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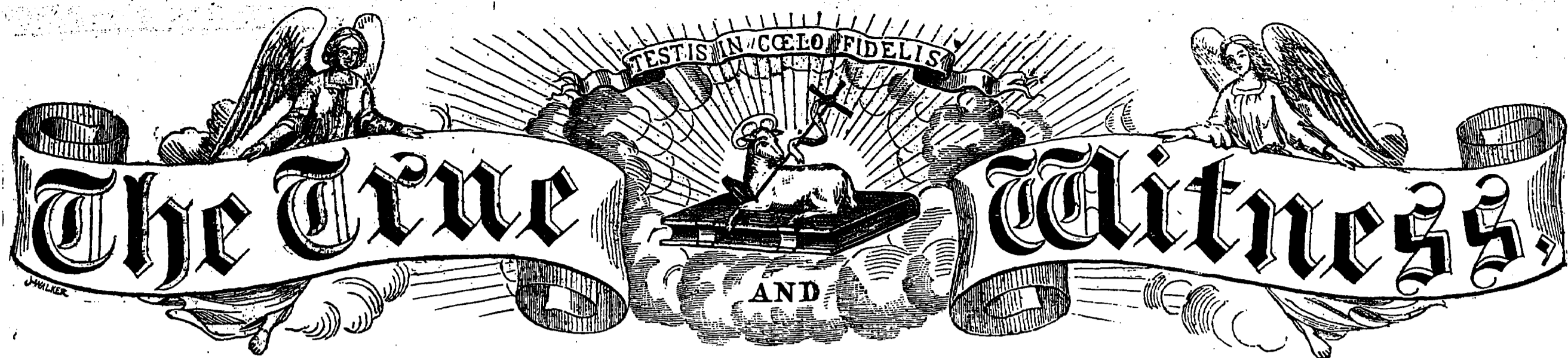
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CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, DEC. 6, 1872.

NO. 17

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FAITHFUL AND BRAVE.

AN ORIGINAL STORY.

(From the Dublin Weekly Freeman)

CHAPTER VI.—(Continued.)

Poor child! what were all her riches to her, as she knelt down in her misery by the rustic bench, and sobbed until her temples seemed bursting with pain? The morning sun cast a glory round her golden wavy hair. But of what value to her was beauty, when her heart was desolate and her hope shattered. There she wept, in the utter abandonment of grief, never heeding the sun, nor the flowers, nor birds. Nothing joyful, the poor child thought, had now part for her. It was her first real sorrow, and like a crushed flower she bowed beneath the grief which had come to shadow the brightness of her young life.

There she sat on the hard floor, her head buried in her arms. She wanted to shut out sight and sound; she wanted to be alone with her sorrow. She never heard a firm, rapid tread, grinding the gravel on the shrubby path, nor Harry's careless, gay whistle, as he came to find his wee cousin.

Abruptly his whistling ceased when he saw her. "Eda, Eda, what's the matter? Are you ill?" One stride and he was by her side. Tenderly and gently the stalwart man took her in his arms. Like a little child he took her up. What was Eda's light weight to his strong arm? He soothed her, even as years ago he had soothed Kate in her childish griefs. His big brown hands stroked the golden head, and with many a fond caress did he try to quell the sobs which shook her slight frame.

No word of his own love did he breathe, although he would have forfeited ten years of his life to have brought back happiness to that winsome face. He asked no questions, he knew, instinct told him, she mourned for Courtenay. His hope whispered, "Time will quench a passing fancy; be patient and she will see for herself what a wealth of love I can lavish upon her. Why should I torture her now? She would hate me if I tried to comfort her by telling of my love. She won't want to be telling the world she cares for a fellow. She may tell it to me though, it will be better than having it on her mind, and God knows, I won't tell my Weenie's trouble. My poor darling, my poor little darling, if she had only loved me instead, I'd never let a tear glisten in her starlike blue eyes."

Harry Bindon was very unpractised in love affairs, but he had strong good sense, so whatever he thought he kept to himself on that July day, when he took his little cousin and held her close to his faithful heart.

"Now, Birdie, don't you think you have cried enough?" he asked, as he patted the tear-stained cheek. "Why, what a sad little Birdie I have found, curled up here, as if it had no one to love it; as if it had no little nest to creep into. There, darling, rest your head on my shoulder, and do not cry any more.—What would mother and all of them say if they saw your poor eyes? There, there, don't you know that it is only poor old Harry who came to find where his wee humming bird had

flickered to. Come into the air; this place is desperately hot; no wonder you feel faint."

He carried her out, and rested her on a green little patch of moss, and then for the first time Eda spoke:—"Cousin Harry, you will not say to any one, what a cry-baby I am?—I don't know, I couldn't help it," she whispered.

"Just so, pet, it's all the fault of the weather. It's awfully hot, and that oppresses you. I myself am as stupid as an owl."

"Is it near luncheon time, Harry? I must go in, and what will I do with my eyes. They look dreadful, I know, and aunt will be sure to ask, 'what's the matter.' She won't believe it is the weather."

Harry thought for a moment, then said, "See here, Eda, wait for me, I'll be back in a second," and away he ran, over the sun-chequered path, towards the house.

"Ready for luncheon, sir," said the white-headed old butler, as he met his young master in the hall. He had danced the boy on his knee when his own hair was brown, and he loved him, as all the servants did, with an enduring faithful love, which would go far to serve "the open-hearted gentleman," "the young Lieutenant, Master Harry."

"I say, Eustace, are the ladies in the room yet?"

"No, sir."

"Well, do not ring the bell for a few minutes, I want you to fill my little flask with port, the best port, mind—and get some of those biscuits, the thin captains, the kind Miss Eda likes. We do not want to come into luncheon this grilling day. We are going into the Long-acre woods."

Who ever lingered in obeying a request of Harry's? Ten minutes more, and Harry was returning to Eda with a far more dainty luncheon than he had ordered, in a nice little wicker basket.

The old butler looked after him with a genuine smile of affection, and wonderingly muttered to himself:—"Faith, but it's a queer thing that himself don't carry the world afore him. Shure its as easy to see that Miss Eda is the light of his eyes as that her head is fairly turned by Mr. Mark's tall friend. Oh my! Oh my! it's us servants, as see the ins and outs of a family."

"Now, Birdie, we will have a real jolly time," cried Harry; "but first of all I must doctor you up. See, I have got this bottle of stuff, eau de Cologne, off mother's table. I knew I would find something in her room that would do you good. Weenie, put some on your handkerchief, then on your forehead, and you will be all right in a minute. Now you are a good little girl, and we will find some shady nook in the woods, not far off, where we will have luncheon. Such a lot of nice things as old Eustace put up for us, and you must help me to do them justice. Where is the little woman's hat? Oh! here it is, and the blue bird so crushed." He lifted the coquettish little hat, and tried to straighten the wings of the bird he had given Eda to adorn it.—"Now, pet, come along."

Was ever woman half so gently tended as Eda? Was ever man so thoughtful and considerate? The days of chivalry never die, while such men as Harry Bindon live.

"Eustace, does Mr. Harry know that luncheon is ready?"

"Masther Harry told me to tell you, my lady, he has gone off to the woods, and taken Miss Eda with him."

"What strange freaks that wild boy of mine takes," said the fond mother, with a smile.—"The idea of going for a ramble this hot day, and taking that delicate child with him!"

"Ah, your boy is like his father," said hearty old Sir Stuart, "he loves the open air and the pleasant woods far better than the house. Every place seems contracted and narrow on a day like this. I wish I too could take a ramble, but that time is past. You need not shake your head, Fannie, my walking days are over."

The party assembled for luncheon in the bright diningroom at Oakfield was a silent one, notwithstanding the old man's genial good nature and his wife's placid sweetness. Kate and Mark were evidently depressed; the latter felt the consciousness of having been unjust to the one he loved beyond all others. She naturally was aggrieved at what she considered an insult, paid before a stranger.

Kate felt relieved when she could quit the diningroom and go into the conservatory, which opened off it. Mark eagerly followed her, as he could not rest until he had made some amende.

"Katie, Katie, will you forgive my rudeness to you this morning? Come, Katie, forgive and forget."

"Mark, are your sarcastic speeches kind or generous towards one who trusts you so implicitly?" she said, as she bent over a crimson cactus, and its rich color seemed reflected on her cheek.

"No, I own I was wrong," he impetuously replied; "but your blindness drives me mad."

"Why, Mark, I am the last person you could possibly call blind," she rejoined, with a ringing laugh, which sounded mockingly to him.

"She will never understand me, she is willfully blind," he impatiently muttered, as he watched her among the flowers. "Well, Katie," he resumed after a pause, "what have you to say to me?"

"Nothing, Mark, I am hasty myself, so we will not think any more about this morning's work. For the future let us forbear with each other's faults."

So the matter rested, and once more Kate Vero had dashed the untasted cup of happiness from her lips. Truly she did not belie the name of "the proud Veros"—those Veros whose pride was ever their curse.

Harry having found the shady little nook of which he had spoken, established Eda on the gnarled roots of an old oak tree, "the fairy of the woods," as he playfully called her. He tried to make her taste that dainty little lunch, and that "oldest port of all."

"You must eat, Weenie, or you will never get rid of that sad little face, which breaks my heart to see. Come, Eda, look at that lark, mounting up to the blue sky; my Birdie must try to follow its example, and lift her heart beyond this disappointing world. Weenie, when I have been in wild storms, and the tempest has pitched the ship like a cork on the waves, flashes of memory would lighten up the past, and carry me back to the days when as a little boy I used to play in this very wood. Ay, this very old tree used to be a favorite spot then. In those awful moments, the thought of the old place, mother and all of them, would rise before me, and I would tremble to think that in a few moments I would be sinking, through the seething waters, into Eternity.—When I first went to sea, I dreaded the storm; now I feel that while there is life there is hope, and that we must not trifle with God's goodness by mistrusting Him."

So Harry chatted to the little lady, trying to wean her thoughts from off her trouble. In a measure he succeeded, so far that on their return home, Lady Bindon noticed nothing unusual, simply remarking "Birdie looks very tired, Harry; I hope you did not overtax her strength."

CHAPTER VII.

Bravely Eda Hamilton learned the bitter lesson of resignation and hid from the world and those who loved her the sorrow that had met her on the threshold of womanhood. The summer of her life had indeed been shadowed by a dark cloud, and with all her clinging faith in a Heavenly Father's love, she saw little chance of light ever dawning to bless her first love. Yes, Eda Hamilton was Colonel Hamilton's daughter, and even as he had battled with the enemies of his country and won, so his delicate child, with a touch of the same heroic spirit, wrestled with her grief and gained that resignation which enabled her to hide her secret from all eyes.

A pleasant spot was the old school room at Oakfield. In that very room Kate Vero had learned her lessons, romped with the boys, wept over Levizac, and teased her governess, the kind lady who labored so patiently for the advancement of her wayward but affectionate pupil.

Eda liked the schoolroom "better than all Oakfield put together." She did not care for the awe-inspiring drawingroom, with its satin damask draperies, and its rare china monsters which her fingers always tingled to make "Aunt Sallies" of, but which Lady Bindon had such an aristocratic affection for.

In Kate's sanctum, as the schoolroom was now termed, there was always freedom to be found, and Eda loved to nestle her small self into the corner of the deep old-fashioned sofa, and enjoy some favorite book, while Kate played or sang the "Paddified Melodies," which embodied the very essence of all true music.—In the corner of the room stood Kate's own cottage piano, upon which she far more frequently played than on Erard's grand, the pride of the drawingroom.

No pretentious pictures hung on the wall, just a few good engravings broke the monotony of the white papering. "Her Most Gracious Majesty the Queen," vis-a-vis to "Dignity and Impudence," while "The Choristers" gaped with open mouths at "Rosa Bonheur's Horses." The scarlet japonica and the snowy jessamine were trained round the glass door which opened on the smooth, well kept lawn.—A very bowyer that room seemed in summer, flowers without and within, for the queen of that retreat loved flowers, as she testified by the tastefully grouped blossoms filling the slender shafted crystal vases on mantelpiece and table. A quaint room—a room always to wish for—was the old-fashioned schoolroom at Oakfield.

The sofa was drawn close to the open win-

dow, and Eda, sunk into its yielding cushions, watched the fleecy clouds which flecked the almost Italian blue of the sky. Nominally she was reading, but the new magazine, with uncut pages, lay upon her lap, and her fingers toyed with the ivory paper knife while she watched the clouds and thought of the past. Seven weeks since Aylmer Courtenay left Oakfield, and a great change in that time had fallen upon her. Those who loved the little one remarked that her cheek was pale and her step often weary but she said "the heat had made her languid," and so they blamed the weather for stealing away their darling's spirits. No one knew of the heavy heart but Harry; he alone knew why the sweet eyes had so often a wistful look, and why the bounding step was listless. Still he thought, poor fellow! it was a passing fancy, and that in time she must turn to him, when he loved her so truly. He did not realize how deeply rooted was the feeling he underrated.—Eda knew it was madness to dwell upon the past, she dared not follow the dictate of her simple mind and think; that dictate gratified would lead to despair. Thoughts, feelings, passions, every kind of emotion, like ocean tides, ebb and yet return again; they drift away, but in a little while roll in strong and powerful to the accustomed channel; and though Eda strove bravely to banish the thought of her love, his name would often ring in her dreams. Her heart would not always be hushed, and the agonising cry would burst from her pent up soul: "Oh, never again shall I see him, Aylmer! Aylmer! my hope, like a crisp autumn leaf, has fallen from the bough."

"Kate, do not sing that song," Eda exclaimed, "one would think you were sitting on 'Ruby's' grave, wailing over her; oh, don't, oh, don't," she pitifully cried. "That's very nearly as bad," she continued in an undertone, as Kate's contralto filled the room, with the lament "I sit by the fire-side alone."

"Oh! Kate, blowing the bellows at the fire-side alone." Open flew the door, and Harry entered, with his straw hat on the back of his curly head, and the noisy dogs at his heels.

Eda lifted her head, and a gleam of her old gladness lit up her face. "Oh, Harry, I am so glad you have come to stop Kate singing those dreary, dreary songs."

"You ungrateful pair," cried Kate, with an assumption of dignified solemnity. "If I have been blowing the bellows, have I not contributed a puff of wind on this breezeless day?"

"Oh, bother all those doleful ditties," rejoined the blunt boy, as he unceremoniously pitched the abused song in the corner. This proceeding the dogs evidently thought was intended for their amusement, and effectually put a stop to further criticism, by rending it in pieces.

"See here, Katie, if you want to sing, choose something jolly, like 'Oh, I'm not myself at all, Molly dear. It's my shadow on the wall,'" he shouted in a voice that made the piano strings vibrate, while the dogs yelped and danced with delight around their erratic master.

"Sing anything you like, or play something lively, but not the battle, murder and sudden-death style of fantasies you young ladies are so fond of. Not long ago, in Malta, some of us went to dine at an English gentleman's house, a kind parvenu, with lots of tin. His daughter sat down to the piano, and I can liken her playing to nothing but the crash of the yard-arms in a gale; bang, bang, went the notes, while her mother, sitting beside me on the sofa, piped away of all the money spent on her daughter's music. 'Four hundred pounds worth, I assure you,' she whispered, as the piece was concluded. I could have sworn, four thousand pounds had been expended on it.—'Now Angelina,' my hostess continued, 'give us a song.' Her daughter selected some Italian affair, then, turning to me, said, 'Do you like Italian songs?' 'I have been so long away from home, that I would sooner hear an English one, please,' I replied. 'Oh, certainly, how sweet,' she simpered; 'of course, as the Irish are so patriotic, 'Auld Robin Gray' might suit you; I conclude he was an Irishman, from the peculiar way 'old' is spelt.' I did not know how to baffle her affection, so I merely said, 'I think Auld Robin was a Scot.' Then the frantic yell that broke upon our ears, of 'Auld Robin Gray was a kind mon to me,' I shall never forget. It rang in my ears for days and gave me such a megrim in my head, that for weeks I was quite stupid."

Who could resist Harry Bindon's irrepressible drollery, and Eda's hearty laugh well repaid him for his effort to cheer her.

"You ridiculous boy," laughed Kate, "you have spoiled my morning's practice." Then, with womanly tact, thinking Harry wished for a tele-a-tele with Eda, she resumed her seat at the piano, and commenced "Alice, where art thou?"

(To be Continued.)

FATHER BURKE'S LECTURE

ON

"Ireland Under the Tudors."

THE SECOND LECTURE IN ANSWER TO MR. FROUDE.

—

HENRY THE EIGHTH THE HERO OF ENGLISH HISTORY.—

HIS PERSECUTION AND OPPRESSION OF THE IRISH PEOPLE.—A FAITHFUL PORTRAIT OF FROUDE'S HERO.

—ATROCITIES OF THE REIGN OF ELIZABETH.—FIDELITY OF THE IRISH TO THEIR FAITH.

—

(From the N. Y. Metropolitan Record.)

The Academy of Music was again well filled on Thursday night, the 14th inst., to hear the Very Rev. Thomas N. Burke, O.P., in his lecture upon "Ireland under the Tudors." The topic was the same as that selected by Mr. Froude in his recent course at Association Hall. On the stage was the Right Rev. Bishop Lynch, of Charleston, and many prominent representatives of the Catholic clergy of the city and county. The audience manifested the deepest interest and enthusiasm, cheering the eloquent Dominican repeatedly during the delivery of the discourse.

He was received with great applause, renewed again and again, on his appearance before the audience. He spoke as follows:

LADIES AND GENTLEMEN.—We now come to consider the second lecture of the eminent English historian who has come among us.—It covers one of the most interesting and terrible passages in our history. It takes in three reigns—the reign of Henry VIII., the reign of Elizabeth, and the reign of James I. I scarcely consider the reign of Edward VI., or of Philip and Mary worth counting. The learned gentleman began his second lecture with rather a startling paradox. He asserted that Henry VIII. was a later of disorder. (Laughter.) Now, my dear friends, every man in this world has his hero; whether consciously or unconsciously, every man selects some character out of history that he admires, until at length by continually dwelling on the virtues and excellencies of his hero, he comes to almost worship him. Before us all lie the grand historic names that are written in the world's annals, and every man is free to select the character that he likes best, and he selects his hero. Using this privilege, Mr. Froude has made the most singular selection of a hero that you or I ever heard of. His hero is Henry VIII. (Hisses.) It speaks volumes for the integrity of Mr. Froude's own mind. It is a strong argument that he possesses a charity most sublime (laughter) when he has been enabled to discover virtues in the historical character of one of the greatest monsters that ever cursed the earth. (Applause.) He has, however, succeeded in this to us apparent impossibility: he has discovered among many other shining virtues in the character of the English Nero a great love for order, a great hatred of disorder. Well, we must stop at the very first sentence of the learned gentleman and try to analyze it and see how much there is of truth in this word of the historian, and how much there is which is honorable to him and a truthful figment of his imagination. All order in the state is based upon three great principles, my friends: First, the supremacy of the law; second, respect for the liberty of conscience; and thirdly, a tender regard for that which lies at the fountain-head of all human society, namely, the sanctity of the marriage tie.—(Applause.)

The first element of order in every state is the supremacy of the law, for in this supremacy lies the very quintessence of human freedom and of all order. The law is supposed to be, according to the definition of Aquinas, "the judgment pronounced by profound reason and intellect thinking and legislating for the public good." The law, therefore, is the expression of reason—reason backed by authority, reason influenced by the noble motive of the public good. This being the nature of law, the very first thing that is demanded for the law is that every man shall bow down to it and obey it. (Applause.) No man in any community has any right to claim exemption from obedience to the law; least of all the man who is at the head of the community, because he is supposed to represent before the nation that principle of obedience without which all national order and happiness perishes among the people. Was Henry VIII. an upholder of the law? Was he obedient to the laws? I deny it, and I have the evidence of all history to back me up in that denial, and I brand Henry VIII. as one of the greatest enemies of freedom and law that ever lived in this world, and consequently one of the greatest tyrants. (Applause.) My friends, I shall only give you one example out of ten thousand which might be taken from the history of the time. When Henry VIII. broke with the Pope, he called upon his subjects to acknowledge him—bless the mark!—as spiritual head of the Church.

(Laughter.) There were three abbots of three Charter houses in London—namely, the Abbot of London proper, the Abbot of Asoolum, and the Abbot of Belaval. These three abbots refused to acknowledge Henry as the supreme spiritual head of the Church. He had them arrested and held for trial, and he had a jury of twelve citizens of London to sit upon them. Now, the first principle of English law, the grand palladium of English legislation and freedom, is the perfect liberty of the jury. The jury in any country must be perfectly free, not only from every form of coercion over them, but from even their own prejudice. They must be free from any prejudice of the case; they must be perfectly impartial and perfectly free to record the verdict at which their impartial judgment has arrived. Those twelve men refused to convict the three abbots of high treason, and they grounded their refusal upon this—"Never," they said, "has it been uttered in England that it was high treason to deny the spiritual supremacy of the King. It is not law, and therefore we cannot find these men guilty of high treason." What did Henry do? He sent word to the jury that if they did not find the three abbots guilty he would visit them with the same penalties which he had intended for the prisoners. He sent word to the jury that they should find them guilty. I brand Henry, therefore, with having torn in pieces the Constitution of England, Magna Charta, and of having trampled upon the first great element of law and jurisprudence, namely, the liberty of the jury.—(Applause.) Citizens of America, would any of you like to be tried for treason by a jury of twelve men to whom the President of the United States had said if they failed to find you guilty he would put them to death?—Where would there be liberty, where would there be law, if such a transaction were permitted? But this was done by Mr. Froude's great admirer of order and hero, Harry VIII. The second grand element of order is respect for conscience. The conscience of a man, and consequently of a nation, is supposed to be the great guide in all the relations that individuals or the people bear to God. The conscience is so free that Almighty God himself respects it; and it is a theological axiom that if a man does a wrong act, thinking that he is doing right, having in his conscience the idea that he is doing right, the wrong will not be attributed to him by Almighty God. (Applause.) Was this man Henry a respecter of conscience? Again, out of ten thousand instances of his contempt for liberty of conscience, let me select one. He ordered the people of England to change their religion. He ordered them to give up that grand system of dogmatic teaching which is in the Catholic Church, where every man knows what to believe, and what to do. And what religion did he offer them instead? He did not offer them Protestantism, for Henry VIII. never was a Protestant, and to the last day of his life, if he had only been able to lay his hands upon Martin Luther he would have made a toast of him. (Great laughter.) He heard Mass up to the day of his death, and after his death there was a solemn High Mass over the inflated corpse—a solemn High Mass that the Lord might have mercy on his soul. Ah, my friends, some other poor soul I suppose got the benefit of it. (Renewed laughter.) What religion did he offer the people of England. He simply came before them and said: "Let every man in the land agree with me; whatever I say, that is religion." More than this, his parliament—a slavish parliament, every man afraid of his life—passed a law making it high treason, not only to disagree with the king in anything that he believed; but making it high treason for any man to dispute anything that the king should ever believe in a future time. (Laughter.) He was not only the enemy of conscience; he was the annihilator of conscience. He would allow no man to have a conscience. "I am your conscience," he said to the nation; "I am your infallible guide in all things you are to believe and in all things you are to do; and if any man sets up his own conscience against me, he is guilty of high treason, and I will stain my hands in his heart's blood." This is the lover of order whom Mr. Froude admires. (Laughter.) The third great element of order is that upon which all society is based; the great key-stone of society is the sanctity of the marriage tie. Whatever else you interfere with this must not be touched, for Christ our Lord Himself said: "Those whom God has joined together let no man put asunder." (Applause.) A valid marriage can only be dissolved by the angel of death. No power in Heaven or on earth, much less hell, can dissolve the validity of a marriage. (Applause.) Henry VIII. had so little respect for the sanctity of the marriage tie, that he put away from him brutally a woman to whom he was lawfully married and took in her stead while she was yet living, a woman who was supposed to be his own daughter. He married six wives. Two of them he repudiated—divorced; two of them he beheaded; one of them died in childbirth, and the sixth and last wife, Catharine Parr, had her name down in Henry's book at the time of his death amongst the list of his victims; he had made the list out, and if the monster had lived a few days longer she would have been sacrificed. This is all a matter of history.

And now, I ask the American public is it fair for Mr. Froude, or any other living man, to come and present himself before an American audience—an audience of intelligent and cultivated people, a people that have read history as well as the English historian, and ask them to believe the absurd paradox that Henry VIII. was an admirer of order and a hater of disorder. But Mr. Froude says: "Now this is not fair. I said in my lecture that I would have nothing whatever to do with Henry's matrimonial transactions." Ah! Mr. Froude, you were wise. (Laughter.) "But at least," he says, "in his relations to Ireland I claim that he was a hater of disorder;" and the

proof he gives is the following: "First of all he says that one great curse of Ireland was the absentee landlords," and he is right. (Applause.) "Now Henry VIII. put an end to that business in the simplest way imaginable; he simply took the estates from the absentees and gave them to the other people." My friends, it sounds well, very plausible, this saying of the English historian. Let us analyze it a little. During the wars of the Roses between the houses of York and Lancaster, which preceded the Reformation in England, many English and Anglo-Norman families went over from Ireland to England and joined in the conflict. It was an English question and an English war, and the consequence was that numbers of the English settlers retired from Ireland and left their estates, abandoned them entirely. Others again from disgust, or because they had large English properties, preferred to live in their own country and retired from Ireland to live in England. So that when Henry VIII. came to the throne of England, there remained within the boundaries of the Pale, one half of Louth, West Meath, Dublin, Wicklow and Wexford. Nothing more. Henry, according to Mr. Froude, performed a great act of justice. He took from these absentees their estates and gave them—to whom? To other Englishmen, his own favorites and friends. Now, the historic fact is this; that the Irish people, as soon as the English retired and abandoned their estates, the Irish people came in and repossessed themselves of their property. Mark, my friends, that even if the Irish people had no title to that property, the very fact of the English having abandoned it gave them a sufficient title, *bona relicta suis primis capientibus*—things that are abandoned belong to the man that gets first hold of them. But much more just was the title of the Irish people to that land, because it was their own, because they were unjustly dispossessed of it by the very men who abandoned it now, and therefore they came in with a twofold title, namely: the land is ours because there is nobody to claim it, and even if there were, the land is ours because it was always ours, and we never lost our right to it. (Applause.)

When, therefore, Henry VIII., the lover of order, dispossessed the absentees of their estates, he sent over other Englishmen who would reside there and handed over these estates to them: remember the enforcement of their claims involved driving the Irish people a second time out of their property. There is the whole secret of Henry the Eighth's wonderful beneficence to Ireland in giving us resident landlords. Just look at it yourselves: if you owned property—there are, doubtless, a great many here owners of property—just picture to yourselves the United States Government, or the President of the United States turning you out of your property, taking your houses and lots of land from you and giving them to some friend of his own, and then saying to you, "Now, my friends, you must remember I am a lover of order, I have given you a resident landlord. (Greater laughter.) Henry, as soon as he ascended the throne, sent over the Earl of Surrey to Ireland in the year 1520. Surrey was a brave soldier, a stern, energetic man, and Henry thought that by sending him over to Ireland and backing him with a mighty army, he would be able to reduce to order the disorderly elements of the Irish nation. That disorder reigned in Ireland I am the first to admit, but in tracing that to its cause I claim that the cause was not in any inherent love for disorder in the Irish character—they were always ready to fight I grant. (Laughter.) But, I hold and claim that the great cause of all, the disorder and turmoil of Ireland was the strange and incongruous legislation of England for four hundred years previous; and, secondly, the presence of the Anglo-Norman lords in Ireland who were anxious to keep up the disorders in the country in order that they might have an excuse for not paying their duties to the feudal king.—Surrey came over and tried the strong hand for a time; but he found—brave as he was, and accomplished in generalship—that the Irish were a little too many for him, and he sent word to Henry: "These people," he says, "can only be subdued by conquering them utterly"—cutting off all of them by fire and sword. "Now," he says, "this you will not be able to do because the country is too large, and because the country is so geographically fixed that it is impossible for an army to penetrate its fastnesses, and to subjugate the whole people." Then he asserted that Henry VIII. took up the policy of conciliation. He could not help it. Mr. Froude makes it a great virtue in Henry that he tried in this to conciliate the Irish people. He took up that policy because he had to do it, because he could not help it. (Applause.) Now, my friends, there is one passage in the correspondence between Surrey and Henry VIII. that speaks volumes, and it is this: When the Earl of Surrey arrived in Ireland he found himself in the midst of war and confusion, but the people that were really the source of all that confusion he declares were not so much the Irish or their chiefs as the Anglo-Norman or English lords in Ireland. (Applause.) Here is the passage in question. There were two chieftains of the McCarthies, Cormac Oge McCarthy, and McCarthy Ruagh or Red McCarthy. Surrey writes of these two men to Henry VIII., he says: "They are two wise men, and more conformable to order than most Englishmen were." Out of the lips of one of Ireland's bitterest enemies I take an answer to Mr. Froude's reported allegation that the Irish are so disorderly and such lovers of turmoil and confusion, that the only way to reduce us to order is to sweep us away altogether. The next feature in Surrey's policy when he found that he could not conquer with the sword, was to set chieftain against chieftain. And so he writes to Henry: "I am endeavoring," he says, "to perpetuate the animosity between O'Donnell and O'Neill of Ulster"—here are his words—

"for it would be dangerous to have them both

agree and join together." It would be dangerous to England. Well may Mr. Froude say that in the day when we Irishmen are united, we shall be invincible, and no power on earth shall keep us slaves. (Prolonged and vehement applause.) "It would be dangerous to have them agree and join together, and the longer they continue in war the better it shall be for your grace's poor subjects here." Now mark the spirit of that letter. It marks the whole genius and spirit of England's treatment of Ireland. He does not speak of the Irish as the subjects of the king of England. He has not the slightest consideration for the unfortunate Irish whom they were pitting against each other. Let them bleed, he says, the longer they continue at war, and the greater number of them that are swept away, the better it will be for your grace's poor subjects here. Party legislation, party laws, intended only to protect the English settlers, and exterminate the Irishmen. This, Sir John Davis himself, the Attorney-General to James I. declared, lay at the bottom of the English legislation for Ireland for four hundred years, and was the cause of all the evils and miseries of Ireland. Surrey retired after two years, and then, according to Mr. Froude, Henry tried "home rule" in Ireland. Here, again, the learned historian tries to make a point for his hero. "Irishmen," he says, "admire the memory of this man. He tried home rule with you, and he found that you were not able to govern yourselves, and then he was obliged to take the whip and drive you." Let us see what kind of home rule Henry tried. One would imagine that home rule in Ireland meant that Irishmen should manage their own affairs, make their own laws. It either means this or it means nothing. It is a delusion, a mockery, and a snare unless it means that the Irish people have a right to assemble in their parliament and govern themselves, by legislating for themselves, and making their own laws. Did Henry the Eighth's "home rule" mean this? Not a bit of it. All he did was to make the Earl of Kildare Lord Lieutenant, or Lord Deputy of Ireland to please the Irishmen, that is to say, the Anglo-Norman Irishmen. In this consists the whole scheme of home rule attributed by Mr. Froude to Henry VIII. He did not call upon the Irish nation and say to them—return your members to parliament, and I will allow you to make your own laws. He did not call upon the Irish chieftains—the natural representatives of the nation, the men in whose veins flowed the blood of Ireland's chieftainship for thousands of years. He did not call upon the O'Briens, the O'Neills, the McCarthys, and the O'Connors, and say to them, come, assemble, and make laws for yourselves, and if they are just laws, I will set my seal upon them and allow you to govern Ireland through your own legislation. No; but he set a clique of Anglo-Norman lords, the most unscrupulous, the most lawless, and the most restless pack ever heard of, or read of in all history, he set these men to take the government of the country for a time in their hands, and what was the consequence? No sooner did he leave them to govern than they began to make war on the Irish—to tear them to pieces. The first thing that Kildare does after his appointment in 1522, is to summon an army and lay waste the territories of the Irish chieftains around him to kill their people, to burn their villages. After a time they fell out among themselves. The great Anglo-Norman family of the Butlers became jealous of Kildare who was a Fitzgerald, and they began to accuse him of treason, and on two occasions it is really true that Kildare did carry on a treasonable correspondence in the year 1514 with Francis I. King of France, and Charles V. Emperor of Germany. He was called to England for the third time to answer for his own conduct in 1534, and there Henry put him in prison. While he was in the Tower in London, his son, Thomas Fitzgerald, who was called "Silken Thomas," a brave young man revolted because his father was in prison, and they told him Henry intended to put him to death. Henry declared war against him, and he against the King of England, and the consequence of that war was that the whole province of Munster and a great part of Leinster was ravaged by the king's armies; the people destroyed, and the towns and villages burned, until at length there was not as much left as would feed man or beast. And so under the home rule of Henry the troubles with the Norman lords and the treason of Kildare ended in the ruin of nearly one-half of the Irish people. Perhaps you will ask me—did the Irish people take part in that war so as to justify Henry's share in the awful treatment they received. I answer, they took no part in it, it was an English business from beginning to end. O'Carroll, O'More, of Ossory, and O'Connor, these were the only chieftains that sided with the Geraldines at all, and drew the sword against England, and they were three chiefs of rather small importance, and by no means represented the Irish as it was called, of Munster or any other Irish province. And yet upon the Irish people fell the avenging hand of Henry the Eighth's armies. Mr. Froude goes on to say that "the Irish people somehow or other got to like Henry VIII." Well, if they did, I don't admire their taste. (Great laughter.) He pleased them, says Mr. Froude, but without giving them a reason why. It was that Henry never showed any disposition to dispossess the Irish people of their lands and to exterminate them. Honest Henry! Now, I take him up on that point. Fortunately for the Irish historian, the State papers are open to us as well as to Mr. Froude. What do the State papers of the reign of Henry the Eighth tell us? They tell us that project after project was formed during the reign of this monarch to drive all the Irish nation into Connaught over the Shannon. That Henry wished to do away with the Irish chief that governed Ireland by Home Rule; Henry wished it and the people of England desired it, and one of these State papers ends in these words: "Consequently the promise brought to pass, there shall no Irish be on this side of the waters of Shannon, unpersecuted, unsubjected and unexiled; then shall the English Pale be well two hundred miles long and more." More than this, we have the evidence of the State papers of the time, that Henry VIII. contemplated the utter extirpation and sweeping destruction of the whole Irish race. We find even the Lord Deputy and Council in Dublin writing to his Majesty, and here are the very words: "They told me that his verdict is impracticable; they say the land is very large—by estimation as large as England, so that to inhabit the whole with new inhabitants, the numbers would be so great there is no prince in Christendom that conveniently might spare so many subjects to depart out of his regions, and to compass the whole extirpation and total destruction of the Irishmen of the land. It would be a marvelous and surprising change, and more impossible considering the inhabitants are of great hardness. And more than this: the Irishmen can endure both hunger and cold and even a want of lodging, more than the inhabitants of any other land. For, if they by the precedent of a conquest have this land, we have not heard or read in any chronicle, after such a conquest, of seeking for the whole inhabitants of a land their utter extirpation or banishment!" Great-God! Is this the man that Mr. Froude tells us was the friend of Ireland, and never showed any desire to take their land and dispossess and destroy them. This is the man—the model admirer of order and hater of disorder; surely he was about to create a magnificent order; for his idea was, if a people are troublesome and you want to reduce them to quiet, the best way and the simplest way is to kill them all. (Laughter.) Just like some of those people in England; those nurses we read of a few years ago that were farming out children. When the child was a little fractious they gave him a nice little dose of poison and they called

it quieting. (Laughter.) Do you know the reason why Henry VIII. pleased the Irish? For there is no doubt about it; they were more pleased with him than with any English monarch up to that time. The reason is a very simple one: he had his own designs, but while concealing them he was meditating, like an anticipated Oliver Cromwell, the utter ruin and destruction of all the Irish race, but he had the good sense to keep it to himself, and he only comes out in his State papers. But he treated the Irish with a certain amount of courtesy and politeness. Henry, with all his faults, was a learned man—an accomplished man, a man of very elegant manners; a man with a bland smile—who would give you a warm shake of the hand—it is true he might the next day have your head cut off, but still he had the manners of a gentleman, and it is a singular fact, my friends, that the two most gentlemanly kings of England were the greatest scoundrels that ever lived: Harry VIII. and George IV. (Applause.) Accordingly, he dealt with the Irish people with a certain amount of civility and courtesy; he did not come amongst them like all his predecessors, saying: "You are the king's enemies; you are to be all put to death; you are without the pale of the law; you are barbarians and savages; I will have nothing to say to you." Not a bit of it. Henry came and said: "Let us see if we cannot arrange our difficulties, if we can't live in peace and quiet?" And the Irish were charmed with the man's manners. (Laughter.) Ah! my friends, it is true that there was a black heart under that smiling face, and it is also true for the very fact that Mr. Froude acknowledges that Henry VIII. had a certain amount of popularity amongst the Irish people proves that if the English only knew how to treat us with respect and with courtesy and with some show of kindness, they would have long since won the heart of Ireland instead of embittering it as much by the haughtiness and stupid pride of their manner as by the injustice and cruelty of their laws. (Applause.) And this is what I meant when on last Tuesday evening I asserted that English contempt for Ireland is the real evil that lies deeply at the root of all the bad spirit that exists between the two nations, for the simple reason that the Irish people are too intellectual, too strong, too energetic, too pure of race and blood, and too ancient and too proud to be despised. (Great enthusiasm.)

And now, my friends, Mr. Froude went on in his lectures to give a proof of the great love that the Irish people had for Henry VIII. He says that they were so fond of this king, they actually, at the king's request, threw the Pope overboard. Now, Mr. Froude, fond as we were of your glorious hero, Harry VIII., we were not so enamoured of him, we had not fallen so deeply in love with him as to give up the Pope for him. What are the facts of the case? Henry, about the year 1530, got into difficulties with the Pope which ended in his denying the authority and the supremacy of the head of the Catholic Church. He then picked out an apostate monk, a man without a shadow of either conscience, character or virtue, and he had him consecrated the first Protestant Archbishop of Dublin. This was an Englishman by the name of Brown, and he sent George Brown over to Dublin in 1534 with a commission to get the Irish nation to follow in the wake of England, and throw the Pope overboard and acknowledge Henry's supremacy. Brown arrived in Dublin and he called the bishops together—the bishops of the Catholic Church—and he said to them, you must change your allegiance, you must give up the Pope and take Henry, the King of England, in his stead. The Archbishop of Armagh in these days was an Englishman; his name was Cromer; the moment he heard these words he raised up at the Council board and said: "What blasphemy is this I hear. Ireland will never change her faith. Ireland never will renounce her Catholicity, and she would have to do it by renouncing the head of the Catholic Church." (Applause.) All the bishops of Ireland followed the Primate, and George Brown wrote a most lugubrious letter home to his protector, Thomas Cromwell, telling him: "I can make nothing of these people and would return to England only I am afraid the King would have my head taken off." (Laughter and applause.) Three years later however, Brown and the Lord Deputy summoned a parliament; and it was at this parliament of 1537 according to Mr. Froude, that Ireland threw the Pope overboard. Now, what are the facts? A parliament was assembled; from time immemorial in Ireland, whenever the parliament was assembled there were three delegates called proctors, from every Catholic diocese in Ireland, who sat in the House of Commons by virtue of their office—three priests—from every diocese in Ireland. When this parliament was called, the very first thing that they did was to banish the three proctors who came from every diocese in Ireland and to deprive them of their seats in the house. Without the slightest justice, without the slightest show or pretence of either law or justice, the proctors were excluded, and so the ecclesiastical element of Ireland, the Church element was precluded from that parliament of 1537. Then, partly by bribes and partly by threats, the vernal parliament of the Pale—the English Pale, the parliament of the region of the rotten little boroughs that surrounded Dublin in the five half counties; we have seen them willing to take the oath that Henry VIII. was the head of the Church; and this Mr. Froude calls the apostasy of the Irish nation. With this strange want of knowledge—for I can call it nothing else—of our religion, he attests that Ireland remained Catholic even though he asserts that she gave up the Pope. (Laughter.) "They took the oath," he says, "Bishops and all took the oath of Henry the Eighth's supremacy, and they didn't become Protestants; they still remained Catholics, and the reason why they refused to take the same oath to Elizabeth, was that Elizabeth insisted upon the Protestant religion as well as the supremacy. Now I answer Mr. Froude at once to set him right on this point. The Catholic Church teaches, and has always taught, that no man is a Catholic who is not in the communion of obedience with the Pope of Rome. (Applause.) Henry VIII., who was a learned man, had too much logic, and too much theology, and too much sense to become what is called a Protestant. He never embraced the doctrines of Luther; and he held on to every iota of the Catholic doctrine to the very last day of his life, save and except that he refused to acknowledge the Pope; and on the day that Henry VIII. refused to acknowledge the Pope, Henry VIII. ceased to be a Catholic. (Applause.) To pretend, therefore, or to hint that the Irish people were so ignorant as to imagine that the King threw the Pope overboard and still remained a Catholic, is to offer to the genius and to the intelligence of Ireland gratuitous insult. (Applause.) It is true that some eight of the bishops apostatized—I can call it nothing else. They took the oath of supremacy to Henry VIII. Their names living in the execration of Irish history, were Eugene Maginias, Bishop of Down and Connor; Roland Burke, I am sorry to say, Bishop of Clonfert; Florence Glandue, Bishop of Clonmacnoise; Matthew Sanders, Bishop of Lameles; Hugh O'Sullivan, Bishop of Clonferris—five bishops apostatized. The rest of Ireland's episcopacy remained faithful. (Applause.) George Brown, the apostate Archbishop of Dublin, acknowledges in a letter written about this time, that "of all the priests in the diocese of Dublin, he can only persuade three to take the oath to Henry the Eighth." (Renewed applause.) There was a priest down in Cork; he was an Irishman—a rector of Shandon—and his name was Dominick Terry, and he was offered the bishopric of Cork if he took the oath and he took it. There was a man by the name of William Myrgh, another priest—he was offered the diocese of Kildare if he took the oath, and he took it; there was a man by the name of Alexander Devereux, abbot of Dundry, a Cistercian monk he was offered the diocese of Ferns in the county Wex-

ford, and he took it. These are all the names that represent the national apostasy of Ireland. Eight men; out of so many hundred, eight were found wanting, and Mr. Froude turns round about, quietly and calmly, and tells us that the Irish bishops, priests, and people, were found wanting, and threw the Pope overboard. (Laughter and applause.) He makes another assertion, and I regret that he made it; regret it because there is much in the learned gentleman that I admire and esteem. He asserts that the bishops of Ireland in those days were immoral men; that they had families; that they were not at all like the venerable men who we see established in the episcopacy to-day. Now, I answer, there is not a shred of testimony to bear out Mr. Froude in this wild assertion. (Enthusiastic applause.) I have read the history of Ireland, national, civil and ecclesiastical as far as I could, and nowhere have I seen even an allegation, much less a proof, of immorality against the Irish clergy and their bishops at the time of the Reformation. (Immense applause.) But perhaps when Mr. Froude said this the bishops he meant the apostate bishops; if so, I am willing to grant him whatever he chooses in regard to them, and whatever charge he lays upon them, the heavier it is the more satisfied I am to see it coming. (Applause.)

The next passage in the relations of Henry the Eighth to Ireland goes to prove that Ireland did not throw the Pope overboard. My friends, in the year 1541 a Parliament assembled in Dublin and declared that Henry the Eighth was King of Ireland. They had four hundred years and more fighting for that title—at length it was conferred by the Irish Parliament upon the English monarch. Two years later, in gratitude to the Irish Parliament, Henry called all the Irish chieftains over to a grand assembly at Greenwich, and on the first of July, 1543, he gave the Irish chieftains their English titles, O'Neill of Ulster got the title of Earl of Tyrone; the glorious O'Donnell the title of Tyrconnell; Ulick MacWilliam Burke was called the Earl of Clanricarde; Fitzpatrick was given the name of the Baron of Ossory, and they returned to Ireland with their new English titles. Henry, free, open-handed, generous—follow as he was—for he was really very generous—he gave them not only titles, but he gave them a vast amount of property, which happened to be stolen from the Catholic Church. He was an exceedingly generous man with other people's goods. He had a good deal of that spirit of which Artemus Ward made mention when he said he was quite content to see his wife's first cousin go to the war. (Laughter.) In order to promote the Reformation—not Protestantism, but his own Reformation in Ireland—Henry gave to these Irish earls with their English titles, all the abbey lands, all the convents, and all the churches that lay within their possessions. The consequence was, he enriched them, and to the eternal shame of the O'Neill, and the O'Donnell, MacWilliam Burke, and Fitzpatrick of Ossory, they had the cowardice and the weakness to accept the gifts at hand. Then they came home with the spoils of the monastery and their English titles. Now mark! The Irish people were as true as flint on that day when the Irish chieftains were false to their country. (Applause.) Nowhere in the previous history of Ireland do we read of the clans rising against their chieftains; nowhere do we read of the O'Neill and the O'Donnell being despised by their own people but on this occasion when they came home, mark what follows. O'Brien, Earl of Thomond, when he arrived in Munster, found half of his dominions in revolt against him. The Burks of Connaught, as soon as they heard that MacWilliam, their natural leader—the earl who had accepted the abbey lands, the very first thing they did was to depose him and set up another man, not by the title of the Earl of Clanricarde, but by the title of MacWilliam Oughter Du Burgh. When O'Neill came home to Ulster he was taken by his own son, clapped into jail, and died there. O'Donnell, Earl of Tyrconnell, came home and his own son and all his people rose up against him and drove him out from the midst of them.

Now I say, in the face of all this, Mr. Froude is not justified in stating that Ireland threw the Pope overboard, for remember, these chieftains did not renounce the Catholic religion—according to Mr. Froude they only renounced the Papal supremacy; they did not become Protestants, they only became schismatics and bad Catholics, and Ireland would not stand that. (Applause.) Henry died in 1547, and I verily believe that, with all the badness of his heart, if he had lived for a few years longer his life would not have been so much a curse as a blessing to Ireland, for the simple reason that those who came after him were worse than himself. (Laughter.) He was succeeded by his child son Edward VI. Edward was under the care of the Duke of Somerset. Somerset was a thoroughgoing Protestant, and did not believe in the Papal supremacy, in the Mass, in the sacraments—in anything that formed the special teaching of the Catholic Church. He was opposed to them all, and he sent over to Ireland his orders as soon as Henry was dead and when young Edward was proclaimed king to put the laws in force against the Catholics. The churches were pillaged, the bishops and priests driven out, and, as Mr. Froude puts it, the emblems of superstition were pulled down. The emblems of superstition, as Mr. Froude calls them, were the figure of Christ Jesus crucified, the statues of His Blessed Mother, and the statues and pictures of His saints. All these things were pulled down and destroyed; the Crucifix was trampled under foot, and the ancient statue of our Lady of Trim was publicly burned. The churches were rifled and sacked. Then, as Mr. Froude eloquently puts it, "Ireland was taught a lesson that she must yield to the new order of things or stand by the Pope." (Applause.) "And Irish tradition," he says "and ideas become inseparably linked with religion." Glory to you, Mr. Froude, (Laughter and applause.) He goes on to say, in eloquent language, "Ireland chose it irrevocably, and from that time the cause of the Catholic religion and Irish independence became inseparably one." (Great cheering.) If the learned gentleman were present—(laughter)—I have no doubt he would rise up and bow his thanks to you for the hearty manner in which you have received his sentiments. (Renewed laughter and applause.) I am sure, as he is not here, he will not take it ill of me when I thank you in his name. (Uproarious laughter.)

Edward died after a short reign and then came Queen Mary, who is known in England by the title of "Bloody Mary." She was a Catholic, and without doubt she persecuted her Protestant subjects. But Mr. Froude makes this remark of her in his lecture. He says, "There was no persecution of Protestants in Ireland, because there were no Protestants there to be persecuted." He goes on to say, "those who were in the land fled when Mary came to the throne." Now, my friends, I must take the learned historian to task in this. The insinuation is that the Irish Catholic people would have persecuted them. The impression that he tries to leave on the mind is that we, Catholics, are only too glad to imbrue our hands in the blood of our fellow-citizens on the question of religious differences and of doctrine. And he goes on to confirm this impression by saying, "the Protestants who were in Ireland fled." As much as to say, whatever chance they had in England, they had no chance in Ireland.

Now, what are the historic facts? The facts are, that during the reign of Edward VI., and during the later years of his father's reign, certain apostates from the Catholic faith were sent over to Ireland as bishops—men, whom even English history convicts and condemns of every crime. As soon as Mary came to the throne these gentlemen did not

IRISH INTELLIGENCE.

The "LONDON TIMES" ON IRELAND.—We are bound to look at the most favorable as well as at the least favorable side of Irish character, and the Judicial Statistics annually compiled by Dr. Hancock supply more trustworthy information on the moral condition of the people than can be obtained from any other source. The register of crime for last year, of which a summary is given by our Dublin Correspondent, is a summary more satisfactory than any similar return since 1864, more satisfactory than any similar return prepared when these statistics were at first regularly prepared. "There has been a decrease of 13,826, or 14 per cent., in the number of indictable offences as compared with the preceding year," and this decrease has been most remarkable in political offences.—has been most remarkable in political offences.—has been most remarkable in political offences.—

The truth is out at last. The Celebrated Gossip of the Irish Times has let us into the mystery of the canon of the Cardinal Archbishop. Of course, after his story the matter must rest. In a letter in a recent issue we find the following, the modesty of which commends itself to all bosoms:—"While on the subject of Rome let me further say that private letters do not seem to agree in the statements. I have seen from Ireland that Cardinal Cullen is likely to be retained altogether at the Papal Court. As to his Eminence being at all the rival of Cardinal Antonelli, that is simply ridiculous, Cardinal Cullen is a clever and amiable Irishman. In Paris at least in ecclesiastical quarters, they laugh at the idea of his being named as a statesman or reckoned in the same rank with Antonelli, one of the ablest diplomatists of Europe. I have heard that some persons in Dublin have even dreamt of the Papacy for the Cardinal when a vacancy arises. There is no chance or thought of such a thing. If Doctor Manning, Archbishop of Westminster, however, should this year be elevated to the scarlet, he is not at all unlikely, in order to avoid the clashing of continental claims, to obtain a majority of suffrages in some future conclave. His Grace of Westminster made immense way at Rome during the time of the Council. Those who have in private life come into contact with the venerated and charming manners of that amiable prelate can well understand this. No one will better realize the truth of my remarks than the gallant proprietor of the Irish Times, who is, I believe, a personal friend of the Archbishop."

It is gratifying to learn that the Cardinal is "a clever and amiable Irishman." James says so, and James ought to know. He knows everything. He knows "there is no chance or thought" of his Eminence becoming Pope, although no living man dare venture on this statement any more than he should upon a prophecy as to the weather of this day twelve months. He goes further, and tells us that "it is not at all unlikely that Dr. Manning would get a majority in the conclave"—but first the Archbishop must get the hat. And then, as if to complete the picture, the "gallant proprietor of the Irish Times," the "personal friend" of the Archbishop, is described as "realizing the truth." What a funny dog it is!—Dublin Freeman.

THE CALLAN NATIONAL SCHOOLS.—Great efforts have been made by corrupt and designing men to have the decision of the National Board, removing the Rev. Mr. O'Keefe from having control over the National Schools of Callan, rescinded. A meeting of Presbyterians was held in Belfast some days since at which they adopted a petition to the Board, praying them to restore the Rev. Mr. O'Keefe. How insolent they are to meddle in this way with other people's business. What was it to them who was patron of the Callan Schools? Nothing of course; but they could not resist the temptation of perpetrating mischief. They imagine that they are very learned, very wise, and competent to give good counsel to all classes and creeds.

They should, however, reflect that presumption is not wisdom, and that insolence is but a poor substitute for that calm common sense, which should govern the actions of men. One might imagine that these Belfast "luminaries" have enough to do in attending to their own people in matters of education—that spurious system which they patronize, and which perverts the intellect instead of properly instructing it. But that is not their own opinion, for they have the audacity to tell the Catholics of this land, who revere and accept the infallible teacher, who presides over the Catholic Church, that they must not receive the denominational system, but remain content with the Godless instruction provided by the English Government.

They also intrude into the affairs of Callan, and like the other brainless fanatics encourage the Rev. Mr. O'Keefe in his ridiculous war against his bishop. But they have no influence in these matters, for who cares what a bigoted meeting in Belfast think on the question of Catholic education? The National Board, at all events, despise their insulting counsel. At a meeting of that body, held on Tuesday last a resolution was proposed to reinstate Mr. O'Keefe as patron of the Callan School. The board divided on the motion, and the views of the little knot of Presbyterians were rejected by 11 to 7. We hope this will satisfy the Belfast bigots that there is no hope for them in that quarter. The National Board is a body for whom we have very little respect, but on this occasion it has acted a proper part.—Dundalk Democrat.

The Cork Examiner says: "To speak of John Francis Maguire, and to omit mention of his Catholicity, would be to ignore almost the very essence of his nature. Lord Denbigh said the other day he was an Englishman, but first of all a Catholic, and he maintained, quite successfully, that the declaration was no disparagement to his patriotism. In the same way it might be said of Maguire that he was an Irishman—heart and soul, by reason and feeling—but that he held his duty to his faith to be above every other consideration. The conventional phrase 'a Christian and a patriot,' places the duty to God before the duty to country. His devotion as a Catholic seemed to have found tangible expression in his enthusiasm for Pius IX. That feeling in him was absolutely passionate, and we are sure that amongst all the followers whose fidelity has given some consolation to the great Pope for the power and malignity of enemies there beat no heart more devotedly true to him than that of John Francis Maguire."

opinions of that small minority which endeavours to deprive the Catholics of Ireland of their inalienable right to bring up their children in their own faith. The Rev. Mr. Townsend, in proposing the nomination of an Education Committee, pertinently said: "What is the use of all their plans and organization if 20 years hence there shall be no Protestant people to preach to; therefore he advocated Scriptural teaching in the school. The Rev. Mr. Brougham proposed in amendment that the teaching should include the formularies and doctrines of the Protestant Church. Dr. Darley, O. C., said this would be unfair towards Dissenters. A rev. gentleman insisted that the Protestant Church should teach her own children her own doctrines and should not concern herself therein with Dissenters. Lord James Butler said their own clergymen held such widely different and varying opinions that it would be safer to omit the teaching suggested by the Rev. Mr. Brougham. The Synod agreed with Lord James Butler that their clergy are not to be relied upon, and the amendment was rejected. When the Synod proceeded to nominate the committee, several members declined to act on what they declared was a one-sided committee. It was subsequently decided to adopt the training-schools of the Church Education Society for the training of teachers under the proposed diocesan education scheme. Lastly, it is said, measures are being taken to upset the whole proceedings, and reconstruct the committee on a broader gauge.

The education question continues to excite great interest in Ireland. The Rector of the Catholic University (Rev. Dr. Woodcock), in his circular to the clergy, directing them to make the annual collections in aid of the funds of that Institution, reminds all Catholics that mixed education is condemned by the Church as well as by experience. Archbishop Cullen scolded the appeal in a still stronger strain. The election proceedings at Lendonderry are going on with great animation; neither of the Conservative candidates has retired. The Attorney-General (Mr. Fettes) is opposed by Mr. Biggar, the Home Rule representative, and at present the result seems very doubtful. At Cork no Conservative has yet appeared, but the Nationalists broke up a meeting convened by the friends of the Ministerial candidate. A farmer, living near Marshallstown, Tipperary, was attacked by a number of men near his own house, and so fearfully injured that he died soon afterwards. One man is in custody on suspicion of being implicated in the crime.—Times.

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It. In one place a man remarked to us that his day's work would not afford food enough for himself, and we fully agreed with him. This is a sad picture, but it is a true one.—Dublin Freeman.

The little village of Rathdowny has furnished an illustration of the bucolic kind known unpopularity as "Justices' justice." Going home from the petty sessions, an old woman dropped her purse on the road. Conscience pricked the unlucky finder before he or she had dipped very deep into it; and a large portion of the money lost found its way back to the lawful owner through the hands of the Catholic clergy. A magistrate heard of the restitution made through the confessor, and forthwith issued an order to have him subpoenaed to court to give evidence as to how the money came into his hands! This "justice" was most courteously told that he labors in vain; and, indignant at such open defiance of the law, he consulted the senior magistrates—or rather appointed a day for consultation; but they very wisely remained away and left the congenial work to the wisacre with whom the novel proceedings originated. He has not yet made up his mind as to the pains and penalties to be inflicted. What next?—Catholic Opinion.

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The 5th of November was celebrated by Orange demonstrations in Lurgan, Portadown, and other parts of the North. There were the usual gatherings of "the brethren" with drums and flags, the ringing of joy bells, and festive meetings in the evening. Happily, all passed off without disturbance.

The prosecution of Dr. Duggan, Catholic Bishop of Cloyne, and the Galway priests, will be commenced this week by ex-officio information filed by the Attorney-General. The trial cannot possibly take place before February next. Is it probable even then?—Catholic Opinion.

REASONABLE GENEROSITY.—Sir John Arnott and Co. have presented £100, and the warehouse assistants of the same firm have subscribed £40 to a coal fund now being organized for the benefit of the poor of Dublin.

Mr. Daly, the Mayor of Cork, has issued an address to the electors of that city, declaring in favour of Home Rule and denominational education. An address in the interests of Home Rule has also been issued by Mr. Ronayne.

The Times admits that the Gladstone Cabinet can no longer postpone an attempt to settle the question of University Education in Ireland.

GREAT BRITAIN.

NEW ECCLESIASTICAL PROVINCE.—It is reported that a second Ecclesiastical Province of the Catholic Church is to be established in England, with Liverpool as the Metropolitan See.

DR. WORDSWORTH AND P. HYACINTHE'S MARRIAGE.—We publish a letter calling attention to an extraordinary statement in a letter of Dr. Wordsworth's, which certainly calls for some further explanation from his lordship. He is endeavouring to throw somewhat of a Catholic halo round the nuptials of the excommunicated Caruelito, M. Lyeon, and he says, first, that "it is well known that in France and Belgium the contract before a civil magistrate is obligatory in all cases, and is regarded as constituting the essence of marriage." By whom? we would ask. By Catholics? Dr. Wordsworth knows very well that it is not; and that any Catholic in France or Belgium would tell him that the contract before the civil magistrate is simply a requirement of the State, and that, as far as religion and conscience are concerned, it is absolutely null and void. This in itself is sufficiently calculated to mislead; but the gravest part of Dr. Wordsworth's statement is to come. He says that "it ought also to be known that Peru Hyacinthe, kneeling side by side with his betrothed, received a nuptial benediction from a Roman Catholic Archbishop, who said that he regarded enforced clerical celibacy as a *placet de l'Eglise*." Now one of two things must be the case: either the whole story is an invention, or Dr. Wordsworth has in his mind some act of the Jansenist Archbishop in Holland. If the latter is the true explanation, we can only say that to describe as "a Roman Catholic Archbishop" the head of a community which has been for about 200 years cut off from the communion of the Roman Pontiff is more than misleading; it amounts—we do not say in the intention of the writer—to a "suggestive falsi."—Tablet.

The very newest religion out is described for us by the Daily News and Daily Telegraph. One hardly knows whether they admire it or not. The former calls it a "Substitute for Baptism," invented by Mr. Voysey, who was once an Anglican clergyman. The latter describes it:—"A reading-desk and glass-bottle chair occupied the front of the stage at the foot-lights; and—special to the occasion—a lower desk, slightly elevated above the floor of the hall, was evidently destined for the baby. It was, in fact, the *quint* font. Mr. Voysey, habited in surplice, stole, and B. A. hood, entered down the centre, and read from the 'Revised Prayer Book,' compiled by himself, the service for the day. This consisted of an abridged exhortation, confession, and prayer for absolution of certain Psalms obviously selected with reference to the 'little stranger,' and of two lessons. The exhortation, read from MS., was announced as being 'words of one who had lately left the ranks of orthodoxy after much mental conflict,' and was a short eloquent dissertation on the subject of 'Inspiration.' The second lesson was a passage from Theodore Parker's works. Between the two the choir sang very creditably Spahr's anthem 'As pants the heart,' and then the baby—a fine boy—was brought in, the parents having previously taken their places beside the low reading-desk." Baby's friends, who seem to have been rather numerous, and who, according to the Daily Telegraph, were "thoroughly in earnest," were profitably instructed by Mr. Voysey after this manner:—"Now (the preacher said) it would be interesting to show that baptism existed for centuries before Christ; but it would be more profitable to enumerate the objections to its use. We reject, he continued, the idea that Christ or the Apostles had any right to force a ceremony of any kind on the nineteenth century. I do not believe it ever crossed their minds; but, if so, we protest against it. The custom, in fact, rests only on the authority of a sect making its own bye-laws. . . . If Christ really did say what he is reported to have said about baptism, it could only weaken His authority."—It.

It appears that theology is a popular subject with English journalists. It is true that it is chiefly of the negative sort. To revile the faith of others is evidently an easier task than to defend your own—especially if you have none. It is said that there are just now a good many Asiatic students in England, gentlemen with sallow complexions and almond-shaped eyes, whose stature rarely exceeds five feet. They probably read our Protestant contemporaries, and if they form their notions of the Christian religion from what is said of it by such writers, they may be pardoned for greatly preferring their own. A thoughtful Japanese, pondering a No-Popery article in the Times, an onslaught on the Irish Bishops in the Standard, an essay on miracles in the Daily News, a report of the Dublin Synod in the Daily Telegraph, or a eulogy of the Vatican Council in the Saturday Review—must be a good deal exercised in mind. If he should come to the conclusion, after due collation of these eminent authorities that no two English Christians have any religious opinion in common, except a negative one; that they are chiefly occupied in perpetually abusing one another; that there are no commandments which anybody need obey, and no authority which anybody need respect; that the only mortal sins in the Christian code are humility and submission; and that the sole unpardonable error is to believe the faith which was professed by your own forefathers for a thousand years; the youthful philosopher from Yedo or Nankasaki may be said to have made a judicious use of his opportunities. We have no clear idea in what direction his own theological prepossessions tend, but if he should fail to return home with the deliberate conviction, that of all religions Christianity is the most transparently false, he would have derived less profit from his visit to England than might be expected in so intelligent a traveller.—Tablet.

THE POPE'S HEALTH.—The London papers have given much attention to the circumstance of the proposal of the health of the Pope before that of the Queen at the recent banquet in Salford. The old accusation of Popish disloyalty have been raked up because Catholics pay due religious homage to the Sovereign Pontiff. All, however, who are not blinded by bigotry can see that Catholics are bound to give precedence to the head of the Church, and that this by no means interferes with their rendering to Caesar the things that are Caesar's.

The Tories of Liverpool seem tired of the Orange alliance through which they have gained so many electoral victories, and certain signs of disintegration of the unholy alliance are not uninteresting. During the agitation for the disestablishment of the "Irish Church," for Conservatives gladly availed themselves of the Orange organization, and the firebrands so long snubbed made the most of their flag and favours to the disgust of all temperate men. Since the peaceful "settlement" of the Irish Church determined efforts have been made to shake off the Orangemen who are naturally dissatisfied at this

proof of ingratitude; and, despite many conferences with the Conservative wire-pullers, they have determined to run an ultra-Protestant candidate of their own at the next general election. This will cause a split in the enormously powerful majority of the Tory camp, of which the Liberals will get the benefit; and it will be their own fault if the Catholic electors do not make their strength felt in a contest against the bigot. There is some talk of nominating Sir Robert T. Gerard, Bart., an excellent Catholic, as the third Conservative candidate, at the next general election.—Catholic Opinion.

The London Examiner thus predicts the approaching death of the Disestablished "Irish Church":—"Many who read the statistics about the Irish Church will receive a shock. Disestablishment seems likely to be followed by death. 'The hat,' as the Times said the other day, 'has gone round England,' and £43,000 is the result—10s. to each working clergyman, and a little more to his rules and guides. It is but a short time since the land was full of outcry and lamentation over the Irish Church. Now, it does not appear worth saving, and the practical cry is 'Laissez-aller.' If it is worth saving, in heaven's name why is it not saved?"

THE COSTS OF THE ARBITRATION.—The Scotsman prints the following from its London correspondent:—"It is a report which is current and well believed is really true, there will be a remarkable item in the miscellaneous estimates for next year, for there will be a special charge for remuneration to the Arbitrators at Geneva, at the rate of £5,000 apiece. It is asked whether America is not to bear part of this charge; but the result of enquiries leads to a belief that the costs of the proceedings are to follow the decision—that is the losing party pays."

THE IRISH VOTE IN ENGLAND.—Efforts are being made to organize "the Irish vote" in the North of England towns. The Freeman's Journal says:—"We are informed; that arrangements are in progress which, when carried out, will make 'the Irish vote' in England a very formidable power in all the future contests of English parties. In many of the great English towns the Irish electors are numerous enough to exercise a decisive influence at every contested election. In Manchester they are said to number 11,000."

EMIGRATION OF FARM LABOURERS.—Three hundred labourers yesterday proceeded to Plymouth, to sail for Queensland. The emigration committee in connection with the Labourers' Union have obtained special facilities from three colonial Governments, and an agent from Brazil has opened an office near the Union office at Leamington.

The Rev. C. T. Bird, vicar of Christ Church, Dorchester, has retired from the ministry, of the Anglican Secd his reason being that the judgement of the Privy Council in the Bennet case has impaired the character of the Established Protestant Church.

The British insurance-office are liable for losses by the Boston fire to the extent of nearly a million sterling.

Some idea of the business in the London divorce court may be formed when the stamps on proceedings in one year, just made up, amounted to \$16,196.

UNITED STATES.

RELIGIOUS INFLUENCE IN THE HOUSE OF REFUGE IN THE CITY OF NEW YORK.—This institution, as it is styled in the law establishing it, "The House of Refuge for the Reformation of Juvenile Delinquents" is under the authority of the State and supported by the State. A majority of the children sent there are children of Roman Catholics. Its managers are all or nearly all Protestants and they provide Protestant religious instruction for the children and refuse the Catholic priest admittance except in case of danger of death to some Catholic inmate, and then it is not always that the priest is admitted to console the dying. The fact is, that any religious instruction is refused to the inmates except the Protestants. The managers have definitely refused the admission of priests or lay Catholics to hold service or afford any religious teaching to the hundreds of Catholic children in that institution. The unfortunate child sent there must be instructed by Protestants in religion. This state of things—this outrage on the liberty of conscience has at last awakened the most earnest attention of the Catholics of this State, and well it may; for, if an institution supported by the State can force Catholic children against their will and the will of their parents to attend and receive Protestant instruction, then they can with just as much right compel the Catholics in other institutions and places to worship according to the Protestant forms and tax the people to pay for it. The principle, if good in the House of Refuge, is good anywhere else where the State pays the expense. And if a majority of Protestants can compel Catholic children in the House of Refuge to receive Protestant instruction and worship in that form, then if the majority were Catholics they could with the same right compel the Protestant children to attend the Catholic worship and proselyte them against the wish of their parents. The rights of all are periled by the assumption of this wicked tyranny by the managers of the House of Refuge.—Albany (N.Y.) Catholic Reflector.

CHINESE IN NEW YORK.—What shall be done to prevent murder in New York is now the great question of the day. At present it seems impossible to punish either rich or poor. Stokes, the wealthy assassin who notoriously shot Fisk, lives upon champagne and roast oysters, in the most perfect security from any fatal consequences to himself. And, at the other end of the scale, the drunken rowdy who as notoriously slew his victim in open day on a public street with the hook of a street car, is remaining in prison till the excitement about his villainy is sufficiently abated to permit of his release. The prisons are full of murderers, none of whom are at all likely to suffer any other punishment than this provisional detention, for when a villain is convicted by accident he is usually pardoned. Hence, after you have shot a man in New York, you do not now-a-days excite yourself by running away. You go to the Police Station, lay your pistol on the desk, and state the business in a pleasant way to the officer in charge, and retire in custody, till you have been ascertained by legal examination to have been a victim to circumstances beyond your control—perhaps cerebral disturbance of some kind. No wonder that crime flourishes. It does so to such an extent there are at this moment four men missing, who are all supposed to have been murdered. All the papers are discussing this state of things. Some of the most respectable recommend lynch law, and the Tribune, which has always been opposed to hanging, says that until the law is changed people who murder should be hanged.—Montreal Herald.

ROBBERY OF ITALIAN EMIGRANTS.—New York, Nov. 23.—Nearly 300 are now at Castle Garden, defrauded of all their money by a band of emigrant swindlers. It appears that they were induced to leave home by stories of advantages awaiting them in Buenos Ayres. They were told in Marseilles that a vessel would be in waiting at New York to take them to Rio, and arrived here on Wednesday to find how cruelly they were wronged and robbed. The authorities have informed the Italian Ambassador at Washington.

A strong-minded woman in Detroit made the following gentle reply to a politician who had called at her house to get her husband to go to the polls and vote:—"No, sir, he can't go! He's washing now, and he's got to iron to-morrow, and if he wasn't doing anything he could not go. I run this here house, I do, and if any one vote 'till he's 'tired Mary Jane."

The True Witness

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MONTEAL, FRIDAY, DECEMBER 6, 1872.

ECCLIASTICAL CALENDAR.
DECEMBER—1872.
Friday, 6—Fast. St. Nicholas of Myra, B. C.
Saturday, 7—St. Ambrose, B. C. D.
Sunday, 8—Second in Advent.
Monday, 9—Immaculate Conception. (Dec. 8.)
Tuesday, 10—Of the Octave.
Wednesday, 11—Fast. St. Lucy, V. M.
Thursday, 12—Of the Octave.

NEWS OF THE WEEK.

The trouble in France is not yet at an end,
indeed the latest tidings from that country are
to the effect that "the situation is one of the
gravest, and that a general feeling of uneasiness
prevails." M. Thiers feels that his hold over
the Assembly is weakening; and it is pretty
clear that that body is becoming restive, and re-
quires a stronger hand than that of the elderly
M. Thiers to keep it in order. Resignation is
therefore likely to become a fact, and after that
civil war and anarchy. The report that Ger-
many would interfere is contradicted; but it is
certain that the situation is one of the gravest.

The government of King Amadeus has again,
so the telegrams report, won another conclusive
victory over the Carlist insurgents. These are
as usual annihilated, or as the Yankees have it,
"chewed up;" but they have undergone this
process so often, and with such little effect, that
we may be pardoned for not attaching much
importance to the reports of the recent victories.
From Italy we have nothing new to report.

The death of Mr. Horace Greeley following
so close upon his defeat in the Presidential
election, has naturally provoked much sympathy.
The death of a wife to whom he was warmly
attached, coming close upon the werry and
excitement of his unsuccessful candidature,
brought on an attack of fever from which he
had not strength to rally. As a journalist and
a politician, the deceased for many years occu-
ped a very prominent position; and we believe
that his political opponents admit that he was
an honest man, and free from the corrup-
tion which the body politic in the United
States is so generally tainted.

His Grace the Archbishop of Quebec accom-
panied by the Very Reverend Rector of the
Laval University, is on his way to Rome to
obtain from the Holy and Apostolic See a
settlement on certain questions of discipline, and
matters of detail which have been for some
time past warmly discussed. Catholics will
wait with respectful patience the decision that
Rome may pronounce, whatsoever it may be;
and when it arrives will say with St. Augustin,
"causa finita est," and humbly submit them-
selves to it.

PARIS, Dec. 2.—Two Cabinet Councils,
each of long duration, were held yesterday.—
After full deliberation upon the situation, M.
Thiers finally agreed to remain in the Presi-
dency if the ministers who tendered their re-
signations yesterday would withdraw them;
and the latter consented to the proposal of the
President.

It is reported that General Durot has been
summoned to Versailles, to reply to reports ac-
cusing him of preparing his troops to act in a
hostile attitude to the Government in case of a
crisis, and of issuing circulars to the Gen-
darmes in his district, ordering men to make
enquiry into the political opinions of the in-
habitants. The Debats says the fact that Gen-
eral Durot is in possession of an important
command is not reassuring to those who fear a
coup.

PROTESTANT SAINTS.—The tercentenary
anniversary of the death of John Knox has, as
might have been expected, provoked a great
amount of amusing nonsense, not only from our
contemporaries of the press, but from the Pro-
testant pulpit, and from eloquent orators in
public meetings assembled to celebrate the
memory of the great Protestant Saint and
Confessor. Of themselves these effusions are
harmless enough, nor should we condescend to
notice them, but for the marvellous contempt
of truth which they indicate on the part of the

speakers; and the crass ignorance of the auditors
who patiently accepted the stuff presented to
them as God's truth. It is also not altogether
useless to let Catholics see what manner of men
they are whom Protestants revere as the best,
the noblest, the saintliest and therefore the most
Christlike amongst themselves; since the Chris-
tian saint is he who in his own person repro-
duces the most faithfully the image of the
Great Master. Let us see then what of like-
ness to Christ, as depicted by the Evangelists,
do we find reproduced in John Knox; and how
far the eulogies of the Protestant press and
Protestant pulpit pronounced on that worthy
are justified by facts—facts given by Protestant
historians. For this purpose we give below
some extracts from the Witness, and from a
long report in the Globe of the 27th of a great
meeting held at Hamilton, to commemorate the
anniversary of Knox's death; and then we will
also reproduce some particulars of the said
Saint's life and career, from the works of Pro-
testant historians such as Hallam, and others.

CIVIL AND RELIGIOUS LIBERTY.

The Witness in its issue 25th ult., says on
this head:—
"The cause of human freedom owes much to his
influence. It is noticeable to say the least,
that Knox's theology has been identified with
the cause of civil freedom in Switzerland, Scotland,
and New England."

Thus the Witness; but Hallam in his
Constitutional History, c. 3, foot note, says:—
"Knox's famous intolerance is well known. 'One
mass' he declared in preaching against Mary's
private chapel at Holyrood House 'was more fearful
unto him than if ten thousand armed enemies were
landed in any part of the realm on purpose to sup-
press the whole religion.'—M'Crie's Life of Knox,
vol. ii., p. 24. In a conversation with Maitland he
asserted most explicitly the duty of putting idolaters
(that is Catholics) 'to death.'—Ib., p. 120. Nothing
can be more sanguinary than the Reformer's spirit
in this remarkable interview. St. Dominic could
not have surpassed him. It is strange to see men,
professing all the while our modern creed of charity
and toleration, extol these sanguinary spirits of the
sixteenth century."

Let us now consider the man's sanctity,
morality, and charity, his humility—all dis-
tinctively Christian virtues. By a Rev. Mr.
Pierson of Detroit, one of the orators at the
Tercentenary meeting above alluded to, we are
told that he,—Knox,—
"was a man of unimpeached moral character. . .
His sanctity was borne stainless to the grave. He
was eminently a spiritual man. Look at his humi-
lity."

And to this purport spoke the rest of the
assembly. Let us see what Buckle an emi-
nent Protestant historian has to say on the
same subject, Vol. ii., p. 176:—

KNOX VERY CHRIST LIKE.
"He was stern, unrelenting and frequently bruta-
l; he was not only callous to human suffering,
but he could turn it into a jest, and employ on it
the resources of his coarse though exuberant humor."

Here in a foot note, Buckle remarks that:—
"Even the editor of M'Crie's Life of Knox, Edin-
burgh, 1841, p. 35, notices 'the ill-timed merriment
he displays in relating the foul deed' of Beaton's
murder."

Buckle then enlightens us as to the man's
MEANS AND HUMILITY.
"He loved power so inordinately that, unable to
brook the slightest opposition, he trampled on all
who crossed his path, on stood even for a moment in
the way of his ulterior designs."—Ib., pp. 176, 177.

HIS SANCTITY AND MORALITY.
"His first effort was a complete failure, and more
than any one of his actions, has injured his reputa-
tion. This was the sanction which he gave to the
cruel murder of Archbishop Beaton in 1546. He
repaid to the Castle of St. Andrews: he shut him-
self up with the assassins; he prepared to share
their fate; and, in a work which he afterwards wrote,
openly justified what they had done. For this
nothing can excuse him."—Ib.

And in a foot note, Buckle, who is no in-
discriminate enemy of Knox,—for he speaks
elsewhere of the "real grandeur of the man
and the noble fearlessness of his nature"—re-
fers the reader to Laing's History of the Refor-
mation for a confirmation of the truth of these
allegations; which we leave it to our contem-
poraries to reconcile, as best they may, with
their theories as to Knox's sanctity, or general
resemblance to Christ: his morality, his chari-
ty, and his humility. Of the man's loyalty
and patriotism we need only remark that he
was allied with that band of renegade Scots-
men who, known as the "English Party,"
basely sacrificed to their hereditary enemies
those rights, liberties, and that national independ-
ence which on many a hard fought battle field
the Catholic Scots had nobly defended against
England, from the glorious day of Bannock-
burn to the sad but still glorious day of Flod-
den. Let us pass to another, though kindred
topic.

Closely connected with the name of Knox is
that of George Wishart—another of your Pro-
testant martyrs; according to many however, an
accomplice of assassins, and a traitor to his native
land. His cause was however taken up and
dwelt upon by the Rev. Dr. Burns of this city
on Sunday 24th ult., and his sermon is re-
ported in the Montreal Witness of the next
day. Let us try and gather from history who
and what this Wishart was: whether he was a
martyr, or a traitor: a saint or, in intent at
least, an assassin.

George Wishart:—We must in justice pre-
mise that it has been attempted to throw
doubts on the identity of this George Wishart,
* A man who is frequently "brutal" may be styled
an habitual brute, as he who is frequently drunk,
may be called an habitual drunkard.

with that of the scoundrel whose career we are
about to relate; but even the Protestant his-
torian Froude admits that he can "see no rea-
son to believe, however that the martyr of St.
Andrews was so different from his Protestant
countrymen as to have been unlikely to have
been the messenger to Hertford, or to have
sympathized cordially in the message."—
Froude, vol. iv., p. 295 foot note. In other
words, Froude admits that the use of the dag-
ger, and a base subservience to the old enemy
of their native land, were both so common
amongst, so characteristic of the Protestants of
Scotland in the XVI. century, that there is
nothing unlikely in the identity of the Wishart
who was hung at St. Andrews in 1546, with
the Wishart who in 1544 was engaged in the
following foul conspiracy:—

"In the middle of April a Scot named Wishart
came down to the Borders to Hertford, with an offer
from old Sir James Kirkaldy, Norman Leslie, the
eldest son of the Earl of Rothes, and other gentle-
men, to raise a force in Fife, if the King of England
would supply the funds for it, to co-operate with
His Majesty's invading army, to burn Arbroath, and
other places belonging to the extreme party in the
Church, to arrest and imprison the principal op-
ponents of the English alliance, and either 'apprehend
or slay' the cardinal himself."—Froude, Vol. IV., p. 295.

This was the plot; from which the readers
will see how vilely the Scots under the influ-
ence of Protestantism had degenerated since
the days of their brave Catholic fathers when,
shoulder to shoulder, Scotia's sons stood fearless
of death, but determined never at any price to
submit to Southern rule. Any how Henry did
not care to assume the responsibility of open
connivance, and Wishart returned to his em-
ployers with a message that, should their plot
fail, Henry would give them an asylum in
England. The plot, in the words of Froude,
"for the moment fell through." In the fol-
lowing year Wishart accompanied by Knox
went about the country preaching against
Popery, but he was captured by the Earl of
Bothwell who handed him over to the Cardinal
Archbishop of St. Andrews to be dealt with
by law for sedition and heresy. He was so
tried and condemned to death. There was, it
is asserted, reason to call in question the leg-
ality of the trial; and we may admit that it was
indecorous on the part of the Cardinal, seeing
that he himself was one of the intended vic-
tims of the plot above narrated, to take any
part in the legal proceedings against one who
was a personal enemy. But our object is not
to justify the Cardinal, but to expose the falsi-
fications, of which in speaking of Wishart's
death our Dr. Burns, whether through igno-
rance or malice, we presume not to determine,
was guilty in his sermon of the 24th ult. He
to stimulate the sympathies of his audience for
the criminal, thus described his last moments:

"In front of the Cardinal's Palace in St. Andrew's
a lofty stake is placed. Wishart is led out with a
rope round his neck, and iron chain girding his mid-
dle. As the powder bound about him explodes and
he is wrapt in a sheet of flames he exclaims 'that
fiend hath scorched my body, yet hath it not daunted
my spirit.'"—Witness, 25th ult.

Now the joke of it is that Wishart was put
to death by hanging. His sentence was two-
fold:—That for the sedition proven against
him, he should be hanged. That as a heretic
his body should afterwards be consumed in the
fire. This twofold sentence was carried out,
and its execution is thus described by two his-
torians. Dr. Lingard, Catholic, whom we
quote first; and whose account is confirmed by
Froude.

"He—Wishart—had the misfortune, however,
to fall into the hands of Beaton, by whose order he
was condemned and executed at St. Andrews, being
hanged for sedition, and burnt for heresy."—Hist. of
England, vol. 7, p. 12.

The same event is thus described by the
Protestant Froude who in a foot note quotes
Knox and Calderwood in support of his ac-
count. Wishart being led out to execution,—
"he next spoke a few words to the people; and then
'last of all the hangman that was his tormentor
sat upon his knees and said—Sir I pray you for-
give me for I am not guilty of your death; to whom
he answered—Come hither to me; and he kissed
his cheek, and said—Lo here is a token that I for-
give thee; do thy office. And then he was put
upon a gibbet and hanged, and then burnt to pow-
der.'"

"Life for life," adds Froude. "If Wishart was an
instrument of the conspiracy against Beaton, in the
eyes of his friends he was still a martyr, and Beaton
was a murderer."—Froude, iv., p. 433.

We leave it to Dr. Burns to vindicate the
reputation of this plotter Wishart; and to re-
concile his account of the man's execution, if he
can, with that given by Dr. Lingard, and
corroborated by Froude, who again gives as
his authority Knox himself. Of Calderwood
we say nothing for he was not a contemporary,
and his accuracy as an historian is not rated
high.

The question of the "Temporal Power" is
about to be brought before the several Govern-
ments of Europe in a very singular and unex-
pected manner. Some years ago a Commission
to decide upon the adoption of some common
standard of measure for Europe, and to be
composed of representatives from every Euro-
pean country, was formed; each Government
naming a certain number of members, and the
Sovereign Pontiff appointing as the representa-
tive of the States of the Church the celebrated
Father Secchi. At one of the late meetings of
the members of this Commission it was re-

solved to form a Permanent Committee, of
which the Father Secchi was named as Presi-
dent. Out of this simple affair much compli-
cation has arisen.

For it is argued, seeing that the Sovereign
Pontiff has had his dominions wrested from
him by the Piedmontese Government, which
latter has also annexed to itself the States of
the Church, Father Secchi who was appointed
by the Sovereign Pontiff in his capacity as one
of the independent Sovereigns of Europe,—
is no longer the representative of any Euro-
pean country. As the correspondent of the
London Times puts it:—

"It is plain that, whether intentionally or not,
they—the members of the Commission—have
brought the Powers of Europe face to face with the
issue about which no one of them cared to give an
opinion. For what say the two Italian representa-
tives?" the nominees of Victor Emmanuel. "If the
members of the Commission are to represent States
containing subjects, we protest against the presence
of Pere Secchi who represents no State at all, or, at
all events, one that contains no subjects—and so
the question arises, is the Pope a temporal Sovereign
in the ordinary acceptance of the term?"

It will thus be seen that out of this at first
sight purely scientific question springs the still
more important political question as to the
Pope's temporal Power; and the several Coun-
tries of Europe that have named representatives
to the Commission are thus against their will
about to be forced to express themselves there-
on. If they accept Father Secchi as one of
the members of the Commission, they virtually
acknowledge him who accredited him to be a
Sovereign, and the country which he represents,
an independent State, distinct from that which
Victor Emmanuel's nominees represent. If
on the other hand they accept the spoliation of
the Pope as a fait accompli, and recognise
Victor Emmanuel as legitimate sovereign of
those States of the Church which Father Secchi
represents, then they must refuse to recognise
the right of the latter, though one of the most
learned men in Europe, to take his place as a
member of the Commission at all. Well may
the writer in the Times speak of this as a
"tiny spark which the Commission has fanned
into the European powder-magazine." The
same writer thus under date, Oct. 30th, sums
up the then actual state of affairs:—

"The two Italian members have withdrawn from
the Commission altogether. That body gave up the
dangerous idea of naming Pere Secchi President of
the Permanent Commission, and named Count
Ybancze, a Spaniard, but the Pere refused to
retire, and the Italians have refused to sit with
him, and have called upon the French Govern-
ment to whom the idea of the Commission de Permanence
and its composition was in the first instance due,
to adopt their view of the Pope's temporal power,
and the consequent incompetence of Pere Secchi,
and to make an official announcement in the Journal
Officiel to this effect. This the French Govern-
ment, not prepared thus openly to give up the whole prin-
ciple of the temporalities of the Pope, has refused
to do. It is therefore likely that the Italian Govern-
ment will appeal to the German Government to be
supported in refusing to admit the competence of
the Rev. Father. And it is more than probable that
the German Government will not lose this opportu-
nity of denying the temporal Sovereignty of a
Monarch who does not shrink from forcing his
spiritual Sovereignty upon the Emperor of Germany.
In fact, we may expect that the Pope on the one
side, and the Italian Government on the other, will
considering the magnitude and importance of
the principle at stake, canvass all the powers repre-
sented on the Commission in favour of their respective
views; for the question cannot be left in its present
undecided and unsatisfactory phase, and the Italian
Government seems determined to maintain its re-
sistance to the attitude assumed by the Papal no-
minee and to the pretensions which it implies, but
which the French Government refuse at their bid-
ding to ignore."

As the Montreal Witness often seeks to en-
lighten its readers as to the comparative morali-
ty of Catholic and Protestant communities,
and delights in contrasting the purity of the
latter, where the bible is over "open," with the
moral and intellectual darkness of Papistical
lands, and priest-ridden Ireland in particular—
he will surely in his love of honesty and fair
play, not forget to make mention of an item of
information that appeared in the editorial col-
umns of the Montreal Herald of a late date.
It bears directly upon the question at issue,
and indeed is perfectly conclusive. Lest it
should have escaped however the notice of our
evangelical friend, who is over on the watch for
the mote in the eye of his Romish neighbor,
we venture here again to call his attention to
it; and the all-important evidence that it fur-
nishes as to the superior morality of Protestant
over Catholic communities.

The article to which we refer has for caption
the words "A Social Evil;" its substance is
this:—

That, at a late meeting of the "Evangelical
Ministerial Association" at Cincinnati, the
topic brought up for discussion was "the
alarming prevalence of criminal abortion by
respectable American women." We are fur-
ther told, that the reverend and evangelical
gentleman, who introduced the topic, as one
well worthy of serious consideration, gave his
testimony to the fearful prevalence in the U.
States of this disgusting species of child-murder;
adding "that to his knowledge there was not a
single block in that city which did not contain
women guilty of the odious crime"—adducing
instances to prove his position. The matter,
he insisted, should be taken up by the Protes-
tant minister—especially because, "if something
were not done to put a stop to the wholesale
system of child-murder:—

"the government of the country would very soon
pass into the hands of foreigners;"
and what no doubt is in the estimation of the
reverend gentleman and his evangelical brethren
still worse—into the hands of Papists and of
Romish Irishmen. This is the danger, this
one reason why the wholesale destruction of
their children by the mothers of the Protestant
Israel should, if possible, be discountenanced
by the evangelical pulpit, as unpatriotic and
impolitic, if not as immoral.

Thus, by implication, it is confessed by the
evangelicals themselves—not merely asserted
by Papists—that the crime of child-murder is
so fearfully prevalent amongst native United
States women, that there is imminent danger
that the original Protestant stock will soon be
exhausted; and that the government of the
country will necessarily pass into the hands of
"foreigners," who do not destroy their chil-
dren, and whose numbers are therefore rapidly
increasing.

Now who are these "foreigners?" con-
sidered from a religious stand-point. They are
Papists, Irish and German Papists for the
most part; just as the "respectable American
women," who habitually murder their children
are, for the most part, Protestants. The facts
cannot be denied, nor are they now advanced
for the first time. For many years the rapid
increase of the Irish Catholic population in the
North Eastern States of the Union, and the
decrease of the Protestant population by feci-
cide, has been remarked, and commented upon
by medical men. Dr. Allen, of Lowell, Mass.,
years ago pointed out the fact, and attributed
it to its true cause: the greater morality of the
Irish Catholic "foreigners;" and now we see
with what rapidity the depopulating process is
moving westwards, so that it is hard to say
whether, in heathen China, or in the Protes-
tant United States, the crime of child-murder
the more extensively prevails.

"Of course"—so the Montreal Herald con-
cludes its article on this subject, which of
course the truth-loving Witness will reproduce
—"Of course, the audience were much scandal-
ised, but the aversion manifested by the re-
verend assembly to having such a subject
forced upon their notice, was not more de-
cided than will be the astonishment and disgust
of the outer world at it."

Disgust if you will; but no one who has any
knowledge of the moral condition of the United
States, or who has read what for years Protes-
tant medical men have been publicly saying on
the subject, can be "astonished" at the
hideous revelations as to the prevalence of
child-murder in the United States made at the
"Evangelical Ministerial Association."

A METHODIST CAMP-MEETING.—DISGUS-
TING SPECTACLE.—The N. Y. Sun, a Protes-
tant paper, had a reporter at the Camp Meeting
of the Methodists, near Dover, N.J.; in a long
letter to his employers he describes the scene
that presented itself to him. We make some
extracts.

The site was a beautiful grove on a hill side
near the verge of the Norris and Sussex turn-
pike road. On this hill the tents were pitched
in a circular form, and there was a stand or plat-
form whence the ministers addressed the people.
In the tents prayer meetings were held:

"And yet the tent scenes were as nothing when
compared with the grand prayer season before the
pulpit, at the close of the preaching services. Here
an open spot is reserved. The sinners are bid go
forward and be prayed for, and as many of the dis-
ciples as can, crowd around and pray for the candi-
dates. A dozen clergymen in the little pulpit shout
and stamp, and lean over the railing, and jump high
above the platform. The disciples round the air with
their groaning and lamentations. The women
scream and shriek, and brandish their arms in the
deepest agitation of repentance, until utterly ex-
hausted they sink to the earth.

"Now, see here stranger," said a bluff old farmer
to the reporter, "if you and I and a dozen or a
hundred of our neighbors were to get off by ourselves
and make that noise for fun, they'd send the police
for us in a jiffy, and hurry us to the mad-house and
lock us up, wouldn't they?"
A description of the scene is impossible. Imagine
two hundred men and women crowded closely,
and shouting and shrieking with all their power, jumping
up and down upon each other, and over each other,
twisting face, feature, limbs and bodies in every con-
ceivable shape, and you have a grand season of
prayer among the Free Methodists.

In front of the stand or preaching platform
whence the ministers made their harangues,
the scene was still more disgusting:—

"The people were holding prayer meetings in the
various prayer tents. In one of those were heard
powerful shouts, groanings, shrieks and agonizing.
Getting nearer, a view of the scene disclosed men
and women lying thickly together on the ground.
Many of them were stiff and helpless. Their features
were set as in death. Their hands clutched firmly
whatever was within grasping reach. Those who
showed any signs of life were giving forth agonizing
shouts and groans. The reporter remembered that
these persons were also called shouting Methodists.
He learned that nowhere in the country are they as
loud as near Dover. The women were even more
noisy than their brethren and showed far greater
proficiency in their gymnastic exercises. They
tore up their arms. While their features were
expressive of frantic terror or delight, kissed each
other, and again resumed emotional devotions.
Wordly women, who out of curiosity visited the
camp, were seen to shrink away from the prayer-
tents, and many small children were frightened and
begged to be taken away from the ground."

It is not to be wondered at if these frantic
orgies are followed by the most filthy licen-
tiousness.

Remittances in our next.

The trial for perjury of the claimant of the Tichborne estates will come on in the Queen's Bench before a special jury, during the course of this month. On what particular charges the fellow will be indicted we cannot yet tell; but we think it very doubtful whether the Government will be able to procure a verdict against him.

For it must be borne in mind that his position before a Jury when arraigned for perjury, will be the direct opposite of that in which he stood before the Jury as claimant to the title and estates of the Tichborne family. Then the *onus probandi* rested on his shoulders. It was for him to prove that he was the real Sir Roger Tichborne, not for the defendants to prove that he was not. Then, in any case of doubt that might have arisen, it would have been the duty of the Jury to give the real defendant, that is to say the infant Tichborne then legally in possession, all the benefits of that doubt; for being in possession, the legal presumption is—and until the contrary be proved, must be—that he is rightfully in possession. Granting for the sake of argument that in the first trial, the claimant could by evidence have made it appear very probable that he was really what he pretended to be, still, so long as a reasonable doubt as to that fact existed in the minds of the Jury, they were bound to give the actual possessor the benefit of that doubt by finding a verdict for him.

In the trial for perjury about to come on all this will be reversed. The *onus probandi* will then have been removed from the shoulders of the claimant, now the accused, to those of the party prosecuting. It will no longer be for the former to prove, as the condition of getting a verdict in his favor, that he certainly is Sir Roger Tichborne, it will be for the prosecution to prove that he certainly is not—and to prove a negative is almost an impossible task. There is but one way by which they can accomplish it—to wit, by proving that he is somebody else; by identifying him, beyond the possibility of a reasonable doubt with, say Arthur Orton, the Wapping butcher, or some other of those Australian jail-birds with whom the claimant during his Australian career seems to have principally consorted.

Any how the Government in prosecuting the claimant has undertaken a heavy task, and assumed a great responsibility. Should it fail in that task, should—as very probably will be the case—the prisoner be acquitted of perjury, the general public—not much addicted to the use of logic—will leap to the conclusion that his truthfulness as claimant has been proved; though in reality a verdict of "not guilty" in such a case would but amount to this:—that the prosecution had failed in proving him to be a perjured liar and an impostor. Now even though the Attorney-General should be unable to prove, conclusively, that the claimant is not Sir Roger, it is by no means a logical conclusion that therefore he is that person, whom he represents himself to be. The trial, no matter how it may result, will be a most interesting one, for this case of Tichborne is the most extraordinary in all its details, the most sensational that has ever been brought before a British Court of Justice. Our opinion is that the prisoner will be acquitted.

THE CURSE OF IRELAND.—In the Montreal Witness, of 26th Nov., we find the annexed paragraph:—

"A correspondent of the New York Evening Post asks Mr. Froude to fathom the mysterious connection of the letter P. with Ireland's woes. It is a singular fact that nearly all the sources of that unhappy country's miseries may be indexed under the letter name. Thus we have Popery, Priests and Pigs; Politics, Patriotism and Potteen; Population, Poverty and Potatoes; and though last, not least, Fat himself!

The writer of the above by a strange forgetfulness seems to have forgotten the chief cause of the miseries of Ireland, which may also be indexed under the letter named—to wit, Protestantism. To this we may also add Presbyterianism, Persecution, and Penal laws. All these fruitful sources of misery to poor Ireland, may be indexed under the letter P; and yet, from excess of modesty, we suppose, on the part of the writer of the above given paragraph, these are carefully omitted from the list. We hope the Witness will publish our emendations.

OBITUARY.

It is with extreme regret that we have to chronicle the demise, on the 24th November, at the House of Providence, in this city, of Sister Helen Mahoney, in religion Sister Mary Michel, at the early age of 29 years. The deceased had been for eight years a nun, during which time she was loved by the Sisterhood for her gentleness and urbanity. She gave up the pomp and vanity of the world to become the spouse of her divine Redeemer, and we hope that she now enjoys her reward.—*Requiescat in pace.*

Thousands have been changed by the use of the Peruvian Syrup (a protoxide of Iron) from weak, sickly, suffering creatures, to strong, healthy, and happy men and women, and invalids cannot reasonably hesitate to give it a trial. For Dyspepsia and Debility it is a specific.

THE UPPER OTTAWA.

Twice a week the steamer "Sir John Young" conveys passengers from Havelock to the Chapeau. On the route we pass La Passe, with its modest chapel, its numerous farm houses, and its glorious scenery. Two years ago, a memorable feast, the golden wedding of the Abbe Ginguet, was here celebrated. The Rev. Joseph G. Ginguet, is probably the oldest Catholic clergyman in Canada, and yet his frame bears not the impression of age. After two and fifty years of missionary toil, his constitution is hale, promising to its venerable possessor—if God so wills it—a patriarchal length of life in the enjoyment of unbroken health.

The Allumette Island is the home of some hundreds of Ireland's exiles. Here, protected by just laws, they have acquired what the most debased of landlord systems prevented them from acquiring in Ireland, comfortable homesteads, with encouragement to improve, and liberty to dispose of them to their own advantage when they wish. Oh! that all Irishmen who land on our shores would settle on farms, and not pass their days and waste their strength, in breaking stones and hodding mortar in the cities and towns, where they are exposed to temptations as ruinous as they are numerous. The fields offer wealth and happiness to our race; the streets present nothing but temptation and crime. The Irish are by nature a farming people; they are no more suited to the wear and tear of city life, than a knight of the goose is qualified to be commander of Her Majesty's fleet. It is not the constitution that lacks, but the disposition. Of course, we except mechanics, and men of a commercial education or literary pursuits.

An Irish priest, ripe in virtue, in wisdom, and in years, is the pastor of the Allumette circuit. Few names are better known along the Ottawa, few more endeared to the Catholic heart, than that of the Rev. James Lynch. Over a quarter of a century ago, during the infancy of the diocese, he alone conducted a mission that now affords abundant labor to twelve indefatigable men. It is true, the population has since increased, but the extent of territory was no less than it is now. With such a pastor at their head, and with abundance of worldly goods at their command, we were surprised, as well as grieved to learn, that the building devoted to the worship of God, is not what it should be. Imposing churches are springing up on every side, in poorer parishes than theirs; and their neighbors begin to boast of the advance they have gained in the great march of progress. We know that on the Allumette, devotion and good-will are not wanting; it is enterprise alone that lacks. Let it once make a start, and it will soon follow the example of Sand-Point, of Arnprior, of Renfrew, of Pembroke, and of Calumet. Sheenboro', a parish just constituted, has erected a Sacristy, and fitted it up for week-day service during winter. A large and costly presbytery also has been raised, and now awaits the attention of the finisher. The faithful have not been slow in responding to the appeal of their young "Soggarth Aroon," Rev. Patrick Meehan, who is determined to leave nothing undone to promote the spiritual and temporal interests of his charge.

On one of the numerous isles that dot the surface of the Ottawa, there lives a genius whose peculiarities we think it no harm to bring before the eyes of the public. He is of Irish extraction, was born and bred a member of one of the Protestant sects,—High Church, Low Church, Broad Church, or No Church, history does not say—but, owing to the advantages of private interpretation, he latterly threw aside the new Testament, and (the Lord preserve us from harm!) actually turned Jew. An Irish Jew! And a practical one at that! He pores over the books of the Old Testament, expects the coming of a second Messiah, observes the Sabbath day, and turns up his nose at the sight of an innocent grunter or a harmless slice of pork. But, despite all the transformation he has undergone, he cannot disguise the Irishman; he preserves the traditional love for "mountain dew," all Jewish antipathy to the contrary. We commend this olio of oddities to the attention of the Canadian Bible and Missionary Society, towards whose support, we are told, he was formerly a generous subscriber. Why not endeavour to snatch the "brand from the burning?" MARK.

NEW BOOKS FROM MESSRS. SABLIER.—New York and Montreal.—We have to acknowledge the receipt of the undermentioned valuable works:—

Life of Sixtus the Fifth.—This is an abridgement, and translation from the French by James F. Melino, of Baron Hubner's great work, now recognized as the most complete history of the life and times of that great Pontiff yet given to the world. To Sixtus the Fifth the city of Rome, Italy, Europe, and the Church throughout the world, owes a debt of gratitude for his firmness in repressing the evils and corruptions of the age in which he lived. Sincere in his

piety, pure in his private life, he waged pitiless war with brigands, criminals of all classes, crowned or uncrowned, and was at the same time the zealous patron of the arts and sciences. In short, as Raake observes when speaking of him, he was one of those men, whom in times of turbulence and disorder, some secret virtue brings to the front as fitted to control them.—Price, \$1.

The Heart of Myrrha Lake; or, Into the Light of Christianity.—By Missie Mary Lee. This is a pleasant little Catholic story, well told, and edifying in its sincere piety. The price is \$1.

Fleurange.—By Made, Augustus Craven.—Translated from the French by M. P. T.—This also is a Catholic story, or rather novel, which has deservedly earned for itself a high reputation. It is a book which Catholic parents may safely put into the hands of their children, and which young persons may read with profit and entertainment. Price \$1 50.

All these works are kept on hand by Messrs. Sallier, of this city, at the prices above given.

THE LAMP.—December 1872. Hamilton, Ont., Published by Cornelius Donovan, 92 Walnut Street. This, as its title implies, is a "Monthly Magazine of Catholic Literature," and deserves the support of the Catholic public of the Province. It is published at the rate of five cents per number, thus being within the reach of every one; and it supplies a good amount of pleasant fireside reading. Parents should take it in for the sake of their children. We give a list of the contents of the current number:—Slumber of the Infant Jesus; The Dead Restored, or Never Too Late to Mend; Sacred Legends, by Alphonsus Ligouri; "Oil for the Lamp," France As It Was, And As It Is; An Ancient Hymn; The Faithful Henchman, a Tale of the last O'Sullivan; Dr. Johnson on Catholic Doctrines; Chronology for December; The Irish Language, Lesson 6; Answers to Correspondents.

THE MESSENGER OF THE SACRED HEART OF JESUS.—December 1872. John Murphy & Co., Baltimore. — This is another very deserving Catholic periodical, published under the auspices of the Rev. B. Sestini, S. J., Woodstock College. We find in it articles on the following subjects:—The Paradise of God; Saint Susanna; Historical Scenes of the IV. Century of the Church; Jam Enim Orto Sidere; Pancies; Pleadings of the Heart of Jesus; Catechism of the Devotion to the Sacred Heart; The Mother of God—the Model of the Apostles of His Sacred Heart; Our Hopes of the Future; General Intention; Graces Obtained.

THE CATHOLIC WORLD.—December, 1872.—This very excellent periodical as usual presents us with a well assorted collection of instructive reading matter. We give a list of contents:—The Spirit of Protestantism; Fleurange; Sayings of John Climacus; Dante's Purgatorio; Sanscrit and the Vedas; The House that Jack Built; St. Peter's Roman Pontificate; Sayings; The Progressionists; Christian Art of the Catacombs; Beating the Air; A Retrospect; The Russian Clergy; The Cross Through Love and Love Through the Cross; Odd Stories; Signs of the Times; New Publications.

THE EDINBURGH REVIEW.—Oct. 1872.—Leonard Scott Publishing Company, New York; Messrs. Dawson Brothers, Montreal.—The current number contains the following articles:—Corea; New Shakespearean Interpretations; Terrestrial Magnetism; The Fiji Islands; The Life of Henry Thomas Celbrooke; The Progress of Medicine and Surgery; Grote's Aristotle; The Past and Future of Naval Tactics.

We would inform our subscribers in Prince Edward County, Ont., that Mr. D. O'SHEA, of Picton, has been appointed Agent for the TRUE WITNESS; he intends canvassing the country on our behalf, and we hope our friends will give him a cordial welcome.

BLACKWOOD'S EDINBURGH MAGAZINE.—November, 1872.—Leonard Scott Publishing Company, New York; Messrs. Dawson Bros., Montreal.

The interest of the tale, *The Parisians*, is well maintained, and the political squib, *A True Reformer*, contains much matter for reflection. The subjoined is a list of the contents:—1. The Parisians, book ii.; 2. The Shores of Biscay; 3. On a Resurrectionist; 4. A True Reformer, part ix.; 5. Montalembert; 6. La Bruyere; 7. The End of the Banquet; 8. Our Autumn Manœuvres.

A DISTINCT DENIAL.

(To the Editor of the Witness.)

We, the undersigned Irish Roman Catholic members of the Montreal Fire Department, beg in the strongest terms to refute a very mischievous statement which appeared in your issue of the 27 inst., and which was repeated in the early editions of your paper of the 28th, to the effect that there are influences which virtually exclude Catholics, and especially Irish Roman Catholics, from at least two stations of the department. So far from this being the case, we most positively state that in our long

experience as members of the Brigade there has never been at any time the slightest influence exerted either by the Chief or any officer of the department to prevent a new member from joining any station he may have been appointed to. And we as positively state that the vacancies as they have occurred have been filled up by the Chief without any consideration as to whether the candidate or guardian was Roman Catholic or Protestant. And as it was so it is at this day. The members of the Brigade, have always, and do act, with the most hearty co-operation, without the least distinction of creed or nationality. As further proof of our statements we may mention that there is only one station at present in which there is not a Roman Catholic; and the guardian of that station not long ago applied for the services of a Roman Catholic, because he was a "smart, active fellow." The Brigade as at present constituted contains eight Irish Roman Catholics, eleven French-Canadian Catholics, the remaining fifteen members being Protestants. Where there is such majority it is hard to understand why a cry of intolerance should spring from them, and it is still harder to understand that if there is any intolerance at all why complaint should not come from the Roman Catholic members, rather than from the fertile brain of some fanatical and unscrupulous outsider, whose evident desire is at this late date to sow the seeds of religious discord in a Brigade distinguished for the harmony of its members. It is also reasonable to suppose that, in the event of any intolerance, the Irish Roman Catholic members of the Brigade would have intelligence and independence enough to state their grievance without the slightest hesitation to the proper authorities. They do not appreciate the gratuitous efforts of the writer of the false paragraph in your paper on their behalf. On the contrary they desire thus publicly to condemn the mischievous intent of the paragraph, which they consider most unwarranted and uncalled for. Edward Jackson, guardian; John Nolan engineer; V. King, fireman; Thos. Maugan, do; William Hill, do; John Daly, do; John Gillies, do; Edward Brennan, do.

THE NEW R. C. SCHOOL AND CONVENT.—EFFECTS OF COLD WATER.—Lindsay, we are pleased to say, will have one of the finest educational institutions in the Province when the Roman Catholic School and Convent is completed. This building is situated on Russell street, adjoining the Catholic church on the east, and its general design is substantial, elegant and commodious. Its dimensions are 74 by 50—four storeys high; or rather there is to be a basement, two storeys proper, and a story in the roof, which is to be of Mansard pattern. The basement storey overground will be constructed of rock face and fine cut stone finishings; the other portions of white brick; while the roof will be covered with iron and ornamental cresting. The main front will be on Russell street. The ground floor is to be divided into two class rooms, a music hall, reception room, dining room, bath room, recreation rooms, and a large extension for a kitchen 41 by 30. The second and third flats will be provided with class rooms, for the pupils, music and community rooms, infirmary and dormitories. In the fourth storey there is to be a chapel and a large dormitory. The workmanship throughout is to be first-class, and the most modern improvements in the way of ventilation are to be adopted. Mr. W. Duffus, of this town, is the architect, and that gentleman may well be congratulated for the taste and ability he has displayed in his design. Messrs. Toole & North, of Peterborough, are the contractors; and the Rev. Mr. Stafford exercises a careful supervision over the details of the work. The total cost of the building, when completed and furnished, will be about \$26,000, and by the terms of the contract it is to be finished in July next.

SAD AFFAIR.—Yesterday morning, about nine o'clock, some parties observed a horse and carriage floating in the canal immediately below the Wellington bridge. The traces were cut and the vehicle was at once removed; the body of a man, who was evidently the driver, was found entangled in one of the wheels, which was broken. The theory formed is that the vehicle was being driven along Wellington street from Point St. Charles, and that the animal became frightened, and running away dashed into the canal, when seeing his danger the driver had attempted to escape, but in the endeavour, had been caught as described. Several carriages at once stated they recognized the dead man to be a party named James Donovan, who drove for Rev. Father Dowd. The body was removed to the dead house, where an inquest was held at three o'clock. From the evidence of Rev. Father Singer, of St. Patrick's Church, it appeared that the deceased was a native of Middleton, county of Cork, Ireland, was 40 years of age, and had been in the service of St. Patrick's Church clergy as coachman some eight years. He had been sent on several errands at 9 o'clock the previous afternoon, one of which entailed a drive to St. Joseph street, near the tollgate. An inquest was held, at which a verdict of "found drowned" was returned.—*Montreal Herald*, 28 ult.

TEMPERANCE.—Father Brown, P. P., of Port Hope following the good example of Father Stafford, of Lindsay, has formed a Temperance League among the members of his congregation. Over 150 names are already enrolled. God speed.—*Whig.*

INCENDIARY FIRES.—Lindsay, Ont., Nov. 29.—Two stables were set on fire, but being discovered before the flames gained much headway they were speedily put out. They are supposed to have been the work of an incendiary.

FATAL ACCIDENT.—Lindsay, Nov. 29.—At about noon today a man named Dennis O'Brien, while engaged in filling up scaffold-holes in a building, fell from the ladder, a distance of thirty feet, and was killed on the spot. The verdict returned by the Coroner's jury was "accidental death."

CLOSING OF THE WELLAND CANAL.—A despatch from St. Catharines, dated Nov. 29, says that navigation on the Welland Canal was suspended last night, owing to the severe frost. A large fleet of vessels are ice bound above Thorold, and unless softer weather comes soon, they will be likely to winter there. A great number are shipping and going into winter quarters at Port Colborne. A later despatch says the canal is frozen up for the present.

During the fever epidemic of last month, the stock of Ayer's Agree Cure in the Old North State became exhausted, and before a supply could be received from Lowell, the suffering from chills and fever became fearful. A few parties were so fortunate as to have it on hand, and in Iredell County, the druggists eked out their slender stocks by selling doses—a spoonful each—for a dollar. Many paid ten dollars for a bottle, when the regular price is but one, and thought themselves favoured at that, so valuable are the curative properties of this preparation, which not only expels the poison from the system, but leaves the patient with unimpaired health and vigor.—*Raleigh (N. C.) Standard.*

Exhaustion and degeneration follow the excessive use of the senses, without due intervals of rest for repair. In order to maintain the wanted energy the force expended, whether of body or mind, must be restored. When the expenditure of brain matter and other nervous elements is continued by overwork, the early extinction of life itself may be looked for as the result of such degeneration. The ingredients composing Fellows' Compound Syrup of Hypophosphites, are such as constitute healthy blood re-establish sound nerves and senses, and will consequently not only prevent this exhaustion, but in most cases restore such as is lost.

Died.
In this city, on the 29th Nov., Margaret Catherine McKenzie, beloved wife of Mr. Thomas H. Cox, aged 23 years and 6 months.—*Requiescat in pace.*
In this city, on the 30th Nov., Agnes Agatha, daughter of Mr. Hugh McGill, aged 15 years and 8 months.—*Requiescat in pace.*
In this city, on the morning of the 1st inst., Patrick Joseph, youngest son of Mr. Patrick Prior, aged two years and one month.

Married.
On the 25th inst., by the Rev. Father Donohue, Patrick Slavin, Esq., of Napanes, to Miss Rosa McKenty, of Bath.

MONTREAL WHOLESALE MARKETS.

	Dec. 5.	Dec. 6.
Flour 47 bbl. of 196 lb.—Pollards.....	\$2.50 @	\$3.00
Superior Extra.....	0.00 @	0.00
Extra.....	0.50 @	0.75
Fancy.....	0.20 @	0.30
Fresh Supers, (Western wheat).....	5.90 @	5.95
Ordinary Supers, (Canada wheat).....	5.90 @	5.95
Strong Bakers.....	6.00 @	6.15
Supers from Western Wheat [Welland Canal].....	0.00 @	5.95
Supers City Brands [Western wheat] Fresh Ground.....	0.00 @	6.00
Canada Supers, No. 2.....	5.70 @	5.80
Western States, No. 2.....	0.00 @	0.00
Fine.....	5.00 @	5.20
Middlings.....	3.75 @	4.00
U. C. bag flour, per 100 lbs.....	2.70 @	2.75
City bags, [delivered].....	3.15 @	0.00
Wheat, per bushel of 60 lbs.....	0.00 @	1.32
Barley, per bushel of 48 lbs.....	0.50 @	0.55
Lard, per lbs.....	0.11 @	0.09
Cheese, per lbs.....	0.12 @	0.12

WANTED
A CATHOLIC SCHOOL TEACHER for the coming year, for School Section No. 1, in the Township of Montegale and Hershel, Co. of Hastings, Male or Female, holding Second or Third Class Certificate, for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN.

INFORMATION WANTED OF PATRICK CONROY, native of Queen's Co., Ireland, aged about 54 years, Cooper by trade, who emigrated to this country about 40 years ago, and settled in St. Columban, which place he left about 30 years ago. When last heard of he was at the Bay of Quinte, Ont., about 16 years ago, since which time nothing has been heard of him. To any one giving information of his whereabouts will be given the sum of Ten Dollars. Address:—James Conroy (his nephew), Care of Mr. Michael Sheehan, St. Columban, Co. Two Mountains P.Q.—(Belleville and Ontario papers please copy.)

WANTED
For a School at St. Columban, a MALE TEACHER, (Elementary Diploma). For particulars apply to JOHN BURKE, President.

WANTED
A HEAD MALE TEACHER for the Roman Catholic Separate School, Lindsay. Duties to commence 1st January, 1873. Good testimonials required.—Address (stating salary), JOHN O'LEARY, Sec.

WANTED
FOR THE SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male or Female TEACHER, to enter on duty on or before the first of January. Salary liberal. J. BRENNAN, P. P. Picton, October 28th, 1872.

WANTED.
A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials given if required.—Address (Stating Salary given) "S. K. T." Martintown P.O., Glengarry Ont.

WANTED.
For the Male Department of the Roman Catholic Separate School at Alexandria, Glengarry, a FIRST CLASS MALE TEACHER, to whom a good Salary will be given.—Address, D. A. CHISHOLM, Clk' of Bd., Alexandria, 13th Nov 1872

DOMINION BUILDING SOCIETY,
Office, 55 St. James Street;
President:—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq.
Directors:—L. H. Branger, Esq., Char. Lamoureux, Esq., M. H. Brisette, Esq., L. W. Telmosse, Esq., Robt. McCready, Esq.

FOUNDED, 14th AUGUST, 1872.
First issue, subscribed Appropriation Stock, \$1,000,000.
Second issue, \$2,000,000, open for subscription. As the Subscription Books for the first issue, are now closed, persons wishing Books of \$1,000, payable fifty cents a week during about thirteen years, can do so only by purchasing and having transfers made of Books from actual members. Owing to the success of the first issue, and the many applications for new shares, the Directors have resolved to issue 20,000 new shares of appropriation stock in Books of \$2,000 each, payable at the rate of one dollar a week, during about 13 years, with an entrance fee of one dollar a Book. Subscription Books for such second issue are now open, the entrance fee and Book are payable on subscription. Permanent Stock, shares \$100, payable ten per cent, every three months; dividends half-yearly.

MONEY TO LEND,
On Mortgage, repayable yearly, or half-yearly, or by monthly instalments, during any period of time that may suit borrowers, from one to twelve years, or more if necessary. Also on Collateral Securities, repayable on call, at short dates, or by monthly, half-yearly, or yearly payments, to suit borrowers.

SAVINGS DEPARTMENT.
Until further notice, interest at the rate of six per cent shall be granted on all loans, under \$500, made to the Society on call or short notice, as in a Savings Bank. Five per cent shall be given on loans of over \$500, but arrangements can be made to obtain six per cent on such amounts over \$500, if lent to the Society for fixed dates.

The 15th, 16th, 17th, and 18th Appropriations on the first issue will be balloted for about the end of the present month. Persons wishing to subscribe in the Permanent Stock, or in the second issue of Appropriation Stock are requested to do so at once. F. A. QUINN, Secretary-Treasurer.

INSOLVENT ACT OF 1869.
In the Matter of ISIDORE GAUTHIER, Contractor, of Montreal, Insolvent.

The insolvent has made an assignment of his estate and effects to me, and the creditors are notified to meet at his place of business, No. 408, Montcalm Street, in the City of Montreal, on Thursday, the Twelfth day of December next, at Eleven o'clock A.M., to receive statements of his affairs and to appoint an Assignee. L. JOS LAJOIE, Interim Assignee, Montreal, 26th November 1872.

FOREIGN INTELLIGENCE.

FRANCE.

VERSAILLES, Nov. 28.—In the Assembly this afternoon the debate on the report of the Committee on the Address was opened.

M. Grevy read a resolution which embodied the recommendations of the Committee on the report.

M. Dufaure, Minister of Justice, made a speech defending the President and counselling conciliation.

VERSAILLES, Nov. 29, eve.—After a long and excited debate this afternoon, the Assembly, by a vote of 370 yeas; 334 nays, approved the resolution proposed by Minister Dufaure.

PUBLIC PRAYERS IN FRANCE.—The Official Gazette publishes the circular to the Bishops in which M. Jules Simon informs them of the desire expressed by the Assembly that on the first Sunday after the close of the recess public prayers should be offered throughout France for a blessing on its labours.

PUBLIC SCHOOLS IN FRANCE.

No doubt there does exist in these State establishments a system of religious instruction which is given by priests attached to them; but during the last 40 years that has become gradually less, and now has become so slight that it cannot exercise any serious influence upon youthful minds.

ROME, Nov. 24.—A meeting of Radicals, called for to-day, having been prohibited, trouble was expected and troops were posted yesterday in the principal squares, and at all strong points in the city.

NEUTRALITY.—BERLIN, Nov. 28.—The official journals concur in assuring Europe that the German Government will respect the will of France in the choice of a form of Government and the selection of statesmen to carry it on.

CLOSING OF CATHOLIC SCHOOLS.—In consequence of the new laws, the Catholic schools of Gardelegen were closed by the police; not Government schools taught by Catholics, but private schools, established 20 years or more ago, and kept up entirely by private individuals.

FATHER BURKE'S LECTURE. Continued from 2nd Page. wait to be ordered out—they went out of their own accord. It was not a question at all of the Irish people—it was a question between the Catholics of England and certain English bishops foisted upon the Irish Church.

MADRID, Nov. 29.—A sharply contested battle has been fought in Mericia, between the troops and the insurgents. The latter were routed with great loss.

SWITZERLAND.

We are about to witness the absurd and paradoxical spectacle of a duel between the ecclesiastical and the civil authorities, the former appealing to the inviolability of religious liberty, the

latter violating all law, attacking consciences and usurping the power of nominating to the cure of souls. If the Council of State, persisting in the abuse of civil power, should be able to find priests willing to submit to its yoke for mercenary motives, and we doubt if such priests can be found—we shall witness over again the old revolutionary contest between the intruders and the non-juring clergy.

A fresh conflict between Church and State has arisen in Switzerland. Some time ago a Jesuit Father, named Allet, was appointed cure of Leueche, in the Valais. According to the Swiss Constitution, however, the members of the Order of the Jesuits are forbidden to exercise any functions either in the schools or the churches.

ITALY.

THE MANUFACTURE OF REVOLUTIONARY PASSIONS.—The Times publishes a letter from Florence which helps to show the manner in which the coils of revolutionary hatred are fanned into flame. The writer is concerned with the imposing deputation to the Vatican from the populous quarter of "the Monti," the reply to whose address will be found in another part of our columns.

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were received so cordially, and were welcomed so hospitably, that they actually founded highly respectable mercantile houses in Dublin. We have another magnificent proof that the Irish people are not a persecuting race.

And now coming to good Queen Bess, as she is called, Mr. Froude lays it on her very heavy. He speaks of her rule in language as terrific in its severity as I could, and far more, for I have not the learning or the eloquence of Mr. Froude.

So much for the priests, now for the laymen. "If any layman was discovered using another prayer book except Elizabeth's prayer book—(laughter)—he was sent into jail for a year, and if caught doing this a second time, he was put into prison for the rest of his life."

In what state was the Irish Church? We have the authority of the Protestant historian, Leland, that there were 220 parish churches in Meath, and in a few years time there were only 105 of them left with the roofs on.

On the other hand, can history bring forth a more magnificent spectacle than the calm, firm, united resolution with which Ireland stood in defence of her religion, and gave up all things rather than sacrifice what she conceived to be the cause of truth?

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In Arkansas a man was sentenced to be hanged all the carpenters in the neighborhood refused to build the scaffold. As the condemned man himself was a carpenter by trade the sheriff tried to induce him to put up a gallows, but he steadfastly declared that he'd be hanged if he would.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

To protect the understanding of humanity nothing there is like leather fastened together by CARL SOWBY WINE. Boots and Shoes made in this way never rip, or leak or come apart.

was reduced to a wilderness through the rebellion of the Clanricarde's of the Burke family. Ulster, through the agency of Lord Mountjoy, was left the very picture of desolation. The glorious red Hugh O'Donnell, and the magnificent Hugh O'Neill—(cheers)—were crushed and defeated after fifteen years war; and the consequence was that when James I. succeeded Elizabeth, he found Ireland almost a wilderness.

Mr. Froude in his rapid historical sketch, says: "But all this, of course, bred revenge." He tells us "in 1641 the Irish rose in rebellion." They did. Now he makes one statement, and with the refutation of that statement I close this lecture.

Now, from all we have seen of the terrible nature of the evils which fell upon Ireland in the days of Henry VIII; in the days of Elizabeth; in the days of James I., I ask you people of America, to set these two thoughts before your mind, contrast them and give me a fair verdict.

THE INSOLVENT ACT OF 1869. In the matter of JOHN PATERSON, heretofore Trader of the City of Montreal, as well in his own and private name as having done business in the said City in partnership with JACOB WURTELE, under the name of "PATERSON & WURTELE," and now of the Parish of St. Michel de la Pointe Claire,

THE INSOLVENT ACT OF 1869. In the matter WILLIAM P. O'BRIEN of the City of Montreal, Trader,

THE INSOLVENT ACT OF 1869. In the matter of MELINA LEBEAU, of the City of Montreal, Trader,

THE INSOLVENT ACT OF 1869. AND AMENDMENTS THERETO. In the matter of CHARLES F. PERRIN, of the City of Montreal, Trader,

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WANTED. AN EXPERIENCED ENGLISH TEACHER, desires to obtain employment in an Academy, or other Institute of Education, where a proficiency in Latin and Greek Classics with a perfect knowledge of French would be required. Satisfactory references can be given. Address to "M. F.," Buckingham Post Office, Co. Ottawa, P. Q.

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PUBLIC NOTICE. IS HEREBY given that the Corporation of the Town of Terrebonne, will apply to the Legislature of the Province of Quebec, at the next Session for the passing of an Act: to change and extend the limits of the town, to extend the powers already granted and to acquire others for the confection and repairs of its roads and streets, to empower the Council for the payment of a certain contribution, for the use of the water furnished by the Town Water Work, and for other ends relating to the internal management of the Council and Town.

INSOLVENT ACT OF 1869. IN the matter of PETER W. WOOD, of the City and District of Montreal, Cotton Manufacturer,

INSOLVENT ACT OF 1869. In the matter of CHARLES ASSELIN, heretofore of the City of Montreal and now of the Parish of Montreal, Tia Smith and Trader,

INSOLVENT ACT OF 1869. In the matter of JOHN PATERSON, heretofore Trader of the City of Montreal, as well in his own and private name as having done business in the said City in partnership with JACOB WURTELE, under the name of "PATERSON & WURTELE," and now of the Parish of St. Michel de la Pointe Claire,

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(Payable Quarterly, and invariably in Advance.)

Board and Tuition (Canada currency) \$50 00 yearly
Half-Boarders..... 25 00 "
Tuition only..... 10 00 "
Music, Piano... \$1 50 per month..... 15 00 "
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Thursday is the day appointed for the Pupils to receive the visit of their Parents.

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Importers of British and Foreign DRY-GOODS,
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In presenting to you a notice of our having commenced the business of Wholesale Dry Goods and Importing Merchants, we have much pleasure in informing you that we will have opened out in the above large premises a very full and complete assortment of General Dry Goods, to which we respectfully invite your inspection on your next visit to this market.

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We intend keeping our Stock constantly renewed, so as to keep a complete assortment of all goods required for the general Retail Dry Goods requirements.

We shall be pleased to see you early.

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

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

H. ROUTH, genl. Mgr., Montreal.
February 1, 1872

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DIRECTED BY THE CHRISTIAN BROTHERS.

This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

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The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country.

With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline.

No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.

The Academic Year commences on the first Monday in September, and ends in the beginning of July.

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The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

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Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

FIRST CLASS.
Religious Instruction, Spelling and Defining (with drill on vocal elements,) Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

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SECOND CLASS.
Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

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Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

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BROTHER ARNOLD, Director.

Toronto, March 1, 1872.

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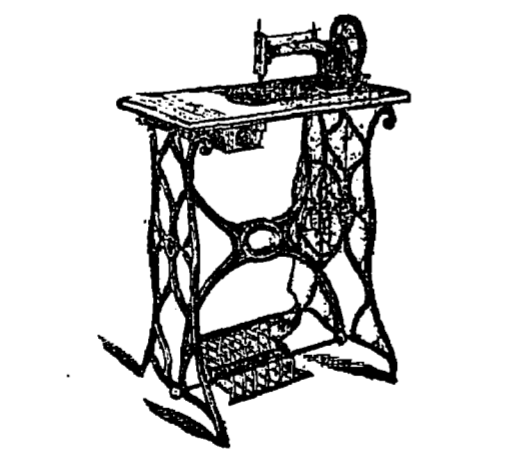
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February 1, 1872



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Full directions are given on the wrapper to each box, how to use them as a Family Physic, and for the following complaints, which these Pills rapidly cure:—

For Dyspepsia or Indigestion, Flatulency, Loss of Appetite, they should be taken moderately to stimulate the stomach, and restore its healthy tone and action.

For Liver Complaint and its various symptoms, Bilious Headache, Sick Headache, Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it.

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For Suppression, a large dose should be taken, as it produces the desired effect by sympathy.

As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach.

An occasional dose stimulates the stomach and bowels, restores the appetite, and invigorates the system. Hence it is often advantageously where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

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

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

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REV. JOSEPH SMITH, Malden, Mass., Curd of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye-Cups.
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the greatest invention of the age."

All persons wishing for particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, forty-four Pages, free by return mail. Write to
Dr. J. BALL & CO.,
P. O. Box 957,
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For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our NEW Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.

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

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