

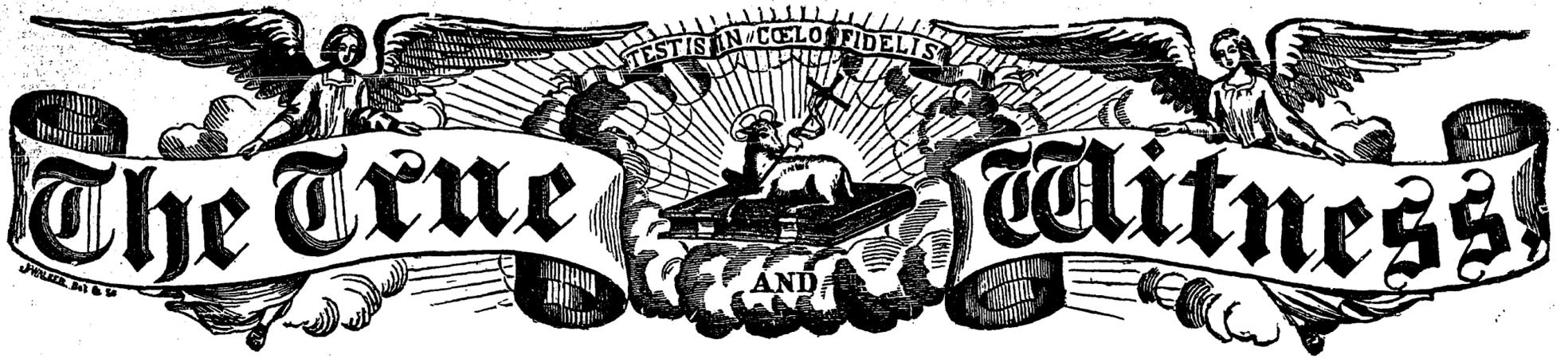
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# CATHOLIC CHRONICLE.

VOL. XX.

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No. 12

(From the Catholic Mirror.)

AURELIA;

OR,

THE JEWS OF CAPENA GATE.

Freely Translated from the French of M. A. Quignon

PART SECOND.—THE SLAVE.

CHAPTER XV.—CONTINUED.

Gurges was at first thunderstruck by this double apparition; but he had got over his emotion, and his anger rising as he accounted for the presence of these two ruffians, he resolved to exterminate them if they made the least hostile demonstration. This was the cause of the extraordinary excitement manifested by the worthy vespillo.

Meanwhile, Aurelia's Numidian horsemen had succeeded in forcing a passage through the dense crowd, and her litter had stopped in front of the Pretor's curule chair. The young girl stepped out, leaning on her guardian's arm, and Flavius Clemens and Vespasian took their place by her side.

The Pretor's lictors lowered their fasces, in token of respect for the consular citizen and the heir of the empire.

Cecilia was placed opposite her mistress, who, smiling kindly, placed her hand on her slave's head. Vibius Crispus could not help starting, as Aurelia performed this first act of the ceremony of manumission, for Parmenon, followed by Regulus, had approached, and almost touched him.

Gurges actually roared with rage, and sprang forward, followed by his men, to surround the slave dealer and his companions. Olinthus imitated the vespillo's movements.

Amidst the deep silence of the anxious multitude, the Pretor asked Aurelia the motive of her appeal to justice. The young girl, her hand still resting on Cecilia's head, replied that she had come with the intention of granting freedom to the slave who had become hers by a regular act of manumission. She then added, in a firm and clear voice, which was heard by all the crowd:

"I want this young girl to be free!" Having pronounced these words, she withdrew her hand from Cecilia's head. The Pretor then took a long, narrow wand which he extended over the slave's head, and giving her a slight blow on the cheek, pronounced the formula:

"I declare, young girl, that thou art free, by the law of the Quirites."

The magistrate's lictor, taking Cecilia's hand, now made her turn a complete circle and let her go—a last symbolic ceremony which meant that she was free to go where she pleased.

As Cecilia turned to spring into the friendly arms opened to receive her, Parmenon rushed forward to seize her. But the slave-dealer reckoned without Gurges, who was closely watching him, and who throwing himself between him and his victim struck him a terrible blow on the face, which sent him rolling amidst the crowd. A thunder of applause greeted this act of vigor.

In order to explain the successful hit made by the gallant vespillo, we must reveal the fact that Gurges to make sure of victory had slipped his hands into a pair of iron-clad leather gauntlets, not unlike the modern instrument known as 'brass-knuckles,' and the terrible weight of which few men could resist. The slave dealer had fallen, bruised and bleeding, and was writhing with pain and rage, giving vent to the most fearful threats and imprecations, but unable to rise.

A scene of confusion and disorder ensued.—Regulus, tearing his garments, clung to the Pretor's curule chair, and clamored loudly for justice. Meanwhile, Parmenon's people attempted to throw themselves on Gurges, and avenge their master; but Aurelia's Numidians and other armed slaves coming to the rescue with the vespillo's companions, the slave-dealer's hirelings were compelled to fall back. Threats and furious clamors were heard on all sides, and the excited crowd seemed ready to take part in the conflict.

At last, the Pretor, Publius Aulidius Namusa, who had not deemed proper to prevent the struggle which, as we have already stated, generally preceded such contestations for the vindication of a claim, thought it was time to bring it to an end, and ordered his crier to proclaim silence, and his two lictors to restrain the multitude.

Order was instantly restored.

"Who is the citizen that claims justice?" demanded the crier.

"I am the man!" replied Parmenon, in a voice hoarse with pain and rage; and he dragged himself forward, with the help of two of his men.

"What do you want?" inquired the magistrate.

"I want to replace my hand on the slave who has been manumitted in violation of the express stipulation of my deed of sale."

"What clause was that?"

"That Cecilia could never be emancipated.—She has been set free! Aurelia could transfer her rights to another party, but she could not give the slave her freedom. I, therefore, claim Cecilia as my property!"

"The clause is legal," said the Pretor, amidst the general anxiety. "You have the right to make this claim, and I grant it, provided it is not contested."

Vibius Crispus, assisted by Pliny the Younger, then stepped up, and declared that as Aurelia's guardian he made opposition to Parmenon's claim. He was proceeding to state the grounds of his opposition, when, having cast his eyes on the slave-dealer, he stopped suddenly, struck with stupor.

The extraordinary change which had taken place in Parmenon, was indeed likely to astonish any one. His features had lost their wonted expression of audacity, to assume that of ex-cruciating anguish. In prey to the most abject fear, he trembled in all his limbs, a cold sweat oozing from the pores of his face, mingled with the blood that trickled from his wound. He was hideous to behold! gnashing his teeth and looking at Regulus with that expression of mute supplication which the human face assumes in presence of some terrible, unavoidable danger.

But Regulus, himself, seemed overwhelmed by a strange fear and dared not to raise his eyes.

A young citizen, accompanied by an old man, had silently wended his way through the crowd and upon reaching the Pretor's tribunal, had laid his hand heavily on Parmenon's head.

The slave-dealer turning round abruptly had seemed thunderstruck, and had fallen on his knees, upon recognizing him whose hand was thus proudly laid on him, and whose calm, penetrating and implacable gaze made him cower.

This young man was Metellus Celer, and his companion, Sosithus, the faithful freedman!

Since his arrival in Rome with his master, a few days previous, Sosithus had devoted his time to seeking some clue that would put him on the track of Lucius Metellus' murderer. He hoped that the time which had elapsed since the first investigations were made, Metellus Celer's subsequent exile, and consequently the security of impunity, might have led Phædria to return to Rome. Two days previous to the scene we are describing, Sosithus was wandering through the streets, after dark, peering into the taverns, and examining every face he met, when the sound of a voice speaking at some distance, startled him. Hastening in the direction from which the sound had come, he saw a man of tall stature leaving a house, whose door was immediately closed.

Sosithus could not see the features of this man, but his form was familiar and the faithful freedman felt his heart throb with revengeful exultation at the thought that his suspicions awakened by the voice, might prove correct. He followed the stranger who was hurrying through the dark streets, and never lost sight of him, although his aged limbs scarcely permitted him to keep up the pursuit.

After many turnings the man reached one of the taverns in the 'Villa Publica,' and knocked at the door, calling to those within in a voice that again caused the freedman to start. The door opened and closed upon the stranger, who had no suspicion that he had been followed.—Sosithus having examined the tavern and its surroundings, in order to recognize it, sought some drinking shop in the neighborhood, where he could make inquiries without raising suspicion.

There was no scarcity of such establishments in the 'Villa Publica,' and the old freedman was embarrassed only in making his choice. He selected one of the most brilliant in appearance, and being decently clad and well provided with sesterii, he found in its owner a willing and complaisant talker.

Sosithus having described the appearance and indicated the residence of the stranger, was told that it must be one Parmenon, a slave-dealer, who did a large business, and always kept a fine assortment of slaves. The inn keeper evidently held him in great esteem, and recommended him warmly to the old freedman, whom he took to be a purchaser in search of a slave-dealer.

Sosithus took good care not to deceive him, and having obtained all the information he sought, bade him good night, promising to call again soon. The old man then hastened to join Metellus Celer, to inform him that he felt almost certain that he had discovered Phædria, concealed under the name of Parmenon, and keeping a slave tavern in the 'Villa Publica.'

It was surely Parmenon whom Sosithus had followed; but the question was whether Parmenon and Phædria were one and the same person.

Metellus Celer, who, necessarily, had to act with circumspection, wished Sosithus to ascertain positively this fact, before taking any decisive steps.

On the next day Sosithus returned to the 'Villa Publica,' and found Parmenon exhibiting his slaves to the crowd. The cautious old man, concealed behind a pillar, remained for long hours scrutinizing the features of the slave-dealer— anxiously watching every muscle of that hideous face. But Parmenon was so strangely disguised by the numerous scars which had eaten deep into the flesh, distorting every feature, that Sosithus hesitated to recognize Phædria under this inscrutable mask. It was the same voice, the same treacherous eye, the same tall form and ruffianly insolence, and yet it might not be Phædria.

Sosithus after witnessing the sale of Cecilia, returned home, wavering in his first suspicions and almost discouraged.

"Very well," remarked Metellus Celer, when his old freedman related to him these facts, "tomorrow I shall go, myself, to the Villa Publica, and, by all the gods! if that man is Phædria, I will recognize him!"

When Metellus went to the tavern, on the next day, Parmenon was not there: he was closeted with Marcus Regulus.

The informer had heard of Aurelia's projects, and ascertained the hour at which she would go to the Forum. He was, in consequence giving his last instructions to his accomplice and making him rehearse the part he would have to play before the Pretor.

Metellus Celer waited a long time near the tavern, hoping that the slave-dealer would return: but he finally became convinced that further delay was useless when the usual hour for the public sales was past.

"I shall come again to-morrow," said the young man. He had resolved not to leave Rome until he had examined this clue, however vague and uncertain, by which he might possibly find his father's murderer.

He was returning by the Forum, the nearest way to Aurelia's house, where, notwithstanding the advice of Vibius Crispus, he wished to see the Grand Vestal once more, when, at the entrance of the place he found his progress impeded by the dense crowd assembled to witness Cecilia's emancipation.

The young man recognized Aurelia's Numidian horsemen, who, mounted on their high steeds, towered above the crowd, and a cry of joy escaped his lips. Why had he not remembered it sooner? She was there to manumit Cecilia, and the young slave having been bought from Parmenon, this man whom he suspected of being his father's murderer, must doubtless be present also.

Like an echo of his own exclamation, another cry rose from the midst of this multitude which hid the tribunal from his eyes. This sound which made Metellus and his faithful Sosithus start and exchange a look of triumphant hope, was the cry of pain and rage uttered by Parmenon as he fell under the dexterous blow of the valiant vespillo.

Metellus pressed forward, followed by Sosithus, the people opening their ranks before him as if they foresaw that a new incident of powerful interest was about to occur. Having reached the wide circle formed by the lictors of Aulidius Namusa, Metellus laid his hand on the slave-dealer, and in a loud voice, pronounced this single word:

"Phædria!" The trouble of the wretch when he heard this familiar and terrible voice, and felt the contact of this sovereign hand, left no doubt in the young Roman's mind.

Concentrating in his look all the hatred and revengeful fury that filled his soul, he added with the same terrible calmness of tone:

"Phædria, you recognize me! I have got you, at last! See!"

His sharp sword had cut open Parmenon's toga, and he pointed to the letters 'L. M.,' branded on the wretch's shoulder, and which proved that he was the property of Lucius Metellus.

A short and fearful pause ensued, during which they bystanders contemplated this strange scene with silent stupor. Then Metellus raised the short, sharp blade, and plunged it into the breast of Phædria:

"Murderer of my father," he cried in a voice of thunder, "let tartarus receive you!"

Phædria fell like a heavy mass; one convulsive shudder shook his powerful frame, and he was dead.

The awe-stricken multitude recoiled with a cry of horror; and the Pretor, who did not know Metellus Celer, ordered his lictors to seize the man who had desecrated his tribunal by the murder of a citizen.

The young man smiled disdainfully.

"Aulidius Namusa," said he, turning to the magistrate, "when has a master, in Rome, lost

the right of putting his slave to death? I am Metellus Celer, and this man, who murdered my father, was my slave. Do you understand now what I have done?"

The Pretor declared that Metellus Celer had acted rightly; and there being no other case for trial, he left the Forum.

"This is the day of justice!" said Metellus. "Young girl," he added, addressing Cecilia, "you have never been a slave for this Parmenon had no right to buy you. But yet, he remarked, pointing to Aurelia, 'remember always with what generous kindness that noble hand rested on your head!'"

Cecilia, prostrate at Aurelia's feet, kissed her hands and bathed them with grateful tears, more elegant than words.

Petronilla, the sublime virgin, had fallen on her knees, and with eyes raised to heaven, gave utterance to her joy in the sacred language of the canticles:

"Lord, the glory of Thy name hath manifested itself!... O terrible and good God, Thy right hand hath crushed the strong and raised the child!..."

Cecilia ran to her, and they held each other in a long and tender embrace.

She then went to her father who clasped her in his arms and wept; and she held out her hands to Olinthus and Gurges. But the joyful emotion of being surrounded by all she loved was too much for the poor child who had suffered with so much fortitude, and she fainted.

"Glory to God! Praise be the Lord's holy name!" repeated the pious Christian women, as they surrounded Cecilia and tried to revive her.

"Dear Aurelia!" said Flavius Clemens and Vespasian, to their young relation, "you have been the chosen instrument of Providence!"

The young girl gave them a long, sad look, but made no reply. She did not even smile, and when she stepped into her litter, her pale face was bathed in tears. Cries of wild enthusiasm greeted her, but she remained pensive and indifferent, absorbed in the secret thought which was gnawing at her young heart.

As Metellus followed the crowd which was slowly wending its way out of the Forum, a man approached him and whispered in his ear:

"Metellus, this is the second time I have found you in my way.... Take care that we do not meet a third time."

The young man turned round to see who had spoken, and recognized Regulus flying by the sacred way.

A few minutes later, silence reigned in the deserted Forum.

PART THIRD.—THE VESTAL.

CHAPTER I.—BEFORE THE STORM.

A few months have elapsed since the events that filled the first parts of our narrative. The physiognomy of Rome has changed, because there is one man more in the great city, and that man is the Emperor Domitian. His presence is a perpetual threat, and who knows but it announces the realization of the fearful schemes conceived before his departure and matured during his absence?

And yet, we shall find the various characters of our story in comparative quiet. Persecutors and victims are equally at peace, and nothing shows that a storm is brewing overhead.

The poor Jews of the Capena-Gate have celebrated with touching rejoicings the wedding of Cecilia and Olinthus. Flavia Domitilla and Aurelia have secured by their generosity, joy and abundance under the roof of the young pair. We therefore now find Cecilia a matron, and she carries this new title becomingly. Her graceful face has recovered the bloom of health and youth; and no trace remains of her past sufferings, save a tinge of melancholy which adds a new attraction to her classic style of beauty.

Olinthus has rented a comfortable house in the Palatine, so that Cecilia should not be far from Flavia Domitilla, whose mission of mercy she still shares; from Aurelia, who is never happier than when the young matron visits her, and from Cornelia who would like to keep her forever in the Atrium Regium.

But Cecilia cannot forget the poor exiles of the Capena-Gate—Petronilla, Eutychia, and all those who love her so well—her longest and most frequent visits are for the little colony of Christians. There is so much misfortune to relieve, so many tears to dry, in that unwholesome and neglected section of Rome. If Cecilia was moved with compassion when she was a stranger for those unfortunates, how much more she must feel for them now that she has become their sister by the double ties of faith and gratitude.

She would not be rich. She asked those generous friends who wished to share their wealth with her, to leave her at least some of the poverty of Christ. But when some great want is felt among her poor brethren, she runs to Flavia Domitilla, or better still, to Aurelia, or

to the Grand-Vestal, to teach them how to open their heart to the sweetest enjoyments of the greatest of Christian virtues.

Cecilia has evidently an object in doing this; but she does not speak of it, and she selects indirect means to accomplish it; this is often the surest and quickest way to arrive at one's ends. Cecilia is happy now; happy in her faith in the love of Olinthus; happy in the affection she has inspired others, for the feelings which our acts awaken resemble the perfumes which act on the senses: they penetrate the most modest souls.

The young matron, notwithstanding her youth and humble condition, shed, without knowing it, a sort of halo around her. The Christians of Capena Gate venerated her almost as much as Petronilla, and this was natural; she was the only one among these men and women who had the glory to suffer for Christ's sake and to confess his name. In the household of the consul, Flavius, the like pious homage was rendered the courageous girl, mingled with a lively gratitude for her devotion to the security of this noble family.

From Aurelia and the Grand-Vestal, Cecilia received equal marks of affection; but Aurelia's friendship was free from the calculations of self-interest which influenced, perhaps too much, Cornelia's feelings.

The Grand-Vestal had resumed her ministry in the Atrium Regium, and Metellus Celer, following the prudent advice of Vibius Crispus, had left Rome, to seek an inaccessible retreat. But he wrote from time to time, to Cornelia, and his letters were handed her by Cecilia who received them from an unknown messenger.

Between the Grand-Vestal and the young man, there was more than the austere sentiment resulting from gratitude; a more tender feeling had crept, unwittingly in their hearts. Cornelia's love was the more vehement, for being the first bright dawn of happiness, lighting up the darkness of a life consumed by despair. She had only one year to wait to recover her freedom, and then!...

But will Metellus Celer, the young knight of twenty-eight wed the virgin whose beauty has faded amidst the bitter regrets of long years of solitude? Will he not hesitate before the fatal omens attached to the marriage of vestals relieved of their vows at the age of thirty six years? Will his love be stronger than these obstacles? Cornelia suffered in secret, all the tortures of doubt, for she dared not confide to any one, the fears and hopes which alternately filled her heart.

Cecilius enjoyed perfect happiness near his daughter and the young centurion whom he proudly called son-in-law. The ex-tax gatherer's opinion concerning those accursed Jews he formerly persecuted with so much rigor, had undergone a great change. He was seen frequently in the neighborhood of the Capena-Gate, but it was not, as of old, to carry desolation among the poor exiles; Cecilius, it was said, had become a Christian, saw none but Christians, and faithfully attended all their assemblies.

Caius-Tonglianus-Vespertinus Gurges, was no longer a simple vespillo. His father had handed him the sceptre of Libitina, and he was now one of the most respected citizens of the neighborhood of the Maximus Circus. Nevertheless, Gurges asked no woman to come and share the honors of his new dignity; and he replied to those who advised him to marry, that it would be time enough to think of it, when the gods would show him another Cecilia.

It will be seen that Gurges had remained a worshipper of Venus Libitina, his favorite divinity, but this did not keep him from calling as frequently as possible, at the house of Cecilia and Olinthus, those two Christians who, from time to time, made some friendly attacks on his religious ideas.

But Gurges held that all religions are good, provided one is an honest man. Evidently, Gurges was a great philosopher.

The new undertaker of funerals had finally ceased all commercial transactions with Eutrapeles; so completely, indeed, that the funeral agent who would have dared to rob the grave of a handful of hair or a single tooth, for the benefit of the barber, would have been immediately expelled from the honorable corporation of Libitina.

Gurges had a deep grudge against Eutrapeles about the matter of Parmenon's register. He contended that the tonor should have been more far sighted, and not get a friend involved in such trouble.

Eutrapeles never spoke of this adventure in which he had been indirectly mingled. It caused him some anxiety, for the high dignity with which he hoped to see his zeal rewarded. He endeavored to conjure the disastrous effects of this unlucky affair, by devoting himself still more to the political education of his magpie, and by praising loudly a treatise on the 'art of preserving the hair,' recently written by Domitian. (Suet. in Domit. Cap. 18. This au-

Abor quotes a few lines from this treatise.) As for Marcus Regulus he led the most refined life in his magnificent mansions beyond the Tiber. One would have thought that he was going to be forgotten, and that he thought no longer of the Vestal Cornelia or of the Christians—those two objects of his hatred, for whose ruin he had labored so zealously.

There were several reasons for this seeming indifference, which will appear as we proceed with our narrative; but we must mention one of these causes, as being directly connected with the events already known to the reader.

Cæcilia's liberation, and the death of Parmenon, recognized as Prætria, the murderer of Lucius Metellus, interfered with his plans, since he must renounce the hope of discovering the secrets of the Christians, and he lost a valuable accomplice upon whom he relied for the accomplishment of his wicked designs. But there was a danger arising from this last event. Metellus Cæsar's suspicions were correct, when he surmised that his father's death and the destruction of Vespasian's villa had been ordered by Domitian, carefully planned by Marcus Regulus, and consummated by Prætria, the ignoble instrument chosen for this hideous deed.

Domitian, dreaming of placing himself higher than humanity; proclaiming himself a god, and erecting a temple in Rome, on the very spot where had stood his humble native roof, could not wish to see preserved the proofs of his low origin and the place where Vespasian and Titus delighted in finding the traces of the mediocrity and plebeian fortune of the Fabius family. Moreover, Prætria and Phalacrina had been filled with rumors of foul play at the death of Titus, and, possibly, Lucius Metellus, the friend of Vespasian, and living in his villa, did not take pains to contradict these reports which reached Domitian's ears.

This cruel tyrant had therefore resolved that Lucius Metellus should die, and that the house which had been the cradle of his own family, should be destroyed. But a certain prudence in the execution of this plan was necessary, and the Emperor was somewhat embarrassed how to proceed, when Regulus offered him his services.—The vile informer had read Domitian's thoughts, and hoped to gain his entire confidence and favor by assuming the responsibility of this heinous crime.

He got a slave dealer to offer Lucius Metellus the slave Prætria, whom he had more than once used in his criminal schemes. Prætria's instructions were to ingratiate himself in his new master's favor, whilst secretly inciting the other slaves to revolt; and when the time would come, to lead them to the attack, murder the old man and his son, and bury them in the ruins of their home. By this means, the double crime could never be charged to the Emperor, but would be looked upon as the result of one of these servile insurrections so frequent in isolated districts.

Freedom and a sum of money sufficient to start him in life, were to be Prætria's reward. We have seen how faithfully he accomplished his task. Only one of the designated victims escaped: Metellus Cæsar, who did not return home in time to share his father's fate.

Prætria summoned Regulus to fulfil his promise. The vile informer was willing, for he now held the slave in his power by this bond of crime, and he would make further use of him; but how should he conceal him from the son, from Metellus Cæsar, who was searching Rome and even Italy for his father's murderer? Until the young man could be got rid of, Prætria was sent to Asia Minor. He was provided with false papers and was to change his name, and to disguise his features so as to be unrecognizable. Regulus would call him back when it would be safe.

It was then that Metellus Cæsar found himself surrounded by snares, and came nigh perishing, being saved only by the timely interference of the Grand Vestal. Implicated a second time, he had been compelled to leave Rome for safety. Prætria could not return; which he did, under the name of Parmenon, and with his face so horribly disfigured that we have seen the faithful Sosithus hesitate to recognize him. Regulus set him up as a slave dealer in a tavern which belonged to him, and allowed him one-third of the profits.

These two wicked men feared and hated each other. Regulus held his accomplice in his power as a fugitive slave, a murderer and incendiary; but Parmenon could divulge that the informer had been the instigator of these crimes. He had besides, his suspicions as to Domitian's connection with the schemes of which he had been the instrument. Domitian could not forgive Regulus for allowing him to be suspected.

When Parmenon fell under the avenging sword of Metellus Cæsar, two contradictory feelings filled the informer's breast; hateful rage against the man who defeated his ambitious hopes; and a sense of relief, a grateful joy at being got rid of a wretch who often made him tremble.

However, this event had caused a good deal of excitement; people in their surmises came very near the truth, and certain reports were circulated which gave Regulus much uneasiness.

Such was the state of things when the Emperor, having successfully terminated the war against the Dacians, returned triumphant, to the capital of the world.

Since his return, the Emperor had not terrified Rome with any of the cruelties which generally marked his presence. This was an unheard-of circumstance. Had his fury been satiated by his former crimes, and had reason at last cured him of his unfounded suspicions? Were the Christians happy enough to be, if not loved, at least forgotten by the Emperor?

No. Domitian hated and feared more than ever; but he waited. Regulus had had a long interview with the tyrant. They had parted with smiles on their lips, a sure sign of some sinister project.

Yet, not a drop of blood had been shed. But, before we proceed with our narrative, let us devote a short chapter to this son of Vespasian and brother of Titus, and give the reader an insight of his character.

(To be Continued.)

THE LAND QUESTION OF IRELAND

(FROM THE SPECIAL COMMISSIONER.)

No. 9.

MARYBOROUGH, Aug. 26.

A branch of the Great Southern and Western takes the traveller from Nenagh to Ballybrophy. The route traverses a range of uplands, not far from the waterbed which divides the top heads of the Suir and Nore from the streams that flow westward into Lough Derg, and the surrounding country is of little interest. The mountain chain that runs through the county of Tipperary is seen to the south, but the landscape is not beautiful or picturesque; the soil, worn away by the descending waters, is usually rather thin and poor, and the character of the agriculture is not remarkable. Near Ballybrophy the train runs into the main line, and goes through a country for the most part without a striking feature, until, after passing the Slievebloom hills, it leaves you in the little town of Maryborough, the capital of the Queen's County. This district and the neighbouring county, the King's, are remarkable instances of a truth, not often present to the Irish mind, that Catholicism no less than Protestant England carried out the stern law by which a stronger prevails over a weaker race, and is associated with the march of conquest in Ireland. During the gradual decline of the English power in Ireland in the 14th century the Celtic tribes of O'More and O'Connor, before driven behind the Shannon, reoccupied this great midland tract, and fenced in front by immense morasses, and on either side by mountains or lakes, maintained a wild and rude independence. At the frontier of the dwindling P. he receded, the Irish march, as it was called, advanced; it encroached on the lordships of the Fitzgeralds, and reached the central plain of Killymore and more than once the burghers of Dublin saw from their walls the horizon in the west red with the blaze of the Celtic foray. When the Tudor monarchy was at last consolidated it became a main object with English statesmen to regain possession of this territory, the Gave of the Irish; as they named it, that led into the castle of the King; and an opportunity before long arose after the suppression of the Geraldine rebellion. An English army, marching from the Pale, carried fire and sword into the 'barbarous countries' of the chiefs who had joined the rebel earl; and O'More and O'Connor paid homage to Henry VIII. for Leix and Offaly, the Celtic appellations of their districts. French quarrels were not slow to break out, so the English settlers began to press on the border line of the aboriginal race; and the conquest which Henry had commenced was consummated by his daughter Mary Tudor. The fervid Catholicism of the Celt did not prevent the Sovereign who represented the cause of Catholic religion in England from annexing a region necessary to the maintenance and preservation of English law; and Leix and Offaly were subdued by Smer, under circumstances, it is said, of atrocious cruelty. A swarm of English colonists was introduced into what was then a desolate waste; the possessions of the vanquished were made shire land, and called the King's and Queen's Counties; and the little forts of Maryborough and Phillipstown, placed in the midst of the barren wilderness, commemorated the names of the Royal subjugators. Three centuries have elapsed, and this region is now a large agricultural tract, rich with the fruits of the industry of man; and notwithstanding a variety of changes it is still held to a great extent by the descendants of the colonists of the Tudors. Yet even to this day in some places the fancy of the peasantry clings to the deeds of the ancient chiefs and their clans, and their memory is not wholly forgotten. A scroil, from the hand of a local architect, on the family mansion of the O'Connors, records that the builder in 1835 was 'heir to the princely palmy of Offaly'; and 'The O'More' of Glacban was once a name of vast influence in the King's County. Let no one suppose that such things have nothing to do with the Irish land question.

Maryborough is a poor county town without a single feature that deserves notice. Mount Mellick, however, at a small distance, seems to be a busy and thriving place, and Portlinton, though little more than a village, is not without a peculiar interest. Towards the close of the 17th century a colony of French Huguenot refugees was settled here by William III., and the spot abounds in traces of the exile. Until late years the Calvinist services were read in French in the little church; French names are still not rare in the neighbourhood; in several of the houses treasured relics of the old fathers of the settlement may be found; in many of the well-tilled farms around, held by Sabatiers and Le Grands, you may see the trim nestles of French husbandry. I have visited the surrounding country for miles and it is of a singular character. This whole district at one time was little more than a huge morass of turf mosses and swampy flats, flooded by the head waters of the Barrow, from which every breadth of upland arose, in places crowned by low hills and eminences. The industry of successive generations has gradually diminished these watery spaces and increased the area of agriculture; it has fenced and enclosed the whole tract, and rescued it from the barrenness of nature. Yet the landscape retains its peculiar features and much of its original form; the turf bogs crop out in numberless places; the valleys of the many interesting streams that find their way to the Barrow are wet; the best soil is seen near the hills or along the slopes that incline from them; and the valley of the Barrow itself, as it flows in a semicircular sweep from below Portlinton to Athy, is even now in summer a water-soaked channel, and is flooded for many square miles in winter. On the uplands, however, some fine breadths of tillage and pasture may be seen; and in several places, especially among the sunny nooks at the foot of the hills, most beautiful country seats appear, their charming positions and well-squared fields forming rich oases in a scene by no means generally attractive or fertile. This is the character of the whole country, from the village of Sleabally to Portlinton; and as you pass by the pleasant succession of well-built mansions, with their ornamental grounds, here and there extending into noble parks, of neat farmsteads, and cultivated lands, bright with corn and turnips and dotted with sheep, you feel as if you are in a good English county if you succeed, however, that curious steep the Rock of Donamass, the last spur of the low range that overlooks the plain, thence stretching far into the King's County, you see that the landscape is of a different description. It is a rather poor agricultural tract, broken in many places by the red turf mounds, and here and there by tolerably good grass lands, and edged at a distance by the mirages that mark the course of the Barrow eastward. It is unfortunate that no attempt has been made to lower the bed of this river, for its waters injure the whole adjoining country.

The Queen's is an agricultural county, and though it contains some fine pastures on its western verge where it meets Tipperary, its lands are for the most part in tillage. Farms in the days of Arthur Young were usually of considerable size, from 400 to 30 and 40 acres. As had been the case in all parts of Ireland where a given area had been agricultural, they had become greatly reduced in extent at the period of the Devos Commission; and though, since the famine of 1846, consolidation has progressed apace, they are small in the large majority of instances. The Queen's County, upon an area of 420,995 acres in extent, has still 4,237 holdings rated at and under 4L. to the poor, the holdings above 30L. being 2,595; whereas Tipperary, with 1,045,878 acres, has only 6,500 of these very small holdings, and 7,505 of the larger kind. The emigration from this county has been immense, the population, which in 1841 numbered 153,792 souls, having fallen in 1861 to 80,650; and this diminution was, no doubt, caused in some degree by the eviction of tenants. Hence, however, as throughout Ireland generally, there has been a great change for the better, though I do not think it has been so

marked as in the much larger county of Tipperary. The harvest is now going on briskly; the corn crops are good, though not heavy; and were it not that machines are supplying on many farms the place of men, there would be a want of agricultural labourers. Around Maryborough, for several miles, the wages of this class are now very high; women earning as much as 3s a day; and, I think, taking the year round, they are not less than from 7s to 10s a week. Here, therefore, as elsewhere, the agricultural labourer, in a material point of view, is not ill off; and the popular publications that feed his discontent, by endeavouring to draw an unfavourable contrast between his present and past condition, disregard the facts, or are ignorant of them. As respects the agriculture of this district, it is of a very varying character; it is excellent in a few favoured spots, tolerably good in a fair number of farms, but on very many exceedingly backward; and the county, as I have said before, suffers greatly from the want of a system of drainage, many thousand acres being surcharged with water, and in winter rendered completely useless. There has been some improvement, however, in this respect during the last twenty years; I saw a good deal of careful draining on lands that afforded a rapid fall; but nothing comprehensive can be accomplished until the Barrow shall have been made a suitable outlet for this whole tract, a work, perhaps, beyond individual enterprise. The rent of land has risen comparatively little, taking even a considerable space of time; it was from 22s. to 39s. the Irish acre on the best farms in the days of Arthur Young, and it is now probably from 34s. to 45s., this slow advance being in part caused by the circumstances that, a century ago, the value of all corn lands not far from Dublin was fictionally enhanced by a bounty paid on grain introduced into that capital, a tax happily long ago abolished. Considering, however, their intrinsic worth, the lands of this district are in my judgment, let a good deal higher than those of Tipperary; and though I do not think them, as a rule, overrated, I have heard more complaints of over-rent in this neighbourhood than I heard throughout the adjoining county. The farmsteads and offices, with many exceptions, are not well-built or of a good kind; mud cabins and poor dwellings abound; and the farmers, as a class, seemed to me decidedly less prosperous than their fellows in Tipperary.

The landed system of Queen's County does not differ widely from that of Tipperary, and the social results are at bottom the same. I have to apologize to your readers and to yourself for running into frequent repetitions; but it is impossible not to give the same account of phenomena essentially the same, and it is necessary to present them fully to the public. In this neighbourhood, as elsewhere, the line between the owners and occupiers of the soil is, for the most part, marked by religious distinctions; the landlords are nearly all Protestants, the tenants are nearly all Roman Catholics; and differences of race, not wholly effaced, to some extent increase this division. Considering what has been the history of Ireland, this circumstance, though impossible to remedy, must be noticed and pronounced unfortunate, and it has been attended here with some present mischief. I do not speak merely of the want of sympathy, of the alienation, of the moral antagonism that results necessarily from this state of things; I refer to facts more distinctly palpable. I have heard of instances in this county—I shall refer to one particularly hereafter—in which landlords have avowed a purpose of not dealing with Roman Catholic tenants, and I know from authority that I can trust that, in some cases, dispensations have been given for the clandestine marriages of Roman Catholic couples, their landlords having declared that they would evict tenants who ventured to transgress their mandates, and to marry openly in the regular manner. I have been informed, too, of estates on which an Englishman, or an Irish Protestant, obtains as a matter of course a preference over a Roman Catholic in the letting of land, the distinction being made the more galling because the favoured person obtains a lease, and the discredited class are usually without one. Such instances are, no doubt, very rare, and it is quite possible that, in almost every one, a plausible apology might be made for the landlord; but they provoke distrust and ill-feeling, and remind the peasantry of a much of the days when it was a common form in Irish wills and deeds that 'good Protestants only' should have leaseholds. It is certain, however, that, with few exceptions, Roman Catholic proprietors in this county are not more generally liked than Protestants. Some have been described to me as extremely harsh, nor is it difficult to ascertain the reason. As a general rule, the Roman Catholic proprietor in Ireland is a new man, who has, perhaps, made a fortune in trade, and has purchased under the Landed Estates Act; he is, accordingly, rather exact in his dealings, and he is without the liberal associations and sentiments which the ancestral possession of landed property usually imparts even under a bad system. These observations, however, do not apply to the Roman Catholic gentleman of ancient descent; in his case he is undoubtedly seen the importance of religious unanimity between the owner and occupier of the soil; he is almost always beloved by the people.

Absentee estates are tolerably numerous here, but in several instances they are very well managed. I have heard nothing but commendation, and that from persons of all classes with respect to the relations between Lord Lansdowne and his tenants in this county; his lordship makes the improvements on the lands, or allows the occupiers compensation for them. In a word, on this and other absentee estates, the English method of dealing with landed property has been introduced, and has worked well, though under conditions not favourable, and though it does not fall in with the genius and habits of the peasantry—a fact that ought to be kept in mind by those who contended that we must adopt some novel mode of tenure in Ireland, valuing confiscation in polite phrases, and that it is impossible to satisfy the Irish race by doing justice after the English pattern; yet let it not be supposed that I do not perceive the evils of absenteeism to their full extent. When I shall review the landed system of Ireland as a whole, I shall endeavour to show that they have some effect, even in a purely economic sense, and their moral effect is most serious in checking the growth of the kindly sympathies so necessary in the relation of landlord and tenant, who take each other 'for better or worse,' in a consortium that may be happy or unfortunate. Nor let it be said that this is a sentimental grievance; the word, in truth, has an ominous sound since the downfall of the Established Church, a grievance mainly of this kind, and I should be very sorry to press the analogy. Not, however, that here, as in Tipperary, the landed system generally prevalent does not cause very plain material grievances. In some instances the landlords have made the improvements on their lands at their own cost; in others, have fully, or in part given compensation to those who have made them; but, in the overwhelming majority of cases, indeed as the ordinary rule, the occupiers of the soil in this neighbourhood have done nearly everything that has been done for the benefit of the land during many years, especially in the marshy tracts, where they have reclaimed thousands of acres of bog by a slow and almost imperceptible process. Yet here, as elsewhere, the whole class is without any durable tenure—a lease has hardly been given in the Queen's County these twenty years' was the remark to me of a most experienced and able gentleman, and this insecurity is all the more vexatious, because, until the present generation, leasehold interests here were extremely common. I have already pointed out how fruitful of evil in the relation of landlord and tenant in Ireland—a relation which, it has been bitterly said, is more like that of the zemindar and ryot than that of free and independent contractors—this state of things irresistibly is; how it gives a licence to all kinds of wrong; how it places the occupier at the mercy of a superior not seldom unfriendly to him; how it sanctions the creation of a mass of property which law ought in justice to protect, yet exposes it to be diminished or

confiscated by those who have a direct interest to do so. I shall not at present recur to this topic; but it is equally evident that this vicious system is not less injurious to the common weal than it is to the class directly affected. It discourages the tenant from investing his capital or labour in the soil; makes improvement penal, because it may be mulcted in the shape of an increased rent; and beyond all question is a main cause of the timid and suspicious habits of hoarding which have been observed among many Irish farmers. I cannot do better than quote on this point, the words of one who though a fanatic in maintaining the cause of Protestant ascendancy, and a violent upholder of the rights of landlords, has nevertheless, in spite of himself, the sympathy of a hard and successful worker for the Irish peasant, whose work he perceives is discountenanced under the existing law, and who is quite alive to the consequent mischief. In a pamphlet recently published on this question, Mr. Fitzgibbon, an Irish Master in Chancery, writes in this way of the evil effects of 'want of tenure' in checking improvement, and he has a right to say that very great experience gives real authority to his opinion:—'The people who have these imperfectly reclaimed bog and mountain seldoms hold by lease. When they come under rent, they do so as tenants from year to year, liable to be turned out on a six months' notice to quit. As soon as the poor tenant has brought his farm to that degree of fertility which enables him to pay a rent and live, all further improvement is studiously avoided, as a thing which the tenant believes, will only increase his labour to produce a larger rent for the sole benefit of the landlord, whom he regards as a vigilant spy upon every symptom of ability to pay more rent.'

The practice of selling the goodwill of farms prevails here to a considerable extent. I heard of an instance in which 70L. was given for a patch of four acres, the rent being at a fair rate, and the tenure merely from year to year. It is impossible not to see that in its usage, as on estates where it is sanctioned, slowly eating away the freehold right and converting the tenant into a copyholder, and the landlord into the mere lord of a manor, with a little more than a rentcharge, and it is difficult to suppose that in this age Parliament will not, in some measure at least, follow the example of the judicial legislation of our tribunals in the days of the Plantagenets, and confirm the equitable title of the occupier. It is vain to argue that in cases like these the purchaser acquires no legal right, that he purchases with notice of the infirmity of his position; such sophistry is repudiated by conscience, and it ceases to have even a show of reason when once the custom has taken root. I am confident that few landlords here would think of disturbing the tenant-right on properties where it had been recognized; but though they acquiesce, and the tenant acts with a reasonable conviction of their acquiescence, the mode of dealing reminds me too much of the expression of Burke, that 'convenience is the relaxation of slavery, not the definition of liberty.' Here, as elsewhere, the insecurity, the uncertainty, and the confusion of rights arising out of the numerous vices of the landed system generally prevailing, provokes a great deal of discontent, with which a fair mind may justly sympathize. Many of the peasantry, however, are filled with the wild spirit of dissatisfaction to which I have alluded before; and you hardly meet one that does not expect some 'grand settlement' of the land question. A perpetuity of tenure and a fixed rent are the ideas to which these mingle with traditional notions of ancient ownership. A small farmer, after complaining bitterly that his landlord within the last ten years had raised his rent from 16s. to 1L. an acre—the land was certainly barely worth the 1L.—expressed to me a confident hope that 'he would soon get it from Government at the old rate, and that he and his family would hold it forever.' I asked him how he could suppose the Government would disturb the arrangements of his landlord, and rob him directly of his property 'Disturb and rob' the man exclaimed, starting up with a wild passionate gesture, 'the Government disturbed and robbed us three hundred years ago, and little they cared. Let them now do the same to the landlords!' Such are the dreams which at this conjuncture have risen into the imagination of thousands; but I must observe that in many instances I heard the question discussed in a rational manner, and within the limits of an equitable adjustment.

Many landlords here bear an excellent name, and perform all the duties of property. Yet I observed with regret that the peasantry seemed in too many instances to dislike their superiors; and the feeling is shared by other classes. The notion that the relation between the owners and occupiers of the soil is tainted with wrong is in the minds of many whom we may reasonably suppose to stand indifferent; even few landlords will go further than make use of the old State plea, that 'the system is not to be in practice.' The agrarian spirit exists in this country not so extensively as in Tipperary, but not, I fear, generally diffused. I think that exceedingly few landlords would exercise some, at least, of the rights which, beyond all question, the law gives them; in fact, their rights are tacitly in suspense. I heard from authority I cannot doubt that more than one gentleman who has given notice of evicting tenants was in danger; and there had been one agrarian crime. The attempt to assassinate Mr. Warburton and the attendant circumstances bring out too plainly the evils at work in Irish society. Mr. Warburton is a young man, the representative of an old county family, the possessor of a large landed property, and a Protestant of the true ascendancy type. Since he undertook the management of his estate he has not been popular with his tenants; and there can be little doubt that towards some at least he pursued a course of petty annoyance. Some months ago he began raising the rents of one or two farms in a capricious manner, and he accompanied a notice to that effect with a letter of a very insolent kind, reflecting on his tenants as 'you Roman Catholic.' Some weeks ago the unfortunate gentleman was fired at and seriously wounded, and though it is simply wrong to palliate the crime, and the youth of the sufferer is to be urged in his favor, his conduct was certainly very injudicious. I have not heard of an attempt to justify it, though of course there is much personal sympathy for him.

I had hoped that my social survey of this neighbourhood would have been more reassuring. On the whole, however, I have found less material prosperity than in Tipperary, and the same elements of moral disorder, if less active, not the less in existence.

AGRARIAN CRIME

Every social evil has its cause and its cure. In the community, when crime of a particular character predominates, the evil is rooted in some social defect for which either the mass of the people or a class is unaccountable. Sporadic crime, like an epidemic, is always due to some abnormal virus in the social state, either accidental or hereditary, and to effect its eradication we must trace its cause before prescribing a remedy. Individual crime springing from uncontrolled passion or inordinate greed is common to all lands, though probably less known in Ireland than in any civilized nation, but when crime of a particular type prevails and that crime is connected with one of the most vital interests of the nation, the social reformer is bound to pass on the threshold of investigation—to go backward on the tide of time, and trace the evil to its source, before attempting by restrictive legislation to correct it. Restriction, except founded on equity and in harmony with the sense of justice of the people, has never yet succeeded in checking crime. The moral instinct of a nation is the best gauge of public security, and ill laws and institutions are in harmony with this feeling, the mind of a people is never enlisted on the side of the law-makers. Rule the people as they would rule themselves, and you have

harmony and peace. Govern them by the rule of might, and you will be paid in kind, for crime begets crime. A agrarian crime in Ireland is not the growth of an hour. It is no social parasite generated by the thunder storm of passion. It is the result of a system having its roots in the confiscations of the past, and fostered by the perverse legislation of after times. The tradition of lost lands, clinging to the minds of the peasantry, and the State doing nothing to mitigate the evils of their lot or reconsecrate them by a rule of equal justice to the new proprietors. The proprietors, on the contrary, lashed them with scourges, and protected by the law, gradually assumed the position of a corporation of petty tyrants for whose hearless and inhuman actions history scarcely affords a parallel. Under the sanction and with the authority of the law they have continued to exercise the most irresponsible power ever permitted to that in either caste. Practically it amounts to this—State, rests the decision in all matters connected with the well-being of the people. Absolutely it is in their power to depopulate, as they have decimated the nation. The people are the serfs of a system as absolute and more evil than the feudal order—for under the feudal code the people never starved while the Barons revelled in wealth drawn from the produce of the land. We preserve the evils of this order superadded to the evils of confiscation, and in both these, circumscribed by laws that never contemplated the protection of the tillers of the soil, the social evil that degrades our land has its source. Agrarian crime is but a result of the law which fails to protect the tenant from landlord rapacity or the consequences of political integrity. This truth is beginning to receive recognition even in official circles. A member of the Ministry declared in the last Session of Parliament that there is no need of exceptional powers to check agrarian crime in Ireland, 'provided the rights of property be exercised in a judicious use of the law which permits excessive and unjustifiable use of the property of the nation, on which the well-being may, the very existence of millions of people depends.' All the landlords in Ireland could tomorrow act inside the law Scully did, and the law debar the tenant from all redress, while protecting the landlord in the 'excessive and unjustifiable use of his rights.' It is the tyranny of the system, not the arbitrary will of the individual landlord, that is accountable for the resulting crime. The law permits all to the petty tyranny of the individual, and affords no protection to the community against the abuse of the laws to which they perform subscribe, and for the maintenance of which they are compelled to pay, will inevitably take the law in their own hands, and crime will arise as the result of evil legislation. If the peasant does not always reason, he feels, and is perceptive sense of justice arises in opposition to the force of unjust laws. That crime should result from the conflict of justice with absolute privilege protected by law is not to be wondered at. It has been in all ages and all nations. The servile war in the Roman Commonwealth had in like manner its origin in the grinding execution and restrictive monopoly of a caste; and modern revolutions, wherever essential, have always resulted in the modification or abolition of such privilege and power. No one can more strongly reprobate the crime of agrarian murder than we do, but we cannot conceal the conviction that the foul blot will never be erased from the record of our social life till the system in which it is founded is abolished. Treachery and injustice beget and nurture revenge. This is true of all time. The converse is also true. Give justice, and you will be repaid by peace and order. Give the Irish tenant farmer but an equitable land code, and we are done forever with the black record of agrarian crime. The war of caste will cease when the law compels the landlords to be just. Justice is the strongest barrier against crime, and nature's law is sure to vindicate itself in some form or other, till just legislation enlists on its side the moral sense of the whole community. We have no doubt such is also the conviction of those to whom the legislation of the country is committed, and shall expect to find in whatever land measure is submitted to the nation provision made for the permanent security of the tenant under fixed conditions. So long as tyranny exists it will provoke resistance, and not all the plaudits of the partisans of landlord monopoly either in or out of Parliament can convince the world that the land system in Ireland is other than a tyranny. Let justice hold the balance class and class—let the tenant be secured to the property he has created in the soil, and the landlord restrained in the 'excessive and unjustifiable use' of the 'rights' conferred on him by law, and we at once check the cause and effect the cure of agrarian crime.—Nation.

IRISH INTELLIGENCE

DUBLIN, Oct. 25.—Amnesty meetings have been held in the city of Cork and the parish of Carrigaline. Mr. Gladstone was denounced for his refusal to pardon the Fenians, and resolutions were adopted declaring that the Irish people will accept no legislative measures for Ireland until the prisoners are released.

At Derrington, on Sunday night, Owen Hendon attempted to avoid capture by the police, treated five officers by the production of a loaded revolver. He was disarmed and captured. Hendon was in custody some time ago on a charge of participation in the murder of Philip Trainer, but he was then discharged.—Irish Times.

The commissioners are now engaged in the boroughs of Sligo and Cashel in taking evidence with regard to the bribery and corruption allged to have prevailed at the recent and other elections. The evidence appears to be abundant, and of a very decisive nature.

The Presbyterian body in Ireland, represented by a lay conference at Belfast, have resolved that it is desirable for ministers to commute their incomes in favour of a common fund, and that the laity should raise a general sustentation fund of £30,000 a year. This course is analogous to that which appears to find favour among the members of the dis-established Episcopal Church.

Notice have been posted threatening Mr. Ousack, agent over Mr. Jessop's property, with the fate of Freyne, who was recently murdered near Ballymahon, unless he gives back his land to a man named Donnellan.

MR. G. H. MOORE ON THE FENIAN PRISONERS.—Mr. G. H. Moore, in a long letter to the Times, complains that he can discover no wit or intelligence in the newspaper articles on his recent speeches. He denies that he has ever justified the Fenian rebellion as deserving of success. The ground on which he appeals for the release of the prisoners is this:—'It would be unreasonable and cruel to apply the judgment that might be pronounced upon an insurrection which had deluged a country with blood, and which had been characterized by every circumstance of atrocity, to a visionary revolution which had scarcely disturbed the surface of society, and in which the surgeons had shown every disposition to mercy and self-restraint. Considered in that point of view, the Fenian insurrection would not appear to call for cruel punishment, except at the hands of cowards.' He adds, 'There is a world and a public opinion outside this empire. I can speak French as well as English, and in Paris and New York, as well as in Ireland, I shall find a sympathetic audience. If my countrymen are to pass the next winter in chains, I shall occupy that time in delivering a series of discourses in which the Government of England and its mode of representing resistance to its misrule—in Canada as long as it governed that country, in the Ionian Islands as long as it possessed them, in India, in Jamaica, and in Ireland will be fully and specially stated. To

France and to America I will carry the appeal of my countrymen and my country."

THE IRISH PEASANT GIRL.—The charm of the Irish peasant girl—and in some degree the remark applies to all classes of Irishwomen—is that she remains always, and under all circumstances, natural. Conventionalities have not yet been cultivated as a fine art in Ireland; it is not considered *mauvais ton* for a girl to look modest; nor is it in any rank thought essential to her reputation for sprightliness that she should be able to bandy words ambiguous "chaff" with young men. The attractive picture was its potency entirely to its simplicity. There are no splendid surroundings, no rich associations, but the radiance of purity and naturalness glides over the features of an Irish cottier's child in May. Whether the absence of conventionalities gives supreme and cardinal importance to the one black line of demarcation between vice and virtue, which convenience sometimes covers over and obscures, is not easily determined; but it is a fact beyond question that the Irish peasant is the least tainted with licentiousness of any in Europe. The destiny which awaits a fallen woman in Ireland is truly awful; as she falls lower and to a depth of miserable degradation scarcely conceivable. Yet no feelings of compassion for those who have incurred this awful fate ever enter the breast of the peasant girl or of the virtuous mother of a peasant's family. They have learned too thoroughly the lesson that there is no stain inalienable, one line of caste that can never be redeemed. In other countries, in less simple societies, many offences bring loss of caste with them; the sensitive quickness which feels a stain like a wound is deadened to fear the moral and religious influence of naturalness, as constituting an attraction in maidhood, and its power over the men can scarcely be exaggerated; the more keen the civilized ardor of competition in which we strive, the more softly, like fresh mountain breezes, do unpopulated nature touch and purify us. If our fashionable ladies did but understand the secret—and they will never learn it from Madame Rachel—they would find their empire over the most 'base' votaries of fashion strengthened tenfold could they borrow the charm of Nature's beauties and graces from the collets of Connaught.—ECHO.

The Land Question is indeed "marching on;" and that at a pace astonishing to friend and foe. It has passed from the class of debatable propositions. It has ceased to be a party question. In vain a few fanatics at the press shriek at recalcitrant "Conservatives" and "gentry," and seek to infuriate them against "robbery," "confiscation," and "spoliation." In vain I the ungrateful "gentry" went round. Even the stoutest of Tories and the sternest of landlords turn coldly away from the epileptic Fakers, and refuse to be moved even by the frightful phrase—"confiscation." They appear to have heard all that before, and want rest. The idea seems somehow to have seized upon them that rents better secured and better paid than ever; less trouble, less worry, less uncertainty, less expense in managing their properties; more peace, tranquillity, security, and happiness for themselves and for their tenants; and a happy exchange of odium, fear, and suspicion for popularity, confidence, and attachment, will not be such a bad exchange after all for landlords in return for relinquishing merely the power of gratifying whim or caprice, vengeance or avarice, at the risk of an assassin's pistol-bullet.—Nation.

The *Traveller's Chronicle* of Friday says:—Some landlords in Kerry are trying to anticipate the reforming land measure which they see to be inevitable. They are pressing their tenants to take leases; but the tenants demur to leases at rackrents, and which bind them also to complicated and vexatious penal clauses. We have got complaints on this score of the leases proposed by Mr. Herbert, M.P., the Marquis of Lansdowne, and others. We have not yet seen three instruments upon which our opinion has been repeatedly asked; we think the tenants should do nothing without the best possible advice. If the form of leases proposed in these cases were published the public could judge correctly whether it is fair or foul.

The *Freeman's Journal* reports the proceedings at a dinner given to Cardinal Cullen at St. Peter's College, Wexford, when among other present were the Earl of Granard, Sir John Gray, M.P., Mr. J. Power, M.P., Mr. Devereux, M.P., Mr. M. P. D'Arcy, M.P., and several Catholic deputy lieutenants and magistrates. The Catholic Bishop, Dr. Furlong, proposed the health of the Cardinal, who, in reply, said he was anxious that the Catholic should have a right to give a Catholic education to his children, and that the tenant, as occupier of the soil, should have a right to live on it. The Earl of Granard, who subsequently responded to the toast of his own health, denied that the Catholic Episcopacy or clergy had any desire to trample on the laity. He thought the education question would be far harder to settle than the land question. The people (Lord Granard added) must be rooted in the soil, but he did not mean that the rights of property were to be infringed. He hoped the right of capricious eviction should vanish. He hoped the great question would be settled in one session. Sir John Gray's health was also enthusiastically drunk. Mr. D'Arcy, M.P., would give (he said) his warmest support to fifty of tenure. He likewise spoke of the injustice of the system of national education. Mr. Power, M.P., and Mr. Devereux, M.P., next spoke. Finally, Cardinal Cullen, in proposing the health of the clergy of the diocese, said he had evidence that the clergy generally were anxious to defend the just rights of their poor people and to defend them from the terrible rapine of exterminating landlords. "In this important matter," continued his eminence, "we have no wish to invade the rights of anybody. We would regard any such movement as a direct infraction of the Seventh Commandment. But we are deeply anxious for the full liberty of the people of the country and for the prosperity of the country."

THE TENANT MOVEMENT.—Our columns to day afford evidence of the rapid progress of the great movement for justice to the tillers of the soil. Important meetings have been held in several parts of the country, and others are announced to be held within the next few days. Amongst those for which preparations are being made are one in Kilkenny, to be held on the 18th instant, and one in Castlebar on the 26th. These we feel certain will be weighty and important demonstrations. Priests and people are working heartily together in this great cause, which is one that cannot now be turned back or defeated. Every day is bringing to it accessions of great value. Men of vast influence as thinkers, philosophers, and statesmen are declaring for it, and what is even more remarkable, men possessed of large property in land are joining in the cry that a just and equitable settlement of the question is required, and that now is the time for it. All this promises well for the tenant-farmers and the country; but the people must still stand to their own cause and work it with spirit and energy in order to insure its success.—Dublin Nation.

ENCOURAGING ACTION OF THE NORTH DUBLIN BOARD.—The unanimous adoption, on Wednesday last, by the North Dublin Board of Guardians, of a petition to Parliament for the settlement of the Irish tenant question, is an extremely gratifying fact; but the unanimity of sentiment brought out by the discussion is a still more valuable token of the march of public opinion. Neither party nor position seemed in the least to interfere with hearty concurrence of opinion. The Conservative gentleman, who from a majority of the Board, did not stand in the way of judicious action; and men of property and influence were wise enough to make the spontaneous acknowledgment that "property has its duties as well as rights."—lb.

By CHARLES J. KICKHAM.—THE FLAX PANACEA.—There is no doubt that Ulster presents a contrast in many respects to the rest of Ireland. There is less poverty, fewer evictions, fewer deaths by starvation there than in any of the other three provinces,

Neither is the tide of emigration from the Northern provinces so vast as that from the South and West. Yet the mountains and sea-coast of Donegal, Glenties, and Derryveagh, are in Ulster. And we have read somewhere that the fire has been quenched upon the hearth of many a sturdy Presbyterian farmer.—Nevertheless, there is an amount of property in Ulster, unknown in Munster, Leitrim, or Connaught. Need we say that we should be glad to see that property extended over the whole island. Not because we believe that even this of itself would save the Irish nation. Nothing can possibly do that but self-government. But is it possible [even if it were desirable] to convert Ireland into a huge linen factory? We believe it to be utterly impossible. The property of Ulster is owing principally to the system of Tenant-right, and the encouragement it gives to small landlords. Will the landlords in the other three provinces afford this security to their tenants by giving them leases in perpetuity? When they do so we shall believe they are in earnest; it wishing to encourage the cultivation of flax. It is sheer folly to talk of introducing a new system of agriculture while the tenant feels that his rent can be raised, or his land taken from him at the will of the landlord. It is equally foolish to expect that Tenant-right can be obtained except from an Irish legislature. All such efforts as this flax cultivation movement are like bandaging the finger of a patient while his life-tide is rushing from one of the main arteries. Let us not be misunderstood. We should be glad to see any branch of honest industry established by individuals or companies that might afford to some of our countrymen anything like a fair day's wages for a fair day's work. But we protest against attaching undue importance to such efforts. Just think, for instance, of the 'fortore' that was got up about the Galway Packet Station. What a flood of eloquent speeches and eloquent letters was poured out upon the country about it. It furnished a theme for no end of leading articles in the popular journals. Even our poets became more crazy than usual about 'the ships upon the seas.' In the name of common sense let us have done with all such balderdash.

THE LAND QUESTION.—The following resolutions in reference to the land question, now the supreme question for Ireland, have been unanimously adopted by the clergy of the Millstreet Diocese, in the diocese of Kerry, at the October Conference:—

Resolved, 1st.—That to prevent the tide of emigration from the country and to develop its resources by a better system of cultivation of the land, we consider fixity of tenure indispensable.

Resolved, 2nd.—That as fixity of tenure alone would prove no protection to improving tenants against the landlords' capricious raising of the rent and fixing the tenant for his improvements, we consider the basis of local taxation, should be deemed a fair rent.

Resolved, 3rd.—That as a vast amount of the rental of Ireland is now drained off by London Companies and absentee landlords, and spent in foreign countries, to the great impoverishment of Ireland, and especially of those immediate localities where those rents are being raised, that the Irish Liberal members should press on the government to purchase those estates and resell them to the present occupiers, thus creating a yeomanry proprietary who would be deeply interested in the prosperity and peace of the country, and to establish land banks after the Prussian system, to render the payment of the purchase money practicable and certain.

Resolved, 4th.—That if a dissolution of Parliament take place before the land is settled, neither we or our people will vote for any candidate who would pledge himself to give his support in Parliament to legislate the above resolutions in substance at least, and that copies of the same be sent to his county members and be inserted in the *Freeman's Journal*, *Nation*, *Carik Exam* and *Traveller's Chronicle*.

William O'non Borgan, V.F., P.P., Millstreet; John Tuomy, P.P., Dromairiff; Edward Walsh, P.P., Rathmore; Matthew M'Mahon, P.P., Boherbee; David Lynch, C. C., Millstreet; Thomas Nolan, C. C., Boherbee; Thomas O'neill, C. C., Millstreet; Peter Barrett, C. O., Dromairiff; Stephen Fuller, C. O., Rathmore; Cornelius O'Sullivan, C. O., Rathmore.

The Special Land Commissioner of the *Irish Times* has a special knack for probing social ills, and ferreting out the truth about all the incidents in the history of landlord terrorism which have come under his notice. Thus, being down in the county Mayo, it occurred to him that the true story of the death of Hunter might be a valuable contribution to the annals of the Land-laws. The lady or gentlemen who writes for the *Echo* supplied information enough to show that Hunter was no better than he ought to have been, but gave an idea that he was as bad as he was. Utterly ignoring that silly advice which warns us to speak no ill of the dead the Commissioner of the *Irish Times* proceeds to show that Hunter was a deliberate plunderer of the poor, and with Esculapian callousness cuts away every shred of excuse with which the friends of the landlords covered his misdoings. It was said that there was some doubt as to the right of the tenants to cut turf on the estate. The evidence produced by the Commissioner proves that in the advertisement for the sale of the land and the existence of that right was stated, and that, so far from Hunter having any power under his lease to deprive the poorer tenants of the right of turbarry, the lease, by one of its provisions, expressly deprived him of any such arbitrary right. The case stood exactly thus:—Mr. Hunter held about 3,000 acres, and for the greater portion of this, consisting of bog and mountain, paid, as I have said, at the rate of 6s. an acre. About one acre was cut in each year, and the turf cut from it was spread during four or five weeks over three or four acres more. Mr. Hunter, therefore, lost the use of five acres, let us say, for the year. Next year, the acre which had been cut this year was restored to pasture, and it was positively improved by the removal of the layer of turf. If any compensation at all, therefore, were due for the mere cutting of the turf, 2s. 6d. a year would have been amply sufficient. But the clause of the lease clearly means that it was for the turf itself, that compensation to the farm, not for the turf itself, that compensation should be made; and such was the view taken subsequently by all parties concerned. Nevertheless, the Oaledonian Shylock, finding the award against him in his action against his landlord, tried to terrify his fellow-tenants. "He had (says the Commissioner) ever since his entry on the land been engaged in perpetual dispute and litigation with his co-tenants, and I must add, in justice to these, with his other humble neighbours as well. I am told that the records of the Petty Sessions Court, at Newport, are full of Mr. Hunter's proceedings against these poor people for trespass. Sometimes it was a goose, sometimes a donkey, sometimes a pig, more usually it was a calf or a sheep that strayed on Mr. Hunter's mountain. Sometimes it was the people themselves who took a short cut across his many-acred farm. The fines imposed by the magistrates were usually one or two shillings in amount. The costs were in variously twice or thrice the fine. Early in 1869, the tenants were so harassed by these exactions that they offered to make up £6 a-year amongst themselves for Mr. Hunter's satisfaction if he would only let them live and cut their turf in peace. This offer also was refused. The tenants continued to cut the turf where they had been accustomed to cut it, and here they knew well they had a right to do so. To put a stop to their doing so, Mr. Hunter brought an action for trespass against one of them—John O'Neill. This man's pecuniary means to encounter an action in the Superior Courts may be appreciated from the fact that the rent of his holding was £8 18s. 6d. O'Neill was amerced in £8 damages and £40 costs, independently of his loss of time and the bill of costs of his solicitor. Of course, O'Neill was ruined, and had to sell his cattle. This sacrifice, however, did not clear him. A distraint was put upon his crops,

and his pig went to the pound. Mr. Hunter was indiscreet enough on this occasion to act as his own bailiff, when nobody else could be induced to watch the crop. On Friday he commenced his watch. "On Sunday Mrs. O'Neill asked him for permission to dig a few potatoes for the family's dinner. I hear she went on her knees to him in the potato field. Probably her children were hungry. At all events, Mr. Hunter refused. Here is the basis for an idyll by Mr. Tenyson. But, unhappily, the conclusion was tragic rather than idyllic. That evening Mr. Hunter was shot dead. It was no doubt a terrible ending to a life spent in inflicting cruelty on others, but who can say it was not provoked? The Commissioner thus puts the case with excessive fairness:—"The murder grew out of a quarrel, not between a landlord and his tenants, but between a large tenant and a number of small ones, between a grazier secured by a lease, a 'novus homo' a Presbyterian and Scotchman on the one hand, and a parcel of small tillage farmers, tenants-at-will, old inhabitants of the place and Catholics, who had long lost and been, apparently, reconciled to the loss of a mountain over which their cattle used to graze in former times, and whom their wealthy neighbour attempted to dispossess of the only right they had remaining, on that mountain, the right of turbarry. If I can reduce it to any struggle between wealth and poverty, the wealth making use of the costliness of British law to wrest from poverty the rights that British law pretends to guard and uphold. Probably some of my readers may be content to rest in the devout but rather lame conclusion of Sir John Davies, King James's English Attorney-General for Ireland—that, 'for the blood shed in the contest, God best knows who has most to answer for.'"

THE POLITICAL PRISONERS.—The following is a list of the political prisoners now undergoing penal servitude in England and Australia, and for whose liberation the people of Ireland have been so earnestly, and up to this time so fruitlessly, appealing to the Government:—

Sentenced to penal servitude for life—Jeremiah O'Donovan Rossa, Michael O'ody.

Sentenced to death; commuted to penal servitude for life—Col. Thos F. Burke, Patrick Duran, John M. O'Malley, John M. O'Leary, E. J. O'Meara, O'Connell, Ed. J. Kelly, Thomas O'Connell, William P. Thompson, Patrick Melody.

Sentenced to 20 years' penal servitude—Thomas O'Leary, Michael Sweeney, John O'Leary, James Dunce.

Sentenced to 15 years' penal servitude—Edward Power, John F. Keates, John Flood, William Haloin, Patrick Lennon, John Devoy, Patrick Walsh, Rick'd Burke.

Sentenced to 12 years' penal servitude—William Lomasney, alias Mack'y.

Sentenced to 10 years' penal servitude—Danis Dowling Mulcahy, Charles U. O'Connell, Brian Dillon, William F. Roanree, George B. O'Connell, Edmond St. O'Leary, M. Shea, alias Moriarty, Thomas Fennell, Cornelius D. Kane, Daniel Bradley, Thomas Baines, Peter Mohan.

Sentenced to 7 years' penal servitude—John Bennett Walsh, Bart. Moriarty, John Murphy (Pagan O'Leary), G. F. O'Connell, Patrick Duran, Henry Shaw.

Sentenced to 5 years' penal servitude—Charles Monrohouse, Thomas Scally, Timothy Featherstone, W. Murphy, Patrick Ryan, James Anderson, John Brannon, James Kerney, John Carroll, John Reddon.

GREAT BRITAIN

'DISLOYALTY' AT BIRMINGHAM.—The secularists of Birmingham, having opened a room called 'St. George's Hall,' Mr. Bradlaugh 'inaugurated' it on Wednesday night with an address on the land question. There were two land questions, the English and the Irish; the Irish was to be considered first, because the people there had starved till they refused to starve any longer with becoming meekness, while the British people were only beginning to starve. The people had alone a right to the land, and finished by using language which the Birmingham Post refused to report with reference to the Queen, the Prince of Wales, the Duke of Edinburgh, and the Duke of Cambridge. Words of a still stronger nature were used by a subsequent speaker, but were condemned by nearly everybody present. A vote of thanks was passed to Mr. Bradlaugh for his address.—Pall Mall Gazette.

LONDON, Oct. 24.—An immense demonstration in favor of an amnesty to the Fenians was made to-day. Large processions were formed in various parts of the city, and headed by bands of music and banner-bearers with significant mottoes, marched to Hyde Park. Several thousand women, wearing green favors and scarfs, marched in the procession. At Hyde Park, during the afternoon, a monster meeting was held; it is estimated that 60,000 persons were present. The American flag was hoisted and loudly cheered. Mr. Bradlaugh and others addressed the people, and the remarks of some of the speakers were of a highly inflammatory character. Resolutions demanding Amnesty for Fenian prisoners were adopted by acclamation; after which the meeting ended, and the people quietly retired. The proceedings throughout the day were orderly.

TAKING ALARM.—The *Standard* grows apprehensive at the spread of the tenant-right movement. Its remarks are amusing if not very impressive. "With the Irish idea," it says, "policy not yet repudiated," it says, "and the government policy on the land question not yet determined, the agitator, and, what is worse, the Irish farmer, may rationally hope that if they get loud enough and threaten insolently they may get the government to adopt any policy they choose. Nothing has yet occurred to disabuse the Irish people of the wild hopes which the Gladstone policy has excited. With an ignorant impulsive people the demolition of the Irish Church and the release of the Fenian prisoners have not been taken as signs of goodwill in the English people, only as indications that England, in her anxiety to atone to Ireland for the past, was willing to sacrifice her most cherished institutions and disregard the most solemn sanctions of the law. We see the effect of all this in the gigantic growth of this agrarian agitation."

No contribution to the Irish land question has been more valuable than the declared experience of landlords who have made the experiment of dealing with their tenants on a system of large liberality and trust. Therefore Lord Portsmouth's letter to the *Times* of Saturday is most welcome; it is brief, but there is more good in it than in columns of speculation and description. His Lordship says:—"The most salient point of the present law is that which vests all buildings in the landlord, as in England. Like Colonel Greville Nugent, I must repeat, in England the landlord finds all buildings; in Ireland he finds none. The law in Ireland ought to accord with this custom, and should allow the tenant liberty of removal. This would practically award compensation to the tenant for buildings erected by him. For political influence, I am sorry to say in too many cases, Irish landlords refuse to grant leases, thereby reducing their tenants to the position in which leaseholders of houses in Grosvenor square would be, if Lord Westminster should refuse to renew leases, and would only allow his tenants to hold over; at increased rents subject to repairing covenants, but liable to receive notice to quit at the end of six months. Would Englishmen stand that? Under such a policy would many fine houses be rebuilt? No country in the world can flourish under such a system. Since 1822 the experiment of thirty-one year leases, with free liberty to sell them, and practically vesting all buildings in the tenant, has been tried on my estates in the county of Wexford with the following results:—"Badly cultivated patches of land, with wretched hovels on them, have been changed into well-cultivated farms with first-rate homesteads.—The rental has more than doubled; is punctually paid, instead of irregularly paid. Discontent and

misery existed in 1822; prosperity and contentment exists in 1869. Vineyard-hill was the head-quarters of the rebellion in 1798; now no more loyal and contented population exists than that which surrounds it. With such results are not landlords bound to their own interests who refuse to tenants the common justice of leases with equitable covenants? By what law of right can buildings which a tenant built and paid for belong to his landlord?"

AN ANGLICAN PENNY HYMNBOOK.—Towards the close of last year numerous advertisements announced that 'Hymns, Ancient and Modern' would for the future be published by Messrs William Clowes and Sons, the well known printers of the 'Quarterly Review.' Since that time, edition after edition has been poured forth in quick succession from the luxuriant morocco at fifteen shillings down to the glazed cloth at sixpence halfpenny. But in August last a marvel appeared in the shape of an issue, including all the hymns and appendix on toned paper, at one penny. In the first six weeks seventy thousand copies of this penny edition were sold and we are informed that the sale still continues at the rate of two thousand copies a day. It is pleasing to notice (and it is highly creditable to the proprietors of this book) that, in spite of the outcry from many quarters, the hymn, No. 376, still retains its place in the appendix. Amongst Anglicans this hymn, for the first of the Annunciation, is even better known than the poem of Mr. Keble, which Sir John T. Coleridge lately published; but since it will be new to most of our readers, we insert it here, as an interesting specimen of progress in the Establishment:—

No. 376—MARY, THE MOTHER OF JESUS.

Shall we not love thee, Mother dear,  
Whom Jesus loves so well?  
And in His temple, year by year,  
Thy joy and glory tell?

Bound with the curse of sin and shame  
We helpless sinners lay,  
Until in tender love He came  
To bear the cross away.

And thee He chose from whom to take  
True flesh His flesh to be;  
In it to suffer for our sake,  
By it to make us free.

Thy Babe He lay upon thy breast,  
To thee He cried for food;  
Thy gentle nursing soothed to rest  
Th' incarnate Son of God.

O wondrous depth of grace Divine  
That He should bend so low;  
And, Mary, O what joy was thine  
In His dear love to know!

Joy to be Mother of the Lord;  
And thine the truest bliss,  
In every thought, and deed, and word,  
To be for ever His.

And as He loves thee, Mother dear,  
We, too, will love thee well;  
And in His temple, year by year,  
Thy joy and glory tell.

Jesu, the Virgin's Holy Son,  
We praise Thee and adore,  
Who art with God the Father One  
And Spirit evermore.

To us it seems astonishing that so much opposition should have been excited by the above verses amongst those who express no objection to the translation of the 'Queen terra, pontus, sidera,' [No. 249 in this selection], which is also marked to be used on festivals of the Blessed Virgin Mary.—Tablet.

SUPPOSED MURDER BY TRADE UNIONISTS IN SALFORD.—We have to record the particulars of a very brutal murder in Salford, which is supposed to have arisen out of a trade dispute. On Monday afternoon, a man named Barnes, who lived at No. 32 Zebra Street, Regent Road, was seen in conversation with two men in a beerhouse near the Regent Hotel. One of the two men appeared from his dress to be a bricklayer; Barnes was a mason. After having some drink in the beerhouse the three men went into the road. Barnes being apparently anxious to escape from the other man, and the bricklayer following him with threats and abuse. Suddenly, whilst Barnes was quickening his pace the bricklayer went up to him and struck him a fearful blow on the head. The unfortunate man fell heavily, the back of his head striking the flagstone with such force as to render him quite insensible. The fury of his assailant seemed to increase when the unfortunate man fell and he kicked him with great violence, and even lifted up his head and dashed it on the ground. Whilst this was being done a number of persons looked on, but not the slightest attempt seems to have been made to seize the murderer and he escaped. A soldier was near the place, and a woman named Howden, and her young daughter, witnessed the whole transaction; but they say they would not be able to identify the bricklayer. Several persons went in search of a policeman, and one was brought to the spot but not until the opportunity of securing Barnes's assailant was lost. The man was removed to the Salford Royal Hospital, but he never was conscious after his admission, and died on Tuesday evening. He was a mason and a non-unionist; and the general impression is that the fatal attack upon him was connected with trade union disputes. He had a wife and three or four children who are left in a deplorable condition.—Manchester Guardian.

DISESTABLISHMENT IN WALES.—On Thursday evening week a Liberal meeting was held at Dolgellau when Mr. Osborne Morgan and Mr. Watkins Williams, the members for the county and borough, addressed the electors, the latter mainly with reference to his proposal for the disestablishment of the Welsh Church, which, he said, he did not expect to get passed until the ballot, education, and the Irish land scheme had been settled. At one part of his speech the speaker was interrupted by loud and vigorous "No, no!" The interrupter proved to be a clergyman who had just before entered the room, and instantly a furious onslaught was made upon him, amid loud cries of "Turn him out!" It was some time before the efforts to comply with this suggestion could be restrained, and then only by the clergyman and a brother cleric taking refuge upon the platform. Afterwards the Rev. Mr. Morgan, after some trouble got a hearing. He called upon the Liberals of the Principality to disestablish and disendow what he described as "a curse to Wales, an insult to our country, and a scandal to Christianity" (cheers). There was a bishop he had seen that day in the cathedral of Aaaph—a cathedral endowed by their ancient British princes for the benefit of the religious portion of the Welsh race—and there he saw a thing not to be seen in the rest of the world (shame). He saw a man who for twenty-seven years, with the full consent of what he (Mr. Morgan) must call the accursed British government, had been wringing £5-000 per annum from the pockets of the oppressed and overtaxed Welsh people, and yet not able to speak one word of Welsh language—not able to say the Lord's Prayer by the side of a dying Welshman (cheers). He asked, would they fellow-shy c's in England submit for a single day to a foreign bishop? (No.) He saw another sight at St. Asaph (interrupted). He saw the great Tory chief Sir Watkins Williams Wynn (laughter)—a man of £100,000 a year—a man who paid £10,000 a year for dogs and horses, and not one shilling for the support of his own religion (cheers). He compelled them, not as he liked not only to support his religion—the religion of the rich man—but he drove them into the valleys and the hills to build chapels and support their own ministrations as well (hear, hear). Would they submit to that in any other country? He said "No" (cheers). They subjected themselves to the

charge of being cowardly if they did not sweep this away for ever. The Rev. J. E. Jones, vicar of Gorse, said that he went for the disestablishment quite as much as any man in that room (cheers). He was a clergyman of the Church of England; he did not care about bishops or any officials connected with the Church one atom (cheers, stop, stop!)—when conscience was at work. He further said: Disestablishment of the Church I go for, but I say this—trace out the endowments of the Church to each right source, and when you find that they have been given voluntarily and from private sources, in the name of God and common sense and justice, let the Church enjoy them for ever. [A Voice.—Where is Henry VIII. Is he all or heaven?] I cannot say yet; I have never been there. When I have I will tell you. [A Voice.—He was the foundation of the Church,] and laughter.] In some further remarks with respect to his own parish he said that he would not suppose the bishop knew anything of him, but he would tell him to his face that he knew nothing of the language of the country, and ought not to be in his present position. The proceedings then concluded.—Liverpool Albion.

THE CITY CHRONICLES.—The consideration of the following authenticated statements and facts may make it appear that a system of secular and mixed education—excluding religion—would be attended with the most unmitigated evil. The *Times*, in 1860, in an article headed "Curious Religious Statistics," taken from the published evidence before the Lords' Select Committee on Church Rates says: "There is an alarming picture presented of the irreligion in which large masses of the population are steeped; for example, in Southwark there are 68 per cent. who attend no place of worship, in Lambeth 60 in Sheffield 62, in Manchester 51, in Westminster 50, in Coventry 50, and mentions several other large towns, and adds, 'so that in all these places except the two last cities, the odds are on the side of those who habitually absent themselves from every religious service whatever. Obituary of the great town in England, embracing an aggregate population of 3,993,467, 2,197,588 or 52 per cent. of the community, are wholly non-worshipping; and further, 'there are six different kinds of Baptists and seven different kinds of Methodists' The Archbishop of York, at the Sheffield Church Conference, in May last, thus addresses his clergy:—'I strongly believe that unless greater union be promoted amongst the clergy the working classes will remain where they are. In a parish in this town, which may be taken as a specimen of many other parishes, half the people profess to attach themselves to no religious body at all. Well, I say that this appalling fact checks you and me the need of union.' In a Wesleyan tract of 1867 I find this statement made by one of their preachers:—'I commented on the fact that so small a proportion of working men and women were to be found in the various congregations of worshippers, instancing the circumstance that on one particular Sunday, when the numbers were ascertained, out of 180,000 the population of the Bathwick-green district, but 2,600 were present in all the various churches and chapels, leaving 178,000 outside.' The Earl of Shaftesbury, at an Exeter Hall meeting, some years ago, said that 'we are between the two seas of heresy and infidelity; thousands, nay, hundreds of thousands, and almost millions of children and young persons, now live in a state of practical heathenism.' The same problem, in the House of Lords, in 1867, stated that more than half of the people of towns in England absented themselves from participation in religious service of any kind." In an official statistical return sent to Government some years since, it was stated that 'five millions of persons in England and Wales are absent from the public worship of God on the Lord's Day.'—These appalling statements of facts are from Protestant testimony so that it may be calculated half the population of Great Britain (not Ireland) attach themselves to no religious body. D. an Gloss. Dean of Carlisle, in preaching the other day in his cathedral, said that 'in the present day the direct tendency of knowledge and science was the perversion and destruction of God's truth. There was at this moment a widespread, subtle, deadly influence of infidelity abroad upon the earth. It was openly declared in the land where the Reformation first burst forth. There was no question that there is in the present day an evil spirit of the bottomless pit rising up among us, poisoning God's truth, poisoning the faith of thousands, and turning them away from Godliness. Yet the majority of the Protestant press of England, and Ireland too, raise a hue and cry against Cardinal Cullen and the Catholic bishops of Ireland because they will not consent to the children of their flock being sent to schools where religion is placed under a ban and mixed up with the children of those hundreds of thousands of parents who profess and practice no form of religion. They will not consent to their children being sent to schools and mixed up with the children of 'six different kinds of Baptists of seven different kinds of Methodists'—with the children of some parents who dispute the truth of the incarnation—of some who deny the divinity of Christ; of some who disavow baptismal regeneration—of some who stigmatize the Church being a divine institution, merely a human one, and, it is to be feared, of the vast majority who disbelieve in Christianity altogether. The Catholic bishops of Ireland, and, in fact, of all Christendom are the 'watchmen' spoken of by Isaiah. 'I have set watchmen upon their walls, O Jerusalem, which shall never hold their peace day nor night.' They are devoutly fulfilling the mandates of Christ and His apostles, in when he says, 'Take heed to yourselves, and to the whole flock wherein the Holy Ghost hath placed your bishops (overseers) to rule the Church of God which He hath purchased with His own blood.' [Acts xx.] Truly the advocates for secular and mixed education must be labouring under some fatal hallucination of mind when they would try and place the young and rising generation between the two seas of heresy and infidelity.'—Weekly Register.

UNITED STATES

Lippincott's Magazine is authorized for stating that at the time of the first issue of greenbacks Mr. Chase consulted, amongst others, with the president of a Philadelphia bank, as to placing some motto upon the bills, as 'In God we trust.' It has been stamped upon some of the coins. After mentioning several scriptural texts that had occurred to him, the Secretary asked the banker's opinion. "Perhaps," was the reply, "the most appropriate would be: 'Silver and gold have I none; but such as I have I give thee.'" The project was not carried further.

WAGONS OF UNITED STATES TAXATION.—WHAT CHICAGO PAYS.—As an evidence of the height of taxation imposed upon the American people in consequence of the late civil war, we give below an extract from an official document in relation to the taxation of the city of Chicago, extending over a period of years from 1862 to 1869. The table shows the amounts have varied greatly, owing principally to the rates of taxation, and to the fact that articles taxed at one time were exempt from taxation at another. The tax collected on whiskey the last fiscal year was much larger than usual, although the rate of taxation was reduced from two dollars per gallon to six cents. In six years and nine months Chicago has paid over \$31,000,000 in taxes to the United States Government, exclusive of the tax paid for the support of the State Government and for municipal purposes.

Table with 2 columns: Year, Amount. Total: \$31,104,696.97

The True Witness.

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY. At No. 663 Craig Street, by J. GILLIES. G. E. OLBERG, Editor.

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MONTREAL, FRIDAY, NOV 5, 1869.

ECCLIASTICAL CALENDAR.

NOVEMBER—1869. Friday, 6—Of the Octave. Saturday, 6—Of the Octave. Sunday, 7—Twenty fifth after Pentecost. Monday, 8—Octave of All Saints. Tuesday, 9—Dedication of the Basilica of the Holy Saviour.

NEWS OF THE WEEK.

The dreaded 26th of October seems to have passed over quietly enough in Paris: the military preparations of the Emperor to deal roundly with his political opponents, should they make a menacing demonstration against his government were no doubt the cause of this, for it is evident that there is great and wide-spread disaffection in France with the present political order.

In Spain affairs are far from being settled. The attempt to establish, by election, an hereditary monarchy—a problem which by its very terms involves an impossibility—is not abandoned indeed, but the accounts given by telegram of the progress made, are incomprehensible, not to say contradictory. Under date Oct. 29th, we are told that Madrid despatches announce the election to the office of King of Spain, of the Duke of Genoa by a great majority.

The only news from Rome is that the preparations for the opening of the great Ecumenical Council are being pushed forward with great vigor. As the day approaches public interest in this, the great event of the nineteenth century, increases, and the comments of the Protestant press show with what anxiety it is looked forward to by the non-Catholic world.

The amnesty movement still continues in Ireland, and there is a growing tendency to give precedence to it over the agitation on the Land Question. All measures, so the extreme national organs argue, must be postponed to this—the liberation of the Fenian convicts. If the Gladstone Ministry remain firm, as is probable, there will be more trouble in Ireland.

THE IRISH LAND QUESTION.—What is the Irish Land Question? In its last analysis it is simply this:—Has any individual the right to call a piece of land, great or small, his own, in the sense that he has the right to call his house, his horse, or the clothes on his back, his own? This, we say, is *cas fond* the Irish Land Question.

There is, or rather there was, a Tenant Right question, or question as to whether the law should enforce the moral right of the tenant to receive full pecuniary compensation from the land owner, for all unexhausted improvements enhancing the selling or letting value of the land made by, or at the cost of, the outgoing tenant during the period of his occupancy of the farm in question. To this question we cannot understand how amongst intelligent and honest men there ever can be any differences of opinion.

But to-day the land question has passed beyond what we may call the "Tenant Right" phase. To-day it is not so much compensation to the outgoing tenant for improvements, as

"fixity of tenure" that is called for; and even the demand for fixity of tenure is giving way to a cry for "peasant proprietorship." The latest form in which the Irish Land question presents itself is then simply this—"Why should we pay rents at all?"

Shut their eyes to the unpleasant fact as tightly, and as stubbornly as they please, this is what, sooner or later British statesmen have to look fairly in the face, and to deal with, as best they may. This is the social disease which they are called upon to treat and prescribe for.—Never as yet have British statesmen had such a difficult problem propounded to them for solution.

In other countries, and in other times, the same great problem has presented itself, and has, after a fashion been solved. Not by the pen however, not by Acts of Parliament, but by the sword and by the guillotine. In France, for instance, the land question has been partially solved by these agencies; but even in France the solution has not been logical, and cannot therefore be accepted as final. For if, as is now contended, there can exist no rights of property in land; if no man has a right to call a piece of the earth's surface his own, a small landlord or peasant proprietor is just as much an offence against justice, as is a large landlord; the principle at issue is the same in the case of him who calls a hundred thousand acres his own, as in that of the poor peasant who pretends to be owner of some minute fraction of an acre.—Now the great social question of the day is:—By what right does any man presume to call any portion of this globe his own? As well might the individual challenge proprietary rights over the ocean or in the air which surrounds it.

This is the language of the numerous and daily increasing class, to whom the *Contrat Social* stands in lieu of the Gospel, and with whom Jean Jacques is the Prince of the Apostles of liberty and of social progress. In dealing with the Irish Land Question, the British statesman will have to range himself upon one side or the other; on the side of those who defend the theory that land may be owned as property by the individual; or on the side of those who hold as an axiom, or self-evident truth, that the land itself can by right appertain to no one in particular, and that its fruits belong to all. If he legislate on the first hypothesis, he will fail in giving satisfaction to the more advanced and the more influential advocates of land tenure reform in Ireland; if he adopt the second, he prepares the way for social revolution in England.

In short the Irish Land question is simply this—To whom does the land belong? To the people in common? or to the several individuals amongst whom it is at present parcelled out, and who call it their property? Any attempt to deal with the Irish Land difficulty before giving a concise answer to these questions must be a failure.

MISSIONARIES AND THEIR WIVES.—As "Strikes" are the order of the day, we may expect shortly to hear of one amongst the Missionaries in the "Indian field" employed by the Baptist Missionary Society. Indeed these gentlemen have been very harshly used by their employers, and cannot be expected to put quietly up with such scurvy treatment. Many of our readers may remember the case of Mr. Whittle, the footman in orange plush mentioned in Pickwick, who resigned because he had been requested to eat "cold meat." Well! the Baptist's Missionaries have been worse treated by their employers than was Mr. Whittle; they have been called upon to part with their wives.

It seems that the average cost of evangelical missionaries to India is about \$1,925 per head; and as this is rather a high figure, "an attempt"—as we read in the Montreal Witness—has been made "to diminish the expenses of the mission in India, by employing, to some extent, unmarried men," who it is expected naturally would do the work at a lower price. This, so the Witness tells us, "has produced much ill-feeling among the present missionaries." They feel as do the members of a Trades Union in England, when their rules and regulations are violated by some of their calling working for lower wages than the Union has determined upon; as when a bricklayer lays, in the course of his day's work, more than the prescribed number of bricks. The laborers in the evangelical Sion are in like manner indignant that the profits of their trade should thus be interfered with, and the business ruined.—Why! one of the great advantages of starting in the Missionary line of business was this—That it enabled a man to marry at an early age, and secure a competence for wife and children. And these the great advantages of the craft, are now to be cut off by the employment of unmarried missionaries! Monstrous! No wonder that the evangelical bee-hive is in a state of terrible agitation; and that the threatened change has caused fearful discontent in the Missionary ranks, by making them feel, as we learn from the Witness, "that the services of themselves and wives are not appreciated."

The Witness comes out on the side of the

harshly dealt with missionaries. Who, he asks, is to nurse and take care of the unmarried missionary when he is sick? Who is to take care of his wardrobe, to see as to the condition of his collars, and to look after the buttons of his shirt when these unruly members, as they often do, go astray? It was all very well for a Romish missionary like St. Francis Xavier—who preceded our evangelical friends in the Indian field; it was all very well for such a one, who like the apostles of old, and the Romish missionaries of modern times, who go forth destitute of gold or silver, who have for all clothing but the one coat on their backs, and who carry with them no impedimenta in the shape of baggage or wardrobe—to set forth on his travels without a wife: he needed no one to keep his clothes in order for him, no one to see that his linen was properly got up, and his shirt frills neatly plaited. In sickness, and at the hour of death, alone, unattended, stretched on that naked beach with the cold blasts of a Chinese winter blowing over him and adding to his bodily agonies, with his crucifix for his sole earthly possession, the Romish missionary could well dispense with the services of a nurse, for there was One with him, invisible to mortal eyes indeed, but in Whom he trusted, and Who consoled and comforted him, even in that dread moment when bowing his head, and with the words on his lips *In Te Domine speravi*, non confundar in æternum—he yielded up his spirit to Him who died for him on the cross: but where would the Protestant missionary be without his wife to smooth his pillow for him, to administer to him his medicines, and to give him his cooling drinks in due season! There is no analogy whatsoever between the two cases, that of a Romish, and that of a Protestant, missionary: and whilst the idea of a wife accompanying a St. Boniface, a St. Francis Xavier, or a Romish missionary is absurd, revolting indeed, we fully agree with the Witness that the Protestant missionary cannot well get on without one, and that his salary should be regulated accordingly.

We know not what the upshot of the business will be in so far as the present stock of missionaries is concerned: but it is certain that, if the Boards at home determine upon reducing their expenses by employing unmarried rather than married missionaries, a severe and ruinous blow will have been given to the Missionary work. There will be no more laborers to be had, and the elaborate machinery for converting heathens by means of Tracts and Bibles will fatally collapse.

THE PHILOSOPHY OF RITUALISM.—This is the subject of a discourse or lecture to be delivered at 8 p.m. on Wednesday 24th of this month, in the Academic Hall of St. Mary's College of this City, by Dr. J. W. Rogers, lately a Protestant minister of the Episcopalian denomination at Memphis in the U. States, but now a member of the Catholic Church.

The subject he has selected for his discourse is one of the highest interest. The "Philosophy of Ritualism." This leads us to ask, what is Ritualism? what does it signify? what is its origin, and what are its tendencies. Ritualism as we consider it is, we humbly submit, suggestive of something of more importance than man-millinery, than handsome dresses, and gorgeous decorations. These may have their attractions for a few; but the real secret, to a word the Philosophy of Ritualism, is not therein to be found.

Ritualism, as we understand it, is the manifestation of a return amongst Protestants of the Anglican denomination, to the old Catholic or Sacramental system of worship. Now all such worship must to a certain extent appeal to the senses: it must be, as some call it, histrionic. In that, as the Anglican catechism well defines it, a sacrament is an outward and visible sign of an inward and spiritual grace, and a means whereby we receive the same grace—it follows that the adherents amongst Anglicans to the Sacramental system attach high importance to the outward and visible sign. Then naturally comes in the idea of sacrifice or sacrificial worship, which necessarily implies the adoption of a set elaborate form of ritual; so that the latter, with its pomp, and gorgeous ceremonial is but the logical consequence of an outward expression of the peculiar Catholic doctrines. The names Ritualism and Ritualist though accepted by the High Church party are we think a misnomer. Sacerdotalism, and Sacramentalism would we conceive better define the meaning of the phenomenon in Anglican places of worship which is so offensive to the evangelical or Calvinistic section of the Protestant community, and more clearly describe the position in which the so-called Ritualists really stand as towards their low church brother Protestants. So long as listening to a dreary discourse was looked upon as an act of worship, as indeed the highest act of worship which, under the Christian dispensation, the creature could offer to the Creator, anything in the way of ecclesiastical decoration beyond a tub, a blank gown, and Geneva band was out of the question: but when from this strange worship men turn with disgust to the Eucharistic form of worship, it is but natural, indeed it is appropriate,

that they should at the same time invoke all the resources of art to express their deeper sense of the real meaning of the word worship. Hence Ritualism with its æsthetic adjuncts.

PROTESTANTISM IN GERMANY.—The Times' Berlin correspondent devotes a large portion of his communication to a sketch of the actual condition of Protestantism in Germany, and of the religious views of the educated classes of Protestant society in that country. Simultaneously with the opening of the Prussian Parliament—so the writer tells us—"the annual meeting of the Protestant Association was opened" in a gymnastic hall. The proceedings were inaugurated by a speech from Dr. Schwartz, chaplain to the Duke of Coburg-Gotha, who in the name of the association pronounced the following confession of Protestant Faith, as it actually exists amongst those who have not as yet gone altogether over to Rationalism:—

"We believe in Christ as an historical personage whose image has been obscured" by factitious traditions, but whom we reverence as the pure and noble founder of the Church. We believe in the Gospel, and its doctrine of all embracing love as taught by Christ. We deny miracles, knowing the universe to be governed by fixed laws: but we recognize its wonders worked by the Spirit, we recognize the force of love, and the hope beyond the grave."

The next speaker was Professor Bluntschli who had been elected as President of the great Protestant Association of Germany. He also undertook to set forth the faith of his co-religionists:—

"The ancient Church was based upon the notion of a subterranean hell, with Jemone, flames, &c. Science has done away with this grotesque fancy and the attempt now making to subject 19th century reason to 4th century superstitions will ever be futile. In these modern days there is not a peasant boy but knows better than to believe in these antiquated ideas."

Other speakers followed, all speaking in the same strain, and what gives importance to their utterances is this.—That they proceeded not from avowed deniers of Christianity; but from the religious party in the Protestant community who are making a stand against the daily increasing onslaughts of Rationalism and Infidelity.

\* This word is given in the Times as "observed" but this is evidently a misprint for "observed"

SIGNS OF THE TIMES.—Dr. Temple, a gentleman of high repute in England as a scholar has been appointed by the Government to the situation of Protestant Bishop of Exeter. Dr. Temple was one of the writers in the *Essays and Reviews*, a work whose appearance a few years ago created so much excitement in the Protestant world, and his appointment has therefore naturally provoked strong expressions of disapprobation from those of the Protestant clergy of the diocese who still cling to some of the old dogmas of Christianity. However the Government well knows what it is about, and that the general sentiment of the Protestant community is in favor of the peculiar views enunciated by the writer of *Essays and Reviews*. The world moves, and we should not be surprised if the whirligig of time should carry Dr. Colenso to the chair of the Archbishop of Canterbury. Indeed a disbelief in, if not a public denial of, the miraculous or supernatural in Christianity, rather qualifies a man for ecclesiastical preferment in the Protestant Church of England as By Law Established.

THE LATE FIRES.—Mr. Alfred Perry who took so active a part on the occasion of the fires which, on the morning of Sunday, the 24th ult., destroyed two of the Protestant churches of this City, and whose competence to decide as to their cause cannot be called in question, has published a letter over his own signature in the *Gazette*, effectually disposing of the wicked and utterly groundless report set on foot by some of our city papers, to the effect that the fires were the result of incendiarism. For this story there never was the slightest foundation, and what object its authors could have had in view in stating it, unless to make mischief, and to create a dangerous excitement, we cannot tell. Mr. Perry thus disposes of the wicked invention:—

"As to the origin of the fire in the beautiful church edifice, parties were not backward in proclaiming that it was the act of an incendiary, to cover the robbery of valuable communion plate. The charge of robbery all know to be false; so also is the charge of incendiarism. From the moment the alarm was first given, up to last evening, I have had ample opportunity of knowing that the fire originated between the ceiling above the hot-air furnace, and immediately beneath the flooring under the organ."

This settles the question. We shall wait to see if the journals which sent forth to the world the untrue statement that the fire was an act of incendiarism will retract.

ORANGISM IN THE UNITED STATES.—Under this heading we find the annexed paragraph in the *Kingston Whig*:—

"A few weeks ago a movement was proposed in New York to organize an Independent American Orange Association, which should not owe allegiance to British Lodges as the present organization does. This association was inaugurated last Saturday evening in Jersey city, by one hundred delegates, representing lodges in New York, Brooklyn, Jersey, Newburgh, Paterson, Elizabethport, and other cities. There was read a communication from Bro. W. H. Torrance, Grand Secretary of England, giving the consent of the Grand Lodge of Great Britain to the separation, and their best wishes for their future prosperity. A vote was taken upon organizing the Independent Order of Orangemen of the United

States of America," and carried unanimously. The Grand Lodge was then formed, and the officers duly elected and installed.

The fact that Orangism is an institution adapted to, and that flourishes in, the social and political atmosphere of the U. States effectually disposes of the arguments urged by its Canadian friends in its favor;—that it is an institution whose fundamental, essential principle is loyalty to the British Sovereign. There is no connection between such loyalty and Orangism. It is simply an anti Catholic institution.

The following paragraph from the *London Morning Chronicle* will show that not in Ireland only do evicted tenants shoot evicting landlords—Englishmen are quite as smart in this respect as their neighbors:

"Thomas Hyen Green, 82 years of age, of the village of Whiston, between Twickenham and Hounslow, on Monday, shot Mr. Louis Kyezer, an old gentleman of 75! By the suicide of the murderer, we shall be saved the scandal of having to strangle a mad old octogenarian in the back yard of a gaol. The motives which prompted the crime appear to have been almost inconceivably pitiful. The murderer was a tenant of Mr. Kyezer's, and had kept up on his premises some 'nuisance' which his landlord wished to have abated. Complaints had been made to Green, but to no purpose; he was served with a notice to quit; he then loaded some rusty old pistols, waited for Mr. Kyezer, discharged one shot, killed his enemy, and then with another weapon, shot himself, literally 'blowing his heart out'."

A CANDID CONFESSION.—In a review of the "Chronicles and Memorials of Great Britain and Ireland during the Middle Ages," lately published by the authority of the Lords Commissioners of the Treasury—the *London Times* has the subjoined candid remarks as to the moral and social effects of monasticism:—

"Most persons who have bestowed any attention on our early annals will admit, however strong may be their Protestant prejudices, that the best feature of our modern civilization are due to the social organization by the monks."

CARD OF THANKS.

The Ladies of Charity of St. Patrick's Congregation return their most sincere thanks to the numerous friends who have so generously contributed to the Orphans' Bazaar.

To the public at large, especially to their brethren of other denominations, they gratefully acknowledge their indebtedness. Warm thanks are also due to the St. Patrick's Congregation, who, notwithstanding many other calls, have on this occasion given with their usual liberality.

The Ladies wish also to acknowledge their obligations to the *TRUE WITNESS*, *Daily News*, and the *Evening Telegraph*, for their friendly and gratuitous notices of the bazaar.

To one and all who have contributed to the good work they present their best thanks, and take pleasure in informing them that the sum realized amounts to \$2,550.

May He who will not despise the prayers of the Orphan pour down every blessing on their charitable benefactors.

Montreal, 4th Nov., 1869.

CATHOLIC YOUNG MEN'S SOCIETY.—The first of a series of monthly literary entertainments to be given by this excellent Society came off in their splendid new Hall in Laguchetiere street, on Tuesday evening the 12th ult. The chair was occupied by D. Phelan, Esq., the president, whom in a few very appropriate remarks thanked the audience for their numerous attendance thereby testifying their good will towards and confidence in the society and its objects. The programme which consisted of several very choice selections of music both vocal and instrumental was gone through with great credit to the young men who took part in it. A duet by Messrs J. O'Brien and J. Moyna was excellently rendered and deservedly encored. Master B. Shea's violin solo served to confirm the superiority of that prince of instruments as well as the acknowledged skill and genius of the tasty performer. An able address was delivered by P. J. Coyle Esq., on the Pope's Irish Brigade or the Legion of St. Patrick in which the elegant allusions to the intimate relations between Rome and Ireland were deservedly applauded. Two excellent recitations were given by Messrs P. Jones and R. Warren in which the young men acquitted themselves very creditably. We understand that the next entertainment takes place on the 16th inst., when a rare literary treat may be expected.

MAN IN GENESIS AND IN GEOLOGY.—By Joseph P. Thompson, D.D.L.L.D. New York, Samuel R. Wells; Messrs Dawson Bros., Montreal.

The object of the writer of this little treatise, dedicated to James Dana, L.L.D., is to reconcile the facts, or so-called facts of modern physical science, with the history of the origin of the universe, as given in the Pentateuch. There is nothing very novel, or striking in the manner in which the subject is handled; but the staunch Protestantism of the writer betrays itself in the claims he puts forward for the divine origin of Protestantism as set forth in the greater volume over the powers of nature which is possessed with Catholic countries, Protestantism possesses. There are some very sensible remarks in the concluding chapters upon the Society, the Family, and what may be called the Woman's Rights Question.

THE DUBLIN REVIEW.—The number for the current quarter contains as usual articles of deep interest to the Catholic reader. We give a list of the contents:—The Religious Tendencies of India; Psychology and Ontology; The Ladder of Perfection; The Gallican Assembly of 1682; Mr. Trollope's last Irish Novel; Catholic Controversy; Subterranean Rome; Explicit and Implicit Thought; The Landlord and Tenant Question in Ireland; Notices of Books; Correspondence.

BLACKWOOD'S EDINBURGH MAGAZINE—Oct., 1869. Dawson Bros., Montreal:

The articles in the current number are as under:—A Year and a Day—conclusion;—The Old Monk in the Belfry; Juvenatus Mundi; The War in Paraguay; Cornelius O'Dowd; A Great Whig Journalist; Charles Reade's Novels.

STAUBE'S DRUM AND FIFE INSTRUCTOR.—Though neither fife nor drums are instruments adopted for the drawing room, our several volunteer corps may find the above mentioned work very useful. It is put forth by authority, and is used in the United States army. Published by D. Appleton & Co., New York; Messrs Dawson Bros. Montreal.

ESQUISSE SUR LE NORD OUEST DE L'AMERIQUE—PAR MGR. TACHE, EVEQUE DE ST. BONIFACE—1869. Montreal, Charles Payette, Rue St. Paul, 250 Prix 30 centimes. This is a little pamphlet from the pen of the Bishop of St. Boniface, Mgr. Tache, giving a sketch of the North Western portion of the American Continent, and of its products. We have also a very interesting description of the several tribes of the aboriginal race by whom the country is peopled, their manners and customs. It is a pity, we think, that there is not a map attached.

THE HISTORY OF PENNENSIS—By W. M. Thackeray. Harper Brothers, New York; Messrs Dawson Brothers, Montreal.

The Harpers of New York are bringing out in a cheap form all the works of the late lamented Thackeray, whose premature death caused such a loss to the literary world. The tale before us is one of the author's best, and is well printed.—The illustrations are not quite so good, but the price, 75 cents, at which the book is offered to the public is low, and will, we have no doubt, secure an extensive circulation for the series which the Harper Brothers are now bringing out.

MENTAL PHILOSOPHY.—By Thos. C. Upham, D.D. New York: Harper Bros. Messrs Dawson Bros., Montreal:

These are well printed and handsome volumes in which the author proposes to himself to give a just and impartial account of most of the leading principles of Mental Philosophy. There is also attached to the first volume an Appendix on Language in which the writer adopts the Christian view that God was the author of oral language, though its formation is within the reach of man's unaided faculties.

The Catholics of U. Canada in general, but of the Parish of Trenton in particular, will receive with joy a piece of intelligence which to-day we have the pleasure of imparting to them. To wit, that their excellent pastor, the Reverend Mr. Brettargh, has arrived in safety in Canada from his visit to Europe.

TRENTON, 29th Oct., 1869.

To the Editor of The True Witness.

Dear Sir,—On the departure of the Rev. C. H. Gauthier from this Mission, on Monday morning, the 18th inst., he was waited on by a number of the parishioners, who presented him with a purse containing \$183; after which T. J. McGuire, Esq., read to him the following

ADDRESS:

To the Rev. C. H. Gauthier: Dear and Rev. Sir,—We the parishioners of this (Trent) mission, hearing that you are about to leave us hasten to avail ourselves of the opportunity afforded to express to your Reverence the regret we feel at parting with you, as well as the love and veneration we shall ever cherish for you, and how fervently we thanked God, the dispenser of all good gifts for the blessing He bestowed upon us when He sent you to administer to our spiritual wants during the temporary absence of our own beloved pastor the Rev. H. Brettargh. Your cheerfulness in attending the sick calls at all hours, your eloquent and instructive sermons both in French and English, and your kindness to all who had the pleasure of calling on you have won for you our everlasting love and esteem.

In conclusion Rev. Sir we trust that you will please accept this small donation as a token of our esteem and friendship, and regret that our circumstances would not afford us to present you with a much larger sum; and humbly pray that you will not forget us in your prayers, as ours shall be that God in His mercy shall give you health and strength to fulfill your duties as a minister of His Holy Gospel, in which ever part of His Vineyard He chooses to place you.

Signed on behalf of the congregation, T. J. McGuire, Alex. Macaulay, D. B. Murphy, L. Prieur, James Quinlan, B. McCready,

The Revd. Mr. Gauthier replied verbally, expressing his sincere thanks for a favor so great, and could not by any possibility expect so much kindness, and that the people of Trenton shall never be forgotten by him, no matter where it may please God to place him.

All present, as also the ladies of the Choir and several other escorted his Reverence to the R. R. Station when he bade them all a kind farewell.—Com.

THACKERAY'S WORKS—A SHABBY GENTLEMAN STORY. Dawson Bros., Montreal; D. Appleton & Co., New York.

This is a cheap reprint of one of the great humorist's minor works, by the New York publishers. It is well printed, on good paper.

At the Grand Raffle of Prizes, of the Catholic Young Men's Society, held in the St. Bridget's Refuge, on Monday the 1st instant, the following Ladies and Gentlemen were the winners:—

1st Prize. Lives of the Saints, Mrs. Drake, Hermitage Street. 2nd Prize. A Douay Bible, Mrs. Mullarky, Richmond Square. 3rd Prize. \$10 in gold. Joseph Holland, Dalhousie Street. 4th Prize. Angels of the Passion, Steel Engraving. No 1175. 5th Prize. Life of the Blessed Virgin Mary, Miss E. Patton, McGill Street. 6th Prize. A Gold Penholder, J. Kebers, Beary Street.

AN UNGRATEFUL WREATH.—A short time ago a young gentleman lately out from England was met by a needy countryman who requested assistance. The young man went security for the poor fellow's board, and gave him some cash and clothing. On his return to the city, after a short absence in the West, he found that his protégé had been to his room, opened his trunk and taken out of it seven or eight half sovereigns, and a silver watch with a gold chain attached to it, and a check for £30 sterling drawn on the National Provincial Bank of England, Peterborough, Northamptonshire, England, of the date of May 4, 1868.

ACKNOWLEDGMENT.—The Ladies Committee of the Bazaar of the Irish Protestant Benevolent Society, acknowledge with many thanks, from the Ladies connected with the St. Patrick's Orphan Asylum, a papier mache jewel case and work-box of exquisite workmanship, and receive it not only as a token of liberality, but also as evidence of that good will and kindly feeling which they feel they cannot too highly appreciate.

The Reverend Fathers of the Holy Cross have founded an annex to the St. Lawrence College at Côte des Neiges. This annex is intended for children between five and ten years of age who will there be able to obtain the rudiments of an excellent education, in a salubrious position close to their parents' residences. The Fathers of the Holy Cross enjoy a high reputation for the instruction of the youthful classes. For further details see advertisement.

AN IMPORTANT CASE.—A case of considerable importance came up Saturday morning before the Police Court for investigation. Some months ago Mr. Charles Drummond missed a silver tobacco box from his office. He reported the case to the detectives. A few days ago detective Lafon found a box similar to the one lost in the possession of one Marineau on being asked how he had come in possession of it he replied that he had received it from Georges Oumet a shoemaker at the Mile End. Oumet was sent for and was confronted with the prisoner, who denied his former statement and stated that he had received it from some unknown person. The case had been worked up without any delay by the detectives, who when the man was arrested lost no time in having the affair investigated. So far Marineau has implicated no one but himself.

FATHER PARTICULARS.—It seems that the prisoner Oumet was discharged last winter from the police to go, on account of some suspicious circumstances arising out of the robbery at McDonkey's tobacco store. When Mr. Drummond missed the box he communicated the fact to Detectives Cullen and Murphy, and they went the length of taking a couple of boys suspected to Mr. Drummond's office. Nothing was however discovered. A few days ago Detective Lafon saw the box in possession of the prisoner Marineau. He then worked his case very nicely. He said nothing to the man which would lead him to suspect anything, but remembering on initial and crest which he had seen on it, communicated the fact to Cullen. Search was made in the record book and it was at once seen that the box corresponded exactly with the one lost by Mr. Drummond.

ROBBERY OF \$1,600.—On Monday night Mr. Poulin, trader in the Bonsecours Market, left Montreal for Quebec, by the steamer "Quebec," taking with him in his valise a sum of \$1,600. Having occasion to get off at St. Helix he missed the steamer when it started again, and had no other resource than to retrace by the "Montreal." The next day he telegraphed to Quebec, but when the cabin in which Mr. Poulin had left the money had been examined, it was found that the valise had been opened, and only a sum of \$100 left.

The weather has turned wintry so soon that the Mount Forest Examiner expects to hear complaints from Egremont and Arthur, where many farmers have as yet failed to house very important portions of their crops. One person had most of his wheat standing last week many persons had more or less uncut, or standing in stock in the fields, and the same holds true, but in greater degree, with regard to the cut crop in these townships. When it is also borne in mind that in Egremont the fall wheat crop was generally a failure, and that in Proton, Luther, Arthur, Egremont, Peel, Mistis, &c., much of the spring wheat was badly frozen, and rendered almost useless for gristing purposes, the prospects for the section, as the Americans would say, "look blue" for the approaching season. This is particularly the case with regard to Proton and Luther, where, we are informed, many of the farmers have not sufficient to make bread for their families for the winter months.

A man by the name of R. Singleton, about fifty years old, left Kingston about eighteen months ago, and settled in Burford Township, upon some land he had purchased. The Princeton Review says he was joined shortly after by a young woman, whom he represented as his wife. A few weeks after another woman appeared, who also claimed to be his wife, with two children. This awakened enquiry, and it was ascertained that the old reprobate had three women living with whom he had gone through the marriage ceremony. His first and lawful wife, with seven children, is living near Kingston. A warrant was issued, but Singleton, by some means, gained delay, sold his farm, and left the neighbourhood for parts unknown.

A numerous and most respectable meeting of Irish Catholics was held in the Hall of the St. Patrick's Catholic and Literary Institution at Quebec, on the 24th instant to consider a grievance under which they labor, and to devise some remedy. What the Catholics of Quebec complain of may be briefly stated. They comprise fully one-third the population of that city; yet they are totally unrepresented at the Board of Education, except by the Rev. Mr. Dowd and the Hon. Thomas Ryan, both residents of Montreal. The Quebec meeting was convened at the instance of the Rev. Mr. McGaughran, the pastor of St. Patrick's Church. The chief point dwelt on was the arbitrary and exceptional nature of the appointment. The composition of the Council of Public Instruction

for the Province of Quebec, recently appointed, was manifestly unjust to the English speaking Catholics of this city and district, as to create a very considerable amount of dissatisfaction. As all were aware, this Council was composed of 15 Catholic and 7 Protestant members, and of the 15 Catholic members but two might be said to represent the English speaking Catholics, and they were both taken from Montreal. If the principle of nationalities is to be respected in one instance, it ought to be impartially carried out in all cases. The thirteen thousand English speaking Catholics are but claiming equal rights with other classes.—Quebec paper.

TORONTO, Oct. 27.—The largest fire that has occurred in Toronto for many years took place yesterday. It resulted in the destruction of Gooderham and Worts distillery and flour mill. The fire was started by the explosion of a spirit lamp in the hand of a man who was drawing benzene. The benzene caught fire from the explosion and instantly the room was in flames, and they spread like lightning. The alarm was given and the engines were at once on the spot. Their efforts were almost in vain. Whiskey in various stages of manufacture caught fire and increased the intensity of the flames, not only within the building, but pouring outside and over on the waters of the lake, presented in sheets of flame a spectacle appallingly grand. Yet another danger threatened. In the adjoining building was stored a quantity of highwines and alcohol, and should they catch fire a terrific explosion would ensue. The spectators, on hearing this, generally fled, but the firemen worked on bravely, though knowing that their lives were in serious danger. By great efforts the highwines were got out and the building saved. The residence of Mr. Gooderham was at one time a great danger from the burning whiskey, which flowed like a stream of lava towards it, but by means of digging trenches and throwing up a barricade of earth, it was arrested. It was near morning before the engines ceased playing on the ruins. The loss is estimated at \$150,000. It is thought that 400,000 gallons of whiskey have been destroyed. About 200 men are thrown out of employment. The amount of excise revenue derived from the distillery was about a million dollars annually. From the swill about 2,000 head of cattle were fed. There was no insurance either on the building or its contents. Much sympathy is felt for Gooderham & Worts, and a public meeting at the Mayor's office will be held to give expression to it. The distillery being situated beside the Grand Trunk track, trains from the East stopped at the Don station, and the night Express for Montreal did not go out. The wires were down last night.

The limited extent to which agriculture is carried on in Newfoundland may be judged of from the following return taken from the latest census, that of 1857:—The whole improved land of the island was 49,616 acres; tons of hay cut in that year, 15,250; bushels of oats raised, 8,438; bushels of wheat and barley, 1,932; bushels of potatoes, 571,430; bushels of turnips, 12,832; number of new cattle, 12,862; milch cows, 6,924; horses, 3,509; sheep, 10,737; swine and goats, 17,551; pounds of butter made, 134,968.

First-rate sleighing commenced in Prince Albert, county of Ontario on the 26th inst. The village was lively from the number of farmers who took advantage of the good sleighing to do their winter trading. About eighteen inches of snow fell in the county of Bruce a few days ago, and the roads were so blocked up that farmers could not take their grain to market.

Statistics have been calculated the actual population of Upper Canada, the same Upper Canada whose territorial limits have existed, unchanged, since the partition of the old Province of Quebec. An estimate founded on the progressive growth of the population, as ascertained by census returns, leads to the supposition that there are now close on two millions of inhabitants in that Province, the actual figures produced give us above 1,800,000.—Daily News.

The P. E. Islander says:—It is more than probable that the Imperial Government will, shortly, again inform the people of this island that the Queen's Ministers deem it essential to the general interests of the Dominion, as well as of the Island, that they should form part of the great Confederacy, and will urge them to accept the offers to be made to them by Canada.

Nicholas McKeever, of Guelph, while in a state of intoxication, laid down in a field on the cold night of the 24th ult., and was found next morning covered with snow, insensible and dying. Upon being taken into his own place he gave a few gasps and expired. A jury found accordingly.

REMITTANCES RECEIVED.

West Oranode, J. McEvoy, \$2; Laval Rev. M. Gauthier, 2; Oranode, W. F. Kearns, 4; St. George de Henryville, Rev. M. Oute, 4; Penetanguishene, I. Mundy, 2; St. Catharines Mrs. O'Sullivan, 2; East Hawkesbury, J. Ward, 3; Richmond, J. Murphy, 2; Lachine, Rev. Pères Oblats, 2; Morrisburg, Rev. J. R. Meade, 2; Longbore, L. O'Reilly, 2; Duvalville, T. O'Brien, 2. Per P. Parcell Kingston—J. O'Reilly, 5; J. Campbell, 5; W. Brophy, 2 50; P. Brown, 2; M. Quinn, 2; J. Howard, Portmouth, 2; J. O'Donnell, 2. Per R. Rennie, Napanee—Self 2; J. Robinson, 4.

Birth.

In this city, on the 27th inst., Mrs. J. McKeever, of a daughter.

Married.

At St. Alphonse, on the 18th Oct, by the Rev. Mr. P. Reaudry, Mr. Owen Woods, to Miss Margaret Sheils eldest daughter of the late Patrick Sheils and Catherine Donougue.

Died.

Of Typhoid Fever, on the 19th of Oct., at Seagrave City, Michigan, Peter John Mahedy, aged 24 years and 11 months. He was son of P. Mahedy, Esq., of the Township of Shefford. May his soul rest in peace.

MONTREAL WHOLESALE MARKETS

Montreal, Nov. 1, 1869. Flour—Pollards, \$3.20 to \$3.30; Middlings \$3.60 to \$3.80; Fine, \$3.90 to \$4.00; Super., No. 2 \$4.30 to \$4.40; Superior \$4.65 to \$4.75; Fancy \$4.75 to \$4.85; Extra, \$5.00 to \$5.10; Superior Extra \$5.00 to \$5.00; Bag Flour, \$2.30 to \$2.50 per 100 lbs. Cornmeal per brl. of 200 lbs.—\$4.60 to 4.70. Wheat per bush. of 60 lbs.—U. C. Spring, \$1.63 to \$1.4. Ashes per 100 lbs.—First Pats \$5.40 to \$5.45 Seconds, \$4.80 to \$9.00; Thirds, \$4.30 to 0.00.—First Pearls, 5.62 to 5.65. Pork per lb. of 200 lbs.—Mess, 28 00 to 28 50;—Prime Mess \$23 50; Prime, \$22.00 to 00.00. Butter, per lb.—More inquiry, with latest sales of common to medium at 19c to 20c.—good per choice Western bringing 20c. to 21c. Cheese, per lb.—12 to 13c. Lard, per lb.—16c. Barley per 48 lbs.—Prices nominal,—worth about \$0.70 to \$0.75. Peas, per 66 lbs.—\$0.78.

MONTREAL RETAIL MARKET PRICES.

Nov. 1, 1869. Flour, country, per quintal ..... 13 3 1/2 to 12 6 Oatmeal, do ..... 16 0 to 16 6 Indian Meal, do ..... 10 0 to 10 6 Rye-Flour, do ..... 00 0 to 00 0 DAIRY PRODUCE. Butter, fresh, per l ..... 1 to 1 6

Table with columns: Do, salt; do (inferior); FOWLS AND GAME; Turkeys (old), per couple; Do (young), do; Geese, do; Ducks, do; Do (wild), do; Fowls, do; Chickens, do; Pigeons (tame), do; Partridges, do; Hares, do; Rabbits (live), do; Woodcock, do; Snipe, do; Plover, do.

Table with columns: MEATS; Beef, per lb; Pork, do; Mutton, do; Lamb, do; Veal, per lb; Beef, per 100 lbs; Pork, fresh do.

Table with columns: GRAIN; Wheat, per minot; Barley, do (new); Peas, do; Oats, do; Buckwheat, do; Indian Corn, do; Rye, do; Flax Seed, do; Timothy, do.

Table with columns: MISCELLANEOUS; Potatoes per bag; Turnips, do; Onions, per minot; Maple Syrup per gallon; Maple Sugar, per lb; Honey; Lard, per lb; Eggs, fresh, per dozen; Haddock, do; Cheese, do; Apples, per barrel; Hay, per 100 bundles; Straw.

FEMALE DEAF AND DUMB INSTITUTION ROOMS,

ST. DENIS STREET. FOR SALE at the above Institution Rag Carpets. Machine Sewing, and Knitting of all kinds promptly executed. The public will confer a favor, as well as extend a much needed charity by patronizing this Institution.

TEACHERS WANTED.

TWO TEACHERS WANTED in the Parish of St. Sophia, County Terrebonne, one capable of teaching French and English, and one the English language only. Female Teachers preferred. Address,—PATRICK CAREY, Sec.-Treas., St. Sophia, Terrebonne Co., P. Q.

INFORMATION WANTED.

OF John Graham, or any of his sons, Peter, Michael or Patrick, who emigrated from County Wicklow Ireland, in 1851, and when last heard of as being at Montreal. Any information will be thankfully received at this office, by the daughter of the said John Graham—Daly Graham, now Mrs. John Ferguson, Galveston, Texas, U. S.

PROVINCE OF QUEBEC } SUPERIOR COURT District of Montreal. DAME FRANÇOISE E. CARLISLE, Plaintiff.

vs. SAMUEL McCONKEY, Defendant.

Notice is hereby given that the above named Plaintiff has instituted an action in separation de biens against her husband the above named Defendant.

CARTER & HATTON, Attorneys for Plaintiff Montreal, 26th October, 1869. 1m11

SITUATION WANTED.

A YOUNG MAN who has taught in Nova Scotia since December 1861, and who holds a First-Class Provincial License for that Province will be open in an engagement after the 31st inst., the expiration of his term. Can come well recommended by his Parish Priest and the Inspector of Schools &c., to all of whom he can refer. Any good school acceptable, yet would infinitely prefer a Catholic Separate one. To obviate disappointment no communication can possibly be attended to before 6th November. Address, "Teacher," office of this paper.

WANTED.

A Clergyman living in a Country Place wants a housekeeper. Apply at the Office of this paper.

INSOLVENT ACT OF 1864.

PROVINCE OF QUEBEC } In the SUPERIOR COURT Dist. of Montreal. } for the said District. In the matter of MOISE TERRIAULT, Undertaker of the City and District of Montreal, Insolvent.

NOTICE is hereby given that no the twenty-fourth of November 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 and amendments thereto. MOISE TERRIAULT. Montreal, 1st October, 1869. 1m9

INSOLVENT ACT OF 1864.

PROVINCE OF QUEBEC } SUPERIOR COURT District of Montreal. } In the matter of John Desjardins, Trader, of the Parish of Vaudriol, District of Montreal, Insolvent.

Notice is hereby given that on the seventeenth day of November next, at ten o'clock in the forenoon or as soon thereafter as Counsel can be heard, he undersigned will apply to the said Court for a discharge under the said Act.

JOHN DESJARDINS, By DESJARDINS & DESJARDINS, Attorneys ad Litem Montreal, 6th October, 1869. 1m9

C. F. FRASER,

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

AGENTS! READ THIS!

WE WILL PAY AGENTS A SALARY of \$30 per week and expenses, or allow a large commission, to sell our new and wonderful inventions. Address M. WAGNER & Co., Marshall, Mich. 2m5

WANTED.

A FEMALE TEACHER for the Catholic Separate School Arthur Village. One able to play the Harmonium would be preferred. Apply, enclosing testimonials, to R. R. MAURICE, L.L.D.

WOOLS! WOOLS! WOOLS!

BERLIN WOOL, SHETLAND WOOL, FINGERING WOOL, FLEECY WOOL! In every variety of Shades and Color, at F. B. WRIGHTS, 326 Notre Dame St.

SLIPPER PATTERNS! TEA COSIES! SOFA CUSHIONS!

A choice assortment in Bordered, Wool and Raised Work, of the newest styles. F. B. WRIGHT, 386 Notre Dame St. 2m12

COLLEGE OF OUR LADY OF THE SACRED HEART,

COTE-DU-ROUGE NEAR MONTREAL. This Institution conducted by the Fathers of the Congregation of the Holy Cross, is a branch of St. Laurent College, now too small for the accommodation of its numerous applicants—is located on the well-known Site of the Bellevue Hotel, on the north side of Mount Royal and about one mile from Montreal. The locality is both picturesque and beautiful overlooking a delightful country, and is without doubt unsurpassed for salubrity of climate by any part of Canada, besides its proximity to the city will enable parents to visit their children without much inconvenience. Parents and guardians will find in this Institution an excellent opportunity of procuring for their children a primary Education nurtured and protected by the benign influence of Religion and in which nothing will be omitted to preserve their innocence and imprint in their young hearts the seeds of Christian virtues. Pupils will be received between the ages of five and ten, the Discipline and mode of teaching will be adapted to their tender age, unremitting attention will be given to the Physical intellectual and moral culture of the youthful pupils so early withdrawn from the anxious care and loving smiles of affectionate parents. The Course of Studies will comprise a good elementary education in both the French and English languages, viz: Reading, Spelling, Writing the elements of Arithmetic, Geography and History besides a course of Religion, suitable to the age and capacity of the Pupils.

TERMS:

- 1. The Scholastic year is of (10) months. 2. Parents are perfectly free to leave their children in the College during the vacation. 3. Board and Tuition (\$10.00) per month payable quarterly in advance. (Bankable money) 4. Washing, Bed and Bedding together with table furniture will be furnished by the House at the rate of \$2.00 per month. 5. The House furnishes a Bedstead and Straw Mattress and also takes charge of the brocs of shoes. 6. Doctor's fees and Medicines are of course extra. 7. Every month that is commenced must be paid entire without any deduction. 8. Parents who wish to have clothes provided for their children will deposit with the Superior of the House, a sum proportionate to the clothing required. 9. Parents shall receive every Quarter with the Bill expenses, an account of the Health, Conduct, assiduity and improvement of their children. O. E. VILLANDRE, Superior. Nov. 5th 1869. 3m12

PROVINCE OF QUEBEC } In the SUPERIOR COURT Dist. of Montreal. } for the District of Montreal.

The twentieth day of October, one thousand eight hundred and sixty nine.

No. 5491. ISAIE A. QUINTAL of the Parish of Boucherville, in the District of Montreal, Esquire, Notary, Plaintiff,

vs.

MOISE FISETTE formerly Yeoman, and DAME MAILDE DEBUC, both heretofore of the Parish of St. Hubert, in the District of Montreal, and now absent from this Province, and the said Moise Fisetto to authorize his wife, Defendants.

IT IS ORDERED, on the Petition of Messrs. Moreau, Quimet & Lucote of Counsel for the Plaintiff in as much as it appears by the return of Isaie Yveonneau one of the Bailiffs of the Superior Court for Lower Canada, acting in the District of Montreal, on the writ of Summons in this cause issued, written, that the Defendants have left their domicile in the Province of Quebec, in Canada, and cannot be found in the District of Montreal that the said defendants by an advertisement to be twice inserted in the french language, in the newspaper of the City of Montreal, called La Minerve, and twice in the english language, in the newspaper of the said City, called True Witness, be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial, and judgment as in a cause by default. HUBERT, PAPINEAU & HONEY C.C.O. 2w12.

INSOLVENT ACT OF 1864.

In the matter of Marchand & Belanger of Maskinonge, Traders, Insolvents.

The creditors of the Insolvents and the said Insolvents are hereby notified and requested to meet at the office of Messrs T. & O. G. de Lorimier, Advocates, no. 6 Little St. James Street in the City of Montreal, on Tuesday the twenty-third day of November instant, at two o'clock, P.M., for the public examination of the said insolvents and the ordering of their affairs in general. LOUIS GAUTHIER Assignee. Montreal, 2nd November, 1869. 2w12

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Oct. 25.—The Emperor arrived at the Tuileries to-day. M. Pietri, Prefect of the Police, has issued a proclamation which has been widely circulated in the city.

PARIS, Oct. 26.—The city is tranquil. Government has taken great precautions to guard against disorder, but no manifestation is likely to take place.

PARIS, Oct. 26.—The city has remained perfectly tranquil up to this hour. The threatened demonstration has not been made, and no disturbance whatever has occurred.

The Emperor went out this forenoon in an open carriage and drove through some of the principal streets.

PARIS, Oct. 27.—The city is tranquil. There have been no disturbances whatever.

Horse-flesh is daily occupying in France a more considerable place in the supply of the public food. In 1867 the quantity consumed in Paris was 816,000 lb., and in 1868, 968,400 lb., being an increase of 152,400 lb., in the year.

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tire sur le peuple? and the mischief was afoot. The social manners of a country cannot fail to exercise a powerful influence on its political life, and one is less surprised to see the Republic party and the Government engaged in a kind of duel, in which the considerations about the point d'honneur are foremost, when French society itself is a prey to duelling.

Spain. Madrid, Oct. 26.—It is reported that Marshal Serrano threatens to resign the Regency in case of a rupture between the Unionist and Progressists. The internal condition of Spain is most lamentable.

Italy. There is a rumor of a plebiscite, or 'coup d'etat,' expected in Italy. 'La Liberte' considers that there remains to King Victor Emmanuel but a choice between these two extreme measures.

Alabama Claims.—We are informed that the most persistent and unyielding of the private citizens who have claims on the British Government are Dr. J. O. Ayer & Co., of Lowell, Mass., the manufacturers of medicines.

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whose pernicious influence is already making itself felt in our own state—vires unitis? With these words, which form the Acoustic device, the Royal letter terminates. The correspondent of the Liberte states positively that such a letter was sent though its existence was unknown to Count Von Beust and Baron Von Werther.

Councilor Dugald Campbell, of Greenock, has recently addressed a noteworthy letter on pauperism in Scotland to the Chairman of the Select Committee on Scotch Poor Laws; and the not remote connection between the evil operation of Irish landlaws and the increase of public relief in Scotland, has led him, in examining the latter question, to say some homely truths of the former.

The Boston Journal says that drunkenness is just as common in the streets of that city as ever and that intoxicating liquors flow just as freely as when there was no law to restrain their sale.

LET THE LADIES DECIDE.—On all matters connected with the graces and embellishments of the toilet the taste of the ladies should be consulted. A gentleman uses perfume, for example, not so much to please his own fancy, as to render himself agreeable to the fair sex, and therefore he should never use a perfume which they do not approve.

THE FAMILY VERDICT.—Mothers, charmed by the mild and painless operation of Bristol's Sugar-coated Pills, universally approve them as the best purgative and alterative for the young of both sexes.

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

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to see their offspring in the full enjoyment of robust health and in possession of that blooming childish beauty now so rarely seen, the bright sparkling eyes, the rosy complexion, are but the indications (in the absence of constitutional disease) of a vigorous digestion, undisturbed by the presence of Worms in the stomach or bowels, but nearly all children suffer with worms, hence nearly all are sickly thin and pale.

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 of FLOUR, OATS, CORNMEAL, BUTTER, CHEESE, POKE, HAMS, LARD, BERRIES, DRIED FISH, DRIED APPLES, SHIP BREAD, and every article connected with the provision trade, &c., &c.

He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

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

D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. June 14th, 1869.

SITUATION WANTED. A YOUNG LADY, who holds a FIRST CLASS ELEMENTARY DIPLOMA for the FRENCH and ENGLISH languages, and can be well recommended, is now open to an engagement, and can be communicated with any time prior to the first of October next, stating salary. Address—"A. G., Teacher," office of this paper.

CONVENT OF THE SISTERS of the CONGREGATION OF NOTRE DAME, WILLIAMSTOWN (NEAR LANCASTER) C.W. The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental Needle Work. SCHOLASTIC YEAR, 10 1/2 MONTHS.

Board and Tuition in the English and French languages, \$6 00 Music, 2 00 Drawing and Painting, 1 00 Bed and Bedding, 1 00 Washing, 1 00 Bed and bedding, washing, may be provided for by the parents.

No deduction for pupils removed before the expiration of the term, except in case of sickness. Payments must be made invariably in advance. Reduction made for Sisters. Classes RE-OPEN on FIRST OF SEPTEMBER. Williamstown, Aug. 15th 1869.

PROVINCE OF QUEBEC, } INSOLVENT ACT OF 1864. Dist. of MONTREAL, } and its amendments.

SUPERIOR COURT. In the matter of JOHN L. MARCOU & JAMES HENDERSON, Factors of the City and District of Montreal, answerable individually, as having been traders together in the said City of Montreal, in co-partnership, under the firm of Marcou & Henderson, Insolvents.

The seventeenth day of November next, the undersigned will apply for their discharge in said Court in virtue of said Act. JOHN L. MARCOU & JAMES HENDERSON, By J. N. MONGEAU, Attorney ad litem. Montreal, 28th August, 1869. 2m3

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } SUPERIOR COURT. Dist. of Montreal, }

In the matter of ROSE BOUGRETTE DUFORT, wife of Hyacinthe Bousseau, An Insolvent. Notice is hereby given that on the twentieth day of November next, at ten o'clock a.m., or as soon as Counsel can be heard, the undersigned will apply to the said Court for her discharge under the above Act. Montreal, 8th Sept. 1869.

ROSE BOUGRETTE DUFORT, per LEBLANC & CASSIDY, Her Attorneys ad litem. 2m5

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } SUPERIOR COURT. Dist. of Montreal, }

In the matter of A. NORMANDIN, An Insolvent. ON the twentieth day of November next, the undersigned will apply to the said Court for his discharge under the above act.

A. NORMANDIN, By T. & C. C. de LORIMIER, His Attorneys ad litem. Montreal 13th October, 1869. 1m10.

GRAND DISPLAY OF NEW DRY GOODS. AT THE INTERNATIONAL EMPORIUM, 463 NOTRE DAME STREET, Near McGill St.

We beg to intimate that our large and well assorted stock of FALL AND WINTER DRY GOODS will be all received and marked off ready for inspection on THURSDAY, the 30th of September. The assortment is one of the most complete in the city having been carefully selected in the best European and American markets. We have a splendid stock of BLANKETS, FLANNELS, COTTONS AND LINENS (CHEAP). As we are determined not to be undersold. Special attention is paid to the Mourning Department in which will be found every requisite for a complete outfit. First-class Mantle and Dressmakers on the premises. Orders executed on the shortest notice. BROWN, FLAGGETT & MCORVILLE, 463 NOTRE DAME STREET, Near McGill street.

JUST PUBLISHED BY BENZIGER BROTHERS, Cincinnati and New York: BIBLE HISTORY, Containing the most remarkable events of the OLD AND NEW TESTAMENT. Prepared for the use of the CATHOLIC SCHOOLS IN THE UNITED STATES. BY REV. RICHARD GILMOUR. Approved by the Most Rev. J. B. Parcell, D. D., Archbishop of Cincinnati. 8 346 Pages. Beautifully illustrated with 140 cuts and a map of the Holy Land, printed from electrotype, on excellent paper, substantially bound. PRICE—Free by Mail—70c.



APPROBATION. The Illustrated History of the Bible, Old and New Testaments, compiled by a priest of the diocese of Basel, translated into French by Rev. Dr. Bourquard, of Paris approved by many Bishops in Europe, and reproduced in many languages, is presented, with our approbation to the reverend clergy, school teachers, parents and youths of this diocese, by all of whom we desire it to be extensively used and circulated. Never was the thorough and intelligent teaching of the Catholicism more needed than at the present day, and the Catholicism of Christian Doctrine can neither be well taught, nor properly understood without the Catechism of the Bible. This translation has been well made by Rev. Richard Gilmour, of the Archdiocese. J. B. PURCELL, Archbishop of Cincinnati. Cincinnati, August 5, 1869.

Messrs. BENZIGER BROTHERS.—I find your Bible History exceedingly well adapted to the object for which it is designed, a school book. The style is so purely English, that it has not even the semblance of a translation. It is evident that the translator aimed to use Saxon words, where it was possible. While his language is elegant it is at the same time fitted to the comprehension of children. The moral reflections, the allusions to the mysteries of the New Testament, combined with the well executed illustrations of the work, render the book a valuable acquisition, both for teachers and for school-children. We will adopt it in our school. Rev. W. H. HILL S. J., President of St. Xavier College. Cincinnati, Aug. 10, 1869. 4m5

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal, } In the matter of ANDRE PONTERRANT, of St. Pie de Deguire, in the District of Richelieu, trader, Insolvent. The undersigned hereby gives notice that he has deposited in the office of this Court, a deed of composition and discharge executed in his favor by his creditors, and that on Wednesday the seventeenth day of November next at ten o'clock in the forenoon, or as soon as Counsel can be heard, he will apply to the said Court for a confirmation thereof. ANDRE PONTERRANT, By T. & C. C. de LORIMIER, His Attorneys ad litem. Montreal, 30th August, 1869. 2m3

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal, } In the matter of ADOLPHE COUVRETTE, An Insolvent. Notice is hereby given that on the twentieth day of November next, at ten o'clock, or as soon as Counsel can be heard the undersigned will apply to the said Court to obtain his discharge under the above Act. ADOLPHE COUVRETTE, per MOUSSEAU & DAVY, His Attorneys ad litem. Montreal, 8th Sept. 1869. 2m5

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal, } In the matter of ALEXANDRE GAUTHIER, of the Parish of St. Edward, in the District of Itherville, Insolvent. The undersigned hereby gives notice that he has deposited in the office of this Court, a deed of composition and discharge, executed in his favor by his creditors, and that on Wednesday, the seventeenth day of November next, at ten o'clock in the forenoon, or as soon as Counsel can be heard, he will apply to the said Court for a confirmation thereof. ALEXANDRE GAUTHIER, By T. & C. C. de LORIMIER, His Attorneys ad litem. Montreal, 28th August, 1869. 2m3

MONTREAL SELECT MODEL SCHOOL. Nos 6, 8 and 10 St. Constant Street. The duties of this School will be resumed on MONDAY, the thirtieth of August instant, at NINE o'clock, A. M. A sound English, French, Commercial and Mathematical Education is imparted on very moderate terms. Parents desirous of placing their children in the above institution are requested to make early application. WM. DORAN, Principal.

HIGH COMMERCIAL EDUCATION.

MASSON COLLEGE, TERREBONNE (NEAR MONTREAL.) THE RE-OPENING of the CLASSES of this grand and popular Institution, will take place on WEDNESDAY, FIRST of SEPTEMBER.

PROGRAMME OF STUDIES. 1ST SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes.

MATTERS: 1st Simple reading accentuation and declension; 2nd An equal and solid study of French and English syntax; 3rd Arithmetic in all its branches; Mental calculation;

2nd SECTION. 3rd year.—Business Class. This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, drafts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the college, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c.

3rd AND LAST SECTION. 4th year.—Class of Police Literature. MATTERS. 1st Belles Lettres—Rhetoric; Literary Composition;

2nd Contemporary History; 3rd Commercial and historical Geography; 4th Natural History; 5th Horticulture (Flowers, trees, &c.); 6th Architecture; 7th A treatise on domestic and political Economy

5th year.—Class of Science. MATTERS. 1st Course of moral Philosophy; 2nd Course of civil Law; 3rd Study of the civil and political Constitution of the Dominion of Canada;

4th Experiments in natural Philosophy; 5th Chemistry; 6th Practical Geometry. LIBERAL ARTS. Drawing—Academic and Linear. Vocal and instrumental Music.

TERMS: Board and Instruction.....\$100.00 per annum Half Boarders..... 20.00 Day-Schoolers..... 10.00 Bed and Bedding..... 6.00 Washing and Mending of Linen..... 6.00 Use of Library..... 1.00

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M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCO STREET, KINGSTON. An assortment of Skiffs always on hand. —SMAILED TO ORDER.

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

TO LET. AS a Wood or Coal Yard, a Large Enclosure adjacent to the property of the Sisters of the Congregation of Notre Dame, and opening on St. Paul Street. For particulars apply to the Sisters of the Congregation, St. Jean Baptiste Street, Montreal, June 25, 1869.

A. M. D. G. ST. MARY'S COLLEGE, MONTREAL PROSPERITY.

THIS College is conducted by the Fathers of the Society of Jesus. Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department.

The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses. The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book keeping and whatever else may fit a youth for Commercial pursuits.

Besides, the Students of either section learn, each one according to his talent and degree. History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Sciences. Music and other Fine Arts are taught only on a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

TERMS. For Day Scholars.....\$ 3.00 per month. For Half-Boarders..... 7.00 " For Boarders..... 15.00 Books and Stationary, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges

WISTAR'S BALSAM OF WILD CHERRY OF CONSUMPTION

RICHELIEU COMPANY. DAILY ROYAL MAIL LINE OF STEAMERS BETWEEN MONTREAL AND QUEBEC

ON and after MONDAY, the 3rd May, the new and magnificent Iron Steamer, QUEBEC and MONTREAL, will leave Richelieu Pier (opposite Jacques Cartier Place) as follows:— The Steamer QUEBEC, Captain J. B. Labelle, will leave every MONDAY, WEDNESDAY and FRIDAY, at SIX o'clock P. M.

Office of the Richelieu Co., 201 Commissioner Street, Montreal, 1st May, 1869

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

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

Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the Cherry Pectoral. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the Cherry Pectoral they subside and disappear. Singers and Public Speakers find great protection from it. Asthma is always relieved and often wholly cured by it. Bronchitis is generally cured by taking the Cherry Pectoral in small and frequent doses. For a Cough and Cold, no better remedy can be had. Take small doses three times a day and put the feet in warm water at night, until the disease is broken up. For Influenza, when it affects the throat or lungs, take the same course. For Whooping Cough, give small doses three or four times a day. For Croup, give large and frequent doses until the disease is overcome. No family should be without the Cherry Pectoral on hand to protect them, in case of attack, from the above complaints. Its timely use often spares the patient a great amount of suffering and risk, which he would incur by waiting until he could get other aid. Parents, keep it in your houses for the exigencies that arise. Lives dear to you may be saved by it. So generally are its virtues known, that we need not publish certificates of them here, or do more than assure the public that the best qualities it ever possessed are strictly maintained. Prepared by DR. J. C. AYER & Co., Practical and Analytical Chemists, Lowell, Mass., and sold all round the world.

GRAY'S UMBRA. A new preparation for restoring grey hair to its original color. Warranted free from Sulphur, Sugar of Lead or Nitrate of Silver.—Price 50 cts. per bottle. GRAY'S WILD FLOWERS OF ERIN. A delicate and lasting perfume.—Price 50 cts. per bottle. GRAY'S VINAIGRE DE TOILETTE (perfectionne.) This Toilet Vinegar will be found superior to most of the imported articles of this description.—Price 25 cts. per bottle.

HENRY R. GRAY, Dispensing and Family Chemist, 144 St. Lawrence Mtn street. (Established 1859.) Physicians' prescriptions carefully prepared and forwarded to all parts of the city. Physicians supplied cheap for cash.

GLASGOW DRUG HALL, 396 NOTRE DAME STREET. Housekeepers Economize. 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. PAROLE'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 Parole'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.—This 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 Montreal, March 19th, 1869

A BAZAAR AND GRAND DRAWING OF PRIZES! ON THE PRINCIPLE OF THE ART UNION IN THE MUSIC HALL, TORONTO, ON Tuesday, Wednesday and Thursday, 8th, 9th and 10th February, 1870.

To raise funds for the building of the new Church of St. Patrick, Toronto, of which REV. J. M. LAURENT is Pastor. The old Church was some years since totally destroyed by fire, since which time the services have been conducted in a school room which is now found quite inadequate to the accommodation of the congregation. The new Church is therefore very urgently needed. THE PRIZES: 1st Prize—A fine Cameo, presented by His Holiness, Pope Pius IX. 2nd Prize—A collection of Roman Views, presented by the right Rev. Dr. Lynch, Bishop of Toronto. 3rd Prize—A handsome Clock, encased in marble surmounted by a bust of the Prince Imperial, the special gift of their Imperial Majesties the Emperor and Empress of the French. 4th Prize—The gift of His Excellency W. P. Howland, C.B., Lieut-Governor of Ontario. 5th—A splendid Piano from Messrs. Nordheimer's Music Warehouses Toronto. 6th—A fine Painting by Berthon, presented by the Artist. 7th—A sewing Machine. 8th—A Cup of solid Silver. 9th—A rich Poplin Dress. 10th—A Bouquet of Wax Flowers, with stand and glass shade valued at \$40. 11th—A set of Books from P. Donahue, Esq., Editor of the Boston Pilot. 12th—A Chair by Jacques and Hay's employees. 13th—A handsome piece of Embroidery, valued at \$50. 14th—A Lady's Work-box, velvet finish. 15th—A valuable Silk Dress. 16th—A Doll magnificently dressed, of large value. 17th—A Suit of Scotch Tweed. 18th—A Sofa, Cushion, worked in wool. 19th—A Case of Hennessy's best Brandy, (old.) 20th—A beautifully embroidered Portmanteau. 21st—A Fancy Table. 22nd—A Medallion of the Holy Family after Raffaele, on marble. Together with a large assortment of other valuable Prizes, which will be added to from time to time up to the date of the drawing. The Prizes will be on exhibition at the Bazaar on the Tuesday and Wednesday. On the Thursday evening at eight o'clock, a Grand Concert, under the direction of Esther Laurent, be given, at which the drawing of the Prizes will take place. As a guarantee that this undertaking—the most important of the kind ever submitted to the Canadian public—is bona fide and will be properly and impartially conducted so as to insure to every ticket a fair and equal chance, the following well known gentlemen will superintend the drawing, and form (with others) the HONORARY COMMITTEE. S. B. Harman, Esq., Mayor of Toronto. John Crawford, Esq., M.P. for South Leeds. John Wallis, M.P.P. for West Toronto. W. J. Macdonnell, Esq., French Consul, Toronto. Frank Smith Esq., Toronto. Michael Lawlor Esq., M.D. Toronto. The winning numbers will be published in two papers. Lists of winning numbers will be forwarded on receipt of a stamped addressed envelope. The Prizes can be obtained on production of the winning tickets, either personally or by letter. Parties residing out of Toronto can have their prizes forwarded to any Railway or Express Station if required. To everyone who takes or disposes of a book of two tickets, a special (free) ticket is presented. Parties desiring to purchase or act as agents for the sale of tickets can obtain them either singly or in books on application. Tickets for the Drawing, one dollar each. All communications and remittances and demands for tickets to be sent (postage paid) to Rev. J. M. Laurent P. P. St. Patrick's Church, Toronto, Ontario, to whom all drafts and Post Office Orders are to be made payable. Tickets are also for sale by Messrs. D. & J. Sadler & Co., Montreal.

SEWING MACHINES. THE FIRST PRIZE was awarded to J. D. LAWLOR at the 1st Provincial Exhibition held in Montreal, September 1868, for making the best SINGER SEWING MACHINES manufactured in the Dominion of Canada. The Subscriber, thankful for past favors respectfully begs to announce to his numerous customers and the public in general, that he has always on hand a large and varied assortment of First-Class Sewing-Machines, both of his own manufacture, and from the best makers in the United States,—having all the latest improvements and attachments. Among which are— The Finger Family and Manufacturing Machines. The Howe Family and Manufacturing Machines. The Ems Family and Manufacturing Machines. The Florence Family 'Reversible Feed,' a new Family Shuttle Machine, with stand, price \$30; also a new Elipic Family Machine, (with Stand complete), \$23; Wax-Thread Machines, A. B. and C. I warrant all Machines made by me superior in every respect to those of any other Manufacturer in Canada. I have Testimonials from all the principal Manufacturing Establishments, and many of the best families in Montreal, Quebec, and St. John, N.B., testifying to their superiority. My long experience in the business, and superior facilities for manufacturing, enable me to sell First Class Sewing Machines from 20 to 30 per cent, less than any other Manufacturer in the Dominion. I therefore offer better machines and better terms to Agents. Local Travelling Agents will do well to give this matter their attention. A Special Discount made to the Clergy and Religious Institutions. Principal Office—365 Notre Dame Street. Factory—43 N. Zaireth Street, Montreal. Branch Offices—23 St. John Street Quebec, 78 King Street, St. John, N.B.; and 18 Prince Street, Halifax, N.S. All kinds of Sewing-Machines repaired and improved at the Factory, 43 Nazareth Street; and in the Adjusting Rooms over the Office. J. D. LAWLOR. 365 Notre Dame Street, Montreal.

DEVINS' VEGETABLE WORM PASTILLES. Are now acknowledged to be the safest, simplest, and most effectual preparation for the destruction of worms in the human system. THEY ARE PURELY VEGETABLE. THEY ARE AGREEABLE TO THE TASTE. THEY ARE PLEASANT TO THE SIGHT. THEY ARE SIMPLE IN ADMINISTERING. AND SURE AND CERTAIN IN THEIR EFFECT. In every instance in which they have been employed they have never failed to produce the most pleasing results, and many parents have, unsolicited, testified to their valuable properties. They can be administered with perfect safety to children of most tender years. CAUTION.—The success that these Pastilles have already attained has brought out many spurious imitations; it will be necessary therefore to observe when purchasing that you are getting the genuine. The genuine VEGETABLE WORM PASTILLES are stamped "DEVINS," and are put up in boxes containing thirty pastilles, with full directions, and are never sold by the ounce or pound. They can be had from any of the principal Druggists in the city, and wholesale and retail from. DEVINS & HOLTON, Chemists, Next the Court House, Montreal, P. Q.

BURNS & MARKUM, (Successors to Kearney & Bro.) PLUMBER, GAS AND STEAM FITTERS, TIN & SHEET IRON WORKERS, &c., NO. 675 CRAIG STREET, 675, (Two Doors West of Bleary) MONTREAL. JOBBING PUNCTUALLY ATTENDED TO. 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. VARENNES MINERAL WATERS VARENNES SELTZER: 1st Prize and Medal at the Industrial Exhibition of Canada 1868. Price, vrennes seltzer, 3s per doz. (empty bottles to be returned); Varennes saline, (quarts), 2s. 6d per doz (empty bottles to be returned); 50c for four gallons, delivered. Order to be left for the present with Messrs. Kenneth, Campbell, & Co, Medical Hall, Great St. James Street, and Phillips Square.

MOTHERS SAVE YOUR CHILDREN! NO MORE VERMIFUGES, NO MORE POISONOUS OILS, NO MORE NAUSEOUS POWDERS, The sight of which causes such horror and dislike to children suffering from worms.

STOVES. COLE & BROTHER, HAVE opened with a splendid lot of COAL and WOOD COOK STOVES from \$600 up, warrants from the best makers in Canada, COME AND SEE THEM. All kind of Tinsmiths' Work, Tin and Japanned Ware, Bird Cages, Wooden Ware, Brooms, &c. CHILDREN'S CARRIAGES very cheap. Iron Bedsteads, the strongest, best made, and cheapest in the city. No. 1, ST. PATRICK'S HALL, 15 Victoria Square. COLE & BROTHER. NEW BOOKS AND NEW EDITIONS Recently Published and for Sale by MURPHY & CO., PUBLISHERS AND BOOKSELLERS, 182, Baltimore Street, Baltimore. Just Published, in a neat 18c. vol., cl., 75 cts.; cloth, gilt, \$1.25. THE CHOICE OF A STATE OF LIFE, by Father Ossignoli, S. J. Republished, with the approbation of the Most Rev. Arch. Bishop Spalding. This little work is dedicated, under the auspices of the B. V. Mary to Catholic Youth. Yielding to the earnest solicitation of many Members of Religious Orders and others, having the charge of Youth who feel the great necessity of a Work like this, as a guide to the Choice of a State of Life, this New and Improved Edition, has been issued, in an attractive style, with the view of its adaptation more especially as a Premium Book. Such a may feel an interest in disseminating this Book, and especially Educational Institutions, who may desire to use a good and appropriate Premium Book, will have the kindness to order at once. Just published, in a neat and attractive vol. suitable for Premiums, eq. 16c. cl. 60; cl. gr. 80 cts.— FATHER LAVAL; or, the Jesuit Missionary, a Tale of the North American Indians by James McSherry Esq. Recently Published, in a neat 17c. vol. cl. \$1.25 cl. gr. \$1.75. THE STUDENT OF BLENHEIM FOREST; or, the Trials of a Convert by Mrs. Dorsey. 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This can be recommended with confidence, as the best and most complete edition of this popular Prayer Book. The Daily Prayers and Devotions for Mass, in large type. Approbation of the Most Rev. Archbishop Spalding. Our Examiners of Books having reported favorably to us of the late famous Bishop Milner's Prayer Book, entitled The Key of Heaven, and having ourselves carefully examined the same, and found that the regulations of the Holy See in reference to Litaniae and other devotions have been fully attended to and several improvements more especially adapted to the wants of this country introduced. We hereby approve of its publication by John Murphy of Our City, and recommend it to the faithful of Our Archdiocese. Given from Our Residence in Baltimore, on the Feast of St. Charles Borromeo, Nov. 4th 1867. MARTIN JOHN, Abp. of Balt. Just Published, in a very neat 18c. various Bindings, from \$1 to \$3 50— THE PURGATORIAN CONSOLER. A Manual of Prayers and Devotional Exercises, for use of the members of the Purgatorial Arch-Confraternity. By Rev. Michael Muller, O.S.S.R. With the approbation of the Most Rev. Archbishop Spalding. Recently Published, in a neat 32c. price reduced to 35 cts. The Second Revised Edition— THE MANUAL OF THE APOSTLESHIP OF PRAYER. Recently Published, in 12c., price reduced \$1 50— THE APOSTLESHIP OF PRAYER. Just Published, in a neat and attractive style suitable for Framing— FIRST COMMUNION AND CONFIRMATION CERTIFICATES. RENEWAL OF THE BAPTISMAL PROMISES on the occasion of FIRST COMMUNION and CONFIRMATION, illustrated with neat and appropriate Engravings printed on Fine Paper, 9 x 12 inches— First Communion Certificates, per doz, 50 cts., or 100, \$3 50. First Communion and Confirmation Certificates per doz 50 cts.; per 100, \$3 50. Attention is respectfully invited to the above as the neatest, most practical, appropriate and Cheapest Certificates ever offered to the public. IN PRESS.—READY IN JUNE: ACTA ET DECRETA CONCILII PLENARIi BALTIMORENSIS SECONDI. This important Work which will embrace all the Acts of the late Plenary Council of Baltimore, together with all the official Documents from Rome, will be issued in a superior style, in various Bindings, from \$3 50 to \$7 per copy. Early orders, from the Most Rev. Archbishop the Rt. Rev. Bishops, the Rev. Clergy and others are respectfully solicited. THE FORM OF CONSECRATION OF A BISHOP OF THE ROMAN CATHOLIC CHURCH, According to Latin Rite. With explanations. By Francis Patrik Kenrick, D. D. Archbishop of Baltimore. 18c. paper, 25 cents. Several New Books, in active preparation will be announced soon. BOOKS SUITABLE FOR PREMIUMS. M. & Co. desire to invite the attention of Colleges, Academies, Schools, &c., &c., to their Extensive Stock of Books suitable for premiums, and for Parochial and Sunday School Libraries, &c. Catalogues can be had on application. Upwards of twenty-five years' experience in supplying many of the leading Institutions, enables them to offer their customers advantages and facilities, as regards Variety Styles, Prices, etc., not attainable under other circumstances. LATE AND DIRECT IMPORTATIONS. MISALS, BRVARIARIES, DIURNALS, RITUALS, &c., containing all the New Masses and Offices, in plain and superb bindings. Parties ordering will secure the latest editions at Greatly Reduced Prices. Constantly on hand a good stock of Miscellaneous, Theological and Liturgical Works, Writings of the Fathers, Abbe Migne's Encyclopaedia, &c., at the very lowest prices. Early orders, respectfully solicited. J. MURPHY & CO., Publishers.

