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# The True Witness,

AND

## CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, DEC. 8, 1871.

NO. 17.

FATHER CONNELL; A TALE.

BY THE O'HARA FAMILY.

CHAPTER XXIII.—(Continued.)

"And the—a—the—a—poor Boxer, sir. What did he do, to deserve being hanged?" asked Mr. Stanton.

"He did enough, and more than enough, damn his blood—he turned his coat, the rascal."

"The—a—turned his coat, sir?"

"Yes, went to mass last Sunday, with that half-starved, whistling, popish cur there," meaning Tom Naddy, "but I'll have none of them that are reared up, in my house on good Protestant aiting and drinking do that—those that are brought up by old Popish priests may go to their masses, if they like, and to the devil afterwards; but I'll have none of my bringing up, cross themselves in a mass-house—ha! Mister Boxer, you know as much now, I believe? Why, Dick Stanton, what are you about? there are the deacons with you again."

Dick Stanton hastened to push them home; his host filled, and drank a bumper, and then resumed, after a moment's cogitation:—

"Dick Stanton, I wouldn't have lost that poor dog for any money. He was worth his weight in gold; oh, I wish you could have seen him muzzle a rat! And then, he was so fond of me; I'd give ten, twenty, ay, thirty pounds, to have him back—go down stairs out of that, you unlucky hangman," to Tom Naddy, "you're laughing at me, you scoundrel, though you don't let me see it—go down stairs, or I'll knock your brains out, where you stand, with this decanter."

Tom Naddy accordingly lounged off, and Gaby reassured Mr. Q. O. unexpounded.

"Our two bottles are now nearly out between us, my good fellow, and so, I'll take my after-dinner nap, while you go up to Helen. And, do you hear me? none of your arm's length work any longer—have you kissed her yet?"

"Sir—the—a—kissed her, sir?"

"Yes, you long bamboo! didn't you hear me? Kissed her, I say."

"The—the—a—I declare, sir, never."

"Pah—I thought as much; off with you then, and do it this moment—stop—Blur-an-ages! what's this? Why, Boxer, my poor boy, is it you? Bug-a-bouns! my poor old dog, I'm glad to see you!" and Gaby McNeary hugged Boxer with delight, as the animal jumped up on him, whining, and licking his hands.

"I'm not for bein' too hard on you, sir," said Tom Naddy, cautiously introducing merely his head at the door, "so, I won't be keepin' you up to your full word, by axin' the thirty pounds, that you said you'd give to get Boxer home again; but I'm sure I'm in reason when I say I'll take the bare twenty that—"

"By Gog! you snooking thief," interrupted Gaby McNeary, "I'll make you laugh with t'other side of your mouth when I lay hands on you! Get out of my house in five minutes, or I'll—be off, you rascal!"

Tom a second time withdrew. Gaby finished at one fell swoop the wine before him, and patting Boxer—who laid his nose on his knee, looked up into his eyes, and described segments of circles with the whole length of his tail on the carpet—spoke again to Q. O. unexpounded.

"Now, I'll take my nap, at last, Dick; and so you mind your points above stairs; or if you don't, I hope that some one who has more in him than yourself, may carry off Helen from you, body and bones."

Thus admonished, Q. O. unexpounded stood up, lifted his cane from the floor, where it had lain at his feet, since before dinner, smoothed his powdered and pomatumed hair, felt his queue behind, to ascertain that it was directly between his shoulders, and uttering a preparatory "hem," accompanied his creaking shoes, in search of his mistress.

Having reached the drawing-room door, he tapped at it with the head of his cane; and then, seizing that badge of gentility in the middle, held it before his face, a favorite action of his—for in this position, its golden head and eyes, and gold thread tassel, were displayed to the best advantage.

Helen had been but a few moments at home from Miss Lanigan's, and the command which gave him the right to enter was therefore uttered in a discomposed voice; she was able, however, to take a seat, near her tea-table, in perfect composure, before the door opened; so respectfully tedious were Mr. Stanton's motions.

Having got inside the door, he made a profound reverence, striking it with the most remote part of his person, as he did so, and then, his features wearing a lugubrious simper, by dint of Gaby McNeary's good old wine, he advanced, and to Helen's great surprise, drew a chair much closer to her than ever he had drawn chair before. He held up the cane still, and tapped its gold head against his yellow teeth, while his huge eyes gorged themselves on the young lady.

Helen suddenly looked him straight in the face, and, in features, simper, manner, and action, he underwent an immediate collapse. The cane was lowered, he rested his hands on his knees, and his glance wandered round the

apartment. A long silence ensued. At length he said—

"The—a—hem! The—a—don't you think, Miss Helen, the—a—don't you think that Hessian boots are handsome wear!"

"You pay me a vast compliment, sir, by consulting me; but I really cannot say."

"Well—that's curious. The—a—you know New York, Miss Helen?"

"Upon my word, sir, I do not know New York."

"Tis a nice place, then, Miss—just when the ship was sailing into New York, we ran short of grog."

"A very graphic description of New York, sir," and Helen's austerity of face now relaxed into a smile.

The wretched creature misinterpreted the smile's meaning, and he felt his courage remount into his heart, whence, a moment before, it had retreated like cold water.

"Miss Helen?"

"Mr. Stanton?"

"Do you know what your most worthy father is after telling me to do?"

"How should I know, Mr. Stanton?"

"Well, I won't tell you, Miss Helen—only I'll show you."

And with a desperate plunge of resolution, before Helen could be at all aware of his abominable intention, he flung his arms around her neck. She started from her seat, and struggled, and screamed, while Q. O. unexpounded held her firmly in his bear's gripe, panting and blowing, as he endeavored awkwardly to effect his purpose. The young girl's neck and face were hurt with his odious, vice-like pressure. But she soon freed herself, and still screaming loudly, fled to her own room, and locked, and bolted herself in.

In the mean time Gaby McNeary's bell rang violently, and his voice was heard through the house, shouting for Tom Naddy, totally forgetful that, only a few moments before, he had issued a thundering fiat for his quitting the premises. So he shouted lustily, and rang, rang his bell, so as to make it quite a little tocsin, his restored friend, Boxer, snarling and barking at every shout, and every tug at the bell-pull. Gaby McNeary was in fact the picture of a very angry man, suddenly awakened out of his after-dinner nap.

"Why did you keep me waiting on you, you brat? Why did you let me call and ring so often? And what the devil is this racket in my house?" he demanded of Tom Naddy, as that person made his appearance.

"Oh, sir, Mister Stanton—I'm beginnin' to be sore afeard he's a very wicked gentleman."

"Wicked, you scoundrel—he wicked? Is that all you can say in answer to my question? Wicked! Why anything of a sizeable fly would make him beg his life. What's this uproar in my house, I say again?"

"Mister Stanton, sir, is aither half-chokin' the young mistress."

"You infernal monkey! Is it making game of me you are?"

"No sir—no such thing. They was wrastling fur an hour, and then Miss Helen ran fur her life."

"Where's Mr. Stanton now?"

"The hall-door was open, sir, and he made his escape through id, as I ken up."

"Bug-a-bouns! Will no one tell me the reason of all this? Where's Miss McNeary at present?"

"She's hidin' under the bed in her own room, sir, half-kilt."

"Is she, you lying vagabond?"

Gaby scrambled up from his arm-chair, seized his stick, and stumped might and main, towards Tom Naddy, who, however, by no means waited to be charged by his angry master, but walking pretty slowly through the doorway, went down the kitchen stairs. After him came Gaby's stick, bounding and rattling, while its owner roared forth—

"Take that, you meagre! I'll teach you how you'll humbug me in my own house."

Without the slightest hurry or flurry of manner, Tom did take up the stick, placed it against the wall, and then cracking his fingers, and whistling melodiously, descended to his lower regions.

"Give it to me back again, you young rascal! do you hear? give me back my stick, I tell you!" But Tom was out of sight, and remained so; while his master, being out of a fit of gout only a few days, clung helplessly to the balustrade, not daring to venture down stairs, either after the stick or the person who had so much irritated him. He then raised his voice for "Helen! Helen!" she quickly answered her father's summons.

"What happened to make you frighten me out of my sleep, madam?"

"I have been grossly insulted, father."

"You have, have you? Be pleased to tell me where, and when, and how, and by whom."

"By that vulgar fool, and I will now say, ruffian, sir—that man Stanton."

"Why, what did he do to you? Did he knock you down?"

"I can't father, I can't answer you."

"That is to say you won't. Gog's Blur-an-ages! Isn't this a poor case! No satisfaction

for me, no matter who I ask—the next thing is to turn me out of the house between you, I suppose—will you speak to me, madam?"

"Dear, dear father, what shall I say?"

"How the devil do I know? Do you want me to tell you a story that you're to repeat to myself?"

"Sir, he had the insolence to seize me round the neck—and to hurt me—and to attempt to salute me, as if—"

"To salute you! you mean to kiss you? Bug-a-bouns! what else would you have him do?"

"Sir!"

"Sir! the man is going to be married to you, and he musn't kiss you? And was it for that you bawled out?"

"Certainly, sir."

"Certainly, sir! and wakened me out of my sound sleep. Isn't Dick Stanton to be married to you? Tell me that."

"No, sir," cried Helen, starting back, and holding up her head, while she spoke almost as loud as her father, and all but frowned on him.

"What do you say?"

Recollecting herself, Helen now repeated her "No, sir," in a more gentle and respectful tone, though not in a less determined one.

"No, sir? By the great Gog! he is, though! And he shall, and he must be! By the mother that bore you, he shall and must!"

"Oh, father, father! Oh, horrible!"

"Or you may walk out of that hall-door! Do you hear me?"

"Oh, God help me, sir, I do."

"I'll make you know he's to be married to you. I'll make you know it before you're seven days older. Blood-an-thunder-an-fury! to my very face the young hussey says this! But—I'll—have—my—way—in—my—own—house—or—" (you are now going to be guilty of bathos, Gaby) "or I'll make the devil box punch. Go out of my sight, you young—woman," added Gaby, gulping down a very different word—"go out of my sight—go to your own room! By the Hokey father, I'll make every one of ye dance from the top of the house to the bottom. In seven days you'll marry Dick Stanton, my lady, or you may go marry t'ould blind man on the bridge. Quit my sight, I say!"

Helen accordingly went up stairs, almost despairing.

CHAPTER XXIV.

The next day, by dint of unusual gravity and suavity of deportment, Tom Naddy succeeded in making his master forget all his disrespectful conduct of the preceding evening, and once more they were tolerable friends.

In the course of the day, there came a great knocking and ringing at the hall-door. Tom answered it, and remained for some time talking earnestly with the visitor, a country-looking man of rather a respectable appearance. Gaby McNeary saw them together on the steps leading to his hall-door, and loudly and angrily called Tom in. To his surprise, the curious fellow was weeping, and enacting to perfection the part of one trying to suppress a sudden and great grief. Gaby McNeary inquired the cause of his affliction, and was informed that the man was a relation of his from a village about fifteen miles off, and that he had come to announce to him the death of his father, and to summon him to the funeral; and Tom implored to be permitted to go. After many characteristic demurs on the part of Gaby, his prayer was granted.

We come to the next day, and are in Dublin, arriving at Edmund Fennell's lodgings, in that city, just as he himself returns to them, late in the day, to dinner.

Going up stairs, and entering his sitting-room, Edmund started back, as if he had seen a spectre. In the middle of the apartment, whistling a very favorite air, stood Tom Naddy.

"The devil!" cried Edmund.

"No, Master Neddy, nor any of his blood relations."

"What on earth brought you here?—any bad news?"

"Myself doesn't know what news there's from the Hague to-day, nor it's n't much I care, to be plain wid you, sir; but we have fine news at home."

"What is it, Tom, what is it?"

"Heugh—a—sure you don't care an ould crooked thuraween what it is, an' you so grand a gentleman, here in Dublin now, an' never comin' next or near us, for I don't know how long ago?"

"Do answer me, Tom, what brings you up from the country? Out with it at once."

"Why thin I will," said Tom very quietly.

"Miss Helen McNeary is to be married next week, please God."

"Married! Come, Tom, don't attempt to play off any of your old jokes on me."

"Ould jokes, sir? Sure it's you know well, I'm no great hand at a joke, young or ould."

"And you are not trifling with me now?"

"Tis far from my notion, Master Neddy; I tell you over again, that Miss Helen will be married next week, as sure as I won't; an' I'll give you my book oath, if you like, that I'd be long sorry to make such a fool o' myself."

"You starvie me, Tom—frighten me terribly."

"I guessed that ud come to pass."

"And the bridegroom?"

"Do you remember Mister Dick Stanton, sir, that come home from America, just before you left us?"

"Yes—and is it he?"

"Tis indeed—Mister Dick Stanton, that frolickin' young rogue."

"Phoh! phoh!" said Edmund, as if speaking to himself, "it can never be—Helen has never mentioned it in her letters—Phoh, Tom, impossible!"

"Well, have id your own way, Master Neddy; but I hard th'ould had swarin' oath upon oath, not a great many hours ago, up to Miss Helen's face, that she was to marry Mister Stanton, within a week's time; an' ould Gaby isn't the boy to go out of his road, for any man born of a woman neither; an' I just tell you that for your comfort, Master Ned."

"Thank you, sir," said Edmund bowing to him.

"Kindly welcome, sir," answered Tom, bowing in return.

"But he cannot force his daughter to marry against her will?"

"Bud can't he force her into the street, an' shet the door in her face! Faith an' he can; an' tis himself is the very ould boy to do it."

"No, Tom, no. Helen shall not be forced."

"All very fine talk, pou my conscience."

"What do you say?"

"Don't get cross wid me now, Master Ned, if you please: sure it isn't me that's going to be married to Miss Helen?"

Edmund had been walking about the room, with bent brows, repeating his opinion that Helen should not be married against her will, and he scarcely heeded Tom.

"You'll be thyrin' to put a bar to id, Master Ned?"

"Trying?—I will put a bar to it."

"Would it be doin' any harm to ask how?"

"How, how—I cannot see that, yet; but I tell you that I will put a bar to it."

"Faith, an' fur all myself can see, you'd want some one, wid a little share of brains to help you. Is id a 'orney or a counsellor you're to be, Master Ned, when your time is out?"

"Stop the marriage I will, were it by twistin' the neck of that disgusting fool," continued Edmund, still only half attending to Tom, as he walked about.

"Faix, I wouldn't like to be in his coat.—Will you promise not to strike me fur what I'm going to say, sir?"

"Get out, you idiot!"

"Bud will you promise me?"

"Phoh! to be sure I will."

"You say Miss Helen isn't to be married next week?"

"She shall not, by—"

"Well, and that's a thumper iv an oath; I tell you what I'll do with you. See here; there's two shillings—all I'm worth in money, on the face of the living earth, after coming off of my long road this evening; they say you have a houseful of old gold; I'll lay these two shillings agen two of your old guineas, that Miss Helen will be married next week. Any now, Master Ned—don't be coming so close to me, that way. Sure you promised not to strike me?"

"Yes, but I did not promise that I would not take neck and heels, and pitch you out of that window into the street."

"Faith, and of the two, myself would rather be struck decently—keep off, sir, if you please."

A servant entered the room with Edmund's dinner.

"Well, well, Tom, you may sit down yonder; and while I dine, we will talk more of this business."

But Edmund did not keep his word; he remained either quite taciturn, or, after attacking his food with every appearance of a ravenous appetite, pushed away his plate, and muttered to himself, not addressing a word to Tom Naddy. This did not answer either the purpose or the temperament of Tom. After glancing scrutinizingly around the nicely furnished apartment, he broke through a whistle so low that it might be called a whispered whistle, and spoke, "Nate lodgings entirely we're in here, Master Neddy."

He got no answer. His next remark was—

"Why, then, may the saints rowl a blanket o' glory round the poor old man that left us?"

Ned understood the smothered slyness of Tom's allusion, and perplexed as he was, suddenly glanced at him and laughed.

"Well, Tom; and had you no business in Dublin, but to bring me this news?"

"What other business would I have, sir?"

"Your young mistress sent you?"

"Never a seed, then."

"And you have a letter?" cried Edmund, starting up.

"No, I have not; and no message either.—And not a word from the young mistress to you, good or bad."

"What! She would not write to me?"

"No; because she couldn't."

"Couldn't, why?"

Tom put his hand in his pocket, took out

the key of his sleeping loft over his stable at home, and gave it a sudden twist, as if shooting a lock with it, accompanying the act by an explanatory nod of his head.

"What!" cried Edmund, understanding him, "have matters really grown so serious? And so, Tom, you have come to Dublin of your own accord?"

"O' my own accord."

"And the road so long! How did you travel? On the top of the coach?"

"Faix no Master Edmund; on the top of shank's mare; walked it, or raced it, every inch of the way; and in the night time, as in the day time, more betoken."

"The distance was upwards of sixty miles."

"Well, then, Tom, I see you are a faithful kind of fellow after all; and you shall have something to make up your road expenses, Tom."

"Never fear that—I'll have your two old guineas honestly won, by my wager, as sure as little apples."

Edmund Fennell again began to look annoyed, and Tom thought dangerous.

"Stop now, Master Ned. Whisht, wid yourself, and come here, as far from the door as ever we can; would it be any harm to lock it? I won't spake another word till it is locked."

Edmund turned the key. In two hours afterwards, he and Tom Naddy were on the road from Dublin homeward, together.

CHAPTER XXV.

The next day still, and we have returned with them to their native city.

Tom Naddy is re-installed in all his former offices in Gaby McNeary's household, and enjoys something more of his master's favor than ever he did. With an unusual degree of interest, Gaby questioned Tom concerning his father's death, and Tom gave him a full account of the nature and suddenness of his fatal disorder—"a smothering up all over," he described it to have been; then of the wake, and then of the funeral, adding a list of how many little brothers and sisters were now almost wholly dependent upon him "for the bit and the sup."

Edmund Fennell, not making his return known, even to Father Connell, hastened to Miss Lanigan's genteel little house. He had long been acquainted with her, had often met her at Gaby McNeary's, and quite as often met Helen McNeary under her roof. Miss Lanigan received him, as was her wont, with great good-nature and sympathy. She either knew or guessed all the circumstances which caused his present uneasiness; nay, she could supply him with a few more, to add to his comfort, as Tom Naddy would remark. Helen had continued under lock and key, ever since her father had informed her that she should become the wife of Mr. Stanton. And the mantuamakers—she had it from themselves—were in and out every moment in the day, preparing her dresses for the awful occasion.

"But it is not possible," said Edmund, "that Helen ever will consent to marry that stolid fellow, in the teeth of her promises, often and often, and most solemnly repeated, in the presence of Heaven, to be mine—my own—oh, Miss Lanigan, you have yourself witnessed, over and over, the interchange of our vows to each other—can you do nothing now to assist us in keeping them unbroken?"

"I declare and protest, my dear, I am ready and willing to do anything—but I declare I do not see, for the present, what is to be done."

"Miss Lanigan, I am distracted—and I shall act as a desperate man, I fear, if some means are not devised to prevent a breach of Helen's engagements with me."

"I vow and protest, my dear, I sincerely sympathise with you and commiserate you.—You love, and are beloved—and the situation you are placed in, is most interesting and absorbing—and my poor Helen too! What must be her feelings?"

"With the man that I love, were I destined to dwell On a mountain, a moor, in a cot, in a cell! I should think myself supremely happy. But still, I ask, what is to be done? I would not be for lacerating your tender feelings by rudely separating you. But be not over-hasty, my dear; you have still three or four days to consider; hope for the best—"

"Hope, thou source of every blessing, Parent of each joy divine!"

Edmund Fennell suddenly interrupted the waving of her little hand by seizing it, and her quotation, by breaking in upon it, and speaking very rapidly.

"The case is this, Miss Lanigan. Helen McNeary is mine, by every vow and pledge that could bind her to me—and if I had a thousand lives to lose, one after the other, I would lay them down, sooner than be separated from her—I am no blasphemer, but I deliberately swear by—"

"Hush, dear youth!" interrupted Miss Lanigan in return, placing her disengaged hand on Edmund's lips—"be calm—swear not—neither scare me—by your terrible threats—gracious goodness me! what is to become of us all? I protest and vow—"



"Miss Lanigan, listen to me. There is one step, which if taken, would prevent all the misery that may otherwise happen; and you can, if you like, be mainly instrumental in causing that step to be taken."

"Goodness gracious, now! What step?—What do you mean, my dear?"

"This—I mean this. You can persuade Helen to consent to a private marriage with me."

Miss Lanigan half screamed at the notion. "A clandestine engagement! And such an engagement!" No, no; the thing was impossible; it would be very sinful, and very wicked, and by no means respectable for her to have anything to do with such a matter. It would injure her character among her very numerous circle of friends, who were vieing with each other, every day in the year, to see which of them should have her oftenest among them.

At the end of the little street he encountered Tom Naddy. "Have you a letter for me?" asked Edmund.

Tom handed him one. He tore it open, and ran his eye over it.

"'Tis all as I feared," he continued, "she refuses to entertain, for an instant, my proposal—Helen, I knew you would, though I am sure you love me."

"What luck with the little elderly lady in this street, Master Edmund?"

"No luck."

"Well, love her to me. I'll make an offer at her, over again for you. I'll be looking after you in an hour or so, sir, with better news for you than you have for me, my dear."

And thrusting his right hand into the left sleeve of his jacket, and his left hand into his right sleeve, he shouldered onward very leisurely to Miss Lanigan's little green hall-door, whistling at every step he took—but indeed, not for want of thought.

(To be Continued.)

HOME RULE.

No. II.

BEFORE THE UNION ACT.

The Union between England and Ireland, although a mere parchment Act, is still binding as long as it remains unrepudiated on the Statute Book. Saurin, who was afterwards Attorney-General of Ireland for more than twenty years, and who refused the office of Lord Chief Justice, declared in the Irish House of Commons, "You may make the Union binding as a law, but you cannot make it obligatory on conscience." But, if the good sense, and honourable spirit, and mainly independence of the people of England were once roused to a full knowledge of the circumstances under which, and the iniquitous means by which, that act was carried, we feel assured that they would find not all selfish prejudices, and take the earliest opportunity of undoing a great national wrong by restoring to the people of Ireland that Domestic Parliament of which they were so unjustly deprived, and without which, we are firmly convinced, there can never be a peaceful solution of the Irish Difficulty.

Full seventy years of hopeless, helpless, driftless legislation on one side, and intermittent disaffection and distrust on the other, occasional and fitful gleams of sunshine, invariably broken by stormy outbursts and dangerous mutterings of ill-suppressed hate, have passed away; and still the halcyon days of peace are as far off as ever. The blessings promised in 1800 have not come in all those happy years up to 1871. Why is it so? If an English Prime Minister were ever to divest himself of the narrow insular prejudices of his position, and the pressing claims of his party, and if he were determined to work out the destinies of the empire from a truly Imperial standpoint, we honestly believe he would be the first to acknowledge, in reply to that question, that the Act of Union is the perennial spring of disunion between the two countries; and that to win the affections of the warm-hearted, generous people of Ireland would be an accomplishment of the highest statesmanship, and would place England on a pinnacle of strength and security, from which she might look down, calmly and without trepidation, on the turmoil and disorders, which now agitate the political world, and shake the foundations of the oldest kingdoms.

The history of the Union carries with it its own condemnation. To enlighten those who are ignorant of its origin, and who cannot, therefore, fairly estimate its natural results, nor understand the undying hatred of the Irish people towards it, we shall trace it to its source, and follow it out through its consequences, in a brief, but we hope not uninteresting, narrative of the facts; to do so, we shall have to go back a little.

The Revolution of 1688, whatever political benefits it may have brought to England, was fraught with nothing but disasters for Ireland. At the termination of the civil war by the surrender of Limerick on 3rd October, 1691, the Protestant ascendancy, which had been rudely shaken by the events of the brief but unfortunate reign of James II., was completely re-established, and the Irish Catholics, that is, the Irish people, were laid prostrate in the dust. The terrible horrors of the penal laws—that "unparalleled code of oppression"—were enacted. "The declared object," says Burke, "was to reduce the Catholics of Ireland to a miserable populace, without property, without estimation, without education. They divided the nation into two distinct bodies, without common interest, sympathy, or connection. One of these bodies was to possess all the franchises, all the property, all the education; the other was to be composed of drawers of water and outers of turf for them."

The Protestants, therefore, considered themselves, and were considered in England likewise, as exclusively constituting the Irish nation; whilst the Catholic population was looked upon merely as an unavoidable evil in the land, stripped of all political privileges, and objects of the most unmitigated hatred and contempt. But, notwithstanding the complete establishment of the Protestant power, and the English interest, England had not the slightest idea of treating Ireland as an integral part of the empire. The policy of England towards Ireland was invariably selfish, intolerant, and tyrannical. The principal upon which Irish affairs were conducted was, not to consider what would be beneficial to Ireland, but what would be profitable to English commerce, and advantageous to English interests alone; whilst successive confiscations placed the proprietorship of the greater part of the soil of Ireland in the hands of English adventurers and

hungry Dutchmen. In his celebrated speech on the Union, Lord Clare, referring to this period, stated: "The Parliament of England seems to have considered the permanent debility of Ireland as their best security for her connection with the British Crown; and the Irish Parliament to have rested the security of the colony upon maintaining a perpetual and impassable barrier against the ancient inhabitants of the country."

But, with the utter prostration of the native Catholic Irish, there was a corresponding elevation of the English colony, who retained much of the sturdy independence of the mother country; and, although England had been accustomed to treat Ireland as a conquered and dependent province, and for a long period asserted the supremacy of the English over the Irish Parliament, there was a strong feeling gradually gaining ground in the Irish House of Commons that this supremacy was an usurpation, and an encroachment on the liberties of the Irish Parliament, which should have, sooner or later, to be resisted and overturned.

It is true, that by the statute passed at Drogheda in 1494 by Sir Edward Poyning's, the Lord Deputy of Henry VII., and called after him Poyning's Act, it was enacted that no Parliament should be held in Ireland until the Chief Governor and Council had first certified to the king, under the Great Seal, the causes and considerations, as well as the Acts they designed to pass; that the same should be affirmed by the king and council in England, and his license to summon a Parliament be obtained under the Great Seal of England. By this Act the English Privy Council got the power to alter or suppress anything emanating from the Irish Parliament, which was thus deprived of the power to originate, alter, or amend.

But the jealousy of Irish trade, on the part of English manufacturers, and the prohibition to export wool and woollen fabrics from Ireland, created a feeling of hostility in that country, which soon led to something like an open rupture between the two legislatures, and ultimately terminated in the complete overthrow and abeyance of Irish legislative independence for a long time.

In 1698, however, William Molyneux, member for the University of Dublin, the friend of Locke, whose principles of Government he cordially embraced, seeing that the woolen trade was in danger of extinction—unhappily too prophetic—from the oppressive regulations adopted by the English Government, boldly raised the question of independence in his famous "Case of Ireland's being bound by Acts of Parliament in England stated." This celebrated tract, although dedicated to the king—William III.—with the strongest expressions of the most devoted loyalty in discussing the question "How far the Parliament of England may think it reasonable to intermeddle with the affairs of Ireland, and bind us up by laws made in their House"—reputed in toto the right of England to legislate for Ireland, and maintained the independence of the latter in this respect with such a powerful display of legal argument and historical research, that it was hailed in Ireland with unbounded applause; whilst it was received in England, as might be expected, with vehement indignation. Indeed, so enraged and exasperated was the English House of Commons, that they passed a resolution condemning the book to be burned by the common hangman, the usual resource of defeated tyranny. In an address to the king they besought him to restrain the Irish Parliament, and on their part pledged themselves to assist him in unsustaining the dependence and subordination of Ireland to the imperial crown of England.

The short-lived reign of Anne, which lasted only from 1702 till 1714, was too much occupied in general with framing and enforcing the worst portions of the atrocious penal code—such as the savage Act, for preventing the further growth of Popery—to pay much attention to political rights; and too deeply engaged with the French war and Continental politics, to care much about Irish affairs. Even the idea of a Union, which was then suggested for the first time by certain friends of the Crown, was treated with something like contempt. A Committee of the Irish peers, reporting on the state of the nation in 1703, resolved "that a representation should be laid before the Queen to induce her to promote such a union with England as might qualify the states of that kingdom (Ireland) to be represented in the Parliament there." From the coldness with which the Queen received the proposal, however, it is plain, says Lord Clare, that her ministers would not listen to the proposition of a union with England.

It would seem to be the fatal destiny of England never to know the right time to catch the breeze of popular sentiment in Ireland, or to be able to avail of the golden opportunity which has often presented itself, in the long period of their connection, for winning the good will, if not the affections, of her people. The Education question, which is now coming to the front, is another of those rare chances of conciliating Irish opinion, and meeting the wants and wishes of the time. Will it be met boldly and generously? We fear not. There will be the same struggle to make Irish demands, however just, chime in with English prejudices, however irrational; and then the usual results will follow. And when some compromise has taken place, the time for gratitude will have passed—Ireland is not satisfied, because she has been made to feel that the boon was granted to fear, and not to favour; whilst England has again missed her chance, and is disappointed accordingly.

But to return. Early in the reign of George I. there arose an altercation, in a question of privilege arising out of a point of appellate jurisdiction, which brought to the test once more the subject of the relations between the two countries. A decree of the Court of Exchequer in Ireland, the functionaries of which were English, both in their origin and in their sympathies, having been reversed by the Irish House of Lords, whose judgment was in turn reversed by the House of Lords in England on appeal, the Irish peers denied the legality of the appeal to England at all, alleging that an appeal to the King in his Irish Parliament was definitive and final in any cause in Ireland. But the English Legislature, in the most peremptory and high handed fashion, passed the arbitrary act known as the 6th of George I., which recites: "That whereas attempts have been lately made to shake off the subjection unto, and dependence upon, the Imperial Crown of Great Britain, &c. &c. It is declared and enacted that the said Kingdom of Ireland hath been, is, and of right ought to be, subordinate unto, and dependent upon, the Imperial Crown of Great Britain; and that the King's Majesty, by and with the consent of the Lords spiritual and temporal, and Commons of Great Britain in Parliament assembled, had, hath, and of right ought to have full power and authority to make laws and statutes of sufficient force and validity to bind the people of the Kingdom of Ireland."

Thus was Ireland despoiled of her natural, just, hereditary rights by a stroke of the pen, and the Irish Parliament degraded to the rank of a provincial debating society, by an Act of national robbery and spoliation.

A day of reckoning, however, was approaching, although slowly, and without bringing its full results for many a long, sad year afterwards. It came, however, as we shall see. But it was not till Irishmen had learnt from adversity the grand political lesson that it is only by a true and cordial union amongst the people themselves that any nation can ever hope to be great, prosperous, and free.

HIBERNICUS.

—Catholic Opinion.

The baronies of Upper and Lower Kells, and parts of the barony of Lower Navan, in County Meath, have been placed under the Protection of Life and Property Act.

THE OPPONENTS OF HOME RULE.

(From the Dundalk Democrat.)

The Home Government question continues to attract universal attention. Both the wise and the foolish are discussing it—the former giving it their approval; the latter stating that it will prove the ruin of Ireland! Some days since Lord Lifford, whilst speaking on the subject of the Fin Valley railway, said that an Englishman who had invested capital in the line, would never dream of bringing his money into an Irish undertaking, if Home Government were won for the country. His Lordship must be a very silly being when he permitted such an idea into his head. The truth is, that Ireland requires no English capital. She has plenty of her own, if she could retain it; and it is chiefly that she may be enabled to keep her own money from being swept off to England that she seeks for Home Rule.

Lord Bandon is another enemy of Irish native government. Speaking the other day at an agricultural dinner in Cork, he said "he was opposed to Home Rule, as he believed it meant separation. It was, he declared, a dishonest movement, and would ruin both countries. Our great trade was the cattle trade, and the only security for that was our connection with England." It is evident, from these remarks of Lord Bandon, that a man may have a grand title, and a great deal of wealth; and at the same time a very small store of common-sense. Home Rule does not, however, mean separation, but a cordial union with England. Properly speaking, there is a deep gulf between both nations at present, and native government alone can bring about a real union between them.

How the movement is "dishonest" we cannot pretend to say; and if Lord Bandon were asked to explain himself, it is likely he could not tell what he meant. All we can say on the question he has raised is, that the noble lord has spoken what is not true, as the Irish people seek nothing but a Federal Parliament. They demand power to make their own laws and nothing more. Surely that is nothing extraordinary. Canada made a similar demand, and she has obtained it. Australia asked for native rule and it was conceded. Did either of them, when they received what they desired, exhibit any disposition to separate from England? Lord Bandon must say that they did not. They are now perfectly loyal; and when Ireland is treated in a similar way, she will exhibit similar loyalty and good faith.

There was a small meeting of Orangemen at Poyntzpass last Saturday to open one of those ridiculous and insulting buildings found in Ulster, called "Orange Halls." The "brethren" did not muster in large numbers, but few though they were, they resolved to display their folly by saying something in opposition to the Home Rule movement; thus acknowledging that they are willing slaves. A busy-body called T. G. Peel, who hails from Armagh, occupied the chair, and in addressing the few people before him, in an ill-conceived speech, he had the effrontery to say—

"During the last century, or within the last eighty or ninety years, they had no fewer than seven open rebellions in this country. Therefore, he said, this agitation, which was called Home Rule, was not new, but simply a change of front by a certain class of the Irish people. Now, during these seven open rebellions they, the loyal (?) Orangemen of Ireland, had not allowed them to throw dust in their eyes, or to mislead them or draw them astray—(cheers)—but, having established their standards, their principles, their constitution, and laws, they had stood to them; and what they (the Orangemen) were to-day they were many years ago—(cheers)—and what they were to-day they intended by the blessing of God, to remain (cheers). It was their interest to maintain their connection with British rule."

All this, we suppose, was spoken as if it were the true history of the past. When, however, were the eight rebellions waged against English connection? We can count but one rebellion, and two feeble attempts at raising the banner of revolt. The rebellion took place in 1798, and nearly all the leaders were Protestants. The rank and file consisted in a great measure of Orangemen. The Jacksons, the Emmets, the Tones, the Russels, the Fitzgualds, and scores of other Protestants were the inciters, and if Catholics were engaged in it, it was because they found their homes set on fire, and their relatives slaughtered in cold blood by the sanguinary fiends who marched with fire and sword through the country. They fled to the hills to escape the swords of cold-blooded murderers.

Mr. Peel went on to say that the Irish Catholics were anxious for Home Rule, in order to banish Orangemen from the country, and seize on the forfeited estates, as they looked upon Protestants as intruders, and that the lands belonged to themselves. Well, many people do look at the question in this way, but we have never heard any one stating that Protestants should be hunted down, or the lands taken from their present possessors. The lands were taken from the native race, and that race was most cruelly treated by what Mr. Peel calls "the intruders." But the natives are a forgiving people; kind and gentle, and they are the last in the world to seek a terrible redress for a terrible wrong. They are willing now to let the past be forgotten, but they will never cease till they achieve a local legislature for Ireland, as they feel degraded in having their laws made in England.

Many of the Orangemen may not join the movement for that great end. They may continue to kick the English band that smites them; but we are certain that Orangemen will be found in the national ranks, and will unite with their Catholic countrymen in making Ireland a nation. Those who may stand off, and continue to resist, will be so small that no one will care about them. But onward the movement will proceed despite the opposition of the Lord Liffords, Lord Bandon, and Mr. Peel of Armagh and his sulky little knot of Orangemen. The whole Irish people are now on an equality. All ascendancy is at an end. Faction and party have nothing to live upon, and all will be forced in a little time and by common sense to unite for the land that supports them. When the day of complete union arrives, when Protestants and Catholics unite, and Papists and Orangemen grasp each other's hands, Ireland will cease to be a paltry, beggarly province—what English misrule has made her—and commence her career on the broad road to national prosperity.

A WORD OF WARNING.

(From the Wexford People.—Catholic.)

"Thou shalt not kill" contains a precept, old as the creation itself. This precept binds strictly all men, and he that violates it incurs the wrath of God, and is liable to the punishment which an offended Deity has in store in another life for those who trample upon His laws. Society has agreed to confirm the Divine law in this matter; and in almost every state the crime of murder—the crime of taking away a fellow-creature's life without a justifying cause—is punished with death. Moralists admit the justice of such a law to punish such a crime. No man who holds the Christian faith calls in question the principle that the greatest wrong we can inflict on a fellow-creature is to take away his life, and that the taking away of human life without a cause sufficient to justify such an act is the greatest crime a man is capable of committing. It seldom happens that prejudice is powerful enough to darken the understanding so much as to cause any doubt about this plain self-evident principle. Nevertheless such is the case. A contemporary in its issue of last Saturday, in a column which it calls "The History of the Week," has the following, in reference to the trial of Kelly for the murder of Talbot:—"Meanwhile we are waiting for

the verdict which shall say whether or not twelve Irishmen can be found who believe that Robert Kelly killed Talbot, or whether it is a moral crime at all to rid the earth of an informer." The first part of the sentence is for the jury unparalled to try Kelly, and we leave it to them to decide: our business is with the second clause. Plainly this writer believes that we have become at last a nation of Thugs. It would be a sad state of things, indeed, if twelve men could not be found in Ireland who believe that it is a crime to rid the earth of an informer. Bloodthirstiness is not one of the characteristics of our race. Thank God, murder is a rare crime in this country. We have our faults as a nation, but a thirst for blood is not one of them. We should be the last to wish the liberty of the press in any way curtailed: we like to see the "Fourth estate" in possession of the fullest freedom, but we regret to see that liberty abused. We must admit that it is a gross abuse of this liberty to preach up the doctrine that it is right to assassinate an informer. The crime of assassination is one that society abhors—that civilization detests. If such crime be not held in the greatest abhorrence no man's life is safe, be his merits what they may. There are certain cases when "killing is no murder." The officers of justice can execute a criminal who has been condemned to death by the laws of his country. Soldiers in a just war can slay the enemy without contracting the guilt of murder, and in self-defence every man is at liberty to protect himself even by taking the life of his assailant when his own life is in danger. Most moralists even allow that a thief who attempts to steal a valuable article of property can be lawfully slain when there is no other means of preventing the robbery. Beyond these cases we think no man is justified in taking the life of a fellow-creature. The Creator has spoken very plainly, and to the point, in the words "Thou shalt not kill;" and moralists and jurists have been as accurate as unanimous in explaining what exceptions this general rule "Thou shalt not kill," admits of. One might suspect from beginning to end all the writings of divines or of moralists who enjoy any authority or reputation, without being able to find a single one who will admit that a private individual is ever justified in taking the life of a bad man—whether tyrant or informer, or other evil-doer—for the purpose of ridding the world of such an innumerable. An informer is, no doubt, a degraded wretch whose hands are sometimes stained with blood, and society justly holds such a character in detestation; but no amount of moral turpitude will justify a private individual in slaying the wretch. We do not believe that any man whose moral education extends beyond decent paganism would attempt to justify such summary execution of justice upon an informer. Two things are particularly necessary to the comfort and happiness of civilised life—security of life, and security of property. Where these are wanting there is stagnation, and disorder, and immorality. These two things every executive power that deserves the name must secure. It is useless to expect these two boons to society if private individuals can lawfully take in hand the punishment of the guilty. We must contemplate the results of such a state of things. If ideas of this sort once get into the heads of a people, a state of barbarism would shortly set in. Our country would be soon as degraded as Mexico or Sicily, and life as insecure as in these unhappy states. It is far better to have a swarm of informers hanging about us than a horde of bravos and cut-throats armed with pistol and bowie-knife swaggering under our noses. We protest against openly preaching up the doctrine that it is lawful to shoot an informer. Such hideous doctrine is condemned by the laws of God and man and its practice would lead speedily to the utter demoralisation of the Irish people. We are not ignorant that the English press has sometimes styled the Irish a nation of Thugs. We expect no better treatment from our enemies; but every sincere and patriotic Irishman must regret to see Irish journals playing into the hands of the enemy. If Irishmen preach up the doctrine that it is right and just to kill an informer, and occasionally put this pernicious doctrine into practice, we shall be no longer able to refute the calumnies of our enemies, for facts are stubborn things and not easily ignored.

The Gazette of Tuesday contains a proclamation, signed by the Commander of the Forces and Baron Denys, extending the provisions of part one of the Protection of Life and Property Act to parts of the county of Meath. The present proclamation puts in force to-day, the 8th November, the operations of the Act we have mentioned in the baronies of Lower Kells and Upper Kells, and portions of the barony of Lower Navan.

THE CHRISTIAN BROTHERS ON THEIR TRIAL.—Scarcely a day passes, observes the Weekly Freeman, without a leader or letter appearing in the Times itself, in most of which a very marked hostility is exhibited to the fair and reasonable educational demands of the Irish people. One of these communications to the Times is from a certain Mr. Hawkins, of Oxford. That gentleman adopts the sensational phrase of the Times, and declares the question to be between "education controlled by the State and education controlled by the priesthood." If, the writer continues, the education of youth is handed over to the priesthood, the books used in the schools will be those of the Christian Brothers. Those books Mr. Hawkins assails with that bitterness and ferocity which appear to be inevitable when the Catholic people of Ireland are to be assailed in the columns of the Times. The writer alleges that the lessons of the Christian Brothers' school-books, and notably those contained in the "Fourth Book," are calculated to inculcate "superstition" and "treasonable morality." Now as to the superstition, that charge is dismissed with very great ease. The extracts quoted from the Christian Brothers' Manuals by Mr. Hawkins are simply embodiments of the teaching of the Catholic Church. That teaching may, in Mr. Hawkins's opinion, be superstition, but it is not so regarded by some two hundred millions of human beings. Whether, however, it be superstition or not, surely Mr. Hawkins does not imagine that Catholics, when teaching religion to their children, are to teach any creed but their own. Nothing could be more natural than that in a purely Episcopalian school, children should be taught Episcopalian doctrine; nothing more natural than that in a purely Baptist school children should be taught the peculiar tenets of their creed; but when in purely Catholic schools an attempt is made to teach Catholic children Catholic doctrine, bigots of the Hawkins type are at once up in arms, raising the war-cry of superstition, and declaring, as this sapient person does, that "the priests must be met with steel instead of gold," a sentiment equally Christian and sensible. With regard to the charge of inculcating a "treasonable morality," that is chiefly based on the following passage taken from the Fourth Book of the Christian Brothers:—"They were for the time forced to yield to the just demands of the Irish nation, but their thirst for dominion over this Island and for control over her purse and her resources was by no means quenched. To effect this (i.e., the Union) a policy equally deep and wicked was pursued. A violent persecution, accompanied in several instances with personal torture, was set on foot against the Catholics. Pitt and his Irish agent, Castlereagh, in extinguishing that senate which had lasted six centuries; which had like all other human assemblies often grievously erred, but which had also shown that its existence was essential to the greatness, the dignity, the prosperity, and the happiness of Ireland." Now, this may be not quite a pleasant passage for English ears, but that it is perfectly true no man who has given the most cursory attention to our national record can deny. It is as certain as that the earth moves round the sun that to compass the Union, a policy equally deep and wicked was adopted—that that policy had as handicmaid Slaughter and Torture—that the accused compact which deprived Ireland of her nationality was written in treachery and sealed in blood. These facts are, we repeat, not very pleasant, but they are true, and the question is whether we are to teach our children what is pleasant or what is true. We may indeed meet the difficulty, as the Board of National Education did in their school-books—namely, by coolly ignoring the history, the language, the very existence of Ireland, by never alluding one single line to a land beautiful beyond all nations, to a history chequered but not inglorious, to historic monuments such as the noble pile that crowns the Rock of Cashel, to a folk-lore rich in suggestiveness and beauty, to deeds of heroism, of endurance, and of faith which may well match the brightest exploits recorded in the pages of Matthew Paris or Froissart. All these the National School-books ignore, and the Irish boy or the Irish girl searches through them in vain for what has been, and ever will be the noblest object of the patriot's study, the history of his fatherland. What would be said of a Scotch school system which ignored the deeds of Wallace or Bruce, and which consigned to oblivion the days of Bannockburn and Arden Moor? But when Irishmen care to teach Irish children the salient and unquestioned facts of Irish history, their morality is stigmatised as treasonable, and their conduct as seditious. We tell Mr. Hawkins, whoever he is, that no system of education will ever prosper in Ireland which is not in the highest sense national—is not conceived, as the Christian Brothers' system is, in strict accordance with the history, wants, and ideas of Ireland—is not, in a word, "pure and racy of the soil."

AGREEMENT ON THE BANNON RAILWAY.—An accident productive of injury to three persons occurred on

habit of the devotions and the cherished symbols of their faith being interdicted, by any undue influence, our conventual schools are as free from the official and intrusive visits of board inspectors as those of the Christian Brothers throughout Ireland. Those who can make such pecuniary sacrifices as six hundred pounds yearly, or twelve thousand for the last twenty years, need not, with God's assistance, entertain any fears that any Government will succeed in its threatened attempt to establish a Godless education.

"Whilst the parents thus strive, by a sound Catholic education, to protect the integrity of the faith of their children, they will not be less solicitous, we trust, to discharge the duties of charity. They are kindred virtues, and may be deemed—one the parent and the other the offspring—in relation to each other. Yes, the virtue of charity, in all its fullness, was manifested to the world when the knowledge of His only begotten Son, issuing from the bosom of the eternal Father, was revealed to mankind. Hence the close connection between both virtues of faith and charity; and hence, although there are some records of magnificent instances of benevolence springing from feelings of humanity alone, as a general rule it is only when faith as the source is vigorous and active, the streams of charity are found to flow in greatest abundance. As a striking illustration of this truth we have but to refer to the contrast between the pagan and Christian world—the one so selfish and barren of benevolent works, and the other so self-denying, pouring forth its treasures for the relief of every form of misery under which our fellow creatures may happen to labour."

A police party made search for fire arms in some houses in the vicinity of Westport last week. They failed to discover any. The authorities were no doubt acting on the information of an informer. "The operations of the informer Moran in Westport not very long since should prove a warning to credulous and unwise youths there and elsewhere. Drink leads many persons into the traps of informers and others whose evil plans impose searches, imprisonments, and apprehension upon innocent, industrious men. We have been told, and we have no reason to doubt our informant, that spies are busy at this season, and that among their many deceitful ways may be observed a pretended disregard for life and civil and religious authority. —Juno Examiner.

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IRISH INTELLIGENCE.

THE ARCHAEOLOGICAL TRIP OF EDUCATION.—The following is an extract from the Pastoral Letter of his Grace the Most Rev. Dr. MacHale, Lord Archbishop of Tuam, addressed to the Catholic Clergy and laity of the Diocese of Tuam and read in all the churches on Sunday, the 12th of November.

"The question of the education of the Catholic youth of Ireland under the hallowed guardianship of religion has been at length felt by all classes to be one of vital importance, arduous, as it has done, in opposing and determined ranks, the patrons of exclusive secular instruction on the one side, and the champions of the denominational education of the Catholic Church on the other. There is no longer any room for that unmeaning and worthless class, who are continually talking of neutral ground, as if there could be neutrality on the grave and momentous question of religion—indifferent as they appear to the words of our Divine Redeemer, that 'He who is not for Me is against Me;' clearly meaning that the faith should be ranked among its enemies. It is astonishing to reflect what a slight impression the lessons of history seem to have made on the minds of statesmen who can dream of ever reconciling the people of Ireland to their hobby of a secular, or, in other words, an infidel education. Our predecessors made far greater sacrifices for the faith than we are called on to make; nor can we forget that it was to protect their own faith and that of their children in its purity, the Irish people so long and so courageously endured the terrible infliction of that sanguinary penal code which Edmund Burke indignantly denounced as exceeding in atrocity the ten pagan persecutions.

"You will, then, both clergy and people, show by your resolute attitude that it is in vain any Minister of her Majesty's Government should attempt to impose upon this country a system of alien and un-Christian education. When these Godless colleges, which in despite of a profligate patronage, have been comparatively abortive, were then established, we ourselves did not hesitate to undertake a distant, and then a most inconvenient, and always an expensive journey, to lay before the Holy Father the fears and alarms for our faith, which those institutions justly excited, and to pray for his powerful protection. And it was most consoling to us to return with the glad tidings that the successor of St. Peter, the unerring oracle of truth, had pronounced them as intrinsically dangerous to faith and morals—a verdict, which from the withering effect of which they shall never recover. Is it then when their drooping and almost desolate condition bears evidence that their doom is sealed like that of the charter schools, we are to be silent when threatened by a Prime Minister with a further extension of this Godless education? They know but little of the unrequitable attachment of our people to their faith if they imagine that it is not prized by them beyond any money that might be offered for its destruction. Nor am I without the aid of unquestionable facts to bear me out in this assertion. There are in this diocese six convents with conventual schools in which large numbers of the poorest of our children are educated. Had those schools been in connection with the National Board, six hundred pounds, or one hundred annually for each, would be the smallest subsidy they should expect from their connection. Yet, rather than familiarise the children to the

AGREEMENT ON THE BANNON RAILWAY.—An accident productive of injury to three persons occurred on



**The Brandon Railway on Saturday evening.** Several goods waggon have been attached to the passenger train which left the Cork station at half-past five, a second engine was placed at the rear of the train to push it up the incline to Waterfall. At some distance from the station the coupling between the goods waggon and the passenger cars gave way, and the train divided; but the driver of the engine to the rear not being aware of the severance pushed on until he ran the waggon up against the passenger carriages at the Waterfall station, causing a violent shock. A girl named Jordan sustained concussion of the spine, and Messrs. Craig and McSwiney, of Brandon, were slightly hurt.

**A CHRISTIAN ORANGE DIVINE.**—It is recorded in Holy Writ that one of the Philistine foes of the Chosen People hired for gold Balsam, the false prophet, to stand upon a hill-top and curse the Israelite race. But, just as the false prophet opened his lips to utter maledictions, the Spirit of the Lord descended upon him, and from his lips which endeavored to form curses nothing but blessings came. We can well imagine what the feelings of the assembled Philistines must have been, and we can well believe that emotions not exactly dissimilar must have passed through the minds of the Orangemen of Derry as on last Sunday, gathered together in the Cathedral to celebrate the anniversary of the Gunpowder Plot, they listened to the sermon preached by the Rev. Thomas Lucas Scott. The sermon delivered was an eloquent one; and it was something more. Standing there in the presence of the Orangemen of the bitterest seat of Orangism in the country, preaching a sermon which, in old times, was always a call of late and a cry of disension, Mr. Scott had the Christianity and the courage to speak certain words—every one of which was a barbed dart aimed at the heart of Orangism. A great crisis, he told his congregation had come in the history of Orange celebrations. Wise and good men had begun to discuss widely and earnestly the wisdom, and even the Christianity, of such celebrations, and he, too, was compelled to discuss it gravely and earnestly with them that day. Most gravely and earnestly he did discuss this serious question. He dwelt long on the fact that these celebrations were celebrations of deadly strife; and he told his hearers that it had long been held by many that if two parties in a nation were ever reconciled or work and live together as fellow-citizens as long as the recollections of the old strife are cherished and maintained. For his own part he saw only one way in which to make those celebrations innocuous, and that was to remember the heroism and to forget the strife, to celebrate the deeds of Sarsfield as well as Walker, the bold stand behind the walls of Limerick, as well as the good fight fought at Derry. Noble and cheering, and strange thoughts those are coming from a Derry pulpit on an Orange festival. The celebrations, as now carried on, were, he proclaimed in no flattering terms, "unnatural and unendurable—an outrage upon the nineteenth century, and a scandal to religion."—*Dublin Freeman.*

**JUSTICE BRADSHAW AT BERRIN, CO. KILDARE.**—On Saturday P. S. Hayes, Esq., J.P., held an inquest on the body of Thomas Casey, whom it was alleged was killed by his brother, James Casey, at Meeklin, near Dunforth county Kildare. From the evidence it appeared that the deceased lived in a cabin with his sister, and that the accused being the elder brother claimed the ownership. He went to demand possession, and his sister attacked him with a spade. The deceased, who was sitting by the fire went between them to make peace, when the accused fell into a box, and the deceased struck him, and he gave deceased a kick as a push in the abdomen, from the effects of which he died. Dr. O'Brien proved that death resulted from inflammation of the bowels, caused by the kick. The jury found a verdict that deceased died from a kick given him by his brother, and they found that James Casey gave the kick in self-defence, and, therefore, found a verdict of justifiable homicide. The accused, who was under arrest was accordingly discharged. The prisoner admitted the charge, and gave himself up to the police before the inquest.—*Correspondent of Irish Times.*

**LABOURERS AND TENANTS.**—Cork, Monday.—On Saturday a meeting of the Limerick Farmers' Club was held to consider the grievances of the tenantry of Mr. Smyth's estate, and to endeavor to promote a just and satisfactory settlement between the tenants and their landlords. The Rev. Mr. Callinan, who attended as the advocate of the tenants, stated that Mr. Smyth purchased the property from Lord Kingsdown in 1851. The rents were moderate, and Lord Kingsdown was in the habit of allowing time and tithery. On the expiration of the leases Mr. Smyth proceeded to raise the rents, to an exorbitant figure, demanding from 25s. to 27s. an acre for land which had been previously let at from 16s to 17s, and which was not worth more than 20s. Proposals had been made on the part of the tenants, but Mr. Smyth had not agreed to them, and notices to quit had been served. It was added that the district had been greatly agitated, and that a force of police had been stationed on the estate, a portable barracks having been put up for their accommodation. A bailiff had been fired at, and one of the tenants was under arrest. The members of the club expressed great sympathy with the tenantry, considering the case one of exceptional hardship, and recorded their opinion that the landlord was bound to submit the case to impartial arbitration, which the tenants were quite ready to accept. Resolutions were also passed declaring that "the much lauded" Land Bill failed to give adequate protection against exorbitant rents, and that immediate and positive legislation is required to remove the evils still existing. Mr. O'Sullivan, of Kilmallock, said he firmly believed that until the Irish people had a Native Parliament sitting in College Green they would never get justice.

**MR. SMYTH, M.P., AS A PEASANT PROPRIETARY.**—Last week Mr. Smyth, M.P., delivered a lecture before the Navan Catholic Young Men's Society, on the subject of "A Peasant Proprietary." The lecturer ascribed the backward condition of Ireland, and the anomalies which mark its social state, to the fact that the Irish system was founded on false principles of economic science, was at variance with all philosophy, and condemned by the voice of history. He accepted Mr. Gladstone's Bill as a settlement of the relations between landlord and tenant, but that bill left untouched the fundamental evil—the false economic system which discouraged agriculture, promoted pasturage, consolidated farms, and exterminated farmers. Ireland contained 6,000,000 acres of waste land, of which, according to unimpeachable testimony, 4,000,000 acres were profitably reclaimable—and the profit was estimated at from 10 to 20 per cent. So early as 1717 the Irish Parliament turned its attention to waste lands reclamation, and in 1771 relaxed the Penal Code for that express purpose. The hideous spectacle of a people lying en masse from their native country, while one-fourth of that country was waste, was without a parallel in history. In two ways waste lands reclamation had been discouraged. First, by leaving the tenants without compensation for improvements. He claimed the waste lands of Ireland for the Irish people, and for the preservation of an ancient race. He claimed an advance of the money necessary for their acquisition and reclamation. With a National Government they could go upon the money markets of Europe and borrow 5,000,000 on the security of those waste lands. But they would have, at all events available for the purpose, as a beginning, the Church Fund. "That was an Irish fund; it must be appropriated to an Irish purpose of creating a peasant property—a bold yeomanry, their country's pride, the bulwarks of social order, and the nation's chief defence. Passing to the subject of absenteeism he showed how it had decreased from 1782 to 1860, and how it has progressively increased from the Union down to the present. From these two sources (waste lands and absentee estates) he would derive his peasant proprietary. He was prepared to submit a comprehensive scheme, and claimed the support of all men of every class who loved their country, and would preserve Ireland as the home of an independent Irish people.

**THE POTATO DISEASE IN THE NORTH.**—The potato has suffered severely in the North, where the disease set in before the tubers attained their full growth, and the crop is said to be not more than half an average one. It is also of very inferior quality.

**QUARTERLY RETURNS PUBLISHED BY THE REGISTRAR GENERAL.**—MARRIAGES.—There were 11,785 marriages registered in Ireland during the first quarter of 1871, a number affording an annual rate of 1 in every 115. Of this number, 9,929 were between Catholics, representing a ratio of 1 marriage in every 104 of Catholics; and 1,862 were between Protestants, affording a ratio of 1 in every 169 of the Protestant population. The average number of marriages registered in the corresponding quarter of the previous five years was 11,720. BIRTHS.—The births registered during the second quarter of the present year amounted to 40,856—20,917 boys and 19,938 girls. The average number of births registered during the corresponding quarter of the previous five years was 40,064. DEATHS.—There was 22,446 deaths—11,302 males and 11,144 females—registered during the quarter ending 30th June last. It is but too apparent from the foregoing figures that the registration of births and deaths is still very imperfect, the annual ratio of births to the estimated population of England being about 1 in 29 or 30, and of deaths, 1 in 44 or 45; whilst in Ireland, according to the present returns, the ratios are—for births 1 in 33.1; and for deaths, 1 in 60.2. The registration of marriages under the provisions of 26 and 27 Vic. cap. 90, it is greatly to be regretted, is still more unsatisfactory.—*Dublin Evening Post.*

**THE FIFTH OF NOVEMBER IN ULSTER.**—BELFAST, Sunday.—This being the anniversary of the Gunpowder Plot, sermons with special reference to the occasion were preached to the members of the Orange Institution in a large number of the Episcopalian churches in and around Belfast. In the majority of instances the brethren attended the services wearing the full insignia of the Order. As the anniversary this year fell on Sunday, a great many of the Orange lodges which did not commemorate the event on Friday night by soirees and balls will do so to-morrow (Monday) evening. All the celebrations have been observed with great enthusiasm, and everywhere the utmost tranquillity and good order prevailed.—*Dundalk Democrat.*

**HIGH VALUE OF LAND IN THE COUNTY WEXFORD.**—EMISCOORTHY, Tuesday.—Mr. Dixon, auctioneer, of this town, set up to public auction at his mart, 6, Market-street, yesterday, the tenant's interest in the farm of Clolourish, situated within two and a-half miles of Emiscoorthy, containing 24 Irish acres, subject to the annual rent of £23, held by lease under Joseph Jeffares, Esq., for two lives or an unexpired term of thirty years. After very spirited bidding, Mr. Handley, the occupying tenant's interest in the lease was knocked down to Mr. R. Watkins, Ballinabarney, for the sum of £150. There is a tolerable good dwelling house on the land.—*Correspondent Wexford People.*

**DEATH UNDER EXTRAORDINARY CIRCUMSTANCES.**—On Saturday last Robert S. Hayes, Esq., J.P., held an inquest on the body of a man named Patrick Brian, a native of Naas, who died suddenly on that morning close to the town under the following circumstances:—It appeared that on the previous night, at about nine o'clock, the deceased, accompanied by a man named Matthew Doyle, a returned convict, left Naas for the purpose of stealing potatoes. The next morning the wife was on her way to work at Mr. Lawlor's of Halverstown, when she met the police bringing home her husband dead. A woman named Mary Brian deposed to being on her way to the Curragh, at about four o'clock, a.m., when she found the deceased lying on the side of the road with his head resting on a sack of potatoes. Matthew Doyle deposed that he went with the deceased to steal potatoes, but would not say where he went, or as he might criminate himself; they were returning to Naas, at about half-past three o'clock; the deceased was carrying a bag of potatoes about two perch behind witness; he heard some one fall and screech; witness laid down his bag and went back to him, and found him lying on his mouth and nose; he died immediately, when witness dragged the body to the footpath and placed his head on the bag; witness went to Mr. De Bugh's lime kiln, on the Dublin road, but did not state what happened to anyone until the police came to him. Dr. Falkiner was examined, and stated that in his opinion the cause of death was apoplexy and the jury found accordingly.—*Irish Times Cor.*

**THE ENGLISH REPUBLICANS.**—A crowded meeting of the representatives of the various Republican and Democratic associations was held in London on Sunday evening for the purpose of considering what support, if any, should be given to the Irish in their agitation for Home Rule. Mr. O'Connell was among the supporters of the agitation, alleging that for 700 years England had so mistreated Ireland that the people of that country were now determined to legislate for themselves, and thought England had enough to do to mind her own affairs. The name of Sir Charles Dilke was loudly applauded, and it was urged that a public meeting should be called to support him in his Republican views.

GREAT BRITAIN.

**FOREIGN MISSIONS.**—According to an official account just published, the income of the different Protestant Foreign Missionary Societies in Great Britain for last year amounted to £806,000. We cannot but reverence the faith and zeal which have raised such a sum among those who are only in partial possession of the truth, and we readily believe that the sacrifices made from a pure intention, even in favour of obtaining a blessing upon this country. At the same time, Catholics will reasonably ask themselves: If such a sum is voluntarily contributed in behalf of error by those who are under its delusion, what sacrifices are made by Catholics who know that they alone possess the Sacraments and the fulness of revealed truth? S. Joseph's Society of the Sacred Heart for Foreign Missions supplies the answer.—This Society, composed of clergy and laity of both sexes, has now received a Mission from the Holy See to the negroes of North America; and on Friday next, Nov. 17th, as appears from an advertisement elsewhere, the solemn ceremony of the departure of the first Missioners from S. Joseph's College will take place. The ceremony will be similar to that which is customary at the Missions Strangers in Paris, and will be presided over by his Grace the Archbishop of Westminster. The Missioners who are going forth bind themselves by a special vow to become the fathers and servants of the negro race, and to undertake no work which could in any way divert them from the service of the negre. May the Anglo-Saxon race at last begin to take its part in the Missionary work of the Catholic Church.—*Tribune*

**SOCIAL REFORM.**—We have no desire to treat Mr. Russell and his schemes with severity; we are even disposed to let off as easily as possible the man who, without his excuse of being deceived by their own imaginations, have come in to join him as legislators or workmen, and we are thus indulgent because both he and they are only throwing into a definite form the delusive notions which persons of greater weight and authority have again and again countenanced by the language they have addressed to the people. In this respect we look upon Mr. Russell as doing, or likely to do, some real service to the nation. He may help to reveal to others the fallacies they have unconsciously, and perhaps we may say lazily, fostered from not taking the trouble to measure the words they employ. Mr. Gladstone described Mr. Russell's Council to his constituents at Greenwich as "quacks deluded and beguiled by a spurious philanthropy." No language can be more exact and yet it is marvellous how the Prime Minister could have persuaded himself to use it. If we may judge from the way in which he has over and over again blown bright-coloured visions of the social millennium which free-trade and international peace would restore to the world, we should say that no public man was under a greater temptation to credit legislation with a scope and bearing far beyond the possible limits of its influence. Mr. Gladstone is from his position a prominent instance of a falling to which all public men are tempted to yield. It is so pleasant to prophesy good things as the necessary consequence of the labours in which we are engaged. Mr. Scott Russell serves to rescue us from this snare. When he comes before the world with modest proposals for drawing up Acts of Parliament to provide all English workmen with clean, healthy homes, with cheap, wholesome, and nutritious food, with leisure for recreation and culture, and with the appliances necessary for the development of his higher education, we are rudely awakened from foolish dreams. So we thank Mr. Scott Russell for the service he renders us. We are reminded of—

"How small a part of all that man endure  
"Is that which laws or kings can make or cure"

by the facility of his aims—a facility we should have thought obvious to all, were it not that he did plausibly succeed in obtaining the concurrence in his efforts of several persons who are not without some knowledge of the organization of Society. Jack Cade himself never proposed anything more extravagant than a legislative provision of cheap food. Every workman who has reflected on his position must acknowledge, when challenged to consider the subject, that it is beyond the reach of laws to enable him to double the productiveness of his own industry. Whether he makes boots or assists in building houses or in growing corn, a certain share of the result is due to his toil and through science, invention, or the development of the division of labor may increase the quantity he produces. Legislatures are powerless to multiply it. Just as this is one of himself, it is true of other workmen; and, assuming as a law of free exchange that commodities are bartered for one another in quantities representing the results of equal efforts, it must follow that Legislatures can no more increase what a man can get in exchange, but if the utmost is to be realized, they must leave him alone. Cheap food! The powers of the Legislature in providing cheap food for the people are exhausted when it allows the markets to be open for the free importation of food from all quarters of the globe; when Parliament undertakes that bread should be sold at twopence the quarter loaf, it may add an order that beef shall be retailed at fourpence a pound and ale at a penny a pot. The Emperor Napoleon prescribed the price of bread for many years in Paris, but it would be a strange lesson to learn from the history of his reign that to avoid a violent overthrow of our own institutions the English Legislature should undertake a similar duty.—*Times.*

**THE QUEEN IN SCOTLAND.**—In one of the statistical reports on morals presented to the English Parliament some time since some very interesting facts concerning drunkenness in Scotland are given. It appears that in one single parish of Edinburgh, in which there are 99,000 people, 1,533 were found dead drunk and 3,395 crazy drunk in a year.

**THE APPEARANCE OF THE NOTORIOUS "MEDIUM."**—Mr. Home, in a British court, might have seemed sufficient to make him discredited for ever as a witness on the question of spiritual manifestations. But man of education, noble blood, and persons who claim to be men of science have been made proselytes of the table-tapping faith, and have rushed into print to declare the manner of their conversion. There are now, according to a special organ of spiritualism, 80,000 professing "spiritualists" in England alone.

**A CURIOUS CALCULATION.**—Taking the French war indemnity in its English shape of 200,000,000l., payable in gold, it appears that the sovereigns composing it would weigh 1,568 tons 17 cwt. 2 qrs. 5 5/7 lbs. Piled one upon the other, they would reach a height of 197 miles 2 furlongs 11 poles 1 yard 2 feet 2 inches. Placed edge to edge, they would extend 2,762 miles nearly; used for paving they would cover more than 19 acres of ground; melted down, they would make a mass containing 2,811 cubic feet of solid metal.

**THE QUESTION OF PIES.**—The *Freeman* observes:—The controversy that was so feverishly waged in the discussions of the London School Board was as to the passing of a bye-law, declaring it obligatory on the Board to grant pecuniary assistance to denominational schools existing in the district applying for such grants in payment for the poor and destitute children, belonging to the religious denomination under which the school is classed. The promoters of the bye-law had reason and justice on their side, and their arguments were simply irresistible. It was solely in the absence of anything better, or more becoming to advance, that Professor Huxley burst forth into that false, fanatical, and most insulting tirade upon the Catholic Church and its members, which has won for him the censure and the contempt of every right-minded man throughout the entire community. It would seem that there was quite enough of yielding in Mr. Smith's amendment to have satisfied the most bitter enemies of Catholic education. We say of "Catholic education" for it was hardly attempted to be concealed that the

I am not inventing or exaggerating—all this appeared in the papers last week—and when the poor woman's father and sister remonstrated he knocked the father down, seized the sister in his brawny arms, ran to the window, opened it, and hoisted the shrieking young woman on to the sill of it, resolved to fling her into the street, twenty feet below. The woman, wild with agony and terror, clung to the framework of the window with frantic clutch. While the wretch as deliberately endeavouring to unclasp her fingers, the neighbours rushed in and saved her. Of course he will get no adequate punishment. The British rough has got it thoroughly into his head that his wife is his property to beat and kick as he pleases, and unless he actually and deliberately killed the woman, having formally announced his intention beforehand, he never suffers more than a few weeks' imprisonment. The best would be more severely punished if he were to break a pane of glass in a shop window. The papers positively overflow with these crimes just now. It is almost superfluous to single out any particular case as an illustration, for they are all just the same. In no country of the civilized world, save England alone, do such things occur to the same extent, and the fact is a hideous disgrace to our laws and our society. We need for these cases either special and exceptional legal punishment or Lynch law. Either the law must deal with a man who does his best to murder his wife as with a murderer, or society outraged by these crimes must become a law unto itself. This very day—since I began to write this paragraph—I read in the police reports an account of the doings of a ruffian, whose brutality almost sickens one to think of. This man—he is young, only twenty-two—comes home to his young wife, who is described as very "clean, neat and attractive in appearance," and who is "far advanced in pregnancy," and he begins by beating her and blackening one of her eyes. An hour after he begins again; he beats her anew, and blackens the other eye. Later on this same happy evening, she goes to bed, whereupon he pulls her out of bed by the hair, and kicks her until she lies insensible and her mother finds her stretched out apparently lifeless. What punishment is awarded to the husband? Three months' imprisonment. Again, I say, the only remedy for this sort of thing while we wait for the working of our new system of national education, is exceptional legislation—*or Judge Lynch.*

**JOHN HENRY NEWMAN.**—Anything concerning this eminent person is interesting, as he is the acknowledged leader of the Romanist party in England. He is decidedly the ablest of the "perverts" who went over from Prelacy to Popery during the late Puseyite movement. He is possessed of the finest mind and undoubted character. High eulogiums have been pronounced upon his intellectual abilities by such men as Mr. Gladstone, and the following tribute to him by Justin McCarthy, which we (*Mont. Witness*) copy from the *Gazette*, our readers will not therefore regard as exaggerated.—John Henry Newman threw his whole soul, energy, genius, and fame into the Roman Catholic Church. Rome welcomed him with that cordial welcome she always gives to a new-comer, and she utilized him and set work for him to do. Macaulay has shown very effectively in one of his essays how the Roman Church seldom loses any one it has gained, because it is so skilful in finding for every one his proper place, and assigning him in her service the task he is best qualified to do, so that her ambition becomes his ambition, her interest his interest, her conquests his conquests. Newman appears to have been made a sort of missionary from Rome to the intellect and culture of the English people. Within the Church to which he had gone over he became an immense influence and almost unequalled power. The Catholics delighted to have a leader whose intellect no one could pretend to despise, whose gifts and culture have been recognized in the most glowing terms, over and over again, by the foremost statesmen and divines of the Protestant Church. Newman was appointed head of the outcry of St. Philip Neri at Birmingham, and was for some years rector of the Roman Catholic University of Dublin. He rarely came before the public. In all the parts that make an orator or a great preacher he is strikingly deficient. His manner is rather constrained, awkward, and even ungraceful; his voice is thin and weak. His hearing is not impressive. His grand, emaciated figure, his sharp eagle face, his cold meditative eye, rather repel than attract those who see him for the first time. The matter of his discourse, whether sermon, speech, or lecture, is always admirable and the language is concise, scholarly, expressive—perhaps a little over-weighted with thought; but there is nothing there of the orator. It is as a writer and as an influence—"I don't know how better to express it—that Newman has become famous. I doubt if he will have many better prose writers. He is full of keen, pungent, satirical humor; and there is, on the other hand, a subtle vein of poetry and of pathos suffusing nearly all he writes. One of the finest and one of the most frequently quoted passages in modern English literature is Newman's touching and noble apostrophe to England's "Saxon Bible." He has published volumes of verse which I think belong to the very highest order of verse-making that is not genuine poetry. They are full of thought, feeling, pathos, tenderness, beauty of illustration; they are all that verse can be made by one who just fails to be a poet."

**UNFITTED FOR OFFICE.**—New York, Nov. 20.—The *Herald's* Washington special says the international difficulties with Spain yesterday received the prompt attention of Government. A fleet intended for Cuban waters to protect the Consul-General at Havana, and the life and property of other American citizens resident in Cuba, has been made up under the supervision of Admiral Lee, Commander of the North-Atlantic Squadron, who is in Washington. The instructions to the commander of this fleet are fraught with the gravest consequences, and go to him with the fullest endorsement of the President and his Cabinet, which was given at their meeting yesterday. If the Cuban volunteers at Havana are not repressed by the Spanish officials, but are allowed to commit outrages on the lives and property of American residents, then the officer in command of the squadron is directed to demand apology and satisfaction at once. If they are refused, then he is instructed to open the guns of his fleet upon the city of Havana. The correspondents say that there is no doubt whatever that this policy, after a long and unsatisfactory correspondence with Spain, has been solemnly determined upon by the Administration. The tenor of the instructions given is just as true as that the fleet is on its way at this very hour for the harbor of Havana.

**QUESTIONS OF THE FUTURE.**—For some weeks past this Government and the authorities at Madrid have been in correspondence over the treatment of American citizens in Cuba, the conduct pursued towards the Cubans themselves, and the course of the Spaniards in the matter of the American vessel "Hornet," which was manned by Spanish men-of-war at Port-au-Prince. It appears by the official despatches to the Government that the more recent troubles have arisen from the outrageous conduct of the Cuban volunteers, which has resulted in compelling American citizens to leave Havana. This reached such a point, that on Monday the Consul-General appealed to the United States for protection and assistance, and immediate steps have been taken in response to that appeal.

**CHEESE OR BUTTER.**—Our farmers are discouraged in consequence of the low price of cheese. Many are determined to turn their attention to butter, changing thus from what has been long established and remunerative. They do not consider that the demand for cheese is largely on the increase, and that there is no prospect, at least at present, that consumption will be diminished, the low market rather stimulate it, and with this the price must rather advance. So well is our cheese now made, that the foreign demand can be readily maintained, and doubtless there will be a continued improvement in this respect. The present low price is but a lull, and we do not see why it should continue for any great length of time. It does not come under the same head as wool, which has stood it for so long time. To rush into butter somewhat generally is to bear down the price at once; for nothing is more fluctuating, more easily influenced, than the price of this transient product. Before the change is well made there will doubtless be a downward tendency of the price, and a persistence in over stocking the market will have the effect of again changing to cheese, involving, as always in changing, a loss, for then cheese will be again on the ascendant. A low market will crowd out the least remunerating factories, and turn the cheese product of the dairy into that of butter, relieving thus the market of its poorest article, and, in addition to the less manufacture, causing it to respond to the demand, which demand it must be remembered has not suffered, but from the cheap supply, has advanced in increased ratio to the increase of population, and the still further prospect of a still better foreign market. Changes in the market of the product of the dairy, both butter and cheese, are liable to be sudden and immediate, and are sure, to respond to our changes. Then the price is not so low but there is still profit in making cheese, to say nothing of the relief at home to the female members of the family, which the factory system has inaugurated. A penny or two can still be taken off and yet there be no loss, unless compared with other interests of the farm, and then in the main but little with no prospect of continuance. The better portion of the patrons of the factory will not withdraw their support. Should they do so, the system would go down, which cannot for a moment be thought of. Not only will cheese in the main, and by-and-by entirely, be manufactured by this or a similar process, but butter also will arrange itself under the same head, and permanently. Co-operation is the order of the day. Instead of drawing from, let us advance and perfect the system of our great interest.—*Country Gentleman.*

enmity of the bye-law sprang from a feeling that, if adopted, its provisions could not be denied to Catholic schools. But the Bigots and the Infidels (for on this occasion Herod and Pilate became friends again) would not be satisfied, and they struggled hard to have the "shut" of the amendment displaced for the substitute of a congenial and convenient "may." To the credit of twenty-two members they held out boldly against so fatal an alteration, and defeated the nineteen who clamoured noisily for its adoption. We regret that more was not obtained; but we cannot help rejoicing that even so much was gained. In the course of the debate a good deal was said in a strain somewhat similar to the announcements made by the Birmingham Leaguers, and a lurid city alderman—jealous, no doubt, that public money should meander in any other current than in the direction of gorgeous city feasts—declared that it was lined that the 'sects' should be asking funds for such a purpose as education. It was against the grain of his conscience to give it, and he would not yield. A lady member of the Board, Mrs. Anderson, and merry with the alderman's conscience, and dared to be almost irreverent with the magnificent potentate. She said that with regard to what was so often said about the ratepayers' consciences, she felt a good deal of cause for congratulation that there were some who had so little upon their consciences that they felt burdened by the millionth part of a farthing paid to teach the catechism to a child. We should have willingly taken leave at this point of the debate and its result in the London School Board, but for a wantonly offensive and most illlogical article which the *Pall Mall Gazette* has thought fit to issue on the subject. It has transcended the insolence of Professor Huxley, and has not reached to the level even of the "arguments" and the "philosophy" with which he made a show of justifying it. Will it be believed that this journal treats the propriety of "tolerating" Catholicism in the same line of reasoning in which it discusses the propriety of "tolerating" the revolting immoralities of Monismism or the savage atrocities of Thegism? And of the three the *Pall Mall Gazette* maintains that the religion of five or six millions of his own fellow-countrymen—the religion of the most enlightened nations of Europe, the religion of millions in the Western World, and an aggregate of two hundred millions of the world's population—is the least deserving of "toleration" in a civilized community. It can hardly, therefore, shock, though it may disgust our readers, to know that the *Gazette* adopts to the full the words of Professor Huxley, and supplements his invective by describing the Catholic religion as "a bigoted and blighted mode of thought."

A clergyman in Tipton, Ind., has had a somewhat checkered career in the last five months. During that time he has buried his first wife, become engaged to three women, married one of them, got a divorce from her, has been sued for breach of promise by another, and has been rebuffed from the ministry. He has just married the woman who was suing him, and joined a different church, and he now thinks of retiring from public life.

**U.S. FLEET FITTED OUT AGAINST CUBA.**—New York, Nov. 20.—The *Herald's* Washington special says the international difficulties with Spain yesterday received the prompt attention of Government. A fleet intended for Cuban waters to protect the Consul-General at Havana, and the life and property of other American citizens resident in Cuba, has been made up under the supervision of Admiral Lee, Commander of the North-Atlantic Squadron, who is in Washington. The instructions to the commander of this fleet are fraught with the gravest consequences, and go to him with the fullest endorsement of the President and his Cabinet, which was given at their meeting yesterday. If the Cuban volunteers at Havana are not repressed by the Spanish officials, but are allowed to commit outrages on the lives and property of American residents, then the officer in command of the squadron is directed to demand apology and satisfaction at once. If they are refused, then he is instructed to open the guns of his fleet upon the city of Havana. The correspondents say that there is no doubt whatever that this policy, after a long and unsatisfactory correspondence with Spain, has been solemnly determined upon by the Administration. The tenor of the instructions given is just as true as that the fleet is on its way at this very hour for the harbor of Havana.

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AND CATHOLIC CHRONICLE,  
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J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, DECEMBER 8, 1871.

ECCLESIASTICAL CALENDAR.

DECEMBER—1871.

Friday, 8.—*Feast. IMMACULATE CONCEPTION, OBL.*  
Saturday, 9.—*Of the Octave.*  
Sunday, 10.—*Second of Advent.*  
Monday, 11.—*St. Damasus, P. O.*  
Tuesday, 12.—*Of the Octave.*  
Wednesday, 13.—*Feast. St. Lucy, V. M.*  
Thursday, 14.—*Of the Octave.*

NEWS OF THE WEEK.

The reports of the state of the health of the Prince of Wales are reassuring, and the fact that the Queen has left his bedside would indicate that the crisis is past. The Earl of Chesterfield however, who seems to have contracted the same disease—typhus fever—as that from which the Prince is suffering, and under the same circumstances has died of its effects. We learn that fresh agrarian outrages have occurred in Donegal. Mr. Pigott, editor of the *Dublin Irishman* is undergoing a sentence of four months' imprisonment for an article in his journal commenting in offensive terms on the conduct of the Court during the trial of Kelly for the murder of Talbot. Mr. Pigott though a prisoner is treated with every consideration, nor are the ordinary prison laws enforced in his case. There is nothing new to report from France or Italy.

The affairs of Cuba are about it seems to provoke the interference both of Great Britain, and the U. States. The execution of a lot of boys, for desecrating the grave of General Castanon, has provoked very general indignation, and intervention is seriously spoken of. The King of Spain has it seems proposed to visit Cuba in person, and personally direct measures for the pacification of the island.

The severe, and long continued frosts that prevailed in the latter part of last month, have done much injury to the shipping in the lower St. Lawrence. Several of the homeward bound ships have been caught in the ice, and great fears are entertained for them.

(Continued from our last.)

PASTORAL LETTER OF HIS GRACE THE MOST REV. ARCHBISHOP OF TORONTO.

JOHN JOSEPH LYON, by the Grace of God and the Appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, &c.

To the Rev. Clergy, Religious Communities, and Laity of Our Diocese, Health and Benediction in Our Lord.

The Sacrament of Matrimony is also treated in the Catechism, a sacrament so often profaned. If ever during life special graces are necessary, it is when a man and a woman agree to live together as husband and wife, commencing almost a new phase of existence. There is one condition in matrimony which Our Lord Jesus Christ himself emphatically lays down, but which is contradicted by those who profess themselves Christians, and talk a great deal of the Bible. Christ has said "What God hath joined, let not man put asunder;" [St. Mark x. 9;] and yet men pretend to put asunder the man and wife whom God hath joined together! They presume to grant divorces in opposition to Christ and the teachings of the Apostles. We thank God that the Catholic Church through eighteen centuries has adhered invariably to this teaching of Christ. But this is not to be wondered at, as the Church is the pillar and ground of truth. [1 Tim. iii. 15.]

Confirmation has also its explanation. This sacrament confers grace and strength on the baptized Christian to fight his way as a true soldier of Christ, through this world of sin and temptation. It was generally administered by the Apostles soon after Baptism. (Acts. 8.)

The last Sacrament called Extreme Unction is also explained. That ministrations of peace to the dying Christian, that holy unction and prayer and forgiveness of sin in that last solemn hour in which all the powers of darkness are aroused, to make the sinner despair and curse God as in the case of Job, merits all our reverence, thankfulness and love. We need cite only the word of St. James, (Chap. v.) They are clear, simple and consoling: "Is any one sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick person; and the Lord shall raise him up; and if he be in sin, they shall be forgiven him."

A man is suddenly struck down with one of those daily accidents. Confession is impossible since he has not his speech; but knowing in his heart that he has often outraged God, and feeling now the hand of the Almighty weighing heavily upon him, he is sorry for all his misdeeds, and willing to confess if able. It may be true that this sorrow is not perfect through infirmity, but joined with the merits of Christ's, applied to his soul through this sacrament, his sins are forgiven, and his soul is rendered worthy of partaking of the joys of eternal bliss. The words of St. James are clear on this: "If he be in sin they shall be forgiven him."

We can hardly have patience with those false teachers who try to persuade people who believe in the Gospel that those divine institutions of Christ administered by the Apostles and handed down to us by an uninterrupted succession are useless or superstitious. Our Blessed Saviour foretelling the coming of false teachers, says: "Beware of false prophets who come to you in clothing of sheep, but inwardly they are ravenous wolves. (Matt. vii. 15). The Apostles also predicted that heresies must be (Cor. xi. 19.) "There shall be lying teachers among you who shall bring in sects of perdition." (2 St. Peter, ii. 1.) "Some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared." [1 Tim. iv. 1. 2.] Against such St. Paul warns us in the most striking language repeating twice successively: "But though we or an angel from Heaven preach a Gospel to you beside that which we have preached to you let him be anathema!" [Gal. i. 8. 9.] How sad is the condition of those who reject the doctrine of Christ delivered to the Apostles, and transmitted by the Holy Catholic Church, the depository of all truth to the end of time; "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. But the Paraclete, the Holy Ghost whom the Father will send in my name, he will teach you all things, and bring all things to your minds, whatsoever I shall have said to you." [John xiv. 16, 26.] This brings me to speak upon the chapter on the true Church, One, Holy, Catholic and Apostolic, founded by Our Lord Jesus Christ, having as its cornerstone or earthly head St. Peter and his successor. "Thou art a rock," said Christ to Peter, "and upon this rock I will build my church" [St. Matt. xvi. St. John xxi.] The other Apostles are the foundation stones or co-labourers, "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." [Eph. ii.] Notwithstanding that Christ instituted but one Church, and St. Paul says "there is one faith, one baptism, one God and Father of all," still we find scattered over the world hundreds of so-called churches jarring one with the other, differing in creed and discipline. New formulas of faith are invented every day, so that it is worth while for an editor to compile a dictionary of religious denominations, telling when they commenced, by whom they were instituted, their peculiar tenets, and in what they differ from other sects. Alas for the aberrations of the human mind, when tossed to and fro by every wind of doctrine, [Eph. iv. 14.] ever shifting and ever restless, condemning to day what it approved of yesterday. However, at this hour in which we write, thousands of earnest minded seekers after truth, especially in England and the United States, many of whom hold high positions both in Church and State, are finding their way to the true fold; "other sheep I have" says Christ "that are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd." [St. John x. 16.] Thus people who are anxious for the salvation of their souls, trample under foot human respect and worldly considerations, and seek after the true faith "which is in Christ Jesus," [1 Tim. iii. 13.] will find truth and peace for their souls.

It is evident that Our Lord Jesus Christ is not the author of all those contradictory creeds and churches. It is said as an excuse, by those founding them that the Church of Christ erred, and that consequently they are justified in instituting other churches. If this be so, then Christ has failed in his promises wherein he told his disciples, [St. Matt. xvi.] that "the gates of hell [or error] could not prevail against it, [the church,] and that he would be with it [his church], all days till the end of the world" [St. Matt. xxviii.] Christ could not have said, "He that heareth not the Church let him go to thee as the Heathen and the Publican," [St. Matt. xviii.] if that church could lead its members into error. Christ never gave permission to men to found churches according to their own fancies and natural inclinations, and absurd interpretations of certain texts of Scripture.— True faith is necessary for salvation for St. Paul says, "without faith it is impossible to please God" [Heb. xi. 6.] and Christ says "he that believeth not shall be condemned" [St. Mark xvi. 16.] But outside of the Catholic Church, the depository of all truth, true faith in all that Christ has taught cannot be found. It is a common remark that all those different churches are as so many various roads, all leading to heaven, as roads that converge to a city. No reflection could be more false. There is one road to heaven, pointed out by Our Lord Jesus Christ, and that road is himself: "I am the way, the truth, and the life;" [St. John xiv.] and "and how narrow is the gate and straight the way which leadeth to life, and few there are who find it." Many roads pass by a city, and lead by a city, but do not lead into it. The founders of those various religions did not receive from Christ the extraordinary mission of improving on his work, and establishing a new church. The sects thus established, generally speaking, regard as the chief observances of religion, the reading of the Scriptures, or the listening to them when read, together with interior repentance and confession to God, who after all knows our sins in advance of this act; and an occasional partaking of the Lord's Supper, which after all they look upon as euly bread and wine.—

They put aside as useless the severe practices of penance, satisfaction for sins, confession, frequentation of the sacraments, the indissolubility of the marriage tie, fasting and other painful observances, besides the subjecting of the intellect to the mysteries of faith, and of the will to the regularly constituted authority of the Church: "Obey your prelates and be subject to them." [Eph. vi. 1.] "He that heareth you heareth me, and he that despiseth you despiseth me." [St. Luke x. 16.] We have studied the doctrines of many of those churches, some of whose tenets are anti-Scriptural, nonsensical and absurd, though sometimes based upon texts of Scripture badly understood and misinterpreted. This system is rather a fragmentary Christianity of pieces torn from the seamless garment of Christ. I again ask, can it be supposed that God is the author of all these various sects? Certainly not; for St. Paul warns the Romans against them in the following striking words; "Now, I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which ye have learned, and to avoid them; for they that are such serve not Christ Our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent." In the Acts of the Apostles, also, we find that St. Paul condemned them: "I know that, after my departure, ravenous wolves shall enter in among you, not sparing the flock; and of your own selves shall arise men speaking perverse things, to draw away disciples after them" xx, 29. And St. John brands all such false teachers as Antichrists: He says, "Even now there are become many Antichrists—they went out from us, but they were not of us; for if they had been of us they would, no doubt, have remained with us; but that they may be manifest that they are not all of us." [St. John ii. 18.]

Amongst these sects may be numbered the followers of Simon Magus and Cerinthus, the Arians, Donatists, Pelagians, Eutychians, Albigenses, Lutherans and all the sects that spring from them, Anti-Trinitarians or Socinians, and Latter-Day Saints or Mormons. In the midst of all this confusion of religions and religious opinions, we are asked will they be saved who are sharers of this Babel of religious opinions? To this we answer: God is their judge, and will punish and reward each one according to his faith and his works, [Matt. xvi, 27.] and according to the opportunities he had of knowing the truth. Some may be saved who are in invincible ignorance of the true Church; we mean those who have earnestly endeavoured to find out the truth, and have followed the dictates of an upright conscience, and performed all the good acts they could, and kept themselves from mortal sin; these may be saved, though not externally belonging to the Catholic Church; yet they belong to its soul. In this category we claim all baptized children who have not arrived at the age of discretion to find out anything better than they are taught by parents or guardians. How many persons are living in Catholic communities, who having all means of dispelling their errors within their reach, through carelessness, human respect and worldly motives, remain in their errors, is known only to God. St. Paul says, with the heart we believe unto justice, but with the mouth confession is made unto salvation. [Romans, x. 10.] We hear it said again, "I am an honest man, and injure not my neighbor, and therefore I shall be saved." We say that such a one guards only half of the precept; for Christ says, "Thou shalt love the Lord thy God with thy whole soul, and with all thy strength and with all thy mind;" [Luke, x.], and how can any one love God and his Son Jesus Christ whom he knoweth not? If any man loveth me he will keep my commandments. [St. John, xiv. 15.] But all the commandments are not comprised in being honest towards our neighbour.

There are also in the Catechism explanations of indulgences, which are not indeed a permission to commit sin, or condonation of restitution, or even a forgiveness of sins; but they are a relaxation of the temporal punishment due to sin after the eternal punishment due thereto has been remitted by the mercy of God and merits of Christ through the Sacrament of Penance.

Devotion to the Blessed Virgin, the Holy Mother of God, is also explained. Catholics do not pay her divine worship, which is due to God alone; but they reverence her more than any other creature; and love and respect her, because of her was born Christ the Son of God. [St. Matt. i. 16.]

We need not mention other points of doctrine that are expounded in the Catechism; but we exhort you Beloved Brethren, most earnestly to read it often, and to meditate upon it, and to instruct your children in it, especially on Sundays, that you may be able also to give a reason of the faith that is in you. (1st Peter iii. 15) Our Lord Jesus Christ thus addresses His eternal Father: "I give thanks to thee O Father, Lord of heaven and of earth, because thou hast hid these things from the wise and prudent, (of the world,) and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight." [Matt. xi.] Seek God with simplicity and humility of heart. Be earnest for the kingdom of God suffereth violence, and the violent bear it away [St. Matt. xi. 12.] We must besides do good works, often painful to nature and unite them with the divine actions of our Lord Jesus Christ on earth, filling up, with St. Paul those things that are wanting of the sufferings of Christ. [Col. 1. 24.] Thus you shall draw waters with joy out of the fountains of your Saviour. [Is. xii. 3.] We earnestly exhort our co-labourers of the clergy to be diligent in employing three months, each year, in explaining the Catechism as our synodical decrees direct, as also to get a supply of catechisms for their people, who are surrounded for the most part by those who have a very false idea of the Catholic Church and her doctrines, and who do not hesitate to give free expression to their ill conceived ideas. We should be very sorry

indeed to belong to the Catholic Church were we obliged to believe the absurd doctrines attributed to it; but as our Lord was maligned so must be his disciples. We are consoled with the assurance of our Lord "Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad, because your reward is very great in Heaven; for so they persecuted the prophets that were before you." [St. Matt. v. 11. 12.]

This Pastoral letter is to be read in all the Churches and chapels of Our diocese the first Sunday after its reception.

Given at St. Michael's on the Feast of St. Gregory Thaumaturgus, Nov. 17, 1871.

JOHN JOSEPH,  
Archbishop of Toronto.

THE BIBLE IN THE COMMON SCHOOLS OF THE UNITED STATES.— They are carrying matters with a high hand in the New York Common Schools. The Commissioners, determined to enforce the reading of the Bible in these schools, have caused to be ejected therefrom in several instances, the children of Catholic parents, who, in the exercise of their inalienable rights have refused to allow their children to take part in this bible reading, but who nevertheless are, in virtue of an execrable system of State Schoolism, still compelled to pay for the support of these obnoxious, and proselytising institutions. For a Catholic under any pretext whatsoever to take part in any Protestant religious exercise such as this Bible reading is intended to be, is as much an act of apostasy, as it would have been on the part of the early Christians to have burnt incense before the image of a heathen Emperor. It was but a small thing to take betwixt finger and thumb a pinch of incense and throw it on the fire; but then the act, trifling in itself, symbolised a good deal; and rather than be guilty of it, thousands of all ages and conditions preferred to suffer torture, and loss of life. So with bible reading in the common schools. No Catholic parent can ever consent that his child shall in any manner, or on any pretext, take any part, in common with Protestants, in any act of worship, or of religious instruction.

The same spirit that animated the Catholics of Ireland in their opposition to Protestant State-Churchism in the land of their birth, will we are sure continue to animate their descendants in their opposition to State-Schoolism on this side of the Atlantic. Yield they will not; and as in Ireland their stubborn resistance has at last led to the overthrow of State-Churchism, so we may reasonably hope that in America it will at last compel the abandonment of the equally odious system of State-Schoolism, and inaugurate an era of Free Education.

And herein we see the benefit that Catholics in U. Canada derive from their legal right to establish separate schools. The full benefit of that privilege is not to be estimated merely by the number of separate schools which they have established and support, but by the limits which it imposes to the tyranny of a Protestant majority. What, when it has unlimited power, that majority is capable of, we see by the New York school laws; and if in U. Canada, it does not proceed to the same lengths, it is because the Separate School law, imperfect though it may be, acts as a kind of safety valve, through which, when raised to too high a pressure, the steam of Protestant tyranny leaks out, and expands itself innocuously.

Our readers may remember how some short time ago much scandal was occasioned to our High Church Anglican friends by the announcement that two of their bishops had officiated in Presbyterian pulpits in Scotland, and taken the lead in the usual services of the Established Church of Scotland. The Anglican dignitaries whose conduct was thus impugned tried to shuffle out of the scrape, by pleading that though they had officiated within the walls of a Presbyterian place of worship, they had done so for the special accommodation of the Protestant episcopalian of the district, and that the services by them conducted were on the Anglican, episcopalian, not Scotch Presbyterian model. This flimsy excuse has been effectually disposed of by a Resolution passed by the Presbytery of Abertaff, published in the *Scotsman*, and couched in the following terms:— "The Presbytery find that Mr. Cameron fully authorized, in terms of the Act of Assembly, 1871, to avail himself of the services of the Light Rev. the Archbishop of York and the Right Rev. the Bishop of Winchester, inasmuch as they are both ordained ministers of the Church of England—the other established Church of this Empire—and conducted the said services according to the usual forms of worship observed in the Church of Scotland."

Mr. Beecher the notorious Protestant minister at New York made a remarkable announcement in the course of a lecture lately delivered by him on the subject of Science and Theology. Speaking of the Scriptures, he had the modesty to confess that "although his whole life had been spent in the study of the Scriptures, he was not competent to investigate them;" and that "if he were obliged to choose between a book, a record,—and a living church made up of living men interpreting God's providence, he would say 'Give me the church by all means.'"

BUNCOMBE.—The *Montreal Witness* is, or pretends to be, in great anguish, or tribulation of spirit over the fate of a young lady, the daughter of Protestant parents, and a pupil at the Convent of Pointe Claire, who it seems has made profession of the Catholic faith, and has been received into the Church which numbers amongst her devoted children, a Fenelon, a St. Vincent de Paul, a St. Charles Borromeo, a St. Francis Xavier, and an innumerable multitude of Saints. Now whence this anguish? we ask our contemporary: Do you really believe that all these are amongst the damned; and that the young lady whose fate you pretend to deplore, over whom you shed your tears as over one "inoculated with the virus of Popery"—has lost her soul, or even imperilled her salvation, by the step that she has taken? and if so, why? That her material prospects may be impaired by her reconciliation with the Catholic Church; that her worldly interests may in consequence be seriously affected—is very possible—for such is necessarily the case with all converts from Protestantism to Catholicity. We admit frankly that, if clothes for the back, and food for the belly; that if what is called social position, and the esteem of Mrs. Grundy generally, be the main objects of human existence, the convert to Catholicity is the greatest fool, and the most pitiable wretch in creation; and that there is but too good cause for the grief manifested by the *Witness* over the sad fate of the young lady whose conversion to Catholicity he records, and holds up as a warning to all Protestant parents against sending their children to a Catholic school or convent. But why he should profess anxiety for her spiritual welfare we cannot see, nor can he explain.

The *Witness* urges as a reproach against the Canadian government, and against Sir George Cartier in particular, that no action has been taken to punish the parties guilty of an assault upon Mr. Muraire last summer. That assault certainly ought to have been punished; but it seems to us that it was, and is, for Mr. Muraire himself to take the first steps towards that end, by identifying and lodging complaints against those who threw potatoes and beef bones at him. In short the case appears to us to be one rather for the police magistrate than for the Minister of State, to deal with.

We see that our Catholic friends at Lindsay, acting under the inspiration and guidance of their excellent pastor, the Rev. Mr. Stafford, have lately opened a Gymnasium in connection with their Separate School. This building is in length 104 feet, 38 feet in width, and 22 feet in height. His Lordship, Mgr. Horan, Bishop of Kingston presided at the opening, and expressed his high satisfaction. We hope the example of Lindsay may be generally followed.

Small-pox, we are sorry to see by reports from all parts of the country, is again becoming very prevalent as well in Canada, as in the U. States. This must in great measure be attributed, either to the neglect of vaccination, or the employment of defective vaccine matter. The mortality from this cause in Montreal during the past week was eleven, of which ten cases occurred in the Eastern district of the City, where, whether it be from ignorance or prejudice we know not, the practice of vaccination is greatly neglected.

WHICH IS THE LAND OF LIBERTY? CANADA, OR THE UNITED STATES?—A respected correspondent puts this question, and furnishes the following facts, which are suggestive of the answer:—

THE Bible in School.—What took place at Hunter's Point, N.Y., cannot take place in Canada. At Hunter's Point, N.Y., a teacher undertakes to eject from school a scholar who refused to join in the exercise of reading the bible. In Canada, no child is required to be even present at any religious exercise objected to by his parents. Which is the land of liberty?

The City of Montreal is to be honored with a visit from the Grand Duke Alexis who may be expected on Monday the 11th inst. The illustrious stranger will also extend his visit to Ottawa, where he will become the guest of His Excellency Lord Lisgar our Governor General.

A woman, the wife of a man named Bisson etc, died the other day with every appearance of having been poisoned. A warrant has been issued for the arrest of her husband, who it is reported has been arrested.

We see by the *Quebec Mercury* that Mr. Gahan, known to many of our readers as *Tierna N' Oge* has been lecturing with much success at Quebec on the subject of *Homo Rele* for Ireland.

SYRIAN MISSIONS.—The sum in aid of the funds of these Missions, taken up in the Parish of Longueuil amounts to \$1,020.

The first examination of the Pharmaceutical Association of the Province of Quebec, was



held in the Lecture room of the Association, corner of Notre Dame and McGill Streets, on Tuesday and Wednesday, Nov. 27th, and 28th.

The written examination comprising ten questions in Chemistry and Pharmacy, and eight in Materia Medica, took place on the first day; and the oral, embracing Chemistry, Toxicology, Posology, Materia Medica, Pharmacy, reading and translating of prescriptions, weights and measures, and practical Dispensing, on the following day: Eleven students presented themselves for examination of whom seven passed and four were referred back to study.

The following gentlemen composed the board of Examiners—Nathan Mercer, Alfred Savage, Henry R. Gray, and Alex. Manson.

The splendid specimens used by the Examiners were selected and supplied by Nathan Mercer, Esq.

The names of the successful candidates are as follows:—Bernard Ewan McGale, Joseph Albert Dawson, James Mattinson, David Gird, Robert Bruce Gray, Joseph Patton, and N. H. Nesbit.

Several juniors passed the minor examination, and were admitted as Associates and will enter upon their course of studies this winter.

The beautiful Diploma of the Association, which has been much admired, is the work of Mr. Bishop, St. James St.

Messrs. D. & J. Sadlier & Co., the Catholic Publishers from New York and Montreal, intend opening a branch at 79 Sussex Street, Ottawa, from the 11th to the 23rd December, for the sale of Catholic Books, Rosaries, Pictures, and Catholic articles during the Mission to be given at the Cathedral by the Jesuit Fathers from Chicago.

The Reverend Clergy, Directors of Colleges and Convents in Ottawa and its district should avail themselves of this opportunity of purchasing Catholic Books, etc.

Orders by mail sent to the above address will receive immediate attention.

To the Editor of the True Witness.

DEAR SIR,—Having observed some time ago that you noted approvingly the progress which was being made in the western extremity of this Diocese of Kingston in the sacred cause of Temperance; and that last week you made room for an extract from the Kingston Whig, announcing that a similar movement had just been set on foot in the ancient Capital of Ontario by our Venerable Diocesan, Rt. Rev. Dr. Horan, who is actively aided therein by Vicar General Kelly, I feel sure that you will afford me space in your excellent journal, to mention the fact that so long ago as last All Saints' Day, our Parish Priest, Reverend J. S. O'Connor, of his own mere motion, formally established a Total Abstinence Society in this Parish, and placed it under the special guardianship of the beloved Apostle of our Lord, Saint John the Evangelist? On that Feast and the two following Sundays, as again on last Sunday, 26th instant, Father O'Connor exhausted all the arguments, and brought forward all the inducements, he could think of, to prevail upon his Parishioners to espouse the Temperance cause; and in this respect as in many others, nobly set the example to his Parishioners, by publicly declaring himself a member of the Association, placing his name at the head of the Roll, and calling upon us all to do likewise, after due deliberation. How far his efforts in the good cause have already been, or are likely in the future to be, successful amongst an unimpassioned people such as we Scotch proverbially are, may perhaps be fairly inferred from the fact that even at this early moment, in the existence of his Total Abstinence Society, he reckons on his list of associates over two hundred signatures, and the good work still goes bravely onward. Our Society is modelled after the celebrated Father Matthew organisation, the Motto and form of Pledge being the same; and, for the better government of the Society, Father O'Connor has written out a constitution and by-laws, which appear admirably suited to the purposes for which they are intended: but which of course are purely matters of local interest to ourselves alone. I may add that our Parish Priest has signified his intention to supply a want hitherto felt in this Parish, by establishing a circulating Library in connection with his Total Abstinence Society, as soon, as practicable; for the mental improvement of the members of this Total Abstinence Society in particular, and for the general good of his Parishioners at large. Please excuse, Mr. Editor, my writing so much at length on this particular subject, which is however one of very general importance, and believe me yours truly,

A TETOTALLER.

Alexandria, Glengarry, 2nd Dec., 1871.

THE FRUIT RECORDER, AND COTTAGE GARDENER.—Small Fruit Instructor.—By A. M. Purdy of Palmyra, New York.

Mr. Purdy is a practical horticulturist and florist, and the first of the two publications above named, is written and published by him in a

serial form, to impart to others in a cheap, and agreeable manner the mass of valuable information which in long years of practise he has acquired. The Small Fruit Instructor, is also a most useful little work in 64 pages giving full information as to the best modes of cultivating the Strawberry, the Raspberry, Grapes, Currants, and other fruits, to the growing of which certainly due attention is not paid in Canada. We can most warmly recommend to all people who have a small patch of ground at their command the careful study of Mr. Purdy's Small Fruit Instructor. The Fruit Recorder and Cottage Gardener is published monthly at the price of \$1 per annum, money which our country friends will find well bestowed. We have much to learn in Canada in the matter of gardening, and fruit culture, especially in the case of Strawberries which, to our shame be it said, we import from the U. States in large quantities, instead of growing them ourselves. This is to be attributed neither to our soil nor our climate, but to the ignorance so prevalent amongst our farmers and country people of the first principles of horticulture.

PETERS' CATHOLIC CHOIR—December, 1871. J. L. Peters, Publisher, 599 Broadway, New York. Agent in Montreal, A. J. Boucher, Notre Dame Street. 86 per annum; single copies, \$1.

The contents of the present number are as follows:—Ave Maria; Exultet orbis gaudiis; Deus tuorum militum; Iste Confessor Domini; Creator Alme Siderum, No. 1; Creator Alme Siderum, No. 2; Noel! Noel!; Adeste Fideles; Alma Redemptoris; Jesu Redemptor omnium; and Redemptor mundi Deus; Exore infans; Salve flores; Tantum Ergo.

EDINBURGH REVIEW—October, 1871. Messrs. Dawson Bros., Montreal.

The current number is scarcely up to the mark; its contents are as under:—1. Professor Jewett's Translation of Plato; 2. English Guilds; 3. European Adventurers in India; 4. Game and Game Laws; 5. South Africa and Her Diamond Fields; 6. Essays on the Tenure of Land; 7. Inns of Court and of Chancery; 8. The Commune of Paris; 9. The Session, and its Lessons.

"CECIL'S HOLIDAY"

To the Editor of the Belleville Intelligencer.

MY DEAR GRAND MASTER, In your editorial of November 4th, I find a succinct account of the Gunpowder Plot. As far as it goes, that account is sufficiently correct. It is, however, by omission. The causes which led to that terrible crime are not recorded. Allow me to supply them. Before entering, however, on our subject it may not be uninteresting to your readers to know, that this often celebrated Plot is not the first of its kind on record. Crime is unfortunately contagious. Catesby and his fellows were but imitating, on an equally formidable scale, the example already given them, by "more enlightened" conspirators. There he recounted in histories; says Persons, "many attempts of the same kind and some also by Protestants in our days: as that of them who at Antwerp placed a whole barrel of powder in the great street of that city, where the prince of Parma with his nobility was to pass; and that of him in the Hague that would have blown up the whole council of Holland upon private revenge."

That under any pretence whatsoever men should band together for the perpetration of such dastardly acts can never be sufficiently reprobated. But then the 5th of November conspirators, like their protestant counterparts of Antwerp and the Hague, were human. Five out of the twelve (Catesby, Percy, John and Christopher Wright and Sir Everard Digby) were converts from the Protestant faith—men brought up in that love of liberty and hatred of civil or religious tyranny so characteristic of Protestants and Englishmen; whilst most of them had received at the hands of the King and government which they sought to destroy, treatment, which in our days would be felt to be outrageous, and which if persisted in, would ensure rebellion within the year.

In an annual celebration of such an event as the Gunpowder Plot, it is necessary to take such circumstances as these into attentive consideration as it is hardly to be supposed that the Orangemen of Canada (whatever their brethren of Ireland may do) wish to endorse before the world, by an annual display of their most imposing regalia, the disgraceful religious persecutions and exactions of King James reign. How far the safety of King James and his parliament is a matter of congratulation for the admirers of civil and religious liberty and from a constitutional point of view, may be matter of discussion. James was no lover of parliamentary action, but sought to suppress it by all the means in his power; whilst James' parliament of March 16th, 1604, showed its appreciation of religious liberty by the vigor of its "pains and penalties." The oppressive and sanguinary code of Elizabeth received re-enactment at its hands, and not to be behind hand in cruelty, and illiberality it imposed additional severities. Every individual who had studied or resided, or should afterwards study or reside in any college or seminary beyond the sea, was rendered incapable of inheriting or purchasing or enjoying lands, annuities, chattels, debts or sums of money within the realm; and as missionaries sometimes eluded detection under the guise of tutors it was provided that no man should teach even the rudiments of grammar in public or in private, without the previous approbation of the diocesan. But this was only a part of the persecution enacted by the King and Parliament. On Feb. 22nd, A. D. 1604, a proclamation was published enforcing the banishment of all Catholic Priests; regulations were adopted for the discovery of Catholic recusants, and orders were sent to the magistrates to put the penal laws in fullest execution.

How long those Orangemen of Canada who on Monday last celebrated the anniversary of the 5th of November, would be willing to pay £20 per lunar month to a Catholic King and parliament for the luxury of remaining Protestants and Orangemen, and how long they would be anxious to celebrate an annual Gunpowder Plot in their honor should that Catholic King and parliament be delivered from being blown up into the air for their misdeeds, we know not, but this we do feel—that the Catholics of King James' time must have felt no great love for that King and Parliament which insisted upon so heavy an impost upon a luxury which no earthly power has a right to embargo—the luxury of adoring

God according to the dictates of one's conscience. Nor was this all. James was surrounded by a crowd of hungry, needy Scotchmen, whose wants were proportionate to their chances of having them allayed, and whose importunities like those of the horse leech were incessant. But fortune and "auld cloutie" were for them. The King transferred to the most clamorous his claims on some of the most opulent recusants against whom they were at liberty to proceed by law in his name, unless the sufferers should submit to compound by a grant of an annuity for life, or the immediate payment of an equivalent sum. Out of the goods of recusants James gave at different times the following sums:

- £150 to Sir Richard Person. £3000 to John Gibb. £2000 to John Murray. £1500 to Sir James Sandilands. £2000 to John Auchincloss. £3000 to Martin and Abraham Harderet. £200 to John Potten. £3000 to Charles Chambers. £5000 to Lord Lotheson. £2000 to Sir William Wade. £1000 to Sir Ralph Bowes. £1000 to Sir Richard Wignmore. £4000 to Sir J. Simple & T. Lee. £3000 to Sir Hugh Beeston.

Such was the (as I say sad) state of affairs when the diabolical design of the Gunpowder Plot entered the brain of Robert Catesby, a broken down libertine who had embraced the Protestant faith in order to save his estates and had afterwards squandered his substance in living riotously. Taken in various conspiracies he escaped the block, but had to purchase his liberty by a fine of £3000. What wonder if a turbulent spirit such as this, in troublous times and under the provocation of such atrocious penal laws, conceived any design however abominable and inhuman?

How little hope there was of any mitigation of these penal severities at the time of Catesby's mad plot for their extinction, is seen from James' answer to the Spanish Ambassador pleading for the poor down trodden exhausted Catholics of that day: "Even if he were willing" (his former willingness had consisted of a "ply to lose so good a kingdom, for not tolerating Mass in a corner, if upon that it rested") "he dared not make a concession so offensive to the religious feelings of his protestant subjects." A humiliating admission for both King and Kingdom.

You will now doubtless understand and appreciate my difficulty. How to connect these 5th of November celebrations with true civil and religious liberty, or rather how to disconnect them from those disgraceful and cruel penal laws which suggested the diabolical Plot.

Catholics could appreciate these celebrations were they in commemoration of such events as Catholic Emancipation. In such a generous celebration they could heartily join; but from this Gunpowder Plot of oft celebrated memory they hold aloof, simply because it does not appear perfectly clear to them that it is not a one-sided—a "no surrender—a no popery" civil and religious liberty which is being commemorated. If after dinner speeches are any criterion of the spirit of the celebration, we should fear that Catholics are not far wrong in their feelings of distrust, since many prophetic sayings uttered on those occasions go far to prove that civil and religious liberty for Catholics is not of necessity upon the programme.

Anyone acquainted with Post Reformation history must feel that if the Gunpowder Plot was a diabolical act, the acts that led to it were also not diabolical. It matters little whether a man be blown up by gunpowder, hanged with a rope, or "bowed and quartered" at Tyburn, if his death be unjust, he is Catholic or Protestant, his death is murder. As a sample of the sent justice (Civil or Religious) which was meted out to Catholics in Post Reformation times, and of what they had to suffer during the time this diabolical plot was in gestation, allow me to draw your attention to a few facts. Whilst Catesby was adding to the number of his associates, James and his Parliament were adding to the severity of the already too severe persecution. 1st. Nocturnal searches for the discovery of Priests were resumed with all that disgraceful train of injuries, insults and vexations which characterized them in the reign of Elizabeth. 2nd. Priests and laymen were put to death; others condemned to death were reluctantly received through fear of foreign complications.

1st. On the nature of these nocturnal searches, (the British constitution in those days had forgotten that "every Englishman's house is his castle") let us hear a contemporary in the quaint language and spelling of the day:

"Not only," says Persons, "in the shires and provinces, but even in London itself and in the eyes of the court the violence and insolency of continual searches grew to be such as was intolerable; no night passed commonly but that soldiers and catpelles brake into quiet men's houses when they were asleep, and not only carried away their persons into prisons at their pleasure."

LEAVING BLACK MAJ. except they would blye excessively, but whatsoever liked them besides in the house.

GENTLEMEN DRAGGED OUT OF THEIR BEDS. And these searches were made with such violence and insolency as divers gentelwomen were drawne or forced out of their beds to see whether they had any sacred thing or matter belonging to Catholic use either about them or under their beds.

PRIESTS AND LAYMEN EXECUTED. 2nd. Sugar a Priest, Grissold, Baily, Wilbourne, Fulthing and Brown, laymen, were executed. Hill, Green, Tichbourne, Smith and Briscoe, Priests, and Skittle a layman, were condemned to death, but afterwards reprieved not inluded through any love for civil and religious liberty, but at the energetic and perhaps complimentary intercession of the French and Spanish Ambassadors.

SKITTLE'S CASE. Poor Skittle's case is an atrocious one. He had been condemned to death by sergeant Philips for having only received a Jesus into his house! POUND, a (AND POUND'S)

Catholic gentlemen with more courage and appreciation of justice than discretion, complained to the council of the illegality of the sentence. For his too great faith in "English fair play," he was himself brought before the lords of the star chamber who declared the condemnation to be lawful! condemned Pound to lose one of his ears in London ("CROPPES HIS EARS")

and the other in the country where he dwelleth; to fine £1000, and to endure perpetual imprisonment if he impeached not those that advised him to commence his suit, and if he would confess this (truly atrocious) sentence should be revoked and their lordships would determine otherwise according to reason.

THE QUEEN INTERCEDES.

The Queen interceded for Pound, as well she might and received in return certain cannie advice "NEVERMORE TO OPEN HER MOUTH IN FAVOR OF A CATHOLIC."

Sometime after the French and Venetian ambassadors (Catholic France and Catholic Venice teaching religious toleration to Protestant England) remonstrated on the severity of the punishment and

POOR POUND KINGS HIS EARS was unpounded after being made to stand a whole

day in the pillory in civilized London. They would doubtless have nailed his ears to the post had they been left there for the service.

PROTESTANT CLERGY TO DENOUNCE OFFENDERS.

Nor was this all that went towards the begetting this Gunpowder treason. The Clergy of the Established Church were bound under ecclesiastical penalties to denounce all recusants living within their respective parishes; and courts were held every six weeks to receive the reports of spies and to convict offenders.

PENALTIES.

The usual penalties were enforced with a rigour never surpassed, seldom equalled. The Catholic recusants in the middle classes of life were ground down to the dust by repeated forfeitures of all their personal estates with two-thirds of their lands and leases. Even day labourers were deprived of two-thirds of their goods, and if by thrift any one had become possessed of three cows, two were taken from him. Catholics paid double taxes. If a priest said Mass he forfeited 200 marks or £133 6s 8d, and suffered one year's imprisonment, and if a person heard Mass he forfeited 100 marks and suffered a like imprisonment.

These penalties against unfortunates to Catholic recusants severe as they were in themselves, were as severely carried out. So conscientiously indeed did the good Protestant Bishops of Hereford and Landaff move in this matter, that in the sole county of Hereford 409 families suddenly found themselves reduced to a state of beggary. Surely humanly speaking, such atrocities were enough to suggest and urge to completion a hundred Gunpowder Plots.

THE RICHER CATHOLICS EXCOMMUNICATED.

But least the rich Catholics should not fare on an equality of persecution with their less opulent brethren, the Bishops of the Established Church received orders to excommunicate the most wealthy—to certify their names to chancery—to sue for writs "de excommunicato capiendo," by which as our lawyers know the delinquents became liable to imprisonment and outlawry,—incapable of recovering debts or rents,—could neither buy nor sell,—nor recover damages,—nor receive redress for injuries,—could not convey estates either by will or deed. If a Catholic refused to go to the Protestant church on Sundays, he forfeited £20 for every month he stayed away, and was liable to that terrible "excommunication" we have just described with all its train of civil disabilities. No Catholic could keep arms in his house, nor ride a horse worth £5, nor come within ten miles of London under fine of £100; he could not travel above five miles from home under forfeiture of all his goods, could not go to Court under a further penalty of £100. A married woman, if a Catholic, forfeited two-thirds of her dowry; she could not be executrix of her husband's will, or claim any part of his goods, and during their marriage she was to be kept in prison unless her husband redeemed her at the price of £10 a month, or a bulk sum of a third part of his lands. By 27 Eliz. E. 2, any Catholic priest born in the dominion of the Crown of England, and who should stay in England three days without becoming a Protestant, was guilty of high treason and condemned to death; and all persons harbouring him were guilty of felony and condemned to death without benefit of clergy. (Blackstone Com., Vol. IV, p. 55.)

During the reign of Queen Elizabeth he remembered upwards of two hundred persons were put to death purely for the profession of the Catholic faith. Of these 142 were priests, 3 g-ntlemen, and the remainder esquires, gentlemen or yeomen. Besides these 30 priests and laymen died of their sufferings in prison, and 165 others were transported for life. In one night 50 Catholic gentlemen of Lancashire were suddenly seized and committed to prison for not attending Protestant service, whilst York Castle already contained 53 Yorkshire gentlemen imprisoned for the same offence. These gentlemen were every Sunday during their imprisonment forced into the Castle Chapel to hear a Protestant sermon.

Such, my dear grand Master, was the state of affairs: such the civil and religious liberty under which Catesby and his fellows lived, when they conceived the idea of the Gunpowder Plot. Such to the initiated appears to be the civil and religious liberty commemorated by these 5th of November celebrations.

To shew how thoroughly Catesby was ahead of his time and how strongly he resembled some of our modern Priest haters and politicians, let me recall to your attention his answer to the Jesuit Garnet. Suspecting from Catesby's conduct some secret design, the Jesuit took occasion at table to inculcate the duty of submission to the pressure of persecution and of leaving the address of wrongs to the justice of Heaven. Catesby's answer was energetic and manly. "It is to you and such as you," he exclaimed, "that we owe our present calamities. This doctrine of non-resistance makes us slaves. No authority of Priest or Pontiff can deprive man of his right to resist injustice."

I mention this circumstance because it is fashionable at the present day to endeavor to fasten this Gunpowder Plot atrocity upon the Catholic Church. It is evident that, whatever others may think, Catesby at least knew that he had found opposition rather than compliance from the Catholic Church.

It proves further that the men of Catesby's time, ground down to the dust by the inhuman persecutions which we have described, were becoming desperate and were slowly arriving at the conclusion that at times at least all laws, human and divine, become absorbed in the aphorism—"self-preservation is heaven's first law," and that "no authority of Priest or Pontiff can deprive man of his right to rebel justly." It must always be a source of humiliation to England as a nation, that she received this "Reformation" (of bloodshed, murder, and rapine) so justifiably, whilst nations which she affects to despise repelled it with scorn. That an enlightened nation like England could tamely submit to suffer, or even to see inscribed on its statute books, the abominable Draconian codes of Elizabeth and James, is certainly little to its credit. Here were no inspired Apostles sent to announce holy doctrines;—it was murder and plunder and tyranny that were announced and inscribed upon her statute books, and it must have been demons rather than men that enforced them. It was doubtless the most prudent course as far as personal safety was concerned to accept the situation, but posterity will hardly deem it the more manly and honorable wical.

While celebrating this Gunpowder treason, my dear Grand Master, you are doubtless aware that there are many protestant writers who affirm that far from being a Catholic treason it was merely a scheme of the crafty Cecil to bring Catholics into greater disrepute. Every intelligent Protestant I suppose knows this. The Protestant author of the Politician's Catechism accuses Cecil of being "either the author or at least the main conductor" of this Plot. Osborne asserts that "Cecil did not carry on his schemes so secretly but that some of his own domestics got a general notion of them. Accordingly one of them advised a Catholic friend of his of the name of Buck to be on his guard as some great mischief was in forge against those of his religion. This was said two months before the disclosure of this Gunpowder Plot." (Mem. of James I.) The author of the Political Grammar also credits Cecil, James' Protestant Prime Minister, with concocting this plot which you, Sir, celebrate so piously. He calls it a "neat device of the Secretary." And in sooth it is a "neat device," one worthy of an English Prime Minister—to egg on a parcel of shallow-pated enthusiasts to blow up the King and then to charge the Catholics with the atrocious design. And in sooth it is a "neat device" for Englishmen annually to celebrate this "bogus" plot as "a deliverance from Popery and superstition."—Stowe shows exactly how much Catholics had to do in the business when he says "Cecil engaged some

Papists in this desperate plot in order to divert the King from making any advances towards Popery to which he seemed inclinable." King James himself knew exactly how much value to attach to his deliverance, when he called the 5th Nov. "Cecil's Holiday." Another Protestant is equally plain spoken: "This design was first hatched in Cecil's forge, who intended to have produced it in the time of Elizabeth . . . by his secret emissaries, he enticed some hot-headed men, who ignorant where the design first came, heartily engaged in it."—(Short view of His Eng., by Rev. Higgins.)

Thus you see, my dear Grand Master, from authorities right learned and honorable, the origin of this plot which you celebrate so piously. Conceived by an unprincipled prime minister (protestant) it was carried out by doubtful Catholics. You are doubtless aware that sixteen persons only are accused on this plot, nine only of whom were privy to its real nature (blowing up by gunpowder) and of these nine the greater number were apostates from the Catholic Church—children whom she had long learnt to distrust. A protestant writing 16 years after the discovery of the Plot, writes thus—"There were a few wicked and desperate wretches whom many Protestants term Papists, although the Priests and true Catholics knew them not as such; nor can any Protestant say that one of them was such as the law terms popish recusants; and if any of them were Catholics or so died, they were known Protestants not long before."—(Prot. Plea for Priests, Ann. 1621.)

You are aware that out of deference to these historical facts the Church of England has long ago discontinued her religious services on this day, thus reducing it from a religious to a merely secular holiday. This fact is important, because having for so many years celebrated it by a special service of thanksgiving for "deliverance from Popery and superstition," she would hardly without the gravest reasons, have stultified herself by discontinuing it.

Accept, my dear Grand Master, this appendix to your excellent article of Nov. 4th and 6th on the Gunpowder treason. It will serve to supply the only omission noticeable in them—the omission of the diabolical causes of that diabolical plot—and may perhaps correct the erroneous ideas of some as to the real originator of Cecil's Holiday.

In conclusion, allow me to express my regret at being again compelled to address you through "private circular," a mode so distasteful to you. The fault is not mine. My letter addressed to your office could not be inserted in consequence of your absence from home; and your good confederate the Ontario would not do you the favour of inserting it for you.

I have the honor to remain, your obdt. Serv't, H. BRATTBURN, Priest.

THE PRESBYTERY, THISTON, Nov. 19th, 1871.

Weekly Report of the St. Bridget's Refuge, ending Saturday, 2nd inst. —

Table with 2 columns: Category and Count. Males: 20, Females: 60, England: 3, Ireland: 12, Scotland: 60, P. Canadians: 5, Total: 20.

I can testify to the high therapeutical value of Fellows' Compound Syrup of Hypophosphites, and consider it deserving of attention by the profession generally. AARON ALWARD, M.D., Mayor of the City of St. John.

To Cure a Cough, to relieve all irritations of the throat, to restore to perfect soundness and health the most delicate organization of the human frame—the Lungs—use Dr. Wistar's Balsam of Wild Cherry, which is still prepared with the same care in the selection and compounding of its various ingredients as when it was introduced to the public by Dr. Wistar, over forty years since.

PAINSON'S PNEUMATIC PILLS—Best family physic; Sheridan's Cough Condition, Punctures, for horses. 16

REMITTANCES RECEIVED.

Gananoque, T. McMahon, \$1; Niagara, P. Clarke, 2; St. Andrews, N.S., R. C. McDonald, 4; St. Valier, Rev. L. A. Proulx, 2; Fredericton, N.B., Rev. W. McManus, 10; Arnprior, Rev. Mr. Bourier, 2; Warlock, W. Kennedy, 4; St. Andrews, N.B., A. Kennedy, 2; Cornwall, J. S. McDougall, 10; Sierra, C. J. McEw, 2; Greenville, Rev. Mr. Foley, 2. Per Rev. R. McDonald, Pictou, N.S.—Antigonish, J. O'Brien, 2. Per W. Gisholm, Cornwall—A. Talbot, 2. Per Messrs. Jas Hamel & Freres, Quebec—Perce, Rev. P. N. Thivierge, 2. Per J. Clancy, Henningford—E. Kennedy, 3; J. Murnane, 1.50; W. Atkinson, 1.50; N. Davill, 1.50.

Died.

At Montreal, on the 30th ult., N. E. Jamieson, student at law, a native of Inverness Co., N.S., aged 26 years.

At Lake Beauport, on Saturday the 2nd instant, Mr. Tobias Kavanagh, aged 78 years, a native of the county Carlow, Ireland. The deceased had been a resident of Lake Beauport for over a period of 40 years, being one of the first settlers there, and was looked up to by his acquaintances as a man of sterling character and probity. His death leaves a void in the community that cannot be easily filled up. He died deeply regretted by his family and a large circle of friends and acquaintances. Requiescat in pace.

CENTRAL MARBLE WORKS, (Cor. Alexander & Laqueabriere Sts.)

TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

MANUFACTURERS of every Kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.

IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION.

B. TANSEY, M. J. O'BRIEN.

WANTED.

FOR the R. C. Separate School in the town of Perth, — A MALE TEACHER, holding a First Class Certificate under the Separate School law—or a Second or a Third Class Certificate, under the School act of 1871. Salary liberal. Application stating salary, &c., to be addressed (post paid) to the undersigned, WM. WALSH, Secy. Treasurers, Of the Board of Trustees of R. C. Separate School, Perth, Nov 29th, 1871.



FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Nov. 28.—At six o'clock this morning the prisoners Rossel, Ferre and Bourgeois were taken from their cells and brought to the camp at Satory, thence they were escorted by a large force to the place fixed for the execution in the outskirts of the camp.

A profound sensation was produced throughout the city by the details of the execution. The death of young Rossel is lamented, even by those who feel it was demanded by justice, and the best interests of the country.

THE LAST WORDS OF GENERAL ROSSEL.—The last words of Gen. Rossel to a Republican friend were: "If you have not before long crushed the army it will crush you. It has always been praetorian and has always formed a distinct party whereas it should be national. The danger is pressing. Republicans that have abandoned insurrection, you did not like the men of the 18th of March; I did not like them, but it was necessary in order to restrain them."

EXECUTION OF ANOTHER COMMUNIST LEADER.—Cremieux, one of the four Communist leaders condemned to death by the court martial at Versailles, was executed to-day. He was taken from prison at an early hour this morning, conveyed a short distance outside the walls and shot. He died bravely, refusing to be blind-folded, and his last words were: "Vive la Republique."

PARIS, Nov. 30.—The Government of France is very uneasy and exercises the utmost vigilance. There is a great display of troops in Paris and all points are guarded by patriots every night while police are stationed at every street corner.

The public mind is very unsettled and the general expression is that the present state of affairs cannot last for any length of time.

PARIS, Dec. 1.—Thiers in his message to the National Assembly, on the re-opening of the session, refers to the treaty between France and Germany; the commercial convention with England; the military law; and the general reorganization of the Administration, but offers no suggestion as to the constitutional changes, and makes no allusion whatever to political subjects.

Bishop Dupanloup, publishes a letter severely criticising the sentiments expressed by Gambetta in his speech recently delivered at St. Quentin.

SIGNS OF THE TIMES.—All accounts from Paris agree in stating that the attitude of the workmen has lately changed very much for the worse. Threats of a speedy re-establishment of the Commune are made openly and without disguise. The liberated communists refuse to go to work, and move about declaring they only wait for the hour of revenge. They seem to be regularly organised, and, although, refusing to work, are well supplied with money. To add to the terrors thus created in the mind of the friends of order, as the shop-keeping and higher classes are styled, though they will not stir a finger nor give a vote to help to maintain the cause of order, it is openly noised abroad, and repeated even by police agents, that there are no less than 150,000 well-appointed rifles hidden away in Paris, to be brought to light and use at the proper time.

BELGIUM.

BRUSSELS, Nov. 29.—The King has commissioned Georges Francois Thomsson to form a new Cabinet. The Ministers have tendered their resignations. The people are satisfied with the accomplishment of their object, and have dispersed, and order prevails throughout the city.

ITALY.

PIEDMONT, Nov. 27.—For the first time since the occupation of Rome the Italian Parliament met in this city to-day. The opening speech was delivered by Victor Emmanuel. He alluded to the event connected with the occupation of the city, and said Italy restored to herself had reconquered her place in the world. He was convinced that Rome would remain the seat of the Pontificate. The relations between Italy and all other nations were friendly and peace would continue, but he warned Parliament that they would be held to strict account in future; they neglected to perfect a thorough reorganization of the military and naval forces of the kingdom.

THE PROTESTANT PROPAGANDA.—I must again advert to the uselessness of the efforts of the English apostles in their white cravats, sent here by your Bible and missionary societies, as well as of the long articles in the Guardian. It is a pity to see pieces of real eloquence on such a theme as the denial of religion and morality in Italy to be remedied by Queen Elizabeth's book of common prayer. These good apostles only lose their time, as those who pay them lose their money. After 12 years constant labour, they have not succeeded, in all Italy, in forming a single congregation of their belief—supposing they have one. So long as they paid a lira or two lire a head to the attendants at their services in Venice, Padua, Leghorn, Florence, Naples, and Rome, they could secure someone to listen to them; but now that the lire are exhausted, the audiences also have died away. The Italian is a good Catholic or nothing at all, and the short creed and dry worship of the Church of England, will have about as much attraction for the Italian people, as the London monument of the Grinewick war, or those in Trafalgar Square would have for Italian artists.

THE CONSCRIPTION OF THE CLERGY.—The law to

include the clergy in the conscription without even power of substitution, appeared too absurd to be seriously enforced, and so we hear of a royal decree, enabling those who are liable to the first conscription to release themselves by payment of 2,500 lire, in English money £100. Profound acquaintance with the laws of the Catholic Church in this Catholic country, was displayed in the last decree, for it declares that such persons as were born in 1851 but may now be in Sacred Orders will be free. Every one knows that sacred orders are not given to any under the age of 21.—Cor. Tablet.

GAMBALDI AND THE INTERNATIONAL.—The schism in the ranks of the Italian democratic party is complete. General Garibaldi, in a longwinded letter, announces that a reconciliation between himself and Mazzini is absolutely impossible. In writing to Mazzini, a follower of Mazzini, General Garibaldi commences his letter with a defence of his own followers, whom the Mazzinians have called satellites. "Who are these satellites? (exclaims the General) Name them you martyrs of Italian independence; who are these satellites, who have always led the Nizard seamen by the nose? Read the organs of the Monarchical party, especially in 1860, and you will find it constantly repeated that Garibaldi might be something, but he unfortunately is surrounded by Mazzinians. All this is perfectly false. Ask those who have known me more intimately than you ever knew me. Ask them whether they ever found a man more obstinate than I in doing what I believed to be for the general welfare." After deeply lamenting that the Mazzinians should have brought such discord into the Democratic party, General Garibaldi proceeds to defend the International, and declares why he and Mazzini absolutely cannot be reconciled. He says: "Both I and Mazzini are now old men. Let us not so much as speak of reconciliation between us two. A reconciliation with Mazzini! Such a thing could only take place by my obeying him, and this I could never do."

ROME, Nov. 29.—The Pope yesterday, replying to an address, expressed his confidence in the triumph of the church, and protested against all ideas of compromise with the rulers of Italy.

THE POPE ON THE STATE OF EUROPE.—The Paris Univers copies from a provincial paper, the Gazette de Midi, an account of an interview which Pope Pius IX. granted on the 28th of October to a large body of persons who were anxious to pay their respects to him. One of their number asked how long the triumph of the wicked and the oppression of the Church would continue. The Pope replied, "We have all sinned, and what is now happening is but the chastisement of our misdeeds. We should, therefore, resign ourselves to the will of the Most High, with the conviction that God will in the end listen to the prayers of His people. Let us then pray without ceasing; the Father of Mercy will have pity on us, and will soon deliver our Holy City from its oppressors. Let us pray for the upright, that they may persevere in the right path; let us pray for the wicked, that they may become aware of their errors and may return to the fold of the good Shepherd. It is not only for the City of Rome that we must pray, but for the whole world, for everywhere evil is making fearful progress. In France impiety, checked for a time, is now again lifting its head. In Germany heresy is making greater efforts than ever to oppress the Christian religion, and to establish its own greatness upon its ruins. But what is still more lamentable is that this impious movement is countenanced by the Governments. In Russia, in Spain, in Switzerland, indeed everywhere, revolution seeks to triumph and to drag down society into an abyss of evils. What, then, will become of us, if God should abandon us? Ah, my children, let us address ourselves to Him, that He may save us and convert the misguided souls which are rushing towards their eternal perdition."

THE NEW BISHOPS AND THE GOVERNMENT.—The new Italian Bishops have been instructed by the Holy See not to ask for the "exequatur." They have only to make known to the Government by letter that they were appointed to their respective dioceses by Pope Pius IX. in the secret consistory of Oct. 27, and that they hope to meet with no difficulties in the exercise of their office. They are not to wait for a reply, but to proceed at once to fulfil their sacred duties and use their jurisdiction. They are to make arrangements for their consecration, or for entering their dioceses as soon as possible. They are permitted to take possession of their sees through any person of their confidence, and without the usual solemnities. Should the Government reply that the "exequatur" must be applied for according to the law, they are to continue the fulfilment of their pastoral duties. It is not expected that the Government will oppose any obstacle at present. They wish to make a little capital at the opening of the next Session of Parliament by expatiating on the liberty of the Church in Italy.

PERSECUTION OF CATHOLIC JOURNALS.—The Catholic papers continue to be furiously persecuted. Yesterday the editor of that excellent paper, the Protesta, was condemned to two years' imprisonment and a fine of 3,000 lire. Some of our Catholic journals have already disappeared, and it is difficult to see how the others can long continue to exist.

GERMANY.

BERLIN, Nov. 27.—The session of the Prussian Diet opened to-day by the King in person. The speech from the Throne points to financial prosperity. The country proposes a general increase in official salaries, and recommends encouragement by the Diet of railway enterprises. The speech was well received, and the Emperor-King was loudly cheered by members of the Diet.

BERLIN, Nov. 29.—The press throughout the country comments with indignation on the frequent assassinations of German soldiers in the occupied districts in France, and demands that the military authorities shall put a stop to the outrages.

The Germans have commenced to build fortifications in the passes of the Vosges.

THE GERMAN CATHOLICS AND THE JESUITS.—A protest, has been published, signed by 250 leading German Catholics, against the intrigues of the Darmstadt Protestant Association. It claims for the Jesuits, the equal enjoyment of the protection of the law with all other Germans; and condemns the action of the Prussian Minister of Public Worship against the Bishop of Erlangen, and the attitude of the Bavarian Government with regard to the old-Catholic agitation. Finally it conjures all the Catholics of Germany to unite their efforts in order to obtain religious freedom and respect for the rights of the Church. The Archbishop of Bamberg has also, like the Bishops of Paderborn and Simourg, published a declaration emphatically refuting the calumnies of the Protestant Association of Darmstadt against the Society of Jesus.

CATHOLICITY IN THE BAVARIAN PARLIAMENT.—The Catholic and patriotic party in the Bavarian Chambers have signed a declaration and protest, against the manner and the spirit in which the question was addressed by Deputy Herz to the minister of Public Worship, referring to the acts of the Vatican Council. The question was made the occasion of an attack profoundly offensive to the Catholic Church, to the members of this Church in general, and especially its Supreme Head, and to the Archbishops and Bishops of Bavaria. The signatories of the declaration regard as a calumny as well as a failure of respect due to the Catholic Church, recognized by the constitution, and to the Catholic citizens of Bavaria who from the immense majority of the population of the country, the proposition forwarded by the minority that "the decisions of the Vatican Council have not only changed the essence of the Catholic Church, but also endangered the constitu-

tion of Bavaria and the periodical and social relations of its citizens." They regard likewise as a calumny and as an offence without any kind of foundation, the statement that the doctrines defined by Rome were dangerous to the State, and that the publication of the new dogma was calculated to undermine the basis of the Bavarian State. In fine, these members of the Catholic and patriotic party numbering seventy-two signatures, indignantly repudiate the charges which have been so constantly repeated by the enemies of the Church and the opponents of the Council in Bavaria.

The Ritual committee at the recent Episcopal convention at Baltimore recommended, it may be remembered, that no cross should be carried by children or others before the procession of choir and clergy entering the church at a choral service. Crosses of any fashion and in any number might be used in, or about the church, provided they were stationary; and they might be freely carried in procession outside the church, and to the door of the church; but into the church, or in the church they should not be carried. On this recommendation a right reverend gentleman suggests that the processional hymn which reads:—

Onward Christian soldiers, marching as to war, With the cross of Jesus going on before."

be altered thus:— Onward Christian soldiers, marching as to war, With the cross of Jesus, left behind the door!

LOVE YOUR MOTHER.—Little ones, do you love your mother? You will never meet an eye as tender, a hand as gentle, or a heart as kind as hers. No love will ever be so strong as that which she bears you. It was she who had nourished you in infancy, and soothed, with pleasure, your feverish cries, when all other ones had grown weary of them. She would cool the heavy brow, change the heated pillow, and answer your countless calls till the stars paled in the heavens, and yet no repining words escaped her lips. It was your mother who watched over you in childhood, taught your lisping tongue its first words, and your tottering feet to bear your unsteady weight. She was happy if your childish heart was full of joy; or if your brow was clouded, with loving words and gentle manner, she was ever ready to dispel it. In youth, she guided the feet which are so prone to err, into the paths of peace and wisdom. Then we must love her who has so much loved us. When you go forth into the world, if you are in prosperity, many hearts will be thrown at your feet; but so soon as fortune frowns, these friends will desert you for one more favored by fortune. 'Tis then a mother's love will shine the brighter; and in the depths of her devotion, she will make you forget that the world is cold and cheerless; that friends are false; and that life is full of disappointment. Then let your mother see that you think of her; perform those little nameless attentions which can only supply the demands of a loving heart.

WHISKEY DRINKING IN SCOTLAND.—The Scotch seem not only to manufacture a considerable quantity of spirits annually, but also to refresh themselves liberally with the produce of their own industry. From a return just issued showing the consumption of home-made spirits in Scotland for the half-year ending the 30th of June last, it appears that the spirits on which duty was paid in that country for the first half-year of 1871 amounted to 3,591,454 gallons; imported from England and duty paid, 2,524 gallons; imported from Ireland and duty paid, 25,263 gallons. The spirits sent to England for the same period amounted to 894,126 gallons as compared with 821,050 gallons for the corresponding period of 1870; spirits sent to Ireland, 2,216 gallons, as compared with 7,469 gallons for corresponding half-year of 1870; warehoused on drawback for exportation, 137,944 gallons, and methylated 82,224 gallons, leaving a total of 2,436,501 gallons consumed in Scotland for the half-year, or fully three quarters of a gallon per head of the population including men, women, and children. Under these circumstances it is surprising that the Scotch become so excited as they have been during the past session respecting their "water bills," for it is quite evident that water can hardly be called their national beverage.—Dall Mail Gazette.

NEWLY-BUILT HOUSES.—A vast deal of ill-health, to say nothing worse, results, the Dublin maintain, from the too early occupation of newly-built houses. In the suburban districts of London, and of many of our large towns, small houses by the thousand are planted on the ground, often on heaps of unwholesome deposits placed there to fill up hollows whence brick-earth or sand may have been removed, are finished with surpassing rapidity, and all recking as they are, receives a family often before the workmen have left. The danger involved was recognised long ago. An ancient proverb says, as to a new house, "The first year for my enemy, the second for my friend, the third for myself." The speculative builder of to-day too often cares for neither friend nor enemy. The houses, like certain historic razors, are made to sell. To turn a penny is his sole object, and the buyer must look out for himself. Alas! for such a state of feeling. It unfortunately prevails in modern society to a much greater extent than is consistent with the right condition of public health, giving that word its full meaning.

NEW MODE OF TREATMENT IN LOCKJAW.—Dr. Demarquay has discovered a new method of treating that species of lockjaw which is caused by wounds. It possesses this advantage over all other methods that have been tried, that while they have invariably failed, it has been successful in two cases. It appears that persons attacked by lockjaw are particularly sensitive to cold, which aggravates all their symptoms, and greatly increases their sufferings. Accordingly, Dr. Demarquay placed his two patients, one of whom had received a deep wound in the calf of his leg, while in the other case the lockjaw seizure had followed upon the amputation of a limb, in a room heated from 64 to 72 deg Fahr., where they could perspire freely without fear of draughts. The spasms and muscular contractions which form the chief features in lockjaw were relieved by injections of morphia, the pieces selected for those injections being those where the muscular contractions were most painful. The result of this treatment was that the patients were soon able to open their mouths and assuage the terrible thirst which is one of the concomitants of lockjaw, and ultimately recovered.

To aid farmers in arriving at accuracy in estimating the amount of land in different fields under cultivation, the following table is given by an agricultural contemporary:—Five yards wide by 968 yards long contains 1 acre; 10 yards wide by 484 yards long contains 1 acre; 20 yards wide by 242 yards long contains 1 acre; 40 yards wide by 121 yards long contains 1 acre; 80 yards wide by 60 1/2 yards long contains 1 acre; 70 yards wide by 69 1/2 yards long contains 1 acre; 220 feet wide by 198 feet long contains 1 acre; 446 feet wide by 99 feet long contains 1 acre; 110 feet wide by 296 feet long contains 1 acre; 60 feet wide by 326 feet long contains 1 acre; 120 feet wide by 263 feet long contains 1 acre; 240 feet wide by 181 1/2 feet long contains 1 acre.

They have a female preacher in Missouri, who is making it lively down in that section. She acts as pastor of a church, does the singing of the congregation, preaches three times a week, and superintends a Sunday school. Her husband takes in washing and looks after the children. That family is bound to make a noise in the world.

TO PREVENT RATS FROM GRAWING HARNES.—Mix with the oil a little cayenne pepper, say a teaspoonful to the quart, and apply.

AN IRISH STREET POET.

About thirty-five years ago a tall blind man used to stand at the corner of Essex Bridge, Dublin, singing and reciting ballads which if not very remarkable for wit were more or less attractive to his audience on account of their singularity. The poet derived his name Zozimus, from the fact of his having composed a lyric on the discovery in the desert of St. Mary of Egypt by a pious ecclesiastic called Zozimus. His biographer says he was usually dressed in a heavy, coarse, longtailed coat and a very much worn hat, with exceedingly strong shoes. He declaimed pieces of a sacred turn, interspersed with odd asides to the crowd, and always introducing himself with sort of a prologue:

Ye sons and daughters of Erin, attend; Gather round poor Zozimus, yer friend; Listen boys, until ye hear My charming song.

One of his most striking effective readings was that of a romantic version of the story of Moses in the bulrushes. This he always prefaced by inquiring "Is there a crowd about me now? Is there any blackguard heretic listenin' to me?" Having been satisfied on these points, Zozimus is reported to have delivered a series of stanzas of which the following may serve as a specimen:

In Egypt's land, upon the banks of Nile, King Pharaoh's daughter went to bath in style; She tuk her dip, then walked onto the land, And to dry her royal pelt, ran along the strand.

A bulrush tripped her, whereupon she saw, A smiling baby in a wad o' straw, She tuk it up, and said with accents mild, "There-and-agers, girls which av ye owns the child?"

Zozimus could sing of his garret as gaily as Berger:

Gather round me boys, will ye? Gather round me boys, will ye? And hear what I have to say, Before old Sally brings me My bread and jug of tay. I live in Fuddle-alley, Off Blackpits near the Comb; With my poor wife called Sally.

Zozimus died April 3, 1846. A periodical in Dublin has been recently started in his name, and his countrymen have only lately made an effort to rescue his memory from oblivion.

AN BEDS IN THE MORNING.—The wise housekeeper should see to it that all the beds should be aired immediately after being occupied. The impurities which emanate from the human body from insensible perspiration, are made up of minute atoms, which, if allowed to remain long, are absorbed by the bed, and will then, to a greater or less extent, vitiate the air for a considerable time afterward. Let the occupant throw the bed open on rising, and as soon as is convenient open the windows and ventilate the sleeping-room. One hour's early ventilation is worth two hours' late airing.—Good Health.

PRESERVING TOMATOES.—Wash, bruise them, and put in a boiler over a fire, boil half an hour and strain; boil the juice until reduced one-half; cool, put in jars and seal; then place the jars in a boiler of cold water, with straw or rags to prevent breakage; boil twenty minutes; when perfectly cold, place the jars in a cool dark cellar. They will keep for years. Add seasoning when used for the table.

For catsup add to the above peppers, pimento, cloves, etc.

TOMATOES may be prepared as above and put into bottles for future use. Of course, they should be well corked and sealed.

CUKE FOR DIPHTHERIA.—A simple, and successful treatment of diphtheria may be found in the use of lemon juice. Gargle the throat freely with it at the same time swallowing a portion, so as to reach all the affected parts. A French physician claims that he saved his own life with this pleasant remedy.

LEMONS FOR A COUGH.—Roast the lemon very carefully without burning it, when it is thoroughly hot, cut and squeeze into a cup upon three ounces of sugar, finely powdered. Take a spoonful whenever your cough troubles you. It is good and agreeable to the taste. Rarely has it been known to fail of giving relief.

ONIONS AMONG POTATOES.—A Correspondent of the Iowa Homestead found certain rows of early rose potatoes, among which onions were growing to be entirely free from potato bug, while others of the same variety, at a little distance, suffered from their attack.

A theological student wants to know if Satan, when he caused the fall of our first mother, was guilty of Eves-dropping.

\$150,000 in 3,000 Cash Prizes.—Highest prize \$50,000 Gold Coin, to be distributed legally by chance, January 30th, 1872, in aid of the Mercy Hospital, Omaha, Nebraska. Pattee & Gaudin, General Managers. See advertisement.

LAWLOR'S SEWING MACHINES.—Principal office, 365 Notre Dame Street, Montreal. HOSPICE St. JOSEPH, MONTREAL, August 5th, 1871.

Mr. J. D. LAWLOR: Sir,—On former occasions our Sisters gave their testimonials in favour of the Wheeler & Wilson Sewing Machine, but having recently tested the working qualities of the "Family Singer" manufactured by you, we feel justified in stating that yours is superior for both family and manufacturing purposes.

SISTER GAUTHIER. MONTREAL, April 23, 1871.

Dear Sir,—In answer to your enquiry about the working qualities of your Family Singer Sewing Machines, which we have in constant operation on shirts, we beg to say that they are, in every respect, perfectly satisfactory and we consider them superior to any American Machine, and consequently take much pleasure in recommending them as the most perfect, useful and durable Machines now offered to the public.

Most respectfully, J. R. MEAD & Co., Shirt Manufacturers, 381 Notre Dame St.

VILLA MARIA, Montreal, Sept. 7th, 1871.

Mr. J. D. LAWLOR: Sir,—Having thoroughly tested the qualities of the "Family Singer" Sewing Machine manufactured by you, we beg to inform you that it is, in our estimation, superior to either the Wheeler & Wilson or any other Sewing Machine we have ever tried, for the use of families and manufacturers.

Respectfully, THE DIRECTRESS OF VILLA MARIA. HOTEL DURE DE St HYACINTHE, 11th September, 1871.

Mr. J. D. LAWLOR, Montreal: Sir,—Among the different Sewing Machines in use in this Institution, we have a "Singer Family" of your manufacture, which we recommend with pleasure as superior for family use to any of the others, and perfectly satisfactory in every respect. THE SISTERS OF CHARITY, JOE HOTEL DURE, St. HYACINTHE.

To Keep Milk Sweet.—A teaspoonful of fine salt or horse-radish, in a pan of milk, will keep it sweet for days.

BREASTRAK.—In broiling a beefsteak, whenever the coals blaze up from the drippings a pinch of salt thrown upon them will instantly extinguish the flames. By carefully attending to this matter you may have your steak broiled or chicken crisped, but not scorched, and juicy, yet well done.

LOTTERY

IN FAVOR OF THE CATHEDRAL AND BISHOPRIC OF THREE-RIVERS.

THE object of the present lottery is to assist in relieving the Cathedral from the heavy burden of debts by which it is still encumbered, and to offer the Bishop means to build a house suitable to the requirements of the diocesan administration. The urgency of such relief, and the confidence with which His Lordship relies on the generous assistance of the Faithful of the diocese will be easily understood from a brief statement of his actual position.

The first bishop of the diocese, the regretted Dr. Cooke, saw himself compelled to undertake the building of a Cathedral whilst the resources of a diocese so recently created were yet inadequate to the expenditure of such an enterprise. Consequently, as the walls arose, debts increased; and when the edifice was closed in and dedicated to divine worship, it was found to be enveloped in a deficit of about £24,000.

To meet this enormous debt every sacrifice had to be accepted, every source was drained; and with the aid of a generous contribution from the clergy, and a yearly collection in all the churches of the diocese, the burden has been reduced in ten years from £24,000 to £7,600, and the interest from £1,500 to £350. The result is indeed gratifying and permits, to look upon the future without despair.

But the wants of the Bishopric are still great, and in one respect they have increased. The Bishop is yet without a house to lodge himself or his Assistants. His present residence, being that of the parish priest of Three Rivers, is quite insufficient to meet the wants of a Bishopric. It is too small to admit the necessary assistants, and in such a condition as to afford no fit hospitality to those who do the house the honor of a visit.

On the other hand, the yearly collections in favor of the Cathedral are to discontinue after the present year, and also another important source of aid. In this extremity, His Lordship appeals to the faithful of the diocese, asking that their last offering be more abundant. And in order to render their contribution less onerous, he offers them the advantage of the present Lottery, hoping and earnestly requesting that all those who have made their first communion shall take at least one ticket each, not so much indeed in view of the many chances of considerable gain, as from a sense of the duty for all to help their Bishop, and in order to participate in the benefit of a monthly Mass to be always offered for the benefactors of the Cathedral.

The following is a summary of the many valuable prizes to be drawn:—

Table with 2 columns: Prize description and Value. Includes 125 acres of land, gold bracelets, and various cash prizes.

RATE OF TICKETS.

Table with 2 columns: Ticket quantity and Price. Shows rates for 1, 13, 27, and 56 tickets.

The drawing of prizes will take place on the 1st of March, and will be conducted by a Committee of three priests and three laymen, under the presidency of Very Rev. C. O. Caron, Vicar General, after which each person will be duly informed of what he may have won. Tickets are deposited with all the parish priests of the diocese, and will be sent by the undersigned to all friends and generous persons outside of the diocese, who would kindly participate in the good work.

ED. LING, Pr., Secretary.

PROVINCE OF QUEBEC, } SUPERIOR COURT for DISTRICT OF MONTREAL, } LOWER CANADA. The Twenty-fourth day of October, One Thousand Eight Hundred and Seventy-one.

PRESENT: The Honorable Mr. Justice BERTHELOT. (No. 565.) Ex parte

PIERRE DAMOUR, of the City and District of Montreal, Gentleman, Bourgeois.

Petitioner for the sale of Immovable.

KNOW ALL MEN that the said PIERRE DAMOUR by his petition filed in the office of the Superior Court, under number five hundred and sixty-five, prays for the sale of an immovable situated in the said District, to wit: "A lot of ground situate in the Quebec Suburbs of the City of Montreal, in Volt-geneurs Street, containing forty feet in front, by eighty feet in depth, the whole French measure." bounded in front by Volt-geneurs Street, in rear by Charlotte Curriere, widow of Joseph Gibeonski, and by Joseph Vallee, and on the other side to the south by the said Pierre Damour, with a house thereon erected; which said lot of ground has been occupied by Ann Kinch up to the year one thousand eight hundred and fifty-two, and has not since been occupied. The said Pierre Damour alleging that by deed of sale entered into by James Vincent, Esquire, to the said Ann Kinch before Blackwell and colleague Notaries at Montreal, on the fifteenth day of February, one thousand eight hundred and fifty, a hypothec was constituted upon the immovable above described in favor of the said Pierre Damour for the sum of four hundred dollars with interest, being a Capital and claims from the present proprietor of the said immovable the sum of Eight Hundred and thirty-six dollars, to wit: the said sum of four hundred dollars, and another sum of four hundred and thirty-six dollars for interest accrued upon the above sum from the fifteenth day of February, one thousand eight hundred and fifty-two, and costs of these presents.

The said Pierre Damour further alleges that the present proprietor of the said immovable is unknown.

Notice is therefore given to the proprietor of the immovable to appear before the said Court at Montreal within two months, to be reckoned from the fourth publication of this present notice, to answer to the demand of the said Pierre Damour, failing which, the Court will order that the said immovable be sold by Sheriff's sale. HUBERT, PAPINEAU & HONBY, Prothonotary, Superior Court.



WANTED

A TEACHER for the Male Department of the R. C. Sep. School at Alexandria, Co., of Glengarry, Salary liberal—to enter on his duties in January, 1872—must be well recommended. Applicant to state salary and qualification.  
GEO. HARRISON, Chairman.  
Alexandria, Nov. 14th, 1871.

WANTED

IMMEDIATELY for School Section No. 1, Co. of Hastings, Townships of Montcalm and Herschel, a R. C. MALE or FEMALE TEACHER, holding Second or Third Class Certificate, to open school immediately for the term ending and the coming year. A liberal salary will be given. Application to be made by letter (pre-paid) to JEREMIAH GOLDEN, School Trustee, Maynooth P. O., Hastings County.

WANTED

AN APPRENTICE. Apply to  
J. CROWE,  
Black and White Smith,  
No. 37, Bonaventure St., Montreal.

CIRCULAR

MONTREAL May, 1867

THE Subscriber, in withdrawing from the late firm of Messrs. A. & B. F. Fannion, 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. 451 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market comprising in part FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, PORK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SALT 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. Tibbitt Brothers.

D. SHANNON,  
Commission Merchant,  
And Wholesale Dealer in Produce and Provisions,  
451 Commissioners Street,  
Opposite St. Ann's Market.  
June 14th, 1870.

PROVINCE OF QUEBEC, } SUPERIOR COURT.  
District of Montreal, }  
No. 2257.

Dame SERAPHINE GADBOIS, of the Parish of Belecil, in the District of Montreal, wife *connante en biens* of FLAVIEN GUERTIN, farmer of the same place and duly authorized *d'ester en justice*,  
vs.  
PLAINTIFF,  
The said FLAVIEN GUERTIN,  
DEFENDANT.

The Plaintiff in this cause has brought before this Court an action in separation of property, *en separation de biens*, against the Defendant, the twenty first day of October instant.  
TREDDEL & DE MONTIGNY,  
Procurators de la Demanderesse.  
MONTREAL, October 21st, 1871.

MONTREAL SELECT MODEL SCHOOL.

NO'S. 6 AND 8, ST. CONSTANT STREET.  
THE duties of the above Institution will be resumed on MONDAY, the FOURTH DAY of SEPTEMBER next, at Nine o'clock A.M.  
For terms, and other particulars, apply at the School, or at 185 St. Denis Street.  
Wm. DORAN, Principal.

CONVENT OF THE SISTERS

OF THE  
CONGREGATION OF NOTRE DAME,  
WILLIAMSTOWN, ONTARIO.

THIS Institution is directed by the Nuns of the Congregation of Notre Dame, who have charge of the most celebrated establishments for young ladies, in the Dominion.

The system of education embraces the English and French languages, Vocal and Instrumental Music, drawing, painting and every kind of useful and ornamental needle work.

Scholastic year, 10½ months.  
Terms:

|  |           |
|--|-----------|
| Board and Tuition. (English and French.) | ...\$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.

Payments must be made invariably in advance. (Quarterly.)

The Convent having been considerably enlarged there is ample accommodation for at least fifty boarders.

Williamstown, August 5th, 1871.

KEARNEY & BRO.,

PRACTICAL PLUMBERS,  
GAS AND STEAM FITTERS,  
BELL HANGERS, TINSMITHS,

Zinc, Galvanized and Sheet Iron Workers,  
699 CRAIG, CORNER OF HERMINE STREET,  
MONTREAL.

JOBING PUNCTUALLY ATTENDED TO.

THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.

KEARNEY & BRO.

OWEN M'CARVEY

MANUFACTURER  
OF EVERY STYLE OF

PLAIN AND FANCY FURNITURE,  
Nos. 7, and 11, ST. JOSEPH STREET,  
(2nd Door from McGill Str.)  
Montreal.

Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

JOHN CROWE,

BLACK AND WHITE SMITH,  
LOCK-SMITH,  
BELL-HANGER, SAFE-MAKER  
AND  
GENERAL JOBBER,  
No. 37, BONAVENTURE STREET, No. 37,  
Montreal.

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

JOHN BURNS,

(Successor to Kearney & Bro.)  
PLUMBER, GAS & STEAM FITTER,  
TIN & SHEET IRON WORKER, &c.  
Importer and Dealer in all kinds of  
WOOD AND COAL STOVES AND STOVE  
FITTINGS,  
675 CRAIG STREET  
(TWO DOORS WEST OF BLEURY.)  
MONTREAL.

JOBING PUNCTUALLY ATTENDED TO.

GEO. T. LEONARD,

Attorney-at-Law,  
SOLICITOR IN CHANCERY,  
PETERBOROUGH, Ont.  
OFFICE: Over Siethem & Co's., George St

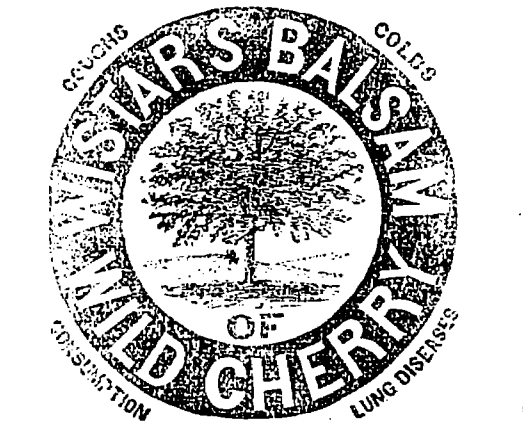
MONTREAL HOT-WATER HEATING  
APPARATUS ESTABLISHMENT.

F. GREENE,  
574 & 576, CRAIG STREET.

Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vinerias, &c., by Greene's improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

P. J. COX,

MANUFACTURER OF  
PLATFORM AND COUNTER  
SCALES,  
637 Craig Street 637  
SIGN OF THE PLATFORM SCALE,  
MONTREAL.



PROGRAMME OF TUITION

IN THE  
LYCEUM OF VARENNES.

PREPARATORY COURSE.

French and English Reading. Mental Arithmetic. Writing.

FIRST YEAR.

The Elements of French and those of English Grammar. Sacred History. Reading in French and in English. Arithmetic. Epistolary Art. Writing. Vocal Music. Geography.

SECOND YEAR.

Syntax of French Grammar and Syntax of English Grammar. History of Canada (French Domination). Arithmetic (all the Commercial Rules). Book-Keeping by Single Entry. Writing. French and English Reading. Translation of English into French. Vocal Music. Geography.

THIRD YEAR.

Exercises on all the parts of French Grammar and of English Grammar. Translation of English into French and French into English. Book-Keeping by Double Entry. The Principles of Literature and Composition. Notions on the English Constitution and that of this country. Notions of Agriculture. Notions of Algebra and Geometry. History of Canada (English Domination). Vocal Music. Geography.

Tuition in English is on the same footing as in French.

Book-Keeping in all its branches is taught by an Accountant well versed in all commercial transactions.

The utmost care is bestowed on the morals and health of Pupils.

Should a number of Pupils desire to learn Instrumental Music, Drawing, etc., a Professor will be given to them; but Pupils will have to pay extra for that particular teaching.

N. B.—Pupils, before passing to the second or third year of the Course, will have to stand an examination and prove that they have made satisfactory progress.

Pupils may either be boarders or half-boarders (the latter going out of the House only for their meals), at the following rates:

|               |            |
|---------------|------------|
| Boarders      | ...\$60.00 |
| Half-Boarders | ... 10.00  |

The children of the Parish of Varennes standing in an exceptional position with regard to the Establishment, their parents will have to come to an understanding with the Director of the College.

Pupils will find in the house the Books and all the other school requisites, at current prices.  
Religious teaching forms part of tuition in each class.  
F. X. SAURIOL, Ptre,  
Director.  
VARENNES, 15th August, 1871.

LEEDS CLOTH HALL.

JOHN ROONEY,  
CLOTHIER,  
35 St. LAWRENCE MAIN Str.,  
MONTREAL.



|                         |            |
|-------------------------|------------|
| BOYS' TWEED SUITS       | ...\$ 3.50 |
| MENS' " "               | ...\$ 8.00 |
| MENS' BLACK CLOTH SUITS | ...\$10.00 |
| MENS' TWEED COATS       | ...\$ 4.50 |
| MENS' TWEED VESTS       | ...\$ 1.50 |
| MENS' TWEED PANTS       | ...\$ 2.50 |

The Subscriber has opened this Establishment with a large and unequalled Stock of

TWEEDS, CLOTHS, AND GENTS' FURNISHINGS,

In endless variety, which he now has the pleasure to offer at Wholesale Prices. He has unusual facilities for purchasing his Stock, having had a long experience in the Wholesale Trade, and will import direct from the manufactures in England, giving his Customers the manifold advantages derived from this course.

In the CLOTH HALL, are, at present employed, five Experienced Cutters, engaged in getting up MENS' and YOUTHS' CLOTHING for the Spring Trade.

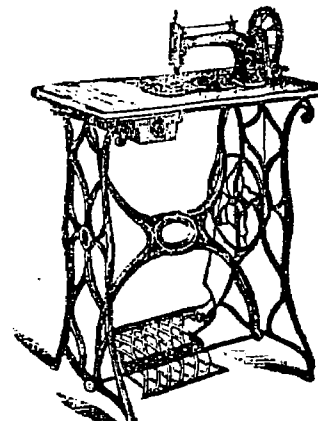
Gentlemen, leaving their orders, may depend upon good Cloth, a Perfect Fit, Stylish Cut, and Prompt Delivery.

L. KENNY (Late Master Tailor to Her Majesty's Royal Engineers) is Superintendent of the Order Department.

Inspection is respectfully invited.

JOHN ROONEY,

35 St. LAWRENCE MAIN STREET, MONTREAL.



(ESTABLISHED IN CANADA IN 1861.)

J. D. LAWLOR,

MANUFACTURER

OF

SINGER'S,

B. P. HOWE'S

AND

LAWLOR'S

SEWING MACHINES,

CASH PRICE LIST.

PRINCIPAL OFFICE:

365 NOTRE DAME STREET,

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BRANCH OFFICES:

QUEBEC—22 St. JOHN STREET.

St. JOHN, N. B.—82 KING STREET.

HALIFAX, N. S.—103 BARRINGTON STREET.

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INSURANCE COMPANY.

FIRE AND LIFE:

Capital, TWO MILLIONS Sterling.

FIRE DEPARTMENT.

Advantages to Fire Insurers

The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:

- 1st. Security unquestionable.
- 2nd. Revenue of almost unexampled magnitude.
- 3rd. Every description of property insured at moderate rates.
- 4th. Promptitude and Liberality of Settlement.
- 5th. A liberal reduction made for Insurances effected for a term of years.

The Directors invite Attention to a few of the Advantages the "Royal" offers to its Life Assurer:—

- 1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.
- 2nd. Moderate Premiums.
- 3rd. Small Charge for Management.
- 4th. Prompt Settlement of Claims.
- 5th. Days of Grace allowed with the most liberal interpretation.
- 6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence.

H. ROUTH,  
gent, Montreal.  
February 1, 1870;

JAMES CONAUGHTON,

CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands.  
All Orders left at his Shop, No 10, St. EDWARD STREET, (off Bleury), will be punctually attended to.  
Montreal, Nov. 22, 1866.

WRIGHT & BROGAN

NOTAIRES,  
OFFICE—58 St FRANCOIS XAVIER STREET,  
MONTREAL.

G. & J. MOORE,

IMPORTERS AND MANUFACTURERS  
of  
HATS, CAPS, AND FURS,  
CATHEDRAL BLOCK,  
No. 269 NOTRE DAME STREET,  
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Cash Paid for Raw Furs

JONES & TOOMEY,

HOUSE, SIGN, AND ORNAMENTAL  
PAINTERS,  
GRAINERS, GLAZIERS, PAPER-HANGERS,  
&c.,  
15 ST. PATRICK'S HALL,  
(Victoria Square.)  
MONTREAL.

ALL ORDERS PUNCTUALLY ATTENDED TO.

F. A. QUINN,

ADVOCATE,  
No. 49, St. James Street,  
MONTREAL.

JOLETTE COLLEGE.

THE above Institution is situated in one of the most agreeable and healthful parts of the Diocese of Montreal. A Steamboat leaves Montreal twice a week (Tuesday and Friday) for Lanoraie, in connection with the Joliette Railroad.

Able Teachers are always provided for the various departments. The object of the Institution is to impart a good and solid education. The health, morals and manners of the pupils will be an object of peculiar attention. The course of Instruction includes a complete Classical and Commercial Education. Particular attention will be given to the French and English languages, as well as to Arithmetic and Book-keeping.

TERMS:

Board and Tuition .....\$100 (Academic Year)  
Payable half-yearly in advance.

EXTRA.

|                 |          |
|-----------------|----------|
| Piano           | ...\$ 20 |
| Violin          | ... 15   |
| Drawing         | ... 4    |
| Bed and Bedding | ... 10   |
| Washing         | ... 6    |

The Annual Session Commences on the FIFTH SEPTEMBER.

C. BEAUDRY, Principal.

CATHOLIC HIGH SCHOOL

AND  
COMMERCIAL ACADEMY

PLATEAU STREET,  
MONTREAL.

THE Opening of the Classes of the above Institution will take place on MONDAY, the 11th SEPTEMBER next, in the New School Building erected on the "Plateau," by the Catholic School Commissioners of Montreal.

The Opening has been deferred till this date to allow the Completion of divers essential works about the building.

For the Prospectus—and further particulars—apply to the Principal at the Academy, Plateau Street. U. E. ARCHAMBAULT,  
Principal.

CHURCH VESTMENTS

SACRED VASES, &c., &c.



T. L. AFRICAIN begs leave to inform the gentlemen of the Clergy and Religious Communities that he is constantly receiving from Lyons, France, large consignments of church goods, the whole of which he is instructed to dispose of on a mere commission. Chasubles, richly embroidered on gold cloth, \$30. 250 do. in Damask of all colors trimmed with gold and silk lace, \$15.

Copes in gold cloth, richly trimmed with gold lace and fringe, \$30.  
Gold and Silver cloths, from \$1.10 per yard. Coloured Damasks and Moires Antiques. Muslin and Lace Albs, rich. Ostensoriums, Chalice and Ciborium. Altar Candelsticks and Crucifixes. Lamps, Holy Water Pots, &c., &c., &c.

T. L. AFRICAIN,  
302 Notre Dame St.  
Montreal, March 31, 1871.

HEARSE! HEARSE!!

MICHAEL FERON,  
No. 23 ST. ANTOINE STREET,  
BEGS to inform the public that he has procure several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges.  
M. Feron will do his best to give satisfaction to the public.  
Montreal, March, 1871.

RESTORE YOUR SIGHT.

OLD EYES MADE NEW.  
All diseases of the eye successfully treated by Ball's new Patent Ivory Eye-Cups.  
Read for yourself and restore your sight.  
Spectacles and Surgical operations rendered useless! The Inestimable Blessing of Sight is made perpetual by the use of the new Patent Improved Ivory Eye Cups.

Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—

- 1. Impaired Vision; 2. Presbyopia, or Far Sight; 3. Dimness of Vision, commonly called Blurring; 4. Asthenopia, or Weak Eyes; 5. Epiphora, Running or Watery Eyes; 6. Sore Eyes, Specially treated with the Eye-Cups; 7. Guaranteed; 8. Weakness of the Eye and its appendages; 9. Imperfect vision from the effects of Inflammation; 10. Photophobia, or Intolerance of Light; 11. Over-worked eyes; 12. Mydriasis, moving specks or floating bodies before the eye; 13. Anisotropia, or Obscurity of Vision; 14. Cataracts, Partial Blindness the loss of sight.

Any one can use the Ivory Eye-Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles; or using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2309 CERTIFICATES OF CURE  
From honest Farmers, Mechanics and Merchants some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office.

Under date of March 29, Hon. Horace Greeley, the New York Tribune, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye-Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."

Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old.

Truly Yours, PROF. W. MERRICK.  
REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye-Cups.

E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."

All persons wishing for all particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to Dr. J. BALL & CO.,  
P. O. Box 957,  
No. 91 Liberty Street, New York.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.

Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.

Employment for all. Agents wanted for the new Patent Improved Ivory Eye-Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage.

Address  
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Nov. 18, 1870,



