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CATHOLIC CHRONICLE

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No. 33.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF MONTREAL,

Publishing the Apostolic Letter of Our Holy Father Pope Pius IX. to the Protestants and other Non-Catholics.

IGNATIUS BURNETT by the Grace of God and the favor of the Apostolic See Bishop of Montreal Assistant at the Pontifical Throne.

To the Secular and Regular Clergy, the Religious Communities, and all the Faithful of Our Diocese, Health and Blessing in Our Lord.

§ 1.—PREAMBLE.

On the thirteenth of September last, Our Holy Father the Pope addressed to our separated brethren an Apostolic Letter breathing nothing but charity, to invite them to seek the true religion, in order to profit by the Œcumenical Council which he convoked on the twentieth of June last. This Letter has been sent to Us, D. B. B., in order that we may take some means by which those, who, living outside of the fold of Jesus Christ, cannot hear the voice of His Vicar upon earth, may be made acquainted with the Pastor of the whole Catholic Church. Wherefore, after carefully considering the matter in the presence of God, we have judged it our duty to make use of you all, D. B. B., to bring this important Letter to the knowledge of those to whom it is directly addressed. In consequence thereof, We cause it to be published in all the churches of this Diocese, charging you, D. B. B., to be the faithful interpreters of the sentiments which animate our common Father towards brethren whom we all love in Jesus Christ. This means has appeared to us the most proper for attaining an object so desirable for all the children of the Church.

For many of them live in our midst: they are your neighbors, your friends, your fellow citizens your associates, your patrons or your clients, and perhaps even your near relatives. It follows therefore, that you have intimate relations with them, more or less frequently, either on account of business or on account of politeness, friendship and civility.

Amid this intercourse, it is quite natural that you should speak to them of our grand beautiful ceremonies and of the instructions which are given in our churches. By this means you excite in them a laudable curiosity which induces them to come and see what is done, and to hear what is said at our religious assemblies. There are, furthermore, many among them who like to hear the word of God, and who feel themselves inferiorly attracted towards the religion of their forefathers. Besides, they are tired at seeing themselves continually fluctuating amid the doctrines which change like the wind, and which, consequently, are unable to satisfy the hearts of those who seek the truth with sincerity.

On the other hand, God who has created them like ourselves to his own image, and redeemed them at the price of his blood in order to give them eternal happiness, does not fail, in His infinite goodness to warn them interiorly, that they are on a false road, walking in the way of error; and that they ought to seek the truth which alone can produce them peace of heart.

If then, D. B. B., you tell them that Our Holy Father the Pope, whose name is so glorious throughout the whole world, has addressed them a Letter which breathes naught but love and charity; and that in all the churches, this admirable document is read; may we not presume that they will like to hear it read and explained by your pastors, and even to procure themselves copies of it, in order to examine it more attentively in private.

The mission you have to fulfil, D. B. B., is very simple, but also very important, if you seriously consider it. For you are charged to collect with religious respect, the words which fall from the mouth of the Church's common Father, to be penetrated with them yourselves, in order to transmit them to brethren whom you love, but whose errors you deeply deplore. You thus become echoes of that mysterious voice, which pronounces so many oracles, makes known so many truths and spreads abroad so many flames of divine charity, for the salvation of countless millions of souls.

For this end, it behoves you to be well acquainted with this Letter, which contains the grand principles upon which repose all the solidity and harmony of our holy religion. You will therefore make it a duty to study it carefully, by listening attentively to the instructions which will be given to you upon it, by reading for yourselves this solemn appeal of the best of Fathers to cherished children, whose loss he bitterly regrets, and by contemplating in it, the immensity of the purest charity with which it overflows, in order to let us see the length and the depth and the width of his fatherly love.

There is here question, note it well, D. B. B., of doing everything in our power that this Apostolic Letter may not be a dead Letter. Now it would be one, were it to pass unperceived: if nobody spoke of it; if it did not come to the knowledge of those whom it ought to warn that

they are walking in a bad way; if it were not well understood; if it did not excite a lively interest, as is becoming to a document of such great importance; if it were not appreciated as it ought to be; if it were not protected against false interpretations which will not fail to be made; if, in a word, it did not produce, throughout the whole world, a great movement in the minds and hearts of those who call themselves the children of God.

But if this Letter were to be only a dead letter, D. B. B., would it not be a veritable dishonor for our holy religion, a great ignominy for our common Father, and a profound humiliation for ourselves? Undoubtedly, you all feel this acutely in the inmost of your souls; and you resolve to apply yourselves seriously to the work, to render yourselves capable of fulfilling the mission with which you are charged. Religion expects of you that you will do your duty. Once more, it is necessary, that the Apostolic Letter addressed to our separated brethren by Our Holy Father the Pope, should come to their knowledge through the medium of good Catholics, who will communicate it to them by every means in their power. You will therefore listen with holy avidity, to the instructions which your zealous pastors will not fail to give you on the subject. Rest assured that the Lord will inspire them what to say to you on so serious a subject, and he will give to you the intelligence you stand in need of, to seize those principles which it is necessary to engrave in all hearts.

Such, dearly beloved brethren, are the principal reasons which should inflame your zeal, in order to second the efforts made by the common Father of the great Christian family, for the conversion of our dear separated brethren.

Whilst listening to the Apostolic Letter he has addressed to them, you will observe, that he presents himself to them as the successor of St. Peter, set over the government of the whole church, and that he calls their attention to the intimate union which exists between himself and all the Catholic Bishops whom he has convoked in œcumenical council.

Why then, D. B. B., this preamble? Is it because our separated brethren ignore that the reigning Pope is the immortal Pius IX? Certainly not; many of them have seen this admirable Pontiff, have heard him, have spoken to him, have assisted at the grand demonstrations of which he has been the object, during his long and glorious Pontificate; and it may be affirmed, that those among them who are the most honorable on account of their education and their lofty sentiments, respect his person, admire his wisdom and love the mildness of his government.

Why then, once more, this preamble? Because, since the Reformation, that is to say, for more than three hundred years since the ties were broken which united the forefathers of our separated brethren with the Holy See, the Pope has hardly been known to them save under the name of Antichrist; and Rome, the capital of his empire, as a veritable Babylon.

It was therefore necessary, on making them hear his voice as Pastor and Father, for the first time since that unfortunate and fatal epoch, he should officially inform them that he truly occupies the chair of St. Peter; that he governs the Church with all the authority which Our Lord Himself has given unto him; that all the Catholic Bishops recognise him as their chief; that they would soon arrive in Rome, there to hold a grand Council; and that he calls them also thither, that they may derive the most precious advantages from the Council.

With these general observations, you will perfectly enter into the meaning of this beautiful and admirable Letter of which the following is the preamble.

§ 2.—Motives for the Convocation of the Future Œcumenical Council.

Apostolic Letter of Our Holy Father Pope Pius IX., to all the Protestants and other Non-Catholics.

PIUS IX.

"You are already aware, that having been raised in spite of Our unworthiness, to this chair of Peter, placed consequently over the supreme government of the entire Catholic Church, and divinely entrusted with its preservation by Our Lord Jesus Christ Himself, We have judged fitting to call to Our presence Our Venerable Brethren the Bishops of the whole world, and to assemble them in order to celebrate, next year, an Œcumenical Council, so that in concert with these same Venerable Brethren, called to share Our solicitude, we may take all the resolutions which shall seem the most fitting and necessary, whether to dissipate the darkness of so many fatal errors which daily extend their empire more and more, and are being set loose to the great loss of souls, or to establish daily more and more, and to increase among the christian peoples confided to Our vigilance, the reign of the true faith, of justice and of the true peace of God. Firmly relying on the strict and dear compact of union

which so admirably attaches unto us and to this Holy See, these same Venerable Brethren, who have never ceased during the whole course of Our supreme Pontificate, to give to Us and to this Holy See the most convincing marks of their love and respect; we entertain a well-founded hope that the Œcumenical Council, convoked by Us in this present century, will, under the inspiration of divine grace, like the other General Councils in past ages, bring forth abundant fruits, a source of happiness, for the greater glory of God and the eternal salvation of men."

§ 3.—Marks of the True Church of Jesus Christ.

Such, D. B. B., are the first words which the good shepherd addresses to those of his dear flock, whom he sees wandering outside the fold of the Lord. It is in order to prepare them to receive those luminous and incontestable truths which he will propose after this magnificent preamble. For, as you are just going to see, he declares that there can only be one true Church of Jesus Christ: that this Church has been built upon Peter, who is like an immovable rock by the immutable stability of her teaching; that she is infallible, because her divine founder has promised to be with her until the end of the world: that those who wish can always recognise her, because she has striking and visible marks which distinguish her from other Churches, being "One, Holy, Catholic and Apostolic." This is what you are going to see, D. B. B., whilst listening to the following words:

"For this reason, buoyed up by this hope, incited and urged on by the charity of Our Lord Jesus Christ who gave his life for the salvation of the whole human race, we cannot help, on the occasion of the future Council, addressing Our Apostolic and paternal words to all those who recognizing the same Jesus Christ for their Redeemer, and glorying in the name of Christian, do not however, profess the true faith of Jesus Christ and do not follow the Communion of the Catholic Church. And We do this, in order to warn them, to conjure them and to beg of them, with all the ardor of Our zeal and in all charity, to consider well and to examine seriously if they follow the way traced out by the same Jesus Christ Our Lord, and which leads to eternal salvation. No one can deny, or call in doubt, that Jesus Christ himself, in order to apply the fruits of his Redemption to all human generations, has built upon Peter, in this world, his unique Church, that is to say, the 'One, Holy, Catholic and Apostolic' Church, and that he gave to him all the power necessary that the deposit of faith might be preserved inviolate and intact; and that the same faith was taught to all peoples, to all races and to all nations, in order that all men might, through baptism, become members of his mystical body; and in them might always be preserved and perfected this new life of grace, without which no one can ever merit and obtain life everlasting; finally, that this same Church, which constitutes his mystical body, might ever remain stable and immovable in its own nature until the consummation of ages; that she might live ever blooming and in a condition to furnish all her children with the means of working out their salvation."

§ 4.—That none of the Protestant Churches has the marks of the True Church of Jesus Christ.

But it was not sufficient for the charity of the common Father, to have caused the distinguishing characteristics of the True Church of Jesus Christ to shine in all their brilliancy, before the eyes of our separated brethren. For, urged on by an ardent desire of showing them the road of truth, which can alone lead to everlasting life, he clearly shows them that none of the churches separated from the Roman Church, which alone is "One, Holy, Catholic and Apostolic," can attribute to itself these glorious privileges. For they are all divided one from the other, have nothing stable in their teaching, are in a perpetual fluctuation and change of opinions, have no authority to cause their symbol of faith to be admitted by dissentient sects; whence he concludes, that the truths revealed to men by the Redeemer of mankind, cannot be found in such societies or religious Congregations.

Oh! how they are to be pitted, being thus exposed to every wind of doctrine, and tossed about by the furious tempests of error and lying! How we ought to fear for all those who are thus held, the terrible misfortune that awaits them if they continue to sail on this stormy ocean! You must not be astonished then, if the common Father, seeing his children in such imminent danger of perishing eternally, raises his voice to make them hear such moving words which so well express his fatherly solicitude. This you are going to see in the following passage:

"Now, whosoever wishes to examine with care and to meditate upon the condition in which are to be found the different religious societies divided among themselves and separated from the Catholic Church, which ever since Our Lord

Jesus Christ, and his Apostles, has always exercised through her legitimate pastors, and still exercises the divine power which was given to her by the same Jesus Our Lord, such a one ought easily to be convinced, that no one of these societies, nor all of them together, constitute in any way, nor are they this Church One and Catholic which Our Lord has founded and built, and which he wished to create. And no one can furthermore affirm in any way, that these societies are a member, a part of this same Church, since they are visibly separated from Catholic unity. For, such societies being deprived of that living authority established by God, which especially teaches men the things of faith and the discipline of morality which are of rule in all that regards eternal salvation; they have constantly varied in their doctrines, and this changing and this instability in these societies, never cease. Every one then, perfectly understands, every one sees clearly and manifestly, that this is in complete opposition with the Church instituted by Our Lord, since in this Church, truth should always remain stable and inaccessible to all change, in order to preserve absolutely intact the deposit which has been confided to her, and for whose guardianship, the presence and the assistance of the Holy Ghost have been promised her forever."

§ 5.—From these divisions in the Church spring up deplorable evils in the State.

After exposing, as you have seen, D. B. B., the deplorable evils which are caused to Religion by these fatal divisions, which reign among the Religious Denominations separated from the Catholic Church, Our common Father descends to the lamentable disorders which they produce, even in the civil societies and governments of the world.

The touching words which fall on this solemn occasion, from the mouth of him whom is the highest Power that exists upon the earth, and who evidently stands at the head of his age, prove, once more, that Religion came down from Heaven with her divine founder, not only for the spiritual welfare of souls, but also for the prosperity of human societies. Oh! what happiness would reign throughout the entire world, if everywhere, people were attached to the true Church, which, ever guided by the Holy Spirit, ceases not to preach unto man the necessity of loving his fellows, of doing no wrong to any one, of holding revolutions in horror, of obeying every established government.

But, D. B. B., on that subject, listen to the Pope himself, and learn from him to dread the terrible consequences of the religious dissensions, which threaten, even at the present day, to overturn the whole world. The history of past ages, like that of the present time, is also on hand to confirm what our Father is about to say of the sad effects produced among all peoples, by dissensions in religious matters.

"No one, besides, can be ignorant of the fact, that these dissensions about doctrines and opinions have given rise to social schisms, these in their turn have given birth to communions and sects without number, which are every day being more and more extended to the great detriment of Christian and civil society. In fact, whosoever acknowledges that Religion is the foundation of human society, cannot fail to perceive with what powerful influence this division of principles, this opposition and this conflict of religious societies among themselves act upon civil society; and with what violence, this negation of the authority established by God to govern the belief of the human mind and to direct the actions of man, as well in his private as in his social life, has engendered, propagated and sustained these deplorable changes in things and times, those troubles which, at the present day, upset and oppress nearly every people."

As you have just seen, D. B. B., O. I. F. the Pope has placed himself directly in face of all the churches separated from Rome; he, as the successor of St. Peter, the universal Pastor of the whole Church, the Father of the great Christian family.

He has shown them, that the Catholic Church, of which he is the supreme head upon earth, is the only true Church founded by Jesus Christ, that she alone has truly the marks of unity, of sanctity, of Catholicity and of Apostolicity, which indicate to serious, reflecting minds, where they will find the truth; that in this Church alone, is preserved intact the deposit of heavenly truths, with the infallibility which is assured to her by the presence of the Holy Ghost, who has been given to assist and govern her invisibly.

Next, passing rapidly in review all the denominations which dispute the incomparable honor of being the true church, he causes them to see, as clearly as the sun at mid-day, that this cannot be the case; for they have varied too much, have too much changed their teaching during the short space of time they have existed, to pretend that they possess the treasure of truth, since truth cannot vary, cannot change: that what was true when Jesus Christ and the Apostles preached

throughout the world, is still true, and will always be true, unto the consummation of ages.

Finally, he has drawn a moving picture of the inappreciable advantages for the governments of the earth, which flow from the principles of public order professed by the divine religion, the government of which has been confided to him.

§ 6.—Appeal to our Separated Brethren.

After these frank, clear and luminous explanations, the good Pastor makes a fervent appeal to all the sheep whom he sees exposed to the fury of the wolves, because, unfortunately, they are given up to the errors of the human mind and are deprived of the divine assistance, which has been promised only to the Apostles and their legitimate successors, who alone, are the heirs to the infallible promises of God the Redeemer.—Observe in what moving, fatherly terms, this truly grand and solemn appeal is conceived. For he who speaks is the Vicar of Jesus Christ, the universal Pastor of the Church, the common Father of Christians; and he speaks to children who have the misfortune to be in error, through the fault of their ancestors and the evil of the times. Whilst listening, with religious attention, to this magnificent appeal repeating these words of charity and mercy which he has left in the Gospel: "And other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice: and there shall be made one fold and one shepherd." (John 10.16.)

"Let all those who do not possess the unity of truth of the Catholic Church, seize the occasion of this Council, wherein the Catholic Church, to which their forefathers belonged, gives a new proof of her profound unity and of her invincible vitality, and giving satisfaction to the wants of their heart, let them endeavor to leave this state in which they cannot be assured of their salvation. And let them not cease to offer up the most fervent prayers to the God of mercies, that he may break down the wall of division, may drive away the darkness of error, and may lead them back to their Holy Mother the Church, in whose bosom alone is preserved and transmitted entire, the doctrine of Jesus Christ, and the mysteries of heavenly grace are dispensed."

"For ourselves, to whom the same Christ Our Lord has confided the charge of the Supreme Apostolic Ministry, and who ought, in consequence, to fulfil with the utmost zeal, all the functions of a good shepherd, and love with a fatherly love, and embrace in Our charity, all men scattered over the earth, we address this Letter to all the christians separated from Us, and we exhort them again and conjure them to hasten their return to the one fold of Christ. For We ardently desire their salvation in Christ Jesus, and We should fear to have one day to render an account to Him who is our judge, if we did not show them, and, as much as it lies in Our power, give them the assured means of finding out the way which leads to eternal salvation. In all Our prayers, supplicating and giving thanks, we cease not, day or night, to ask for them, humbly and earnestly of the Eternal Pastor of souls, an abundance of light and heavenly grace.

"And since, notwithstanding Our unworthiness, We are His Vicar upon earth, with hands uplifted, we await with the most ardent desire, the return of Our erring sons to the Catholic Church, in order that we may be able to receive them with love into the house of the Heavenly Father, and enrich them with his inexhaustible treasures. Upon this so ardently desired return to the truth and the communion of the Catholic Church, depends the salvation not only of individuals, but also of all christian society. The whole world is unable to enjoy true peace, if it does not become one flock under one shepherd."

"Given at Rome, near St. Peter's, September 13th 1868, and the twenty-third year of Our Pontificate."

Now, D. B. B., since we have heard these moving words, we shall further penetrate into the heart of Our Father, in order to be imbued with the sentiments that animate it. After his example, let us seize the occasion of the future Œcumenical Council to labor, as far as we can, to recall our separated brethren to the bosom of the Church, to which their forefathers belonged as well as our own. It is only three hundred years since they separated from it, and before that time they were Catholics like ourselves.—Evidently their religion does not go back to the Apostles, and consequently, it is not Apostolic. Let us make them understand that the Catholic Church, through this Appeal which she makes to them, causes to shine before their eyes her perfect unity and the spirit of life which animates her, in order to encourage them to go away from error to satisfy the need they all feel of truth, and of assuring their eternal salvation.

Let us engage them to unite their prayers with ours, to obtain of the Father of mercies the grace they so much stand in need of, to cause the wall of division which separates them from Rome to fall down, and to drive away the darkness of error which prevents them from entering the

bosom of Mother Church, who led their forefathers in the fertile pastures of truth, and administered the sacraments which kept in them the life of grace.

7.—All the children of the Church ought to enter into these sentiments of their Father in Jesus Christ.

Following the example of Our Father, who fulfills with so much zeal the Apostolic ministry confided to him by the Lord, let us sincerely love our separated brethren, and let us take all the means in our power to cause them to enter into the fold of Christ, who is the Son of the living God. Like him, let us dread having to answer for their souls at the tribunal of the Sovereign Judge, if, through our negligence, we do not give them assured means of discovering the way which leads to eternal salvation.

Let us continually breathe wishes that this good Father may at length have the consolation of receiving into the house of the heavenly Father, those dear children who have the misfortune of living so long a time in deplorable errors, and of enriching them with the inexhaustible treasures of the divine mercy.

Let us well understand, as the Holy Father assures us, that the salvation not only of individuals, but also of all Christian society, depends upon this so ardently desired return of our separated brethren. The entire world in fact cannot enjoy true peace, if it does not become one fold under one shepherd. It is by entering into these beautiful sentiments, that we shall plainly prove to our separated brethren, that Catholics are very far from wishing to damn Protestants, as the latter are sometimes fond of repeating to throw odium on the former.

It is also true that we do not say and cannot say that every religion is good, since this would be admitting that error and truth, justice and iniquity are one and the same thing which is revolting to faith and even to reason itself.

Let those treat you with rigor, he said to the Donatists, who know not how difficult it is to find the truth and avoid error: let those treat you with rigor, who are ignorant how painful it is to rise above the vain phantoms with which one has once been impressed; let those treat you with rigor, who know not the extreme difficulties one meets with to purify the eye of the interior man, in order to render it capable of seeing the truth which is the sun of the soul.

These beautiful sentiments of the doctor of grace, we intend, D. B. B., to appropriate to ourselves, whilst employing all the ardor of our zeal for the conversion of our separated brethren.

8.—On the zeal which should animate every Good Child of the Church to Labor for the Conversion of our Separated Brethren.

We shall exercise this zeal, we, pastors of souls by remaining between the vestibule and the altar, to make our sighs be heard and to offer the increase of our prayers; by giving to our people solid instructions on the truths of faith: by inclining the faithful confided to our care, to live as true Catholics, that our separated brethren may the better understand that the Church is holy; by spreading good books which tell the truth, without offending persons; by causing good souls to pray according to the charitable intention of our common Father, whose sighs are now heard throughout the entire world.

You, likewise, will feel this divine zeal, you, religious souls, who live under the shadow of the altar, causing day and night the sighs of the dove to be heard; who, being fed in the rich pastures of the good Shepherd, so keenly feel how happy it is to live under his crook; who, being called to the sublime state of virginity, live upon the house-top like the solitary sparrow, to give yourselves up more freely to the holy rigors of penance. You understand the price of souls, and to save a single one, you would be ready to sacrifice a thousand lives. Make yourselves, therefore, victims of propitiation for so many millions of infidels, heretics, schismatics and sinners who are being lost; mingle your tears with those of the Mother of Sorrow, who has suffered so much for love of souls; join your prayers with those of Holy Church, who so earnestly prays for the conversion of these poor wandering souls. Imitate the solicitude of Theresa, who emitted so many sighs and sobs, on learning from the lips of missionaries that a great many souls were lost in their missions. Oh, it is not now the voice of a simple missionary, but it is that of the Father of the great Christian family which resounds throughout the entire world, to invite it in union with himself, to ask for the conversion of so many millions of schismatics, heretics and infidels who are being lost before our eyes.

You will have this holy zeal, you, good Christians, who, faithfully fulfilling the duties imposed upon you by religion, taste, by happy experience, the great happiness of living in truth, in justice and in piety. Alas! It is not so with those who live in error or in sin. For their life is passed amid trouble, remorse, fears and anxieties, which prevent them from enjoying all the other advantages of life; they are very unhappy and much to be pitied, even amidst the honors and wealth with which they are laden, because they are unable to taste peace of heart, which is to be found only in the practice of the true Religion. It is God himself, who in his infinite goodness, urges them, solicits them, interiorly torments them, to make them enter into the good way which leads to heaven. For God, all good and all merciful, wishes that all men should come to the knowledge of truth, because He wishes all men to be saved. Now, such should likewise be our continual desire, if we are the true children of our Father who is in heaven, and if we well understand what we ask of Him, when we so often repeat: "Hallowed be thy name; thy Kingdom come; thy will be done on earth, as it is in heaven."

Our zeal will become more and more ardent, D. B. B., if we pay attention to the enormous difficulties

which oppose the conversion of our dear separated brethren. For we cannot doubt but that it costs them a great deal of sacrifice, to rid themselves of the prejudices of their childhood, to reform the ideas of their early education, to overcome human respect which so ardently retains them in the circle of their relations and friends, to expose themselves to the persecution which awaits them; if they change their religion, to profess themselves Catholics at the risk of losing the good will of persons who are very dear to them, and even of being despoiled of their inheritance and reduced to want; to subject themselves to the mortifying practices of Religion, to fasting, abstinence, and especially to confession. Let us for a moment, put ourselves in their stead, and we shall be able to judge what a painful sacrifice we should have to make in order to embrace the true Religion, and what specious pretences we should probably allege to draw back from this sacrifice.

We shall help them then, D. B. B., with all our heart, to take a step which perhaps, to them seems impossible, and which is so in fact; if we merely consider human strength, but which becomes easy, with the assistance of God's grace, which, without difficulty overcomes all obstacles, sweetens the bitterness of the darkest grief, keeps up the courage of the most feeble. Yes, we shall extend to them a helping hand, by making use of all the means which Religion places at our disposition.

These means, D. B. B., you know them well, and you will have recourse to them with renewed fervor.

9.—Practices of Zeal for the Conversion of Our Separated Brethren.

You will, therefore, D. B. B., embrace the practice of a prudent and enlightened zeal to facilitate to cherished relatives, loved brothers and sisters, faithful friends, generous protectors, amiable fellow-citizens, their return so ardently desired and so long waited for, to the bosom of the true Church of Jesus Christ.

Your daily prayers, your communions, your fasts, your austerities, your sacrifices, your alms, all will be offered, all will be performed with this intention. You will especially think of it, when with your assembled family you recite the holy Rosary, that beautiful prayer of the Beata, which the Blessed Virgin herself taught to St. Dominick, as a powerful means to convert the greatest sinner, and heretics the most obstinate in their errors. The marvellous success obtained by this great servant of Mary, through preaching the devotion of the Beata, is a convincing proof of the efficacy of this prayer.

But it is absolutely necessary that we labor to make these practices salutary, by vivifying them with good example and a life truly Catholic. For that assuredly, is the most moving instruction for all our separated brethren, and the one most capable of making an impression upon their heart.

Let our life then be such as that which our fathers in the faith used to lead; and our separated brethren, like the pagans of those days will exclaim with wonder: "see see the Catholics, how faithfully they observe their religion, how they sanctify the Sundays and Festivals, by religiously assisting at their solemn offices; how respectfully they listen to their pastors when they reproach them with their wicked life; how they amend when they go to confession and communicate; how happy and contented they seem when they have confessed their sins; how honest they are in all their dealings; how exact they are in repairing any injury they may have done to their neighbor; how they fear false oaths in Court and elsewhere; how they respect all lawfully constituted authority; how well the parents bring up their children; how obedient the children are to their parents; how scrupulously they avoid houses and associations dangerous to morality; how they abstain from all excess in eating and drinking; how well their inns are kept; how honest they are as workmen, how good as servants; how charitable they are towards their poor; how zealous they are to favor their educational establishments and charitable institutions, which are so numerous and so magnificent."

Oh! yes, D. B. B., all this is fit to open the eyes of these men who are serious and capable of appreciating the grand spectacle which we should offer to our separated brethren, if we were all such as we ought to be; and if we are not, we have reason to fear lest the name of God be blasphemed through our fault. But, no; so great a misfortune will not befall us; for we are immediately going to set to work, to acquit ourselves worthily of the honorable mission we have to fulfil with regard to our separated brethren.

But, in order to incite us to the more, let us reflect that now there is a question of the greatest glory to God, of the honor of our holy Religion and of the salvation of many millions of souls.

Let us take courage, too, in the exercise of our zeal, in the remembrance of so many remarkable conversions which are taken place every day, and which evidently prove that the time of mercy has arrived for our dear separated brethren.

Let us consider that Providence ever adorable and amiable, wishes at the present day to rejoice the afflicted heart of our common Father, by the conversion of our separated brethren, as it formerly rejoiced that of Peter, whose successor he is, by the conversion of the Centurion Cornelius, whose conversion has been mentioned in the Holy Scripture to show that the Lord is always with his church and with those who govern it, for the sanctification of souls and the consolation of Pastors.

Cornelius, says the author of the Acts of the Apostles, (Acts 10) was a religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.

How many of our separated brethren are making themselves pleasing in the eyes of God and men by similar good works. Does it not suffice, to convince us of this fact, to see the great number of Churches they are building around us, and which they frequent not only on Sundays, but also several times during the week? Let us hope they will be rewarded for this as Cornelius was. For the angel of the Lord appeared to him and said: "your prayers and your alms-deeds have ascended in remembrance unto the presence of God." From this unquestionable fact, must we not conclude that God will rather send one of his Angels, than allow those to perish who fear him and who sincerely desire to know the truth?

And now, said the Angel to this religious Centurion Bend men to Joppe, and call hither one Simon, who is surnamed Peter. . . . he shall tell thee what thou must do."

"One, Holy, Catholic and Apostolic;" and that the Roman Pontiff is the only true successor of Peter. Peter is ravished in spirit, and the Lord reveals to him what he is to do for the salvation of Cornelius and his whole family. It is not also the Lord who has inspired our immortal Pontiff to come to the help of our separated brethren, by addressing unto them with Apostolic zeal, a Letter which breathes naught but love and charity, in order to engage them to seek in earnest the true Church of Jesus Christ, outside of which there can be no salvation?

Which hastens to obey the voice from Heaven, and with some of the brethren goes down to Caesarea, where Cornelius was waiting him with his relations and friends whom he had assembled together, to make them participate in his estimable happiness. The Centurion came to meet the Apostle and after paying him the most profound homage, he said: "Now therefore, all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord."

This is what so many new converts to the faith have already done, and this, we fondly hope, is what they who have been left in error will also do, those to whom the Father of the universal Church makes on this day so solemn an appeal.

"Then, Peter opening his mouth, said: In truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh justice, while half the work yet remains to be done.—Freesman's Journal.

Let us hope, D. B. B., that all this will be accomplished in the conversion of our separated brethren, and that after the example of Cornelius, they will receive with perfect docility the words addressed to them by the successor of Peter that they will respectfully cast themselves at his feet and acknowledge him as their Pastor; that they will thus enter into the true Church, wherein they will be filled with the Holy Ghost by the reception of the sacraments.

Oh! D. B. B., how great will be our happiness, if we contribute somewhat to an event, which will console the Church, our Holy Mother, in her bitter sorrows, and crown the glorious Pontificate of the immortal Pius IX, with so splendid a halo! How great will be our joy at seeing these dear separated brethren reunited to the fold of Jesus Christ, feeding like ourselves in the rich pastures of the Lord; humbling themselves like us at the tribunal of penance; associating themselves like us with all the joys of our Mother the Church, in her grand and devout solemnities; receiving like us at the holy table, the Bread of life descended from Heaven; honoring as we do the Virgin Immaculate, the Angels and the Saints; praying as we do for the repose of the holy Souls in Purgatory; inciting themselves as we do to true piety, in presence of the Relics and Images of the Blessed Friends of God; forming with us only one fold, under one and the same Shepherd; lifting up as we do all their desires, all their hopes, towards the heavenly country, reserved for those alone who will have died in the true faith and in the charity of Our Lord Jesus Christ, who liveth and reigneth for ever and ever.

At thy sacred feet, O Virgin Immaculate glorious Mother of God, we humbly prostrate ourselves, to lay before thee this little work, and to beg of thee to bless it, that it may produce some happy result for the glory of thy adorable Son, and the advantage of his divine Religion. We have recourse to thee, O Virgin a thousand times blessed, because the holy Church teaches us to celebrate thy victories over the errors which have hitherto infested the guilty earth, by placing on our lips this beautiful canticle: "Rejoice, O Virgin Mary, thou alone hast destroyed all the heresies in the entire world. For thou art the sceptre of the orthodox faith. Through thee, the only Son of God, who is the way and the light, has shone upon the eyes of those who were seated in darkness and in the shadow of death.—Through thee, all men have come to the knowledge of truth. I see the joyous assembly of all saints, who have come together with eagerness, at the call of the Mother of God ever Virgin, May all praise thee, be rendered to her" (St. Cyril of Alexandria). It was on this day, that by the holiest of alliances, thou wast confided to the guardianship of thy dear spouse, the glorious St. Joseph; deign then, on this account, to charge him with the care of the Church, exposed to so many and to such imminent dangers. We are on our way to the eternal city: be our guiding star amid the storms of ocean. We are setting out for the Ecumenical Council: be for us, a burning lamp which may enlighten our steps and preserve us from all error. Place us under the protection of the holy Angels, that they may accompany us in all our ways, and may bring us back with peace, and health and joy to our earthly country, there to finish our course, by consecrating the remainder of our strength to the services of thy most holy and immaculate heart.

The present Pastoral Letter shall be read at the prône in all the Churches where the public office takes place, and at the Chapter in each Community, in the manner judged best by the parish priests, Rectors and Superiors, charged with their administration.

Given on board the Steamer "La Ville de Paris," on our way to the eternal city, the twenty-third day of the month of January, under our hand and seal and the countersign of our Secretary pro tempore.

L. † S. †
† Gen., Bishop of Montreal.
By order of His Lordship,
P. C. DUFRASNE, Sub-Deacon,
Secretary pro tempore.

IRISH INTELLIGENCE.

Some months since the Most Rev. Dr. Gillooly, Lord Bishop of Elphin, intimated that he was about to erect a Cathedral in Sligo town, where it was much needed, and at a meeting of the parishioners the project was warmly received, and his Lordship's appeal most generously responded to, not only in Sligo but throughout the entire diocese. The subscriptions in Dublin have been very liberal.

His Eminence the Cardinal Archbishop of Dublin has been for two days under examination before the Royal Commission now sitting in Dublin to inquire into the state of primary education in Ireland. There is no foundation for the rumour which appeared in the "Daily Express," and other papers, that his Eminence had accepted a seat at the Privy Council.

A deputation, with the Mayor of Dublin at its head, proceeded to Windsor Castle, and presented the Queen a petition praying for the disestablishment of the Irish Church.

The living of Valentia, County Cork, having become vacant, the Lord Lieutenant has determined not to nominate to the vacancy; a decision which is denounced in some quarters as prejudging the decision of Parliament upon the Irish Church question.

A seizure of tobacco, under somewhat singular circumstances, was effected at Cork, on February 15th. The toll-keeper at the Victoria cross observed a horse and cart coming into town, about six o'clock in the morning; upon searching which eight bags were discovered, each containing one hundred weight of tobacco leaf.

In the House of Commons this evening, March 16th the Mayor of Dublin appeared at the Bar, and presented petitions praying for the establishment of religious equality in Ireland, and that amnesty and pardon be granted to all Fenians.

Thomas Dwyer, the man who was recently arrested on suspicion of being concerned in the murder of Mr. Baker, in Tipperary, has been liberated, no evidence being forthcoming to warrant his farther detention.

Convocation sitting, and a strongly worded protest against the disestablishment of the Irish Church was inserted by the Lower House in the Address to the Queen, but was rejected by the Upper House.

The other night some sacrilegious persons entered the Catholic chapel at Conroy, County Donegal, and stole the silver chalice and candlesticks employed in the service.

Spring still holds on, though the air is somewhat sharper and more March-like than in January. We have had an excessive fall of rain during the early part of the week, which interfered with outdoor work, but the surface is now dry again, and tillage is resumed. Wheat looks remarkably forward, and if no injury from frost occurs it will evidently be an early and a heavy crop. Contrary to all expectation turnips are just now a drug in the market, selling at 9d. per cwt. Hay is at a stand.—Messenger, February 13.

A circular, accompanied with a Declaration, has been issued from Dawson street, Dublin, directed to all the Protestant clergymen in Ireland. Their attention is earnestly solicited to the extensive and important work undertaken by the Committee.—The preamble is a call for money, and a large sum too, for the dribelets heretofore contributed, and which lately ceased altogether, have been exhausted, while half the work yet remains to be done.—Freesman's Journal.

IRISH EJECTMENTS.—It is estimated that the total number of ejectments actually executed in Ireland in 1867 was as many as 4,866. This number is made up thus:—first, warrants at petty sessions—viz., 273 against cottier tenants; and 3,228 against overholding weekly tenants in towns; and, secondly, ejectments by the superior courts and civil bill ejectments, estimated at 1,344—viz., 501 in Leinster, 309 in Munster, 384 in Ulster, and 170 in Connaught, the numbers of the population in the four provinces being to one another as four-fifteen, fifteen, nineteen, and nine. The returns continue to afford evidence of the satisfactory working of the clause in the Landlord and Tenant Act of 1860, by which the necessity of disturbing all the under-tenants in every ejectment of a head tenant was removed. It appears that in the counties from which returns have been received no fewer than 59 under-tenants were, by consent, left unmolested on the execution of ejectments, and adding an estimate of 56 for the rest of Ireland, we have about 115 families in one year saved from unnecessary disturbances by this salutary change in the law. There were ejectments enough without any unnecessary addition.

THE ECCLESIASTICAL TITLES ACT.—On Monday Mr. MacEvoy moved for leave to bring in a bill to repeal the Act of the 14th and 15th Victoria, c. 60 entitled "An Act to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom," and of sec. 24 of the Act of the 10th George IV., c. 7. If allowed to introduce the bill, he would take care to name a day which would give every member an opportunity of taking part in the discussion. Leave was given after, of course, some opposition on the part of Mr. Newdegate and Mr. Walpole.

IRISH RAILWAYS.—"Ryland's Iron Trade Circular" contains the following:—"If the information which has reached us from a private source is to be relied on, it has been definitely settled in a Cabinet Council that the Government will throw overboard Mr. Gladstone's proposal for the purchase of Irish railways by the State. There is, however, a proposition on the part of her Majesty's ministers to lock, and with favour, on any feasible scheme for consolidating the various railway interests in the sister isle."

DUBLIN, Feb. 19.—The little convent case which sprouted prematurely here and promised to yield some seasonable gossip is likely to be nipped in the growth by being transplanted to the chilling atmosphere of the Court of Chancery. It came yesterday formally before the Lord Chief Justice in consequence of an order made last week upon the application for a writ of habeas corpus, and stands over for another week. Counsel appeared on behalf of Mr. Summers, one of the persons to whom the writ had been addressed requiring her in the rigid language of the law, to bring up the body of the young lady, the Hon. Eleanor Maria Margaret French, unless she should be prepared to show that the lady's state of health should render it unsafe to bring her into court. He read an affidavit in which Dr. Cruise stated that he had visited Miss French in the Lorrington Convent, Katharineham, on the previous day, and that it would be attended with great risk to remove her. Counsel for Lady French admitted that sufficient reason had been shown for allowing an adjournment, the illness being bona fide. Lady French had seen her daughter. Counsel on behalf of Lord French stated that he had taken steps to have his daughter made a ward of Chancery, and that an application for that purpose would be made on Saturday next. The chief justice intimated that this course would not interfere with the writ of habeas corpus, and postponed the case until Thursday next.—Times Cor.

Mr. J. F. Maguire, M.P. for Cork, has commenced his self-imposed task of making himself master of the details of the relations existing between the tenants of the North of Ireland and the London companies under which they hold. He will visit several towns in county Kerry. His object is to obtain a series of statistics and proofs upon which, after the opening of Parliament, he will move for a commission of inquiry into the whole subject, with a view of terminating the landlordship of the companies referred to, and offering the property for public competition; it being pretty well understood that the tenants in possession are expected to become the purchasers.—Ulster Examiner.

A strong protest from Ireland against Mr. Gladstone's bill for the disestablishment of the Irish Church has been published. It is signed by over one thousand Irish noblemen and landowners. Patrick Riordan, of Kilmallock, died on Tuesday last. He, though humble in circumstances, was a patriot of the antique type, and gave to Ireland the love and energy of a true and sincere Irish heart.—One of his sons was sentenced to seven years' penal servitude for having acted as aide-de-camp to Capt. Dunne during the rising at Kilmallock; he is now in Australia. His other son was sentenced to ten years' imprisonment for alleged complicity in the Fenian movement.

On Wednesday evening the proprietor of the "Irishman" Mr. Richard Pigott, was surprised by a visit from Augustine Costello, no longer clad in the convict gray but in the best build of dress Mr. Denis Downey could turn out. The fine fellow came first to the "Irishman" office to offer his thanks there. He never looked better in his life.—Dublin Irishman.

The Army and Navy Gazette states that the abolition of the post of Commander of the Forces in Ireland will date from the expiration of Lord Strathnairn's period of staff service, on July 1, 1871. From that time the general officers commanding districts in Ireland will report directly to the Horse Guards, Britain. The Dublin District will, however, be a Lieut. General's command. The arrangement with regard to the Inspectorship of Cavalry, is that Lord Fitz will continue to hold that office till April 1, 1870, when his five years' tenure expires. But no successor to Lord George will be appointed.

THE GUARDS.—The authorities have determined to keep a battalion of Guards as part of the garrison of Dublin. The decision is contrary to the expectation of the brigade, and we venture to think, not in accordance with good policy. It is hard on the mer, and the reasons understood to be advanced in favour of it are of the slightest. The Guards cannot

add to the pigeonry of the Viceregal Court very much; as they are the only corps in garrison without a band, while the advantages of their association with the Line would be just as well attained at Aldershot and Shoeburyness.—[Army and Navy Gazette.

PROSELYTISM OF INFORS.—Irish Church missions, "birds-nests," and all other forms of soapism, having notoriously failed to gain over to the Church by law established any persons who were in the possession of their right senses, a happy thought struck some energetic promoter of Protestantism that the poor idiots offered a field for exertion with a fair prospect of apparent success. Accordingly, an Asylum for Imbeciles at Lucan near Dublin is projected. The prospectus sets forth that, whilst persons of every religious denomination will be received, yet, as religion must be the basis of instruction, all will be instructed in the broadest principles of Protestantism. His Eminence the Cardinal, in a letter to the parish priest of Lucan, takes occasion to warn his flock of the danger and impropriety of giving any countenance or support to this institution; and forthwith he is accused of intolerance, and the committee issue a manifesto, the chief point of which is, that idiots cannot be made sensible of the differences of dogma between the Catholic and Protestant religions, else they would cease to be idiots. The Committee are evidently not very hopeful about their success in effecting cures amongst those entrusted to them; but, if they consider idiots incapable of imbibing doctrinal truths, why insist on Protestantism being taught, when it is evident that the patients—taken, as they must be, from the poorest classes—in nine cases out of ten will be Catholics? However, immediate steps will be taken to establish an asylum, under the protection of his Eminence, for the purpose of receiving Catholic children. A meeting will be held next week to consider the subject.

DUBLIN, Feb. 23.—In spite of every effort to banish the thought of the 'evil day' which is approaching, and to postpone the duty of preparing to meet it, the Church is at length beginning to awaken to a full sense of the necessity of taking measures for the future. Some organized representation of the clergy and laity is felt to be indispensable, but no plan for obtaining it has yet been adopted. Various suggestions have been offered, but each is met by some objection. The majority who are opposed to all ideas of submission or compromise, and who will not believe that the danger is imminent until it is actually upon them, are unwilling to unite in any movement with those who are not prepared to resist to the last. The Lay and Clerical Association recently made a proposal that at the approaching vestries persons should be appointed to represent the Church in diocesan or provincial synods. At first it seemed to be received with approval, but upon a scrutiny of the committee it has been discovered that some are upon it who are prepared to accept disestablishment and disendowment as inevitable, and one at least who in Parliament has advocated the severance of Church and State as desirable. This has created a disinclination to act upon the advice of a committee so constituted. The Dean of Limerick has increased this unwillingness by suggesting, what seems reasonable enough, that the time for holding the ordinary Easter vestries is too remote, and that the laity should be consulted at an earlier period. He also proposed, however, what is highly objectionable, that the machinery of the Protestant Defence Association should be used in the formation of the representative body. This recommendation is not likely to find favour. It is objected to on the grounds that the association was formed for a wholly different purpose, and, moreover, that its organization does not extend over the whole country. The Express advocates the immediate holding of special vestries or meetings of each congregation, to select a certain number of laymen to confer with the Bishops in each diocese and each diocesan conference to select representatives to meet in a central or general conference. Meanwhile, other modes of assembling have been already commenced. The clergy and lay consultants of the rural deanery of Antrim met last week under the presidency of the Rev. Alfred T. Lee, LL.D., one of the most earnest defenders of the Establishment. Lords Templetown and Massereene and Mr. O'Neill M.P., were among the laity who took part in the proceedings. Resolutions were passed defining the duty of maintaining the existing constitution in Church and State; appointing a committee to watch the progress of measures affecting the Church; expressing an intention to attend the conference proposed to be held by the Bishop of Down, while deeply regretting that they cannot concur in his opinions; and adopting an address to the Archbishops of Armagh and Dublin recommending that a general synod be called in Dublin. The clergy of the diocese of Dublin are invited to meet the Archbishop at day at a conference in St. Patrick's Cathedral. The Bishop of Limerick has also summoned his clergy and the church-wardens and synodsmen to meet him at a synod. Dean Bagot assembled a meeting in his deanery yesterday, and other assemblies are announced, which, though of an irregular character, will be useful in promoting some practical arrangements. It is probable that after some crude attempts a uniform system may be organized. The Government are not inactive. They have ordered minute returns of the area and value of all glebe lands and houses in Ireland, a fact which sufficiently indicates their resolution to go thoroughly into the question.

The fate of the unfortunate young woman, Catherine Lense, the girl-widow of the old oyster-man, Tom Lense, who committed suicide some two years ago, as will be remembered, who has been missing since Christmas last, has been determined by the finding of her body which was picked up about three or four miles down the river by a passing turf-boat, and brought to Limerick, where at the new docks an inquest was held. The remains were after some difficulty recognized by a young man named Thomas O'Donnell, the brother of her deceased. The jury, on hearing the evidence of her brother and that of a young woman named Garmody, who saw her on the night of Christmas Eve go down Shannon-street to Howley's quay, and throw herself into the Shannon, found that the 'Said Catherine Lense, on the evening of Christmas Eve, 1867, being of sound mind did throw herself into the river Shannon at Howley's quay, and in the waters thereof was suffocated and drowned.' Such is the sad termination of a most miserable and unnatural union of May and December—domestic tragedy in lowly life that was not without its points of romance and of interest. When the interesting wedding took place the bride was under sixteen years of age, and the bridegroom over eighty!—[Cork Examiner.

THE LAST OF THE 'IRISH BRIGADE.'—At the opening of Parliament, Mr. J. A. Blake took his seat on the Opposition benches, the place he has occupied for the last twelve years, no matter who were the 'Ins' or the 'outs,' and his reason for so doing on this occasion was the absence of any allusion in the Queen's speech to the land question, or any satisfactory promise on the subject from the Government. In taking that step, Mr. Blake stood, or rather sat, alone, the last, the very last, of the Irish Independent Opposition of former days, Mr. O'Donoghue, Mr. Maguire, Mr. M'Evoy, Mr. M'Mahon, &c. having all gone bodily over to the Whigs. It must have been amusing to witness the astonishment of honourable gentlemen, when Mr. Blake sat down in the midst of the Tories, and proceeded to read petitions for the disendowment and disestablishment of the Protestant Church in Ireland. Like Marshal Ney when he arrived at a frontier town, during the retreat from Moscow, and being asked who he was, replied, 'I am shot on the bridge of Smolensko—I am Marshal Ney,' so Mr. Blake is the last of the once famous and powerful Irish brigade, and has the honour of being the last shot, as even the most severe politician must admit.—[Waterford Citizen.

The English government feel that the settlement of the Irish church leaves little time for mere debate on other affairs, and consequently does what it can to limit the proceedings. Accounts from London speak of a determination to business as a characteristic of the administration. They are described as avoiding unnecessary discussions and pushing on measures in a speedy and effective way.

THE LAY ELEMENT IN ECCLESIASTICAL COUNCILS.—A manifestation of muscular counsel is recorded by the Freeman's Journal as having taken place the other day at Moy, near Danganman. The rector, in repairing and renovating the roof of the church, caused a portion of it to be decorated with golden stars over a blue ground, and a text from the sacred Scriptures to be painted on the wooden framework supporting it.

THE POLITICAL ANSWER.—Regret is felt that her Majesty's clemency is not to include all the political prisoners. The course taken by the Legislature is an acknowledgment of the existence of grievances, and the length of time these grievances have remained without even an attempt to redress them, is a justification for the discontent, dissatisfaction, almost despair which impelled those men to their rash and foolish enterprises.

There recently died in the South Union Workhouse, Dublin, a man named Matthew Pheton, at the very advanced age of 103 years. The deceased had been in good health up to within a few days of his death, and had occasionally worked at his trade, as a carpenter, until quite recently. A week before his death he told his daughter, herself an aged woman, with whom he resided in Fisher's-lane that, for the first time in his life, he felt unwell, and, therefore, he would go into the workhouse to die, that she might be spared the expense of burying him from her slender means.

The Earl of Dunraven has read at the Royal Irish Academy a paper descriptive of an ancient vase and brooches dug up recently at Ardagh, county of Limerick. The tradition is that a battle was fought on the spot before the time of Brian Boroiha, and a number of human bones have been found from time to time.

AN ORANGE CALM.—THE PARTY PROCESSIONS ACT.—Orange Ulster is uncommonly quiet at present. The 'brethren' have, as it were, changed their nature, and transformed themselves from rabid wolves into docile lambs.—Neither beat of drum nor partisan note from rifle or whistle offends the Catholic ear.

Persons Per Cent. 4,505,265 Catholics..... 77.7 693,357 Established Church..... 11.9 523,291 Presbyterians..... 9.0 76,661 Protestant Dissenters..... 1.4 393 Jews..... 0.0 5,700,967 Total. 100

Viewed in the aggregate, irrespective of local distribution, Anglican Protestants are less than 12 per cent, or below one-eighth of the whole population.—[Tablet.]

GREAT BRITAIN.

LONDON, March 15.—In the House of Commons last night a Bill was introduced by the Solicitor General to repeal certain tests and other certain statutes affecting the Constitution of the Universities of Oxford and Cambridge was debated at length, and after much opposition was read for the second time.

THE DUNDEE MURDER.—On this subject we are glad to see an apology made by Church News (Protestant) for its false charges against the clergy of partaking in or conniving at the act. It writes—'It now appears that the statement was wholly incorrect, and we are, therefore, glad to acknowledge and express our regret for the error into which we were led by a lying telegraph.'

fraternize with their Catholic neighbors, and live in peace, then the law of which the 'brethren' complain, may be repealed, but certainly not till then. To repeal it now would be productive of evil; the Orangemen would look upon it as a triumph, and they would at once commence a new career of murder and of blood.—[Dundalk Democrat.]

THE IRISH CHURCH QUESTION.—Five dynasties, 10 generations, 18 sovereigns, and 333 years have witnessed the hopeless experiment to force the Protestant Reformation on Catholic Ireland. Henry's packed Parliament of the Pale declared him Head of the Church. The Irish Bishops refused to take the Oath of Supremacy. Some Englishmen were found ready to submit, and Adam Loftus, Elizabeth's youthful and accomplished favourite was intruded into the Primate's See of St. Patrick. He did not venture, however, to approach nearer to Arragh than Drogheda. Falling back on the richer and better protected See of St. Lawrence, under shelter of the guns of Dublin Castle, to the functions of Archbishop he rapidly united those of Lord Chancellor, Lord Justice, and the incumbency of numerous valuable livings. It was Loftus that led the way in the worst persecutions of the period; the barbarous tortures and cruel execution of the learned and venerable O'Hurley, Archbishop of Cashel, leaving an indelible stain on his memory.

Gradually, the religious fabrics and foundations, the educational institutions the See and glebe lands, the tithes, and the whole of the ecclesiastical revenues of the natives, were alienated in favour of the few followers of the new creed. Their mission being wholly barren of religious fruits, the Bishops constantly urged upon the Lord-Deputy and the civil Government that it is only through conversion of the natives that the Pale could be extended, and English power planted, throughout the kingdom, and that this could be effected by repressive means alone.—Poverty was too firmly rooted to be eradicated by any other than strong measures.—Banishing the clergy, cutting off the supply of priests, by making education penal, both at home and abroad; closing the Mass houses; fining the Papists for absence from church, and also fining them for attending Mass; depriving Catholics access to the professions; excluding them from trades; banishing them from the chief walled towns; forbidding them the right to hold land on lease beyond thirty-one years; prohibiting them from the possession of a horse worth more than £5; excluding them from the magistracy, and from commissions in the army and the navy; depriving them the franchise; incapacitating them from acting as trustees; seizing their minors, and handing them over to the Protestant Court of Wards; and setting a premium on apostasy, by enabling a conforming son to acquire his Catholic father's or his elder brother's property;—these form only a faint outline of the milder forms of the terrible Code of Penal Laws inspired and enforced by the alien Prelates of an alien Church against the native Irish.

Massacre, insurrection, rebellion, war, with their inevitable results, confiscation, beggary, and exile, followed. Those who stimulated the resistance were the chief parties who monopolized the plunder of the vanquished. If we examine the peerage, the list of territorial magnates, and the aristocracy, it will be found that nearly all are imported episcopal families, created out of alienated Church lands, or out of estates of the old sept, confiscated since the Reformation. And throughout those bloody and savage wars, the guiding spirits, on the side of cruelty, were the Bishops and clergy of the Established Church.

Loftus burning Archbishop O'Hurley because he refused to conform; Primate Usher drawing up the Declaration against Toleration, that defeated the grace promised by Charles; Primate Boulter denouncing the decline of persecution, and founding the charter schools to kidnap Catholic children; Primate Beresford, who organized opposition to Emancipation; intimidated the civil government; made or married Cabinet; and, for a full century, treated the Lord Lieutenant more as their own family satrap than as the Viceroy of the Sovereign;—these are but more prominent types of the men who laid the foundation of Irish dissimulation, poverty, and discontent. Reconciliation or mutual trust between Ireland and England, between Catholics and Protestants was impossible. But, besides the action of the Penal Laws against Popery, there was the direct missionary effort of a relatively large staff of clergy-men, seconded by a monopoly of munificently endowed schools and colleges. Parochial schools, diocesan schools, and the University of Dublin (Trinity College), had their foundation almost with the Reformation; while several great collegiate or royal schools, endowed from the confiscated estates in Ulster, complete a series of graded institutions munificently provided and appointed. Trinity College, alone, holds one acre in every hundred of the whole soil of the kingdom; some 200,000 acres of the best land in eighteen of the thirty-two counties, the annual Poor Law valuation of which is £100,000.

The supreme seat of learning, the sole source of academic degrees and honours; the mita that impressed the stamp of nearly all the professions; the Divinity school of the clergy; a college, which from the to the porter, through all its princely fellowships, its lucrative professorships, and its scores of scholarships, was exclusively Protestant, tempting literary ambition to apostasy. In fact, Trinity, and its affiliated royal, diocesan, and endowed schools, has been a source of incalculable strength and support to the Established Church, and a powerful promoter of the missionary efforts of her clergy. Like those clergy, however, Trinity College has ever led the van in exclusiveness, intolerance, and persecution. The site of the foundation is a dissolved monastery; its landed endowments are the confiscated estates of Catholics; yet such is its constitution and character that, after nearly three centuries, not five per cent. of its alumni are Catholics! With all these vast advantages, the growth of 333 years, and the fact that every office was held by Protestants, let us now briefly indicate, in simple figures, the status of the Established Church, as to endowments and flocks in Ireland. Of the whole population, in 1861, the religious elements stood thus:—

Persons Per Cent. 4,505,265 Catholics..... 77.7 693,357 Established Church..... 11.9 523,291 Presbyterians..... 9.0 76,661 Protestant Dissenters..... 1.4 393 Jews..... 0.0 5,700,967 Total. 100

Viewed in the aggregate, irrespective of local distribution, Anglican Protestants are less than 12 per cent, or below one-eighth of the whole population.—[Tablet.]

GREAT BRITAIN.

LONDON, March 15.—In the House of Commons last night a Bill was introduced by the Solicitor General to repeal certain tests and other certain statutes affecting the Constitution of the Universities of Oxford and Cambridge was debated at length, and after much opposition was read for the second time.

THE DUNDEE MURDER.—On this subject we are glad to see an apology made by Church News (Protestant) for its false charges against the clergy of partaking in or conniving at the act. It writes—'It now appears that the statement was wholly incorrect, and we are, therefore, glad to acknowledge and express our regret for the error into which we were led by a lying telegraph.'

result of the trial, as the magistrates required time to consider the momentous question.

MARCH 18.—In the House of Commons to-night, on the second reading of the Irish Church Disestablishment Bill, Mr. Disraeli made a long and eloquent speech against the measure, and moved the six months' adjournment.

A number of speakers followed, and there was an interesting debate.

ARMY AND NAVY SAVINGS.—It is generally believed in well informed circles that the saving which Mr. Childers will propose to effect during the financial year of 1869-70 will be from £900,000 to a million sterling. It is expected that the saving in the Army Estimates, which are now nearly completed, will be something over one million sterling.—[Army and Navy Gazette.]

The increase of crime and pauperism in the metropolis is exciting much attention and a Conference has been held to devise means of improvement.—Times.

THE RITUALISTS.—A most explicit statement of the Catholic faith in the Real Presence and Sacrifice of the Mass is cast into the form of a petition to Government, and is being largely signed by Anglican Clergy and Laity.

PAUPERISM.—The number of paupers returned each week for the metropolis, shows on each occasion a decrease indeed upon the number in the corresponding week last year, but a considerable increase upon the return made in 1867 and 1866. But this is not the full account of the increase of pauperism. Mr. Parry has recently published his official return for England and Wales, and from this it appears that in the end of November last the pauperism throughout the country was 26,526 in excess of what it had been at that date in the year before.

The London Standard (Conservative) says:—'If Englishmen would refrain from making admission of wrong doing on behalf of their country, which studiously ignore these facts. Americans would more readily perceive the unreasonableness and absurdity of the pretensions they are now disposed to advance. Justice is so clearly on the side of England, when she has agreed to an arbitration on the Alabama Claims, that she need have no uneasiness as to the consequences of protracted negotiation, or the assertion of palpably preposterous claims. If her Government are only true to themselves, and firm in asserting their own rights, the issue of the contest, however delayed, cannot be otherwise than honorable and satisfactory in this country.'

CHEAP MEAT.—Austrian meat seems at last to be arriving in England in large quantities. It was stated at a dinner given to about 200 gentlemen by the Messrs. McCall, that the Australian Meat Company had in 1867-68 exported 1,164,970 lb of beef preserved by enclosures in hermetically sealed tins. This beef is sold at 7d. per lb. without bone, equivalent to 5d. per lb. and is said to be perfectly fresh and good, though it comes over nearly cooked. The Company is now trying mutton, and had opened an establishment in the Strand. Every attempt of the kind deserves encouragement; but those who make them should rely a little more on quantity and a little less on price for profit, and remember that a good article in universal demand will always sell in London, without duffers in its price. The butchers must be beaten by men who will sell good meat cheap at a profit, without taking of the necessities of the poor, who can no more pay 7d a lb. than 10d.

The London Telegraph (Liberal) says: If the real offence was our acknowledgment of the South as a belligerent, why does not Mr. Seward send in a claim against France, which recognized the South in the same way at the same date, and against the other naval powers which speedily followed suit? Then the 'reclamations' regarding the banquet to Confederates the House of Commons 'cheers' for Mr. Laird the leading articles in the papers, are really too ridiculous to be seriously rebutted. Must we, to please Brother Jonathan, retract our dinners and apologies for our cheers? Are we to send over in chains every speaker who said a word against the North? And would the Americans oblige us by remitting 'in return' every Yankee orator or editor that had ever penned a word in disparagement of Britain?

ALLEGED FRENCH REVENGE.—On Friday, at Manchester, John Noon was charged with an assault on John Griffiths, who, it may be remembered, was a prominent witness in the trial of the Fenians for attacking the police-van and killing Sergeant Brett. Griffiths was a barber, and had a shop near the railway arch, where the attack was made. The prisoner had attacked Griffiths and assaulted him on Thursday in Shudehill Market, remarking, 'It was a bad job for you when you gave evidence at the Fenian trials.' Griffiths complained that after these trials he was subjected to such annoyance that he was obliged to give up his shop, and was now in a very desolate condition. Mr. Fowler fined the prisoner £5, with two months' imprisonment in default of payment. The fine was paid, and the magistrate ordered half of it to be given to Griffiths.

The Evening Star announces with jubilation that the ever to be lamented conversion of the Marquis of Bote is at length abundantly compensated. The mourning of the Protestant world is turned into joy. If a Marquis has deserted them, probably from some incurable eccentricity of character, a Duke, and the premier among Dukes, is about to cast off the errors of 'Romanism,' and embrace the unadulterated truth which, as everybody knows, was first revealed in the sixteenth and following centuries. The Duke of Norfolk, according to the Evening Star, is on the eve of becoming an Irvingite. We know not who gave this information to our credulous contemporary, but we are quite sure it was not the Duke, nor any member of his household. We happen to know that his Grace has not the slightest intention of becoming a disciple of Mr. Irving, nor of any other human teacher whatsoever. It may be a subject of lamentation, but the Duke of Norfolk is at present a devout Catholic, and there are few people in England more likely to remain so. The late Mr. Irving, we have no doubt, was worthy of all esteem, though his religious opinions were peculiar; but if that singular individual, who is commonly supposed to have been insane, has gained some conquests among the Anglicans and other Protestant sects, his admirers must abandon all hope of having a Catholic Duke in their number. The Evening Star must look for Irvingite recruits elsewhere. Why not announce boldly that the Archbishop of Canterbury has seen the error of his way, and become an Irvingite 'apostle'? He is much more likely to do so than the Duke of Norfolk. We recommend this idea to the Evening Star.—Tablet.

CATHOLIC ADVICES TO RITUALISTS.—In common with the rest of the Catholic body in England, we should feel greatly obliged in fact, take it as a personal favour—if Anglican clergymen of the Ritualistic school would abstain from wearing the peculiar neckcloth known as the 'Roman collar.' They cannot plead that to do so is 'Sarum use,' for it is in every possible sense of the word of Rome, Romish. It was introduced into this country by the late Cardinal Wiseman, and was for several years the distinctive mark by which a Catholic priest was known when in plain clothes. But of late the Ritualists have sped us in this matter (as in many others), and offer bring, by their fantastic folly, not a little discredit upon what used to be called during the Crimean war, when soldiers were compared to 'gents in uniform,' the 'real thing.' The Roman collar is very well and very proper upon a real priest. But when you add to it fantastic whiskers, and to the whiskers perhaps a fancy beard, and to the beard slate-coloured kid gloves, and to the gloves croquet-playing, and to croquet-playing a little flirtation, or a wife and a numerous offspring, the Roman collar is not, as an American would say, 'according to the eternal fitness

of things.' Why can't they leave us alone? They—at least their numerous private popes—profess to hate us; why, then, forever copy and ape us? They have lately committed a most basefaced piracy in printing what they call a *Vade Mecum* Prayerbook, for which Messrs. Burns and Oates ought to prosecute Mr. Palmer. That, however, is their affair. But in the matter of the Roman collar they ought not to wear what is so purely Roman; and, on our side, we don't want to have every crack-brained Ritualist put down by those who see his neckcloth as a priest of the old faith. We don't ape any of their peculiarities; cannot they let us alone? They chatter much about 'the Sarum rite,' let them find out a Sarum collar and wear it. Why should they, who call us, 'a new communion, founded in 1851,' adopt what the very founder of that 'new communion' introduced? And yet they get angry when we tell them that they are 'to the real thing' what the monkey is to the man.—[Weekly Register (Catholic)]

BEST ROOT SUGAR.—An English journal says:—Some vigorous efforts are at last being made to introduce into this country the manufacture of sugar from beet root. Some samples have recently been exhibited in the market and sold at current prices, although they possessed the characteristic drawback of sugar expressed from the beet, viz., a peculiar and offensive odour. A company is now in course of formation, to be called the British Beet Root Manufacturing Company, and the object of which is said to be 'to purchase and erect beet root sugar factories in England, Ireland, and Scotland; manufacture, buy and sell all kinds of beet root sugar; to grant the right to use all inventions belonging to the Company; acquire land, machinery, &c., and generally to do all things necessary for the above objects.' Sugar thus manufactured of course comes under the excise duty. The law regulating the mode of assessing the duty, under which a similar attempt was made, some 50 years ago, is still in force. This Act, 1 Vic. cap. 57 (1837), indicates two modes of assessment, and leaves to the revenue officer the discretion of choosing the one which he may think will yield the highest amount of duty. These modes are, first, according to the gravity of the sugar, and, secondly, according to the weight of sugar produced. In the first of these cases an average rate of duty is arranged between the Revenue Department and the manufacturer. In the second, the Customs duties (which in the instance of sugar are the same as the excise) of the time being, are imposed. The factory which was established in Ireland some twenty years ago produced sugar upon which a duty of ten shillings was imposed. This was thought at the time to be disadvantageous to West Indian sugar of similar quality, which would have been charged 11s 8d before being allowed to pass into consumption. The credit of six weeks allowed to the manufacturer was also strongly objected to. The sugar that was seen upon the market a few days ago was charged with 10s 6d duty, and this rate was not an unfair one, when the difference in the rates of duty now and twenty years ago is considered. We shall regard with great interest the progress of the new company.

Very few weeks—probably six—will now see the completion of the great engineering undertaking of forming a direct line of railway between the south of Scotland and the west coast of Cumberland by means of bridging the broad estuary of the Solway Firth. The earthworks are completed throughout, the masonry may likewise be said to be finished, the viaduct has been entire for some time, and the permanent way has been laid for sixteen out of the eighteen miles of the line. The principal work remaining to be done is ballasting, the formation of the junctions, and the stations. The wet and stormy weather of the winter has very much retarded the progress of the contractors, who had hoped to be quite finished with the work by this time. An unreclaimed moss on the Cumberland side, over a mile and three quarters of which the line had to be carried has been a great difficulty in the construction, very heavy and extensive draining operations being required, and infinite labor being consumed in laying the way over it. The distinctive feature of the line is the viaduct across the Solway. At the point where the railway crosses the Firth, the distance from shore to shore is 2,544 yards, or a mile and between three and four furlongs. Of this stretch nearly 600 yards are composed of sea embankment, and the remaining 1,950 yards consist of the iron viaduct.

A PRAYER FOR LENT.

(From the North Western Chronicle.)

"And when he had fasted forty days and forty nights, He was afterwards hungered. And when the tempter came to Him he said if thou be the Son of God, command that these stones be bread."

Prayer and fasting, Oh, my Father, Nearer let me come to Thee; Let the angels whisper ever In my ear, Getsemane.

Ab, my baffled heart has fasted Till it faints with hungry wail; Yet if Thou wilt me, Saviour, All my loss I count as gain.

Humbly let me kneel before Thee, With affection crucified, With thy spirit, contrite, broken, Healed of all its human pride.

Keep my tongue from evil speaking, Keep my ears from foolish praise, Keep my heart from Satan's whispers, Keep my feet in wisdom's ways.

Thou, who seeest all my weakness, Thou who knowest I am dust, Pity me, and keep my treasures All untouched by 'morn and rust.'

When thou wert abnegated Saviour, Satan whispered in thy ear; Now unto my human weakness He is standing very near.

And when in the cold, blind darkness, Cries my hungry heart for bread, Close the tempter drawn unto me— Offers wayside stones instead.

Kingdoms of the world he shows me, Fame, and wealth, and human pride, Tempts me to forget the anguish Of the holy crucified.

Ab, the kingdoms spread before me, Royal castles in the air, Gleaming turrets full of grandeur, Hidden chambers of despair.

Lead me, Father, for I stumble, Satan's hand is very near, And a broken reed he offers While he whispers in my ear.

Bids me know Thou art above me, Far beyond my human cry; Taunts me with my desolation; Bids me curse Thee, Lord, and die.

Close and closer, oh, my Saviour, "In the shadow of Thy wing." Let my wearied spirit nestle With the peace that faith can bring!

UNITED STATES. DEATH OF BISHOP LEFÈVRE.—Among the sad events of the past week, we have to record the death of Rt. Rev. P. Lefèvre, administrator of the Diocese of Detroit. He was consecrated Nov. 21st 1841, his Episcopal career thus extending over a space of almost 28 years. At one time, we believe, he had under his jurisdiction the place where St. Paul now

stands, the Diocese of Detroit, before the establishment of the See of Milwaukee in 1844 (extended westward to the Mississippi river). What surprising changes the good prelate was witness of, during the time of his labor in the Northwest! Where at one time he saw but two or three priests scattered over an immense territory, with sparse settlements embedded here and there in the woods and on the prairies, flourishing towns have arisen; stately Cathedrals point their spires heavenward, priests are numbered by the hundreds. Bishop Lefèvre was noted for his incessant labor and calm prudence. Providence visibly seconded his efforts, and during his administration the interests of the Diocese of Detroit, spiritual and temporal, made vigorous and sure advances. His crowning feature, however, was his simple, childlike piety. May he now enjoy the reward, promised to the good and faithful steward who receiving from his master five draichms, so used the gift as to gain five minas.—[Northwestern Catholic.]

Literature is so scarce in Louisville that the very burglers esteem books as a treasure. The other night two of the gentry were overhauled emerging from a house where they had stolen a bible, a prayer-book, a history of the United States, and a life of Washington.

An American exchange says:—'The mob of office hunters now in Washington is far greater than it was when Mr. Lincoln was inaugurated eight years ago. They spend their time particularly in borrowing, intriguing, drinking and blowing.—It is a demoralising business, both for the individual and the country.'

CHILD MURDER IN THE UNITED STATES.—The census of the State of New York for 1865 discloses some curious facts upon this subject. The method of taking this census was different from all others in this respect, that it was taken by families. The census reported in 1865 a total of 780,931 families—196,802 families living without children, 142,208 with only one child, 240,572 with two, and 107,342 with three children. Here is almost one-fourth of all the families in the State in which not a single child was found; and in 592,924 families—more than three-fourths—there was, on an average, only a small fraction over one child in each family. In answer to the inquiry put to every woman who was or had been married [in all 842,502], how many children she had had, whether present or absent, living or dead, there 115,252 women who responded that they never had had a child, 124,818 only one child, 123,219 two and 108,324 three children. Here we find 115,252 women who were or had been married—almost one-seventh of all—who never bore a single child, and 471,872—more than one-half of all—who will average less than one child and seven-tenths to each woman. These figures include both the foreign and American classes, but a large proportion applies to the strictly American. If the law settled by mortality statistics, that two fifths of all children born die before reaching adult life, be applied to the above facts, it will appear that on an average only about one child to each woman ever reaches mature age, that is, one-half the original stock is supplied as far as these women (481,722) are concerned. The whole population of the State of New York is composed, in its descent, of such mixed races that it is impossible to draw the exact line between what may be considered American and what foreign; but the compiler of the census—Dr. Franklin B. Hough—became convinced that there is at the present time no natural increase in the population among the families descended from the early settlers of the State: From an examination of the census report this general fact is evident throughout the State, namely, that the married women of foreign origin have much the largest families.—Harper's Monthly.

KNOW-NOTHINGISM.—We learn from an exchange in New Hampshire, that Know-Nothingism is being revived under another name, and with a more secret organization throughout New England? Just as we are in need of the industry of the Irish, the French, and the Germans more than ever, the fanatics, finding the slavery hobby played out, are endeavoring to get up a new persecution of the Catholics and foreign born citizens. In the days of Ned Buttline, the Democracy stood by our adopted citizens, and were often persecuted as fiercely as the unfriended emigrants themselves. We well remember that we always openly denounced these Know-Nothing persecutions, often at the risk of personal violence. If you should say one word in opposition to Know-Nothingism in any place of public resort, crowds of Know-Nothing would rush upon you, bound together by private signals and desperate oaths, and menage you with personal assaults. Who does not recollect when one of the present Christians in New England, Father Bapat, was mobbed for his religious belief, in a country which undertook to have every man worship God according to the dictates of his own conscience. In the elections soon to take place, let those who have felt Know-Nothing persecution stand by each other, and elect true-hearted and whole-souled men, who believe in holding out our country as an asylum for the oppressed.—[Maine Democrat.]

A CONTINENTAL 'DAM'.—A correspondent in Atlanta, Ga., offers the following plausible explanation of this term. He says:—I do not claim to be versed in slang phrases; but I must confess that my knowledge of them is sufficient to explain the origin of an expression of this nature, of which Mr. Richard Grant White admits he can give no account. In his article entitled 'Words that are no Words,' which you recently published, he says with regard to the combination of words, 'Not worth a Continental damo, I am at a loss to sign a source, etc.' Those who are familiar with American history will know that during the Revolution of 1776, the Continental currency became of little value. This currency was forfeited to such an extent, that it became necessary for the Government to take some steps to ascertain which was genuine. To this end, they required that it should all be brought to the common treasury. Here the apurians were distinguished from the genuine notes, and such counterfeit notes had the word dam—an abbreviation of the Latin word damnatus, condemned—stamped upon their face. When the very small value of the genuine Continental notes, and the utter worthlessness of those marked dam, is considered it will be easy to assign a source to this phrase. The addition of the letter n to the abbreviation requires no explanation.

Don Platt says:—With Boutwell in the Treasury, and the House organized by Mr. Blaine in the interest of the New England monopolists and Pennsylvania pig iron, we, of the agricultural interests of the West, may hang our harps upon the willows, and suffer outrage and wrong for the next four years. The vast power of the general government will be driven with merciless vigour over our prostrate trade, to enrich the already wealthy monopolists of New England and Pennsylvania. Our grain may rot in our barns, and our sheep be killed to save the tallow and pelt, while our party has nearly two-thirds of a majority in Congress. The rich grow richer and the poor poorer. I can tell my political friends at the West that the day is not far distant, when all the glories of the late war, and all the noble impulses in behalf of coloured humanity will not save us. A sickened and disgusted people will be sorely tempted to hand the government to the hated Copperheads!

THE CUBANS ASSISTED FROM THE U.S.—New York, March 15.—The World's special says: The Spanish legation report that the insurrection in Cuba has been kept alive by expeditions from New Orleans, New York, and Boston, and that a serious question is about to arise between the two Governments. They request our Government not to take any action in recognizing the insurgents until they have heard from General Roberts. The Spanish envoy from Spain has just arrived.

The word debt is composed of the initials of Adam every body twice. Credit is formed of the initials of letters of 'call regularly every day—'Ill trust'

The True Witness.

AND
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MONTREAL, FRIDAY, MARCH 26, 1869.

ECCLIASTICAL CALENDAR.

MARCH—1869.

Friday, 26—Good Friday.
Saturday, 27—Holy Saturday.
Sunday, 28—Easter Sunday.
Monday, 29—Of the Octave.
Tuesday, 30—Of the Octave.
Wednesday, 31—Of the Octave.

APRIL—1869.

Thursday, 1—Of the Octave

NEWS OF THE WEEK.

We have some further details of Mr. Gladstone's scheme for settling the Irish Church question. He proposes to expend any surplus that may remain, and which he estimates will yield a revenue of something over £300,000 per annum, in making provision for certain charitable institutions not at present reached by the Poor Laws, and in endowing hospitals. But here again, as in the case of schools or colleges, the religious element will create great difficulties: for the question arises, by whom shall the proposed charitable institutions be managed? and we may well fear that if they are made what is called "non-sectarian" they will soon degenerate into rank proselytising establishments. On the whole, as given in the papers, Mr. Gladstone's scheme is a wretched compromise which unsettles every thing, which settles nothing, and which, as always is the case with half measures, will make every body discontented. It will disgust the Protestant Ascendancy party; and it will not establish religious equality in Ireland, since it proposes not only to leave in the hands of the Protestants many of the old Catholic ecclesiastical buildings, but to support these edifices, of which Protestants are to have it seems the exclusive enjoyment, out of the public funds. So after all the entire principle of State-Churchism is to be continued; unless indeed as a set off, a sum of money—or equivalent in the ratio of population—be assigned from the public funds, for the keeping in good order of Cathedrals and ecclesiastical edifices for the use of the Catholic population of Ireland. Of two things, one: Mr. Gladstone's scheme does a great deal too much, or a great deal too little, and will we fear rather increase than allay popular disaffection.

When the motion for the second reading of the Bill came on, Mr. D'Israeli opposed it, in a vigorous speech, and concluded by moving that it be read that day six months. There is little doubt of its success in the House of Commons; but by the Lords it will probably be either rejected—or so mutilated, as to defeat the intentions of Mr. Gladstone.

It is reported that the Prince of Wales, now on his travels, proposes to pay a visit to Garibaldi. We hope for the sake of the national honor that this may be a false report. Still it must be remembered that the young Prince has no sage mentor, like the late Duke of Newcastle, by his side; and as there may be some foundation for the rumors—to the effect that in the Royal Family of to-day, the same unhappy relations exist, as existed betwixt George the First and his eldest son, betwixt George the Second and Frederick Prince of Wales, betwixt George the Third, and his Prince of Wales—it may not be impossible that our Prince of Wales may be meditating a visit to the head of the European Revolution, out of spite to his august mother, to whom such a visit from her son to a fellow like Garibaldi would of course be inexpressibly painful, and inconceivably humiliating. We hope, however, that the report is ill founded; and that the heir apparent to the British throne will be better advised than so to degrade himself, and his royal lineage.

On the evening of the 22nd, in the House of Commons, Mr. Fortescue, Chief Secretary for Ireland, announced that it was not the intention of Her Majesty's Government to recommend the extension of the Royal clemency, at the present moment, to any of the Fenian prisoners, still in confinement.

The special Washington correspondent of the New York Herald has the following remarks upon the existing international relations of Great Britain and the United States:—
"The delay in the nomination of a Minister to Eng-

land vice Reverdy Johnson, is attributed by some of Grant's friends to the fact that he has been carefully considering what policy will be best to pursue in regard to the Alabama claims. Some people here who profess to be familiar with his views, say that he has resolved to adopt a very decisive course with England, and that the amount of his diplomacy will be simply the sending of a bill to the British Government, asking payment for the captures of the piratical ships on the American commerce."

A correspondent of the Witness wishes to know what steps have been taken to procure justice for the Indians lately arrested at the Lake of Two Mountains, for threats, and acts of violence against the proprietors of that Seignior, the gentlemen of the Seminary of St. Sulpice. As the Witness has on more than one occasion, insinuated that the Indians are the victims of injustice on the part of the Seminary, we will give him the desired information, which however we do not think he will care to publish.

The complaints of the Indians—Iroquois and Algonquins—resident at the Lake of the Two Mountains, upon the lands belonging to the Seminary, have been laid before the Government, carefully inquired into, and finally adjudicated upon. The decision has been communicated to the Indians, and is in substance as follows—as the Witness will find to be the case, if he will put himself in communications with the Algonquin Chiefs, Jako Minsk, Basil Odjick and others.

These are informed that the Sulpicians do not hold the Seignior of the Lake of the Two Mountains in trust for the Indians, but are the absolute owners thereof; and that consequently neither Iroquois nor Algonquins have any proprietary rights therein whatsoever.

They are moreover informed, in substance, that though the gentlemen of the Seminary, of their pure benevolence, allow the Indians to cut wood thereon growing, for their own use—they the Indians, have no right, without the permission of the said Sulpicians, to sell one stick thereof.

They are also reminded, that it is only by the sufferance of the Seminary that they, the Indians, reside on the Seignior in question: and that, if that residence be irksome, there was a Government Reserve of 45,750 acres situated on the rivers Desert and Gaineau, set apart in the year 1854 for the especial use of the Algonquins: and out of which each family of that tribe, can, on application to the agent, receive a free grant of about 80 acres on the condition of settling and cultivating it.

And lastly, the Indians are gently reminded that for several years the Seminary has actually been expending for their benefit a greater sum than it derived from the Seignior—that roads have been made for them, the Indians: and other services rendered for which they ought to be grateful; and that consequently they must learn to respect the proprietary rights of the Seminary, which the Government will enforce; whilst at the same time, it is always striving to improve the condition, and elevate the social condition of the Indians.

This reply was in substance addressed to the Algonquins. The Iroquois who were more violent in their complaints, and more impudent in their menaces, received, so we have reason to believe, a somewhat sterner rebuff. But the answer to all their complaints, and to all the insinuations of the Witness, is to be found in the decision that, to the gentlemen of the Seminary of St. Sulpice, belongs the absolute ownership of the Seignior of the Lake of the Two Mountains; and that consequently the Indians have no rights of property therein whatsoever. The Witness is now answered.

We read with painful surprise, the following remarks of the Montreal Gazette of the 17th inst., upon the celebration of the day, that our Irish fellow-citizens delight to honor:—

To day is the festival of St. Patrick. The sons of old Ireland will celebrate it with all due observance. Perhaps there are no people in the world who cling with so much fondness to remembrances of the land of their birth as Irishmen. But will they really honour their Patron Saint to-day? Will mere roasting festivity do this? Will they honour the 'Land of the Saints,' by obedience to the behests of the saints? By the cultivation of peace and good will? Will they honour it by obedience to Christian doctrine? By the fear of God and honouring the Sovereign? Will they render unto Caesar the things that are Caesar's, and to God the things that are God's? That were a fitting observance of the good Saint's day. To act as good Christian and good citizens, to act on the precepts of the greatest of our Canadian Irishmen—now an unhappily lost to us—were a fitting celebration of the day. Those truly honour the Saints who act upon their doctrines. The religion they taught was the love of all mankind, and obedience to the powers that be. And in the olden times the simple faith and allegiance of the Irish was based on their allegiance to the Church and obedience to its rulers. Has that faith departed? Have they ceased to love their Church and yield obedience to their spiritual advisers? That, perchance, is one of Ireland's dangers, about which the lovers of the empire, of peace and order, may well take thought. Those who learn to scoff at religious authority are generally those who scoff at all authority, and the democratized and Yankeeified Irishman is generally the worst citizen.

We are pained at these remarks, for they convey an unworthy, and quite groundless insinuation against the Irish of Montreal: we are surprised, because the Gazette is not in the habit of playing the part of firebrand, or of trying to blow into a flame the embers of national, party, and religious strife, happily nearly extinct in our Montreal community; owing to the constant exertions of the Irish clergy to promote peace and good will, and to the docility with

which their people listen to those instructions.

What need was there of the string of questions put by the Gazette? When did the Irish of Montreal ever conduct themselves on St. Patrick's Day, otherwise than as "good Christians and as good citizens?" That amongst so large a community there are to be found some rowdies, some who do no honor either to the land of their birth, or to the religion which they profess, is no doubt true; as it is also true of English and Scotch Protestants, of French Canadians, and of all other communities. But in proportion to their numbers, there is no class which can show a greater number of good citizen, and of good Christians, than can our Irish Catholics of Montreal. If not for the most part very wealthy, they are, to say the least, as honest, as industrious, as sober, and as virtuous in every relation of life, as are other classes of Her Majesty's subjects: and need advice from no one, except their clergy, as to how they should comport themselves on St. Patrick's Day, or on any other day of the year.

And were it true, as the Gazette seems to insinuate is the case, but to which insinuations the vast numbers that took part in the solemn religious ceremonies of the 17th inst. gave the lie—that Irish Catholics have in a measure discarded their ancient faith, and cast aside their respect for religious authority, the complaint would still come with a bad grace from an Englishman, and a Protestant. Why! for three centuries the entire influence of the British Protestant world has been exerted to undermine the influence of the Catholic priest, to persuade the Irishmen to throw off the yoke of "religious authority;" and if, in certain instances these influences have been unhappily successful, the Protestant Englishman has no right on that account to taunt the Irishman, and the persecuted Catholic. The fact we admit, that the Catholic, whether Irish or French Canadian, who becomes "democratized and Yankeeified," is "generally the worst of citizens;" but who are they, we ask the Gazette, who are ever striving to "democratize and Yankeeify" them—and to inspire them with a spirit of rebellion to "religious authority?"

We have so good an opinion of the writer in the Gazette, that we think that, when his attention is called to the purport of his remarks, he will recognise the fact that they were uncalled for, and unjust towards the Irish. Would he, for instance, have ventured upon similar counsels to the men of any other nationality in Canada? to the English on the 23rd of April? to the Scotch on St. Andrew's Day? to the French Canadians on the Festival of St. Jean Baptiste? No he would not: and yet, we repeat it, to say the least, the men who celebrate the Feast of St. Patrick, are in every respect the equals, in point of morality, of good citizenship, and good Christianity, of the sons of St. George, of the sons of St. Andrew, or the children of St. Jean Baptiste. We challenge for them no superiority; but as lovers of truth, of justice, and of fair play, we will protest against their being placed on a lower level—and certainly an attempt so to place them is implied in the very peculiar remarks and counsels which the Gazette presumes to tender to them.

The Irish Catholics of Montreal have the Pastors of their Church, and need no other teachers, political or literary, to instruct them as to their moral duties, whether as citizens or as Christians. To these Pastors—to these authorized teachers, men of wisdom, and unblemished reputation, let us leave them: and in stead of obtruding on them, on all occasions, our unnecessary and uncalled for counsels, let us rather try to imitate some of their virtues: or if we must preach, let us preach to them, not by word of mouth, but by example. Let us, if we can, give in our own persons an illustration of the Christian life, and civic virtues which we wish to see reproduced in them; of our sobriety, our integrity, and of our earnest desire to promote peace and good will amongst men of all races, and of all creeds. In so doing we shall only be seconding to the best of our humble abilities the earnest teachings which the Irish Catholics of Montreal constantly receive from their exemplary Pastors.

A teacher employed in the Christian Brothers' Schools in France—a lad only 18 years of age, and therefore we suppose only a novice—has, so we read in the Protestant papers, lately been tried and condemned to six months imprisonment for inflicting brutal corporal chastisement on his pupils. The facts as alleged are very bad, and if true, merited severe punishment, and the reprobation of all good men.

But what they did not merit, or call for, were the following comments from the Witness:—
"The prisoner received his sentence with the utmost indifference, knowing well that when he comes out of jail, he will be feted, promoted by the heads of the order, and looked upon generally as a martyr of the enemies of the church."

It is Protestants, whom the Witness pretends to represent, and whose sentiments he professes to echo, who have most cause to feel aggrieved by this language on the part of their organ the Witness. They live with us in peace and harmony, and know well whether it is the custom of

the authorities of our Church to encourage, or to tolerate the cruel treatment of pupils in Catholic schools. That these authorities may not always, in spite of their precautions, be able to prevent occasional abuse of the power which is placed in the hands of the teacher in order to enable him to keep in order a lot of boys, of whom some will always be unruly, may be granted: but we know that Protestants themselves will repudiate the slanderous insinuations of the Witness, to the effect that the heads of our Catholic educational institutions encourage that abuse, and reward those who have been convicted of it.

As a general rule the discipline of all Catholic schools is, in the matter of corporal punishment, far milder than that of Protestant schools—at all events of such schools as we have formed acquaintance with. We appeal to all who may remember what the best and most frequented schools in England—Eton, Westminster, Harrow—cum multis aliis, were in their younger days, some thirty or forty years ago: and whether severe punishments for a grammatical error, or a false quantity were not common! How many are there who would most decidedly object, if called upon to renew the painful memories, the infandum dolorem, of their school boy days; and yet who would deem it most unjust to condemn the entire system then pursued because, of their masters, the tempers were often hasty, and the hands heavy.

Of the facts of the case commented upon by the Witness we know nothing. They very probably have been grossly exaggerated, and they may be strictly true for aught we know. If the latter be the case, the teacher richly deserved his sentence, and we may be sure that he will never again be tolerated as a teacher in any Catholic institution, whose object is not to repel, but to attract pupils. But whether he be guilty or innocent, the editor of the Witness, as we are sure all candid Protestants will admit, has been guilty of a most unfounded calumny against the Catholic Church: and by his malicious libels, and wanton insults towards his Catholic fellow citizens, he is doing his best to stir up strife betwixt them and Protestants.

MARRIED PRIESTS.—The Liberal press is in great glee over what it calls the 'marriage' of an apostate priest in the Kingdom of Naples; and as the Civil Courts have decreed the civil validity of a union which, of course, in matter of fact, is simply concubinage, the same Liberal organs are all proclaiming that, in a few years, the Church herself will sanction these unions, and that there will be a lot of married priests in Italy performing priestly duties.

These prophets are not careful in their use of words. It is very possible that, ere long, there may be many cases of lewd priests in Italy, who shall approve themselves false to their ordination vows, and who will consequently adopt a state of Concubinage; it is also very possible that the State may assure to these men the enjoyment of the emoluments of the priestly office; but it is certain that they will never be able to perform 'priestly duties,' unless Sacrilege be a priestly duty. Every religious act performed, every Mass celebrated, by one of these perjured priests, every host by him consecrated, will be a mortal sin, a sacrilege, and an insult to the Body and Blood of Christ; and though no doubt his consecrations will be valid consecrations, they will none the less be a desecration of holy things in the eyes of all Catholics.

If the law in Italy should allow the priest to marry, it would but place him in precisely the same position as that in which the Catholic priest in any part of the British dominions now finds himself. As before the State, he will be a married man; as before the Church, he will be one bound by his ordination oaths to celibacy and chastity, and in spite of these oaths, as one who lives in a state of concubinage—and as one, therefore, from whom the Church will withdraw all spiritual jurisdiction, and all right to exercise any of the functions of the priesthood; whilst the faithful will everywhere shrink from him and his sacrilegious ministrations with contempt, and horror, lest they should be partners in his guilt. Besides, we may be very sure, from the history of the past, since the days of Luther to those of Chiquiqui, that when the priest violates his vows of chastity, he will also discard other peculiar doctrines of the Catholic Church, especially with regard to the Eucharist and its celebration. Inconsequence, and renunciation of the faith, invariably stand to one another, in so far as priests are concerned, in the relation of cause and effect.

A CURE FOR RITUALISM.—A very simple and infallible remedy for this disease as it shows itself in the Anglican communion especially with regard to Eucharistic celebrations, is proposed by the Reverend Mr. Voysey, a dignitary of the Church of England in Yorkshire, a staunch Protestant, and a distinguished opponent of Ritualism.

The Rev. Mr. Voysey's plan, like that of all really great discoverers, is very simple. He proposes that Parliament shall merely abolish altogether the rite, or ceremony of consecration in the Eucharistic celebration, which done, the

Ritualists would not have an inch of ground to stand upon. The reverend propounder of this scheme, is confident that it will prove easy of accomplishment, since the number of those who even now communicate in the Church of England, or accept the consecrated bread and wine from the hands of its ministers, is, as compared with the entire numbers of the Anglican body, absurdly small; and since the vast majority of the latter would enthusiastically support any measure which would destroy the encroachments of Rome, and oppose the progress of Catholic principles in the Establishment. A very simple alteration in the Anglican Liturgy, which Parliament is quite competent to make, would therefore restore peace to the church. The Ritualists would grow no doubt a little at first, but would finish of course by accepting it—under protest: and in like manner the old sacerdotal rites connected with baptism might be got rid of, by prohibiting the use of water, and the invocation of Father, Son, and Holy Ghost. Some such changes will probably be adopted as a death blow to sacerdotalism, ritualism, and the entire sacramental system.

We find in one of our U. Canada contemporaries, the Victoria Warder, a very gratifying report of the progress of Catholic education in Lindsay, of which parish the Rev. Mr. Stafford is the pastor. The reverend gentleman may well be pleased with the result of his labor in the cause of Catholic education, to which he is also it appears a liberal contributor in a pecuniary point of view—having at his own cost furnished much of the materiel of the Lindsay school:—

We did ourselves the pleasure last week of paying a visit to the new Roman Catholic Separate School House in this town, and can well understand why Dr. Ryerson, in his late visit, should have pronounced it, 'so very fine,' and 'the finest of the kind in the Province.' It is certainly very perfect as a whole and in all its parts—the rooms high and cheerful and perfectly ventilated—the desks and chairs of the very best style, furnished by Jacques & Hays, of Toronto, at a cost of \$550. The stoves, Rutan's Combined Heaters and Ventilators. The Maps, Globes, Tellurions, Planetariums, Microscopes and other apparatus to the value of \$200; the gift of the Rev. Mr. Stafford. All is perfect and certainly reflects high credit on all concerned. The contractor Mr. William Bell, who though, we learn a heavy loser, nevertheless, honestly and honourably carried out his contract to the last. But special honour must be awarded to the Architect and superintendent—to the head that planned, and the eye that carefully watched over the whole structure from its inception to its successful completion—that is, to Mr. William Duffin, of Lindsay. We say nothing of those who furnished the supplies—they have their reward; and the town has an ornament.

There is a circumstance we may be allowed to notice which says much for the people of Lindsay as illustrative of the total absence of exclusiveness and narrow-mindedness prevailing here; and that is the well known fact that there is perhaps not one citizen in the whole town, of whatever country or creed, who has not contributed something towards the erection of this School House. Ling may stand as a monument of the past, and a pledge and guarantee of future, kindly feeling and mutual good services.—[Victoria Warder.

We have received the first number of a hybrid Yankee paper, called the New Idea, edited by M. Lanctot of unenviable "stone quarry contract" notoriety. It seems that he has not gone into the evangelical preaching business, as was stated a few days ago: but is about to enlighten the world with the new idea, that the political Gospel according to Lanctot, is the one thing needful for its salvation. We have looked over the paper, and could scarce repress a smile at its turgid bombast, and exquisite fooling, called by the Yankees highferluting. We give the following as a fair specimen of the style of its editor, who after the disgraceful exposures before the City Council in the "stone quarry" job, prudently resolved to leave a country whose moral atmosphere was by no means suited to his peculiar constitution:—

"On the altar of patriotism, innated in all noble hearts for the country of their ancestors and of their birth, we offer the sacrifice of a voluntary exile, in the interest of the deliverance of Canada, by the legitimate means of intellectual and political warfare, of the corrupt, debased and infamous colonial rule which exhausts the people without developing the resources of the country, and piles social absurdity over chronological insignificance and national dishonour."

Oh Lord! Of what strange stuff are "patriots" made.

After many severe tests it is now admitted that Mr. Bartley's steam engine is a complete success, and furnishes the City with a sufficient supply of water. We heartily congratulate Mr. Bartley and the City upon this happy termination of his labors. The following is from the Herald's correspondence:—

"In the first place the city has been well supplied for the last three days, as all our citizens know, and we may add that this has been done wholly by the steam engine. At the same time, and by the same agency the water in the reservoir has been gradually raised in such a manner as to put us out of danger of deficiency in case of fire. With these facts to start from, we visited the engine house yesterday morning, and found both the brass and turbine wheels at test. The head of water was not sufficient to run the breast wheel, and it had not been taught desirable to draw it down too much by the use of the turbine, though it was intended to set that in motion in the course of the forenoon. The steam engine, therefore was the only agent by which the town was being supplied and the reservoir replenished, and both these things were going on simultaneously. How did the engine do its work? Apparently with the greatest ease. Though of course there is a gigantic wrestle constantly going on between its force, and the resistance which it meets from its work, no jar was perceptible to the senses in the floor, or in the machinery, except when the eye was turned to the vibration of the delicate needles attached to the gauges:

ST. PATRICK'S DAY CELEBRATIONS.

The Day was duly honored in this city by our Irish fellow-citizens, and the weather was fortunately fine. At the hour indicated, and in the order arranged by programme, the different national, benevolent, and religious societies marched to St. Patrick's Church, where Solemn High Mass was sung by the Very Reverend the Superior of the Seminary of St. Sulpice; the sermon, a most powerful discourse, was delivered by the Rev. Mr. Bakewell, who took for his text the words of Romans, X, 18: "Have they not heard? Yea they have heard; and the sound of their voice hath gone through the whole world, and their words have reached the ends of the earth."

The Rev. Mr. Bakewell ascended the pulpit and took for his text the words from Romans X, 18: "Have they not heard? Yea they have heard; and the sound of their voice hath gone through the whole world, and their words have reached the ends of the earth." The reverend gentleman prefaced his sermon by vindicating his claim to the position he occupied before them on that day, although an Englishman, since he owed his spiritual life to the Saint whose day they had met to celebrate. Why, it was asked, with the strong love of the Irish for their native land, and their faith in God, should they have been forced by the hand of God to leave their native country. The sufferings of Ireland were to some an enigma, to others a proof of the errors of Catholicism. But the emigration was not due to social or political causes, nor was it caused by famine. These were but secondary. The prime cause was in the will of Almighty God that they should spread the Gospel of His Son. Those to whom it was an enigma had forgotten the teachings of revelation and this the preacher proved by various passages, Romans, X, 11; Hebrews, XII, 1; Mark, X, 29, &c. The extension of the Roman Empire was intended to facilitate the spread of the Gospel, and in like manner the extension of the British Empire, allied as it was with Ireland, was intended to spread the Catholic faith throughout the world. The subject divided itself into three heads. How God had prepared Ireland for this mission; how she has accomplished and how she is accomplishing it. The date of the introduction of Christianity into Ireland is unknown. Paladius, it is certain preceded St. Patrick, but the latter was designated of God to be the true missionary of the Irish People. Ireland had been preserved from Roman corruption; no proscription had set its foot on her soil. To use the words of one of her own poets "She embraced the faith with the sudden brightness of a Northern summer." He then referred to the decadence of Rome; the invasion of the barbarians; to the state of war in which Europe was so long engaged while Ireland was left comparatively tranquil; to the monasteries, colleges and schools erected there, from which proceeded the men who founded the different universities of the world, and to the missionary spirit which pervaded the people and which urged them to go forth as Missionaries to preach the Gospel to the whole earth. No fewer than eight nations of the Roman Empire had done their work and fallen, but the Church remained. The warriors from the North became subject to her, and barbarians acknowledged her sway. Ireland, Island of Virgins and Island of Confessors, had not yet been baptized in the blood of her children. After referring to the penal laws of the sixteenth and eighteenth centuries and to the manner in which Ireland arose reeking with the blood of her children, yet grasping the cross yet more dearly loved, he said that Ireland was exposed to a yet severer test to her fidelity. Emancipation was offered on condition that the Government would obtain influence in the appointment of the Bishops and a share in the Government of the Church. She resisted and successfully and had come forth with glory, but never had she been more glorious than in that long death of centuries. Her people had come forth with souls unharmed. Their nationality still survives along with the other features of the national character, and their qualities must be honoured and venerated by all whose hearts can sympathize with whatever goes honour to humanity, the love of native land, sincere and tender devotion to old habits and customs, ardent reverence for the past. These qualities of their race, these traits of their national character they have preserved, notwithstanding the oppression of ages. Still better have they preserved, with a fidelity tried in the fire, the faith of their fathers. Nothing has been able to detach them from that indomitable in courage, they have been indomitable in faith. The great apostasy which swept over Europe like an infection left Ireland untouched. While the faith of other nations went away like the sport of winds or kings; neither here nor schism could find place in her. The Virgin Island preserved Her Virgin faith. Ireland has suffered all things save one—she only thing she has not borne, and could never bear, was that of Apostasy. I have said that the 16th, 17th, and 18th centuries witnessed the hand of time place on Ireland's brow the Martyr's crown. May I not say the 19th too? Is it not martyrdom to give one's life for the faith? To die, rather than eat of one's offered in homage to a false religion? Oh! on to-day, when the torment and agony have been endured are passed away, now heaven is peopled anew by a conquering host, can we not glory in thinking of that heroism to which our own lifetime can bear a testimony? That land, which in our own day, preferred to bear the agonizing death of hunger to the bribe of the tempter is the same dear Island, the land of the martyr yet. What a victory was that faith over the world, when the tempter would enter the lowly cabin, see the wasted skeleton form of one who, but a few weeks ago, gloried in the pride of conscious manhood, viewed the companion of his life and labours stretched in death throes on the ground, the little ones yet spared, deprived of all things save life itself; the father's heart broken with grief that noble, manly heart which he would so gladly have turned into bread were it possible to give therewith to wife and child to eat, when the insidious voice was heard, as in the garden 6,000 years ago, saying, "Come and eat; come and join us and gain food and work and strength and health and life." Then an answer could be heard, a hoarse whisper, uttered with all possible energy, and yet with weakly hated breath issuing from a starving throat, a whisper which penetrated the very depths and made Hell tremble—for even Hell believes,—which pierced the vault of Heaven, and rose before the Throne of the Most High—the voice of his Saints, like the hymning of many waters—"Never will I raise my wife from her bed of straw with the wages of hypocrisy; never will I clothe my children with the pay of perjury; the chance of perjury and hypocrisy will never touch my lips, when the price of it is the betrayal of the Cross of Christ! The Church in all the glories of her eighteen Centuries past can allege to us no more touching tribute to the faith than Ireland has furnished in our own times. The preacher then spoke of the benefits bestowed on England by St. Patrick, and the blessings bestowed by the Irish since, and asked what would have been the state of Catholicism in the English speaking world if Ireland had not been faithful to the Faith? What a change had taken place in England in the last few years. Since 1849 there had been an increase of 90 per cent. in the Churches and Clergy. In 1789 there had been 36 Churches and private

oratories in all England; no convents, no monasteries. In 1869 there were thirteen Bishops, 1283 Churches, 1639 priests, 227 convents 67 monasteries and 21 preparatory schools and colleges. What was the secret of this? That out of the 21,000,000 inhabitants of England and Wales, 7,000,000 were Irish, a population kept up by an annual immigration of 18,000. The large number of Churches growing up is due to the Irish Catholics. Though it is true that within the last 25 years 50 churches had been erected by English converts at their own expense, what is this to the vast number raised by Irish Roman Catholics? If England is advancing in the Faith and that in London alone Dr. Manning is admitting 1,000 converts a year to the Church, yet the glory should still be given to those who have borne the burden and heat of the day. He gave some details of the progress made in the British possessions throughout the world and to those in British North America in which there were 1,500,000 Irish Roman Catholics, and said that in Lower Canada, although the foundation had been well and firmly laid by those of another race, yet what had been done by the Irish Roman Catholics was known to them all, and to the eternal mind of God. In the United States fifty years ago there was only one Bishop, 68 priests, and 80 churches and stations; now there are 61 bishops, 2,500 priests, and nearly 4,000 churches with a Catholic population of 5,500,000, children of St. Patrick. As their heavenly Father had willed the exile of St. Patrick for the sake of the Cross, so had He willed that his children should be exiled to plant the church, to nurse it and to be themselves the germ of the seedling tree, to take vigorous root in the virgin soil of newly discovered lands, and to show to the world that Catholicism is the foundation of every virtue, of the patriotism, benevolence, religion for which the Irish are so renowned. It was this which led them in 1854 to send to their friends in Ireland \$8,650,000, and in 50 years more than \$70,000,000, and to expend about three times as much for extending religion in foreign lands. The Irish faith, continued the preacher, the Emerald Isle, old Ireland, is the brightest jewel in the Church's crown. Over the entire face of the globe the Church beholds not a people more devoted to Catholic Unity; to that Holy Roman Church which is its immovable centre. Ireland has ever been attached by the cords of faith and love to Rome, and Rome to Ireland. May it be ever so. It is the favour I ask of God for Ireland through the intercession of St. Patrick—the sound of whose voice—have they not heard? Yea, they have heard; the sound of his voice had gone through the whole world, and his words have reached the ends of the earth! It is the blessing for Ireland which is wished also, and especially to-day by another priest on earth, by the great successor of Celestine, whose long pontificate furnished abundant proofs how lovingly he has cherished Ireland and her sons, styled by himself his ever faithful and most beloved people. To-day he has traversed the streets of Rome and entering the church of St. Agatha, in the vestry room of which is secretly kept the silver urn containing the sleeping dust of O'Connell's golden heart, the earthly father of the world now in the glorious autumn of his life has lifted up his hands in blessing Ireland; in thanks to God for all he granted to St. Patrick in prayer that that zeal for the faith—that Faith which is the bond uniting man to God, and man to his fellow man may be kept alive in Irish hearts and Irish homes, a blessing which God's angels have borne over every clime, which has reached ourselves. On this St. Patrick's Day will you, dear brethren, strive to crush every spirit of division, from whatever source it springs, but bear in mind and heart the Shamrock, representing the union of which it is the most perfect symbol, which will bring you peace and prosperity in this life, and in the life to come that everlasting rest and peace and joy, the sure heritage of the children of the Cross. Amen.

After Mass the Procession reformed in front of the church, and marched through the main streets, returning to the St. Patrick's Hall, where several addresses were delivered, and the morning ceremonies were brought to a close. In the evening there was a most numerously attended, and highly successful Concert at the City Hall, at which were present His Honor the Mayor, and the representatives of all the other National Societies. There the evening was passed in well ordered festivity, with music, diversified by several well delivered addresses from the President, J. Mullus, Esq., from the Mayor, and other gentlemen.

At Quebec there were the usual religious solemnities. In the evening there was a dinner, presided over by the President of the St. Patrick's Society, N. H. Bower, Esq., at which were present the Hon. M. Chauveau, His Worship the Mayor, and all the first gentlemen of the city, without distinction of race. Many excellent addresses were delivered. There was also a Soiree at the Music Hall.

At Kingston the Day was well kept. A Procession, with High Mass at the Cathedral, sung by the Very Rev. Mr. Morray, occupied the forenoon. Later in the day, there was a lecture in the City Hall, on O'Connell, by the Rev. J. M. J. Graham, which was a distinguished success. All passed off most pleasantly.

The Festival was in like manner duly celebrated at Toronto. The Irish Catholics marched in Procession to St. Michael's, where High Mass was sung. His Lordship Mgr. Lynch, Bishop of Toronto, had given strict injunctions as we learn by telegram, against the admission of any improper banner, and in consequence, it is said, of these instructions, the Hibernian Society was excluded, or absented itself. All passed quietly, and in good order.

St. Patrick's Day was observed in an orderly manner. There were services at Church in the morning. At noon, a Procession, numbering nearly 1,500, passed through the principal streets preceded by a band. The members of the St. Patrick's Literary Society, St. Patrick's Temperance Society, and many citizens and pupils of schools, &c., were in the procession. In the evening, a concert took place in St. Patrick's Hall, under the patronage of Sir John Young.

Toronto Telegraph says:—Toronto is an awfully bad place. About half-a-dozen professional revivalists have been poking up the hearth for the past two weeks; but they can't capture a convert.

HELP FOR THE BLIND.—On Wednesday evening next, the 31st inst., will be held in the Nazareth Asylum, St. Catherine, Street a Soiree in aid of the funds of the Institution. To commence at 7 p.m. Price of entrance Fifty cents.

The object of the Soiree is to raise funds for the Asylum for the Blind in which these afflicted members of Our Lord, are not only housed, fed, clothed, and have all their physical wants supplied; but in which they are taught to read, and made to learn trades, so that they may in time contribute to their own support. On another occasion we may have another word to say on the subject; for the present we content ourselves with warmly recommending the Soiree of Wednesday next, to the favorable notice of the charitable.

ORDINATIONS.—On Saturday the 14th inst., at the Cathedral of Quebec, the Order of the Diaconate was conferred by His Grace the Archbishop of Quebec, upon the Rev. MM. Louis E. Chavigoy, and M. Polycarpe Dassylva, both of the diocese of Quebec.

We learn from the Courrier du Canada of the 15th inst. the death of M. Charles Langevin of Quebec on the 14th inst., in the 89th year of his age. "He led the life" says the Courrier, "of a good Catholic; and it will be a great consolation to his family to know that he has left behind him the purest reputation that any man can wish for."

A TYPOGRAPHICAL ERROR.—A paragraph in the Montreal Herald of the 17th inst. runs as follows:—

"Horses are now so numerous in New South Wales that they have become a real nuisance. One squatter has killed 1500 which encroached on his land, and the product of their carcasses hardly pays for the powder and shot. A lot of one hundred and eighty collected in the Blayney pound were sold at one penny each."

Not "horses" but "rabbits," so the paragraph should run. The difference is worth noting.

THE ROOF OF ST. PATRICK'S HALL.—The contract for the new roof of St. Patrick's Hall has been awarded to Mr. Howley for \$15,150 and on Saturday morning about 40 men were at work on the scaffolding necessary for the erection of the temporary roof. Some time ago we announced that the sum of \$15,000 was the amount which would be required to re-roof the Hall, and the result has shewn we were not far wrong.

MONTREAL MILITARY SCHOOL.—On the 16 inst., under the presidency of Lieut. Colonel Fielden, a long and brilliant examination took place; the following Cadetes have obtained a second class certificate:—viz. George Napoleon Water, Montreal; Patrick Kirwin, Montreal; David Tuft, Montreal; Archibald Macphie, Montreal; Moise Trudeau, St. Hubert; and George Labelle, Boucherville.

THE PRICE OF BREAD.—We (Montreal Herald) have letters of complaint from correspondents regarding the present price of bread. One of them puts the matter very pithily thus: "Flour up 50 cents a barrel; four pound loaf raised a penny; flour down \$3 50, four pound loaf reduced (occasionally) a half penny." The question is a serious one for many families; but probably the bakers, in the hurry of business, may have forgotten to make the calculation as to the reduction they should make. It might not be out of place to do it even yet.

PRINCE ARTHUR AND THE CANADIAN RIFLES.—It is stated positively that His Royal Highness Prince Arthur will shortly proceed to Canada to join the Canadian Rifles.—[European Mail, March 6.

QUEBEC, March 18.—The Government has given notice of its intention to bring forward a bill relating to Industrial and Reform Schools.

ANOTHER SWINDLER.—Mr. W. H. Taylor, one of our leading Toronto grain merchants, has left for California, leaving his creditors in the lurch. It is generally believed that the wharfinger with whom he stored his grain left with him. At all events, the party is non est. Taylor's liabilities are not known, save two debts—one of \$400, and another of \$500; but had extensive dealings with the Quebec Bank. He wrote a letter, saying he had to fly. There was considerable excitement on 'Change, where he was known as "The Bailey King," over the news.

TORONTO, March 16.—Some further light has been thrown on Taylor's flight to day. A letter from Scott the Wharfinger, has been received, in which he confesses he gave Taylor false receipts for grain, on which Taylor obtained advances at the Banks—the exact amount is not known. It would thus appear he fled from fear of a criminal prosecution rather than to make a sweep.

Referring to the late failure in Toronto one of the papers says:—One of the advantages of being married is that in owning a wife you need own nothing else, that your creditors can get their claws on. For that reason you should never start a bank until you have started in matrimony. This is the new system.

YET ANOTHER SWINDLER.—Mr. Canfield Dorwin, broker, one of the partners of C. Dorwin & Co., money brokers, St. Francois Xavier street, left the city on Saturday 13 h inst., and his whereabouts cannot be ascertained. This affair has made much talk, but the particulars are not yet known.

The Telegraph states that the loss in the Dorwin case amounted to \$8,000, will be chiefly on the banks in the shape of discounted paper. The banks which will lose are Molson's, Ontario, Banque du Peuple, and Merchants. Nothing has yet been heard of Mr. Dorwin.

It is rumoured, and, we believe, with truth, that Mr. Dorwin, broker, who lately left the city, had in his hands several sums of money belonging to St. Stephen's Church and the Church of St. James the Apostle, and also a sum of money belonging to the Rev. Mr. Ellegoode. We understand the amounts are not very large ones.—Gazette 17th inst.

We understand that Mr. Canfield Dorwin has taken away with him more money than at first reported; namely about \$80,000. Some of his victims will be ruined. One is a poor man from the country who loses \$1,089, which is, we are told, his all. He had been induced to deposit by the temptation of interest, at 10 per cent. on his balances. Two maiden ladies lose \$4,000. Messrs. Hudson & Boyer bought a bill of \$6,000 gold, on New York on Saturday for which they caused the arrest of the partner, but was released. There is much sympathy in the city for him, he having put a large sum—in the neighbourhood of twenty thousand dollars, in cash—into the concern. The firm of Canfield Dorwin & Co. has a large sum of discounted promissory notes in some of the banks, on which the loss, however, will probably not be very great. Mr. Dorwin had been preparing to abscond for some time previous, and had actually caused an express to wait on him, but day after day put off, owing to the state of the weather. The circumstances of his absconding excite the very greatest astonishment, as Mr. Dorwin's credit stood high, and some of the most knowing persons in Montreal had considerable sums of money in his hands, to get the 10 per cent. on the deposit—and among these are persons whose experience ought to have been valuable. Mr. Dorwin was American Consul here under Mr. Buchanan's administration.—[Mont. Gazette.

REMITTANCES RECEIVED. Hamilton, W. Bates, \$2; Martmore, H. Auger, 2; Brockville, P. Osvangh, 2; Cobourg, M. Gerin, Sr. 2; Rookingham, P. Madigan, 2; Seneca, M. Sweeny, 1; Kailton, P. Orey, 2; Martintown, D. McDonald, 2. Per J. Mulligan, Aylmer, J. McGee, Hardley 2. Per P. Lynch, Allumette Island, B. Hynes, 4; J. T. Coghlan, 2; J. Ryan, 2; T. Duff 2; A. H. McDonald, 2; A. Maloney, 2; Mrs. Hogan, 1.25; T. Leahy, 1; T. Dunn, 1; Rev. Mr. Corbett, P. P. Co. Clare, Ireland, 2.75; M. Donnellan, Waltham, 2. Per Rev. J. S. O'Connell, P. P. Alexandria, K. McDonald, 33.9 Lancaster 2.

MONTREAL RETAIL MARKET PRICES. March 22, 1869. Flour, country, per quintal, 13 3 to 14 0. Oatmeal, do 00 0 to 00 0. Indian Meal, do 10 0 to 10 6. Rye-Flour, do 00 0 to 00 0.

GRAIN. Wheat, per minot 00 0 to 00 0. Barley, do (new) 5 6 to 6 0. Peas, do 5 0 to 5 6. Oats, do 2 9 to 2 9. Buckwheat, do 3 6 to 3 6. Indian Corn, do 0 9 to 0 0. Rye, do 0 0 to 0 0. Flax Seed, do 8 0 to 8 6. Timothy, do 11 0 to 11 6.

FOWLS AND GAME. Turkeys (old), per couple 10 0 to 18 0. Do (young), do 0 8 to 00 0. Geese, do 4 0 to 6 0. Ducks, do 3 9 to 4 0. Do (wild), do 5 0 to 6 0. Fowls, do 2 0 to 5 0. Chickens, do 0 0 to 0 0. Pigeons (tame), do 1 0 to 1 0. Partridges, do 4 6 to 5 3. Hares, do 2 0 to 0 0. Rabbits (live), do 0 0 to 0 0. Woodcock, do 0 0 to 0 0. Snipe, do 0 0 to 0 0. Plover, do 0 0 to 0 0.

MEATS. Beef, per lb 0 4 to 0 9. Pork, do 0 7 to 0 7 1/2. Mutton, do 0 5 to 0 6. Lamb, do 0 5 to 0 6. Veal, per lb 0 6 to 0 7. Beef, per 100 lbs \$6.00 to 8.00. Pork, fresh do \$10.00 to 10.50.

DAIRY PRODUCTS. Butter, fresh, per lb 1 8 to 2 0. Lo, salt do (inferior) 1 2 to 1 3. Cheese, do 0 3 to 0 0.

MISCELLANEOUS. Potatoes per bag 2 6 to 2 6. Turnips do 0 0 to 0 0. Onions, per minot 0 0 to 0 0. Maple Syrup per gallon 0 0 to 0 0. Maple Sugar, per lb 0 5 to 0 6. Honey 0 8 to 0 9. Lard, per lb 0 0 to 1 0. Eggs, fresh, per dozen 1 8 to 2 0. Haddock 0 3 to 0 0. Apples, per barrel \$4.00 to \$5.00. Hay, per 100 bundles, \$9.00 to \$12.50. Straw 2 00 to 2 75.

MONTREAL WHOLESALE MARKETS. Montreal, March 22 1869. Flour—Pollards, \$0.00 to \$0.00; Middlings \$3.60 to \$3.80; Fine \$3.80 to \$4.00; Super... No. 2 \$4.25 to 4.50; Superfine \$4.45 \$4.69; Fancy \$4.75 to \$4.80; Extra \$5.00 to \$5.00; Superior Extra \$0 to \$0.00; Bag Flour, \$2.20 to \$2.25 per 100 lbs. Oatmeal per brl of 200 lbs.—\$6.00 to 6.20. Wheat per bush of 60 lbs.—U. C. Spring, \$1.00 to \$1.07. Ashes per 100 lbs.—First Pots \$5.52 to \$5.55. Seconds, \$4.80 to \$4.85; Thirds, \$4.25 to 4.30.—First Peas, 5.55 to 5.60. Pork per brl. of 200 lbs.—Mess, 27.75 to 28.00;—Prime Mess \$00.00; Prime, \$00.00 to 00.00. Butter, per lb.—More inquiry, with latest sales of common to medium fat 19c to 21c, —good per choice Western bringing 21c. to 23c. Cheese, per lb.—14 to 14c. Lard per lb.—17c. Barley 48 lbs.—Prices nominal,—worth about \$1.12 to \$1.20. PEASE, per 60 lbs.—92c to 92c.

Births. On the 11th inst., at Grand Trunk Street, Point St. Charles, the wife of Mr. Peter McKenna, of twins, boy and girl.

At Sherbrooke on the 14th inst., the wife of Mr. Wm. Murray, Merchant, of a daughter.

Died. At Williamstown, Ont., on Friday, 26th ult., of a long and severe illness, Mary McGillie, aged 70 years. Deceased was deservedly esteemed for her amiable and Christian character, and her death is deeply lamented by a large circle of friends and acquaintances.

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal. In the matter of HILAIRE SAUVE, of the City of Montreal, an Insolvent. ON the seventeenth day of April next, the undersigned will apply to the said Court, for his discharge under the said Act. HILAIRE SAUVE. By his Attorney at law, NAPOLEON BEAUDRY. Montreal, 20th January, 1869. 2m37



THE REGULAR ANNUAL MEETING of the ST. PATRICK'S SOCIETY, will be held in the ST. PATRICK'S HALL, on Monday, 5th April, for the election of Officers bearers for the ensuing year. Every member is requested to attend. By Order P. J. COYLE, Sec-Sec.

ST. PATRICK'S HALL ASSOCIATION. Notice is hereby given that the Second Issue of original Stock in the above Association will become due and payable at the office of the Treasurer, Mr. Luke Moore, 128 McGill street, in the following order: 1st Instalment—10 per cent. 1st April, 1869. 2nd do —10 do 15th do, " 3rd do —10 do 1st May, " 4th do —10 do 15th do, " By Order. J. D. KENNEDY, Secretary. Montreal March, 12th,

F. GREENE, No 54 ST. JOHN STREET, MONTREAL, No 54, PRINCIPAL STEAM FITTER AND PLUMBER, GAS-FITTER, &c. Public and private buildings heated by hot water on the latest and decidedly the most economical system yet discovered, being also entirely free from danger. Montreal, March 26, 1869.

INSOLVENT ACT OF 1864. Province of Quebec, } In the SUPERIOR COURT. District of Montreal. In the matter of Isaac Ritchot. Insolvent. Notice is hereby given that on Thursday the twenty-sixth day of May next, at ten of the clock in the forenoon, or as soon as counsel can be heard, the undersigned will apply to the said Court for a discharge under the said Act. ISAAC RITCHOT. By MOREAU, QUINET & LAPOSTOLLE, Attorneys ad litem. Montreal 15th March 1869. 2m32.

INSOLVENT ACT OF 1864. Province of Quebec, } In the SUPERIOR COURT. District of Montreal. In the matter of Godfroi Lacas. An Insolvent. Notice is hereby given that on Monday the seventeenth day of May next at ten of the clock in the forenoon, or as soon as Counsel can be heard the undersigned will apply to the said Court for a discharge under the above act. GODFROI LACAS. By O AUGER, Attorney ad litem. Montreal 3rd March 1869. 2m31.

INSOLVENT ACT OF 1864. Province of Quebec, } SUPERIOR COURT. District of Montreal. In the matter of Floride Deslongchamps, both individually and as having been in partnership with Joseph Lambert and carrying on trade at Montreal, under the name and firm, of 'Lambert and Deslongchamps.' Insolvent. Notice is hereby given that on the seventeenth day of May next, at ten o'clock in the forenoon, or as soon as counsel can be heard, the undersigned will apply to the said Court for discharge under the said act. FLORIDE DESLONGCHAMPS. By L. L. CORBEIL, Attorney ad litem. Montreal March 5th 1869. 2m31

INSOLVENT ACT OF 1864. Province of Quebec, } In the SUPERIOR COURT. District of Montreal. In the matter of Ferdinand F. Perrin. An Insolvent. Notice is hereby given that on Monday, the seventeenth day of May next, at ten of the clock in the forenoon or as soon as counsel can be heard, the undersigned will apply to the said Court for a discharge under the above Act. FERDINAND F. PERRIN, By O AUGER, Attorney ad litem. Montreal 3rd March 1869. 2m31.

INSOLVENT ACT OF 1864. Province of Quebec, } In the SUPERIOR COURT. District of Montreal. In the matter of Onézime Thibaudeau, fils. Trader, of Montreal. An Insolvent. Notice is hereby given that on Monday, the seventeenth day of May next, at ten of the clock in the forenoon or as soon as counsel can be heard, the undersigned will apply to the said Court for his discharge under the said Act. ONÉZIME THIBAUDEAU, fils, By his Attorney ad litem, L. L. CORBEILLE. Montreal, 15th March, 1869. 2m33.

INSOLVENT ACT OF 1864. In the matter of John F. McCuaig, An Insolvent. THE undersigned has been appointed assignee in this matter and requires claims to be filed within two months from this date. A. B. STEWART, Assignee. Montreal March 13th, 1869. 2m33

INSOLVENT ACT OF 1864. In the matter of Damien Henault, Trader, of the city of Montreal, An Insolvent. The Creditors of the Insolvent are notified that he has made an assignment of his estate and effects under the above Act to me, the undersigned Assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security, they hold if any, and the value of it; and if none, stating the fact; the whole attested under oath, with the vouchers in support of such claims. T. SAUVAGEAU, Official Assignee. No. 18, St. Sacrament Street. Montreal, 12, March 1869. 2m33.

COLLEGE OF REGIOPOLI KINGSTON, Ont. Under the Immediate Supervision of the Right Rev. E. J. Moran, Bishop of Kingston. TERMS: Bond and Tuition; \$100 per Annum (payable half yearly in Advance.) Use of Library during stay, \$2.

FOREIGN INTELLIGENCE.

FRANCE.

The Times Paris Correspondent thus describes the general feeling of the people as towards the Imperial Government:—You cannot well understand this general disposition of the enlightened public, because you do not know exactly the predominant feeling entertained here about the present Government. It is not at all hatred, or even illwill, or even legitimate resentment for past faults. It is simply a deep and well-settled conviction of its peculiar inability and too well tested ill-luck in the management of foreign affairs. Not one man—I speak of the educated and impartial part of the nation—has any doubt of the good and patriotic intentions of the Emperor; and M. de Girardin, of whom I was just now speaking, has never hit upon a better expression than when on a certain day he wrote that the present Emperor would be known in future times by the surname or nickname of 'Napoleon le Bien-intentionne. But it is precisely his being notoriously so well-intentioned which, coupled with our recent experiences and his unrestrained power, fills with wholesome fear every intelligent Frenchman who loves his country. That feeling of candid distrust is now common to friends and to enemies alike, and unites them all in an unanimous apprehension at the least sign of a movement or intention to move in foreign matters. His friends are afraid for him and for the country, and his enemies for the country, the fate of which, especially in war, it is hard to separate from him. That general and sincere feeling among the upper classes is one of the least precarious guarantees of peace, because he is himself surrounded by the influence of that universal belief and cannot avoid imbibing it to a certain degree, so as to become less and less self-confident and daring. Fancy some great personage, fond of driving, but not quite up to the work, having rather rashly taken his drag into some great thoroughfare, and having got locked with many vehicles and upset some, and caused altogether much trouble and danger; fancy him surrounded at last by a respectful crowd who entreat him not to move! Many reasons forbid their begging him, however amiably it might be, to get down and leave the box, but on all sides he hears, 'Be quiet, do not move, let the horses alone, take care not to run over us and upset yourself.' That is to a nicety our situation. [Times Cor.]

We Tablet mentioned last week that the French Government—which, however, has declared itself protector of the Council—is afraid of the Council decreeing that the Pope is infallible when pronouncing decrees *ex cathedra* in the name of Christ on matters of faith and morals, the truth of the doctrines contained in the Syllabus, and the condemnation of the 'organic articles' and of the declaration of 1863. It is right to add that it is not the Government only that is alarmed: the little section of French 'liberal Catholics' is also uneasy. They have a way of interpreting the Syllabus of their own, and they instinctively feel that the General Council will not adopt their interpretation.

The *Moniteur de l'Armee* contains an article opposing the idea of disarmament. It says: 'France does not desire to disturb either the peace or order of Europe, but at the same time he will not disarm.' MALIGNANT INGENUITY.—Few would deny that the Parisians are an ingenious race, but their ingenuity is, perhaps, nowhere more conspicuously displayed than in devices by which they contrive to show their political opinions without unpleasant consequences to themselves. On Sunday last one of the 'conferences,' now so much the fashion in Paris, was held at the Theatre de l'Ambigu-Comique on 'the phenomena of light,' a subject one would have thought about as unpolitical as could well have been chosen. Not a bit of it. The lecturer, in order to demonstrate certain theories, proceeded to enlarge some photographs of celebrated persons. Now, this being done by means of a strong magnesium light, all the theatre, except in the immediate neighborhood of the operator, was in almost total darkness. The audience could be heard, not seen. The portrait of the Emperor was received with a storm of hisses and cries of 'A la porte! Vive la Republique!' 'Il s'en ira bientôt!' &c. That of the Empress met with a worse reception, if possible, than her husband's. On the other hand, the portrait of Maximilian was received with cheers and cries of 'Qui l'a trahi?' Maximilian, as a bystander remarked, probably owed his popularity to the fact of his having been shot. The operator, like a prudent man, soon brought his experiments to an end, and when the gas was turned on the 'agents' were very busy looking about, but of course every one looked intensely loyal. Can any one fancy a similar scene at one of Professor Tyndall's lectures?—Pall Mall Gazette.

THE BASTILLE OF PARIS.—A discovery has just been made on the Place de la Bastille. In digging the foundations for a block of houses some remains of the foundations of the state prison of lugubrious memory have been brought to light. It appears that the general idea of the position of the Bastille was erroneous; it was supposed that the site was that of which the Column of July marks the centre, but it is now found that the building was at the entrance of the Rue Saint Antoine, as indeed some archaeologists have asserted. The form of the Bastille is well known—it was octagonal, with massive towers at each of the angles, surrounded by a deep fosse and approached by two drawbridges; the parapet on all sides was machicolated and bristled with cannon. The first stone of the Bastille was laid by Hugues Aubriot, Provost of the Merchants of Paris, in the year 1370. The names of the eight towers were:—The Corner and Well towers, to which the remnants that have now been discovered belonged; the Beraudiere and Liberty towers—the latter name must surely have represented liberties taken, not accorded; the Boziniere and Comte; and the Treasury and Chapel towers. It is to be hoped that some memorial will mark the spot where once stood that dark and bloody fortress which fell in 1790

before the pent-up fury of the people.—[Architect.] The Pall Mall Gazette translates as follows:—We are glad to learn from an amusing dialogue in *La vie Parisienne* that the necessity of classifying French novels has at last been recognized. A lady entering a circulating library asks for a novel: 'I don't know how to tell you exactly the kind I want,' she says. 'Oh, I think we shall be able to suit you,' was the reply. 'I mean something lively,' explains the intending reader: 'the sort of book that would not be precisely suitable for the library of a young girl,' 'Marie,' cries the keeper of the book shop to the assistant, 'novel for a woman of thirty-five.'

BELGIUM.

Among the Belgian Bishops the greatest unanimity prevails. In August last they collectively addressed the Holy See in words expressive of enthusiastic thankfulness for the convocation of a General Council. Since that time they have published a joint Pastoral to the whole of Belgium in the same sense; and at Liege public conferences are being given, by order of the Bishop, upon the subject of the Church and her General Councils. Here in Belgium also, as in France, there is a liberal party, which explains away the Syllabus and dreads the decisions of the General Council. This party counts a certain number of the younger clergy in its ranks, but is represented by no men of note. The Bishops in Holland have followed the example of their Right Rev. Brethren in Belgium; and the prevailing sentiment among the Catholics of Holland, as in Belgium and France, is one of thankfulness, expectation, and faith in the work which Pius IX designs to accomplish by means of his General Council.

The story of six nuns being confined in a damp cellar at Louvain, Belgium, is described by the rector of the American College at Louvain as 'an infamous calumny.' He says the whole truth is, that six ladies, 'not being pleased any longer in the convent,' applied to the Archbishop of Malines to obtain for them a dispensation from their vows, and the Archbishop complied with their request.

Dutch engineers have long been challenged to try their power in draining the Zuyder Zee, which, before the inundations in the 12th and 13th centuries was pastured by flocks and herds, but the colossal nature of the works required has discouraged them. Last year an undertaking assumed a definite shape and is now adopted in principle by the government and the people. If it succeeds, the Dutch will convert some 390,000 acres of stormy sea into rich alluvial soil.—The cost has been roughly put at ten millions of pounds, English. A considerable portion of the capital required will be subscribed abroad, and the powerful engines, the centrifugal pumps, the manufactured material employed, as well as the fuel, will be supplied by England and France.

SPAIN.

Precisely at the moment when the national destiny of Spain must be recast by the wisdom of a popular Assembly, we are presented with an authentic history of that branch of its affairs on which it has been said that political conclusions must ultimately turn. Great Revolutions, it is affirmed, always bunge, at some stage or other, on questions of finance, and Spanish Finances will certainly count, as they have already counted for much, in the Revolution of last September. It is sufficient, indeed, to say that the accumulated deficit left by Queen Isabella's Government amounted to 25,000,000.

Nominally, the public income of Spain is, or was, a little short of 26,000,000; its expenditure a little above that sum, so as to exhibit a deficiency of some 700,000, on the accounts of a year. But it happens, owing to the inevitable though temporary effects of the Revolution, that while on one hand the national expenditure is rapidly increasing, there is little hope, on the other, that the national revenue will be ever got in.—Times.

The notion of Protestantism in Spain is almost as fantastic as that of the rain in Egypt, or a clear sky in London. The *Christian World*, a pious newspaper, in which there is a little of the Christian and a good deal of the World, is evidently not quite at ease about the simultaneous apparition of so many representatives of Protestant 'hydra' in the country of Ferdinand and Isabella. 'We cannot help asking ourselves,' says the journal with the remarkable name, 'whether the separate action of "several divisions" of the Protestant Church is either seemly or wise? Would not success be more likely by combined efforts? The question seems to us judicious, but when our contemporary goes on to say, "Can we not agree to forget our 'isms' for a time?" we are tempted to remind him, that disunion is the only essential characteristics of Protestantism, and that when its professors "forget their 'isms," they are apt to forget every form of Christianity whatever.'—[Tablet.]

OPPOSITION TO CONSCRIPTION LAW.—Serious disturbances, arising out of the opposition of the people to military conscription, are reported in Andalusia. At Montero barricades were erected, and there was some fighting between the people and the troops. In the latter place two men were killed and six wounded. No disorder has occurred in Cadiz. Minister Sagasto has advised the Cortes not to enforce the conscription. The members of the Cortes, without distinction of party, have offered their assistance and support to the Government to maintain public order at any cost.

MADRID, March 19.—The troubles in Andalusia still continue. At Jerez de la Frontera the military conscription culminated in a battle between the insurgents and troops. The engagement was of short duration, but was very fierce, the insurgents routed, and 600 of them taken prisoners. Meremon, at the head of 900 Carlists, had appeared at Ratamea, the mountains near Almera. Troops have been despatched to that neighborhood.

ITALY.

PIEMONTE.—The King's precipitate return to Florence has been followed by a series of reports of a

coup d'etat and dissolution of the Chambers, to be followed by the publication of a manifesto to the nation, and the advent of Giardini and Rattazzi to office. This is perfectly possible, and the King (short of abdication) has no way out of his difficulties save a bold measure of this kind. The interpellation of General Bixio on the accumulations of warlike stores at Civita Vecchia is banging over the head of the Menabrea Cabinet like the sword of Damocles, and the debate will be a very lively one in all probability. Menabrea has, according to the Milanese journals, done his best to obtuse some sort of reply from the Tuilleries as to the duration of the French occupation, and M. de Lavalatte, according to the same authorities, has replied that 'after the elections a new situation will be created,' but that for the present moment the Government need the support of the French clergy. There is great reason to fear such snob speeches have been given to Italy.

PROFITS AND LOSSES OF THE MEXICAL-TAX.—The probable profit to Government of the usual tax for the first year, after deduction of all expenses, is now given at ten millions of lire. 'So many persons killed for so little gain!' observes the *Unita Ottolonia*; and the misery of which this wretched tax has already been the provoking cause is by no means summed up in the list of the killed and wounded. There are the prisoners to be taken into account. From Alexandria we hear of the extreme destitution to which so many of the poor of Emilia are reduced from this cause alone; for most of the individuals arrested are fathers of families dependent upon their labour for daily bread. The state of the prisoners themselves is also very pitiable, huddled together as they are in great numbers, in different places of detention. In the fort of Borzidina alone there are still 245 peasants immured, out of 411 lately confined within its walls. The troubles also can by no means be yet said to be entirely quelled, and from time to time news reaches us of fresh disturbances, manifesting the uneasiness and discontent still prevalent on the subject.

PROTESTANT PROGRESS.—A horrid profanation of religion took place at Venice during the last days of Carnival. A party of young men, dressed as priests, went to the cafe, and opening a packet of hosts, proceeded to give a benediction of Holy Communion, with the most blasphemous insults and jests, in which the bystanders joined. Several, however, left the cafe in disgust, and the Venetians have protested against the outrage in a very numerously signed address to the Patriarch.

ROME.—Last Tuesday, 23rd ult., the new French Ambassador presented his credentials to the Pope.—The appointment of the Marquis de Bonneville has given great satisfaction to the Catholic party in France, and is a sign of the good relations which exist at present between Rome and Paris. It is well it should be so, as the Imperial policy with regard to Rome has not always been clear, and too often the Emperor has tried to serve the revolution at the expense of religion and justice. Now that the Church is preparing for the Council, it is of great importance that it should not be disturbed by political intrigues and difficulties. The usual ceremonies were observed on the occasion of the new Ambassador's official reception.

ROMAN FINANCE.—The prosperity which reigns within the diminished Pontifical States contrasts forcibly with the disastrous financial condition of the rest of Italy. The delay of the Florence Government in paying its quota of the Pontifical debt necessitates a temporary loan, which will be effected on the best conditions. The Roman budget is constantly improving. The postal revenue, hitherto deficient, yielded a profit last year of 200,000 francs. Hardly any coupons of the last loan, and these only of trifling amount, remain unpaid. Rome is as free from the financial embarrassment which reigns in the kingdom of Victor Emmanuel as from the disorders of every kind by which it is produced.

ROMAN VOLUNTEERS.—The decree for the new regiment has appeared, and it will be immediately carried into effect, though under rather different conditions from those first talked of. Instead of three hundred patriots, it will be raised to the effective strength of one thousand twelve hundred volunteers, taken from the nobles and from the middle classes, and will directly depend upon the War-office, and be liable to serve on patrol and garrison duty within the city in case of the regular troops being required elsewhere. It will be subjected to regular military drill, and exercised every week, and will be armed with the Remington or Snider rifle. Salviati, Al-dobrandini, and Lanciotti, are named as the superior officers.

The arsenal at Civita Vecchia has just received 60 000 cartridges besides other stores for the use of the French garrison. Everything promises the continuance of the French occupation for some time longer, and affairs further southward give a sufficient reason for Napoleon's desire to retain a hold on Italy.

The tribunal of the Sacra Consulta has reversed the sentence of death upon Ajani and Luzzi, and has condemned them to hard labour for life.

KINGDOM OF NAPLES.—The visit of Victor Emmanuel to the southern provinces ended just as might be expected. His Majesty's life was attempted by some agents of the Mazzinian societies, by means of an Orsini bomb thrown at him on the staircase of the Palace, and he gave orders for his departure early next day, ending his suite by way of Rome, and taking the Toggia line with his aide-de-camp General Della Rocca only. As I mentioned to you before, the reception was a 'fiasco solennissimo,' and the arrest of thirty loyalist gentlemen and priests on the Kings arrival made a most deplorable impression on the public mind.

The Duke of Maddaloni, one of the most able partisans of Francis II., was seized and beaten nearly to death by a band of desperadoes in the pay of the Syndic. Signor Rudini and several other noblemen were attacked in the streets by the same ruffians on leaving the ball given by the Duchess of Biropa, and which had nearly emptied Princess Margherita's salon; only sixty ladies being found to accept, and four hundred gentlemen, principally officers of the garrison and employees of the municipality. The Duke of Biropa was threatened with exile, but he frankly told Victor Emmanuel's envoy that if he were banished it should be by force, and the gendarmes would have to carry him handcuffed to the frontier, as he should not submit to an illegal order; and as he is a cousin of the Empress of France, and as the Muratist party are openly protected by the French Cabinet, and are very active just now, it was thought wiser to let matters rest as they were. The King's dedication is much spoken of, and is the more credited as he has entirely filled the vacancies in his household with Piedmontese, and will probably, in such a case, retire to Turin with his morganatic wife, the Countess Miraflores. Other authorities state, on the contrary, that he meditates a *coup d'etat* with Rattazzi, and another attempt on Rome.

A letter from Naples to the *Correspondance de Rome* informs us that Victor Emmanuel has left behind him some unpleasant memorials of his visit. As the Neapolitan aristocracy would have nothing to do with him, and even the Princess Marguerite was saluted by nobody in the streets, he ordered that the Phil-harmonic and Bourbon clubs should be closed. They talk of liberty in Italy, but we understand it better in England. A council, of which General Pettioengo was president, decided that 'the officers must avenge the outraged royal family.' A certain Basilio, a lieutenant famed as a duellist, was their elected champion. The bully addressed an insolent letter to Count Henry Stabile, a faithful follower of Francis II. The young nobleman had the weakness to accept the challenge of the ruffian, which we regret sincerely, and nearly cut his head off with a sabre, which we regret much less. By the latest account, the Lieutenant was likely to recover, which we do not regret at all.

The Chambers have at length authorized the Tribunals of Naples to proceed against one of their body, the deputy Mastini, for wilful murder. He fired, as your readers will remember, into the Church of Sta Maria di Carita, intending to kill the Cardinal Archbishop, and only succeeded in shooting the Cavaliere Marziani, kneeling devoutly at the foot of the altar. The King's visit has shown the intense hatred of Piedmontese domination which exists, and the noblesse are beginning to show a solid and courageous front of opposition.

SWITZERLAND.

SPREAD OF RATIONALISM.—A correspondent of the *English Independent* writes: 'Great commotion reigns in the Canton of Neuchatel, in Switzerland. Under pretence of effecting some improvement in the primary schools, a violent attack has been made upon the morality of the Old Testament. The standard of Liberal Protestantism has been unfurled in the very heart of the canton, and several of the most renowned and able expositors and defenders of this elastic kind of doctrine have announced their intention of visiting Neuchatel in order to support this bold attempt, and to rally as many friends as possible round their flag. For generations past the National Church of Neuchatel has adhered very steadfastly to the old orthodox doctrines. In Berne and Zurich rationalism has for some time past been making progress, and it has not been without adherents in Geneva and other parts of the country, but until quite recently it had obtained no footing in Neuchatel.'

In Neuchatel, Switzerland, a new Protestant congregation has been created. The members paraded the streets bearing a flag with the following inscription:—A church without priests, religion without a catechism, worship without theology and the Almighty without men's systems.

AUSTRIA.

PESTE. Feb. 18.—However disparagingly public opinion in Europe may have looked at the results achieved by the late Paris Conference, every day brings fresh proofs that its activity has had a beneficial effect, not only in allaying the Turco-Greek conflict—the immediate object for which it was called together—but likewise in producing a healthy reaction as regards the Danube countries.

An armed conflict between Turkey and Greece, if left to itself, might have been inconvenient, but it would not have been very dangerous, for the Turks, having a more tangible enemy before them than they had in Crete, could have used their superiority to some purpose and thus there would have been no danger of another long desultory struggle more exhausting than the severest war against an organized Government.

The real danger of the Turco-Greek conflict was just that it was not likely to remain isolated, or that those dissatisfied populations which are stirring all over the Turkish Empire would be drawn in by degrees. The idea of a solidarity of interests has been gaining ground very much among those populations, and although all that has been said about common plans of action and definite engagement is very much exaggerated, the concentration of most of the available military and naval resources of Turkey on one extremity of the empire would have been too tempting an occasion not to be taken advantage of even without any previous understanding. And this occasion would have been used by them with so much the more assurance as a war between Turkey and Greece would have been itself a sufficient proof that there was no more harmony among the Powers in Europe to prevent such a war, and that therefore those among them who might not be so very anxious about the maintenance of the Turkish Empire had now free hands to act as they might think it their interest to do.—Times Cor.

Two hundred and eleven persons, says 'L'Univers,' (82 men and 129 women) have been reconciled to the Catholic Church last year, in the Diocese of Kulm.

WATER POWER FROM NIAGARA FALLS.—A writer in the *Scientific American* proposes that the water power of Niagara Falls shall be used in driving the machinery at Buffalo, now an important centre of manufactures. The mode which he has devised for applying the enormous force of Niagara to the purpose is novel and ingenious. By means of turbine wheels he would compress air into a vast receiver, from which he would lay a large main pipe to Buffalo, with branches to distribute the compressed air to establishments desiring it, just as gas and water are now distributed. It is estimated that a pressure of four or five hundred pounds to the square inch might easily be furnished in Buffalo.

HAVE YOU A SICK CHILD?

Does your little one become paler and more emaciated every day? Has it a bad breath? Does it start and grind its teeth during sleep? If so the cause is WORMS, and the child will never be well till they are removed, but be careful, do not administer the dangerous vermifuges and worm compounds in ordinary use, they will produce disease worse than the worms. Use that safe and delicious remedy 'DEVIN'S VEGETABLE WORM PASTILLES' they contain no mineral, they are as pleasant to the age and palate as the most exquisite Confectionery, and they are certain beyond any doubt to remove every kind of worm.

For sale wholesale and retail by Devins & Bolton, H. R. Gray and all respectable Druggists.

FASHION'S DEGREE.—More than twenty years ago every State of Tropical America adopted Murray & Lanman's Florida Water as a standard perfume. The ladies are the arbiters in all matters of taste connected with the toilet, and they preferred it and still prefer it to every other article of its kind, foreign or domestic. Ask any one of the fair patrons of this delicious water why she considers it superior to all the French, German and Italian essences, and she will tell you that it combines the finest qualities of all other good perfumes, that it is more permanent than the best of them, and that instead of deteriorating in sweetness by exposure to the air, it retains its original delicacy and freshness to the last. This cannot truly be said of any other perfume. As there are counterfeiters, always ask for the Florida Water prepared by Lanman & Kemp, New York.

Beware of Counterfeits; always ask for the legitimate MURRAY & LANMAN'S FLORIDA WATER prepared only by Lanman & Kemp, New York. All others are worthless. Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co, K. Campbell & Co, J. Gardner, J. A. Harte, Pitcault & Son, H. R. Gray, J. Goulden, R. S. Latham, and all Dealers in Medicines.

CONTRITION IN EVERY VEIN.—The morbid matter in the superficial vessels that produces salt rheum, ringworm, tetter pustulous pimples, suppurating sores, excoriations of the skin, &c. &c. pervades the whole mass of the blood. In view of this ascertained fact it is obvious, that palliatives applied locally can be of no real benefit. The virus that is active at particular points is latent elsewhere, and can only be eradicated by an agent that, like Bristol's Sarsaparilla, diffuses its disjunctant principle through the whole venous system. Every drop of the vital fluid is subjected to the detergent action of this penetrating preparation, and hence the expurgation is complete.

J. F. Henry & Co Montreal, General Agents for Canada. For sale in Montreal by Devins & Bolton Lamplough & Campbell, Davidson & Co, K. Campbell & Co, J. Gardner, J. A. Harte, Pitcault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine.

FOR THROAT DISORDERS AND COUGHS.

Brown's Bronchial Troches are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired.

These Lozenges are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation or Soreness of the Throat.

PUBLIC SPEAKERS AND VOCALISTS will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech. Sold at 25 cents per box by all Dealers in Medicines.

A DOWNTOWN MERCHANT.

Having passed sleepless nights, disturbed by the agonies and cries of a suffering child, and becoming convinced that Mrs. Winslow's Soothing Syrup was just the thing needed, procured a supply for the child. On reaching home, and acquainting his wife with what he had done, she refused to have it administered to the child, as she was strongly in favor of Homoeopathy. That night the child passed in suffering, and the parents without sleep. Returning home the day following, the father found the baby still worse; and while contemplating another sleepless night, the mother stepped from the room to attend to some domestic duties, and left the father with the child. During her absence he administered a portion of the Soothing Syrup to the baby, and said nothing. That night all hands slept well, and the little fellow awoke in the morning bright and happy. The mother was delighted with the sudden and wonderful change, and although at first offended at the deception practised upon her, has continued to use the Syrup, and suffering, crying babies and restless nights have disappeared. A single trial of the Syrup never yet failed to relieve the baby, and overcome the prejudices of the mother. 25 cents a bottle.—Sold by all Druggists.

Be sure and call for 'MRS. WINSLOW'S SOOTHING SYRUP,' Having the fac-simile of 'CURTIS & PESKINE' on the outside wrapper. All others are base imitations. February, 1868. 2m.

A PERPETUAL NECESSITY FOR PURGATION is created by the use of strong cathartics. They destroy the natural vigor of the intestines, and render them dependent on artificial means for the relief which nature should afford. On the other hand Bristol's Vegetable Sugar-coated Pills permanently restore the normal action of the bowels, and do not require to be administered more than a few times in order to produce this desirable effect. Their corrective influence as a stomachic and antibilious medicine is most remarkable. Acidity of the stomach, flatulence, oppression after eating, pain in the right side, and all symptoms of indigestion and biliousness are speedily relieved by their operation.

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co, K. Campbell & Co, J. Gardner, J. A. Harte, H. R. Gray, Pitcault & Son, J. Goulden, R. S. Latham and all Dealers in Medicines. 442

INSOLVENT ACT OF 1864. In the matter of Dame Marie Emilie Linard wife of Adolphe Courrette, of Montreal, a Trader under the firm of M. E. S. Courrette & Co.

An Insolvent. The Creditors of the Insolvent are notified that she has made an assignment of her estate and effects under the above Act to me, the undersigned Assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it; and if none, stating the fact; the whole attested under oath, with the vouchers in support of such claims.

T. SAUVAGEAU, Official Assignee. No. 19, St. Sacrament Street. Montreal, 22 February 1869. 2w30.

INSOLVENT ACT OF 1864. In the matter of MARGUERITE and JULIE PEPIN, Spinners and Traders of the City of Montreal, Insolvents.

THE undersigned have filed in the office of this Court, a consentment of discharge executed by their creditors, and on the seventeenth day of April next, they will apply to the said Court for a confirmation of the said deed.

MARGUERITE & JULIE PEPIN. By their Attorney at Law, NAPOLEON BEAUDRY, Montreal, 20th January, 1869. 2m27

INSOLVENT ACT OF 1864. In the matter of A. D. Joubert, Trader of the City of Montreal.

An Insolvent, AND TANCREDE SAUVAGEAU, Assignee. I, the undersigned, have prepared my final account which is open for inspection until the Seventeenth day of March next, and on the said day, at ten o'clock A.M., I will apply to the superior Court of the District of Montreal to be discharged from my office as such assignee.

T. SAUVAGEAU, Assignee. St. Sacrament Street, No. 18. Montreal 15 February 1869. 2w29

INSOLVENT ACT OF 1864. Province of Quebec, } IN THE SUPERIOR COURT, District of Montreal. In the matter of JEAN BAPTISTE BEAUDOIN, of Lachine, District of Montreal,

An Insolvent. ON the twenty-second day of April next, the undersigned will apply to the said Court for his discharge under the said Act.

JEAN BTE. BEAUDOIN. By NAPOLEON BEAUDRY, His Attorney at Law. Montreal, 15th February, 1869. 2m29

CANADA, } INSOLVENT ACT OF 1864. Province of Canada, } IN THE SUPERIOR COURT, District of Montreal. In the matter of JOSEPH OCTAVE MERCIER, of the City of Montreal, Trader,

An Insolvent. And TANCREDE SAUVAGEAU, Official Assignee. NOTICE is hereby given that the undersigned has filed in the office of this Court a deed of composition and discharge, executed by his creditors, and that on Saturday, the twentieth day of March next, at ten of the clock, in the forenoon, or as soon as Council can be heard, he will apply to the said Court for a confirmation of the discharge thereby effected in his favor under the said Act, and also for the discharge of the said Assignee.

Montreal, 13th Jan., 1869. JOSEPH OCTAVE MERCIER, By TANCREDE SAUVAGEAU, his Attorneys at Law. 2m24

CIRCULAR.

MONTREAL, May, 1867. THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market, comprising in part FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, LARD, BEANS, DRIED APPLES, DRIED PEAS, DRIED BEANS, DRIED MEATS, and every article connected with the provision trade, &c. &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

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

D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. June 14th, 1868. 12m

WILLIAM H. HODSON, ARCHITECT.

No. 59, St. Bonaventure Street. Plans of Buildings prepared and Superintendence at moderate charges. Measurements and Valuations promptly attended to Montreal, May 28, 1863. 12m

JOHN ROONEY, IMPORTER OF PIANOS

359, NOTRE DAME STREET, 359 (Gibb's New Buildings) MONTREAL. PIANOS EXCHANGED, REPAIRED, TUNED, &c.

F. A. QUINN, ADVOCATE,

No. 49 Little St. James Street, MONTREAL.

ROBERT B. MAY, PLAIN AND FANCY JOB PRINTER,

CARDS, CIRCULARS, HAND-BILLS, BILL HEADS LABELS, &c., &c., EXECUTED IN THE NEATEST STYLE. NO. 21 BONAVENTURE STREET, Nearly opposite Albert Buildings, MONTREAL. COUNTRY ORDERS CAREFULLY ATTENDED TO Post-Office Address—Box 5083.

JOHN LILLY, AUCTIONEER,

18, BUADE STREET, UPPER TOWN, (OPPOSITE THE FRENCH CATHEDRAL), QUEBEC.

SALES every evening at 7 o'clock of Dry Goods, Jewelry, Plated Ware, General Merchandise, &c., &c. Remittances to Consignees promptly made day after day. Commission 7 1/2 per cent. Nov. 12. 4m14

F. W. J. ERLY, M.D., L.R.C.P.S., OFFICE — 29 M'CORD STREET, MONTREAL; October, 1868. 12m10

CANADA HOTEL, (Opposite the Grand Trunk Railway Station), SHERBROOKE C.E., D. BRODERICK, PROPRIETOR.

A First Class LIVERY STABLE is attached to the above Hotel. Conveyances with or without drivers furnished to travellers at moderate charges. Sherbrooke, Jan. 23, 1868. 12m

M. O'GORMAN, Successor to the late D. O'Gorman,

BOAT BUILDER, SIMCO STREET, KINGSTON.

An assortment of Skiffs always on hand. SHIP'S BOATS OARS FOR SALE

SARSFIELD B. NAGLE, ADVOCATE, &c., No. 50 Little St. James Street. Montreal, September 6, 1867. 12m.

BELLS! BELLS! BELLS!

THE Old Established TROY BELL FOUNDRY, Established 1852. Church Bells, Chimes, and Bells of all sizes, for Churches, Factories, Academies, Steamboats, Plantations, Locomotives, &c., constantly on hand, made of Genuine Bell Metal (Copper and Tin), hung with PATENT ROTARY MOUNTINGS, the best in use, and WARRANTED ONE YEAR.

to prove satisfactory, or subject to be returned and exchanged. All orders addressed to the undersigned, or to J. HENRY EVANS, Sole Agent for the Canada, 463 St. Paul Street, Montreal, Q., will have prompt attention, and illustrated catalogues sent free upon application to J. HENRY EVANS, Troy, N. Y. June 5, 1868. 12 43

IMPORTANT ANNOUNCEMENT

TREMENDOUS REDUCTIONS AT THIS SEASON In every description of READY MADE CLOTHING ALL MADE FROM THE NEWEST AND CHOICEST MATERIALS, AT NO. 60 ST. LAWRENCE MAIN STREET ACKNOWLEDGED BY ALL TO BE The Cheapest House in the City. NOTE THE PRICES OF GOOD JACKETS! Pea Jackets at \$5 Pea Jackets at \$6.50 Pea Jackets at \$8

NOT TO QUALLED FOR OUT, MAKE AND QUALITY.

CAUTION TO THE PUBLIC! THE ECLIPSE PANTS AT \$4 EACH, READY-MADE or to MEASURE Are only to be obtained at NO. 60 ST. LAWRENCE MAIN STREET.

Juvenile Department BOYS' and YOUTHS' OVERCOATS in great variety, at \$4, \$5 and \$6, in every style BOYS' and YOUTHS' SKATING JACKETS at \$3, \$4 and \$5 BOYS' and YOUTHS' SCHOOL SUITS, from \$6 [the largest stock in the city] BOYS' KNICKERBOCKER SUITS, from \$4 AT J. G. KENNEDY'S, 60 St. Lawrence Main Street.

G. & J. MOORE, IMPORTERS AND MANUFACTURERS OF HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET MONTREAL. Cash paid for Raw Furs.

THE MONTREAL TEA COMPANY.

The Whole Dominion should buy their Teas of the Importers, THE MONTREAL TEA COMPANY, 6 Hospital Street, Montreal.

Our Teas, after the most severe tests by the best medical authorities and judges of Tea, have been pronounced to be quite pure and free from any artificial coloring or poisonous substances so often used to improve the appearance of Tea. They are unequalled for strength and flavour. They have been chosen for their intrinsic worth, keeping in mind health, economy, and a high degree of pleasure in drinking them. We sell for the smallest possible profits, effecting a saving to the consumer of 15c to 20c per lb. Our Teas are put up in 5, 12, 15, 20 and 25 lb boxes, and are warranted pure and free from poisonous substances. Orders for four 5 lb boxes, two 12 lb boxes, or one 20 or 25 lb box sent carriage free to any Railway Station in Canada. Tea will be forwarded immediately on the receipt of the order by mail containing money, or the money can be collected on delivery by express man, where there are express offices. In sending orders below the amount of \$10, to save expense it would be better to send money with the order. Where a 25 lb box would be too much, four families clubbing together could send for four 5 lb boxes, or two 12 lb boxes. We send them to one address carriage paid, and mark each box plainly, so that each party get their own Tea. We warrant all the Tea we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense.

BLACK TEA. English Breakfast, Broken Leaf, Strong Tea, 45c, 50c; Fine Flavored New Season, do, 55c, 60c 65c; Very Best Full Flavored do, 75c; Second Oolong, 45c; Rich Flavored do, 60c; Very Fine do do, 75c; Japan, Good, 50c, 55c, Fine, 60c, Very Fine, 65c, Finest, 75c.

GREEN TEA. Twankay, 50c., 55c. 65.; Young Hyson, 50c., 60c., 65c., 70.; Fine do. 75. Very Fine 85c.; Super-fine and Very Choice, \$1; Fine Gunpowder, 85c.; Extra Super-fine do.; \$1

Teas not mentioned in this circular equally cheap. Tea only sold by this Company. An excellent Mixed Tea could be sent for 60c and 70c.; very good for common purposes, 50c. Out of over one thousand testimonials, we insert the following:—

A YEAR'S TRIAL Montreal, 1868. The Montreal Tea Company: GENTS—It is nearly a year since I purchased the first chest of Tea from your house. I have purchased many since, and I am pleased to inform you the Tea has in every case proved most satisfactory, as well as being exceedingly cheap. Yours very truly, F. DENNIE.

Montreal Tea Co: GENTLEMEN.—The Tea I purchased of you in March has given great satisfaction, and the flavor of it is very fine. It is very strange, but since I have been drinking your Tea I have been quite free from heart-burn, which would always pain me after breakfast. I attribute this to the purity of your Tea, and shall continue a customer. Yours respectfully, FRANCIS T. GREENE, 54 St. John Street, Montreal.

Montreal, April, 1868.—To the Montreal Tea Company, 6 Hospital Street, Montreal: We notice with pleasure the large amount of Tea that we have forwarded for you to different parts of the Dominion, and we are glad to find your business so rapidly increasing. We presume your teas are giving general satisfaction, as out of the large amount forwarded we have only had occasion to return one box which, we understand, was sent out through a mistake. G. CHENEY, Manager Canadian Express Company House of Senate, Ottawa.

Montreal Tea Company: GENTLEMEN.—The box of English Breakfast and Young Hyson Tea which you sent me gives great satisfaction. You may expect my future order. Yours, &c., S SKINNER.

Beware of pedlars and runners using our name, or offering our Teas in small packages Nothing less than a cattle sold. Note the address.— THE MONTREAL TEA COMPANY, 6 Hospital Street, Montreal July 24th 1868.

C. F. FRASER, Barrister and Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANCER, &c., BROOKVILLE, O. W. Collections made in all parts of Western Canada. RIVERSIDE—Messrs. Fitzpatrick & Moore, Montreal M. P. Ryan, Esq., James O'Brien, Esq.,

HAMILTON'S HOTEL, W. J. HAMILTON, PROPRIETOR, AMHERST, N. S. ESTABLISHED 1869.

Physicians' Prescriptions prepared with Fresh and Pure Drugs and Chemicals. Physicians' Prescriptions prepared with Accuracy and Dispatch. Physicians' Preparations scientifically dispensed and forwarded to all parts of the City. All the new remedies kept in Stock. HENRY R. GRAY, Dispensing and Family Chemist, 144 St. Lawrence Main Street Country Physicians supplied cheap for CASH. Hospitals and Charitable Institutions supplied on favorable terms.

GLASGOW DRUG HALL, 396 NOTRE DAME STREET.

Housekeepers Economise. Save your money and make your own Soap. Hart's celebrated Concentrated Lye is sold by all Druggists and Grocers throughout the Dominion. Beware of Counterfeits. Price, 25c. per tin. PARODIE'S EPILEPTIC CURE.—The extraordinary curative effects attending the use of this valuable medicine in every case, warrants the proprietor in recommending it strongly to sufferers from that distressing malady Epilepsy. To avoid disappointment ask for Parodie's Epileptic Cure, which is the only genuine article. Price, \$1 per bottle. PERFUME FOUNTAINS.—No Party is complete without one of Rimmel's Perfume Fountains. To be had only at the Glasgow Drug Hall. HOMOEOPATHY.—The subscriber has a full stock of Books of Instruction and Medicines always on hand. Humphrey's Specifics—all numbers. J. A. HARTE, Druggist, Glasgow Drug Hall 36 Notre Dame Street, Montreal, March 19th, 1869

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.

The reputation this excellent medicine enjoys, is derived from its cures, many of which are of a truly marvellous character. Incurable cases of Scrofula, where the system seemed utterly given up to corruption, have yielded to this compound of anti-scurvitic virtues. Disorders of a scrofulous nature, and affections which are merely aggravated by the presence of scrofula, have been radically cured in such numerous instances, in every settlement in the country, that the public do not need to be informed here that it is in most cases a specific and absolute remedy. Scrofulous poison, one of the most destructive enemies of our race. Often, this unseen and silent tenant of the organism undermines the constitution, and invites the attack of embolism or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, either on the surface or among the vitals. In the latter case, it is a matter to be supposed that so long as no eruptions or humors appear, there must be no scrofulous taint. These forms of derangement may never occur, and yet the vital forces of the body be so impaired by its subtle agency, as materially to impede the health and shorten the duration of life. It is a common error, also, that scrofula is strictly hereditary. It does, indeed, descend from parent to child, but is also engendered in persons born of pure blood. Low living, indolence, foul air, licentious and unwholesome food, and the depressing effects generally produced by it. Weakly constitutions, where not fortified by the most constant and judicious care, are peculiarly liable to it. Yet the robust, also, whose turbid blood swells the veins with an apparently exuberant vitality, are often contaminated, and on the road to its consequences. Indeed, no class or condition can depend on immunity from it, nor feel inessential to the importance of an effectual remedy. In St. Anthony's Fire, Rose or Erysipelas, for Tetter, Salt Rheum, Scald Head, Ringworm, Sore Ears and Eyes, and other eruptive or visible forms of the disease caused primarily by the scrofulous infection, the Sarsaparilla is so efficient as to be indispensable. And in the more concealed forms, as in Dyspepsia, Dropsy, Heart Disease, Fits, Epilepsy, Neuralgia, and other affections of the muscular and nervous systems, the Sarsaparilla, through its purifying power, removes the cause of the disorder and produces astonishing cures. The Sarsaparilla root of the tropics does not by itself achieve these results. It is aided by the extracts combined with it, of still greater power. So potent is this union of healing virtues, Siphitis or Gonorrhoea and Venereal Diseases are cured by it, though a long time is required for subduing these obstinate maladies by any medicine. Leucorrhoea or Whites, Uterine Ulcerations, and Gonorrhoea in general, are commonly soon relieved and ultimately cured by the invigorating and purifying effect of the Sarsaparilla. Rheumatism and Gout, often dependent on the accumulations of extraneous matters in the blood, have their remedy also in this medicine. For Liver Complaints, torpidity, inflammation, abscess, etc., the Sarsaparilla, through its purifying power, has written us of the youthful vigor imparted to their nervous system, which seemed impaired with that profligate life they thought had departed on the advance of age. Others, whose fortunes of life were always storic, acknowledge their obligations to it for an obvious change. This medicine restores health and vigor where no specific disease can be distinguished. Its restorative power is soon felt by those who are Languid, Listless, Despondent, Sleepless, and filled with Nervous Apprehensions or Fears, or who are troubled with any other of those affections symptomatic of weakness. Many, after taking it for several weeks, have written us of the youthful vigor imparted to their nervous system, which seemed impaired with that profligate life they thought had departed on the advance of age. Others, whose fortunes of life were always storic, acknowledge their obligations to it for an obvious change.

As its name implies, it does Cure, and does not Kill. Containing neither Arsenic, Quinine, Bismuth, Zinc, nor any other poisonous or deleterious substance, it is in no wise injurious any patient. The number and importance of its cures in the age districts, are literally beyond account, and we believe without a parallel in the history of medicine. Our price is graded by the acknowledgments we receive of the radical cures effected in obstinate cases, and where other remedies had wholly failed. Unacquainted persons, either resident in, or travelling through, miasmatic localities, will be protected by taking the Sarsaparilla daily. For Liver Complaints, arising from torpidity of the Liver, it is an excellent remedy, stimulating the Liver into healthy activity. General Dealers: Dr. J. C. Ayer & Co., Practical and Analytical Chemists, Lowell, Mass., and sold all round the world. PRICE, \$1.00 PER BOTTLE. HENRY SIMPSON & CO., Montreal, General Agents for Canada.

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