions did not halt, but that they continued, with a quick step, advancing towards the goal. Suddenly he became irresolute. Not inclined to trust the conduct of the guide, which now excited greater doubt, he became at the same time desirous to follow Fergus and defend him if necessary. He had just made the imprudent resolution of calling out to Fergus, to warn him of his danger, and, if he did not attend to him, of using physical force with Murrough, when he was quickly seized from behind. His arms were pinioned before he could resist, and his mouth covered with a kerchief before he could finish the words, "Fergus, help!" Resistance was vain with him. Though a powerful young man, he was held by more than two equally powerful men. He could only mutter, in the folds of his muffling, curses upon his captors. He was hurried along with an impetuosity he could not stop; turned the angle of the building which is now the Custom House; was carried with the same rapidity, for he could scarcely be said to touch ground—through Lower Flood street; was turned into the Square of the Parade, and was hurled by a strong arm through the half-open door of the "Salmon." Fortunately for the safety of Frank's head, he came in contact with the ostler, who was passing through the kitchen at the time. By this the force of his fall was broken, and though he recoiled, and, staggering, fell upon the paved floor, he arose with little or no injury, whilst the unfortunate ostler, with bruised and bloody face, belaboured with much exertion as ever did a lusty youth under the discipline of a severe schoolmaster. For some time the terrors of the female portion of the household could not be allayed. They screamed and clapped their hands, with feigned or real fear of having their throats cut, or of a worse evil happening. They were not quiet until Mistress Esther—the first who recovered from the astonishment of Frank's novel mode of entrance—assured them that the door was bolted, and that only one lone man had entered.

"Stop your howling, hussies! Ho!y Virgin! it is Mr. Frank himself! At some of your mad tricks again, I'm certain! Well, it was not kind to come in in this manner, and frighten us nearly out of our lives. Quarrelling with some of the red-coats!" continued the landlady. "They deserve it, I know, the upstarts! But you had enough of this before. You payed well then for the satisfaction of beating the blackguards! What will your father say, oh! Mr. Frank, when he hears of this second business?"

"You need not fear for my pocket, or for my father's either, this time," said Frank, seating himself on a settle, with the greatest composure. "A drink, Mistress Moran, and I shall tell you all that I know about the matter, but not till then."

"Where is the young gentleman, and the other man, Master Frank?"

"I don't know, nor I don't care—a drink of some sort! that's right—not giving you an ill-answer, Mistress Moran. I wish to heaven they were both hanged for base traitors and cowards, as they are! But in truth, Esther, do you think the same guide, or Murrough, or whatever you call him, is real flesh and blood?"

"The guide, Mr. Frank?" said Mistress Moran, with evident confusion of voice and manner. "What could I know about the man? You should know him better than I, I think."

"Well, to tell you my mind, I believe him to be no better than he is—that is, the devil himself, or one of his agents, in man's shape."

"Cross of Christ defend us!" cried the landlady. "Why do you say that, Mr. Frank? Where did you part from him?"

"In Quay-street," replied O'Reilly. "The villain would bring us against our will by the goal guard for his own purposes. I was just about following, when some kind friends—though they handled me rather roughly, I must allow—forced me hither, and placed me under your better protection."

"And did the young gentleman follow him to the goal?" inquired Mrs. Moran anxiously.

"I don't know, mistress," answered Frank, after taking a long draught of ale. "He may follow him to Old Nick if he pleases, for my concern in him. The young fellow deserves his fate for his blind confidence, against my counsel, in that villain, Murrough. Yet I pity the young man. He is in danger, and does not know it. He has some good points about him, and by proper training, if he had not too great a confidence in guides, he would make a fitting companion to gentlemen. To be candid with you, mistress, I had intended to be the making of that young man's fortune; but his own obstinacy has now ruined him. I am not to be blamed. I kept my word promised to his father and to himself. This is all I know about the affair, Esther. In all conscience it is time for bed, for there goes three upon the old clock."

Mistress Esther herself lighted Frank through the corridor to his sleeping room, and as she bade him farewell for the night, she could not help saying: "You may thank your good fortune for falling in with friends who are careful of you. Ah! Mr. Frank, you were not used to keep your secrets from me, though heaven knows I did not care to be the keeper of any gentleman's secrets. You know that I would go far and near, give up house and home—though it's myself who says so—to serve an old friend like you, without any hope of getting a reward from him. But, Mr. Frank," she continued, seeing that her kindness had no effect upon O'Reilly's reserve, "though you think me so blind, because you yourself are so close, I know that there is something at the bottom of all this night's work. Mr. D'Arcy was here after you went out, and that he never was before at such a late hour, and he questioned me about you, and I told him all that I knew, thinking he was still your friend; but I

soon guessed by his manner that he was not. Tom, who went for some message to Maurice Jore's, near the goal, told me that there was a great hubbub there, and that the guards were doubled. Well, good night, and a good rest to you. I see you don't wish I should know all these things; but I will tell you one thing I know, some of your best friends are those who you think are your enemies."

"What does the woman mean?" thought Frank, after closing the door. "I will call her back, and know if D'Arcy had a hand in this last affair. But no, I will wait for morning; perhaps Fergus may return to-night, and explain all."

He threw himself upon his bed, completely calmed the sudden anxiety of his mind with this last thought, for he was one of that happy, buoyant temperament, who, if they yield suddenly to the presence of mental or physical evils, as suddenly recover from the incumbent weight. I have closed a chapter before with the slumbers of Frank O'Reilly. I must close this with the same subject, but not under the same circumstances, because he slept not until morning, without any disturbance to his calm, easy, and deep sleep. We must return to the fortunes of a higher personage of the story.

CHAPTER XXI.

So suddenly and cautiously was Frank O'Reilly seized and prevented from crying out, that Fergus thought he followed him until they came to the goal. It was when Murrough bid him stand that he found O'Reilly was not in their company. He listened eagerly to some slight noise which he heard from the upper part of the street, expecting to see or hear his fellow-traveller; it was made by some night-walker passing through Cross-street, and quickly died away. A death stillness was about him, only interrupted by some movement of the sentinels on guard, or by a deadened sound which proceeded from the military watchhouse adjoining the goal. For the first time during the night, Fergus became seriously uneasy. He did not doubt O'Reilly's sincerity, and still he feared something from his absence. He had made up his mind to trust the guide to the last; he, therefore, strove to reject the motives of mistrust which the circumstances of the night supplied against the latter, and which were passing through his mind, the quick motion of feet, from the lane behind him, caught his ear.

"Why stop here?" he whispered to the guide. "Let us return, and meet our companion."

"We must remain," answered the guide, in the same low voice, but with a peculiar emphasis. "These people will pass without observing us. Leave O'Reilly to his own fate; the fool deserves it."

Thus saying, he drew Fergus behind the projection of a buttress, so situated that it screened them from any observation from the lane or the goal. The darkness was so deep, that the guide seemed satisfied that they could not be seen from the side on which they were exposed. He told this to Fergus, and bade him keep a strict silence whilst the newcomers passed, and all would be well: Our young friend perceived there was no means of escaping observation, except in implicit obedience to Murrough's command. He remained, therefore, silent; almost breathlessly awaiting the passing of the strangers. The persons who now approached were three in number; all wrapped in large top-coats of frieze, then commonly worn at night by people of every rank, for they served the purpose of disguise as well as of defence against wet or cold. Fergus saw this; for the strangers passed so near him, one by one, on the flagged path, that the skirts of the coat of the person who was last touched him. He was about congratulating himself on his lucky escape from so near a danger—the circumstances of the night justified him in doubting every stranger, especially in such a locality—when the strangers returned, and stopped within a few feet of the place where he stood.

"Now," thought Fergus, "if they be foes, there is some danger; but if Murrough prove faithful, we are yet a match for them."

He was not long in doubt concerning their dispositions towards him. They had only just halted, when he could distinctly hear one of them say, in low but merry tones:

"We have disposed of that madcap more easily than I had expected. Ha! ha! It will be pleasant to hear his narration of the adventure. He will put it to the score of some old grudge of the army; and some of the red coats, with whom he has eternal enmity, will roar for it. Ha! ha!"

"Just if you will, but laugh less loudly," said a second voice, in a sterner tone, and more thrilling to Fergus, for it recalled D'Arcy's voice to his recollection. "By J—! there is too much silence about us." The next words were lost to Fergus, but immediately after he could catch the sentence: "It were, according to Murrough's promise, we should meet them."

The conviction of the guide's treachery quickly settled upon his mind. His anger arose; and, regardless of any consequence, he turned to Murrough with a raised hand, and said, loudly:

"Villain! I have found you out at last!" The guide was not there. Some minutes before he had glided from the side of Fergus.

"With you, gentlemen, I have no cause of quarrel; neither have you, I think, with me," said Fergus, advancing to the strangers. "By what authority, then, can you stop and assault a stranger come to your town for no evil purposes?"

"You are the son of O'Keane, as he is called," whispered D'Arcy, with malignant satisfaction; "that is enough for me." And then he said, aloud: "We are authorized to arrest and to imprison you, for actions treasonable to our city. To-morrow you shall see our warrant."

"Your best warrant, you should say," answered Fergus. "Is numbers and guile. It is ill boasting now. I submit in the hope of yet defeating your schemes of villainy."

"Fool do you fancy you are the sole or prime object of my vengeance? The lion hunts not down the tame sheep when the noble stag is in view. Randal, on with this peasant fellow to the goal!"

The last words, and the sarcastic tone of the speaker wounded deeply the noble spirit of Fergus. He recollected that the circumstances of his birth and fortune gave a foundation for the taunt. For once in his life, he felt humbled in being O'Keane's son. To what slight causes of opposition or of temptation, does the firmness of our best and most generous sentiments sometimes yield! But it was only for an instant that Fergus was ashamed of his lineage. Humbled by the taunt of D'Arcy; deprived, by one word, of the importance, of the dignity of manner and sentiment which his own natural nobility of mind secretly suggested as his destiny through life; which his education, too, nurtured; and of which the trust lately reposed in him, and the success which attended him up to this moment, had already given him possession—he still felt that D'Arcy spoke from malignant feelings—from the workings of mean and cowardly passion. This calmed his insulted and indignant spirit, and made him feel in his heart a superiority over him who taunted him with ignobility of birth. Moreover, he felt consolation in the cause of his friends. And it occurred to him, just as they led him through the doors of the goal, that Providence had directed his arrest to bring him to free speech with Shemus Dhu, which was one of the principal objects of his to Galway.

CHAPTER XXII.

The exterior of the goal into which our young friend was dragged for the night, was (as it remains

still, though converted into a store) a strong square building, with shot-holes, battlements, and turrets. But the interior! How art thou deserv'd the honorable name with which humanity greets thee! At a sign from D'Arcy, the iron bars fell heavily into their grooves as the door closed with an ominous clang. A rough satellite of the gaoler stood in a low, narrow passage, holding a tallow candle in one hand, the other being armed with a naked sword, rusty, and of such a length, that it was apparent it was more for the form of office, than for any real purpose of offence or defence, it was carried. The sickly light falling upon the heavy and bloated features of this functionary, showed that he had just risen from sleep.

"What now, my masters?" said he in an English accent, to his expected visitors. "Might ye not come as ye said, at an earlier hour, and not disturb us in our night's rest? Ugh! a woeful situation it is, though yet so much value upon it, turning key every hour of the twenty-four, and without any profit. Your prisoners, sirs, and away with you; we have the warrants for them all already."

"John, you might fare worse than in your present situation, and you know it!" said D'Arcy, sternly. "Confine your prisoner closely, but treat him well—you know the place. We will see your governor in the morning."

"I ask your honour's pardon, Mr. D'Arcy," replied the surly porter. "I didn't know you were among the fellows at this late hour. It isn't for me to grumble against the place your honour got me. I shall do your will with the prisoner, until my master takes him in charge."

"Do, then, and be cautious, Nelville."

D'Arcy, with his companions, left the prison. The doors were secured by the turnkey, with the aid of an urchin who came at his call; and Fergus was led, without any remark save a stare from his worthy gaoler—who examined him from head to foot—up a narrow flight of stone steps, and thence into a cell which terminated the first corridor of the prison.

"Your bed is in the far corner there, young fellow; you will feel it an easier one than many get here."

"Shall I have a light?" called out Fergus, as the door closed on him, and left him in total darkness.

"What want you with a light?" asked the turnkey, half opening the door. "I trow a fellow of your strength and appearance is not afraid in the dark. At all events, the night is too far gone for Shemus Dhu's pranks, if you have heard of them, and fear them. Besides, young man, we do nothing out of the way of our usual order without some remuneration."

Fergus immediately understood the spirit of the speaker. He drew from his purse a large silver piece, much greater in value than that which the turnkey could expect. He put it into his hand, not because he then desired the light, or cared to obtain any favors of the same sort, but he had heard his keeper mention Shemus Dhu, and these were the most cheering hopeful words which he had heard since he left the priest's. He was sure now that he was in the same prison with the person whom he so much wanted to see. He already felt hope rising upon the darkness of his prospects, and showing him, though with a vague light, in the distance, a happy termination through his affairs through the agency of Shemus Dhu, of the power of whose protection he had from infancy heard such wonderful reports:

"Why, that is well done, I say, young gentleman," said the turnkey, thrusting the silver money quickly into his pocket. "You who give willingly deserve encouragement. I will share my candle with you for this night, and in the morning I will give you whatever assistance you require in my way of business. You see, sir, you can have comforts here, if you know how to ask them—"

The turnkey would have gone on, weighing the comforts of half a tallow candle, a draught of sour small beer, in expectancy, or such like luxuries, against the highest bounty which the most generous of his prisoners would give, if Fergus did not interrupt him with—

"Good fellow, I shall pay you for that which I want you to do for me out of your ordinary course of business. You spoke of Shemus Dhu; can you let me have speech with him to-night?"

The turnkey stared at Fergus. He appeared to misunderstand his request; and when Fergus repeated it, he struck his head, and said, Oh! oh! young man, whoever you may be, I fear me you are a wild one. Few even after a long residence here, wish to see the 'Black Pedlar,' none wish to be acquainted with him. If you desire seriously to hold converse with him, you must wait until morning, and ask leave from a higher quarter; unless, for ought I know, you are a nearer friend of his than you pretend, and intend holding conference with him this very night, and in this chamber to boot. Good night, young man."

"Hold! for heaven's sake!" exclaimed Fergus, as the turnkey was departing. "Tell me, good fellow, and I will reward you, who this Shemus Dhu is? My affairs are concerned with him, either for my weal or woe. Bring me to him, or let him know that Fergus O'Keane of Portarah is confined here."

"Well, I am glad you are not over intimate with him," said the turnkey, pocketing the second piece of money, which Fergus put into his hand. "I am glad of it, because I feel already an interest in your welfare. As to the question about the Pedlar, every person knows him, and nobody knows him. They say he is good and bad by turns. I could tell you," he continued, lowering his voice almost to a whisper; "many strange stories about him, but strong walls often have ears. However, I shall bring your message to him in the morning; but I advise you to have no close dealings with him."

The turnkey drew the bars upon Fergus, and left him to his gloomy thoughts, without any comfort except the cold light of an inch of tallow candle, that rendered colder and more dismal the damp, low cell. Still there was something of comfort in this miserable light. The power of seeing around him gave him some security. Though he could not tell what danger threatened him, he had a presentiment of some. He felt uneasy, sick in mind; and by the secret sympathy of body and soul, he felt nervous and unwell. He examined the furniture of his apartment. A damp straw pallet, raised upon a low wooden frame, was his bed. Its covering was two homespun, torn cloths, of the coarsest material. A small stool, and a higher one, perhaps serving for the purpose of a table, were its other furniture. There was no water, no vessel, nothing which could serve cleanliness. From the state of the walls, which were encrusted with a white and green scum, it was evident the cell had been long unoccupied; though, as he had been told, it was one of the most comfortable in the goal. Fergus threw himself, without undressing, upon the miserable pallet, his mind filled with a thousand anxieties. He looked, now without thought, and then with the deepest thought—a contradiction only to be reconciled in a like situation to his—upon the candle which was fast burning out before him. He would have thought upon Eveleen solely, and upon the new relationship which had so suddenly arisen between them, had he been in less fearful and gloomy circumstances; but here he was, in the damp small cell a goal, without one friend—with little hope of assistance—to the power of his worst enemies—accused of treason: and still his thoughts often reverted to Eveleen, but with a sadness akin to despair. In other circumstances of danger, the idea of Eveleen would have been the first and sole occupant of his mind; but now it was only mixed, though it was the strongest and largest portion of the mixture, with many other bitter ingredients in

his draught of thought. When he thought of Eveleen, a heaviness came over his heart. He saw the pleasing prospect of happiness and of honor, which his fancy, unknown to him, had formed in connexion with her long, long ago, and had loved to look upon, now destroyed by late circumstances, and became a barren, lightless waste. Some secret feeling, during his journey to Galway, had often bade him to hope against these circumstances, that he would yet have Eveleen's first esteem; and sometimes he thought of an esteem stronger than the esteem of friend for friend—the esteem which is the offspring of a feeling stronger than fraternal love—the esteem of a first deep and true affection. But now, in his gloom, he felt those hopes were forever blasted. He shut out the fear; he could not bear it long and live. He thought also of his father, of his care, his fondness, and his love: and he clasped his hands in a strong agony of grief, when he thought of the desolation his father would feel when he heard of his son's capture, and, perhaps, of his condemnation to death! But as bitters somewhat destroy the strength of other bitters in the draught, he felt, after sometime, more at ease, in considering the many circumstances of his misfortune, than he would have felt had he only one to think deeply upon. His thoughts, in their dismal circuit, then returned to himself—to his doubts about Murrough and to his dangers from D'Arcy. Oh! it was then that he experienced, without adverting to it, the buoyancy of the youthful mind; for, when he thought of himself of his dangers, he found within in his own soul a strength against danger which no power could overcome; he felt a confidence within himself that he would be able to overcome all opposition—that he would yet be happy, because he was determined to be so; and, lastly, he felt a second to this otherwise presumptuous feeling, in the reflection that he was free from crime, innocent of every charge, the victim alone of circumstances which followed from implicit obedience to his father's commands; and, in the spirit of religion which these last thoughts excited, he arose from his bed, threw himself upon his knees, and professed himself reconciled to the will of heaven. The calmness which succeeded these last feelings, acted as a soporific to his anxious spirit; and he fell into that pleasing, half unconscious musing which precedes deep sleep. The last flame of the candle had arisen in the iron socket when Fergus dropped off into a deep slumber. Immediately his dreams brought him to Portarah—to the home of his father and Eveleen. He listened to the tales of the old men, he played with his young companions in the green fields; he attended Eveleen upon the lake and in the woods; he heard her sweet voice rising upon the evening breeze, beneath the castle walls; he was instantly by her side, and in his dream had a feeling of pleasure and happiness, more exquisite than any which in reality he ever had felt. Suddenly the scene changed. He saw his dearest friend struck dead before him; he was running through an unknown country from the pursuit of his enemies; he was taken; led to death; a rope was about his neck, and the features of the executioner, whom he vaguely confounded with the guide, scowled with revenge upon him as he was just hurled from the gallows-tree. He awoke with a convulsed groan, and, starting from the bed, he struck against some form which hung over him. "Guardian angels of night protect me!" were his first words. And then he asked, in a tone of very natural terror, "Who is there?"

"Your friend," said a hoarse voice near him, "if you speak low and listen—in no circumstance your enemy."

"Come you from Shemus Dhu?" said Fergus. "By your voice you are not he. If you come not from him I cannot hope for assistance from you."

"Be satisfied; I come for your good," replied the unknown.

"I held no communication with you," returned Fergus, retreating from the neighbourhood of the voice as far as the dimensions of the room would allow, and putting himself in a posture of resisting any attack which might be made upon him—unless you tell your name and the purport of this visit."

"Young man, I do not blame your suspicions," answered the voice. "God knows we have too much reason to suspect our best friends! Still, be confident that I am your friend, the friend of your family, and of the cause which has brought you to Galway."

"I might have believed you yesterday," said Fergus; "but I have seen enough of deceit to-night to put me on my guard against the strongest protestations. What proof do you give me that you are not my enemy?"

"I might convince you in one moment, yet the time is not come," the unknown said. "Still, as my business with you is of importance to you and my best hopes, I will give you some reasons to trust me. I speak to Fergus of Portarah, the son of Connel O'Keane, the reputed brother of Eveleen O'Hall—"

"O, what?" exclaimed Fergus, rushing forward. "Say it, for mercy's sake, and you will make me your friend for ever!"

"Ha! young man, if you are so soon excited, I must be more reserved."

"Do not, for heaven's sake! I give you my full confidence, for I know you understand me and my affairs better than I myself," said Fergus.

"Be less excited, and speak in a lower voice, and you shall hear many things connected with your interests," said the unknown. And then he continued, after bidding Fergus to seat himself upon a low bed, and occupying a place near him: "If I have your confidence, Fergus, answer me without guile."

"Speak," said Fergus. "If I do not answer, my answer will be true."

"First, then," asked the stranger, "what think you of the fidelity of your guide, Murrough?"

"I believe him to be a villain. He has played me false. He has brought me purposely into danger, and now he exults over my misfortune," answered Fergus.

"Think, young man," asked the stranger, "may he not still be your friend? May he not have acted for your good—obliged to appear your enemy from circumstances which you cannot understand?"

"I believe it not!" said Fergus, in a louder voice. "He is a false-hearted villain, and I shall never again put faith in him!"

"Well, let that pass. At least, it is possible you may change your opinion of him," said the stranger. "The next question is, What think you of Eveleen, your sister? But I need not say the word. You know her now not to be your sister; yet you know not who she is. What think you of her disposition towards you?"

"Stranger, I know not what you mean," replied Fergus, with warmth. "If you speak questioning her amiability, her sincerity, her virtues, her goodness in every respect, I call him, whoever he may be, slanderer and coward, who dare to gainsay them."

"It is as I suspected," said the stranger, in a low voice, yet heard by Fergus, though it was scarcely a whisper. "Young man," he continued, in a louder voice, "beware of deceiving me. Answer me from your soul; you had opportunity to judge accurately, and you have penetration above other men. What are your opinions of the character of the stranger whom your father has received kindly without question? And what is his conduct towards your sister, and hers towards him?"

The question was put so unexpectedly, was so complicated, involving fears and hopes which he knew were most intimately connected with his happiness or with his misery—though how far connected, even in his calmest moment of thought, he feared to consider—that he remained silent.

(TO BE CONTINUED IN OUR NEXT.)

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FURTHER SUBSCRIPTIONS RECEIVED.

Table listing names and subscription amounts for 'THE NEW CATHOLIC DAILY'.

Some names were omitted from the New Daily Paper Fund, owners of which had paid in their subscriptions...

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MISS BALDWIN still continues her Day and Evening School, at No. 38 AYLMER STREET...

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WELLINGTON PLACE, TORONTO, CANADA. A Branch of the Ladies of Loretto, Dublin, Ireland...

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CONVENT

LADY OF ANGELS, Belleville, Ontario. Conducted by the Ladies of Loretto.

Studies will be resumed at this Institution, for Boarders and Day-Scholars, on the 1st of September.

CONVENT

Congregation of Notre Dame, KINGSTON, ONTARIO.

It is well-known that the city of Kingston, built on the shores of Lake Ontario, is one of the healthiest localities...

Table listing fees for board and tuition at the Congregation of Notre Dame.

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Table listing prices for 'CONFESSION AND COMMUNION' book.

CONVENT

Congregation of Notre Dame, WILLIAMSTOWN, ONT.

The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental needle work.

Table listing fees for board and tuition at the Congregation of Notre Dame, Williamstown.

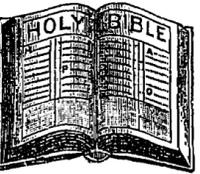
Stained Glass For Churches, Etc.

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CATHOLICS OF MONTREAL!

Read the list of Books we are offering at twenty-five cents per week. Elegant Family Bibles, 'Life of the Blessed Virgin,' 'Father Burke's Lectures and Sermons,' 'Lives of the Saints,' 'Life of Pope Pius IX.,' and a fine assortment of Mission and other Prayer Books.

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CATHOLIC NEWS.

PREPARATIONS are going on at the Vatican for the coming Conclave.

THERE is a strong Catholic movement against dancing in Baltimore.

CARDINAL MERTEL is the only one of the College of Cardinals who has not been received into the Order of the priesthood.

A BAND of forty missionaries is about to proceed from Italy to Patagonia. They will first proceed to Rome to get the Apostolic mission and blessing.

THE New York Daily Graphic, a few days ago, was not ashamed to declare that the Jesuits had established the first newspaper in Europe at Venice.

ATTEMPTED MURDER OF AN ARCHBISHOP.—A pork butcher at Rheims has attempted to murder the Archbishop of that place. The would-be assassin is a confirmed madman.

THE last census of Cincinnati, the Queen city, shows a population touching closely on 300,000, of which a third are Germans and Catholics, and one fifth Jews.

THE Jesuit Fathers are building a stone church in Oage Mission, Kan., of dimensions as follows: 70 by 140 feet, 25 feet to the roof. There is a school building, also of stone.

PLANS are being prepared for two handsome Catholic churches—one to be erected in Sarnia, the other in Wallaceburg. The style of architecture is modern Gothic in both cases.

THE IRISH COLLEGE IN ROME.—The Very Rev. Dr. Maher, resigning the Vice-Rectorship of the Irish College, proceeds to Dublin, to become Secretary to his Eminence Cardinal Cullen.

THE SCOTCH HIERARCHY.—The restoration of the Hierarchy in Scotland did not form part of the business of the late Consistory, for the necessary arrangements were not completed by the Propaganda.

ONE-TENTH of the people of Russia are Catholics, and the proportion is the same in the Russian army. Would it be believed, then, that for the religious wants of all these thousands of soldiers not the least provision is made?

A LEARNED MONK.—Aldin, occupied himself twenty-two years in transcribing a copy of the Sacred Scriptures for the Emperor Charlemagne; this interesting relic is now in the British Museum, and is valued at £750.

MORE CONVERTS.—The widow and two sons of the late David Urquhart, London, have just been received into the Catholic Church. It will be remembered that Urquhart was one of those brilliant students of Turkey who served Lord Palmerston so well during his Eastern experience.

THE Catholic benevolent societies of St. Louis will dispense with the parade on St. Patrick's Day, 1878, and devote the amount heretofore paid out for music to charitable purposes.

A GLASGOW (Scotland) correspondent says:—"The Catholics of Glasgow, many of whom have attained considerable influence in the city, appear determined, with all the generosity which is characteristic of the Irish people, to beautify in the time of their prosperity the temples in which they worship."

THE RELATIONS BETWEEN RUSSIA AND THE VATICAN.—Prince Ouroussoff, the Russian Charge d'Affaires to the Vatican, who left Rome in consequence of some differences between Russia and the Vatican, will shortly return to Rome, as the relations between the Imperial Government and the Holy See have now somewhat improved, an arrangement of some of the questions at issue having been effected.

CARDINAL MANNING'S HEALTH.—Cardinal Manning who has been enabled by slow stages to reach Nice, en route for Rome, telegraphed Dec 31 to his private secretary, the Rev. Dr. Johnson, at the Archbishop's residence in Westminster, that his strength daily improves, and that he hoped to have the privilege of an interview with the Holy Father on Christmas Eve.

THE Bishop of Candia recently ordered a Catholic Church in the island there to be enlarged. It occurred, however, that Mr A. Cohen, a Jew, possessed a garden adjoining the edifice, and as that interfered with the projected enlargement the Bishop requested Mr. Cohen to sell his garden to the Catholic congregation. Mr. Cohen, however, presented the garden, which was worth at least 3,000 francs, to the church authorities.—V. J. Herald

A NEW ENGLISH CATHOLIC BISHOP.—Another Catholic bishopric is to be formed in England. At the consistory in which Pius IX. intends to restore the Scottish Hierarchy, Portsmouth will be raised to the rank of an English Diocese, and Canon Butt of Arundel, Chaplain to the Duke of Norfolk, whose ancient family seat is near Portsmouth, will probably be recognized as the first Bishop of Portsmouth.

THE SACRED COLLEGE, which will be called on to elect the future Pope, is composed of sixty-two cardinals, divided into thirty-six Italian and twenty-six foreigners. The latter are thus distributed: Nine French, four Austrian, four Spanish, one German, one Belgian, two English, one Irish, one American, one Pole, one Hungarian, one Portuguese, one cardinal to be elected to the tiara, he must obtain two-thirds of the votes. Therefore, if the foreigners came to an understanding, they could prevent the choice of an Italian; but such a state of things is highly improbable, since ten of the foreign cardinals joining the Italian ones would suffice to turn the balance.

REV. FATHER LACOMBE, of the Congregation of the Oblates of Mary, a missionary in the Arctic regions of North America, lately received through his Bishop, Monsignor Grandin, a parcel of letters among which was an autograph of the Holy Father. Whilst he was engaged in reading the precious document, the chief of his converted Indians, Ouderiferous Herb, approached and said to him: "Father, the letter you are reading must certainly contain good news, you look so pleased." "Yes," answered the missionary, "this letter comes from the great Chief of the faithful, who represents Jesus Christ on earth; his words cause joy and consolation everywhere." "What is his name?" asked the neophyte. "His name," answered Father Lacombe, "is Pius IX." "I suppose," continued the chief, "that the pure lips of the faithful alone are allowed to utter such a great name; we dare not do it." "Not so," rejoined the missionary; "you may pronounce it also. You are catechumens, and are about to become the children of Pius IX." "If that is so, said the chief, 'please repeat the great name of the Chief of Religion once more, so that we may be able to remember it. Father Lacombe repeated several times, in a voice full of emotion, the august name of Pius IX. "Then," he says, "I beheld one of the most touching spectacles of my life. The old Indian chief rose to his full height, as did also his companions. His face seemed to be transfixed, whilst he shouted, at the top of his voice, 'Pius IX,' his companions following his example. After this, Ouderiferous Herb said: 'Father, please show me the place where the Chief of the Faithful put his hand to sign his name.' Father Lacombe then pointed out to him the signature of the Holy Father, which the chief kissed with affectionate respect, as did also all the rest—a sublime spectacle. All nations and all tongues unite in rendering a tribute of love and devotion to him whom God has placed over His Church.

IRISH NEWS.

OUR NEW KNIGHT.—The Daily Express on Friday says:—We are authorized to state that his Grace the Borden Lieutenant will shortly confer the honor of knighthood on John Preston, Esq., Mayor of Belfast.

FOR HAVING ARMS IN A PROCLAIMED DISTRICT.—Patrick Herlihy, who pleaded guilty to having a quantity of arms in his possession, was at the Cork Assizes to-day sentenced by Justice Keogh to twelve months imprisonment.

ANTRIM AS A BRIGADE DEPOT.—Antrim has been ruled to be unfitted for the headquarters of a sub-district, and the original intention, by which a brigade depot was to have been established at Downpatrick, is to be carried out, Belfast being used as a temporary headquarters.

SUNDAY CLOSING MEETING IN DUNGANNON.—A meeting in favour of the Sunday Closing Bill was held in Dungannon on Tuesday night, and was presided over by the Earl of Raunfurly. There was considerable opposition to the resolutions in support of the Bill, but they were declared carried by a majority.

MR. O'CLEARY, M. P., HAS ADDRESSED a letter to the people of Wexford, urging upon them the propriety of their taking steps to assist in the erection of a national memorial to the men who fell in '98. The writer says such a duty is especially incumbent on the men of Wexford, who should lead the van in such a movement.

PARLIAMENT TO BE OPENED BY THE QUEEN IN PERSON.—We have reason to believe that it is the intention of the Queen to open Parliament in person, Her Majesty being desirous of giving a fresh and marked proof of her unity of action with her Ministers at a critical juncture. It is intended, subject of course to unforeseen contingencies, that after the disposal of the business for which Parliament has been specially called together, an adjournment shall take place till either the 7th or the 11th of February.—Jagfair.

DISORDERLY CONDUCT IN A LISBURN CHURCH.—At the Lisburn Petty Sessions recently Mr. Cairns, of Largymore, was summoned at the suit of Mr. T. H. Staus, church warden of Lisburn Cathedral, for indecent behaviour in that church on two occasions. Mr. Young, solicitor, who appeared for the defendant, asked for the postponement of the case on the ground of short notice, and that a cross- summons might be taken out against Mr. Staus on a charge similar to that which the latter had brought against Mr. Cairns. The case was adjourned.

The number of emigrants who left the ports of Ireland during the quarter ended 30th September last amounted to 11,059—635 males and 5,425 females—being 1,158 more than the number who emigrated during the corresponding quarter of 1876, but 4,379 under the average number in the third quarter of the last ten years. The total number of emigrants from Ireland during the first nine months of this year was 30,604, being little more than one-half of the average for the corresponding period of the last ten years, which was 58,641 the numbers varying from 78,574, in the first nine months of 1873, to 31,105 in the corresponding portion of last year.

IRISH ORANGISM.—A short time since Lord Lurgan, as Lord-Lieutenant of County Armagh, recommended a Catholic gentleman, named Murphy, a resident of the county, for the Commission of the Peace. Lord Chancellor Ball approved the recommendation, and appointed Mr. Murphy. As it is the first time since the penal days that a Catholic has been made a magistrate in Armagh, the Orangemen of the North are furious about the matter, and threaten to take vigorous measures in retaliation for it. The act is highly creditable to Lord Lurgan and the Chancellor, and the spirit it has evoked is quite worthy of Irish Orangism.

IRISH PARLIAMENTARY POLICY.—Dr. Ward, M. P. paid a visit to his constituents of the borough of Galway last Friday, and addressed them at considerable length. He met with a very cordial reception and had around him, as he delivered his excellent, sensible and effective speech, most of the Catholic clergy and notabilities of the town. Having spoken at much length on topics of local interest to his constituents, he adverted to the question of Irish Parliamentary action in the approaching session. He said that he had purposely abstained from taking part in the controversies on the policy of "obstruction," thinking that as he saw no prospect of being able to do good, it was wiser not to run the risk of doing harm. He believed, however, that the Irish party had not been as active as it might have been in the past session, but could not admit that it had not done great good service in Irish affairs. He paid a high tribute to the genius and devotedness of Mr. Butt, and said that his leadership was an essential element for the success of the party. He hoped that things from the proposed National Conference, and was glad there was now no desire to "follow that turn which, in what he would call the extravagance of earnestness, was pursued in the case of the South Africa Bill." He counselled union in action, and was sure it would be secured under the continued guidance of Mr. Butt. A vote of confidence in Dr. Ward was unanimously passed, as was also a vote of renewed confidence in the Irish party under the leadership of Mr. Butt." Mr. Redmond, M. P. for Wexford, was at the meeting, and cordially endorsed all that had been said and done.

THE ALLEGED BULL OF POPE ADRIAN.—A correspondent of the Dublin Nation writes: I find that I have been somewhat mistaken in regarding the letters of Pope Alexander III. addressed respectively, in 1172, to the Irish bishops, King Henry and the Irish princes, as confirmatory of the Bull of Pope Adrian IV. They do not allude to it in any way; but in one of them Alexander III. informs the bishops and clergy that he had heard by their letters that Henry, King of England by God's inspiration, had reduced the Irish to subjection, that their ill practice began to cease, and he (the Pope) returns thanks to Him who had given so great a victory. He exhorts them to aid the king in ruling Ireland, and to smite with the censure of the Church any of its kings, princes or people who shall violate the fealty they have sworn. This letter the most Rev. Dr. Moran admits to be "certainly authentic," yet, contrary to the statement of "An Old Irish Priest," it does approve of "the oppressor of the Church in England, and the murderer of St. Thomas a Becket, as the reformer of morals and discipline of the Irish Church." With regard to the bull itself of Adrian IV., there is one argument that has not as yet been replied to by any of those who impugn its authenticity, and it is this: In the "Annals of Clonmacnoise," as translated by the Abbe MacGeoghegan, it is stated, A. D. 1063, that "Donogh, the son of Brian Boru, went to Rome to do penance because he had a hand in the killing of his elder brother, Telge, and that he brought with him the crown of Ireland, which remained with the Popes until Pope Adrian gave the same to Henry II." Of course, whether the Popes did err or not in their estimate of the state of the Irish Church at that time, and in confiding its reformation to the murderer of St. Thomas of Canterbury, does not in any way touch the question of their infallibility. Neither do these bulls, whether genuine or forged, appear to have had any effect on the subjugation of Ireland to English rule. Their authenticity, therefore, is a question that can be discussed purely on their historical merits. As such, I venture to submit it to the readers of your learned and patriotic paper.

MISCELLANEOUS.

NORTH CAROLINA has licensed a female lawyer, being the first practitioner in petticoats legalized in the State.

MR. JAMES BALANTINE, Scottish Port and Grand Bard to the Scottish Grand Lodge of Freemasons, died in Edinburgh on Tuesday, aged 69.

GERMANS OF THE ROMAN CATHOLIC belief in the United States number 1,237,000 souls. They support their own parochial schools, attended by 137,000 children.

CURE FOR CONSUMPTION.—The Daily News mentions a horrible cure for consumption which is in vogue in New York. Patients pay daily visits to the abbatoirs, and drink the hot blood of bullocks.

SCOTCH EDUCATION.—A report is current that Dr Wallace, the conductor of the Scotsman, is along with Sir Alexander Grant the Principal of Edinburgh University, Principal Caird of Glasgow, and the Hon. George Brodrick, preparing an exhaustive volume on the present and future of Scotch education and educational endowments.

THE PROGRESS of Catholicism in Great Britain is indicated by the returns recently compiled, which shows that nineteen new churches have been erected in England during 1877, and fourteen in Scotland. Sixty-four additional priests have been added to the working staff of ecclesiastics in England, but only five to the list in Scotland. A year ago in England and Wales there were 1,076 churches; there are now 1,095. In Scotland there were 239 churches; there are now 253.

THE RUSSIANS have not only captured Shipka Pass but taken the whole Turkish defending army, numbering probably 20,000 men, prisoners. This important event must expedite peace negotiations, and with Russia's amour propre so abundantly gratified, peace will perhaps be concluded on easier conditions than could have been obtained by Turkey a month ago, though the latest advice points to a desire, on the part of the Russians, to signalise the campaign by a crowning triumph in the occupation of Adrianople.

MARRIAGE OF GENERAL DE CHARENTTE.—The nuptials of Baron de Charente and Miss Polk took place on the 13th inst. at the chapel of the Nunciature, Paris. The Papal Nuncios expressed their feelings towards their brave commander by presenting the bride with a splendid piece of jewellery, which was delivered with a complimentary address by Colonel d'Albion, an eloquent reply in acknowledgment being made by Baron de Charente. There were also present at the wedding General Noyes, Minister Plenipotentiary of the United States, and Mr. Johnson, and many other persons of distinction.

OPIMUM SMOKING.—The Canton correspondent of the Hong Kong Daily Press writes:—"A notice has been issued by the Governor warning the people against opium-smoking, in which he dwells at some length upon the mischievous character of the drug. His Excellency also strongly advises those who are addicted to the evil habit to free themselves from it without loss of time, and cautions those who have not yet indulged in the pipe on no account to taste the drug. I presume this notice has been published in pursuance of instructions from Peking, and as following up the Imperial edict on the subject."

A THIRTIETH TO CATHOLIC HONESTY.—Referring to the Catholic Church, the Providence (R.I.) Journal says:—"How few are the scandals compromise her name in relation to misappropriated funds or violated pecuniary trusts. In another field of morals she may also challenge the attention and comparison of the world. To the Protestant mind, of course, the deficiencies and errors of the Church of Rome are an anomaly and an enormity in this our day and generation; but her system, and let us admit as possible, her religion, suffices to check some of the sins which are too prevalent in Protestant as well as in non-religious ranks."

IN 1848 the first Catholic Missionary in Gambia, on the West coast of Africa, landed at Bathurst. He found but a single Catholic there. Since then, through almost incredible hardships and labors, and at a cost of many devoted lives, one fourth of the whole population have been converted to the true faith. The people are mostly very poor and can lend but little aid to the missionaries who are supported by the Society for the Propagation of the Faith. The nuns of the Congregation of the Immaculate Conception are efficiently co-operating with the Missionary Fathers in their work of zeal. The Rev. Mother Augustina, of the Sisters of the Immaculate Conception, who has labored in Africa for the last twenty-two years, is now visiting England, under the authority of her Bishop, for the purpose of collecting alms in aid of the mission.

THE LONDON PRESS.—The daily issue of the London papers is as follows: 'Daily Telegraph' (ministerial), 267,000; 'Standard' (Tory), 200,000. The issue of the 'Daily News' (liberal) during the war of 1870-71 sometimes exceeded 300,000 copies; it now averages 237,000. The London Times spends more than \$300,000 for its paper, and for its printing ink \$20,000. Each advertising column in this journal, and it averages nine pages of them, brings in a revenue of \$35,000. The outlay in foreign correspondence amounts to at least \$40,000 per annum. The circulation varies with exciting intelligence of the day, being on the average about 200,000, and occasionally considerably higher. No pains or expense is spared by the great London dailies to procure the latest information from all parts of the world. Their editorial and correspondent staff embraces statesmen, ex-diplomats, soldiers, scholars and scientists, etc.

RITUALISM AT BRISTOL.—The Bristol Post publishes some letters which have been exchanged between Bishop Elliot and the Rev. A. H. Ward upon the subject of the Ritualistic practices at the church of St. Raphael, Comberland road. On Sunday Mr. Ward informed his congregation that the Bishop had called upon him to ask him desist from using vestments and lighted candles, to leave off the mixing of water and wine, the kneeling during the prayer of consecration, the elevation of the elements, making the sign of the cross; to remove the pictures known as "the stations of the cross," and discontinue the use of incense. In a second letter his lordship had intimated pre-emptorily that if another Sunday passed without his directions being complied with he should at once take proceedings. Upon receiving these letters from the Bishop Mr. Ward at once communicated them to the Rev. Mr. Miles, the founder of the church, and also appealed to the bishop's forbearance. No change was made of conducting service last Sunday.

AN ANTI-MORMON MOVEMENT IN UTAH.—The American papers state that the "Gentiles" in Utah have sent a delegation to Washington, with the object of securing from Congress such legislation as will abridge the political power of Mormonism in the territory. The delegates are Judge Hemingway, the Hon. R. N. Baskin, and the Hon. J. B. McKeen, late chief justice of the territory of Utah. Judge Hemingway had arrived in Washington, and had been "interviewed" by a correspondent of the New York Herald, who sends to that paper a long account of the objects which the delegates wish to attain. The principal points of the bill which will endeavor to get passed by Congress are—a secret ballot, the disfranchisement of women, the disqualification of polygamists either to vote or to hold office, and an effective law against polygamy. Congress passed in 1862 a law against "bigamy," but this has been systematically evaded, and it has been found impossible to prove polygamy, because the "plural" marriage is always celebrated in secret and without witnesses.

FARMERS' COLUMN.

MILCH COWS—Will need some fresh fodder, as soon as the pastures have become dry and hard. Those who have provided some fodder crop will keep up the supply of milk; those who have not will now regret their neglect. There are some farmers who make more than others, some make but little, but the best might often do a little better.

SWELLED LEG IN A HORSE.—When a cut or bruise in a horse's leg is healing too quickly, and before the inflammation has disappeared from the wounded parts, the limb will often swell and become hard. This may be caused by the absorption of the suppurated matter which ought to have been discharged from the wound. The remedy is to give purgatives the best, probably, being one ounce doses of hyposulphite of soda with alternate doses of half an ounce of nitrate of potash. Cold astringent lotions and bandage on the limb may be useful, or blistering may be needed. If the horse is valuable, it would be wise in the first place to have employed the veterinary surgeon. Hot tar should not be used on it.

WINTER GRAPES.—The dearest luxury I enjoy is my winter grapes, and I enjoy no less pleasure in being able to share them with my sick neighbors and friends. I have them nearly as fresh as when picked, up to, and sometimes after, the 1st of May, and this is the way I keep them: I take dry, fine sawdust and a tight box with a tight cover to it, and go out to the trellis after the dew is off, and after sprinkling an inch of sawdust over the bottom I put it carefully a layer of grapes—not too crowded, but so as to let the sawdust fall into all the interstices—and so alternate, and when the box is full, with a layer of sawdust on top, I tuck on the cover so as to exclude the air, and set it on the cellar bottom, in the coolest place: Here I go all winter when I want them, and sit and enjoy and divide with the poor and the ailing. This is all there is of it. There is no royal road to this much of happiness in life, surely.—D. S. Martin, in Fruit Culturist.

THE WAY TO IMPROVE LAYING HENS.—There may be as much advantage gained in selecting hens with prolific tendencies, from any breed, as in selecting good milkers to improve the dairy stock, and the hypothetical—perhaps established fact—is one that stands to reason. Every one who keeps fowls is aware that certain hens are greater egg producers than others. The eggs of such only as these should be saved for the purpose to increase. One writer on the subject says that he is perfectly certain that the number of 200 eggs per annum may be attained with perfect ease in a few years' time, should the object be systematically sought. It is a matter within the means of all who feel interested in it and one that can be easily tested without any knowledge whatever as to fancy points. If the poultry flock of the former can be made produce double the eggs usually obtained from a certain number of hens, the improvement will be paying. Observe carefully which hens lay as long time before they manifest a disposition to set, and save their eggs for producing chickens. On the contrary mark those hens that desire to set frequently and let their eggs be sold or employed for culinary purposes.

FEEDING FOR MILK AND BUTTER.—Suppose the farmer is about to start in the butter making: He would naturally be very careful to select these cows which promise to give not only quantity but quality. It is foreign to our purpose to discuss the different breeds or the best mode of judging of the quality of the cows, but for butter we can safely recommend the Jersey, or popularly styled, Alderney, and the Guernsey. Their cream is very plenty, very rich in butyric acids qualities and of fine color. If not to be had at satisfactory prices, at least one of these breeds to every six cows of other breeds should be kept to color the butter; and if the farmer will get a good Jersey bull, he will soon improve the quality of his herd. To judge a cow for butter her hide should be thin, soft and mellow, and under the hair of a deep yellow color; her udder should be soft and yellow skinned, well covered with zig-zag veins, large and broad; her tail at the end rich yellow; the inside of her ears and around her eyelids yellow. With such marks, and the marks for quantity also, the purchaser will not make a mistake in selecting her. The system of Guernon on escutcheons, or milk-mirrors on the udder and thighs, is invaluable for testing the quantity and quality of milk up to or near her calving. The cows which give poor milk should be sold to butchers, and their places supplied with good ones. With a good lot of cows and a bull that has a good escutcheon the farmer must pay attention to the feeding and watering. Out of nothing can come nothing; therefore to have good butter we must have good milk. The cow is in an artificial state on the farm highly stimulated to produce milk as nearly all the time as possible. Therefore the machine must be supplied with the pabulum to turn out milk rich enough to make butter. This is not in the province of this essay to say much of; but in summer time the cows should have plenty of good rich pasture, so as to fit themselves soon and easily and with sweet and nutritious grass that has strength, so that they may not have to work too hard for their living, and can lie down and chew the cud and make milk. The pastures should be kept clean of weeds, for they will give a bitter taste to the milk, and undefied by pigs and poultry. There should be groups of trees, necessary for their comfort, and comfort promotes secretion of milk. Water, access to which should be easy and to be had at all times, should always be pure, whether running or in troughs. No access should be allowed to mucky, standing or stagnant water; this is very important, or the milk will not be pure nor the animal healthy. Shade should be provided in each field, where the animals could become cooled and be less annoyed with the flies. Toward the close of the summer and in the fall when the pasture is becoming short, the flow of milk and its riches can be kept up by cutting for them green corn fodder, sorghum, Hungarian grass, or giving them an early crop of sugar-beets. It is very important corn should be sown broadcast or drilled in, so as to materially help out the pasture at this time. Bran with a little cornmeal may be fed at evening; it will promote the flow of milk and help keep them in good condition to commence the winter with. In winter they should be fed upon the best of hay; clover and timothy mixed makes the best, and if cut early and cured to be as near summer grass as possible, it is the best for a reliance. In addition, they should have about ten quarts bran and cornmeal mixed; mangold, carrots, parsnip, small potatoes, and such roots, for variety, and to keep their systems open. Corn fodder or blades, shorts, middlings, oil-cake pumpkins, etc., are all good. Corn fodder alone, or as a reliance will not make good butter. The effect of clover upon the supply of milk is well-known; the dry material of it is equal to beans for albumen. Albuminous matter is the most essential element of food for the milch cow, and any deficiency in the supply will be attended with loss of condition, and diminution in the quality of her milk. A cow can yield a far greater weight of milk than she can store up in fat. A cow may give two pounds of butter a day, while half that quantity would not be laid on in fat if she was fed for that purpose. Winter is the time is most difficult to produce good-colored butter and free from streaks and it is harder to come; judicious feeding will help this very much.

The True Witness

AND
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Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, JAN. 16.

CALENDAR—JANUARY, 1878.

WEDNESDAY, 16—St. Marcellus, Pope and Martyr.
County and City of Dublin proclaimed 1866.
THURSDAY, 17—St. Anthony, Abbot.
Battle of the Cowpens, 1781. Bishop Magim died, 1849.
FRIDAY, 18—Chair of St. Peter at Rome. St. Prisca Virgin and Martyr.
True bills under the "Algerine Act" found against O'Connell for alleged illegal meetings in Dublin, 1831.
SATURDAY, 19—St. Canute, Martyr, SS. Marius and Companions Martyrs.
Repeal banquet to O'Connell and other leading Repealers, at Newcastle, County Limerick 1843
SUNDAY, 20—SECOND SUNDAY AFTER EPIPHANY,
FEAST OF THE HOLY NAME OF JESUS.
Preliminary articles acknowledging American Independence, signed at Versailles, 1783.
MONDAY, 21—St. Agnes, Virgin and Martyr.
Proclamation requiring all Catholic clergymen to quit Great Britain and Ireland in forty days, 1623.
TUESDAY, 22—S.S. Vincent and Anastasius, Martyrs.
Annals of the Four Masters commenced, 1632.

THE VOICE OF THE HOLY FATHER.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with a Catholic spirit, and possessed with sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic doctrine."—Encyclical letter of Pope Pius IX, in 1853.

"Fervidly seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and faith, where they prevail, and to propagate them where they are in cold indifference have caused them to be forgotten."—Letter from Pope Pius IX, in 1855.

THE VOICE OF THE BISHOPS OF QUEBEC.

The Bishops of this Province, in the fourth Council of Quebec, urged the reading of good books and good journals as an antidote against the poisonous books and papers ever at hand. The words of the Holy Council are these:—

"Therefore, that pastors may, more easily and efficaciously, remove their flock from bad and forbidden books, as well as from wicked journals, let them be careful to supply them with good books, nor let them omit to induce such as wish to read journals to subscribe to some paper of sound principles and truly Catholic."

The Holy Father Pius IX said:—"Flood the world with good reading."

To this we have the satisfaction of adding the special encouragement of his Lordship the Bishop of Montreal, and we present it to our readers as credentials which do us too much honour:—

DEAR CAPTAIN KIRWAN,

We hear with pleasure the progress of your project of a Catholic Daily. Confident that in matters of faith and moral, you will ever be submissive to the Pastors of the Church, we encourage you, and do most cordially bless all generous Catholics who contribute to the success of your undertaking.

EDWARD CHARLES,
Bishop of Montreal.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, THURSDAY EVENING, at 7.30.

M. W. KIRWAN,
Captain Commanding.

LECTURE.

"IRISH SOLDIERS IN FOREIGN LANDS."

(SPAIN, ITALY, FRANCE, GERMANY, &c. &c.)

A LECTURE

WILL BE GIVEN ON THE ABOVE SUBJECT

BY

M. W. KIRWAN,

IN THE

MECHANICS' HALL,

ON

Tuesday Evening, 29th Jan., '78.

Proceeds to be devoted to patriotic objects.
TICKETS—25cts; RESERVED SEATS, 50cts.
TO BE HAD AT THIS OFFICE.

ST. BARTHOLOMEW MASSACRE ASSOCIATION.

We have received a number of letters about our article on the "St. Bartholemew massacre Association." Our object in writing that article was to try and enable Protestants to understand how Catholics regard Orangeism. The cases offer a fair parallel, and we suspect that the Protestants of Canada would rightly and manfully call out "To your Tents O Israel," if the "St. Bartholemew Massacre Association" was unfortunately a fact instead of a dream.

RICHMOND.—The report of the entertainment at Richmond came to late.

IS THE CATHOLIC CHURCH OPPOSED TO PROGRESS?

The enemies of the Church are fond of saying that Catholicism is opposed to the commercial advancement of any nation that may obey its laws. This charge is as old as the rebellion of Luther, and viewed in its outward aspect, carries with it some substantial confirmation. England has become commercially, the greatest of nations, and it was only since she threw off her allegiance to the Papal See, that she advanced with such giant strides towards greatness. America is her only rival in many of the foremost enterprises of the age, and America is not, subject to the Church, to which fact, say our opponents, may be attributed that "go-a-head" policy which stamps all the undertakings of her people. Spain, Mexico, and this Province of Quebec are on the contrary often cited as evidences to prove the truth of the accusation, and we are told that it is our allegiance to the Church that has withered the chivalry and destroyed the commerce of the land of the Cid: that it is the same fact that has left Mexico the prey of marauders and the land of superstition; and that as like causes produce like results, so do we find in this Province of Quebec, a slothful people, a sluggish legislature, and a clerical absolutism which is destined to land us all in disaster and the country in decay. Macaulay has of late years been, perhaps, one of the foremost propounders of these views, and his well known phrase that Catholic countries have "at best" made but "very slow progress, on the whole a retrogression" has been the index for many a writer who desired to dip his pen in any kind of gall that would, to his mind, prove the decadence of the Catholic faith. No doubt some men hold these views conscientiously, and it may be instructive to enquire how far they are supported by dispassionate investigation. Macaulay indeed confessed that Protestantism had not given "any proof of that expansive power which had been attributed to it," but a recent writer M. Emile de Lavelege, declares that "The peoples of the Papal religion are either dead or dying." Now if both these theories are correct, it follows that Protestantism is not expanding, while Catholicism is dying, and thus Christianity itself is fast disappearing from the face of the earth. No other conclusion can be drawn from the opinions of the eminent writers we have quoted. But is this the case? Is it true that Protestant countries are more prosperous than Catholic countries, and because of the religion they profess? Is it true that Protestantism advances commercial prosperity, political harmony, and social morality? Let us see. Now one of the great differences between Protestantism and Catholicism is, that the one is a worldly, the other is a spiritual religion. The one makes commercial prosperity one of the standards of its greatness, the other makes spiritual humility and obedience to His law, the only characteristic of its existence. No one can deny that Protestantism is a religion for the world, and of the world, worldly. The pursuit of wealth is to Protestantism, not only a laudable, but a necessary acquirement. Wealth indeed is not considered necessary to salvation, but Protestantism does not teach, nor practice, that humility and self-denial which is one of the chief features of the Catholic Church. Wealth does not prove the superiority of any nation's religion, unless indeed we come to admit that Mammon is God, and gold is Mammon. Progress is no test of a religion. If it were so, there were periods in the world's history when Islamism was the true faith, for the Mahometans were amongst the most progressive people in the world. Their banners floated over the half of Europe, and the culture and learning of the courts at Bagdad and Grenada would place the Turk at that time at the head and front of civilization, and the Koran as God's own work. But what was true of the Turk in the ninth century is true of the Japanese to-day. Of late years Japan has made more "progress" than any country in the world. Social, political, educational, legal and military reform have been instituted in that country with unprecedented rapidity. The world has never before witnessed such a rapid change from what we called "semi-barbarism" to civilization, as we now witness in Japan. The prejudices of centuries, the customs hallowed by tradition, and almost venerated as a part of religion, have been laid aside, and the mania for European novelties has taken possession of all classes of the community. Japanese are now educated in Europe and "progress" of every description has rushed upon the country with startling rapidity. Yet will anyone argue from this that the Buddhism professed at Yeddo or Yokohama is the true religion, or that we should all fall down and worship at the shrine of Vishnu. Another comparison often drawn is between Ireland and Scotland, and we are told that the advancement of Scottish industry and the sluggishness of Irish enterprise are due to the stout Presbyterianism professed by the one, and the slavish Catholicism adhered to by the other. But here again the analogy fails. England oppressed Ireland, but she never per-

sistently oppressed Scotland. England made it a crime to teach a school in Ireland, but she did nothing of the kind in Scotland. For 180 years it was treason to educate the Irish people, and it is only 50 years since Catholic Emancipation, and only ten since the so-called Irish Church was disestablished. When a nation is oppressed it cannot be prosperous. When Ireland was free—during the years between 1782 and 1800—we have abundant Protestant testimony to prove that "no nation on the face of the habitable globe advanced in commercial prosperity" so much as she did, during so short a time. The Protestants in Ulster were given the cream of the land, while the Catholics were driven to the mountains, or sent "To hell or to Connaught." Here in Canada, in the United States, in Australasia, anywhere where there is a fair field and no favor the Irish Catholic immigrant often rises to affluence and power, and, considering the circumstances under which he came to this country, his present position cannot but be regarded as favorable to his enterprise and to his skill. Quebec, too, is sometimes pitted against Ontario, and we are often told that we are behind in the race of competitive "progress." The analogy is not fair. Ontario is situated more favourably than Quebec. It borders upon the United States, and has an open market in New York all the year round. Its interests are more allied with the United States than are our interests, and it bars our way in commercial relations with the Republic. Its climatic advantages are superior to ours, and, as the "Garden of Canada," it ought to possess commercial advantages which do not fall to the lot of the inhabitants of our more frigid climate. Protection is good for Ontario, it is ruinous to Quebec. Of this fact we have been slow to form an opinion, but of it we are now assured. Then it is questionable if there are not phases of educational progress in which Quebec stands higher than Ontario. Here we have, at least, no godless education. We have given Emma Lajeunesse to the world. We have brought out Ernest Gagnon, Lavallee, Couture, Saucier, Mazurette and Alf. Deseve. In painting we have Le Chevalier Falardeau, a distinguished painter now in Italy, and a native of Quebec. Then we have Hamel and Bourassa, whose paintings are considered the best in America. We are not aware that Ontario can rival these names, and yet we do not boast that it is because they are Catholics that this superiority is due. In the field of literature in Germany at the present day the Catholics hold more than their own. In the Catholic "Centre" of the German Parliament, Germany finds her most brilliant orators—Herr Windthorst, "the pearl of Meppen," Peter and Augustin Reichenspergen, the Baron Von Laherlemer-Alost, Canon Monfeny, and others. In the English House of Commons Mr. A. M. Sullivan and The O'Donoghue are perhaps the most chaste speakers within its walls. It was the valour of Wolfe that won for England "This Canada of ours." It was the piety and hardihood of Champlain which first planted a Catholic colony at Hochelaga, in 1641, and the first man who ever saw the waters of the Mississippi was the great Jesuit missionary, Father Marquette. When Protestantism makes conquest it is usually for worldly ends; when Catholicism makes conquests it is for spiritual consolation. No doubt zealous and good Protestant missionaries go abroad and endure many hardships for the sake of "propagating the gospel." We do not for an instant desire to detract from the good they do. But we speak of Protestantism in its career of conquest, which is commercial more than it is spiritual, and for the world more than for eternity. Spain and Mexico outwardly might be cited as proofs in favour of Catholic sluggishness, but let us enquire into the facts. We freely grant that Mexico and Spain have made but little "progress," while all the world has been moving onward. Stagnation appears to possess the two peoples. This it would be idle to deny, but who can say that the cause can be found in the power of the Church in these countries. If that was so, why did not France and Austria decline? The apathy of commercial enterprise in Spain and Mexico is due to social causes and to internal strife. The Church has nothing to do with it. It does not trouble itself overmuch either with the commercial advancement or the commercial depression of people. It exists solely to save souls, and not to provide for the wants of the body. So long as a people are virtuous and happy the Church is contented. It fights the battle of faith and allows men of the world to fight the battle of "progress." That "progress," when legitimate, the Church never has opposed. It does not indeed advance worldly progress as its special mission, but when that progress is founded upon moral law, and is likely to lead to the salvation of the souls, the church becomes its friend. Wherever the Church is strong morality is safe. Take Ireland as an example. In England in 1873 there were 5.6 illegitimate births to every 100 registered births; in Scotland the most Protestant of the three

kingdoms, it was 9 per cent; in Catholic Ireland only 2.7 per cent. Nay to look deeper still we find that the purely Catholic parts of Ireland are more moral than the parts where Protestantism mostly prevail. The statistics are:

	1867	1868	1869	1870	1871
All Ireland	3.3	3.1	2.9	2.7	2.7
North-East	4.7	5.5	5.3	5.3	5.2
West	1.2	1.3	1.3	1.0	1.0
South-West	2.0	2.1	1.7	1.7	1.7

Thus the purely Catholic part of Ireland, the West—is the most virtuous, and Ulster like Scotland approaches nearer the Protestant standard. As in Ireland so is it France—the purely Catholic parts—the La Vendee, 2.2, for Brittany 1.2. Still more we find the same rule apply to the Catholic parts of Germany, in Westphalia the illegitimate births are 3.5 per 100 in Rhineland 3.3 per hundred while in Protestant Pomerania and Brandenburg it is 10 to 12 per 100. Whatever doubts there may be about the Commercial activity of Catholic countries, there can be no doubt at all about the exalted morality of their people. And that Catholicism is also progressing every day. In England, in New England, and according to Mr. Thomas White of the Montreal Gazette, it is progressing too here in the Province of Quebec. This progress can be made without quarrelling with our Protestant friends. Although we rejoice at the purity of morals in Catholic countries, we do not mean to cast a slur upon our Protestant neighbours. Toleration has ever been a Catholic virtue, and it becomes us all, while vindicating the rights of the Church and glorying in its prosperity, to treat those who differ from us with courteous consideration.

THE VOLUNTEERS.

In a few weeks we may expect the Annual Report of the Major-General on the state of the Militia. Pending that report it may be instructive to revert to the report of the Major-General for last year, and to notice one or two suggestions it contained. In that report the Major-General warned the country that the "present system," upon which the volunteers are organized, "is not as satisfactory" as he would wish to see it. There are no training schools for officers or men, the system of clothing the men is becoming entangled in its expenditure, and the country companies are not as efficient as the city corps. Let us first consider the question of the country or Independent Companies, which form a large part of the volunteer force. In Canada we find a number of these companies scattered all over the country. They are isolated from that keen competition that takes place in city corps, and they are in many respect deprived of the advantages of the Volunteers, in such places as Quebec, Montreal, and Toronto. They are hurried through a few days' company drill in the year, and no doubt do their work as creditable as it is possible under the circumstances. The Major-General proposed that this system should end, and thought that "it might be prudent also to have a Head-quarter Company in each county, so as to form a nucleus, around which the population could rally in case of alarm and danger." This suggestion we find has received much attention in Volunteer circles. It would make our country corps analogous to the English Militia system, and would, we believe, tend towards its efficiency. But let us here see how the English system is organized. In England the great arms of the service are, the Line, the Militia, and the Volunteers. The Line and the Militia are officered and manned from the same classes of the people. The aristocracy supply the officers, while the labouring classes supply the rank and file. Indeed it is more difficult to get a commission in the Militia than it is to obtain a nomination for an examination in the Regulars. The Militia officers are as a rule, a richer class of men. The officers are generally taken from the old county families. Promotion from the ranks is unknown. Except in the case of Quarter-masters, no promotion from the ranks, in the Militia, is possible. There is thus a broader line between the officers and men than there is in the Line. The Militia supplies both officers and men to the Regular Service, and its formation is in every respect different from the Volunteer system in this country. In England the Militia is trained from 28 to 65 days every year at the Regimental Head-quarters. The officers and men are in all respects treated the same as the officers and men of the Line are treated. The men enlist for five years, and desertion is severely punished. No man can leave before the expiration of his time without buying himself out. The sum of money necessary for this is the same as in the Line—£21 or \$105. The Militia is in fact the same as a disbanded Line, that meets for 30 or 60 days drill every year to keep their hand in practice. With the Volunteers, however, it is quite different. The officers and men are recruited from the commercial classes. There is but little social distinction between them. In some corps there is none at all—Jack being

as good as his master. The English volunteer army is a Republican Institution. Unlike the Militia, the Volunteers have no county headquarters. They drill in their own localities as our Volunteers do here. The question then is this—our system of Volunteers in Canada, or if we are to be correct, we should say our "Militia" is organized, drilled, officered, and manned after the plan of the English Volunteers, but the Major-General thinks that we should take up some portion of the English Militia system, and that the combination might result in an efficient number of County Battalions. To affect this he would assemble the Independent Companies at the County Head Quarters once a year for a few days drill. At these Head Quarters the arms would of course be kept during the year. One armory sergeant ought to be enough to look after the arms. In England the staff of a militia regiment is considerable. There is the Adjutant, the Quartermaster, the Serjeant Major, the Quartermaster-Serjeant, a colour sergeant from each company, and the band, all constituting the permanent staff of the Regiment. In this country all that would be required would be an armory sergeant, with, perhaps, such help as the resident officers in the immediate locality could give if required. Now the question of expense occurs. At present each Independent Company costs the Government \$40 a year for the care of arms, with a contingent allowance every year of \$40 for drill instruction. This makes a total for six companies of \$480 which sum would more than pay for the necessary expenses at the Battalion Head Quarters. But above all the men would have the advantage of having a few days of battalion drill, and the bringing of them together would inspire them with confidence and develop that esprit de corps so essential to the soldier. Besides the wear and tear on arms, accoutrements, and clothing would be much less at a Battalion Head Quarters than at present. The arms would be better cared for, and the clothing could only be used for legitimate purposes. The officer in command of the Company at Head Quarters could be entrusted with the charge of the stores, and the \$480, with the items saved in the care of arms, &c., would be sufficient to meet all expenses, and, perhaps, give the officer a small remuneration for his services as well. The more frequently large bodies of men are brought together the more certain will the defects of our military system become evident. It is then that the clinks in the armour are seen, and we are satisfied that one of those clinks is to be in the system of Independent Companies without battalion instruction, which is now in existence in Canada.

WERE THEY REFUSED?

The Volunteer force of this country is not the monopoly of any religious body. No man, and no body of men have a right to exclude from the ranks any eligible recruit because of his religion. Whoever does so acts in violation of the spirit of the law, and tends to the cultivation of a feeling in antagonism with the public peace. That Catholics are to blame because they are not proportionately represented in the ranks we grant. That their Protestant fellow-subjects have primarily had nothing to do with keeping them out we freely admit. The present condition of the force is owing to the want of interest exhibited by the Catholics, and to that alone. But of late our people have shown a desire to enter the Volunteer force. The handsome manner in which Colonel Bond behaved in taking Catholic recruits has done much towards promoting a feeling of good will. We predicted that those recruits would become as good soldiers as any in his battalion, and we have reason to know that Colonel Bond is in every way satisfied with their behaviour. But, if we are to believe reports, all the commanding officers in Montreal are not as liberal as Colonel Bond. The other night five strong able young men presented themselves as recruits at the depot of the Garrison Artillery. At first they were well received. Then they say that suspicious glances were cast at them; then there were consultations among the sergeants; then they were asked questions, and ultimately they were sent about their business. We do not guarantee the truth of these statements, but they were made to us by respectable young men, each of whom is prepared to give his name, if necessary. We believe that the Colonel commanding the Garrison Artillery knows nothing of these charges, but it is just as well to make them public, and if they turn out to be correct, then we must fight the question out as well as we can.

VICTOR EMMANUEL.

Victor Emmanuel is dead, and his mortal remains will be buried to-morrow in the Pantheon. The Pope has ordered requiem Masses to be celebrated for the repose of his soul. The Pope had anticipated the death of the king and had forgiven him. This is like Pius IX. In view of this touching act of Christian charity we shall for the present be silent over the doings of the dead king.

THE OKA TRIALS.

PRELIMINARY INVESTIGATION—FINDING OF THE GRAND JURY.

The trial of the Oka Indians was resumed at Ste. Scholastique on last Wednesday the 9th inst., before His Honor Judge Johnson, Mr. Mousseau Q.C., for the prosecution, Mr. McLaren Q.C., for the defence. Fifteen prisoners, against whom true bills were found, were arraigned for burning the Church, Presbytery, and stables. The jury empanelled to try the prisoners were as nearly as possible composed of half French and half English speaking gentlemen.

The crown took up the case against Xavier Karentaise on Thursday, the 10th inst. After some time had been spent in getting English speaking Jurors the Crown consented to the empanelling of six Jurors of each language when Mr. Mousseau opened the case for the prosecution. He argued that the case against the prisoners was as clear as daylight, as the evidence he was about to produce would abundantly prove that they had burned the property of the Seminary, and with arms in their hands threatened to destroy any one who strove to prevent it.

The Rev. Father Laccan was the first witness examined, and in every respect swore to the same facts as appeared in his statement published in the TRUE WITNESS of the 18th June last.

Joseph Perillard testified to seeing Karentaise and others setting fire to the Seminary's buildings.

Mr. Bernard Lacosse was the next witness. This gentleman has been living at Oka during the past eighteen years, had taught school, and is well acquainted with the prisoner Lazare Akserute whom he saw engaged with Akeroset chopping the hose. He saw Aronhokete stand with his gun in his hand while the hose was being destroyed.

Several witnesses, Canadian and Indian confirmed the preceding evidence and although subjected to an exhaustive cross examination, nothing contradictory was elicited from them. Bernard Miller a carter gave testimony as to the fire. In the defence Francois Karente, an Indian deposed that he met Perillard on St. Joseph street, Montreal in August last, who offered him \$50.00 if he would swear as to who set fire to the buildings. He (witness) would not perjure himself for \$50.00 Karente and two other Indians gave evidence which looked like an alibi for the prisoner. The Reverend Mrs. Parent swore she saw the prisoner immediately after the cannon was fired with only his shirt and trousers on and she thought he could not have come from the fire in such a short time. On Joseph Perillard being recalled he denied point-blank having spoken to Francois Karente in Montreal on last August about the fire or anything concerning it. Again was Karente called and re-examined, and again repeated his statement. The Montreal WITNESS one of whose reporters is mixed up with the affair, as a witness, puts the alleged conversation between Perillard and Karente in quite a dramatic form, but it is questionable if it adds to its strength or eloquence thereby, the witness Karente admitted in his evidence that he and others collected in Mr. Parent's school house (armed) but it was merely to resist the bailiffs who had been, and were bent on making further arrests. Chief Joseph in reply to the Indian as to what they should do to the bailiffs who came to collect money answered "that making arrests was not the way to collect money and told them to go away and do what they please, whereupon those lambs armed themselves and went to the schoolroom for protection. Several witnesses, among others a little girl of the name of Katherine Etienne, deposed to the prisoner Akereis being in her house when the cannon was fired. Another of the witnesses for the defence stated that "Chief Joseph had put him on guard that night." Another witness swore that when he saw the fire he went towards it and spoke to Father Laccan, and that shortly after a message came from Chief Joseph informing him and those with him of the fact that if they did not leave the "fire would be blamed upon them." Mrs. Parent and her daughter also gave evidence in favor of this prisoner. Mr. Parent himself next went into the box and testified that he was a father to the Indians who if they intended burning the seminary would have told him all about it, he knew they were arming themselves but it was for protection against bailiffs who often arrested them without warrants.

A few other witnesses followed in like strain. Mr. Mousseau called witnesses in rebuttal to prove that there was collusion between the prisoners and the witnesses they called in defence.

After a number of other witnesses for the defence had been examined, whose evidence differed very materially from each other, Mr. McLaren addressed the jury for the defence, and in a long and able speech tried to impress upon their minds that the witness Perillard

had sworn falsely, and, in fact, insinuated that the buildings were not set on fire by the Indians at all. He was followed by Mr. MacKay in a like strain, after which the Court adjourned till Monday.

On Monday Mr. Mousseau made an eloquent address on behalf of the Crown, wherein he essayed to show that the witnesses for the defence were accomplices, one and all, of the prisoners. He was followed by Mr. Cayley on behalf of the Seminary.

His Honor then summed up, and in his remarks said there could be little doubt that Lazare Akserente had cut the hose, and the fire had been the work of an incendiary.

The case was resumed on Tuesday morning. The Jury could not agree and were discharged. It is said the venue is to be changed to Montreal.

PROTESTANT MISSIONS.

For the past fortnight a member of Protestant Missionary meetings have been held in Montreal. As a rule the language made use of was of a temperate character, and there was a noticeable absence of all abusive epithets. This we hail as a good omen. Our Protestant friends may be sure that we will never assail them first, and that so long as insult is not hurled at us we will do all in our power to cultivate mutual toleration and good will. All we are fighting for is FREEDOM FROM INSULT, and when that stage of Christianity is reached, we can all breathe easier.

BAZAAR.

A Bazaar is now being held at 285 St. Lawrence Main Street for the benefit of the Third Order. The Order has bought the chapel of Dr. Woods, corner of Dorchester and St. Urbain Streets, and the bazaar now being held is for the purpose of paying off the debt. This Catholic charity deserves the support of all who can contribute to the good work, and we are sure our people will not be behind in giving it their share of patronage. The throws are for small amounts, and the articles are useful and costly.

LETTER FROM TORONTO.

(FROM OUR SPECIAL CORRESPONDENT.)

ST. BARTHOLOMEW MASSACRE ASSOCIATION. I confess, Mr. Editor, that you are guilty of giving my poor nerves a terrible shaking, and the words "is only a dream," did not pacify my perturbed feelings for some hours. And yet when comparing Charles the IX. Massacre Association, with William III. Association, they are as like as two eggs. I am pretty certain that if William, though guilty of many red-handed crimes, were in the flesh to-day he would have been heartily ashamed of his "Sons." This Society was started by the aristocracy of the North of Ireland for the sole purpose of enabling the landlords to wring gold from Protestants and Catholics alike. Religion was made the stalking horse, and the poor ignorant peasants were persuaded into the belief, that choking, burning and strangling "papists" were even superior modes to gain the "New Jerusalem," than the open Bible itself. The day is fast approaching, if we have not had the dawn already, when no man, not even a fool, can be found so demented as to believe for an instant that Life Everlasting can be obtained by arson, murder, etc. The evil thing is dying from sheer inanition, but even in its death struggles it will show the "old sting" to the last gasp. It has always been a tool from its inception. The landlords in Ireland, when it suited their purpose, let it loose like a caged bear, and politicians in this country find it useful at election times.

ARCHBISHOP'S LECTURE.

His Grace having given a lengthened explanation respecting the division of the Commandments said, "Thou shalt not honor strange gods before me, thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above or on the earth beneath, nor of those things that are in the waters under the earth," etc. Here it is evident that the worship of the true God is intended and the worship of false gods prohibited, with the making of images for the purpose of adoration. The mere making of an image is not here forbidden, otherwise all sculptors and painters could not practice their arts, and the image of the sovereign could not be stamped on the coins of the realm. The Queen of England has a remarkable devotion to her late husband, and takes great pleasure in exhibiting him to the love and veneration of her English subjects. When his statue is unveiled the people uncover their heads to express their esteem and give loud hurrahs. It is not to the marble or bronze that the honor is given, but to the Prince and Queen. Were religious people to be blamed, and called idolaters, when they express their esteem for Christ and His saints by an occasional bow of the head? After some further comments on this point His Grace said that they honored the Blessed Virgin more than St. Peter, or even the archangels, but never gave her Divine honors, which were only to be given to God alone. When a mother receives the picture of her son who is in other lands she naturally kisses and press it to her heart. Was she honoring the paper. Certainly not. All civilized people cherish and honour mementoes of their dearest friends, such as busts and pictures. God himself ordered images to be made (Numbers, xxi, 8): "And the Lord said to Moses, make a brazen serpent and set it up for a sign, whosoever being struck shall live." He also ordered cherubims to be made and placed around the ark of the Covenant. His Grace concluded by saying that he was glad to be able to state that the bad spirit which

prevailed against the image of the Mother of God was fast disappearing. He had seen it of late years in the houses of many respectable Protestants, and even in the Normal School in this city the Blessed Virgin, embracing her Son, occupied a prominent position.

A LAUDABLE OBJECT.

The President of the I.C.B.U., Mr. J. L. Troy, has undertaken the praiseworthy task of forming a Widow's and Orphan's Benevolent Fund in connection with the I.C.B.U. It is proposed to raise a fund of five or six hundred dollars, to be devoted to aiding the widow and orphans of a deceased member—if married—and to assist in relieving needy members of the Union, who, by sickness, may be unable to work. The want of such a fund has been long felt; but owing to the lack of worldly influence in the majority of its numbers it has not yet taken any practical shape. It is proposed to give a grand entertainment on the evening of the 18th of March, in the Royal Opera House for this object; and the sum so raised shall be placed as a nucleus of the proposed fund. Such a worthy object deserves encouragement, and we hope the entertainment on St. Patrick's Day will go far towards making it a success.

THE MUNICIPAL ELECTIONS.

Less than usual interest was manifested in the municipal elections this year. The contest for the mayoralty lay between Messrs. Morrison and Beatty, and as both are of the same political stripe, no political feelings were introduced into the election. But Mr. Morrison received the solid support of the licensed victuallers; and to them is mainly due his election. There will be a number of new men in the city council this year; the Conservative Aldermen nearly doubling the Reformers. There were four Catholics in the field for Aldermanic honours, and, as usual, but one was successful. The fault is partly our own. There are comparatively few who come forward in our interest who are able to command the support or confidence of the Catholic people, the great mass of our intelligent co-religionists preferring to remain in private life.

THE LICENSED VICTUALLERS.

The Licensed Victuallers are a power in this city, and it must be said an unscrupulous power. By their influence and money they have become able to control nearly all the offices in this city which have to be attained by the voice of the people. No candidate for office receives their support unless he is known to be sound on the liquor question. They have even carried their opposition so far as to blackball certain persons running as candidates for Public School Trustees, who were known to be in favour of the restriction of the traffic. Over 300 in number, possessing a large influence, and with a fund at their command, they have been able to defeat good men, whose only fault in their eyes was that they believed it would be in the interest of the community that the liquor traffic should be curtailed. A strong effort will soon have to be made by the independent electors of Toronto if they wish to be free from the semi-slavery imposed on them by the whiskey ring.

THE ORANGE BILLS.

The Orangemen and their friends in the House have not deemed it advisable to present the Bills during the present session.

THE HOUSE.

The House opened on Wednesday, the 9th inst. In the speech from the Throne there was the usual congratulations over the prosperous condition of the province, the abundant harvests, and the rapid colonization of the back countries. There has been no change in the position of parties in the House, and the absence of any measures of great importance will probably excite little interest in the actions of the House during the present session. On the whole the government stands on a very favorable footing with the people. I will in a future issue give you a comparative statement of the position our people have occupied under the former and present government.

UNWORTHY SENTINELS.

In this city, we are blessed with two newspapers which occasionally give lectures on the necessity of supporting journals who are thoroughly Irish and Catholic, as well as loyal to the Dominion. Now this is all right and proper, but is it not passing strange that we have in our midst, within a stones throw of those offices monopolies existing which a little reasonable agitation would assuredly set right. These journals are disgustingly hacking away at each other's throat; they never tire of this nauseous work, and extra steam was set on at the opening of the Provincial Legislature. It is certainly much to be dreaded that explosions will take place when the usher of the black rod is about assuming his office at Ottawa. In order to show your readers how the tremendous battle is being waged permit me to give the origin of one issue, for there are many. A letter signed "McQuillig," whatever that means, appeared in one, the other took umbrage at some assertions made by the writer and forthwith epithets not fitted for ears polite are fully indulged in. As a matter of course these papers are so busily engaged "pitching into" one another week after week that they have not got time to say a word in favour of obtaining even a moiety of justice for the Catholic people of this city, who are very unfairly treated with regard to positions in the fire, water, and other departments by the municipal Corporation. However as education is now broad cast these sham battles on paper are being valued at their proper worth, and the actors must soon close the performance as the audience get "beautifully less."

LETTER FROM BELLEVILLE.

To the Editor of the TRUE WITNESS. SIR,—The progress of this place, so much admired by all who have at any time visited it, has been so marked for the last decade of years that it has become worthy of, and is now entitled, by royal consent, to the appellation of city, and as every city should have at least an occasional correspondent to some of the papers, I humbly presume, on appearing for the first time, and to what paper should I with more becoming grace as a Catholic address myself than to the dear old TRUE WITNESS, which has done battle so long, so well, and so worthily for mother Church and her children in Canada. On what topic, then, shall I first address your readers as the theme of my letter? They have already learned through the press that Belleville is a city, and have naturally concluded that its material improvement is of rapid growth. They would, no doubt, be anxious to know if the Church, with her institutions, and the Catholic fervor of her people, have kept pace with the city's improvements and worldly prosperity. To write on this subject

is most in keeping with my own feelings, and I am happy to inform them that it has.

We number something over one-fifth of the population, and are principally Irish and their descendants—French Canadians, with a fair representation of Scotch and English, and are proud to say that we, as a general rule, compete favorably with our neighbors of other denominations in the general march towards prosperity.

Belleville, though it boasts of the honor (?) of having, as one of its citizens, the Grand Master of British North America, who, by the way, though an Orangeman, is a gentleman and commands the respect of his Catholic fellow-citizens, is by no means a bigoted city. We are allowed to live as we would wish to let live, and the return of three Catholic gentlemen as aldermen a few days ago, to assist in making her laws, is sufficient evidence of the fact. Our men at the Bar, too, have their fair share of the good things, and legal pickings fall to the lot of the Faculty in proportion to our numbers.

It is true our church, St. Michael's, is not what we would wish to see it. It served its day well, and was till lately the finest in the city—a credit to the times and the people, and the priest of happy memory, the late Father Brennan, who built it. And we hope, through the zeal and ability and indomitable energy, characteristic of our present pastor, Vicar-General Farrelly, soon to see it enlarged and improved, and again assume the foremost rank. We have, however, two masses each Sunday, that the growing congregation may have ample opportunity of being present at the Divine Sacrifice, and invariably a sermon by the rev. gentleman or his worthy curate.

A few years ago our wants were indeed many, now they are few. Then the education of the female youth was far below that standard which prepares the Catholic young lady to enter life on an equal footing with her Protestant neighbor of the same position in society. A different state of things now prevails, thanks to the unceasing endeavors of the Vicar, who, after many personal sacrifices to prepare a place for them, and after repeated entreaties to them to come here, persevered until crowned with success. We have the Ladies of Loretto conducting a flourishing boarding school and in charge also of the separate schools of the city.

And opportunities are afforded all the rich an poor of giving their children an education inferior to none in the province. I need not tell you, sir how capable these ladies are. You have been witness of the success of their mother house in the capital of your native land, Dublin. But it will not be out of place to make known to your readers that they are of the very highest Catholics of that dear land so famed for and devoted to the cause of education. However, Loretto Abbey, Toronto, the Mother House in this country, where the young ladies who join the community in Canada are educated, requires not my feeble pen to publish their merits as educators. The daughters of the leading gentry of Ontario, Protestant and Catholic, the many young ladies from the neighbouring republic and those from your own City (Montreal with all its really good educational establishments pay tribute to Loretto by sending some of its daughters there) prove its superiority. When we will have, as we hope to have; and from what I can learn our Pastor is desirous of having as soon as circumstances permit, the Christian Brother to conduct the boys schools, then will the Catholics of Belleville, have educational facilities of the very highest order and the entire system be complete.

Again the question may be asked what of those societies that foster charity, that look after the poor, that encourage temperance, that serve in a word as so many hand-maids to the church? These we have and in good order too. The organizing of these were among the first endeavors of the Vicar General when he came here. Intemperance and dissipation were the rule with our young men either because they did not approach the sacraments or had never been prepared by a sufficient knowledge of the Christian doctrine to partake of them. To remedy these evils he opened evening classes in the Society, and there instructed the youth who had not made their First Communion, and the number of the unfortunate in this class was many. These after they had approached the Blessed Sacrament he formed into a temperance society, prevailing on gentlemen of standing to join with and lead or officiate them. And we have now, thank God the "Temperance Association of the Holy Cross" which has done so much inculcated good since its formation. The society numbers about two hundred men and youths. It has a beautiful hall, nicely furnished a piano, small library, and every thing necessary to make the place attractive. Drunkenness is a thing of the past, and the police court is rarely graced by the presence of Catholic young men. The good Vicar keeps the Society well in hand by introducing its weekly meetings and delivering short addresses. He also keeps its ranks filled by interesting young recruits after First Communion and from the Devotional class which he continues to hold each winter.

Education too was neglected or rather the opportunities were lost because of the poverty of the parents and the nakedness of the child. But the faithful, discerning eye of the priest takes in the situation at a glance and he prepares to meet the difficulty. We established a conference of the society of St. Vincent de Paul, secured its aggregation, thereby entitling the members to all the indulgences; and we have, thanks to piety, one of the largest, if not the very largest conference in Ontario. The conference meets weekly after vespers, on each Sunday in the secrecy, numbers about ninety active members, and has an average attendance of about thirty. The good that has been done, and is daily being accomplished, by this society may be imagined but cannot be written. The neighbour and the friend, estranged from whatever cause, it has brought together in the holy bond of charity. The widow and the orphan has it relieved and comforted. The children of the poor has it brought within the walls of the school-house. And the wickedness, the vices, the intemperance too after unfortunately the associates of poverty, which it has prevented, is known only to the Divinity. The whole city however, Protestant and Catholic, remark the change in the condition &c. of the poor, and words of praise to the St. Vincent de Paul society, are on the lips of all.

Finally we have a "Ladies Benevolent Society," to look after young girls and clothe the female children of the poor. This society has Mrs. Judge Shurwood, a veritable mother to the poor, at its head, and the city, divided into several districts, is regularly visited by her and the ladies associated with her. A meeting is held once a month and the funds divided among the lady officers to be dispensed in each district. Religion, you see, has the basis of prosperity well laid; it prospers too, and fully keeps pace with the growth of our young city. And that nothing might be wanting, that no effort might remain untried, that no source of strength might be overlooked to cultivate the growth of faith and morality, and bring the most orring and abandoned child of the church to the sacraments, another channel of grace, which our Pastor had been some months promising will be open to us tomorrow. The great missionary Jesuit, so well known in Montreal, so dearly loved and gratefully remembered everywhere he has given missions, Father Glackmeyer, is now in our midst. Apologizing for the length of my letter, promising that you will hear from me again at the close of the mission, and that I will be then more concise. I am yours faithfully,

A CHILD OF THE CHURCH. Belleville, Jan., 1878.

PERSONAL.

MULCAHY—Dr. Denis Dowling Mulcahy is to lecture in Montreal next month.

WALLER—Mayor Waller was presented with a handsome testimonial the other day.

ALFONSO—King Alfonso is to be married on the 23rd inst.

GAHAN—Mr. Gahan, of Quebec, has been admitted to the study of the law.

MEANY—The *Wasp* says that S. J. Meany is now Ticket Agent for the White Star Line, in Liverpool.

CLERY—If any of our readers know of the address of Mr. M. Clery, book agent, they will please forward it to this office.

CAMPAS—It is reported that General Martinez Campas has offered a months truce to the Cuban Insurgents.

ONELL—General John O'Neill who commanded the Fenians in the raids of 1866 and in 1870, died last week at Omaha, Nebraska.

FABRE—Bishop Fabre was at St. Scholastique last week. He performed the ceremony of blessing a Convent at Benoit.

MURPHY—The Rev. Dr. Murphy, late of the Baptist Church, has received ordination at the hands of Archbishop Gibbons.

DUFFERRIN—The Governor-General is to leave for Washington in a few days. His visit is of a private nature.

TILDEN—It is said that Tilden will again be nominated as the Democratic Candidate for the Presidency, in 1880.

MERTEL—Cardinal Mertel is the only one of the College of Cardinals who has not been received into the order of the priesthood.

TASCHEREAU—The sixth Provincial Ecclesiastical Council of the Catholic Church in Quebec is convened for 19th May next in Quebec. Archbishop Taschereau will preside.

POWELL—Mr. Berkly Powell, son of the Adjutant-General of Militia, has entered the Grand Trunk workshops here to learn mechanical engineering.

MCCARTHY—Color-Sergeant McCarthy, after being twelve years in prison for Fenianism, was released last week, but died suddenly in London yesterday.

MOYER—Mr. McIver the pedestrian has left Montreal for England. He is handicapped to run against some of the crack runners on the other side.

BEACONSFIELD—Lord Beaconsfield and the Cabinet are seriously agitated about the policy of Germany in her efforts to obtain a sea-board which would threaten English interests.

WOLESELEY—Sir Garnet Wolesley in an article in the *Nineteenth Century* says that in 1892, when the present military system of France will be in full working order, that that country will have two and a half millions of soldiers at its disposal.

BOYD-HIGGINS—Higgins and Boyd, the Thames and Tyne champions, are to row at Newcastle on Monday for £400, the champion cup, valued at £100, and the championship of England. Higgins won owing to a foul.

DAVIN—Mr. Nicholas Flood Davin has a novel called "Dorsel Bay, or the Nemesis of a King," in press. Its plot is principally laid in Canada. The book will contain many Canadian scenes.

STANLEY—At the banquet to Stanley in Rome on Saturday a sealed letter from the late King complimenting the explorer was read. Stanley was also presented with the King's gold medal of merit.

MANNING—Cardinal Manning has submitted to the College of Cardinals a proposal that the Conclave should assemble at Malta upon the death of the Pope. The Italian members of the Sacred College oppose the project.

SOUTHGATE—The Rev. M. Southgate, formerly a leading Episcopalian clergyman, and son of the Bishop of Southgate, has been received into the Church by Archbishop Gibbons, who elevated him to the Priesthood.

LONDON—The new altar of St. Peter's Catholic Cathedral, London, will be consecrated on Sunday, the 31st of February next. Five bishops will take part in the ceremony. The musical exercises for the occasion are being rehearsed under the guidance of the organist, Mr. St. John Hytt-branch.

GLADSTONE—Truth is responsible for this little story: "What is Gladstone's religion—is he a Protestant?" said some one in the presence of Mr. Kingslake. "No," replied the historian of the Crimean War; "he is a schismatic Catholic."

ORLATES—A Mission will be commenced on Sunday next, January 20, by the Oblate Fathers of Mary Immaculate in the old Church at the Turneries, known as St. Patrick's Chapel, for the benefit of the workmen employed on the Lachine Canal enlargement.

O'LOUGHLIN—Sir Bryan O'Loughlin Bart, M.P., the recently elected M.P., for Co. Clare, Ireland, has been appointed by the Government in Melbourne, to a seat on the Commission for assessing land for the purpose of the new Land Tax Act in that colony. What will his constituents say? If they stand it they are more to blame than Sir Bryan.

ORDINATION—The Revd. Wentworth Monk, son of Justice Monk, of Montreal, was ordained priest, the day before Christmas. Another son of Judge Monk's, F. D. Monk, passed his examination for the Bar last week, and leaves for Europe on a pleasure trip to-day.

BOYTON—Captain Boyton has achieved another great feat in swimming, having descended the Loire from Orleans to Nantes, where he was received by an enthusiastic crowd assembled to greet his arrival. He seemed quite worn out from excess of fatigue, and his wrists were swollen and painful.

RUTHERFORD—Who is "Mr. John Rutherford," the author of "The Secret History of Fenianism?" we asked some time ago. We see that Dr. Denis D. Mulcahy, who knows Fenianism all through, more than half believes he has found him out, and that he is no other than a Mr. J. Da Morgan, of the *National Independent*, a paper published in London.—Exchange.

BUTT—At the Home Rule Conference in Dublin on Monday, Dr. Butt proposed a resolution that Home Rule members form a separate and distinct Parliamentary party, united on the principle of obtaining self-government for Ireland. It has been arranged, to avoid differences in the future, that the committee meet weekly, and that the party be governed by its decision. So ends the much hoped for by some people, "split," in the Home Rule ranks.

FITZGERALD—Bishop Fitzgerald, of Ross, has had his signature attached to the petition for the closing of public houses in Ireland on Sunday, and in a letter on the subject he says: "A people to be truly religious and really free must be sober as well as educated, and every means whereby the sobriety of our people can be promoted is in so far a help towards that freedom to which the Irish, as all other nations, have a just and unalterable claim."

THE MAMMOTH.

JOHN RAFTER & CO. 450 NOTRE DAME STREET.

The stock of Dry Goods held at the above address comprises a full assortment of useful and cheap lots, as will prove by the following price list, and for quality and value we defy competition to the trade of Canada. Remember our motto—Value for Value Received."

CATALOGUE OF PRICES: Flannel Department.

Canton Flannels, 10c, 13c, 14c, 15c, 16c, 17c. White Saxony Flannels, 17c, 23c, 25c, 27c, 30c, 32c. White Welsh Flannels, 25c, 30c, 33c, 35c, 38, 40c, 45c. Scarlet Saxony Flannels, 17c, 20c, 23c, 25c, 27c, 30c, 33c. Scarlet Lincashire Flannels, 30c, 35c, 38c, 45c. Grey Flannels, 25c, 33c, 35c, 37c, 42c. Plain colors, in Blue, Pink, Magenta, Amber, all selling at 29c and 32c. Fancy Shirting Flannels, selling at 20c, 23c, 29c, 30c, 35c, 40c, 45, 55c. The 55c line measures 7-8 of a yard wide. Blankets For Man And Beast. Cloths of White Blankets, selling from \$1.75 to \$6.50. Piles of Grey Blankets, selling from \$1.25 to \$4.00. Large lot of Horse Blankets, from \$1.25. Table Linen Department. Grey Table Linen, price from 14c to 50c. Unbleached Table Linen, price from 25c to 60c. Half-Bleached Table Linen, price from 27c to 50c. White Table Linen, price from 35c to 75c. Napkins in endless variety, price from 75c per dozen.

Roller Towelling.

Heavy stock of Towelling, prices, 5c, 7c, 9c, 10c, 12c. Huckaback Towelling, price, 12c, 14c, 18c. Grass Cloth, checked and plain, price 8c, 12c, 14c, 16c. Huck Towels by the dozen, selling at 5c, 6c, 8c, 10c, 12c, 15c, 20c, 25c each. Bath Towels, selling at 15c, 20c, 25c, 30c, 35c.

White and Grey Cottons.

Horrockses White Cottons, full stock. Water Twist White Cottons, price from 5c. Grey Cottons, Hochelaga, Dundas, Cornwall, English, price from 3 1/2c.

Tweeds, Coatings, &c.

Large lot of Tweeds for Boys, only 30c. Large lot of all wool Tweeds, only 50c. Good line of Tweeds, only 60c. Extra large lot English Tweeds, only 70c. Splendid assortment Scotch, only 80c. Extra quality English Tweeds, only 95c. Real English Buckskin, only 95c. Special lot Silk Mixed, only \$1.00. Stacks of Small Check Tweeds, only \$1.00. Best West of England Tweeds, only \$1.35. Blue and Black Worsted Coatings, only \$1.30. Basket Coatings, only \$2.20. Extra large lot Coatings, selling at \$2.40. Best make Diagonal Coatings, \$3.75. Extra Heavy Worsted Coatings, only \$3.15. Large lot of double width Tweed Clothings, prices 5c, 9c, \$1.00, \$1.20, \$1.30, \$1.35. Overcoatings in Beaver, Whitney, Blankets, Cloth, Pilot, Naps, in endless variety, price from 90c.

Underclothing Department.

Men's Canada Shirts and Drawers, prices, 35c, 50c, 65c, 75c, 85c, \$1.00. Men's Real Scotch Shirts and Drawers, prices from \$1.00 to \$2.00 each. Oxford Regatta Shirts, price from 35c. Men's Tweed Shirts, price 75c. Men's Flannel Shirts, price, 75c.

Endless variety of Ladies' and Gents' Kid Mitts, Gloves, &c., prices low.

Call early and secure the Bargains. Oct 31st-12-ly

JAMES FOLEY,

DEALER IN DRY GOODS AND MILLINERY, 213 ST. JOSEPH STREET, Opposite Dow's Brewery. Ladies' and Childrens' Jackets in great variety. Also, a large assortment of Gents' Shirts and Drawers. Wne 27, 1877 46-52

STILL GOING ON!

THE GREAT CHEAP SALE OF DRY GOODS IS STILL GOING ON! are determined to CLEAR OUT our ENTIRE STOCK OF SPRING AND SUMMER GOODS AT GREATLY REDUCED PRICES. LADIES, DO NOT FORGET THE CHEAP SALE AT THOMAS BRADYS, 400 ST. JOSEPH STREET. Wne 20, 1y]

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GROCERIES and LIQUORS, WHOLESALE, (Nun's Building), 49 ST. PETER STREET, MONTREAL.

NEW DAIRY BUTTER.

Received daily by Express from the Eastern Townships, very choice, at the

EUROPEAN WAREHOUSE.

DRIED BEEF, BEEF HAM, SUGAR CURED HAMS, SMOKED TONGUES, PICKLED do., CAMPBELL'S BACON (in select cuts), AT THE EUROPEAN WAREHOUSE. APPLES (very choice, for table use), ORANGES (Algeria, very sweet), LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables, AT THE EUROPEAN WAREHOUSE, THOMAS CRATHERN, 1363 St. Catherine street.

\$5 TO \$20 per day at home. Samples worth \$1 free. STINSON & Co., Portland, Maine.

PANEYRIC OF ST. FRANCIS XAVIER.

ELOQUENT SERMON BY VERY REV. THOMAS N. BURKE, O. P.

On the Feast of St. Francis Xavier, Apostle of the Indies, was celebrated in the Church of St. Francis Xavier, Upper Gardiner street, Dublin. High Mass was celebrated at eleven o'clock by the Very Rev. Dr. Woodlock, V. G.; deacon Rev. Father Murphy, S. J.; sub-deacon, Rev. Father Naughton, S. J.; master of the ceremonies, Rev. Father Thomas Kelly, S. J. After High Mass the panegyric of the saint was preached by the Very Rev. Thomas Burke, O. P. The reverend preacher took for his text, 'God is wonderful in his saints.' He said the triumphs of Almighty God were made manifest to them in all His creations. The very heavens speak the glory of God, and the silent stars proclaim His power. The office of nature was eloquent in laying its beauties revealed in every new form of creation. How much more were His distinct attributes rendered conspicuous and wonderful when they contemplated His saints, when they contemplated these mighty living officers who proclaim His name and glory, when they contemplated those who at the highest were so united to God as to be lost in good deeds to themselves, and living only for God—devoted, with all the energy as a great nature, not to any personal or worldly thing, but only destined to the word of God, and so devoted to Him as to be able to command the elements, and to exalt themselves for Him. God manifested Himself by instructing, and by the wonderful revelations in His saints. It was thus and through His saints he provided for all the wants of man. Three hundred years ago, in the sixteenth century, when there was disloyalty to authority, imperial changes, despotism, the pulling down of laws, the sweeping away of ancient universities, and disruption in all those elements that constitute civil, social and religious society, this great order of Jesus Christ was established. Often in that century the voice was demure of those who spoke in the language of faith. In that century it was to be despised by man. Up to this period all religious belief was founded upon one, and upon the only principle upon which it can rest—namely, the essential truthfulness of God; the essential truthfulness of the utterances of God, and the invariable truthfulness of the living consciousness of God—namely, the Catholic Church. Every man who believed in the Catholic Church acknowledged the authority of the Church, his mother; but, at this time her authority was to be broken up, the very basis of her foundation was so to be shifted from the rock upon which Jesus Christ, their Lord, built it, and there was to be set up in her place mere human opinions and private judgments; under the spreading rays of the universal increase there was a thirst for knowledge of every kind. Notwithstanding that at the time the Greek Empire had fallen, the libraries of Constantinople had been all carried away and found refuge in Western Europe, the Greek and Latin schools were discovered disseminating knowledge on every side, and those who never read before began to read. Wonderful were the things realized in foreign lands. New countries were discovered in the west, and at this the Catholic Church seemed to be in danger, if ever in danger she could be supposed to be. The great centre of knowledge was removed, and individually turned into schools and universities of Europe. The new spirit was awake, and now it was for the Lord God in His supreme wisdom to investigate the things that were to come and make preparations in the Church—to furnish her with new weapons to fight the new wars, and with her champions to come forth and wait for the signs by which men were to know. In these days the University of Paris was the greatest seat of learning in the world. The youth of Christian Europe by discoveries of new arts and sciences were attracted there. In the midst of all these there came from Germany a youth of Christian principles and allegiance to the Church to be a lecturer in the University—a youth of much ability, though yet a student, and heir to an illustrious name. Men told of him how he had already distinguished himself in the battle-field. The student of Paris, Ignatius Loyola, who had asserted bravery and honor in the face of the world, was among them but how did they find him? They found him broken with fasting and mortification. He seemed to have forgotten himself, forgotten his history, forgotten the ancient passions that made him the honored foreigner—the great prize the world has made—this man, who seemed to know nothing, to think of nothing, to live for nothing, to speak of nothing but the love for the Church of God. He moved among those students, and at once a feeling spread that the Church of their God had attached itself to the University, and that the man of God was in it. There was also in the University a young Spaniard, equally noble, far more distinguished than Ignatius in all the competitions of the sciences of man, and who had been for nine years previously in the University—who had made his mark, and who was spoken of as the greatest and most industrious of young doctors—a man who was chief of all in learning and philosophy. He retained a great name, and this was Francis Xavier, who came from Pampeluna, at the foot of the Pyrenean Mountains; young—for he was only twenty-one years of age—already known, strong of body, vigorous of intellect, and beautiful to behold; in manner generous, soft in his affections and heart, and with a capacity to compete with the world in science. But, in the midst of all this worldliness there was one in this university that recognized that the vessel of nations was Xavier's joy. Thus, at this period, this learned foreigner was teaching, to the great admiration of those who heard him in the university. He descended one day from his chair, having charmed the professors and students around, and amidst them Xavier goes to his room, filled with thoughts of his ambition—while Ignatius crosses his path, looks at him with adreproachful eyes, nears him, and drops into his ears, in the gospel, 'Suffer what you will, it benefits man nothing to gain the whole world if he lose his own soul.' A wonder from God was revealed; the man who spoke was gone. Was Xavier going to yield himself to the world and take the attractions and pleasures which swept to him? Again and again Ignatius crossed the path of Xavier, day after day did he repeat to Francis Xavier, 'What shall it benefit thee to gain the whole world if thou lose thy soul?' Xavier took thought, consulted. There were five other students in the university, all of them men most distinguished in every walk of science, men who have left behind them in the annals of the Church sacred and glorious names. He asked the six young men were they willing to die for God, secondly were they willing to devote themselves to the purpose of God and His Church, and thirdly would they form themselves into an organization, founded pre-eminently on this one great principle—namely, the one mind carefully formed with integrity and wisdom, whose greatness and honesty should command the united action of them all, and whose intellectual light they were to carry out in obedience to the principles of this one mind. Francis Xavier was first who understood the decided mind and explained that which Ignatius and the others followed. And so in the year 1534 those seven men went up to an oratory on the hill of Montmartre, near Paris, and there they bowed themselves to God, swore their lives away to the Church of God. Now, from that hour began the history of the Society of Jesus Christ—fifteen hundred and thirty-four, three hundred and forty years ago. Three hundred and forty years has it lived in the face of the whole world and be-

Continued on Fourth Column.

WEEKLY TEST.

Number of purchasers served during the week ending Jan. 12th 1878:— 4,130. Corresponding week last year:— 3,450. Increase.....680.

FEW AND FAR BETWEEN.

Dry Goods stores, whose clearing sales are few and far between, cannot but in the course of twenty years have a large accumulation of old goods which have become worthless through long keeping, for it is acknowledged that dry goods kept over too long become extremely tender, and will not pay to make up so that

Our New Goods Reduced

ARE BETTER THAN OLD ONES GIVEN AWAY.

Our annual sale, which is now going on, consists of all this season's goods left over, therefore buyers are sure these goods have not become worthless through old age.

S. Carsly's New Goods Reduced.

Good quality Snowflake Dress Goods, reduced to 23c per yard. The very best quality French Snowflake Dress Goods, reduced to 36c per yard. The balance of a new lot of Check Wincey, reduced to 7c per yard. Strong Union Fancy Flannel Shirting, reduced to 16c per yard. Good All-wool Scarlet Flannel, reduced to 19 1/2 per yard.

Every Pound Reduced

Every pound of Yarn in the store is reduced, so that customers cannot buy any kind of Yarn from us without being benefited by the reduction Good American Yarn, same quality as sold by credit. Stores at 75c. Our price is 50c. per lb. Good English Fingering reduced to 75c. per lb. Every pound of Fingering is reduced.

New Silks Reduced.

Good Grey and Black Striped Dress silk, reduced to 90c. per yard. Every piece of Striped Dress Silk in the Store is reduced for our Annual Sale. Good Seal Brown Dress Silk, reduced to 75c per yard. Every piece of Plain Colored Dress Silk is reduced for our Sale. Our Stock of Black Silk is worth calling special attention to, as we are now offering special bargains.

Ask to see our good quality Black Dress Silk, which we are now offering at 90c per yard. It is as good as sold elsewhere at \$1.25. Our price is only 90c per yard. Every piece of Black Dress Silk is reduced for our Sale.

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RICHARD BURKE, Custom BOOT and SHOE-MAKER, 689 CRAIG STREET, (Between Bleury and Hermine Streets) Montreal. ALL ORDERS AND REPAIRING PROMPTLY ATTENDED TO

W. STAFFORD & Co., WHOLESALE MANUFACTURERS OF BOOTS AND SHOES, No. 6 Lemoine Street, MONTREAL, P. Q. May 23, '77. 1-41-y

MULLARKY & CO., MANUFACTURERS OF BOOTS AND SHOES, No. 8 ST. HELEN STREET, MONTREAL. May 2, '77. 1-38-y

fore the Church of God. For 340 years has it carried out the grand purpose for which it was founded. It has spread self-denial, devotedness, and organization, and is able to cope with the strictest form of political organization. It is 340 years since the day when Ignatius made his vow. For that period this society has been the object of continued, constant, and oppressive persecution outside the Church. With what result? That the society and the Catholic Church are feared throughout the world as much as ever they were. For eight years after his surrender to the Church, Ignatius, Francis Xavier, and their colleagues spread the light of the Gospel, under the spiritual father and patriarch, and under the influence of his mighty mind. During these years he was engaged in labors for the Church. He partly labored in Venice, visiting the poor and tending the sick—no sacrifice was too great; no mortification or patience too terrible; no revolting case of leprosy too disgusting for him to attend or relieve. And thus did he live until 1541, by which time, after years under Ignatius' guidance, he found that the affections of that large and generous heart all belonged to the Church of God. When Ignatius discovered this that wise and great saint determined that his apostolic son should go forth to preach, and here was a work up before him. King John the Third of Portugal, a most religious Prince, found himself the possessor of enormous territories, along the shores of the Indian Ocean and towards the northern Pacific, and inhabited with millions of uncivilized people, all in the darkness of idolatry or of the equally dark idolatry of Mahometanism, and the consciousness of this smote the king; but the awful feeling came upon him that the work of their conversion demanded a saint, and in the 16th century it was hard to find saints. Saint Teresa was in a cloister, and Saint John of the Cross was engaged in his work of reform. But a saint to go out and captivate the mind, to charm all the race of men—where was such to be found? A young student of Paris told his Majesty that Ignatius in the University had with him some others that were all which the King needed. Accordingly a mandate was received from the Sovereign Pontiff, and Ignatius was called upon to send two of his companions to spread the doctrine of the Catholic Church amongst millions and millions. Ignatius gathered to his list his apostolic son, Francis Xavier; and even as when the heart of the brave soldier bounded with joy when the hour of battle came to send him to death, but still to glory, so did the heart exult in him when he was doomed to go and preach the Gospel. They found him, therefore, in 1541 sailing for the Indies, and after thirteen months' voyage he arrived at Goa. Then he began his labors, with which most of them there were familiar. It was not merely preaching the Gospel to the citizens; Xavier undertook to preach it to whole nations. For ten years and a half he labored in India proper, partly on the land adjoining the Indian coast, partly in the quarters of the Japanese Empire—going from nation to nation, receiving insults, speaking to the assembled high priesthood, scattering the Gospel from land to land, until his converts were reckoned not by thousands, but by hundreds of thousands. He preached the Gospel from morning until night, and with the touch of his hand or with the sign of the cross the lepers were cured, the paralysed rose up and renewed their stand. A Pagan father came to him, and said, 'Oh, thou creature from a foreign land and Christian of a stranger dark, thou tellest that thy Church is the true Church. If thy God be the true God, give me back my child that I have left dead at home.' And Xavier answered, 'Go back, and thou shalt find her living.' The Pagan father went back, and found the young maiden well, and putting her arms around him, she said, 'My soul had gone forward and a demon was about to catch me, when a man of strange appearance came and brought me away.' The Pagan father brought his child to Francis Xavier, and she exclaimed, 'Oh, it is he. This is the saint that saved me from the demon.' On another occasion while in the neighborhood of Malacca, a mother flung herself down at his feet, in great grief saying, 'Oh, father, man of God, my daughter is dead, and is three days buried.' The glory of the living God flashes from his eyes, and in the power of spirit, He prays, and, turning to the woman, says—'Good woman, open the grave and thou wilt find thy daughter living there.' Brought back from the very corruption of death by the saint of God! Yet all this time, night and day, he continued in the course of the conversion of nations. They found him writing home to Ignatius—he never took a pen in his hand to write to him, but in a kneeling position. He moved not without his counsel. Xavier was the voice that spoke—Xavier was the hand that was uplifted—but the soul that guided Xavier was Ignatius. The society was growing at home—the troubled spirit of heresy and infidelity was starting up—and, starting up as they were, Ignatius was increasing the number of laborers in his field. No thought spoke upon the grand mind of the apostle—no thought communicated with him. Xavier was aspiring to be the evangelic apostle within the great country of Asia. From Japan he was even to pass to China, astonished that country, pass from China to Siberia, still spreading the light of the Gospel. This was a vast design, and filled the mighty mind of the saint, and he gathered himself up to fulfil it. He sailed for China, and landed at Cochim just opposite to the quarter he was about to invade for God. Of the sailors that he had employed he lost half through sickness, and the saint knew that death awaited him—he almost told the time. He had two great saints with him who came of a soldier race. He smiled in the face of death—three times was he shipwrecked. Death was shuddering around him, and yet he had his work to do; but he was abandoned by the sailors, and he was then only forty-six years of age. In one of his letters to his brethren at home he expressed himself thus—'If God be sought to me like what He has hitherto been, and if He gives me ten years of life, I will go through Asia, Turkey, and the northern parts.' The apostle was only 46 years of age, in the bloom of his youth, in the strength of his great learning, but God called him in the ecstasy of His longing to crown him by his love. Abandoned by his comrades, stricken down with fatal fever—his very blood in his veins nearly burning—he lay down on the shores of Sanccion and turned his weary eyes towards his land. After a time the pains of death came upon him, and now another land opened before him; now, with the pallor of death on the face of neglect, he threw out his dying arms in the ecstasy of joy, he cried out his name, and exclaimed—'In te Domine speravi, non confundar in aeternum, and died. Glorious soul, proudly crowned, escaping from a body broken and bruised by self mortification, emanated by fasting, growing old before its time, passed to the heavens. Without a friend or a hand to moisten his lips that soul passed away to its judge. In less than one hundred years after His Holiness Paul V canonized this saint in 1628, and well he might. That poor, broken, emaciated saint was found three days after in the tabernacle where he died, uncorrupted, fresh as ever; so much so that when they came upon him they all cried out, 'He is not dead! He is alive!' Entering the city of Malacca, to where the saint was brought, the bishops and priests and the principal citizens of the town came in procession. There was a pestilence raging in the city; and at the moment the body of St. Francis Xavier crossed the city that moment the dying recovered health, and the very signs of pestilence ceased. The blind were led to him, and the moment the uncorrupted hand would move towards the blind eyes they were open. The most astounding miracles occurred every day during his life, until the pagans were obliged to invoke his instructions and proclaim Christianity

in the Indies. The example of his life taught them many things. He consented on the day of his vow to do good in the hands of Ignatius—to surrender his life, with all hope and pleasures, to God. He was altogether in God. He died for the sacred heart of Christ, and sprang up again into another life. In conclusion, the reverend preacher drew a graphic picture of the great example set to them by the Apostle of the Indies, and asked if there be any one among them willing to adopt a like course; let him surrender himself, cast his life into that sacred course, and then will he live. The army that the Apostle of the Indies left behind him stands that day as it did of old, first in the army of God. It has mustered together from every land, and carried the name of Jesus, aided and assisted by the hand of Jesus Christ.

THE BAR.

D. BARRY, B.C.L., ADVOCATE, 12 ST. JAMES STREET, MONTREAL.

J. JAMES KEHOE, BARRISTER, ATTORNEY, SOLICITOR, &c. Office: Cor. Rideau and Sussex Sts., Ottawa.

DOHERTY & DOHERTY, ADVOCATES, &c. No. 50 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.C.L. C. J. DOHERTY, A.B.B.C.L.

JOHN D. PURCELL, A.M., B.C.L., ADVOCATE, &c. No. 15 PLACE D'ARMES, Near the Jacques Cartier Bank, Montreal. Oct 10, '77 9-8m

PROVINCE OF QUEBEC, } SUPERIOR COURT, District of Montreal. } Montreal. No. 1649.

Mary Pencock of the City and District of Montreal, wife of William Chester alias William E. Chester of the same place, Bricklayer and Builder, and duly authorized en justice (a ester en justice). Plaintiff. Against the said William Chester alias William E. Chester. Defendant.

The said Plaintiff duly authorized en justice (a ester en justice) has instituted an action for separation of property (en separation de biens) against her husband the said Defendant. J. & W. A. BATES, Attorneys for Plaintiff. Montreal, 9th January, 1878. 23-6

PROVINCE OF QUEBEC, } In the SUPERIOR COURT District of Montreal. } for Lower Canada. The eighth day of January one thousand eight hundred and seventy-eight.

No. 1377. Duncan Macdonald of the City and District of Montreal, Contractor. Plaintiff; vs. Alfred Mackay, of the City of New York, one of the United States of America, Merchant. Defendant.

and Frank A. Routh, et al, Garnishors.

IT IS ORDERED, on the motion of Messrs. Loranger, Loranger and Pelletier, of Counsel for the Plaintiff, in as much as it appears by the return of Michel Jette, one of the sworn Bailiffs of this Court on the writ of saisie anee in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called Le Franc Parleur, and twice in the English language, in the newspaper of the said City, called the True Witness, be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial, and judgment as in a cause by default. (By Order), GEO. H. KEBNICK, Deputy P. S. C.

INSOLVENT ACT OF 1875. AND ASCENDING ACT. In the matter of Martin O'Loughlin, of the City and District of Montreal, Grocer and Trader. An Insolvent. The Insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at the office of PERKINS, BEAUSOLEIL & PERKINS, 60, St. James Street in Montreal, on Tuesday the 29th day of January, A.D., 1878, at 11 o'clock A.M., to receive statements of his affairs, to appoint an Assignee if they see fit and for the ordering of the affairs of the Estate generally. ARTHUR M. PERKINS, Assigner. Montreal, 8th January, 1878. 22-2

PROVINCE OF QUEBEC, } SUPERIOR COURT, District of Montreal. } Dame Hermine Archambault, of the City and District of Montreal, wife of Charles Bardette dit Lapiere, Collector, of the same place, judicially authorized to act herein, Plaintiff; vs. The said Charles Bardette, dit Lapiere, Defendant.

An action for separation as to property has been this day instituted. DOUTRE, DOUTRE, ROBIDOUX, HUTCHINSON and WALKER, Attys for Plaintiff. 21-5

PUBLIC NOTICE. AT the next Session of the Legislature of the Province of Quebec, application will be made for the passing of a bill to erect a portion of the Municipality of the Village of La Cote St. Paul into a separate Municipality. Montreal, 17th Dec. 1877. 20-5

NOTICE is hereby given that Dame Hannah Davidson, wife of Samuel Goldman, of the City of Montreal, in the District of Montreal, Trader, has this day, the eleventh day of December, eighteen hundred and seventy-seven, instituted an action against her said husband for separation as to property. L. N. BENJAMIN, Plaintiff's Attorney. Montreal, 11th December, 1877. 18-6

BOSSANGE & GARDINER, MONTREAL, GENERAL MERCHANTS IN FRENCH CALF MOROCCOS, KIDS AND OTHER MANUFACTURES.

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