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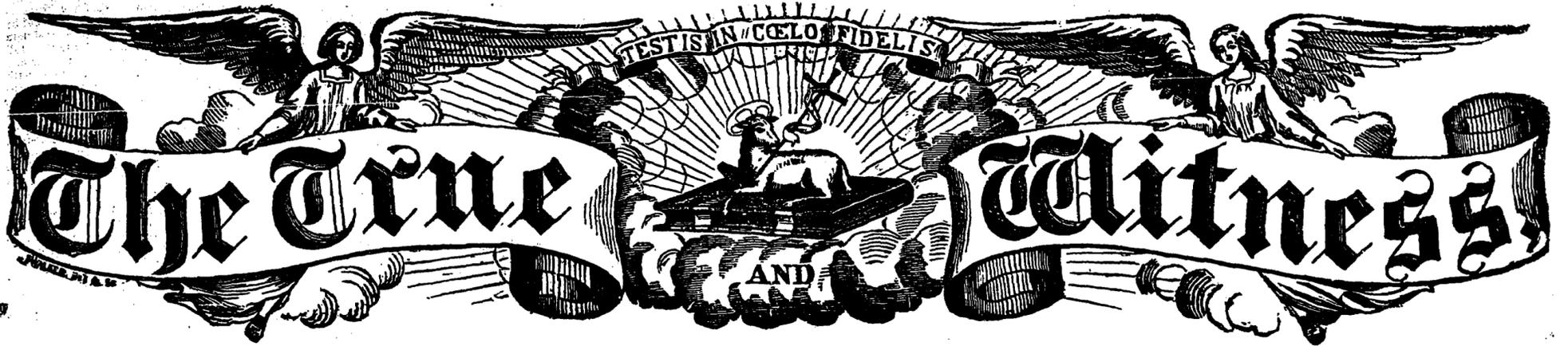
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CATHOLIC CHRONICLE.

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(From the Catholic Mirror.)

AURELIA;

OR,

THE JEWS OF CAPENA GATE.

Freely Translated from the French of M. A. Quinton.

PART SECOND.—THE SLAVE.

CHAPTER I.—HYMENÆAL DISAPPOINTMENTS OF A VESPILLO.

We must ask the reader to throw a retrospective glance on certain events which transpired in the tonsorial establishment of the barber Eutrapeles, a few months previous to the incidents related in the second chapter of this book.

Eutrapeles' shop was one of the most elegant and fashionable establishments of the kind in Rome, where they were quite numerous and generally well patronized. This shop, situated in the centre of the Forum, not far from the Græcostasis, had formerly belonged to Augustus' barber, Siciuius, whom Horace mentions in his Poetical Art.

Eutrapeles who had inherited it from his father—himself a tonsor of merit—left nothing undone to make his shop worthy of the fame of its founder. He entertained probably the secret hope that Domitian might confer upon him the dignity Siciuius had received at the hands of Augustus, who made a senator of his barber.

Siciuius owed that distinguished honor less to personal merit than to the rare accomplishments of a magpie which he had taught to recite verses in praise of the Emperor. Eutrapeles' great ambition was to possess a bird whose talents would obliterate the memory of his predecessor's magpie. He succeeded, after several years of patient teaching, in training one whose incontestable superiority would have thrown Siciuius into a fit of jealous despair.

The magpie of this ambitious barber imitated with rare perfection, the human voice, the cries of animals, and even the sounds of instruments. Upon a sign from his master, it recited, with great accuracy, a pompous eulogy on Domitian. As a matter of course, Eutrapeles never failed to give the signal to his bird whenever a senator, a pontiff or some distinguished patrician came to entrust their heads into his skilful hands.

The 'Trassuli,' or dandies of that time, crowded the lucky barber's shop; and the matrons, the queens of beauty and fashion, never passed by without stopping their litter, their 'carpentum'—the four wheel carriage exclusively used by matrons of high rank—or their light chariots, lined with silk and inlaid with ivory, which they drove themselves, with skill and daring. Eutrapeles' magpie was a great success.

It must be admitted that the barber was an artist of uncommon merit. The 'beau' proclaimed him the first tonsor in Rome. When a Trossulus came out of his hands, he could show himself safely at the porticos or on the Appian way; his head bore the seal of that supreme elegance which, at all times has attracted the eyes and claimed the admiration of the crowd.

The women found in Eutrapeles' shop those thousand articles for their secret toilet which they would have sought in vain in the shops of Minucius portico, of the 'Villa-Publica,' the 'Via Sacra' or the 'Septa Julia,' with their varied and rich assortments.

No other tonsor could show such an abundant supply of false tresses and glossy curls, of every variety of shade, from the flaming red to the deepest black; nowhere else could such perfect teeth be found, whether of bone, or ivory, or extracted from the human jaw; nowhere those pliable straps of leather, those aromatic pomades of bean-paste, destined to repair the ruins caused by time—the wrinkles, the angular form, the toothless gums, or the head prematurely bald.

When a matron, struggling against the inroads of age, applied to Eutrapeles to simulate with a sooty ointment of his own invention, her absent eye brows, and, to give new brilliancy to her eyes, she looked as if Venus herself had traced the delicate black lines which added their favorable shadow to the rosy and fresh complexion drawn from the soft alabaster and pewter pots, which the estimable tradesman sold for their weight in gold.

Eutrapeles seemed to possess all the secrets of the 'Fortuna virilis,' the goddess dear to the Roman ladies, because she concealed the defects of their beauty from the indiscreet eyes of the men. His shop was better attended than the two temples of this kind goddess, situated on the Palatine bridge and the Carmentales gate.

But, amidst all these perfections, Eutrapeles had some slight faults: he was impertinent, vain and loquacious in the extreme. For these defects as well as for his qualities, he was without equal in the tonsorial fraternity. There was no news, political or private, no wedding or funeral, no

scandalous story or kitchen gossip, that Eutrapeles did not know in all their particulars and was not always ready to repeat to every new comer.

Wittal, there was a mystery in the life of this man, so jovial in appearance, so familiar and talkative.

Almost every night, when Eutrapeles had sent away his numerous attendants and the robust Syrian girl—the only servant in this bachelor's home; when he was quite alone behind his closed shutters, he gave a preconcerted signal, and, immediately, a man slipped in through a door which he discreetly held ajar. Eutrapeles had long conversations with this man.

Who was he, and what was said in these frequent interviews? The neighbors had tried to find out, but their curiosity had been invariably baffled.

On the evening of the fifth day preceding the calends of January, 842 (28th of December, 841, for the Romans counted the days backwards,) and some time after the Saturnalia, which commenced on the 16th, previous to said calends, (17th of December), and lasted one week, Eutrapeles and his nightly visitor were sitting in the furthest end of the shop, according to their custom, and conversing in a subdued tone of voice, when a noise was heard at the door of the shop.

The countenances of the two men expressed singular alarm and anxiety, but the familiar sound of a voice calling from outside, 'Eutrapeles! Eutrapeles!' soon quieted their fears.

'It is Gurgus, the Vespillo,' said the barber; 'he brings me certain articles of my trade, which I shall need for the gifts of the January calends. My lord Regulus, have the goodness to step into this 'tepidarium,' (bath-room); this little affair will soon be settled.'

Regulus disappeared behind the closet door, and Eutrapeles went to let Gurgus in. He was struck with the wild expression of the Vespillo's features and the disorder of his dress.

'Have you failed to bring the hair and the teeth I ordered?' exclaimed the barber, whose first thought, like a good tradesman's, was for the evil consequence likely to result from the Vespillo's want of punctuality.

The latter made no answer, but he threw at Eutrapeles' feet six magnificent, long suits of hair, and a handful of freshly extracted teeth.

'Gurgus, you are a great man!' cried the admiring barber. 'By Venus! you are the king of Vespillos. Ah! Phileas, Gellia, Lesbia, Marcella, Lydia, and Peyllis, how charming you will look when these tresses, plaited by my skilful hands, will adorn your heads. And you, Vettustilla, what an admirable set of teeth I will put between your rosy lips. But what is the matter with you, my poor Gurgus?'

'Eutrapeles, I must speak to you,' said Gurgus gloomily, but in a firm voice.

'Impossible, my dear Gurgus, impossible at this hour,' replied Eutrapeles, remembering Regulus' presence.

'I said I wanted to speak to you, and I shall speak,' repeated the vespillo almost in anger. 'The time is favorable; I selected it purposely.'

'Speak, then, Gurgus, but be quick, for it is late, and I have but little time to give you,' replied the barber, who saw that the only way to get rid of the vespillo was to listen to him, and who hoped besides that the conversation would not be long.

Caus-Tongilanus-Vespertinus-Gurgus belonged to the worthy class of the agents of Libitina, the goddess of funerals, and his title of vespillo could be rendered in our language by that of undertaker's aid. He was the son of Tongilanus, the master of ceremonies of the inexorable divinity.

This dignity for nearly a century had been transmitted from father to son, in the Tongilanus family, and gave its chief the right of marching at the head of funeral processions, preceded by hectors clad in mourning.

Caus was only a vespillo; but he would succeed his father, and when he gave the prospect of a high rank, we are looked upon as somebody in this world, whatever be our present condition.

Caus Tongilanus had taken the surname of 'Vespertinus' as indicating his profession, exercised in the dark hours of the evening. 'Gurgus' was a glorious surname, the reward of his great deeds; it meant a bold drinker who feared neither the number of the cyathi nor the depth of the amphore.

The business connections of Gurgus and Eutrapeles will be easily understood. Eutrapeles was in constant need of hair for the head dresses of the matrons, his customers, and of teeth for the repair of the dismantled jaws confided to his care.

Gurgus alone could supply him with these indispensable articles of trade. His expert assistants could strip a head of its hair as quickly as an Indian takes his fallen enemy's scalp, and rob

a jawbone of its masticating ornaments with the skill of a modern dentist.

This industry was of course illegal; and it was no easy matter to avoid the vigilance of the patrols appointed by the capital Triumvir to watch over the inviolability of the tombs. But Gurgus managed things so skilfully, that he owed his surname of Vespertinus to the ability with which he baffled the watchfulness of the police.

Were the Roman ladies aware of the origin of those soft tresses, arranged so gracefully over their brow by the skilful hands of their maids? We incline to a negative answer, for Eutrapeles was too gallant a tonsor, his delicacy of feeling was too exquisite, that he should frighten his charming customers with such revelations.

Albeit, Gurgus, who had not remarked the embarrassment and hesitation with which Eutrapeles had consented to listen to his confidences, took a seat and made himself as comfortable as possible, preparing, evidently, for a long conversation.

'Eutrapeles,' he began, in a solemn tone, 'you were aware of my project of a marriage with Cecilia, the young girl who lives with her father, not far from the Maximus Circus, and in the vicinity of the temple of Venus-Libitina, my favorite divinity! Well, by the Fates, the match is broken!'

'Impossible, my dear Gurgus, impossible!' exclaimed the barber, who was remarkably fond of using this adjective. 'And what may be the reason? Has old Cecilius refused his consent?'

'Old Cecilius cannot oppose my marriage; he owes me ten thousand sesterii; but it's the little one who will no longer consent....'

'Had she ever consented?'

Gurgus seemed to think the question impertinent.

'Let us not quarrel about words,' he remarked, 'since whether she had consented or no longer consents, amounts to the same thing.'

'Well, my dear Gurgus, how can you help that?' remarked Eutrapeles, who was anxious to end the conversation.

'How can I help that? Is this the answer to be expected from a friend? But, you careless tonsor, don't you see that my ten thousand sesterii are lost, since Cecilius does not possess a 'stips'! And this is not it! The little one loves another man! Look you!' he cried, striking with his fist the table near which they were seated; 'I can't stand that, Eutrapeles! Yes, by Aropos, Lachesis, Pluto and Proserpina, I shall have revenge for this refusal!'

Gurgus was getting excited. The barber was growing impatient.

'Ah! you are a Christian, a Jewess, and you do not want me for your husband!....'

A noise like that of a person starting involuntarily, interrupted the angry Gurgus. It came from the adjoining closet.

'Eutrapeles, are we alone?' asked the vespillo with alarm.

'Quite alone, friend Gurgus,' replied the barber, hastily. 'It is probably water falling in the bath-tub of the 'tepidarium.' But, my amiable vespillo,' he continued, drawing his seat nearer, and evincing a sudden interest in his visitor's story, 'you must try not to get into a passion, and not to go so fast. Come, Gurgus, tell me the beginning of this love affair of yours, if you wish me to understand the case fully.'

'It is a long story Eutrapeles, and you are in such a hurry. But I shall abbreviate.'

'I can always find time to listen to my friends when they are in trouble. Go on, my dear Gurgus.'

The vespillo commenced his story:

'It is about a year since Cecilius who was a mere scribe in Saturn's Treasury, was appointed collector of the taxes levied on those cursed Jews of the Capena gate—may the Hades receive them! Cecilius removed to the neighborhood, and my father rented to him the small house we own near the Maximus Circus. You must know that Cecilius who is poorer than Thersites, has never paid us a single sesterce.—On the contrary, it is my money which.... But I must not anticipate. Cecilius had been a widower for several years; he had but one daughter, the ungrateful Cecilia!'

Here the vespillo relieved his feelings by several long drawn sighs, and resumed:

'Every morning, on my way to the temple of Venus Libitina, I saw her at her door, or at the window of her little 'cubiculum.' I would then make her a friendly sign, to which she would reply with a pleasant nod. Cecilia, my dear Eutrapeles, has seen three lustra and a half (seventeen years and a half.) She is so beautiful that none of your fashionable matrons can compare with her. But, you have seen her, and you know that I do not exaggerate.'

Eutrapeles nodded assent, and Gurgus resumed:

'I resolved to push things briskly and to marry Cecilia. My father raised some objec-

tion because she had nothing; but I convinced him that all the troubles of married life come from the dowry ('veniat a dote sagittæ); and besides, he yielded to this great consideration, that a vespillo—I don't know why—seldom finds a woman willing to marry him.'

Gurgus heaved four great sighs; two of regret for the past; two of sadness for the gloomy future.

'Having obtained my father's consent,' he continued, 'I called on Cecilius. You see, Eutrapeles, I was acting honorably. I spoke of marriage by 'conferation, which gives the wife the title of matron, for I could not think of the 'coemptio' which looks so much like buying a woman, or of the marriage by 'usage,' which is hardly any better than concubinage.—My future prospects are good enough, our fortune is known, I made these legitimate advantages appear, and to be brief, Cecilius was delighted; and he accepted me for his son in law.'

'And what did Cecilia say?' queried Eutrapeles.

'Cecilia said nothing; acknowledged the vespillo.'

'This was not giving you great hope,' remarked Eutrapeles.

'My good tonsor,' quote Gurgus with a knowing air, 'in such cases, women never reply anything.'

'That may be,' replied the barber simply. 'Proceed.'

'Time is a great master, and in time I trusted to soften that rebellious heart. We come now to the period when Cecilius commenced borrowing money from me and seemed to forget that he was my father's tenant. Yes, through the fallacious hope I entertained that Cecilia was getting better disposed in my favor, and that Cecilius would soon be my father in law, I allowed myself to be coaxed out of several important sums! Eutrapeles, it is an infamy, a downright robbery!' cried Gurgus in whom the remembrance of his ten thousand sesterii seemed invariably to rouse a violent storm.

'My good friend,' remarked Eutrapeles who had some literary pretension; 'Juvenal, whom you know, has precisely addressed a fine epistle to Corvinus to console him for losing a like amount. You must read it, Gurgus, those poets understand better than we do, how to pour balm on wounds.'

'Finally,' resumed the vespillo, 'I was under the charm, although I must admit that matters were not progressing much; this did not prevent me from circulating the report of my approaching marriage; for it seemed to me impossible that Cecilius should not make the promise so often announced by her father. You remember, Eutrapeles, that I confided to you my hopes.'

'Certainly, Gurgus, I cannot have forgotten it, but amidst all these details, it seems to me you have forgotten something very essential.'

'What is that, my dear tonsor?'

'You should have questioned Cecilia herself.'

'I failed not to do so, Eutrapeles, but I obtained this answer, that my name—Gurgus—did not suit her, and my trade of vespillo still less.'

'Then, my friend, the game was lost.'

'Young girls are so capricious, Eutrapeles. They desire to-morrow what they refused to-day.'

'Agreed. But out of prudence, you should have held on to your sesterii until the matter was settled.'

'I had already given them away, Eutrapeles.'

'Was Cecilia aware of this?'

'Not at all. When Cecilius borrowed money from me, he always said: do not mention it to my daughter. And Cecilia, when I wished to make her some slight presents, sent them back, saying she could not accept anything from me.'

'But,' said Eutrapeles, who wished to bring back the conversation to the essential point from which it was diverging; 'you said something just now about Jews and Christians. What does it mean? Are these people in any way connected with the disappointment you have suffered?'

'Undoubtedly,' replied Gurgus; 'that's the crowning piece! The wretches! This is the way the thing happened. Cecilius was in earnest; at least, I think so, for he was singularly flattered by the prospect of his daughter's marriage; it secured quiet comfort for his old age. He does not spare Cecilia, whom he calls rebellious and impious, and whose new superstition he says is infamous, and he wants to crush it. Cecilius is quite as angry as I am. The more so, as he would lose his place if it should be discovered.... You understand?'

'Perfectly.' But to the point, Gurgus, to the point! 'Semper ad eventum festina,' hasten towards the event.'

'I am coming to it, Eutrapeles. But, in order to make things clear, I have to go into so many particulars. But I shall be brief. Here is the conversation I had yesterday—it is recent, as you see—with Cecilius; the catastrophe was not long following it. Tired with all those de-

lays, I went, yesterday morning, to see Cecilius:

'Is your daughter here?' I asked. 'No Gurgus, she has gone to the 'Forum piscarium,' (the bread market.)'

'Cecilius, are you aware that your daughter never remains at home during your absence? Where does she go?'

'My dear Gurgus, she goes most of the time to the Palatine, to see a matron of high rank, who protects her, and whose name is Flavia Domitilla.'

'Look you, Eutrapeles, we are not alone here!' exclaimed Gurgus, who had heard again a noise in the 'tepidarium.' 'I must see....'

The vespillo was rising to ascertain the cause of the noise, but Eutrapeles persuaded him once more that it was only the water flowing into the bath-tub.

Gurgus appeared satisfied with the explanation, and resumed:

'You are sure of this?' I asked Cecilius.

'Perfectly sure, Gurgus. My daughter goes there with an old woman named Peteronilla, who lives there, near the Capena gate. What will you? My duties keep me away all day, and Cecilia must take some recreation. She has no mother to stay with her.'

'Certainly,' I replied, somewhat soothed. Then I added: 'Well Cecilius, has she made up her mind yet?'

'No, Gurgus, I am sorry to say that she seems to give little thought to what is the object of my daily entreaties.'

'It is evident she has not reflected enough upon marriage. Cecilius, an idea has suggested itself to my mind. What if we were to place your daughter under the influence of the little god Jugatinus?'

'It is a marvelous good thought, dear Gurgus! We shall fix a sacellum (a little chapel) in her cubiculum.'

'Have you a little god Jugatinus?'

'I bought one, yesterday, in the Triumphal way! And I showed to Cecilius a small statue of the little god, which I had brought concealed in my tunic. It was gilded, crowned with flowers, ornamented with small bands of yellow—the color of Hymen. 'Suppose we carry out our project immediately,' I added. 'When Cecilia returns, she will see the sacellum, and perhaps the little god will begin to operate, for she will naturally think that I alone could have had the idea of this delicate attention.'

'Nothing easier, my dear Gurgus! But let us make haste, for Cecilia will soon return for the jentaculum (breakfast).'

'We went up to Cecilia's cubiculum,' continued Gurgus, 'and penetrated into that sanctuary, until then forbidden to me.'

Here the vespillo would have willingly expatiated on all his impressions, and had in fact commenced describing his tender emotion at the sight of Cecilia's virginal retreat, when Eutrapeles, who was anxiously expecting the conclusion, interrupted him:

'Gurgus! Gurgus!' he said affectionately, 'it is getting late, my good friend. I understand your feelings—but let us make haste; what happened next?'

'We had just done arranging the sacellum, when we heard Cecilia's voice—as sweet as Philomela's! She was coming up to her cubiculum. We withdrew quickly, for we wished to enjoy, unseen, her surprise and to observe her contentance. Ah! Eutrapeles, how shall I relate what followed?'

'Courage, Gurgus, courage, my friend!' said the tonsor who saw the catastrophe coming.

'Cecilia, as soon as she came in, discovered Jugatinus, and seizing it—'I remember those incredible words—'An idol in my room!' she cried, and the little god, buried through the window, was broken to pieces on the street pavement!'

'Daughter, daughter! What are you doing?' exclaimed Cecilius, who sprang forward, but too late, to prevent the rash act. 'Wretched girl, it is a sacrilege!'

'Ah, father, you were there! and you also, Gurgus!' said she, recognizing me. 'I understand now. Well, so be it. The time has come when the truth must be known.... Father, I am a Christian; and as a Christian, it was my duty to act as I have done. Gurgus, she added, turning to me, 'cease to persecute me with your love. I can never be your wife.'

'I was overwhelmed,' the vespillo continued; 'I would live to be as old as Nestor, that this imposing, solemn scene, would remain green in my memory. Cecilia was calm, serene, so majestic, and, at the same time, so inflexible in her resolve, that I could not find a single word of entreaty. As for Cecilius, his anger was fearful to behold. He cursed his daughter, and I was compelled to hold him back, or he would have killed her. But he swore that Cecilia would renounce this infamous superstition, or that he should invoke the law, and use all the authority of an offended father. The poor man saw mis-

fortune and dishonor before him. Known as the father of a Christian, he must doubtless lose his office, the only resource of his old age.

'Ah, Cecilia!' he exclaimed, after this terrible outburst of anger had subsided, 'it is those Jews of Capena gate who have ruined you. I should have watched over you more carefully, and not permit you to keep company with that old Patronilla.'

'These last words were for me as a ray of light. I hurried away to follow the threads of this infamous web by which a father was robbed of his child, and I of the only treasure I had ever wished to possess. I know all, Eutrapeles. It is but too true, Cecilia is a Jewess. That old woman, Patronilla, has perverted her. She and a matron of high rank, Flavia Domitilla, the emperor's relation, have inveigled her into this superstition. And I, I am only Gurgus, the vespiilo; an odious being, forsaken and scoffed at, who has paid his shame ten thousand sestertii. O vengeance! O Furies! What shall I do, Eutrapeles?'

The question was asked in a tone of the deepest despondency. Eutrapeles seemed to reflect.

'Friend Gurgus,' he said at last, 'this is a very serious matter; but I shall come to your assistance, doubt it not. However, I shall require a few days of reflection. I see a means, but it must be used with prudence on account of Flavia Domitilla. We shall work things right. It is very late; go home, my friend, and leave me the care of your vengeance.'

The tone in which this was said was so earnest, so full of assurance, that Gurgus doubted not that he had found a powerful auxiliary. He allowed himself to be gently led out of the shop by the crafty barber, who, replying to his supplications by renewed promises of assistance, bade him good night, and closed the door upon him with great carelessness.

When Eutrapeles returned to the end of the shop where he and Gurgus had had the interesting conversation he had narrated, he found Regulus waiting.

'Well, my lord?' said he.

'By Hercules! Eutrapeles, this is wonderful luck. At the very start I am on the track of those Christians of whom I was speaking to you when the vespiilo came in, and who give so much uneasiness to the divine Domitian. This little girl will be very useful to us, we shall know everything through her.'

'You have your plan?'

'Certainly, Eutrapeles. Whilst listening to your conversation, certain ideas have suggested themselves to my mind. In the first place it is necessary that the vespiilo should get back his ten thousand sestertii, and that his claim against Cecilia should pass into my hands. I shall have a hold on him by this means, and by making him uneasy, besides, about his situation, I shall lead him to do what I please. To-morrow you will have the money—see that the transfer is made without delay. Ah, whilst I think of it, in order to remain free in our movements, we must use the name of a third party. I shall make him know to you in good time. As for the girl, we shall see what is to be done; I shall attend to it. With little care prudence and precision, your promise to the vespiilo will be fulfilled without giving yourself the least trouble. Good night.'

And Regulus, leaving the tavern, was soon lost in the darkness which filled the streets of Rome. As Eutrapeles closed his door, a hopeful smile illumined his features:

'Who knows,' he thought; 'but that this matter will result in securing for me the senatorial purple with which the divine Augustus rewarded my predecessor, Lucinius.'

CHAPTER II.—THE CRYP T OF LIBITINA'S WOODS.

Cecilius was an old freedman who had purchased his freedom with the patiently accumulated proceeds of his daily savings on the 'diarium' or ration of wheat, granted to the slaves by their masters.

He was nevertheless a Roman citizen, for he had stipulated the great manumission which conferred upon the freedman the same rights as his former owner enjoyed.

After passing forty years in bondage, Cecilius had found himself, at last, master of his own person, and at liberty to carve his own fortune; but, for a long time, his charge of condition had only brought him the misfortune and hard trials, which are the share of the weak in a society where public compassion—this Christian and modern virtue—did not exist.

In fact, the only assistance tendered disdainfully to the poor—not to console, but rather to debase them—still more and to keep them in perpetual dependence—consisted in the 'sportule' or the 'panarium,' that is, alms of a trifling amount, or rations of inferior food, ostentatiously distributed by the amuletors of the patrons to the tumultuous crowd of clients assembled at the door of their sumptuous mansions.

In his capacity of freedman, Cecilius remained the client of his former owner, and he had had to earn the 'sportule' by continual acts of obsequious meanness—the usual price of these parsimonious liberalitys. Such necessities cannot redeem the soul debased by slavery, and do not prepare man for the exercise of that dignity which he may need in certain circumstances of his life.

Cecilius, a freedman and a citizen, had remained a slave at heart. To satisfy his selfish instincts, this man would have sacrificed if necessary, the dearest and most sacred objects of his affection; and to conquer the enjoyments of life, for which he thirsted, would not have stopped before an abject or guilty action.

The manner in which he had encouraged the hopes of Gurgus, and the loans he had obtained from him through the promise of his daughter's early consent, at a time when he was certain of her opposition to the match, have already induced the reader to form a poor opinion of his honesty.

Albeit, a somewhat extraordinary circumstance had brought a sudden and important improvement in the freedman's affairs. He had saved the life of the consul Afranius Dexter, by protecting him

from the fury of one of his freedmen who attempted to murder him. The consul, in his gratitude gave him a wife, a dowry, and the lucrative office of scribe in Saturna's treasury.

Cecilia was born in the first year of this marriage, and her childhood had been much neglected. Her mother died while she was yet in her infancy, and her father, from his habits, his instincts and his character, was ill suited for the task of devotion and tender solicitude, imposed by a young girl's education.

But the gods, as certain friends of the family ingeniously remarked, had protected Cecilia. She was remarkable for her splendid beauty, and what is better, for the charms of her intellect, her candor, and those gifts which distinguish superior natures. With exquisite good sense and rare wisdom, she had promptly understood the necessities of the solitary life to which fate had condemned her, and she had provided for them without asking of her father, efforts and sacrifices of which she knew him incapable.

Thus, she had availed herself of every opportunity of acquiring instruction, and her education, due only to her own unaided efforts and perseverance, was so complete for a girl of her humble condition, as to cause astonishment.

To her care were due the comfort of her father's modest household, and the little enjoyments which Cecilius, ever miserly when useful expenses were concerned, and foolishly prodigal when he sought to gratify his desires, would have never tasted but for the tender solicitude of the amiable child.

Cecilia's poetical soul found great charm in the graceful fictions of mythology, and she took pleasure in participating in the ceremonies of certain feasts, and in mingling her pure voice with those of the young girls who, clad in white tunics and crowned with flowers, sang sacred hymns in the processions. But she could not understand the shameless indecency of those other ceremonies where all restraint was lost, and the gods were honored by the most licentious revels.

(To be Continued.)

THE LAND QUESTION OF IRELAND. (FROM THE TIMES SPECIAL COMMISSIONER.)

I have undertaken, at your request, to investigate and report upon a subject of great national importance. The Land System of Ireland—that is, the relations between the owners and occupiers of the soil in that country, and the social phenomena resulting from them—has for many years, as your readers know, attracted much general and painful attention. Half a century ago, when, during the period of distress that followed the war with France, Parliament considered the question for the first time, that system had definitively assumed a form that without exaggeration may be described as being melancholy and pernicious. Absenteeism with its numerous and complicated mischiefs, prevailed to an enormous extent; and throughout the island large tracts had fallen into the hands of needy and worthless landlords, who, unable to fulfil a single duty of property or to do anything to improve their estates, held the land in a kind of destructive mortmain, and thought only of extracting from it as much as it could yield to reckless improvidence. A considerable area, too, had come under the control of the Court of Chancery, and in many districts a gradation of interests was interposed between the owner and the cultivator of the soil which was aptly designated as a 'barbarous sub-infeudation' which confused rights, destroyed responsibility, checked industry, and led to many acts of injustice. Moreover, except in the province of Ulster, where for many generations a well-known usage had given the tenant a substantial interest in the land was, for the most part, held by a poor peasantry on precarious tenures; and even where leaseholds were not uncommon there were few signs of growing improvement. Above all, an immense and increasing breadth of the country was being rapidly covered by the dense swarms of a cottier population, who, trenching on the domain of legitimate husbandry, and clinging to wretchedness to their petty holdings—their squalid 'cabins and potato gardens'—spread over the land a huge mass of village—a multitudinous array of want and pauperism.

The consequences of this state of things were seen in widespread disorder and poverty, and in a complete disorganization of society. Except in a few favoured districts, agriculture was in a backward condition; the land bore on its face the marks of neglect and thriftlessness; even where nature was most kindly, industry seemed generally to languish. By the pressure of population on the undeveloped resources of the country, the rent of land was usually forced up to a point too high for the public good; it was regulated, as has been well said, by the competition of starvation, not of capital; and accordingly, the growth and accumulation of the national wealth were rigorously checked; and the occupier of the soil was too often the mere dependent serf of his landlord, kept in a lifelong state of hopeless penury. Owing to the general poverty of the peasantry, too, and the subdivision of holdings which was one of its effects, the improvements added to the soil were few; the landowner, from his peculiar position, was usually able to throw on the occupier the burden and cost of the few that were made; and he was too often tempted, on a change of tenancy, to appropriate these improvements to himself, and to confiscate, without an equivalent return, the hard-earned fruits of another's industry. Add to this, that from a variety of causes, ranging up to the historical past the salutary customs and charities of life which in a well-ordered state of society adorn the relation of landlord and tenant existed only in a few parts of the island, and that in by far the greater portion the classes connected with the land, and we can comprehend what elements of mischief were scattered profusely through the community.

The impediments, moreover, in national progress that necessarily followed from this state of things were by no means more formidable consequences. Society in Ireland during this period in the words of a singularly calm minded statesman, was generally directed towards a war of classes a fierce struggle for the means of subsistence. In several counties the unfortunate peasantry unable to bear the pressure of what seemed continually upon the increase, formed combinations to compel the reduction of rent and the settlement of wages—a wild endeavour to fix upon the soil a population it could not, in its actual condition, support within even an approach to comfort. In part, unconsciously to themselves, the small farmers and the mass of cottiers arrayed themselves into a set of Trades' Unions for the purpose of regulating property in land, so as by some means to get a livelihood out of it; and, like other Trades' Unions, they expressed their will by a system of terrorism of general outrage. The Whiteboy code confronted the law and overcame it in many districts; tribunals of vengeance and violence prescribed the conditions of landlord tenures, and agrarian crimes increased and multiplied, supported far and near by popular sympathy. The upper classes, angry and terrified, and backed by the whole power of the State, retaliated with no light vengeance; and repeated acts of coercion, special commissions to administer relentless justice, continual executions and

transportations, and law executed with unparalled severity were the inevitable and unceasing consequences. So threatening was this state of society that Sir George Lewis, as he surveyed it, wrote of it in this remarkable language:—'This system pervades the whole community; it acts the rich against the poor; it sets the poor against the rich; it constantly agitates the whole agricultural population in their most ordinary dealings; it causes sleepless nights and anxious days to those who do not individually feel the weight of its vengeance. It is not the banding together of a few outcasts who betake themselves to illegal courses and prey on the rest of the community, but the deliberate association of the peasantry, seeking by cruel outrage to insure themselves against the risk of utter destitution and abandonment. Its influence, therefore, even when unseen, is general; it is, in fact, the expression of the wants and feelings of the general community.' So far as it is successful it is an abrogation of the existing government, for which it substitutes a dominion, beneficial apparently in its immediate consequences to the peasantry, but arbitrary, capricious, violent, unprincipled, and sanguinary, oppressive of the upper and corruptive of the lower classes, and, in the long run, most pernicious to the entire society.'

The state of society was for many years the subject of anxious inquiries in Parliament; but statesmen, though appalled at the results, were able to devise no other remedy than an imperfect Poor Law and measures of coercion. A terrible visitation of Providence brought nearly to an end an order of things that threatened not only Ireland, but the Empire. The precocious root which had sustained the teeming and impoverished Irish peasantry, which, as has been said, was the material basis on which society in Ireland rested, perished during two consecutive seasons; and the nation, after an agonizing trial, went through a great and strange transformation. The masses of wretchedness that incubated the soil were lifted from it literally in millions, and having experienced a bitter ordeal, relieved by magnificent imperial charity, sought the Far West in the continuous waves of an emigration unparalleled in history. At the same time the whole system of property in Ireland was smitten by a sudden shock; embarrassed landlords were involved in ruin; the interests of middlemen, as the class of intermediate owners was called, became in most instances almost worthless. The letters in which the land was bound were thus in an extraordinary way loosened, and statesmanship happily lent its aid to promote a revolution ultimately fortunate. A Poor Law, stringent yet on the whole just, prevented poverty from re-settling on the soil and accelerated, as we believe wisely, the emigration of the cottier population. The estates of the insolvent landlords were sold and transferred to others by a summary process, and in this manner an immense area was thrown open to a new class of proprietors. At the same time many legislative efforts were made to simplify reform tenures and to attract capital and energy to the land; and the Imperial Exchequer contributed largely in loans for the improvement of landed property. The results, conjoined with the natural influence of the mild and impartial system of government which has now prevailed during many years, cannot be doubtful to a candid inquirer. The material wealth of Ireland has increased in a wonderful degree since the great famine. Several millions of acres, formerly waste, have been reclaimed and permanently enclosed, and throughout the whole country agriculture has made remarkable and successful progress. The worst phenomena of the old state of society have in a great degree vanished. What has been called landlordism is not felt to be universally an intolerable burden; there is no war of mere poverty against property. If agrarian confederacies still exist, they have lost much of their baleful activity. Above all, the condition of the poorer classes has passed through a very happy change; the cottier serf has in great measure been converted into the agricultural labourer, and by rate of wages has increased enormously. The by every conceivable economic test—amount of production, returns of industry, proportion between the burdens of land and its profits, remuneration to labour in its various forms, accumulation of all kinds of capital—the state of Ireland is one of hopeful prosperity compared with what it was in the last generation.

Notwithstanding, however, this decided progress, society in Ireland still exhibits not a few perplexing and alarming symptoms. Irish agriculture, as a rule is far behind that of England or Scotland; indeed, except in some fortunate spots, it is still very defective and backward. Absenteeism though diminished, still prevails to an extent detrimental to the country. Though embarrassed owners are more uncommon than they were, though middle men tenures have been broken up, it cannot be said that landed property rests generally upon a secure basis. The Landed Estates Acts have done much good, yet complaints are made that in some districts they have introduced a new class of proprietors, grasping, mischievous, and illiberal. The old dissections of religion and race keep the owners and occupiers of the soil asunder; time and change have done something, but not much, in bridging over the chasm between them. While the cottier peasantry have almost vanished, and the position of the agricultural labourer has been improved in a remarkable manner, the relations between the landlords and the better class of tenants have not been in proportion improved. It is said that five-sixths of the land of Ireland is still held by precarious tenures—yearly tenancies in a real sense at will—and that a growing disinclination exists to concede even short leasehold interests. Complaints are made, and that not only by trading agitators but by thinking men, that the pressure of rent is still excessive; that it does not allow the Irish farmer a fair and reasonable margin of profit. It is said, too, that the great mass of improvements which are added to the soil are the product of the industry of the tenant, and not of the outlay of the proprietor; that landlords have too often the power, and in some instances have shown the will, to appropriate these improvements to their own benefit by direct or indirect means; and that injustice, accordingly, is not seldom done, and agricultural progress is seriously impeded. It would appear, too, that there are few signs of an increasing growth of the kindly sentiments that should knit the landed classes together; indeed, according to some reports, there has been a tendency in an opposite direction. More than all, those foul confederacies of blood, so long the curse of Irish society, have never been completely dissolved, and of late, unhappily, have given proofs of continuing and even renewed vitality. Though agrarian outrages are few compared with what they were 30 years ago, several agrarian crimes of the very worst type have been perpetrated during the last 18 months; the spirit that fosters this wicked conspiracy, and that assures for it impunity and sympathy, survives in a great part of the nation; nor has it ceased with the cessation of the cause that formerly made it so fierce and intense—the extreme want of a half-starving peasantry. Nor must we forget that at this moment the Government will not intrust the immense majority of the occupiers of land in Ireland with firearms; that until the other day the Habeas Corpus Act was suspended throughout the whole island; that a Minister of the Crown not long ago admitted that if Fenianism had enjoyed a momentary triumph it would have obtained the support, as it had the goodwill of an unknown number of the agricultural classes.

This train of phenomena, which never ceased to attract the attention of thinking persons has now forced itself into public notice. The Irish Land Question has become a subject of wide national interest, and will take up a great deal of the time of Parliament in the next Session. As might have been expected, as it is viewed in different aspects by different interests, opinion respecting it varies considerably; but there is a general conviction that some change is

required, and violent measures have been put forward as the only solution of the problem. Men of all parties have admitted the necessity of a reform of evident justice—the securing the Irish tenant compensation for the improvements he may have annexed to the soil; but several Bills introduced with this object have, for different reasons, proved unsuccessful. Meanwhile, even the most practical statesmen allow that the relations of landlord and tenant in Ireland are not in a satisfactory state, and reforms of a very radical kind have been advocated by a not contemptible party. It is urged that the ordinary rights of ownership in land in Ireland must be largely modified in order to protect the rights of the occupiers, and that, in the interest of the whole community, the Irish farmer should be assured a firmer hold than he has on the soil. It is said that as Irish society is irreconcilable with the public good; that it places his tenant in a state of mere dependence; that rack rents, precarious tenures, discontent, hatred, injustice, and crime are the miserable but inevitable results; and that Ireland can have neither prosperity nor peace until the occupying tenantry shall have obtained a more durable interest in the land than they are likely to have as things now are. Schemes, accordingly, of the most revolutionary character, amounting in substance to a transfer of the soil from the landlord to the tenant, subject to a quit rent, have been propounded by men of no small reputation in economic science, and are known to find favour in the eyes of some at least of the Roman Catholic hierarchy. Even statesmen of the highest distinction, and conscious of their great responsibility, seem to think that the landed system of Ireland must be changed in some way that shall augment the interest of the occupier in his holding, though with the exception of Mr. Bright, perhaps, their language has hitherto been vague and undefined.

This, therefore, is the Irish Land Question, which I have undertaken to examine for you in its phenomena, and, if possible, its causes, not merely in books but by my own inquiry; nor should I have accomplished your object, were I not to review the principles, at least of the measures considered applicable to it. I approach the task with sincere distrust in my own power to perform it well, yet I hope that I may be able to throw some degree of light on this important subject; for, in the first place, my principal business will be to collect and record facts—which must be useful to inform opinion, and I write with no intention to report you to find out the truth and not to report it fairly. In the next place, I take up the inquiry with no peculiar theory of my own that is likely to cause me to see evidence wrongly; and, especially I have a settled conviction that, as the still existing evils of Ireland may be traced to a variety of causes and second to the remote past, so it is idle to imagine that they can all be removed by any single or sudden panacea.

IRISH INTELLIGENCE.

Captain Seymour, the Conservative candidate, has been returned for the county of Antrim, his majority over the Liberal candidate, Sir Shafto Adair, being 2,889.

WHAT'S IN A NAME?—There seems to be special difficulty in selecting a name for the disestablished Church. 'The Free Church,' 'Protestant Episcopal Church,' 'Irish Church,' 'The Church of Ireland,' have all their advocates, but the last is the favorite. There is one slight hitch, however; it never was the Church of Ireland, and with God's help it never shall be.

Information Wanted of Mary Scott, who left Ballina, county Mayo, Ireland, 15 years ago, for Canada West. When last heard from she was in North Crosby, Newboro', Canada West, America, about ten months ago. Any information concerning her will be thankfully received by her sister, Sarah Reardon, 20, Church-lane, Leeds, Yorkshire, England.

At Tubbrunnath, near Sligo, 25 men attacked the house of a man named Ward, and took arms from it. Six of them have been arrested. Some had been in custody as supposed Fenians.

A rumour that Mr. Gladstone and Mr. Bright intend to pay Ireland a visit during the Autumn has gone the rounds of the papers, their alleged object being to acquaint themselves by personal observation with the condition of the country before bringing in their proposed Land Bill.

It is said that Mr. Lowe is about to visit Ireland. His visit has reference, primarily, to the question of the Railways, which is to be discussed next session; but during his visit Mr. Lowe will no doubt obtain information which will be of value on other questions.

THE FUTURE OF IRISH PROTESTANTISM.—Our excellent contemporary, the 'Catholic World,' well says:—'Protestantism in Ireland is dead, and neither Primate Beresford nor his episcopal brethren can reanimate its dry bones. Whatever plans may be proposed by wiseacres for the restoration of its life must fail. It is a law of nature that the sap does not return to a withered branch. The instant Protestantism is cast off from the State that moment it is cut off from the source of its vitality. And let the Protestant Bishops do what they like they will find themselves playing out an ecclesiastical comedy of 'All in the Wrong.'

DROGGEDA, Aug 23.—An open air meeting, attended by twenty thousand persons, was held here today in favor of granting amnesty to Fenians. Bands played popular Fenian airs, and enthusiastic speeches were made. The resolutions adopted declare that a further detention of Fenian prisoners is unwise, unpolitic and unjust.

TREASURE-TROVS.—Last evening, as a number of workmen were engaged in pulling down some portion of an old house in Roache's-street, Limerick, one of them suddenly struck his shovel against something that gave a sonorous sound. The man had the coolness to keep the matter to himself, and afterwards took a quiet opportunity of examining the spot, when he discovered wrapped in a partially decayed cloth a number of large gold coins, which turned out to be Spanish doubloons of a very ancient date. The man took the first opportunity of making away with his treasure but the matter got abroad and he was arrested in Cork, with the greater portion of it in his possession. The value of the gold is nearly £100 sterling.—Correspondent of the Express.

The 'Weekly Register' says it is reported that one of the seats of the Church immediately become vacant by the death of the late Rev. Mr. George Alexander Hamilton has been appointed one of the three commissioners to carry the disendowing clauses of the Act into effect. This renders the permanent Under-Secretaryship of the Treasury vacant and it is reported that the vacancy will be filled by Mr. Maguire. The hon. gentleman sat for Duergarvan from July 1852, till July 1866, when he was elected for the city of Cork. The name of Mr. Massey is mentioned as his probable successor in the representation of Cork.

THE DISESTABLISHED CHURCH.—Already the confusion of Babel has fallen on that Church that had cash alone, or, as the Americans would say, 'the almighty dollar' has preserved amongst us so long. 'Twenty-one noblemen and Members of Parliament, 658 magistrates and other gentlemen, and 90 clerical delegates' of the late Church Conference have addressed the Episcopal Bench, requesting their lordships to reassemble the Conference for the purpose of considering the course to be taken in the altered fortunes of the Church. The Bishops, foreseeing that such a conference without authority to guide it must precipitate the whole Church and its doctrines into chaos, decline; but do so in a hesitating, faltering manner, concluding their reply as follows in words that are ominous of the rapid declension of

the Protestant Church into a confused form of Presbyterianism:—'No future arrangement would be satisfactory which did not in like manner maintain the equal rights of both clergy and laity to their full share in the representation of the Church; and in any steps which we may take it will be a chief aim with us to combine this necessary condition with the maintenance of the links which bind the present of the Church to its future and its past.—We remain, faithfully yours, M. G. Armagh, R. O. Dublin.' The whole body of Bishops are now openly called seceders. They have reassembled at the Hilton Hotel, possibly to reconsider. Their proceedings have not yet been made public, but whatever be their decision, the end cannot be far off.—Tablet.

PROTESTANT DEMONSTRATION.—A great Protestant demonstration was held at Hilton Park, near Clones, on Saturday, to consider certain matters in connection with the administration of justice in the country, and to devise measures for the safety and welfare of the Protestant churches in this country. It was estimated that there were from 25,000 to 30,000 persons present, chiefly Orangemen from the counties of Monaghan, Fermanagh, Cavan, and Armagh. Flags and banners of the favourite hues were everywhere displayed, and there were over 100 lodges represented. There was no disturbance of any kind. John Madden, J.P., D. L., occupied the chair. Colonel Madden read letters of apology from Lord Enniskillen and others. He also read a letter from Captain Archdall, M.P., District Master of Lisnaskea, declining to attend, as he did not see the practical use of such a meeting at present—that the reorganization of the Church ought to be their first object. Several speakers addressed the meeting in forcible language, and resolutions were proposed condemning the government for the dismissal of Captain Cooke as High Sheriff of Monaghan, protesting against the Party Processions' Act, the Irish Church Bill, and promising to support the Protestant Church.—Saunders.

Some suggestions for the settlement of the Irish land question have been drawn up by Mr. Blake, the member for Waterford, and issued in the form of a circular. Mr. Blake states that his plan aims at being self-acting, simple, and inexpensive. It proposes that valuers appointed by an under the General Valuation Office should as soon as possible after the passing of the act, inspect each yearly holding, and deliver to the landlord and tenant a certificate containing particulars as to land under pasture, land under tillage, mountain land and bog. The probable cost of putting into order by manuring, draining, &c. The present average value per acre, particulars as to state of houses and out-buildings; with the outlay necessary to put them into good order. Certificate should also state amount of ground yearly used for the last twelve months, poor rate for ditto; the average price of millers' wheat, oats, and barley for the last twelve months; also the average price of butter, beef, and mutton at the nearest market town. Whenever the tenancy terminates by eviction or surrender a valuator is to give certificate of the then condition of the farm, and, assuming that improvements had taken place calculated to enhance the letting value of the land to the extent of 10s per acre on an average. The valuation would award, say for example, for improvements in house, out-offices, &c., £50 for ten years of the increased letting value of the land at 10s per acre £250. This total of £300 will become payable to the tenant after deducting any rent due, the valuator giving the landlord benefit of the circumstances which increased the value of the farm independent of the action of the tenant. Mr. Blake's paper is similar to one presented by him in 1865 to the select committee on the tenure of land.

THE LAND QUESTION.—The Pall Mall Gazette says that to turn the Irish landlord into the mere owner of a rent-charge would be confiscation. Of course it would, without fair compensation for possible increase of value; but that granted, what moral right has the owner of land to more than he would get from letting anything else, say a house or machinery or money? His right of dictating how his tenant shall vote or act in any way is pure oppression, and so is his claim to social deference on account of his landlordism; and what else would he lose? Supposing the most extreme reform adopted, a perpetual settlement, the landlord would be on his estate just what the Duke of Portland is on his London property, and where is the baronetship of that position? While the leases run the Duke has no 'power' except to exact his rent, but his position is none the worse for that. In many respects, the Irish landlord would be much better off than he is for he would get his money to the day, and he would not get shot.—Spectator.

About fourteen months ago, when the question of the Irish Church was still comparatively new, Master Fitzgibbon, the Receiver Master in Chancery, published a book called 'Ireland in 1868,' which attracted a good deal of attention, partly from the fact that the author had never previously taken a part in politics, and partly because of the bitterness which he infused into the discussion of the subject. Now that the Land difficulty has usurped the place which the Church question lately occupied, Master Fitzgibbon has once more seized his pen, and, in a pamphlet of some eighty pages, attempts to solve it. He is himself a landowner, and as Receiver Master he manages some 400 estates, on which there are more than 20,000 tenants. If his solution does not succeed it will be for want of experience in the author. His idea is that the real want of Ireland is an industrious and improving tenantry; and he argues that Irish tenants will not improve their holdings so long as they fear that the landlord will raise the rent. To meet this difficulty he would enact that any tenant having less than an interest for seven years may undertake in writing within three to improve the value of his land by a substantial percentage and upon a specified plan. An inspector should then examine the farm and, if he approve the proposal, give a certificate which would protect the tenant from eviction during the execution of the works. Upon their completion a further certificate should be granted, which would give a parliamentary term to the tenant proportionate to the value of his improvements. If he added 25 per cent. to the agricultural value of the farm he should have a 'thirty years' term at the old rent, and so on. This is the substance of the solution which Master Fitzgibbon proposes.

'RELIGIOUS' AND 'PARTY' EXPRESSIONS.—There is a curious law in Ireland providing for the punishment of those who indulge in 'party expressions' as are calculated to lead to a breach of the peace. Acts for violation of this law are very common. The magistrates seem to apportion even-handed justice to Catholic and Protestant alike, and the trials are often very amusing. Under the head of 'Manifestations of Religious Feeling,' the Belfast Whig gives, in its pulpit report the following cases:—Bernard Ward was arrested for saying that he was 'a Papist to the backbone' and 'or kicking a policeman on the shins; he was fined 40s and costs for this indecent avowal of his religious faith and sent to jail for 14 days for the assault. Henry McCool was arrested for 'blessing the Pope' in Smithfield market. On his way to the station-house he changed his mind and cursed the Pope. This should have made it even; but the magistrate fined 20s alike for the blessing and the curse. Catherine Ward, who only 'curse the Pope,' was fined 40s. William Crowley, a good Papist, and a Cork man, was fined in the same amount. David Hill, William Heyburn, Joseph Kilpatrick, and William Brown came before the police station, and the first two shouted, 'To hell with the Pope!' They were arrested and the other two then made use of the same expression, and were also arrested. 'Why did you curse the Pope?' asked the magistrate. 'It just come into our heads,' said the prisoners; and the magistrate sent them to jail for a fortnight to give them time to get it out of their heads. The revenue thus derived from these manifestations of religious zeal is said to amount to a considerable sum in the course of a year.

SPEECH OF THE CATHOLIC BISHOP OF LIMERICK.—The corporation of Limerick waited upon Dr. Butler, Catholic Bishop on Sunday, August 1, and presented him with an address of congratulation upon his return from London, and expressing the grateful sense of the evidence which the popular prelate gave before a committee of the House of Commons in vindication of the Catholic clergy and laity from the unjust imputations sought to be cast upon them. The Bishop, in reply, spoke in the following terms: "That title, which side by side with your clergy, you fought and won at the last election, has, within the last few days, been followed and crowned by the full victory of the cause you upheld; under the auspices of the greatest statesman of ancient or modern times religious equality is established and sectarian ascendancy overthrown for ever. I rejoice with you that the Catholic laity have borne so conspicuous and honorable a part in achieving this great measure. We must all rejoice, at the triumph of right over wrong, of justice over injustice, but our triumph is mingled with any ungenerous feeling toward those who have been vanquished. They are our neighbors and our brethren, and we would not unnecessarily wound their feelings or hurt a hair of their heads. Our joy is not that they have lost, but that ourselves have won; not that they have been cast down from an unfair ascendancy, but that we have been lifted up from under their feet and placed on a level with them before the face of the empire. Let us hope that the Catholic and Protestant people of this country, now that the wall of separation which kept them sunder for centuries is levelled, will unite in honorable and loving brotherhood, to work out, hand in hand, the regeneration of our country. Why should we not? We are all the children of Ireland. Why should we not join hands to raise her up and nourish her, and wipe the stains of long sufferings from her fair face, and try to array her again in that moral and material beauty that once was hers? Let us pray for this blessed consummation, and let us take care to prove to the world by our conduct that Irishmen will not unite as brothers for the wealth of their country, the fault does not lie with the Catholics."

RELIGIOUS EQUALITY; THEORY AND FACT.—Some time ago our daily Liberal contemporaries very praiseworthy drew attention to the oppressive realities of 'Protestant Ascendancy' in Donegal and other distant counties, wherein it was found that the entire administration of civil affairs—the magistracy, the county officers, &c.—were monopolized by Ascendancy followers, to the exclusion of better men guilty only of professing the Catholic faith! In making those exposures, it seemed to be taken for granted that such glaring instances of antiquated oppression could be found only in counties far removed as it might be said, from the operation of public opinion. It very evidently never entered into the mind of any one that such a state of things could exist in this year of Grace 1869—fully forty years after Catholic Emancipation—here in the metropolitan City and County of Dublin! We are indebted to our valued friend Alderman Plunkett for the following:—

To the Editor of the Nation.

My Dear Sir—The other day we were shocked at the revelation of Ascendancy in Donegal. Please look at the following:—

- City of Dublin. Since 1841, out of 28 Sheriffs, 4 Catholics! 20 Deputy-Lieutenants—16 Protestants, 4 Catholics! 57 Magistrates; only 17 Catholics—5 had passed the chair; so that the figures stood 12 Catholics to 40 Protestants, not reckoning the ex-Lord Mayors. County Dublin. 23 Deputy-Lieutenants; only 4 Catholics; 3 of the four belonged to what we may call the Nobility class, and so could not well be passed over. 187 Magistrates; only 27 Catholics; 19 of these ex-officio or nobility; 60 to 18, deducting nobility and ex-officio.

Thus stood facts and figures on the compilation of Thom's Official Directory for 1869. A few changes since—half-a-dozen magistrates. If the Government are in real earnest and mean to give us Religious Equality not only in theory but in fact, Thom's next publication ought to show a different state of things.—Yours ever sincerely,

JAMES PLUNKETT.

We think it would not be easy to put this contrast more forcibly than it is put by our patriotic friend in the above communication. Surely here is a glaring and scandalous state of things, the continued existence of which will render the phrase 'Religious Equality' a bitter mockery and a pernicious delusion! In the City and County of Dublin there can be no pretence that Catholic gentlemen of public worth and social position, of education, ability, and fortune, cannot be named by the score who are eminently qualified for the positions from which they are excluded; while amongst the Ascendancy Garrison—(since such they are, in plain reality)—the effective strength of which the above returns exhibit, one could easily name as many who are destitute of any qualification save whatever may be contained in the profession of their peculiar political and religious creed.—Dublin Nation.

FURTHER LEGISLATION FOR IRELAND.—It is almost impossible to exaggerate the importance of the present crisis in the affairs of Ireland. The passing of the Bill disestablishing and partly disendowing the Irish Church has raised hopes in the minds of those who were not inclined to look to Westminster for remedial legislation, while it has strengthened the confidence of those who believed in the promises of English statesmen. On the whole, it has had the effect of inducing the great body of the people of Ireland to consent for once to give a fair trial to the Government of the day; and while we would not say that the vast majority of our countrymen have implicit confidence either in the good will or in the power of all the members of the Government to carry out in its integrity the new policy of 'governing Ireland according to Irish ideas,' we do say that their expectations have been raised very high, not by the words that have been spoken, but rather by the act that has been already performed. But from this very fact arises the serious and important consideration to which we wish to allude. If the Government have entered on their course without a determination to go on to the end—if they have offered the Irish Church Bill only as a sop to the prevailing discontent, and do not intend to follow it up by a thoroughly satisfactory Land Bill—if, in fine, they have proceeded so far with a desire to grant only what the moment may compel, and have thus raised expectations which are destined never to be fulfilled; then, indeed, we must say that they have acted rashly and wickedly, and have rendered the case of Ireland rather worse than it was before. If, indeed, the policy of the Government be thus dishonest and hollow, they have merely attempted to keep the torrent, which will flow with a volume and a velocity greater than before, because of the obstruction it will have met with. Now, we ourselves are much inclined to believe that if they were once thoroughly convinced of the necessity, the injustice, and the expediency of legislating according to the views of the majority of the Irish people, they would, if they could, attempt honestly to do so. We cannot say that it was simply through fear that Mr. Gladstone set to work to disestablish the Irish Church. If there were in his place a less honest man, or one determined to keep this country in a state of religious and social persecution, we have no doubt that he would have disregarded all the signs of the times, and would have given no consideration at all to the affairs of Ireland. We, there-

fore, cannot suppose that Mr. Gladstone will decline to deal with the Irish Land question in a satisfactory manner. And this is the great question for Ireland. We are only speaking the unanimous sense of the Catholic clergy and laity, and of a large number of the Protestants, when we say that they would willingly see a multitude of other questions postponed for a time, if only the present Parliament would achieve a just settlement of this. Before the discussion of this question is even approached, the consequences of not settling it effectually must be considered; in fact, the gravity of the present crisis, as we have endeavored to explain it, must be the roughly appreciated. It must be remembered in the first place, that disaffection has vital force in Ireland not merely because it is propagated from America, but because the minds of the people have been in a state of despair of any good coming from the English Parliament, and are, in fact, just in the state in which it is most easy to excite them to desperate enterprises. No half-measures, then, will do. It will be necessary that the settlement of the Land question, certain principles by which it should be governed, and a satisfactory measure can be framed. Above all, the principle with regard to land which the Irish landlords are so much in the habit of enouncing as just—that 'every man can and ought to be allowed to do as he likes with his own'—must be abandoned and thrown aside as untenable and immoral; and that other, 'the soil belongs to the whole people and not to a few alone,' must be substituted for it. Let Mr. Gladstone frame his measure upon this principle, and his measure will be just and equitable, and he will have the Irish people with him; let him weigh well all the considerations involved in the question and we doubt not that this is the principle he will find himself compelled to adopt.—Dublin Nation.

ORGANIZATION OF THE IRISH CHURCH.—The resolutions adopted by the archbishops and bishops at their late meeting will require grave consideration as to their working out, lest the discretion of the clergy or the patience of the laity should be overtaxed. The first resolution declares it to be 'the unanimous opinion of the archbishops and bishops that a general synod should, as promptly as possible, be assembled, in which the clergy and laity should be fully and equally represented.' The second resolution appears to provide very indifferently, or rather not at all, for the prompt action declared in the first resolution to be necessary; for the second resolution provides only for reform of clerical representation, and takes no step, and provides no basis for creating a lay representation. We seem, therefore, as far as ever from having 'as promptly as possible' a general synod in which the clergy and laity should be fully and equally represented.' The only step provided for in these resolutions—the reform of clerical representation—may prove tedious, and has, perhaps, less foundation than is supposed. The assembling of 'Convocations' as it existed under the Stuart kings has been advocated, as being the body which has given the sanction of the Irish Church to the Prayer-book and the Articles and as alone having power to repeal any Canon of 1634. The Prayer-book, we believe, has in Ireland a much longer existence than the Stuart Convocations; and general acceptance by the Church is, perhaps, a higher Church sanction than any recently-imported formality could give. But it having been shown in our columns that previous to the 1st of January, 1871, Convocations cannot meet in Ireland without the Queen's writ and that method has been abandoned, and the archbishops and bishops are of opinion 'that inasmuch as the existing representations of the clergy in their provincial synods is imperfect, it is desirable for the carrying out of the foregoing resolution (i. e. for full and equal representation of clergy and laity) that these synods be convened to consider the changes which would be necessary to adapt their representation to the present circumstances of the Church.' These synods, being called 'provincial,' mean one clerical synod at Armagh and another in Dublin. Their acknowledged imperfection hardly makes it desirable to convene them for such a weighty work. But that imperfection is, perhaps, only half seen. There is a nominal representation of the clergy in the province of Dublin. There is nothing of the kind in the province of Armagh. The archbishop and the bishop of that province must take on themselves the task of creating an 'imperfect' representation of the clergy of that province, in order that what is so created may be reformed, so as to provide a proper representation of both clergy and laity. We do not write for the purpose of exciting jealousies, but only to guard against dangers which are but too apparent. The clergy and the laity are bound up together in one Church. They must stand or fall together. They are distinct classes. The clergy cannot create a representation of the laity, and the laity cannot accept it. The position of bishops is wholly different; they are bishops not of the clergy only, but of the Church; they have the same relation to the laity which they have to the clergy. Let them assert this position as they did in March and April last, and their lead will be followed as it then was. Episcopacy is on its trial in Ireland now. Let the archbishops call upon the laity to organize their representation, as they have called on the clergy to smend theirs; and let the general synod of clergy and laity be assembled 'as promptly as possible.' In this course we may hope that discretion and mutual confidence may even lead us to the united action by which alone the future of the Church of Ireland can be secured.—Dublin Evening Mail, Aug. 7.

THE SUB-SHERIFF OF LOUTH'S PREMISES SEARCHED FOR ARMS.—The week before last a very extraordinary event took place at Seaford, parish of Togher, in this county, which has caused a great deal of surprise in the neighbourhood. The great bulk of the people do not know what to make of it, or what was its object. We have been informed that on a certain day the police belonging to Dunleer, Clonmore, and Clonber Head marched from their respective barracks to the farm of Mr. Barton Brabazon, Sub-Sheriff of Louth, and that they were under the command of Sub-Inspector Irwin. Mr. Brabazon does not live on the farm, but the house is occupied by Mr. Callaghan, a caretaker, and his wife and daughter. The police having arrived, Mr. Callaghan was informed that they wished to search the house, and he inquired what they were in search of, but they would not inform him. He remarked that it was a strange proceeding; but the police cared little for his opinion, and proceeded with the search. They commenced at the bottom and searched all the rooms to the top of the house. Beds were disturbed and turned upside down, in order that the Royals might, if possible, discover what they were in search of. Presses, cupboards, and in fact every nook explored, and every place where anything could be stowed away carefully examined. The officers were next visited and managers, racks, bins, and lofts underwent examination. The police next proceeded to the backyard and turned up everything that might conceal the treasure they sought. A stack of oats challenged their attention, and it was thought they would take it asunder, but they decided on searching themselves the trouble. They were resolved, however, not to depart without operating upon it, and so they stabbed it with their bayonets, doing no harm except to the rats and mice, if there were any of these vermin at home during the operation. And then, without finding what they were in pursuit of,

Mr. Irwin and his men. Marched up the hill, and then marched down again. We may well ask what was the meaning of all this searching at Mr. Brabazon's farm? We are told that the police went there to look for firearms. They must have had a warrant, and that warrant could not have been obtained except on the sworn information of some informer. Who, we ask, was this person if indeed there was anyone foolish or wicked enough to give such information? Did the police, then, go to their work without a warrant; and if so, who ordered them? These questions must

be answered, because such an extraordinary proceeding cannot be passed over without explanation. We ask the clergy and people of the parish of Togher will they permit this matter to pass without demanding the cause of such a visit to the farm of the Sub-Sheriff of Louth? If they remain silent, perhaps worse may be upon themselves. It is known that in other times the houses of men in this county were visited by the authorities, and that papers of great value were carried off such as bonds for money lent, promissory notes and leases, which were never returned. This matter, then, should not be permitted to drop quietly. Parliament has been prorogued so that the Government cannot be questioned there at present; but a memorial should be sent to the Lord Lieutenant on the subject. If the matter is not taken notice of at once, there is no knowing what may be done in other districts of the parish. It is altogether a serious affair, and the sooner the priests and people of Togher grapple with it the better for themselves and all other part of the country.—Dundalk Democrat.

ARREST OF A SUPPOSED FENIAN.—A telegram was received in Belfast a day or two ago by the police authorities, from the detective department in Liverpool, stating that there was a passenger from America on board the Liverpool steamer bound for Belfast, who had firearms in his possession. Constables attended the arrival of the Magnetic at Donegal-quay, and, from the description which they received, arrested a respectable-looking middle-aged man, named James Beattie, and took him to the police-office Mr. Beattie, who is a schoolmaster by profession, came from Canada, where he had been for the last five years, and was bound for Cookstown, to which place he belonged. His luggage was taken to the police-office and searched, and in one of the trunks was found a gun, a six-barrelled revolver, and some ammunition. The arms were of a very old-fashioned description, and one or two of the chambers of the revolver were loaded. A great many documents were found in his possession, but nothing was discovered in any way to connect him with an illegal society. The documents comprised letters of recommendation, character, &c. Mr. Beattie in 1848 held the position of secretary to the Relief Committee in Ireland. He stated that the gun and revolver found in his trunk were put there five years ago, when he emigrated from Ireland, and that he did not remember having them in his hands since that time. He had 100 sovereigns in his possession; and the police being satisfied that he was in no way identified with Fenianism, or any other illegal society, allowed him out on his depositing the money for his appearance at the police-court to answer the charge of having arms in his possession in a proclaimed district without licence. Mr. Beattie was considerably surprised at the reception which he received on making his appearance on his native soil.

GREAT BRITAIN.

SOUTH-UIST.—It appears that there are nearly 5,000 native Catholics in the island of South-Uist on the western coast of Scotland. Several of the churches have fallen into decay, the people are very poor, and the Rev. W. McDonnell, the priest in charge of the Mission, is compelled to start on a begging tour, in order to raise funds to rebuild one of the churches.

The Echo, a London evening paper contains the following on the subject of the Cracow Nun—Morn, noon, and night, the Protestants of this country are ever on the alert to discover the failings of their Catholic fellow-subjects. The most frightful crimes occur all over the world; here, in England, an infant is murdered every day; the papers teem with the disgusting revelations of the Divorce Court;—yet all these are as nothing compared to a convent scandal. Look at the Saurin case, and see what tremendous sensation it caused; yet, after all, what were the revelations? "Kissing the ground," and "a snater on the head," which were, no doubt, very silly forms of penance. But it would be remembered that things quite as silly are written in the Bible. The royal Prophet with ashes on his head looked every bit as ridiculous as Saurin with the dust. As for "kissing the ground," at the battle of Agincourt, Henry of England, with all his nobles dismounted, and going down upon his knees, three times kissed the ground as a token of their humiliation before the "Lord of Battles"—

"One King knelyd doune all in that stounde And all the Englysh men on ech syde And thyrre theyr theyr theyr the ground."

Lydgate tells us so in his verses, given by Nicolas in his "Battle of Agincourt" (p. 321). We are now in formed of an awful convent case which has occurred in Cracow, but which is no doubt greatly exaggerated. Some time ago we were told of a terrible convent scandal in Belgium which afterwards turned out a false report. We shall soon know the full particulars of the Cracow case. Should it prove to be true, the most that can be said is that the superiors is a disgrace to her religion, and no one will rejoice more than Catholics to see her severely punished by both the ecclesiastical and civil laws. But Catholics will not fail to remember that this convent case can no more injure conventional life than the scandals or revelations of a divorce case do the purity and sanctity of married life in general.

THE ANTI CONVENT MANIA.

(From the Spectator.)

We do not know a peculiarity in the British character which is more puzzling or unaccountable than its persistent malignity about nunneries. We can understand an Italian being rather bitter about them, for he has been fighting the priests all his life, and he regards the convent of both sexes as their strongholds, and he has been for centuries compelled to trust his children to their care; or a Frenchman, for he thinks women's business is to charm men, and feels a row of celibates as in some sort an insult to his own powers of attraction; or even a German of the South, for he has suffered from nuns. They reigned under the Concordat in Austrian hospitals, and worse nurses, more especially for women in childbirth, it would not be possible to find. But Englishmen have never been oppressed by nuns, and are not especially hostile to old maids, and as a race are not by any means morbidly prurient, and though hostile to the Papacy, think no particular evil of ordinary Catholics, yet their view of nunneries is certainly more malignant than that of any Continental people. They will believe anything about nuns, the more unlikely the charge is, the more eagerly do they seize upon it. The notion that most nuns are very ordinary old maids, who so long as extremely empty lives by performing religious ceremonies with great exactness, who sing psalms, and recite aves, and worship the confessor, just as Protestant old maids go to church, and teach classes, and worship the clergyman, seems absolutely incomprehensible to their minds. Catholic priests may be good men, possibly, though the mass of Englishmen never believe in their vow of continence, and consider the 'priest's niece' an institution to be found in every Continental parish; and monks are not specially hated except for their dress; but about nuns, Englishmen, for the most part, are implacable. They are all of them bad, except the Sisters of Mercy, who are usually exempted from condemnation, and who are good by an accident partaking of the nature of a miracle. All nuns are presumptively wicked, and every nunery is an institution more or less of a torture-chamber, a brothel, and a madhouse—that, brutally expressed, is the inviolable British Faith. So intense is the belief, that ordinary Philistinism gives way before it, and the most proud of races circulates and buys and approves of tracts which, if they were directed against the Haymarket instead of the nunneries, he would prosecute. Decent people, God-fearing people in their way, actually subscribe to publish things for merely offering which they

would, in any other circumstances, punch the seller's head. As far as we can make it out, there is a positive wish to believe evil of nunneries. The people are delighted with this Cracow scandal, so delighted that if the Archbishop of Canterbury, or the Times, or Mr. Gladstone, or anybody they are accustomed to credit, were to say, what is probably the fact, that the case was an ordinary one of brutal cruelty to a monomaniac—a kind of case which was the commonest of cruelties in England fifty years ago—it would be set down as an ill meaning fool, who did not understand nunneries, and had not the proper detestation of them. A man like Mr. Newdegate, for instance, a county member of the best kind, a man in many ways of decided ability and with a character which raises the credit of the house—a more upright or disinterested person probably never lived—is quite capable of going into a wild rage with anybody who discredited the story of Barbara Ubryk, of founding a motion on it, or making a speech about it, in which he would show that the Cracow nunery was the ideal of nunneries, and that they were spreading in England faster than Trade's Unions. Indeed, another county member, Sir Robert Anstruther, is going to found a motion upon it. He has given notice that he shall next session bring in a resolution demanding the inspection of nunneries, the concrete form which English dislike of such retreats usually takes. We are by no means sure that, unless government interferes pretty sharply, he will not carry his motion, for it is quite certain that if it were submitted to a plebiscite of the whole people, it would be carried by a majority of millions. The good folks, 'do them justice, are not prepared to prohibit nunneries altogether. To do that would be to interfere with religious liberty, and the one question on which the average Englishman prefers abstract principle to concrete expediency is religious liberty. He is not quite sure whether he would put down the Mormons, thinking it more correct, on the whole, to pelt Mormon devotees, lest they should be a precedent established for putting down somebody else with a more popular creed. But inspection!—that is a compromise of which he cordially approves. It would not be exactly an oppression, but would be an insult, would precisely embody his own suspiciousness of nuns, and their works, and their ways, without inflicting bodily pain or enforcing any patent restriction upon religious freedom. Why, if everything is all right, he thinks, should the Catholics object to inspection, as the Telegraph puts it, by an easy going, courteous old gentleman, who would probably see as little as he could help, and never wink at anybody in a veil or without one? Where is the oppression? The oppression is in the motive. No parent would object, though the schoolmistress might to the inspection of his daughter's school with the view of ascertaining the extent of the girl's proficiency on the piano; but suppose it were announced in Parliament and in every newspaper that the object was not that, but to ascertain if the young ladies were in the habit of having illicit babies or torturing one another, what sort of remonstrance should we have then? Members would be torn to pieces in the lobby, and the press would groan under indignant letters from half the mothers in the kingdom, while the whole country would go into a conspiracy to defeat the law. It is very difficult to analyse the exact meaning of an epistle which has lasted centuries, and has its root in history, particularly when that spite is varnished over with religious phrases, but we believe that the present generation desire an inspection of nunneries, to speak with needless plainness, because they imagine that the nuns do not always observe their vow of chastity—that is always the charge in the libels—and because they think nuns may be forcibly confined. The first charge is an exact measure of the unreasonableness of the whole cry. Suppose it absolutely true to any degree dirty imaginations can invent, and what argument is that for inspecting nunneries any more than private houses? Why should nuns be specially prevented by the State from going wrong when those who are not nuns are not prevented? Since when has unchastity in the unmarried been declared a legal offence, or where is the law for inspecting Essex cottages because illegal babies are very often found there? We beg pardon of our fellow-countrymen for using such an argument, but it is really time to grapple fairly with the attack, and not nibble at it. As a matter of fact, we believe the suspicion to be in England absolutely baseless as a similar suspicion about any other group of respectable, narrow-minded spinsters of mature age, and to originate in an absolutely different state of things occasionally revealed in Italy and Spain. Of course in countries where girls take the veil at sixteen, where they are not in reality free agents, the convent being, in fact, a general mode of disposing of them, and where the vows are supported by law and opinion, there will be occasional scandals every now and then in girls' schools and private households. Where nuns are chosen so to speak, by lot, there will be bad nuns and good nuns. The tendency of convent life, with its minute espionage carried on by the aged or middle-aged, with its severe rules and incessant references to divine approval and vengeance is not towards such scandals, but rather towards small businesses and hardness of heart, but still no doubt scandals may occur. But in England, where a convent is not a provision, where no girl need take the veil if she does not like, and where every nun is absolutely free by law to call the nearest cab and go seek an engagement as ballet dancer if she pleases, the chance of such a scandal is very remote, quite as remote as in any girls' school with a handsome master to teach singing or gymnastics. With all Protestant England for detectives there has not been a good case of this kind established against the nuns; and if there had been what would it have proved? That a woman in a convent can be frail, like a woman out of a convent, an assertion certainly not strange enough or horrible enough to be the ground of a special law which no possibility could prevent such frailty in the slightest degree. But nuns may be 'incarcerated'—that is, we believe, the regular phrase—without anybody knowing? Why may they, any more than in schools or private houses? Of course, it is possible in all of them—we have had astounding instances of such things in strictly Protestant households—but why is it exceptionally possible in nunneries? English convents are neither palaces, like those of Austria, nor little cities, like those of Belgium, nor even houses walled in by public sentiment, like the convents of Ireland. On the contrary, they are private houses, in frequented places, watched by a hostile population with a never-dying wish to discover something wrong, and deriving all supplies from Protestant butchers, bakers, greengrocers, and candlemakers. How in the world is a nun to be locked up in such places against her will, so locked up that she can neither get out, nor send a letter, nor scream? There is a nunery in sight as we write, the most suspicious nunery in London with high walls, big gates, large garden, and air of utter seclusion; but we venture to say that if any young woman in the house with decent lungs took it into her head to scream for thirty seconds, it would take a regiment of the Guards to protect the place from the people. North London would be surging round the building in five minutes, and in a temper to shed blood. To say that the nuns have no power of imprisonment not possessed by any other group of respectable spinsters, say for example, the ladies managing an orphanage, is to say nothing. They have infinitely less, for they live amid a population which only needs a hint to believe them guilty of all the crimes under the sun, to find any amount of money for prosecutions, to set every detective engine in full hunt for corroborative testimony. The poor women would not have a chance with the jury, unless some of the fathers of the children they teach so well sat on it; and as for evidence, it would not be wanting if the charge were withcraft. The notion of houses so situated inhabited by persons so unpopular, and physically so powerless, being used as prisons is absurd, and but for the English hatred of nunneries

would be seen to be absurd without discussion, even if they were not filled with Englishwomen. Why, then, in particular, the most stiff-necked, lawyer-like of all human beings, with a positive abhorrence of cruelty, should be considered likely to change their whole natures because they are Catholics and devoted to religious duties, should be believed willing to submit to oppression, and torture, and confinement, is, we confess, a superstitious beyond our power of analysis. All we can say is, that if it were so, English Abbesses, or Superintendents, or Mothers, or whatever they may be called, would have much easier lives.

The brilliancy and power of the sun for the past week has been highly favorable to the crops in the British Isles, and a large harvest is now certain.—Nowhere in Europe has there been such a falling in the price of cereals as in England, and unless greater encouragement is given it will be found that foreign imports will be on a much smaller scale after the subsidence of the effects of the late rise.

Our ab's contemporary the Sun, in its article on the Session, says with regard to the Ministry and the Land Question in Ireland—The work of conciliation still remains to be completed by the legislation of next session. There is still the land problem to be solved. It is, if anything, more difficult than the Church question. The Conservative party and the Times, which has been cringing with the party throughout the session, endeavored to force the hand of the Ministry, and to compel them to say this year what they intended to do next year with this great question. But the attempt failed, as the concurrent endorsement scheme failed a few weeks later, and the way stands clear for a Ministry, strong in the success which they have already obtained, to march to other victories.

Our friends, the Orangemen of Liverpool, held a highly amusing meeting some evenings back in Birkhead. The gathering was presided over by Brother Harper, who, if I mistake not, is the celebrated secretary of the Protestant Alliance, an immense gun with a very terrible bore. The proceedings were opened by reading a chapter from the Book of Kings, and closed with an oration delivered with immense effect by Brother Johnson. Brother Johnson said a great many hard things of the Queen, whom he boldly accused of having violated her oath. "We owe her and her eldest son," said he, "no allegiance for the future, and we shall never drink their healths." Brother Harper was not less emphatic. He declared that henceforth the society would be simply religious, not political; and that since the Queen and the Prince of Wales had signed that rascally robbery bill, he would not ask them to drink their healths, but to that of the Duke of Edinburgh. So you see there are signs of an awakening in the Anglo-Iberian Orange mind. What they may lead to only Dr. Gumming can foresee.—Cor of Dublin Irishman.

NEXT SESSION.—The Home Secretary, in reply to Sir Roundell Palmer's enquiry of the 6th instant, stated that a measure will certainly be brought forward by the Government next Session to meet the change in the law of marriage necessarily created in Ireland by the Act of Disestablishment. He admitted that it would be desirable to take advantage of the same opportunity to settle the marriage question in England and Scotland also, but he declared that no absolute promise could be given on the subject, partly because the Ministers had not had time to decide upon the exact line to take in the matter, and still more because they are already pledged to bring in an Irish Land Bill and a Bill on the subject of Education, besides several minor matters, such as the discussion of international law in respect to extradition and foreign naturalization.—London Tablet.

GROWTH OF INFIDELITY IN ENGLAND.—Whence, I would ask, has come that almost general attack—not on the Church, but on all religion, and all religious profession—so common now in English society? Why is belief regarded as the badge of an inferior intelligence, and the esprit forte of the world alone counted amongst those who proclaim a hold infidelity? There were days when the original talker—the man who illustrated his opinions by happy imagery or apropos anecdotes—had his fair share of social success, and who never, to be interesting, was driven to be impious. Now a new school has grown up unaccountably able, and often witty who trade for the most part on the amount of shock they can impart to society by the rude encounter they give to what most of us were wont to believe as true, and by the amount of ridicule they can bestow on Scriptural incoherency.—Jornelius O'Dowd in Blackwood.—(The question put by the writer in Blackwood is easy to answer. Infidelity in England is the legitimate development of Protestantism in England.)

UNITED STATES.

An ambitious fellow in Connecticut appeals over his own signature, "Too the mechanics and laboring men of my native town. I will reprint you in the State assemblies irrespect of pollytics, religion or education."

The law-abiding character of the people of Chicago was nicely illustrated the other day. A woman assaulted her husband, pulled his hair, slapped his face, and otherwise abused him, but the husband was under bonds to keep the peace and did not retaliate.

Two boys in jail in Chicago for burglary have managed to escape through very soft sutures by covering themselves all over with foam soap.

A man was set upon in Cincinnati by half a dozen ruffians the other day and beaten about the head with clubs until he died. The jury of inquest returned a verdict of "death by compression of the brain from excitement brought on by altercation," &c.

COURT CASE IN A NEW ORLEANS COURT.—Many persons attending the sessions of the Recorder's Court in this city have been edified by the peculiar solemnity with which oaths are administered, and the awe with which they are generally taken. It so happened that Wednesday morning an ungainly looking specimen of the recently enfranchised made his appearance before one of these tribunals in the capacity of a witness. The judge, with an austerity of visage that at once creates the impression of profound melancholy, held out the book to the witness, and administered his solemn adjuration to speak the truth. At the conclusion, of course, it is expected that the witness will kiss the book. But this 'ward of the nation was unused to criminal proceedings, and entertained curious ideas of the manner and propriety of swearing, and stood erect.

'Why don't you kiss?' demanded the magistrate. 'Sir!'

'Ain't you going to kiss?' was again inquired. 'Sir!' replied the astonished darkey evidently making the meaning of the Court, and surprised beyond measure at such an invitation.

'Kiss, I tell you!' thundered the judge. 'Yes sir! yes sir!' exclaimed the frightened and trembling darkey, nerving himself for the contemplated embrace, and without more ado the long arms of the son of Ham were soon thrown around the judicial neck, and before he could be prevented a steatortian smack resounded through the court room.

'Quit you beast—help! help!' shouted the magistrate. But the darkey enjoyed the luxury, and the embrace was renewed with unction.

'Take him off! Take him off!' cried the Court, while the loud shout of the spectators testified their approbation of the fun. At last, however, the officers of the Court interfered, and the half-strangled judge was rescued from the clasp of the literal witness.

'Catch him! Put him in jail! I'll have him hung!' were some of the infuriated objections of the court, as he leaned back against the wall. His face flushed and his clothes torn from the encounter.

The True Witness.

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MONTEAL, FRIDAY, SEPT. 10, 1869.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1869.
Friday, 10—St. Nicholas Tolentino, O.
Saturday 11—Of the Octave.
Sunday, 12—Seventeenth after Pentecost.
Monday, 13—Of the Octave.
Tuesday, 14—Exaltation of the Holy Cross.
Wednesday, 15—Ember Day. Octave of the Nativity.
Thursday, 16—SS. Cornelius and Cyprian, P. MO.

NEWS OF THE WEEK.

The reports circulated as to the failing health of Louis Napoleon are so vigorously contradicted by official organs, that it is difficult not to believe that in these reports there is a good deal of truth; whilst the constant assurances given of the Emperor's restored health are calculated to raise serious apprehensions as to his dangerous condition. According to latest bulletins it is affirmed that the Emperor's state of health is satisfactory, and that his convalescence will be rapid, if he takes necessary rest.

This is sufficiently alarming; for it is a fact, though a disgraceful and melancholy one, sadly suggestive of the frail basis on which modern European social order rests, that it is dependent on the life of one elderly, and not very strong constituted gentleman. The death of Louis Napoleon would be the signal for the unchaining the hell-hounds of the revolution in Europe, and a general war. No one can foresee what form of government for France would thereupon ensue. In so far as the actual ruler has settled or established anything, he has established, not his dynasty, but elective Cæsarism, and there is no one we suppose who fancies that the poor boy called his son has the faintest chance of succeeding the present Emperor. Hereditaryism in the political order is, in so far as France is concerned, defunct; and if the principle it involves be invoked, the logical consequence must be the restoration of the representative of the elder branch of the Bourbons. But it will not be invoked, that is certain, although everything else with regard to the government of France after the death of the present occupant of the Imperial throne, is enveloped in obscurity. It is sad that such should be the case; and indeed the strongest conceivable condemnation of the present much vaunted age is to be found in the fact that so much depends on the life or death of one single man; of a man not remarkable amongst men for his talents or virtues, and who owes his extraordinary elevation to the accident that he bears the name of the reputed uncle the first Napoleon, and therefore represents to France the principle of the Revolution armed and organized.

There is nothing of interest to report from the Continent generally. In Spain affairs are going from bad to worse, and a reign of terror seems the only form of government at present possible in that distracted country. For the present moment the Carlist party seems crushed. The anti-Catholic papers are dropping the Cracow Nun story, its falsity in all important particulars having been established by the testimony of a sister of the insane nun, and of the physicians who regularly attended her in her cell, and under whose advice the nuns acted. It has however served the turn, and has stimulated popular prejudice against Catholic institutions.

IS PROTESTANTISM A FAILURE?—Many of our readers may remember how lively a controversy on this topic was evoked last winter by a sermon preached by a Protestant clergyman in the United States, who maintained that Protestantism, considered as a phase of Christianity, had failed; and that its most signal triumph was the destruction of all definite, or distinctive Christian belief in those countries where it had obtained firm foothold. This thesis was warmly opposed by other Protestant ministers no doubt, and many specious arguments were adduced in defence of Protestantism as the one pure Christian religion, as embodying the great principle of Christian life.

We do not propose to renew the controversy, or to say one word of our own, either for, or against Protestantism. But holding that facts are stronger than arguments however specious, or theories however plausible, we content ourselves with laying before our readers a few facts with respect to Germany, the birth place, and chosen home of modern Protestantism; from which facts the reader may draw his own conclusions. The facts themselves are furnished us by a Protestant witness, the Berlin correspondent of the *London Times*, writing under date of August 11.

Speaking of the recent attempt of an infidel fanatic to shoot a Protestant minister, the correspondent of the *Times* draws the following picture of the religious condition of Protestant Germany, of the actual working of Protestantism and Protestant principles in that country:—

The event throws a light upon the sad state of religion in this country. I am afraid the prisoner was right in supposing that many will appreciate his motive, though they will abhor the deed. I have previously stated in these columns that three fourths of all educated men in Germany are estranged from the dogmatic teaching of the Christian creed—estranged from it to the extent of disbelieving the sincerity of many of the clergy. Only a small fraction of the nation attends Divine service; the educated men, more especially, you meet in the church on a Sunday are few and far between.

To take a broader view, who that knows modern Germany will call it a Christian land, either in the sense Rome gives to the term, or in the meaning Luther attached to it? Roman Catholicism mainly exists among women and in the lower classes; and that glorious Augsburg Confession, to maintain which Germany in the Thirty Years' War suffered herself to be cut to pieces by Austria and Austria's allies, has long ceased to be the authority it was, and, instead of an adamantine foundation of public belief, is now-a-days a mere ornamental decoration appended to the intellectual status of the land. In whatever section of society you may happen to move, there is the undeniable fact that the dogmatism of St. Athanasius and the statutes of the Council of Nice have entirely ceased to be a living power. Scholars have begun to denigrate Christianity as an Asiatic religion, and the public, proud of their vanquished European enlightenment, accept the degrading name.

But, despite all this, there is something like a religious movement going on in the country. Christianity is denied, yet no pains are taken to prove the why or wherefore. Latitudinarian sects are sometimes attempted to be formed, but soon abandoned and consigned to oblivion as idle and superfluous. The truth is that the majority of the educated, in their insidious march towards Rationalism, have advanced beyond acknowledging the necessity of any creed. Not content with rejecting the Bible, whose dogmas they regard as entirely exploded by the moral historical, and scientific criticisms of the day, they have begun to doubt whether any teaching on transcendental subjects can be required to promote virtue. Most, indeed, profess to believe in God and immortality, yet they have but confused notions on the relations between the Creator and mankind, and even deny or ignore the necessity of attaining to a definite knowledge on the subject. Others, more daring in their conclusions, or coarser in their feelings, go the length of questioning the possibility of God's interfering with the self supporting machinery of the world, and look upon prayer as a Pagan rite, and sometimes become so irrational as to consider the very existence of a God as problematical. By the side of these cultivated infidels the masses vegetate in traditional attachment to the forms of Christianity without any warm interest for or against the dogma.

This communication appearing in the *London Times* provoked two replies. One from Ernest de Bunsen, son of the late Baron Bunsen, who insinuated that the *Times*' correspondent was in error: that as an Englishman not long resident in Germany, he was not qualified to pronounce an opinion on its religious condition. To this the *Times* rejoined by assuring the public that "our correspondent is a German and a Prussian who has lived much longer in Germany than Mr. de Bunsen." Now even Mr. Bunsen admits that the Nicene phase of Christianity has ceased to be a living power in Germany.

The other critic of the *Times*' Berlin correspondent signs himself Charles H. Wright, M.A., Chaplain of Trinity Church Boulogne late British chaplain at Dresden. But even Mr. Wright is obliged to admit that in general the Protestant people of Germany are "passive disbelievers in the doctrine of the Trinity, and the other distinctive articles of the Christian faith," and all that in the way of facts against the assertions of the *Times*' correspondent he can bring forward amounts to this:—"That a mission is being carried on 'with much success amongst the cabmen of Berlin'; that in some towns Sunday schools have increased; and that 'on the whole he looks forward to a speedy triumph of the ancient dogmatic Christianity in Germany.'" Good man! he feels exactly as if he were going to taste an oyster.

We, for our parts, do not believe that Protestant Germany is, in the matter of disbelief in all the distinctive doctrines of Christianity, a whit worse than Protestantised Italy, than Protestantised Spain, or than the Protestant U. States of North America. Disbelief in all the distinctive doctrines of Christianity, of all that distinguishes it from pure theism, or natural religion, is the logical consequence of the rejection of the Romish principle of authority: and as the educated classes are generally the most amenable to reason, and the rules of logic, so we naturally find that it is amongst the educated classes of Protestants, and the men of most intellectual culture, that the rejection of the distinctive supernatural doctrines of Christianity has made the most progress. This is what Protestantism has done: whether this is to be considered a failure or a triumph, the reader will determine for himself.

There has been a Convention of Protestants to discuss the School Question. What the gentlemen proposed to accomplish we know not: what they did accomplish, and that most efficiently, was to display in a strong light the irreconcilable differences of Protestantism, and the impossibility of any agreement, on any one point of Christian doctrine, of all the Protestant sects.

Of course the great question that presented itself was that of religious teaching in Common schools. The matter was lengthily discussed. Of the speakers, the majority seemed to incline to the opinion that religious instruction was desirable in these schools, but that it was impossible. Teach said one, the plain doctrine of the Bible:

but what is the plain doctrine of the Bible? asked another. Let there be taught argued a third, the broad principles of Christianity upon which all are agreed? But retorted a fourth, what are these broad principles of Christianity which all Protestants agree to hold? None such could of course be mentioned; and after a long debate the Chairman summed up to the effect—as reported in the *Witness* of the 28th ult.—that:—"no one would say religious instruction should be banished, but all would agree that no standard could be established for all."

But as "common schools" are "for all;" and as it is impossible that amongst Protestants any common standard of religious truth can "be established for all;" therefore religious teaching must be eliminated from Protestant common schools, although "no one would say that religious instruction should be banished." This very unsatisfactory but inevitable conclusion was the sole practical result of the Protestant Educational Convention.

There is much sound common sense in the subjoined comments of the *Evening Telegraph* (Protestant) upon the windings of those whose writings and opinions upon politico-religious matters have been formally condemned by Rome. These double-faced gentry whilst it suited their purpose to do so, always insisted that they had appealed to the Pope against the sentence of their Bishop; and that pending the hearing and determining of that appeal, no one had the right to impugn their orthodoxy, or their standing in the Catholic Church. Now that the appeal has been heard, and that sentence has gone against them, they deny that they appealed to Rome, and insist that it was only some seventeen individuals in their private capacity who so acted. The *Evening Telegraph* tears this flimsy argument to pieces:—

An ingenious correspondent writes to us to make a correction. He wishes it to be understood that the *Institut Canadien* did not appeal to the Pope, but that seventeen members of it did. We did not see that this changes the question from the point of view either of the *Mimese* were treating it. Of course, for those to whom the papal decision is of no importance, the matter remains where it was, but what we drew attention to was the fact that Mr. Desaulles, President of the *Institut* recently, if not now, drew all the profit he could from the appeal. When he said:—"but we have appealed to Rome." Four years have elapsed since that. Some learned priests had told us:—"Appeal your affair to Rome. Once there regularly in appeal we should have no reason to refuse your members abolition."

Elsewhere he complains:—"After our appeal, in effect, some priests accorded absolution to the members of the *Institut*. But suddenly, and without any new guidance, order is forthwith given to refuse absolution to the members of the *Institut*. Objection is made. The local authority answers that the members of the *Institut* are rebels against the church. What! in spite of the appeal? Yes, in spite of the appeal! But it is then to be a rebel against the church to address oneself to its head to complain of an extravagant severity, and even of a real injustice."

Now, "A Member of the *institut*" takes the trouble to tell us in the most positive terms that the members of the *Institut* "recognize no Bishop to denounce them," and that they, "as a body, never appealed to Rome;" but that "seventeen Catholic members in their own private name without the knowledge and approbation of the *Institut* signed a private document appealing to the Pope." So it appears the gentlemen have been foxing. They have tried to get the advantage of an appeal, without the humiliation of recognizing the jurisdiction of either Bishop or Pope. The President of the *Institut* demurs to the members being called rebels, since they have appealed and when the appeal goes against them, they turn round and say: "Oh, as a body we never appealed." Well, then, if as a body you never appealed, there was no appeal at all, or none touching the *Institut*, so that, as Mr. Desaulles predicted, "reason and right finish by gaining the day." The *Institut* cannot have the advantage of two systems, and this is the conclusion the *Mimese* presents to its readers, and in which honest people, of all persuasions, who reason, must concur. It may be very absurd to listen to a Bishop or to appeal to a Pope; but if you consent to do it, you must not turn round and affect to laugh at the judgment which condemns you. If you do, you give your adversaries the right to accuse you of hypocrisy, either in your submission or in your expression of contempt. It is like a man who defies to an arbitrator, and then tries to quibble out of the obligation to abide by the reward.

PROTESTANTISM IN FRANCE.—The *Witness* copies an article from the August number of a Protestant periodical, entitled *Evangelical Christendom*, in which the writer comically deplores the well known fact that "the Rationalists are doing a great deal of harm in the reformed churches both in France and Geneva." These gentlemen who take reason as their guide—and all Protestants boastfully profess that their's is a rational religion—"reject the divine authority of the Bible and deny the miraculous birth, resurrection and divinity of Christ—yet do not fear to administer baptism, and the Lord's Supper, and perform all the functions of Protestant pastors." And what for no? as Mrs. Dodds would say. We only allude to the circumstance as an instance of what Protestantism must culminate in, whether in France or in Canada, should it unfortunately ever obtain a footing amongst our Catholic population.

The *Atlantic Monthly* has created quite a sensation by publishing an article professing to reveal the true cause of the separation of Lord and Lady Byron—an event which upwards of half a century ago was so warmly discussed and criticized. The writer is the well known Harriet Beecher Stowe, authoress of *Uncle Tom's Cabin*: and the substance of her story amounts to this:—"That Lady Byron herself informed Mrs. H. B. Stowe that the cause of the separation betwixt the celebrated poet and his wife,

was the adulterous and incestuous intercourse of the former with his half-sister.

The story as told by Mrs. Stowe we firmly believe to be a lie from beginning to end. We do not believe that Lady Byron, a most excellent woman, ever made to Mrs. Stowe the revelation which the latter imputes to her: and vile and licentious as he was, we have no reason to suspect Lord Byron of the abominable crimes which are attributed to him. Mrs. Stowe wants to make another sensation, and to keep her name before the public, and in this we suspect is to be found the secret of her late wonderful revelations. In short, as we know from her much talked of romance above mentioned, Mrs. Stowe has a very lively, as well as a very impure imagination, and delights in obscene horrors.

MASSON COLLEGE, TERREBONNE.—This popular institution, founded in 1847 by the Rev. A. Theberge, the Honble. Mad. Masson, Seigneures of Terrebonne, and other benefactors of education, commenced its classes on Wednesday 1st September.

It is needless to say that Masson College has earned a well deserved reputation, in the number and ability of the students it sends forth every year, and the success that has attended the institution from its very commencement places it amongst the first Colleges of the country. In this College a great deal of attention is paid to the commercial education of the student, and those who desire to confine their studies to commercial matters alone will find that they can receive as thorough a business training in Masson College as in any commercial College in the Dominion.

The business class is provided with everything necessary to make students acquainted with all the routine of business life, before leaving the College. Miniature Banks, Post Offices, Telegraph Offices and all the other departments which a thorough commercial education suppose an acquaintance with are there for the instruction and improvement of the pupils.

The commercial students have free access to a well stocked news room, where they have an abundance of the best Commercial papers, both French and English, supplied by the College for their special use and advantage. This department is intended to familiarize students with the general routine of business matters in the commercial world and to give them a knowledge of politics, and leading questions of the day. The business or commercial class forms a distinct and complete course and can be gone through without attending any of the other classes—those who desire to go through a course of classics, or prepare themselves for any of the learned professions will find an able and efficient staff of professors in Masson College. The situation and surroundings of the College are picturesque and healthful. The scenery on all sides is pleasing and impressive, and a beautiful branch of the Ottawa flowing past the favored spot adds still more to the health and beauty of the locality. The College is well supplied at all seasons of the year with a never failing spring of the purest water. The water is conveyed through pipes through all the rooms and dormitories in the building. The whole establishment is heated by steam and the halls, study, lecture rooms, &c., are lighted on the principle of Aubin Lemoine, known under the name of "Ærophotos."

The College manufactures its own lighting material which has been pronounced far superior to coal oil or gas.

Terrebonne is about sixteen miles from Montreal, and in summer a steamboat runs daily between the two places. An excellent macadamized road makes the overland route everything that can be desired and a regular line of good stages, through all seasons, helps to make the trip by land, if not so pleasant, at least as convenient as the trip by water.

From what we have seen of Masson College, its healthful situation and beautiful scenery, its extensive well-wooded grounds, purchased for the express purpose of affording a cool retreat, during the heat of summer, a well appointed gymnasium for the physical training of the pupils, a matter not to be lost sight of, if we desire sound bodies and sound minds, a splendid library a complete cabinet, and knowing what we do of its intellectual calibre, we have no hesitation in recommending this institution, to all who aim at giving their children a sound classic or commercial education, as one of the best Colleges in the country.—*Com.*

A demonstration which reflected honor on the Catholics of Lachine took place on the 31st ult. The Rev. Mr. Piche, Parish Priest, who left last October, on account of his health, for a tour through Europe, returned by the SS. Nestorian, and his parishioners to the number of about 200 escorted him home from the Bishop's Palace. On arriving at Lachine, the reverend gentleman was visibly affected on seeing the preparations which were made to receive him. From the entrance of the village to the Church, arches were erected and tastily decorated, flags were displayed, and the street planted with evergreens. At the Church which he built, and which is one

of the most beautiful in the diocese, an immense concourse of people were assembled to receive him. Addresses were presented in French and English, the latter by Mr. John O'Neill who accompanied Mr. Piche in his carriage as representative of the ever faithful Irish. After the addresses to which appropriate answers were made, a Te Deum was sang to thank God for the safe return of His faithful minister, and followed by benediction of the Blessed Sacrament. At night the whole village was illuminated and a grand display of fireworks took place.

The following is the English
ADDRESS:
To the Rev. Mr. N. Piche, Parish Priest of Lachine.

Much beloved Pastor,—Nearly one year ago, with deep sorrow, we all assembled here to bid you "Adieu" on the eve of your departure for Rome and the Holy Lands. That farewell was undisturbed by any joyous demonstration, pain of mud was visible on each countenance, grief pervaded the assembly and hearts throbbled in communion with each other in their silent feelings of loneliness. During that long absence you were ever remembered by us; your welcome letters containing such graphic and beautiful descriptions of the Holy Lands, interspersed with sorrowful truths of the scenes of the sufferings of our Divine Saviour, were listened to with avidity; their contents formed edifying subjects of conversation, and consolation was derived from the anticipated delight of seeing you once more amongst us, that we might extend a hearty welcome; yes, a hundred thousand welcomes, which we now do to you, our much beloved pastor. My duty never again require you to absent yourself from amongst us, for as affectionate and obedient children, we mourned after you, our spiritual father. Through the assiduity of the good and pious priests who replaced you, your absence was not spiritually felt; nevertheless, our filial attachment to yourself could not be severed thereby; but, with devoted hearts breathed the words of poetic inspiration—
"Though lost to sight, to memory dear."

There is no sorrow here to-day, joy is felt and expressed by every one of us, bliss reigns supreme over this parish, and in the exuberance of our joy, peace and happiness is wished unto all; but, particularly to you, our much beloved pastor, by the Irish parishioners of Lachine.

Signed on behalf of the Irish congregation,
JOHN O'NEILL,
JOHN O'FLAHERY,
MICHAEL McDONNELL.
Lachine, 4th September, 1869.

OFFA, 1st Sept., 1869.

(To the Editor of the True Witness.)
Dear Sir,—Will you be so good as to insert the following notice in your next issue (taken from Memphis Ledger) of the reception of the Ladies mentioned, as I presume it will be interesting to many of your subscribers, particularly in the western part of Canada, where Miss Quarry and Keenan are from.

Yours very respectfully,
J. G. Q.

INTERESTING CEREMONY.—Reception of the Black Veil by three Dominican Sisters at St. Agnes' Convent, Sunday morning, 15th August, 1869.

Through the kindness of Mother Mary Joseph, Lady Superior of the Convent of St. Agnes, Memphis, I was permitted yesterday morning to witness at that institution, the solemn ceremony of the reception of the Black Veil by three Sisters who had previously received, at St. Peter's Church, the Habit of the Order of St. Dominic. The services consisted of a Grand High Mass, chanted in touching and impressive tones by the Rev. Father Fortune, assisted by a choir of the Convent Sisters, who sang the "Kyrie Eleison, Gloria in Excelsis, Veni Sancte Spiritus," as well as psalms and hymns appropriate to the occasion, in such concord of sweet sounds as filled the hearts of all present with the purest feelings of devotion. It was a scene that the best gifted mind in the world might admire—so simple, and yet so majestically grand; so quiet, and yet so full of moving melody—so formal, and yet so devoutly sincere—so seemingly sad, and yet so full of soul-joy, of illumined faith, of hope clinging to a thousand rocks, of charity lifting the humble and oppressed from the depth of darkness into the effulgence of light—a sublime grouping of pious souls and wholesome sentiments formed by the teachings and discipline of a Christian Church. After Mass, the three Sisters—formerly known among their relatives and acquaintances as Miss Marian Quarry of London, Canada, Miss Fanny Keenan of London, Canada, and Miss Agnes Leister of Ohio, but now separated from the world and its vanities, and known among the Sisterhood of the Order of St. Dominic as Sister Martha, Sister Mary, and Sister Mary Agnes; knelt before the Mother Superior, who was seated on a chair near the altar of the Convent chapel, and repeated in succession their last vows, and signed and sealed them in the presence of witnesses, according to the customs and usages of the Order from the

establishment of the Convent of Prouille in 1206 to the present time. The Superior then arose from her seat and adjusted in due form the Black Veil on the head of each Sister; when, after suitable prayers and a short sermon by Father Fortune, and the singing of the Vent Creator by the choir, the ceremony ended.

This going out of the world into a cloistered life by ladies calculated to adorn society may seem like a puzzle to some who cannot see in every movement of humanity the workings of a Divine Providence. But does a lady, a Sister, and enters a convent actually leave the world. Not at all—she only strips herself of a series of useless vanities and puts on a habit of usefulness: she leaves behind her all the caprices, vexations, sensations, annoyances, pleasures, pastimes, and thousand and one other little trifles and troubles which make up the life of the fashionable belles, the woman of fortune, or the "splendid girl" of the period, and enters into a life of severity, happiness, humility, tenderness of soul, meekness of heart, and never-ceasing charity; to assist the needy, to feed the hungry, to clothe the naked, to soothe and to be forever doing good to somebody. Although her face may be hid from the world, her benevolent acts are felt in it, and will take root and sprout, and bloom into beautiful blossoms, shedding fragrance here and there for the benefit of society. What would the world be were not some men and women called by a wise Creator to follow as near as possible in the steps of the Great Teacher and His disciples? A terrible chaos of darkness, and infidelity. The breath of life in a tabernacle of clay, even under the mellowing influences of civilization, is a wild and wayward element that cannot be subdued save by the powers of Christianity and a system of education that softens the passions. How often do we see it fume and fret and mount into billows of wrath like the ocean, and grow dim and dismal and send forth a whirlwind of spleen like a tempest; and then when its rage exhausts itself it gradually lulls into a sweet calm, and the mind becomes placid as an unruffled sea, and the eye looks as lovely as an unclouded sky, and the heart, grown tender after the tumult, feels the touch of something divine within it. But this is the feeling of the well-trained Christian heart, whose rage is the work of the Spirit of Evil, and whose calm is the work of the Spirit of Goodness, lacerating all the fine feelings of humanity, and making man, instead of half angel, half devil, wholly a demon. And what a glorious thing it is for society that intellectual women can be found who are willing to enter into fields of labor, such as convents, asylums, hospitals and homes of charity, and devote their lives to the education of youth, the helping of the feeble, the raising up of the wretched, and the spiritual instruction of the ignorant, so that the Spirit of Evil may be subdued, and the Spirit of Goodness cultivated in such a manner as to produce that calm in the Christian's breast which is as beautiful as a sea and as lovely as an unclouded sky.

THE PHILOSOPHY OF TEACHING.—The Teacher, The Pupil, and the School.—By Nathaniel Sands. New York: Harper Brothers.—Messrs. Dawson Bros., Montreal: We fear that the next generation, if when young they be brought up as Mr. Sands recommends, will be terrible prigs. He denounces classical studies, and in no measured terms, condemns the folly of those mothers who tell their little children the time-honored stories of Cinderella, Beauty and the Beast, or Little Red Riding Hood. For these he would substitute biographies of Washington, Franklin, Cobden and other worthies; whilst at the same time he would put the little children through a course of political economy, and the laws which regulate the distribution of profits, so that at 14 or 15 years of age they should be able to put to the blush alike the members of the U. S. Congress and of the British Parliament. Of Christianity he says nothing, and probably he ignores religion as a factor in the education of the child. At the same time we admit that Mr. Sands puts forward his views with much ability, and in a graceful style.

IN HEAVEN WE KNOW OUR OWN.—Messrs. D. & J. Sadlier, Montreal: This little work is translated from the French of the Reverend Father Blot, S.J., and is one of the publications of the New York Catholic Publication Society, to which we are indebted for so many excellent works on religion. It is approved of by the Rev. Dr. Furlong, Bishop of Wexford, and by His Eminence the Cardinal Archbishop of Dublin. With such recommendations it is certain to make its way with the Catholic public. The little work is handsomely bound and may be had at Messrs. Sadlier's store, Montreal, for the sum of forty five cents.

HETTY.—By Henry Kingsley.—Messrs. Dawson Bros., Montreal: Though the plot of this short novel is almost incomprehensible, it contains many lively passages and interesting situations. The following portrait of the evangelical minister, a Rev. Mr. Hagbut, and we have all seen him, is first rate in its finish, and marvellous in its fidelity. We recognise the man at once. "He was a very large stout man, with a head the color and shape of an addled egg, with the small end uppermost. He had a tuft of gray hair and whiskers shaved close in the middle of his cheeks; he had large pale blue almost opaque eyes, very large ears, and a continual smile on a mouth made for talking. Probably black dress clothes and a white tie are as becoming a dress as exists—on certain people: on him they were hideous: his collarless cravat was a wisp, the laps of his coat were like elephants' ears, and the coat itself was perfectly at-right down the back, so as to set off his great stomach better to profile. His cuffs nearly concealed his great fat hands, and his short ill-made trousers scarcely met his shoes. The whole man was a protest against beauty or grace of life in any way." The rev. gentleman being an uxorious man of God is of course making love to the heroine, having lately buried his fourth or fifth wife, whom as a wealthy widow he had convinced of sin, and immediately married.

THACKERAY'S WORKS.—A Shabby Genteel Story and other Tales, Messrs Dawson, Bros. Montreal. This is one of a series of the Works of Thackeray which the Appletons of New York are, we are happy to say bringing out in a cheap form. Amongst the Humorists of the nineteenth century the late ever to be lamented William Thackeray held deservedly the highest rank. His writings are always pure, and may be put by parents without fear into the hands of the young and whilst his racy humor, the exquisite pathos of many of his works will always be a source of delight to the old. We hope that the Messrs Appleton & Co. of New York may continue their intention of bringing out all Thackeray's works.

The Globe publishes the following: The Granby Gazette says the rot is making sad havoc in the potato crop in this vicinity. "From one acre planted," says a neighbour-rod farmer, "I have not got three bushels of good potatoes." Other crops are doing well, and encouraging news reaches us from all parts of the district of an abundant yield.

The Elora Times regrets to hear the fall wheat has suffered severely from the rust. It is said that some fields are not worth cutting. It is to be hoped this is an exaggeration—farmers are inclined that way. The spring crops, however, look remarkably well, and if the warm weather we have enjoyed for a while back continues, we will not have much cause to complain.

The Fergus News says the potato rot is making rather an alarming appearance in some fields in the vicinity of Fergus. In that part of Garafraxa known as the Green settlement it is particularly bad. The complaint is not general, the crop on rich damp land only being affected. Otherwise than the rot, the potato crop will this season surpass any for a number of years past. The Ailsa Craig Review says every day accounts reach us from the surrounding townships of the terrible rot which has, during the last two weeks, made its appearance among the potatoes. Mr. John Robinson, of McGillivray, informs us that his field of cup potatoes is nearly destroyed. He and others state that the white potatoes are doing a little better than the cups; but the variety which stand the rot the best is the cultivated "peach blow."

The Almonte Gazette learns that the rot is beginning to be very prevalent in Takenham and Fitzroy; other root crops look well. Wheat is somewhat affected by rust as well as by the mildew, but the very uncommon general richness of the crop will, in all probability, render it a good deal above an average. The wet weather is likely to affect peace with mildew to a rather serious extent, especially on rich lands. Oats

are very heavy, and are somewhat injured by the late storms. Barley has been largely sown and is an excellent crop.

The Orillia Expositor says there are grievous complaints of the failure of the fall wheat in this part of the country. After the farmer's hopes having been raised by the promise of an unusually abundant yield, he has been in very many cases disappointed by the almost total destruction of the crop by rust. We have been informed by several persons that it is their intention to burn the wheat where it stands, because it would not pay to cut it. Spring wheat, and all other crops except fall wheat, will yield well. We have enjoyed good harvest weather during the past two or three weeks.

The Seaforth Expositor hears that there are cases of fall wheat not yielding more than thirteen bushels, though of course there are others going over thirty. It appears that the rust injured the crop very much. On the whole, however, we are inclined to believe that fall wheat will average over twenty bushels in this county. Peas will be generally an inferior crop. Oats will be very heavy, but the last rains knocked it down badly and it is to be feared that a good deal will rot in consequence. Spring wheat is not an average crop taking the midge into account. Barley is likely to be considerably over the usual crop. Potatoes give strong indications of rotting, but the yield is heavy.

A correspondent of the Goderich Signal says:—I have before me the returns of threshing by twelve different farmers, the highest yield was of Diehl Wheat, 31 bush. to the acre, the lowest 10 bush. to the acre of Midge Proof Amber, Treadwell as low as 15 bush. to the acre. The average of Treadwell about 18 bush. to the acre; the average of Diehl 21 or 22. As I predicted in a previous communication, the rust has hurt the fall wheat badly, both as to quantity and quality, for in all the above instances there was straw enough for from 35 to 40 bush. an acre. As high as 35 bush. to the acre have been threshed of barley, and as low as 15. It will turn out, I think, about an average crop as to quantity, but the colour, in general, will be far below par.

THE LATE FATHER O'CONNOR.—The remains of this lamented clergyman were removed yesterday evening in solemn procession and with imposing ceremony, from the Hotel Dieu to St. Mary's Cathedral. His Lordship the Bishop of Kingston, with the clergy of the city, and a large number from other parts of the diocese, took part in the procession. This morning at nine o'clock the solemn requiem mass and interment will take place in the Cathedral.—Kingston Whig.

THE QUEBEC RIOTS.—The labourers are at work this morning (Sept. 6) as usual, but the authorities thought it prudent to mount a guard over Clarke's ship, the "Colonist." The Harbour Commissioners' wharf, where that vessel is loading, is now patrolled by a strong body of Water police. Everything is quite.

The Miner says Mr. Rose's political career is on the eve of termination; he leaves Canada to follow more remunerative pursuits in England. FIRE.—Monday afternoon a fire, which at one time looked threatening, occurred in the wholesale boot and shoe factory owned by Messrs. Mularky and Macready No. 8 St. Helen street. Although no alarm was sounded the Brigade were soon on the spot. It appears one of the workmen engaged on the premises was heating a pot of wax by means of a spirit lamp, when from some cause either from carelessness or other accident the lamp fell into the pot, igniting the contents, and immediately communicating the flames to the building. The workman, whose name is Snider, was severely burned about the face and chest. The fire, which was confined entirely to the upper flat and the roof, was after some time subdued, but not before very considerable damage was done. We understand the loss is covered by insurance.

Mr. McDougall has come to the conclusion, after a careful survey of the whole ground, that Thunder Bay is the best point at which to locate the Lake Superior terminus of the road to the Red River Settlement. The entrance to the Kaministiquia is blocked up by a sand bar, the cost of the removal of which it would be difficult to estimate, and which would still leave the harbour exposed to the heaviest winds. At Thunder Bay, a pier can be constructed at a moderate cost, at which vessels may lie a safe anchorage, sheltered from every wind.

Thanks to the want of energy on the part of the civic authorities, the riotous demonstrations in the harbour and vicinity, which are the result of unquashed violence of three years back, continue. The Police Board leave all the actual work in connection with these disturbances to a force that is not strictly speaking, under their control, and has no jurisdiction within the city limits that is not possessed by the City Police, which latter force loses credit in the eyes of the citizens through the inertness of those under whose charge it is placed. On Monday the entire space on Mountain Hill was for hours completely taken up by a vast crowd of men seeking the life of one or two who had displeased it, and no authority was on foot to meet them. Why are these displays not checked in the bud? What right have gangs of men to waylay any man in broad day light, when the organization of the municipality is it ever, on the alert to protect the inhabitants, especially in its most important and crowded thoroughfares. The city does nothing but call on the Government and its functionaries. A clear proof that all our civic organization is worse than useless—a mockery, a costly humbug and nothing else. Were Quebec not the Seat of Government, what would the Mayor do for the support of the Government? Were Quebec not a garrison town—and it will, we fear, be so for a short time longer—what would the Mayor do for the support of the magistrature and the Imperial troops? The recent displays of redcoats and arms in our streets, and the acknowledgment that Mr. Clark cannot live in safety under his own roof, are but an evidence of the weakness and incompetency of our civic officials and the unprotected state of the city. Meanwhile five to ten thousand dollars a day is being lost to the hundreds of ship owners whose vessels are lying idle till "the people" are willing to work and load them on their own terms. The attitude assumed by the Labourers, is more important from the fact that they are now seconded in their defiance of the law, by bodies of men in a foreign country, offering them money to remain unemployed and withdraw from the labor of the port, which, as well as the labourers, cannot but suffer from these repeated illegal demonstrations. The authorities are nowhere when outrage and murder are committed, and the working men, encouraged to audacity by the absence of legal power, year after year repeat these acts of violence and intimidation, till the business of the port is being driven away never to return.—[Quebec Chronicle.]

THREE MURDERS, Aug. 30.—Two murders have been committed here. The murderers have been arrested and are in gaol. Albina and Adeline Thibault, of St. Etienne, beheaded this city, respectively aged 17 and 18, strangled their two illegitimate children. Albina Thibault's child was found with a cord around its throat, and a stone at the end of it, in the river. Adeline Thibault's child was found buried opposite, with marks of strangulation on its throat. The evidence before the coroner's jury resulted in a verdict of murder and both girls were brought into this city by the Chief of Police and confined in gaol awaiting their trial in September. It is, without doubt, the most cold-blooded double murder ever committed in this country. The police are on the track of the seducer of these two poor unfortunate murderesses. Although nothing can be said in extenuation of their crime, both girls are good-looking and intelligent, and do not in any way look as if they could commit such a crime.

HALIFAX, Sept. 3.—The steamer "Hornet," bearing the Yankee flag, arrived here on Tuesday, avowedly for coal. A report was raised that there was contraband of war on board, and that the steamer was destined to aid the Cuban insurgents. The Customs-house officials made an examination, but nothing was found. One of the crew to-day gave information to the Spanish Consul that arms and ammunition were stored under the coal, and at the request of the Consul the steamer was taken possession of by the Customs' officers for violation of the neutrality laws. The vessel has been brought into the Queen's wharf, where everything on board will be discharged. The captain is under arrest. Great excitement exists at such an unusual occurrence, and buccinets are trying to force their way on the Queen's wharf, but are not allowed down.

REMITTANCES RECEIVED. Etobicoke, H F Gregory, \$5; Barriefield, J Ryan, 4; Kingsbridge, Rev. A Wasserau, P.P., 2; Lowe, J Martin, 1.25; Point Edward R Riely, 2; Pictou, Capt H W Gray, 2; Tracadie, N B Rev F Gareau, 13.75; Carleton, Rev Mr Arpin, 1.40; Boston Mass W S Rev J Murphy, 3. Per E McGovern, Danville—P. King, 2. Per P P Lynch, Belleville—J Miles, 5; Rev. Mr. Brophy, Read, 2; A Guidon, Blessington, 5.

MONTREAL WHOLESALE MARKETS Montreal, Sept. 6, 1869. Flour—Pollards, \$2.75 to \$3.00; Middlings \$3.75 to \$4.00; Fine, \$4.40 to \$4.50; Super. No. 2 \$5.00 to \$5.00; Superfine \$5.20 to \$5.25; Fancy \$5.50 to \$6.00; Extra, \$5.75 to \$6.00; Superior Extra \$6 to \$6.00; Bag Flour, \$2.50 to \$3.00 per 100 lbs. Catmeal per brl. of 200 lbs.—\$5.75 to 6.00. Wheat per bush. of 60 lbs.—U. C. Spring, \$1.17 to \$1.20. Ashes per 100 lbs.—First Pots \$5.70 to \$5.75 Seconds, \$4.85 to \$4.87; Thirds, \$4.30 to 4.35.—First Pearls, 5.65 to 6.00. Pork per brl. of 200 lbs.—Mess, 28.50 to 28.75.—Prime Mess \$30.00; Prime, \$31.00 to 22.00. BUTTER, per lb.—More inquiry, with latest sales of common to medium at 17c to 18c—good per choice Western bringing 19c. to 20c. CHEESE, per lb.—11c to 12c. LARD, per lb.—16c. Barley per 48 lbs.—Prices nominal,—worth about \$0.70 to \$0.75. PEASE, per 60 lbs.—\$1.02.

MONTREAL RETAIL MARKET PRICES. Sept. 6, 1869. Flour, country, per quinta 13 9 to 14 0 Oatmeal, do 16 9 to 17 0 Indian Meal, do 10 0 to 0 0 Rye-Flour, do 00 0 to 00 0 DAIRY PRODUCE. Butter, fresh, per l 1 2 to 1 3 Do, salt do (inferior) 1 0 to 0 11 FOWLS AND GAME. Turkeys (old), per couple 8 0 to 10 6 Do (young), do 5 0 to 7 0 Geese, do 4 0 to 6 0 Ducks, do 2 0 to 3 0 Do (wild), do 0 0 to 0 0 Poultry, do 2 0 to 3 0 Chickens, do 1 3 to 2 6 Pigeons (tame), do 1 c to 1 3

CATHOLIC YOUNG MEN'S SOCIETY. GRAND RAFFLE OF PRIZES, TO BE HELD IN THE ST. BRIDGET'S REFUGE, ON MONDAY, NOVEMBER 1st, 1869. 1st PRIZE Presented by REV. FATHER DOWD, Lives of the Saints, value.....\$21.00 2nd PRIZE—Gift of President, a Donsy Bible, Calf, Gilt Edges and Plates,..... 10 00 3rd PRIZE—\$10 in Gold. 4th PRIZE—Steel Engraving, The Angels of the Passion, 3 feet 2 1/2 width, Rosewood and Gold,..... 12 00 5th PRIZE—Life of the Blessed Virgin Mary,..... 6 00 6th PRIZE—A Gold Pen holder,..... 6 00 THE SELLER OF EACH BOOK SHALL BE ENTITLED TO ONE TICKET. Tickets, 25 CENTS each. M. J. McLOUGHLIN, Secretary.

JACQUES CARTIER NORMAL SCHOOL, MONTREAL. THIS SCHOOL will re-open on the 20th September inst., at 5 o'clock p.m. The Pupils must: 1st—Pay the First Quarter in advance. 2nd—Furnish a Baptismal Certificate. 3rd—Have the Costume of the School. WM. DORAN, Principal.

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

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WANTED. FOR the Catholic Separate Schools of Hemmingford, three Female Teachers. One of said Teachers must be capable of teaching French. Salary liberal. Apply to John Ryan, Sec.-Treas., or to the Parish Priest.

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

THE R. C. BISHOP'S SCHOOL, MONTREAL. THE SCHOOL WILL RE-OPEN ON THE FIRST OF SEPTEMBER.

THIS School is under the direction of the gentlemen of the R. O. Bishop's Palace. The Course of Study is exclusively commercial. Although the French and English languages are nearly on the same footing, Mathematics, Book-keeping, forms of Notes, Letters, Receipts, &c., are taught only in English. Pupils may be admitted even at the age of six; the juniors have a special rule to follow; their teacher is a clergyman, and they receive, simultaneously with elementary education, the special religious cares required by their age. Pupils from other educational institutions must furnish certificates of good conduct from the Directors of the same. The course embraces three years for those who can read French and English and write when admitted. A fourth year is required for special studies. Parents receive, at least every two months, a report of the conduct, application and success of their children. All pupils above eight years old must attend the religious exercises in the Cathedral, on Sundays and Holidays. Immorality, insubordination, habitual laziness and frequent non-attendance without just cause, render pupils subject to expulsion. Parents must make known the cause of the non-attendance of their children. Besides the Director, four Professors (three laymen and one clergyman) are connected with the teaching.

HOURS OF SCHOOL AND OF STUDY. For Young Pupils of the Preparatory Class. Class A. M., from 9 to 11 o'clock. P. M., from 2 to 4 o'clock. FOR ALL OTHER PUPILS. Study A. M., from 8 to 9 o'clock. P. M., from 1 to 2 o'clock. Class A. M., from 9 to 11 o'clock. P. M., from 2 to 4 o'clock. Study A. M., from 11 to 12 o'clock. P. M., from 4 1/2 to 5 1/2 o'clock. Holiday on the afternoon of Tuesday and Thursday.

TERMS. For Pupils who attend study, per month, \$1 25. For Juniors who do not attend study, per month, \$1.00. N. B. Each pupil must provide his own writing desk and chair for study. Tuition is payable monthly and in advance. For everything concerning the school, apply to the Director, at the Parlor of the school, St. Margaret St., No. 35, on Monday, Wednesday and Saturday, from 8 to 10 A.M.

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

PROGRAMME OF STUDIES. 1st SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes. MATTERS: 1st Simple reading, accentuation and declension; 2nd An equal and solid study of French and English syntax; 3rd Arithmetic in all its branches; Mental calculation; 4th Different styles of writing; 5th Reading of Manuscripts; 6th Rudiments of book-keeping; 7th An abridged view of Universal History.

2nd SECTION 3rd year.—Business Class This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, drafts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the college, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c. N. B.—This class forms a distinct and complete course, and may be followed without going through any of the other classes.

3rd AND LAST SECTION. 4th year.—Class of Polite Literature. MATTERS: 1st Belles Lettres—Rhetoric; Literary Composition; 2nd Contemporary History; 3rd Commercial and historical Geography; 4th Natural History; 5th Horticulture (flowers, trees, &c.); 6th Architecture; 7th A treatise on domestic and political Economy.

5th year.—Class of Science. MATTERS: 1st Course of moral Philosophy; 2nd Course of civil Law; 3rd Study of the civil and political Constitution of the Dominion of Canada; 4th Experiments in natural Philosophy; 5th Chemistry; 6th Practical Geometry. LIBERAL ARTS. Drawing—Academic and Linear. Vocal and Instrumental Music. TERMS: Board and Instruction.....\$100.00 per annum Half Boarders..... 20.00 Day-Scholars..... 10.00 Bed and Bedding..... 6.00 Washing and Mending of Linen..... 2.00 Use of Library..... 1.00

FOREIGN INTELLIGENCE

FRANCE.

Public opinion continues skeptical with respect to the Emperor's health. The impression prevails that his real condition is concealed, and it is not likely to be weakened till the Emperor is seen riding into Paris.

PARIS, Sept. 2.—In the Senate yesterday Prince Napoleon made another speech, wherein he gave utterance to very liberal views, calling for additional reforms, including a more complete responsibility of the Ministry.

The Minister of the Interior, in reply, protested against the ideas presented by the Prince, adding significantly that those ideas would never govern the Council so long as the present Ministers retained the confidence of the Emperor.

THE FRENCH AMNESTY.—The Emperor of the French has pardoned everybody who has done nothing. By a decree of August 14, countersigned by all his Ministers, he releases all under sentence for political offences, press offences, offences against the combination laws, or the laws which restrict the right of meeting, and all the deserters of both services. The decree was carried out at once. The journalists walked rejoicing out of St. Pelagie; some dozen or so of printers recovered their liberty: Reds swarmed back to Paris from Brussels and Geneva, and even the 700 innocent persons condemned to toil in Cayenne are expected home. "There are no exceptions." The decree "is countersigned." It is the "beginning of a new era," and consequently we expect to hear that the Duc d'Aumale has been permitted to reside in Paris, that the Comte de Paris holds receptions in the Faubourg, and that the property of the Orleans family, taken away for political reasons, has been restored. Awaiting that completion of the amnesty, we have only to accord that Paris seems for once sincerely pleased. It is a large measure, but just think for a moment what the people sentenced to Cayenne have endured, and for what. For opposing the man who is lauded to the skies for graciously forgiving their sufferings?

The Journal Official states that the recent amnesty granted by the Emperor does not extend to those who have been convicted of an attempt to take the life of the Emperor, or that of any other political person.

EX-MONARCHS IN PARIS.—Just now Paris is the refuge of fallen royalty. Among the residents of that gay metropolis there are Isabella, ex-Queen of Spain; an ex-Duke of Brunswick; an ex-Prince of Romania; and last, not least, an ex-King of Aracussia! He is a Frenchman named Tonnent, who took possession of a tract of land in Africa in his own name, and held the sovereignty of it till he began to ask for supplies, when his subjects rebelled, and sent him back to France. Hudson, the ex-railway king, has also taken up his abode in Paris.

La France says, however painful it may be for Spain to accept the suggested solution of the Cuban difficulties, there is no other plan possible. It is the only way for Spain to save some fragments of the wreck. The value and duration of Cuban independence, under the protection of America, is another question. A desire to absorb, which characterizes the Americans, qualifies them very badly to perform the part of a platonic protectorate. It is very probable that behind the compromise they are trying to bring about, lies a second edition of the history of Texas.

A JEALOUS HUSBAND AND THE SPIRIT RAPPERS.—Sensible people would be astonished to learn the number of people who consult somnambulists or spirit rappers, in the various contingencies of life. The following account of a recent occurrence in Paris may show to what edifying results the indulgence of this practice may sometimes lead. A French husband, who was cast in the same mould as Othello, the jealous Moor, wished to find out for certain whether his wife was faithful to him. Very likely he had reason to doubt it, for he could find no peace until he had tried to settle the point by appealing to a somnambulist. The somnambulist, however, refused to commit herself to any statement unless she was put in possession of a lock of the lady's hair; so that the husband was obliged to wait until he had found means to cut off a mesh of his consort's tresses whilst she was asleep. Once provided with this means of evoking the oracle, he returned to the prophetess, who received her fee, went to sleep, and a few minutes later made the husband's hair stand bolt upright by declaring that the owner of the lock was a woman profligate beyond expression. During five minutes the husband listened to ghastly horror to the somnambulist's denunciations; but at last he could stand it no longer, jumped off his chair, bounded down the staircase, and flew homewards through the streets, rushing finally into his wife's presence, with eyeballs starting, and his tongue evoking all the powers celestial and infernal to punish her heartless treachery. The lady listened with great patience to the anathemas, and it was only when her husband's rage had pretty nigh worn him out that she ventured to ask what was the matter, and to request an explanation. "Explanation!" roared the somnambulist. "Why, haven't I explained that the marital victim. 'Why, haven't I explained that the somnambulist has revealed me everything. Ah, madam, there's no hiding one's actions from a somnambulist. Unhappy woman, I gave her a lock of your hair.' 'Oh,' replied the lady quietly, 'is that it?' Then, rising with great solemnity, she raised her hands to her hair, and in less time than it takes to write, removed the whole fabric of curls, tresses, and oblige, revealing to the astonished husband a head perfectly bald and smooth as a billiard-ball. 'There!' she exclaimed; 'are you satisfied now?' If you had suffered me to do so, I should have allowed you to remain ignorant of the fact that I was bald; since you oblige me to speak in self-defence, let me tell you that I lost all my hair when I was a child, and that I have never had any since. This lock you took to the somnambulist was a false one." Then Deadmona put on her chignon again and let Othello to his reflections—not pleasant ones, if we may believe his friends; for they pretend that since this adventure Othello has become taciturn, and carefully avoids all allusions to somnambulists. — "The Queen's Messenger.

SPAIN.

We have still little news from Spain, but it is known that the work of repression is carried on by the Government with unsparring rigour, shooting without trial being the treatment of all found with arms in their hands, and in some instances clearly innocent persons have fallen victims to this summary procedure. — Times.

The correspondent of the Pall Mall Gazette who writes from Barcelona declares that the Spaniards are utterly disgusted with their system of justice, and will remedy it, if no other remedy is obtainable, by Lynch law. Even criminal justice is corrupt, men lingering out their lives waiting for trial because the judge will not admit them to bail without a bribe. In Andalusia a kind of territorial socialism prevails, produced by overgrown estates and absentee landlordism. Four men own most of the province, and the biggest of them lives in St. Petersburg. Brigandage is beginning to prevail everywhere. Prim has ordered all Generals to shoot Carlists, and has promoted two officers who murdered nine persons who had fowling-pieces, but were not resisting or attacking in any way. And that the Treasury is insolvent, the parties without leaders, and the taxes coming down so fast that there is a drought every 3 years, and our readers may have a faint idea of the State of Spain. It is the Red Revolution which is coming there.

The Cribles of news respecting the Carlist insurrection which have been arriving day after day are anything but reassuring. Although there are good reasons for believing that the movement is spreading nothing has been done as yet by the adherents of Don Carlos which looks at all like success. Still, the ferocity of the measures brought to bear upon them betrays the insecurity of the existing Government, and its sense of how little real hold it has upon the nation and the army. rulers who were conscious of being thoroughly in accord with public opinion, and of having a whole nation at their back, would scarcely find it necessary to order all prisoners to be shot, even if they lay down their arms. Such, however, are the orders which Marshal Prim has thought fit to issue to all the Captains-General of Spain. The circular in question, unfortunately for his reputation, fell into the hands of the editors of the 'Iglesia,' and has been made public. It runs as follows:—

Arrange with the civil governors, so that they may issue energetic and pre-emptory orders to the Alcaldes to lead all possible assistance in the punishment of the rebel bands, all of whom are to be instantly shot on the spot when taken with arms in their hands, as well as those who when pursued throw down their arms.—Tablet.

ITALY.

Piedmont.—A Free Church, &c.—The kingdom of Italy furnishes us with several examples this week of what the Free State considers the quantum suff of ecclesiastical liberty. Mgr. Celeste, Bishop of Patti (Sicily) has just been cited before the courts for having published acts emanating from a foreign source (in other words the Pope's briefs) without the Royal approbation. Four exemplary priests of Jesu have been arrested and thrown into prison for twenty days, and only released on heavy bail and interned at Ancona, for having refused absolute to four persons entirely unworthy of it. A poor man who had been long in prison on suspicion, and who effected his escape, on being retaken denounced all the persons who had shown him charity, and among others his curate; the poor priest was instantly sent to prison.

The Revolution.—Menotti Garibaldi starts for London next week and Ricotti for Sicily, where an active organization goes on. The sect are understood to be preparing a 'coup' for the Council, and are anxious to overthrow the Florentine Government in the course of the autumn, unless they can make use of it to further their plans. The deputy Mattina has been allowed to leave Italy before the verdict against him is given, as an acquittal is impossible. Justice is completely frustrated. The assassins of M. Ingilram, at Leghorn, are released, and the proceedings withdrawn. General Zappi of the Pontifical army being at Florence for family affairs, the Italian journals warn him against the fate of M. de Orrenville, which serves as a suggestive hint to the assassins.—Tablet

Rome.—The greatest uncertainty prevails as to the duration of the French occupation, and the reports of its cessation are renewed within the last week from French sources connected with the army, and in no way from revolutionary sources. Recruits for the Zouaves are happily arriving daily, and also for the Swiss: the strengthening of the Papal army before the Council being held as quite necessary, as, even should the French remain, Rome must be well guarded. It is not, however, necessary to look further than the state of fermentation in France and Italy to see that optimism would be the most culpable folly, and that never did the Pope need the full support of Catholic swords more than now. Thirty-seven Dutch recruits arrived yesterday, and fifty more came on Thursday. The Canadians are expected in October, and twelve young Americans have also arrived.

EMIGRATION FROM NEW ENGLAND.—Some statements were made by the Secretary of the Congregational Union showing the effects of the emigration on New England. Thus he states: "that of a conference of twelve churches in the central portion of Massachusetts, only one has a larger membership than it had twenty-five years ago;" and a pastor had informed him "that of twenty-five farms owned by members of his church thirty years ago, twenty-three are now owned by Irishmen." It is common to hear such complaints as this: "We raise up a fine band of young men, and away they go. There is only left us a great number of female members with hardly enough men, in some cases, to fill the various offices of the church." These facts furnish a sufficient answer to those who are sneering at what they term the "degeneracy of New England. A portion of New England has gone West; and a New Ireland has taken the place of that portion.

IMPURITY MADE VISIBLE.—As surely as air, liberated under water, bubbles to the top, poison in the blood struggles to the surface of the body and is there developed in some form of inflammation.—Whether that form be boils, running sores, white swellings, tumors, pustulous eruptions, or what not, it is the outward visible sign of corruption in the blood. To suppress these symptoms by external applications is to force back the evil on its source.—To administer Bristol's Sarsaparilla as a remedy is to radiate the germ and the seed together. It would be an insult to the reader's common sense to ask which is the wiser course. As external disorders are usually accompanied by some internal disturbance, the occasional use of Bristol's Sugar-coated Pills is often required.

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

Ladies of delicate constitution cannot use the coarse cathartics without danger. Bristol's Sugar-coated Pills, uniting the properties of a gentle laxative and a stomachic, appear to be especially adapted to the wants of the sex. In cases of hysteria, hypochondria, and other mental and bodily disturbances arising from functional irregularities, the pills have uniformly proved useful, and hence have a high reputation among female invalids. The nature of their occupations predisposes the ladies to diseases of the stomach and bowels, and for these the Pills are the most approved specific.

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

No man of refinement uses inferior perfumery, for the simple reason that no woman of refinement would tolerate him if he did. In this country the toilet outfit of a gentleman is considered incomplete without a bottle of Murray and Lanman's Florida Water.—In fact it is the standard perfume here, and although the French extracts and German toilet waters are imported, it is only to a very limited extent as compared with this popular article. It is a staple luxury throughout South and Central America, Mexico, and Cuba, and seems to be especially adapted to the wants and tastes of the inhabitants of this country. As there are counterfeits, always ask for the Florida Water prepared by Lanman & Kemp, New York.

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

CIRCULAR.

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

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co. and Messrs. Tiffin Brothers. D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. June 14th, 1868. 12m

BRIGHT, BEAUTIFUL CHILDREN.

Nothing can gladden the parent's heart more than to see their offspring in the full enjoyment of robust health, and in possession of that blooming childish beauty now so rarely seen, the bright sparkling eyes, the soft round cheek, the plump well developed form, the rosy complexion, are but the indications (in the absence of constitutional disease) of a vigorous digestion, undisturbed by the presence of Worms in the stomach or bowels, but nearly all children suffer with worms, hence nearly all are sickly, thin and pale. That great specific Devins' Vegetable Worm Pastilles, so agreeable and so efficacious should be used in every family; they are positively a certain cure.

INSOLVENT ACT OF 1864.

PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal. In the matter of ALEXANDRE GAUTHIER, of the Parish of St. Edward, in the District of Irberville, Insolvent.

The undersigned hereby gives notice that he has deposited in the office of this Court, a deed of composition and discharge, executed in his favor by his creditors, and that on Wednesday, the seventeenth day of November next, at ten o'clock in the forenoon, or as soon as Counsel can be heard, he will apply to the said Court for a confirmation thereof. ALEXANDRE GAUTHIER, By T. & C. O. DELORMIER, His Attorneys ad litem. Montreal, 28th August, 1869. 2m3

INSOLVENT ACT OF 1864.

PROVINCE OF QUEBEC, } SUPERIOR COURT. Dist. of Montreal. In the matter of McMILLAN & CARSON, Insolvent.

I, the undersigned Assignee to the above Insolvent's estate, have prepared my final account, which is opened for inspection at my office, Merchants' Exchange, St. Sacrament Street, in this City, and on Monday, the twenty-seventh day of September next, I will apply to this Court, sitting in and for the District of Montreal, to be discharged of my office of assignee of the same. JOHN WHITE, By T. & C. O. DELORMIER, His Attorneys ad litem. Montreal, 30th August, 1869. 2w3

INSOLVENT ACT OF 1864.

In the matter of MRS. MARIE HENRIETTE BOURQUE, wife of RICHARD JOSEPH DUKETT, marchande publique, of the parish of St. Polycarpe, an Insolvent.

The Creditors of the insolvent are hereby notified that she has made an assignment of her estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, and if none, stating the fact, the whole attested under oath with the vouchers in support of such claims. T. SAUVAGEAU, Official Assignee. St. Sacrament Street, No. 18. Montreal, August 24th, 1869. 2x3

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

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

The seventeenth day of November next, the undersigned will apply for their discharge in said Court in virtue of said Act. JOHN L. MARCOU & JAMES HENDERSON, By J. N. MONGEAU, Attorney ad litem. Montreal, 28th August, 1869. 2w3

WANTED.

A FIRST CLASS LADY TEACHER for the Roman Catholic Separate School, Lindsay. Must be competent to take charge of a Choir. Good salary given. Apply immediately to, J. KNOWLSON, Sec., Lindsay, Ont. July 29, 1869. 2m61

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

No. 1065. In the matter of James McMillan, James Carson, and David McMillan, all of the City of Montreal, Wholesale Merchants, Importers, Copartners, trading as such at Montreal aforesaid under the name of McMillan & Carson, and also individually, Insolvents.

The undersigned hereby give notice, that they have deposited at the Office of this Court, a deed of composition and discharge, executed in their favor by their creditors, and that on Monday the Twenty seventh day of September next, at half past ten o'clock in the forenoon, or so soon thereafter as Counsel can be heard, they will apply to the said Court for a confirmation of the said deed of discharge. Montreal, 26th July, 1869. M. MILLAN & CARSON, Co-partners. JAMES McMILLAN, } Individually. JAMES CARSON, } DAVID McMILLAN, } By T. & C. O. DELORMIER, their Attorneys ad litem. 2m60

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

No. 769. In the matter of Walter Manning of the city of Montreal, Trader. Insolvent.

The undersigned hereby gives notice, that he will apply to this Court, for a discharge under said act, on Monday the twenty-seventh day of September next, sitting the said Court, at half past ten o'clock in the forenoon, or so soon thereafter as Counsel can be heard. Montreal 20th July 1869. WALTER MANNING. By T. & C. O. DELORMIER, His Attorneys ad litem. 2m60.

PROVINCE OF CANADA, } SUPERIOR COURT FOR Dist. of Montreal. } LOWER CANADA.

In the matter of ANTHONY WALSH and MATTHEW H. WALSH, as well as co-partners, as personally and individually, Insolvents.

NOTICE is hereby given that the said Insolvents, as well as co-partners as personally and individually, will apply, by the undersigned their attorneys, to the said Court sitting in and for the said District, on the nineteenth day of October next, at half past ten o'clock in the forenoon, for their discharge under the provisions of the said Insolvent Act. Montreal, 10th August, 1869. ANTHONY WALSH, MATTHEW H. WALSH, as co-partners and individually, LEBLANC & CASSIDY, their Attorneys ad litem. 2w3

Province of Quebec, } SUPERIOR COURT. District of Montreal. } INSOLVENT ACT OF 1864.

In the matter of MARCOU & HENDERSON, of the City of Montreal, Hatters and Furriers, Insolvents.

On the Seventeenth day of November next, the undersigned will apply to the said Court for a discharge under the said Act. MARCOU & HENDERSON, J. N. MONGEAU, Their Attorney. 2m2

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

In the matter of LOUIS J. GRENIER, Insolvent. I, the undersigned assignee to the Insolvent estate aforesaid, hereby give notice that I have prepared my final account in this matter, that the same is deposited at my office No. 297 Commissioners street, Montreal, where it is left open for inspection, and that on Monday, the twentieth day of September next, I shall apply to said Court, as soon as Counsel can be heard, to be discharged from the office of assignee to said estate. LOUIS TOURVILLE, Assignee. By T. & C. O. DELORMIER, His Attorneys ad litem. Montreal, 28th August, 1869. 2w3

INSOLVENT ACT OF 1864. In the matter of Andre Pontbriant, of St. Pie de Deguire, in the District of Richelieu, Trader. Insolvent.

Notice is hereby given that the said insolvent has deposited in my office a deed of composition and discharge, executed in his favor by his creditors, and that unless opposition to the said deed, be filed at my office, within the six juridical days which shall follow the last insertion of this notice, I shall act according to said deed. LOUIS GAUTHIER, Assignee. Montreal 30th August 1869. 2w3

INSOLVENT ACT OF 1864. In the matter of OLIVER N. MARBOAND and JOSEPH O. BELANGER, both of Mankinonge in the District of Three Rivers, as well individually as carrying on business together in partnership at Mankinonge, under the name and style of Marchand & Belanger, Insolvents.

THE creditors of said insolvents are hereby notified that they have made an assignment of their estate and effects, under the above act, to me the undersigned assignee, and they are required to furnish me at the office of Messrs T. & C. O. DELORMIER, advocates, No. 6 Little St. James street, Montreal, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it; and if none, stating the fact, the whole attested under oath with the vouchers in support of such claims. LOUIS GAUTHIER, Assignee. Montreal 26th August, 1869. 2w3

INSOLVENT ACT OF 1864. In the matter of ANDRE PONTBRIANT, of St. Pie de Deguire, in the District of Richelieu, trader, Insolvent.

The undersigned hereby gives notice that he has deposited in the office of this Court, a deed of composition and discharge executed in his favor by his creditors, and that on Wednesday the seventeenth day of November next, at ten o'clock in the forenoon, or as soon as Counsel can be heard, he will apply to the said Court for a confirmation thereof. ANDRE PONTBRIANT, By T. & C. O. DELORMIER, His Attorneys ad litem. Montreal, 30th August, 1869. 2m3

CONVENT OF THE SISTERS of the CONGREGATION OF NOTRE DAME, WILLIAMSTOWN (NEAR LANCASTER) C.W.

The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental Needle Work. SOBOLASTIC YEAR, 10 1/2 MONTHS. TERMS: PER MONTH: Board and Tuition in the English and French languages, \$6 00 Music, 2 00 Drawing and Painting, 1 50 Bed and Bedding, 1 50 Washing, 1 00 Bed and bedding, washing, may be provided for by the parents. No deduction for pupils removed before the expiration of the term, except in case of sickness. Payments must be made invariably in advance. Reduction made for Sisters. Classes RE-OPEN on FIRST of SEPTEMBER. Williamstown, ug. 15th 1869.

COLLEGE OF OTTAWA, OTTAWA, ONT.

THE cheapest Educational Institution in Central Canada. A complete course of Classical and Commercial Training, as well English as French taught. Music and Fine Arts form extra charges. The classes will open on Wednesday the first of September. TERMS: Board and Tuition \$100 per annum, payable half yearly in advance in Bankable Funds. Books and Stationery, Washing, Bed and Bedding may be had at the College—charges extra. Ottawa, August 9th, 1869.

BOARDING SCHOOL AND ACADEMY OF THE GREY SISTERS.

The Grey Sisters of the City of Ottawa beg to inform the public that they have purchased the building heretofore known as the "Revere House" on Rideau street, to which they intend transferring their Boarding School at the beginning of their school term—1st September next. From that date the plan of instruction for young Ladies, placed under the care of the Grey Sisters of Ottawa, will be as follows: 1st. The Academy at the Convent on Bolton street will be devoted to elementary instruction as well as the higher branches in English and French—with due regard to usefulness and social accomplishments, (for Day Scholars only). 2nd. The instruction at the Academy, Wellington street, known as St. Mary's Academy, will be the same as at the Academy in the Convent, and for Day Scholars only. 3rd. Complete course for Boarders and Day Scholars at the new institution, Rideau street, known as Notre Dame du Sacre Coeur. In this last establishment young ladies can have separate rooms if such be the wish of their parents. The non Catholic pupils will be allowed to attend service in their respective churches on Sundays, and will not be required to attend the religious instructions of the institution. The purchase of this spacious building, whose fine situation is well known to the public, was made with a view of meeting the encouragement they have received on the part of the public as affording greater space, and better guarantees of health for the still increasing number of the pupils. The health, discipline, the domestic education, and general instruction of the pupils will be, in the future, as in the past, the object of the Grey Sisters, who avail themselves of this opportunity to thank the public for the confidence and interest which it has continually extended to them. Any further information regarding the rules, the terms, the order of studies, and other matters relating to the Boarding School and Academy will be given on application at the Convent, Bolton street. The Classes will be Opened on THURSDAY, the 12th of AUGUST, at Ten o'clock. Ottawa, July, 1869. 2m40.

JACQUES CARTIER MODEL SCHOOL.

The re-opening of the Classes of the Jacques Cartier Model School will take place on WEDNESDAY, THE FIRST OF SEPT. NEXT. Children are admitted to it from 5 to 16 years of age. This school, as is known, is under the direction of the Jacques Cartier Normal School. The course of studies is composed of two divisions. The first is wholly elementary. The children begin reading in both languages, writing and calculations. The second comprises a course of three years. First Year.—Reading, Roots, Etymology, and Rudiments of Grammar in both languages; Rudiments of Arithmetic; Mental Calculations. Second Year.—Grammar, Arithmetic and Calculation, continued; Translation from English to French, and vice versa; Idiomatic Geography. Third Year.—Study of both languages continued to the rudiments of Composition, Book-keeping, rudiments of Algebra and of Geometry, Sacred History, and History of Canada. In all the classes religious instructions under the direction of the Principal, Lessons on the Sciences and Natural History. TERMS: 3 TO 10 SHILLINGS.

A TEACHER WANTED.

WANTED for the School of St. Joseph de Wakefield a Male Teacher, holding a Second Class Diploma Application, stating terms, to be made to the Rev. O. Gay, P. P., North Wakefield, County of Ottawa, P. Q. N. Wakefield, 2nd August, 1869. 5-33

LONGUEUIL CONVENT.

DUTIES OF THIS INSTITUTION WILL BE RESUMED ON THE SIXTH OF SEPTEMBER, 1869.

SITUATION WANTED.

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

INFORMATION WANTED.

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

