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#### CATHOLIC CHRONICLE.

# VOL. XXII.

# MONTREAL, FRIDAY, MAY 24, 1872.

# NEW BOOKS FOR MAY.

DEVOTIONS OF THE SACRED HEART. Arranged for each day of the Month of June; to which is added a Novena in Honor of the Sacred Heart of Jesus.... ADVICE TO IRISH GIRLS IN AMERICA. By the Nun of Kenmare. Gilt back and sides..... 1 00

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do 1871. do 1 00 do VERONICA; Or, Devotions to the Holy Face. With Prayers and Indulgences ...... LEGENDS OF THE WARS IN IRELAND.

By Joyce...... 1 25
THE LIFE, PROPHECIES, AND REVELA-TIONS OF THE VENERABLE ANNA MARIA TAIGI. Her recently supposed connection with the Prophecy of the Three Days Darkness will make the life of this venerable woman a most interesting book at this time.....

LITTLE PIERRE, THE PEDLAR OF ALSACE; Or, The Reward of Filial Piety. 

THE MEN AND WOMEN OF THE ENG-LISH REFORMATION, from the days of Wolsey to the death of Cranmer. Papal and Anti-Papal Notables. 2 vols. 4 00 D. & J. SADLIER & CO., Montreal.

FLORENCE O'NEILL. THE ROSE OF ST. GERMAINS,

THE SIEGE OF LIMERICK.

By Miss Agnes M. Stewart, author of the "World and Cloister," "Life in the Cloister," "Grace O'Halloran," &c.

(From the Catholic Mirror.)

CHAPTER XXVIII.—(Continued.) Then after a while I became calm, and told Grace the example of her courage, under trial so unexampled, ought, indeed, to give me strength.

"Madam," she replied, "my trials were the result of obstinute folly, not so yours; but, courage and patience, even should the eve of the day fixed for your bridal bring no help, the morrow's morn may set you free. God will not let this marriage take place. Only be calm and submissive apparently to the queen's will, and all will vet be well."

After the recital of Grace's story I became more and more attached to her, though I do not like that a woman with a mind like her's should be employed in menial offices. As far as she is concerned, nothing seems to disturb her or to come amiss; she accepts all, I believe, as an atonement for her early transgres-

February 12th, 1692.

The fifteenth is appointed for my nuptials. Grace still begs me to bear up and feigh composure. The task is so hard I feel as if I

February 13th.

Grace has just entered with my bridal robe. a present from the queen. It is a truly royal

The petticoat is of white satin, looped up alternately with orange blossoms and sprays of pearls and diamonds; the train of Brussels point, the long veil is also of Brussels lace. Oh, my God, support me, strengthen me. Am I to be robed a victim for the sacrifice? Grace still says no, it shall never be; God will not permit it. Oh, Reginald, Reginald, my be-

February 14th.

I cried all night long. Last evening the Count was overwhelming, the queen kind and even affectionate in her manner; even the king less boorish. They talked openly about my embarking for Holland with the king and the count early in March. Grace is calm and composed, though to-morrow seals my fate. She rebukes me for the slightest manifestation of distrust in God's infinite power.

February 15th.

last evening I stood with Grace at a window in my chamber overlooking the park.-The king and count had been out since early morning enjoying the pleasures of the chase. Grace, and I shall be the bride of the Count,' said, "unless I run away, to be brought back, mayhap, and taken to the Tower."

Suddenly the king's hounds appear through hights and nobles, with the king at their head; but there is no mirth amongst them, applying to him for pecuniary aid. they all seem sad and sorrowful, we say.

A few moments later the cause was explained. Half a dozen men slowly advanced bearing between them a plank, on which lay the form of a man, evidently covered to hide some appalling sight beneath.

I turned sick and faint, my heart seemed to and were, in fact, starving in a foreign land for paration from a person she detested as much as thought Florence, with a sense of the desolation stand still; a cold sweat poured down my face; I sickened as, in imagination, I pictured to myself the ghastly burthen stretched beneath the dark covering that, improvised for the oc-

the easement; the murmur of many voices fell made to understand the misories of these poor upon my ear; I heard the name of Von Arn- people, devoted all their pocket-money to their heim; I saw the ghastly upturned face as the relief, the little princess even paying for the covering was drawn aside, and I sank fainting education of several of the daughters of the

in her arms.

May, 1692. The pleasant Spring time has put forth its young green blossoms. Three months have passed since the night that heralded my release give my dear Mrs. Whitely a little more news to a trusty messenger who will see that they into the service of Louis.

reach her hands. The horror of the death-struck face of the hapless young Count, who was to have been tablishment at St. Germains, and an affecting forced upon me in marriage on the following scene took place between James and the remorning, together with the mental anxiety mainder of the brave followers of Dundee. that succeeded that terrible night, and the re- These consisted of 150 officers, all men of vulsion which that sight occasioned, ended in a honorable birth. They knew themselves to be nervous fever, from which I am but slowly re- a burthen on James, and begged leave to form covering.

Her Majesty, softened by my submissive demeanor respecting my marriage, has been kind and sympathizing. Especially was she touched Germains to be reviewed by him before they when she was told that the shock was made so were incorporated with the French army. frightfully sudden by my own eyes beholding the body of the Count as it was carried into accoutrements borrowed of a French regiment, the castle.

The Count was an ardent huntsman, and had which he was to pass as he went to the chase. entered with the king into the full spirit of the chase, but had managed to separate himself astonished to find them the same men with from the rest of the company. To come up whom, in garb more becoming their rank, he again with his party he had made an ineffectual had received at his levee; and struck with the attempt to force his horse over a gate. The animal stumbled and fell, throwing his rider, the misery of those who were suffering for whose head, coming in contact with a block of him, instead of going forward to the chase, he stone, had produced almost immediate death. returned to the palace full of sad and sorrow-He spoke but a few words, describing only the ful thoughts. manner of his death, and bidding them bear his dying love to myself. Blame me not, dear Mrs. Whitely, nor let another party deem me his sudden death and his unrequited love.

For a long while I was delirious. When at | ing off his hat, bowed to the whole body. last I recovered enough to think over the past,

saying it would never take place? How much do I owe you-first, the example of your un- wards, then rose, and passed the king with the wavering trust and confidence in the Providence of God; and, secondly, that, following your counsel, I became passive in the hands of ended with these words: the queen. How bitterly would she have felt had I opposed her to the last; and, after all, store me to my throne, it would be impossible the Providence of God had decreed that union | for me ever to forget your sufferings. There should never be."

Whitely, still very dear to me; but there of your blood. He is already susceptible of seems no chance of my leaving this place, so every impression. Brought up amongst you, that I have released him from all engagements he can never forget your merit. I have taken should he wish to be freed. It will please you, care that you shall be provided with money, I know to see that I have found in Grace a wise and an invaluable friend.

should give way. Oh, for her unwavering had finished reading her packet of papers, a parent as well as a king." which the king had listened to with intense interest, "she has had and still has much to she will be able to return to us. But St. John shall have the porusal of these papers immediately. It will please him to see how true course, be at no difficulty to surmise the reasons for which she expresses a willingness to release him from his engagement."

"Send for St. John at once, let him come

here," said the king.

The queen rang a small silver bell. It was answered by a page, who was forthwith sent in search of Sir Reginald.

Between his wounds, illness, and anxiety, St. John was, indeed, a very different person to the Sir Reginald who, two years since, had visited Sir Charles at Morville Grange. His eyes sparkled with pleasure when he saw the bulky packet in the hands of the king. His greatest torture consisted in his inability to re- of their bravery; he had wept over their mislease Florence from her state of bondage; for he argued, and with reason, if the king and queen tried to force her into marrying once, the scheme may be repeated, and in the end with success.

"Tut, man," said the king, good-humoredly, trying to rouse him out of his depression, "go and read your letter. It ought to make you happy the thought alone of your betrothed lady's constancy to you." As the king spoke he held forth the packet, delicately giving, at | carth." the same time, the sum of fifteen pistoles, folded in a small piece of paper. It was thus break in the trees, and a goodly company of the fallen king used to relieve the indigent Jacobites whose modesty prevented them from

Darker and more sad grew the fertunes of the hapless exiles. They felt no trial which had befallen them, after the usurpation of William; more than witnessing the sufferings of the devoted Jacobites, who, with unswerving leyalty, had given up their estates and fortunes,

their sakes, the town of St. Germains being filled with Scotch, English, and Irish families.

Not only did James and his consort practise themselves the most rigorous self-denial, but should hereafter feel inclined to favor. casion, had been thrown over it. Grace opened also their children, as soon as they could be emigrants, and steadily resisting all persuasion to lessen her little fund by the purchase of toys for herself.

Months passed on, and be ght with them such suffering that Louis XIV. pointed out to James the necessity of disbanding his housefrom the meditated sacrifice, and I am only hold troops. The French king was the arbiter now recovered enough to resume my pen, and of his destiny; to him the unfortunate James owed whatever he possessed. A large number before my faithful Grace consigns these papers of these unfortunate gentlemen then passed

"A desolating reform" Mary Beatrice had truly termed this reduction of the military esthemselves into a company of private sentinels, asking only to be allowed to choose their own officers. James assented, and they went to St.

A few days later they dressed themselves in and drew up in order, in a place through

The king enquired who they were, and was levity of his own amusement, compared with

When the day arrived on which he was to review them, he passed along their ranks, and wrote in his pocket-book, with his own hand, unworthy of his love, that I shed tears to the the name of every one of these gentlemen, rememory of this hapless Count. I wept over turning his thanks to each of them in particular. Then he removed to the front, and tak-

The poor king's intention was to withdraw. I called Grace to my bedside.

"Dear Grace," I said, "do you remember then burst into a passionato fit of tears. but he returned, bowed to them again, and

The regiment knelt, bent their eyes down-

"Should it be the will of God ever to reis no rank in my armies to which you might I have written to another person, dear Mrs. not pretend. As to the prince, my son, he is shoes, and stockings. Fear God, love one another. Write your wants particularly to me, "Poor Florence," said the queen, when she and be assured that you will find in me always

Poor, disinherited prince! True, indeed, was his father's assertion that his heart was suffer. It is, indeed, a vague matter as to when susceptible. One day, some time later, when unable to endure the life of common soldiers, fourteen of these gentlemen had permission, through King James' having written to their she is to her plighted troth, and he will, of commander for them to return to Scotland, came to St. Germains to thank the king. Four of them, who were in ill health, remained there. They were wandering near the palace, and saw a little boy of six years old about to enter a coach emplazoned with the royal arms of Great Britain. This child was the son of the exiled king, and was going to Marle.

He recognized the emigrants, and made sign for them to come to him. They advanced, and kneeling down, kissed his hands and bathed

them with tears. The little prince bade them rise, and with that peculiar sensitiveness often early developed by misfortune, told them "he had often heard fortunes as much as those of his parents; but he hoped a day would come when they would find they had not made such sacrifices for ungrateful princes,"† Then giving them his little purse, containing about a dozen pistoles, he requested them to drink the king's health.

The child had been virtuously trained; in fact, some of the Jacobites were heard to lament "that the queen, his mother, had brought the prince up more for heaven than for

CHAPTER XXIX.-LETTERS FROM ST. GER-MAINS.

In never ending fear lest the king should again be moved to bestow the hand of Florence on one of his Dutch parasites, the time passed drearily on. She often, indeed, marvelled why Queen Mary detained her at her court unless to answer two ends-the one, to ensure a se-

· Dalrymple's Memoirs of Great Britain.

† Amadee Pichot.

she did the exiled queen; the other, to have the hand of a disengaged heiress to bestow on whomsoever of his Dutch favorites William

The news, too, reached her that Sarsfield and Sir Reginald were both fighting in Flanders, under the French king, and sad as she occasionally was under the continued apprehension of danger to Sir Reginald, or a renewal of tyranny to herself, she would have yielded to a much greater extent but for the lessons and example of her hand-maiden, who never ceased in times of despendency to remind her of the all but miraculous interposition of Providence in her regard, when within but a few hours of being made an unwilling wife. At the same time it not unfrequently happened that she felt an amount of vexation at witnessing the extreme placidity of Grace, whom pledged his word to the followers of William. nothing ever ruffled. She was quite right in conjecturing that it was the result of the lesson she had learned so well whilst passing through that fiery ordeal with the husband whom she had been so eager to obtain.

But there was one very near the queen who was made sorely to suffer by her Majesty, and this was the Princess Anne. The queen was again left by her husband, with difficulties surrounding her at every step. Jacobites, or persons like Grace, were moving about in her own palace, anticipating the restoration of her father, and aware that her sister, with whom she was now at variance, had written a letter to her father, which she had intercepted, in which she had told him "she would fly to him as soon as he could land in any part of Great

Florence was by nature a gentle, timid weman. When she witnessed the queen's treatment of her own sister her heart involuntarily recurred to the thought of the danger she had escaped, and the certainty there was that in every contest that might await her in the future, the powerful and arbitrary Mary would win the day against herself.

The princess had sent a humble message to the queen, when, after a time, fraught with much suffering, a child was born to her, but who expired almost immediately.

If the princess thought her situation, seriously ill as she was, and grieving over the loss of her child, would move her sister, she was doomed to be mistaken. She never asked after her health, but seemed as if she only sought her for the purpose of making an attack upon her conduct concerning the sole cause of their estrangement, the Marlboroughs. She addressed the suffering princess in her usual imperious, harsh tone, telling her "she had levels all distinction, when peer and peasant, made the first step by coming to her, and expected she would make the next by dismissing equal. Lady Marlborough, whose husband was her ayowed enemy."

The princess turned pale, and trembling with agitation, told the queen she hoped, at some time or other, the request would appear as unreasonable to her Majesty as it then did to herself.

Hard and inflexible as was her nature, she was struck, it may be, with somewhat of remorse, for she said in the presence of Florence, on her return to Kensington:

"I am sorry I spoke as I did to the princess, who had so much concern on her at the renewal of the affair that she trembled and looked as white as her sheets."

Those words she regretted having spoken were the last Mary ever uttered to her sister. Meanwhile weeks and months passed away. Behind the seenes as she was in Mary's court, Florence learned wisdom with each recurring day, seeing as she did how very little wealth and exalted rank can purchase in the way of happiness and content. She knew that the mind of the usurping queen was a prey to many cares-treachery often at the council table, unfaithfulness in the husband whom she almost adored, and rumors, ever and again of those risings in favor of her unfortunate father —which formed the terror of her whole reign; whilst towards the princess the most utter estrangement continued during the latter years of her life.

On one evening, many months after her long letter had been received by the ex-queen, the usually impassable features of her handmaiden wore an expression of pleasure. She advanced to meet her mistress with a package in her hand, saying, at the same time, in an under tone, "I have seen Father Lawson; these papers are from Mrs. Whitely.'

The first enclosure contained a few lines from Sir Reginald. She opened it eagerly, and read as follows :

I repeat my former assertion, though, Heaven knows, with a sore, despairing heart. My fortunes are ruined, I am landless, homeless, a beggar on the face of the earth, and will not do you, my beloved one, such injury as to held you to your troth. Forget that I ever existed. I ought to have began this letter with informing you that the gallant and brave defender of Limerick, Lord Lucan, had received a mortal wound at the battle of Landen. He lingered a few days, and then expired in my arms. The name of Sarsfield will be held in honor and veneration by Irishmen in ages yet to come, as a pattern of all that should distinguish the character of a soldier and a man of honor.

"The last of my kinsfolk, then, is no more," astonishment.

one experiences when aware that we stand alone in the world, with not a soul on earth that can claim that blood relationship which, alas, that it should be so, does not always form, as it ought to do, the very strongest bond between man and his fellow man. Of that, young as she was, she had had practical proof in the conduct of the queen's own family.

As a relative, Florence knew but little of the gallant Lord Lucan, but she had been accustomed to think of him with a sense of gratified pride, and a feeling of gladness that she could claim relationship with a man whom his greatest enemies spoke of as of unsurpassed bravery and unflinehing honor. His conduct at Limerick attested the latter in a perhaps unexampled degree; for when help was at last at hand, he refused to profit by it, because he had

The letter from the queen began as follows:

Another Autumn has passed away. Shall I ever,

Another Antunin has passed away. Shall I ever, my dear child, clasp you in my arms again? It is now four years since we parted, and if the mercifal God has sent us both trials, it has pleased. Him to carry both yourself and your fond Mrs. Whitely safely through them. At present we are all in good health, God by thanked. The king constraints are trained in the safely through them. times to load us with his benefits, and with countless marks of triendship. Every fresh proof fills us with renewed gratitude. Whilst writing on this subject, do you remember, my child, that he promised to grant our Rose, as he termed you, any favor she might beg of him hereafter. It occurs to me that he might be willing to render you a little service in the affairs of a certain person whose disposition and affection is maderable, but who is, alas, too proud to marry, and thus hold you to your engagement under present circumstances.

The remembrance of the sad and destitute condition of these brave gentlemen, who have made themselves poor and destitute, and who have given up everything for is, fills us with the most poignant grief, and troubles us far more keenly than our own

calamities

Farewell, ma mignome. I never cense to pray for you, as for myself, that God may fill our hearts with His holy love. We may be satisfied with all else that may happen to us if we possess this. I may add that I was much interested in the account you gave me of your attendant. God has given you a great mark of His goodness, my child, in placing such a person near you. Burn this when read; and, once more, farewell.

CHAPTER NNN. - ALONE WITH RECORDS OF OTHER DAYS.

" Do you really feel worse, madam?" This enquiry was put to the queen by Florence in a tone of anxious consideration on the evening of the 20th of December, 1694.

"Very much worse, child, indeed, though the king does not like to hear me say it. I feel ill, seriously ill."

the crowned head and the beggar, are at last

Did Mary entertain a presentiment that this was to be her last? Her conduct on the night following the day in question would lead posterity to believe that she did.

She always had a high, fresh color, so she had on this day in question. She did not look ill, and the two ladies who were in the room with our heroine when this conversation took place, were both to believe that her Majesty's indisposition were other than trifling. Indeed, she had never been in her usual health or spirits since about three weeks ago, when the service at Whitehall came to a full stop in consequence of Archbishop Tillotson who was officiating in the queen's presence, being struck with apoplexy, he never spoke again, but died in a few days.

Like many ladies in our own time, Queen Mary was apt to be obstinate in the remedies she used when unwell. Vainly had a faithful physician warned her against the use of a spirituous cordial, which she was accustomed to swallow in large doses. She partook of it on this occasion, and shortly afterwards became much worse.

For a short time Florence was alone with the queen, and many thoughts passed through her mind, connected with her own presence in the palace. She had been endeavoring to rally the queen's drooping spirits to the best of her power, and the latter seemed to have fallen asleep, and ceasing to talk, Florence fixed her gaze on the full face with that high complexion, and the large corpulent figure of the queenher size had become such as is rarely seen in a woman-still in the prime of life. Suddenly the queen opened her eyes, she was not asleep as Florence had imagined, but was thinking with closed eyes, probably, on the more youthful personage beside her, whom partly from whim, and partly from interested motives, she had for some four or five years monopolized to herself in a species of honorable captivity. Suddenly Mary exclaimed in a hard, abrupt tone, which made Florence start:

"What are you thinking of, what made you

stop so suddenly?" "I believed you were asleep, madam,

"Yes, very well," interrupted the queen, "I will not press you too closely, instead of insisting on your telling me your thoughts; you shall hear what mine were; I was thinking of

"Of me, madam," said Florence in a tone of

made me constitute you one of my maids of and the poor, and the stricken, there is so profound made me constitute you one of my maids of a mystery that the Almighty God declared that few honor. I was thinking of a terrible night three men understand it; and "blessed is he that is able years since when you saved my life; also, of to fathom its depths." What is this mystery? What your conduct at the time the king had decreed is this subject,—the one which I have come to exthat you should marry that unfortunate Count, plain to you? A deep and mysterious subject; you very rashly contested the point at the time, but I was well satisfied with your conduct later. Tell me child, in case I should die, is there any request you would like granted. I do not know why, but I feel a passing sympathy true men, act upon that understanding? Let me for you at times, and so put it to account of the circumstances I have mentioned."

A strange feeling kept Florence for a moment silent; she was aroused by the queen demanding if she had heard what she had been

saying to her. "Yes, madam, but I was perplexed to know how to answer your Majesty. This is but a passing illness, let us hope, why should you think you will die?"

"I am mortal, am I not," said the queen; letch me a pen, and ink, and paper, from my

With an expression of unfeigned wonder in her face, Florence assisted the queen to rise, though she still maintained a reclining position; she was about to write when, as if a sudden thought occurred to her, she paused, saying:

"There is a person acting as your maid; how very ugly she is; she has known better days, as the phrase goes, and I fancy she is attached to you; do you like Grace Wilmot? Tell me briefly, child, for I am very faint and must lie down again speedily."
"Yes, madam, I like Grace Wilmot very

much," was the reply.

Then Mary grasped the pen, and paused for one moment as if to clothe her ideas in words; paper. When she had finished writing, she again laid down, whilst she requested Florence to light her a taper, and bring her wax and a seal. She then folded the paper together in form of a letter, sealed it and wrote upon the

"To be delivered to the king in ease of my death."

"If I recover from this illness, you will return this letter to me unopened; if I die, you will deliver it to the king within a day of my decease. Be careful to do as I tell you, as you value what you may consider your own hap-

A faint smile crossed the queen's face as she noticed the look of bewilderment on that of Florence, who replied not without emotion, that she hoped the day of her death might be long distant, and that she trusted to return it the queen in a few days.

"Remember, not a word is to be said in connection with that to any breathing being; put it carefully aside, child, and now leave me to myself. I do not want you again to-night.

Returned to her own room, Florence carefully locked the queen's letter in her cabinet, and lost in a maze of the wildest conjecture, for the paper certainly concerned herself. She thoughtful, when Grace entered the room; the tion and the progress and the scientific attainments latter was at no loss to divine that something of this nineteenth century." That was his language; and I answered him and said: "My dear sir, more than usual had occurred during her interview with the queen, but delicacy and respect kept her silent.

Coupled with the remarks the queen had surmise that she had touched the heart of the atc, I grant you; but not with the compassion that surmise that she had fouched the heart of the queen, in so far as it was at all accessible, but never dreamed of the matter the papers really benevolence. I how down before that human contained.

She had gone to rest at her usual hour, but had lain awake till after the palace clock had struck the hour of twelve, vainly trying to guess the purport of those hurriedly written

When she at last fell asleep, all was silent as the grave, not the faintest sound was to be

She awakened, startled by a noise; of that she was certain, for her heart beat and she started as one is apt to do whose sleep is not naturally disturbed.

(To be Continued.)

# FATHER BURKE'S LECTURE

ON THE "Attributes of Catholic Charity."

(From the New York Irish American.)

The following lecture on "The Attributes of Catholic Charity" was delivered by the Very Reverend Father Burke, on the 25th of April, in the Church of Our Lady of Grace, Hoboken, N.J., in aid of the Hospital of the Sisters of the Poor in that city :-

My Dear Priends, - We all read the Scriptures but of the many who read them, how few there are who take the trouble of thinking profoundly on what they read. Any one single passage of the Scriptures represents, in a few words, a portion of the infinite wisdom of the Almighty God. Consequently, any one sentence of those inspired writings should furnish the Christian mind with sufficient matter for thought for many and many a long day. Now, we, Catholic priests, are obliged, every day of our lives, in our daily office, to recite a large portion of the divine and inspired Word of God, in the form of prayer. Never was there a greater mistake than that made by those who think that Catholics do not read the Scriptures. All the prayers that we, priests, have to say—seven times a day approaching the Almighty God—are all embodied in the words of the Holy Scriptures; and not only are we obliged to recite them as prayers, but we are also obliged to make them the subject of our daily and our constant thought. I purpose, therefore, in approaching this great subject of the Attributes of Christian Charity, to put before you a text of Scripture which many of you have, no doubt, read over and over again; viz.: the first verse of the Fourth Psalm, in which the psalmist says: "Blessed is the man that understandeth concerning the needy and the poor.'

Now, if you reflect, my dear friends, you will find that, at first sight, it seems strange to speak of that man as "blessed" that understandeth concerning the needy and the poor; there seems to be so little mystery about them: they meet us at every corner; put their wants and their necessities before us; they force the sight of their misery upon our eyes-and the most fastidious and the most unwilling are obliged to look upon their serrows, and to hear the

"Yes, I was analysing the reasons which had What mystery can there be? And yet, in the needy, one that presents to us far more of the wisdom of the designs of God than might appear at first. What is the mystery which is hidden in the needy and the poor, and in which we will be pronounced "blessed" if we can only understand it thoroughly, and, like congratulate you, first, that, whether you understand this mystery or not, your presence here to-night at-tests that you wish to not upon it; that yours are the instincts of Christian charity, that the needy and the poor, and the stricken ones of God have only to put forth their claims to you, at the pure hands of these spouses of our Lord, and you are ready, in the compassion and the tenderness of heart which is the inheritance of the children of Christ, to fill their have not Faith and Hope, the foundation, how hands, that your blessings may find their way to the needy and the poor. And yet, although so prompt in answering the

call of charity, perhaps it will interest you, or instruct you, that I should invite your consideration to this mystery. What is it? In order to comprehend it, let us reflect. The Apostle, St. Paul, writing to his recently converted Christians, lays down this great rule for them: That, for the Christian man, there are three virtues which form the very life and essence of his Christianity; and these are, not the virtues of prudence, nor of justice, nor of high-mindedness, nor of nobleness, nor of fortitude; no; but they are the supernatural virtues of Faith, Hope, and Love. "Now, there remain to you, brethren," he says, "Faith, Hope, and Charity,—these three; but the greatest of these is Charity."— The life of the Christian, therefore, must be the life of a believer—a "man of Faith." It must be a hopeful life—an anticipative life—a life that looks beyond the mere horizon of the present time into the far-stretching eternity that goes beyond it ;-a life of Hope; but, most of all, it must be a life of Divine love. Those are the three elements of the Christian man. Now-a-days it is the fashion to perthen the royal hand passed hurriedly over the vert these three virtues. The man of faith is no longer the simple believer. Faith means a bowingdown of the intellect to things that we cannot understand, because they are mysteries of God. But the idea of religion, now-a-days, is to reason and not believe. The Apostle, if he were writing to the men of this nineteenth century, would be obliged to say: Brethren, now there remain to you argument and reason;" but not faith; for faith means, in the words of the same Apostle, the humbling unto full humiliation, of intelligence before the mystery which was hidden for ages with Ohrist in God. "Faith," says St. Paul, "is the acknowledgment of things that appear not." The Catholic Church, now-a-days, is called the enslaver of the intelligence-the incubus upon the mind of man. And why? Because she asks him to believe. Mind,—men of intelligence who listen to me,—because she asks him to believe; because she says to him, " My son, I cannot explain this to you; it is a mystery. God:" and there is no faith where there is no nystery. Where there is the clear vision, the comprehensive conviction of the intelligence, arising from argumentation and reason, there is no sacrifice of the intellect—there is no faith.

Hope, now-a-days, has changed its aspect altogethher. Men put their hopes in anything rather than in Christ. It was only a few days ago I was speaking to a very intellectual man. He was an Umtarian -a man of deep learning and profound research. Speaking with him of the future, he said to me: "Oh, Father, my future is the ennoblement of the human race; the grandeur of the 'coming man';the perfect development, by every scientific attainment, by every grand quality that can ennoble him, was still sitting by the fire, abstracted and of the man who is to be formed out of the civilizamy hope is to see Christ, the Son of God, shining forth in all my fellow-men here, that He may shine in them for ever hereafter. I have no other hope."

The Charity of to-day has changed its aspect. It previously made, Florence was at no loss to has become a mere human virtue. It is compassionvirtue; and I am glad to behold it. I was proud of my fellow-mon, seeing the readness and generosity with which, for instance, they came to the relief of the great burned city on the shores of the Northern Lake. I am proud when I come here to hear New York and Jersey City and Hoboken called "citics of charities." It is the grandest title that they could have, But when I come to analyze that charity-when I come to look at that chaity through the microscope that the Son of God has put in my hands, viz.:—the light of divine faith,—I find all the divine traits disappear; and it remains only n human virtue; relieving the poor, yet not recognising the virtue that reposes in them; alleviating their sufferings, touching them with the hand of kindness, or of benevolence; but not with the re-

verential, loving hand of faith and of sacrifice. On the other hand, standing, loudly protesting against this spirit of our age, which admits the bad, and spoils the good; which lets in sin, and then tries to disrobe of its sacramental mantle the modicum of virtue that remains -protesting against all this, stands the great Catholic Church, and says: Charity, must be the life of you; but your Faith, and your Hope must be the foundation of your Charity; for the greatest of these virtues is Charity."

And why? What is Faith? Faith is an act of human intelligence; looking up for the light that cometh from on high-from the bosom of God, from the Eternal Wisdom of God. Recognizing God in that light, Faith catches a gleam of Him and re-joices in its knowledge. Hope is an act of the will striving after God, clinging to His promises, and trying by realizing the conditions, to realize the glory which is the burden of that promise to come. Charity, alone, succeeds in laying hold of God. The God whom faith catches a gleam of,—the God whom hope strains after,-charity seizes and makes its own. And, therefore, "the greatest of these is charity." When the veil shall full form? and whon we shall behold Him in Heaven, even as He is and as he sees us, there shall be no more faith. It shall be absorbed in vision. When that which we strain after, and hope for to day shall be given us, there shall be no more hope. It shall be lost in fruition. But, the charity that seizes upon God to-

day, shall hold for all eternity. Charity, alone, shall remain, the very life of the elect of God. And therefore, "the greatest of these is charity. Are there amongst you, this evening, any who are not Catholics? If there be, you may imagine that because I come before you in the garb of a Dominican friar of the thirteenth century,-with seven hundred years not only of the traditions of holiness, but even of historic responsibility on my shoulders, in virtue of the habit that I wear, -you may imagine that I come amongst you, perhaps, with a corroded heart and embittered spirit for those without the pale of my hely, great, loving mother, the Church of God—for which, some day, God grant it may be my privilege to die. But no! If there be one, or more than one here to-night, who is not a Catholic, I tell you that I love in him every virtue that you pessess. I tell him "I hope for you, that you will draw near to the light, recognize it, and enter into the glorious halls illuminated by the Lamb of God -the Jerusalem of God upon earth, which needs not voice of their complaint and their sufferings. What the sun nor the moon, "for the Lamb is the lamb was unable to move. Every man that saw him fled poor and the afflicted enter into them! "Come," the mystery is there, then, in the needy and the poor? thereof." And most assuredly I love him. But I from him. The moment the saint saw him he went Redeemer and Judge will say, "Come unto me, ye

ask you, my friends, have you faith? Have you over to him and knelt down by his side, and he blessed of my Father! This is not the first time that simple belief—the bowing down of the intelligence kissed the sores of the leprous man. Then taking you have seen me. I was hungry, and you gave me to the admission of a mystery into your minds, -acknowledging its truth,—whilst you cannot explain it to your reason? Have you faith, my beloved?the faith that humbles a man—the faith that makes a man intellectually as a little child, sitting down at the awful feet of the Saviour, speaking to that child, through His Church? If you have not this Faith but if you go groping for an argument here or an argument there, trying to build upon a human foundation the supernatural structure of Divine belief-trying to build up a structure and temple of mysteries upon reason, and reason alone-then, if you have no Faith, but only this, I ask you how can you have Hope,—seeing that Almighty God stands before you and says: "Without Faith it is impossible to please me; without Faith it is impossible to approach me; without Faith you must be destroyeg; for I have said it,—and my word cannot tail,—he that believes not shall be condemned." And if you can you have the superstructure of Divine charity How can we believe God unless we know Him? How can we love Him unless in proportion as we know Him? "Oh, God," exclaimed the great St. Augustine, "let me know Thee, and know Thee well, that I may love Thee and love Thee well?"

Now, these being the three virtues that belong to the Christian character let us see how far the mystery which is in the needy and the poor, enters into these considerations of Faith, Hope, and Love .-Certain it is that the charity which the Almighty God commands us to have ;-that is to say, the love which He commands us to have for Himself,is united to the other commandment of the love that the Christian man must have for his neighbor. Certain also, it is, that the poorer, the more prostrate, the more helpless that neighbor is, the stronger becomes his claim upon our love. Thirdly: it is equally certain from the Scriptures that the charity must not be a mere sentiment of benevolence, a mere feeling of compassion, but it must be the strong, the powerful hand extended to benefit, to console, and to uplift the stricken, the powerless, and the poor. "For," says St. John, "let us not love in word, or in tradition; but in deed and in truth." And he adds: "If any man among you have the substance of this world, and his brother, needy, and poor, and helpless, come to him, and you say to him, Oh, be clothed, be fed,—and you give him not of those things at all, how is the charity of God in you?" Therefore, your charity must be a practical and an earnest charity. Such being the precept of God with respect to the needy and the poor, let us see how far faith and hope become the substratum of that charity which must move us towards the sick and poor. What does faith tell us about these poor? If we follow the example of the world, building up great prisons, paying physicians, paying those whom it deems worth while to pay for attending the poor, the sick and the sorrowful-if we consult the world, building up its workhouses, immuring the poor there as if poverty was a crime-separating the husband from the wife and the mother from her children-we see no trace here of Divine faith. And why? Because Divine faith must always respect its object. Faith is the virtue by which we eatch a gleam of God. Do we catch a gleam of him in his poor? If so, they enter into the arrangement of Divine poverty. Now, I issert, that the poor of God, the afflicted, the heartbroken, the sick, the sorrowful—represent our Lord Jesus Christ upon this earth. Christ, our Lord, declared that He would remain upon the earth and never leave it. "Behold," He said, "I am with you all days unto the consummation of the world."— Now, in three ways Christ fulfilled that commission. First of all, He fulfilled it in remaining with His Church—the abiding spirit of truth and holiness to enable that Church to be, until the end of time, the infallible messenger of Divine truth; that is to say the light of the world-the unceasing and laborious sanctifier of mankind. "You are the light of the world," says Christ; "you are the salt of the earth. You are not only to illumine, but you are to heal and to purify. In order that you may do this I will remain with you all days." Therefore, is He always present in the Church. Secondly, He is present in the adorable sacrament of the altar, and in the tabernacles of the Church-really and trulyas really and truly as He is upon the right hand of His Father. Therefore, He said, "I will remain."-And He indicated how He was to remain when, takis my Body," and over the wine, "This is my Blood," But in both these ways Christ, our Lord, remains invisibly upon the earth. No man sees Him. We know that He is present in the Church; and, therefore, when the Church of God speaks, we bow down and say, "I believe," because I believe and I know that the voice that speaks to me re-echoes the voice of my God, the God of Truth. When Christ, our Lord, is put upon that altar, and lifted up in the hands of the priest-lifted up in hely benediction, we bow down and adore the present God, saying "I see Thee not on Thy altar, O Lord, but I know that behind that sucramental veil Thou art present,

for Thou hast said: Lo, I am here! This is my Body This is my Blood! But, in a third way, Christ our Lord, remains upon earth—visibly, and no longer invisible. And in that third way he remains in the persons of the poor, the sick, and the afflicted. He identifies Himself with them. Not only during the thirtythree years of His mortal life, when he was poor with the poor, when He was sorrowful, and afflicted with the sorrowful, when He bore the hurden of their poverty and the burden of our sins on His own shoulders-not only was His place found amongst the poor,-He who said "the birds of the air have their nests, the beasts of the field and the foxes have their holes, but the Son of Man hath no place whereon to lay his head!" Not only was he poor from the day that He was born in a stable, until the day when dying naked upon the Cross, for pure charity, He got a place in another man's grave-He also vouchsafed to identify Himself with His poor until the end of time, saying: "Do you wish to find Me? Do you wish to touch Me with your hands? Do you wish to speak to Me words of con-solution and of love? Oh, Christian man, go seek the poor and the naked, the sick, the hungry, and the famishing! Seek the sick and the afflicted and the heartbroken-and in them will you find Me; for, Amen, I say, unto you, whatsoever you do unto them that you do unto Me!" Thus does Christ, our Lord, identify Himself with the poor and the Church. He remains in the world in His Church, commanding that we shall obey her-for He is God. In His sacramental presence we may adore Him: He is God. In His poor,-in the afflicted, naked, hungry, famishing, that we may bend down and lift Him up; He is God still! A most beautiful example of how the saints were able to realize this do we find recorded in the life of one of the beautiful saints of our Dominican Order-a man who were this habit. He was a Spanish friar. His name was Alvarez of Cordova. He was noted amongst his brothers for the wonderful earnestness and cheerfulness with which he always sought the poor and the afflicted, to succor and console them. Well, it happened upon a day that this man of God, absorbed in God and in prayer, went forth from his convent to preach to the people, and, as he journeyed along the highroad, he saw, stretched helplessly by the roadside, a man covered with a hideous leprosy—ulcerated from head to foot—hideous to behold;—and this man turned to him his languid eyes, and, with faint voice appealed to him for mercy and succor. The sun, in all its noon-day fervor, was beating down fiercely upon that wounded and stricken man's head. He

off the outer portion of our habit - this black cloak-he laid it upon the ground, and he tenderly took the poor man and folded him in the clock, lifted him in his arms, and returned to his convent. He entered the convent. He brought the hold Thee, oh, powerful and terrible Son of God! leper to his own cell, and laid him on his own little when did we behold Thee naked, or hungry, or handle and the analysis will call the powerful and terrible son of God! leper to his own cell, and laid him on his own tittle when the behold the many, or conventual bed. And, having laid him there, he sick?" And He, answering, will call the poor,—the went off to find some refreshment for him, and such poor to whom we minister to-day; the poor whom means as he could for consoling him. He returned with some food and drink in his hands laid them to-day,—He will call them, and say: "Do you know aside, went over to the bed and there found the these?" And they will cry out: "Oh, yes; these sick man. He unfolded the cloak that was wrapped are the poor whom we saw hungry, and we fed around him. Oh! what is this that he beholds? them, whom we saw naked, and we clothed them: The man's head wears a crown of thorns; on his whom we saw sick, and we consoled and visited them. hands and his feet are the mark of nails, and forth These are the poor that we were so familiar with, from the wounded side streams the fresh blood! He and that we employed, Thy spouses, O Christ, to is dead; but the marks of the Saviour are upon him; minister unto, and to console!" Then He will and then the saint knew that the man whom he answer, and say: "I swear to you that, as I am God, had lifted up from the roadside was Christ, his God as often as you have done it to the least of these, ye and his Saviour! And so with the eyes of faith, do have done it unto Me!" But if, on the other hand, we recognize Christ in His poor. What follows from we come before Him, glorying in the strength of this? It follows, my friends, that the man who our faith; magniloquent in our professions of Christhus sees his God in the poor, who looks upon them | tianity-splendid in our assumption of the highest with the eyes of faith, who recognizes in them some- principles, correct in many of the leading traits of thing sacramental, the touch of which will sanctify him who approaches them—that man will approach the works of mercy; if we are only obliged to say them with tenderness and with reverence; that he with truth; "Lord, I claim heaven; but I never will consult their feelings—that he will seek to clothed the naked; I never fed the hungry; I never console the heart while he revives the body, and lifted up the drooping head of the sick and the while he puts meat and drink before the sick man afflicted." Christ, our Lord, will answer and say: or the poor man he will not put away from his heart | "Depart from me! I do not know ye; I do not rethe source of his comfort. He will not separate him | cognize ye. I was hungry, and we would not feed from the wife of his bosom or the children of me, in my hunger; I was naked, and you would not his love. He will not relieve him with a voice clothe me in my nakedness; I was thirsty and sick, unmindful of compassion; bending down, as it were, and you would not relieve me, nor console me in my to relieve the poor. No, but he will relieve him in sickness." And the unjust will answer: "Lord, we the truth of his soul, as recognizing in that man never saw Thee hungry, or naked, or sick." And one who is identified in the divinity of love, and of tenderness, with his Lord and Master. This explains "Behold these; to these did you refuse your mercy, to you the fact, that when the high-minded, the your pity; and I swear to you that, as I am God, in highly-educated, the noblest and best of the child-the day that you refused to comfort, and to success ren of the Catholic Caurch—the young lady with all the prospects of the world glittering before her; with fortune and its enjoyments around her-with the beauty of nature and of grace beaming from her pure countenance,—when the young lady, enamored of Heaven, and of the things of Heaven, and disgusted with the world, comes to the foot of the sanctuary, and there kneeling, seeks a place in the Church's holy places, and an humble share in her ministrations, the Church takes her-one of theseher holiest, her best, her purest, and she considers that she has conferred the highest honor upon the best of her children, when she clothes them with the sacred habit of religion, and tells them to go and take their place in the hospital, or in the poor-house or in the infirmary, or in the orphanage, and sit down, and minister to the poor; not as relieving them, but as humbly serving them; not as compassionating them, but as approaching them with an almost infinite reverence, as if they were approaching Christ himself. Thus, do we see how the Catholic attribute of charity springs from Heaven. All tenderness of heart, all benevolence all compassion may be there; as no doubt it is, in these hearts in these convents who in order that they might love that influences the Catholic Church; but it is these Christ and His poor all the more tenderly, all the more strongly, vowed to the Saviour at His altar, that no love should enter into their besoms, no emotions of affection should ever thrill their hearts, except love for Him; for Him, wherever they found Him; and they have found Him in His poor, and in His sick. All the tenderest emotions of human benevolence, of human compassion, of human gentleness may be there. All that makes the good Protestant lady, the good infidel lady, if you will, so compassionate to the poor:—yet whilst the world-ling, and those without the Church bend down to an act of condescenton in their charity, these spouses of the Son of God look up to the poor, and in their obedience seek to serve them; for their compassion, their benevolence, their divinely tender hearts are influenced by the divine faith which recognizes the Son of God in the persons of the poor and the needy, the stricken, and the afflicted.

This is the Catholic idea of Charity in its associations. What follows, from this? It follows, that when I, or the like of me, who, equally with these holy women, have given our lives, and our souls, and ing bread and wine, He transubstantiated them into olic Charity, we do not come as preaching, praying, His body and blood, saying, over the bread, "This beseeching, begging. Oh, no! But we come with a strong voice of authority, as commanding you, "If you would see my Father's brightness, beholdbehold the poor! The same sacrifice was offered for them, that was offered for you, and at your peril, surround them with all the ministrations of charity

and of mercy.

And how does hope enter into these considerations? Ah, my friends, what do you hope for at all? What are your hopes? I ask the Christian man, the benevolent brother :- I don't care what religion you are of: Brother, tell me your hope because, hope from its every nature goes out into the future; hope is a realizing by anticipation, of that which will one day come and be in our possession. What are your hopes? Every man has his hopes. No man lives without them. Every man hopes to attain to some position in this world, or to gain a certain happiness. One man hopes to make money and become a rich man. Another man aspires to certain dignities, hopes for them, and labors issiduously until he attains them. Another man centers his hopes in certain passions, and immerses himself in the anticipations of sensual delights,-But I don't care what your hopes are; this I ask you; are your hopes circumseribed by this world, or do they go beyond the tomb? Is all effort to cease till the sad hour comes that will find each and every one of you stretched helpless on his bed of death, and the awful angel, bearing the summons of God cries out, "Come forth, O soul, and come with me to the judgment seat of Christ!" Is all hope to perish then? No: no! but all hope remains then, No; this life is as nothing compared with that endess eternity that awaits us beyond the grave; and there, there—all our hopes are; and the hope of the Christian man is that when, that hour comes that shall find his soul trembling before its impending doom, awaiting the sentence—that that sentence will not be, " Depart from me, accursed," but that it will be, "Come, my friend, my blessed one, come and enjoy the happiness and the delight which was prepared for thee!"—for this is our hope. Accursed is the man who has it not. Miscrable is the wretch that has it not! What would this life be-even if it were a life of ten thousand years, replete with every pleasure-every enjoyment-unmixed by the slightest evil of sickness, or of sorrow, or of anticipation, if we knew that at the end of that ten thousand years, the eternity beyond, that should never know an end, was to be for us an eternity of sorrow and of despair! We should be, of all men, the most miserable; "for," says the Apostle, "if in this life only we have hope even in Christ, we are, of all men, the most miserable." "But," he adds, "Christ is risen from the dead; our hope; and our hope is to rise with Him;" translated from glory unto glory, until we behold His face, unshrouded and unveiled, and be happy for ever in the contemplation of God. This is our hope; yours and mine. But, remember, that although the Almighty God has promised this, and our hope is built upon the fidelity with which He meets His word, and His engagements, that no man can expect the reward, nor can build up his hope on a solid foundation, unless he enters into the designs of God, and complies with the conditions that God has attached to His promises of glory.

What are these conditions? Think how largely the

to eat! I was thirsty, and you gave me to drink! I was naked, and you clothed me! I was sick, and you visited me, and consoled me!" And then the just shall exclaim: "Lord! when did we ever bewe console to-day; whose drooping heads we lift up the Christian character-but with hands empty of then, once more, will He call the poor, and say: the day that you refused to comfort, and to succor, and to console them, you refused to do it unto me, Therefore, there is no Heaven for you." The golden key that opens the gate of Heaven is the key of mercy; therefore, He will say, "As often as you are merciful to Me. I have said: Blessed are the merciful, for they shall find mercy." Who, therefore, amongst you, believing in these

things, does not recognise that there is no faith that

does not recognise Christ in His poor, and so succor them with veneration; who does not see that His hope is built upon the relations which are established between Him and the poor of God. Thus, out of this faith and out of this hope springs the charity with which we must relieve them. Now mark how beautifully all this is organized in the Catholic Church! There is a curious expression in the Scriptures. It is found in the Canticles of Solomon, where the spouse of the King—that is to say, the Church of God-amongst other things, says: My Lord and my King, has organized-has ordered-charity in me." "Ordinavit in me caritatem." Thus it is not the more temporary flash of enthusiasm-that it is not the mere passing feeling of premises and these principles of the Christian faith. recognizing who and what we are, and our Christian hope, building up all the conditions of its future glory upon this foundation. Therefore, it is that in the Catholic Church, alone, is found the grand, organized charity of this world. No where, without her pale, do you find charity organized. You may find a fair and beautiful ebullition of pity, here and there, as when a rich man dies and Icaves, halt-a-million of dollars to found an hospital. But it is an ex-ceptional thing, my dear triends; and as when some grand lady, magnificent of heart and mind-like, for instance Florence Nightingale-devotes herself to the poor; goes into the hospitals and the infirmaries for the wounded. It is an exceptional case, I answer. If you travel out of the bounds of that fair and beautiful compassion that runs in so many hearts, and if you go one step farther into the cold atmosphere of political or State charity, there is not one vestige of true charity there; it becomes political economy. The State believes it is more economical to pick up the poor from the streets and lanes, to take them from their sick beds, transferour bodies to the service of the Son of God, and of ling them into poor-houses and hospitals, and, whilst His Church, when we come before our Catholic breth- there, overwhelming them with the miserable pity ren to speak to them on this great question of Cath- that patronizes, making its gifts a curse and not a blessing, by breaking the heart whilst it relieves the body. Such is "State charity." I remember once, in the city of Dublin, I got a sick call. It was to attend a poor woman. I went, and found in a back lane in the city, a room on a garret. I climbed up to the place. There I found, without exaggeration, four bare walls, and a woman seventyfive years of age, covered with a few squalid rags, and lying on the bare floor: not as much as a little straw had she under her head. I asked for a cup to give her a drink of water. There was no such thing to be had, and there was no one there to give it. I had to go out and beg amongst the neighbors, until I got the loan of a cup-full of cold water. I put it to her dying lips. I had to kneel down upon that bare floor to hear that dying woman's confession. The hand of death was upon her. What was her story? She was the mother of six children, 8 lady, educated in a lady-like manner; a lady beginning her career of life in affluence and in comfort. The six children grew up. Some married; some emigrated. But the weak and aged mother was abandoned. And now, she was literally dving, not only of the fever that was upon her, but-0 starvation! As I knelt there on the floor, and as I lifted her aged, grey-haired head upon my hands, I said to her, " Let me, for God's sake, have you taken to the work-house hospital; at least you will have a bed to lie upon!" She turned and looked at me. Two great tears came from her dying eyes, as she said: "Oh, that I should have lived to hear a Catholic priest talk to me about a poor-house!" I felt that I had almost broken this already broken heart. On my knees I begged her pardon. "No," she said, "let me die in peace!" And there, whilst I knelt at her side, her afflicted and chastened spirit passed away to God: but the taint of the "charity of the State" was not upon her.

Now, passing from this cold and wicked atmosphere of political economy into the purer and more genial air of benevolence, charity and tendernessof which there is so much, even outside the Church, -we enter into the halls of the Catholic Church .-There, amongst the varied beauties-amongst the eonsecrated daughters of loveliness" whom Christ has engaged as the spouses of His Church-we find the golden garment of an organized charity. We find the highest, the best, and the purest, devoted to its service and to its cause. We find every form of misery which the hand of God, or the malice of man, or their own errors, can attach to the poor, we find every form of misery provided for. The child of misfortune wanders through the streets of the city, wasting her young heart, polluting the very air that she breathes,—a living sin! The sight of her is death!—the thought of her is sin!—the touch of her hand is pollution unutterable! No man can look upon her face and live! In a moment of divine compassion, the benighted and the wicked heart is moved to turn to God. With the tears of the penitent upon her young and sinful face, she turns to the portals of the Church; and there, at the very threshold of the sanctuary of the God of virginityof continence—she finds the very ideal of purity,—the highest, the grandest, the noblest of the Church's children. The woman who has never known the pollution of a wicked thought—the woman whose virgin bosom has never been crossed by the shadow of a thought of sin, -- the woman breathing purity,

(Coucluded on 6th Page.)

# THE TRUE WITNESS AND CATHOLIC CHRONICLE.—MAY 24, 1872.

# IRISH INTELLIGENCE.

Mr. Charles Tennant, an English Protestant, writing on the Irish people, says:—"They seemed to have retained more sense of some of the refinements have retained more sense of some of the refinements et tue than I never saw an Irishman beating his wife, england or an Irishwoman beating her children, and I never or an investment of their animals. To each other saw men charitable and for hospitality they were proverbial. In moral qualities they are, at least, proverous and to English men and women, and in no departequal to human knowledge inferior. In vivacity of ment of manufacture of body and mind, in courage and patient endurance under hardships, and never and passers and never failing love of country, Irish men and women have proved themselves pre-eminent among the races of manproved the ducation is more generally spread over Ireland than over England. I will add, not forgetting the danger of comparisons, I saw more beauty have been fortunate enough to meet amongst the same class in England."

THE "I. C. M."—The annual meeting of the Irish Church Missions to Catholics was held on Monday. upon the street in the Rotando on the above date, they mous nom. However, we now make the suggestion, slip by the society in coming years. The meeting was taken at noon. It is at least curious what a putant this society has for assembling under a pintnam military dictatorship. Last year it was a full-blown general—one, however, "tired of war's alarias"—who generations. On this occasion Lieut-General Sir Arthur Corton took the chair—it may be for some reason analogous to that of some the interage of the challenge and a skilful strate, land. (American papers phease copy). gist; but, like most of his cloth, he is deplorably at gist; out, on the stump especially when reviewing, sea, when not cavalry or foot, but the rise and progress, the object and success, of an association whose only aim owner and stir up the bitterest religious animosities butween the subjects of the Sovereign whose commission he bears. The report was read, and all the resolutions were proposed and seconded by rev. gentlemen the most of whom are well known apostles of the I. C. M. Society, and whose names figure prominently in "friendly discussion," or at holy teaanneancy of the pleasing adjuncts of hymns, buttered toust, and the converse of pious females. The burden of all the addresses and speeches was as asual, proclaiming the success of the Word among the benighted Irish Papists, particularly in the West -omitting, however, the auxiliary of soup, announcing the woes at length fallen upon Rome of the Popes and all its abettors, whether nations or individuals; but at the same time that it was at last open to the Biblo, not indicating, however, whother it was the Bible containing "the links between the Old Testament and the New," or that which aboundd "in nonsense, fables, or lies." Then a touching apostrophe having been made to the manes of the defunct Dallas, affectionately, yet rather familiarly known as "Daddy," the state of the funds—oh, the lands !-was reported on, and voted to be most satisfactory. Finally the tuning fork being again brought into requisition for the singing of the Doxology, that put an end to the society's "tumble" for the current year .- Dublin Freeman. THE LAND SESSIONS .- In several counties, during

the last three weeks, there have been land sessions turbance, and for farm buildings. Two cases of this abused, and suggested its omission. list week. In both cach of the evicted tenants claimed more than £400. But the Chairman, whose disposition to do justice to all who come before him, and who may with truth be called a "a model bardister," gave only E81 to one of the claimants, and to the other £101 1s 1id. Of course the Chairman came to these conclusions on the evidence given in bis presence. We are certain he leaned neither to one side nor the other, but dealt out even-handed justice to all parties concerned. But although the terants were enabled to exact these small sums from the landlords, we are not to look upon the land Act as a great boon to the Irish tenantry. It places a penalty on extermination, and that is all it does; and if a landlord wantonly and cruelly resolves to break up a household, and drive a family from the home where they found shelter, and from the fields where they had toiled, he cannot send them away mere paupers. But if tenant right, in the proper sense of the word, were made the law of the land, the tenant would have fared much better. He would be enabled to sell his improvements or laterest to the highest bidder, and in many districts this tenant right would be sold at £20 to £30 an acre. That would put far more money in the tenant's purse than Mr. Gladstone's Land Act enables him to obtain from the Chairman at Laud Sessions. The Act, from what we have seen of its working, is injurious to many tenants, as it does not enable them to obtain anything like the value of their improvements; and its proper name is "An Act to make evictions easy." It is no wonder, then, that it has proved a great failure. The tenants who are Folvent, and who have means to enable them to improve their farms, have no confidence in it. They are not improving either their land or their dwellings. Half the land of Ireland requires drainage. It lies in a low situation, and is flooded in winter, and frequently in spring; and consequently its produce is far below what it would be, if it were preperly drained. But the tenants have no security sainst the increase of rent; no law to protect them from eviction. They are, therefore, unwilling to expend capital or labor on improving the soil, and the country loses millions of money every year, owing to the power still left in the hands of the landlords to work injustice. But to appeal to English statesmen for a better land code would be quite useless, and the country will have to wait for redress until there is a native Parliament in College Green .-Dandalk Democrat.

Lord Dufferin .- Lord Dufferin will, we understand, be entertained at a great banquet in Belfast, Previous to his departure to assume the duties of the Governor-Generalship of Canada. The northern journals of all shades of opinion concur in approving of the proposed entertainment, and no doubts are entertained of its success. Lord Dufferin well deserves the compliment. An accomplish gentleman and an excellent landlord, he is in addition sifted with talents and acquirements worthy of the fifted family whose blood he inherits, and of which

his country is justly proud .- Dublin Freeman. EDUCATION IN IRELAND .- An important corresponlenco between a Nonconformist Association and the Premier has been published. Becoming alarm-

the appropriation of public money to sectarian or denominational purposes, a copy of which was sent to Mr. Gladstone. The right honourable gentleman desired to be supplied with particulars of the declarations to which exception had been taken, and in reply Mr. Gladstone states that when concurrent have retained more sense of among their class in endowment was proposed by the late Governhe has " never ceased to entertain and proclaim a corresponding oppinion."

MAGURE VERSUS BUTT.—The writer of the London letter in the Liverpool Journal speaks as follows of the relative claims to lendership of the members for Cork and Limerick respectively :- The discussion upon Home Rule will not come off until after Whitsuntide. Who will move the resolution? I know not. Mr. Magnire gave notice last session that he would move a resolution. That notice still stands upon the paper, and certainly he, of all the Irish members, is the proper man to move such a resolution. But since he put the notice upon the paper, ting the danger of comparisons, and amongst the of person and gracefulness of manner amongst the person and gracefulness of manner amongst the line. But, the Corypheus of the partizans of Home women of the peasant class in Ireland than I have fortunate enough to meet amongst the members think that he are line in the paper. members think that he, and not Mr. Maguire ought to be the leader in the House. In short, between ourselves, the conclaves which have assembled in a committee-room here have not been quite harmo-Church Missions to dence it generally takes place in nious. Mr Maguire has behaved very honourably, By a singular community of Sentences products who as he always does. "Settle it amongst yourselves!" Punchestown week. If the Jeremy Didders who as he always does, "Settle it amongst yourselves!" he save their calling during those two days. Punchestown were.

Punchestown were in their calling during these two days he says, "If you wish Mr. Butt to move the resolution I will support had been tion." are so active in their catting during these that been tion, I will support him. If you prefer me, I am at upon the green sward of that jovial resort had been tion, I will support him. If you prefer me, I am at upon the Rotundo on the above date, they your service." But at present the Home Rulers have present in the notation on the many present in the notation of the second present in t would have been curred and instructed. Design of open to "affectionate invitations" than the class to strange to me that the Irish members should think of deposing Mr.Maguire, and setting up Mr. Butt.—A very able man is Mr. Butt, no doubt. But he has not nor over our have the meant of the has pity that the photostate attendance. And this is the not, nor ever can have, the weight of character in specially solicit their attendance as in addition to the Hann that I specially sometimes the same of the special sp more to be regional, we had various deputa- for Cork has been in the House twenty-five years the artists of matrix Scotland and merric England and during all that time, though he has had to fight some very sturdy battles, and has never tlinehed, I amongst us. It is a opportunity may not be let do not believe that he ever made an enemy. Thave heard that the people of Ireland are about to present slip by the section of federal by singing and prayer. It him with a testimonial, and that the subscriptions was opened to that on such occasions the prayer amount already to £4,000. This is as it should be, often survey as with a special petition for patience for Mr. Magnive has been a very faithful representought to go may, and the property of the chair attive of Ireland, and has made considerable sacrifices. If he had been less uncompromising, he might long ago have got a lucrative post.

INFORMATION WANTED Of James, Thomas, William. lane, and Ann Mulrean, who left Relock, county Fermanagh, Ireland, about 1852, for Rhode Island, U. S.; also Michael Mulrean, who left Dundee, Scotof the Galway electors who connect St. Ruth with Information will be thankfully received by their the tatelage of the Church militant. The gallant sister, Mary Mufrem 102 1131 and by their

> INFORMATION WANTED of Michael Manning, a native of Monivea, county Galway, who left his home in St Helen's, Lancashire, on the 7th of May, 1870; he is twenty-four years of age, tive feet eight inches in hight light complexion, scar under his left eye: when last heard of he was at the Shipping Office, New York; is now supposed to be in some part of Canada. Any person giving information of his whereabouts will be handsomely rewarded. Direct to R. French, 916 Twenty-fourth street. Washington, D.C., or to his mother, Mrs. Manning, 24 Tontine street, St. Helens, Lancashire, England. (American papers please copy).

> The tower of the Catholic church at Adamstown, Wexford, fell the other day with a tecnendious crash. Fortunately no one was injured. The accident is attributed to the bricks getting water-

During the past fortnight, so great has been the rush of emigrants at Queenstown (mostly, we are told, fine young men and women, the very cream of the population), that there has not been sufficient lodging accommodation, and many have had to sleep out. The rush has been so great that the town resembled a fair-field or racecourse, such was the throng of passengers parading the street.

IRISH SHEBBERS .- Mr. Butt's bills to restore to the Irish Municipal Corporations the privileges of electing Sherins and Clerks of the Peace, and to extend the municipal franchise were discussed by a committee of the Limerick Corporation on Monday. The committee approved of all their provisions, with the exception of that which purposes to emheld, at which ejected tenants made claims for com- power the Corporations to grant an honorary franchise as a compliment to distinguished persons.-

> THE INTERNATIONAL AGENT .- Carrick-on-Suir and other towns in Tipperary have been visited by the agent, whose tour has proved a signar failure everywhere in Ireland.

In Dublin, the small-pox continues its ravages with unabated violence and intensity, being most fatal to children under two years of age. A letter from Dr. Speedy to the guardians of the North Dublin Union bears strong testimony to the value of revaccination. "I have," he says, "revaccinated 1,400 persons during the past three months, a large proportion of whom had good marks of primary vaccination, yet in these individuals excellent vesicles were formed, and among all no case of smallpox occurred." It is stated as a medical fact that persons addicted to the use of intoxicating drinks are more liable to be attacked by this loathsome disease than those of abstemious lives and regular habits.

Working Men's Association -At a meeting of the working-men' and others, interested in the labour movement held in the Mechanics' Institute for the purpose of drawing public attention to the present deplorable condition of the labouring classes, a resolution calling on employers to consider the greately increased cost of living, and to increase the wages of labourers to 16 shillings per week, was adopted. The promoters of the meeting vehemently repudiated the slightest accord of sympathy with the International Association.

THE O'CONOR DON AND HOME RULE.—The O'Conor Don, M.P., in a letter to the secretary of the Roscommon Home Government Association, has expressed his determination to support the principles of Home Rule.

On April 17 the remains of Patrick Kearney were interred in Glasnevin Cometery in the presence of a very large assemblage of men. The deceased was a smith by trade, and in the year 1865 the police decided on searching his forge for arms. When doing so he resisted them, and struck Acting Inspector Clifford a blow with a sledge. He was arrested and committed to Mountjoy Prison, from whence he was removed to Naas Gaol, where he remained for a considerable time. After his release he proceeded to America, and in consequence of declining health he had to return home. After a painful and protracted illness, he expired, on Sunday, at the residence of his mother in Charles St. His funeral was very

solemn and impressive. DEATH OF MR. BRIAN RODDY. - The death of the above gentleman, which took place on the 20th of March, has deprived society of another of those living witnesses whose personal recollections of '98 have frequently to supply the place of the unpublished history of that eventful time. Mr. Roddy was born at Dundalk, about the year 1787, and cousequently exceeded by fifteen years the time allotted that man should live. He got a first class education, in fact such a one as in his day must have been only within the reach of those possessing ample means; and, having strong retentive powers, he could relate with scrupulous accuracy events which occurred eighty years ago; he remembered distinctly his nurse holding him up in her arms to see Wolfe Tone pass through Dundalk to Dublin, language to the question of education in Ireland, the a prisoner, in 1798, under a strong military estable control and being Captain | London have a duty they owe to their country, and his arrival in New York, Dr. Vaughan has been unweapons."—Pall Mall Gazelle.

Elias Thackeray, afterwards the much esteemed and | that is to avoid at all times mixing themselves with venerated Vicar of Dundalk; and he subsequently witnessed the hurried retreat of Teeling, Napper cvery possible way their abhortence of doctrine Tandy and several other prominent members of the Dublin Directory of United Irishmen from Union streets of Paris. If an Irishman only remember Lodge in Scotchgreen, then the princely residence of John Byrne; and would relate with evident satis- thers-submission and attachment to religion-and faction and pride that it was Roddy who first gave the alarm that the soldiers were coming. The social | without the aid of continental cut-throats, who war, condition of society in Mr. Roddy's early days was not against unjust laws, but all laws human and not calculated to impress him with much respect for divine, and with whom he can, therefore, hold its conventionalities. It would now be considered a nothing in common-he will be slow to ally himstrange proceeding if a man were brought into the | self with those who would rob him of so precious an square and hanged on a market day, without even a cloth to hide the contortions of his features, while by refusing to connect themselves with the refuse of the people exhibited their goods on the impromptu | humanity-with political intriguers, who ever abangallows, and counted their money beneath the feet | don their dupes in the hour of supreme danger, and of the dangling corpse which was left swinging to leave them to explate the crimes of those who pride and fro until night, when it was out down, dragged themselves on being able to sway the multitude acress the street like a cowhide to a tanner's and and lead it to destruction, without, however, sharing finally carted away. Yet such was exactly the case its punishment. We know that their sympathy is at the time Mr. Roddy was, as he says himself, "a a mockery; we know that, when examined, they brisk young man," the unfortunate hero of this possess neither religion nor morality; and that their tragic scene being a man named Devlin. This was only merit consists in blindly adhering to principles the condition of society, in the midst of which which they have copied from others, and which they Roddy had mastered an education not merely schol- never take the trouble of examining for themselves. astic, but such a practical one as enabled him after. It is the duty of Trishmen, both here and at home ward to take a proud stand as an architect, at the top of his profession in this town. During Mr. thereby prove themselves capable, not only of gov-Roldy's long and eventful life, he was an enterprise erning themselves, but also of governing their ing and industrious man, and although a consistent liberal in politics, yet he was a strong-minded man, and invariably rejected the dictum rox populi. When in the discursive mood, he would boast of his ancient lineage, and declare that he was proud to claim as his ancestors the man who gave to the remains of King Edward Bruce the honors of an Irish wake and sinally had them buried in the tomb of the Roddys at Faughart. Yet withal, in private life, Mr. Roddy was a staunch, generous and warm-hearted friend. A few years since he had erected over his family burying place in Castletown a family stone, which for copious details and elaborate workmanship is certainly a curiosity, and might serve as a reference for readers of Irish history. It commences with the leath of Art M-Mahon, corporal in the army of James the Second, who died from injuries received while fighting at the battle of the Boyne, then follow a long list of deceased relatives, including a professor in the College of Toulo and two Archbishops of Armagh. To this historic spot the remains of the late Brian were conveyed on Sunday, where they now rest with their kindred dust, and all who knew him in life will admit that, taking him all in all, he was an honest, industrious and upright man .-Dandal's Herald.

#### GREAT BRITAIN.

Two new Protestant sects have lately been added n England to the countless number already existng there, one called the Walworth Convulsionists. and the other calling themselves the Peculiar Peocalls herself a seven-devilled woman, although she says she has rid herself of the termenters which once possessed her. The meetings of Mrs. Girling's ollowers having been interrupted by sceners who were arrested by the police, an examination in court led to an explanation of her doctrines. She said that the manifestations which had attracted attention to her meetings occur when the worshippers feel the Word of God, and when it falls on them they remain in an unconscious state for a time, after which they are impelled to dance .--All who dance have passed from death to life; the death takes place during the period of unconsciousness, and some persons take seven hours in passing from the old state of Adam to the new. At least so says Mrs. Girling. The Peculiar People believe that they are the special objects of Divine protection and permit their children to div of accidents or illness without calling in medical assistance, because they have faith that God will heal them supernaturally if it is His will that they should recover.

The members of the Protestant sect known as the Peculiar People are giving the authorities a good deal of trouble in England. These people refuse to provide medical assistance in cases of sickness, but when one of their number is taken ill call in the elders of the church, who lay hands on the invalid. anoint him with oil and leave the rest to Providence It is believed that the laying on of hands by the elders in every case of sickness has increased the small-pox, which has prevailed extensively among this sect, and no little popular feeling has consequently been excited against them. There is one of the fraternity now lying in Newgate for the manslaughter of his daughter in failing to provide her with medical assistance; and the wife of this man has been arrested for permitting another child to die through similar neglect. The case of the woman is aggravated by the fact that in order to show her faith in supernatural interposition, she carried the second child into a room containing fifty or sixty people and kept it there for several hours after the small-pox cruption had broken out upon it. As remonstrances have proved unavailing the utmost severity of the law will be brought to bear against them.

The International in Ireland.—During a recen debate in the House of Commons, it was stated that the International Society now numbers 180,000 registered members in England alone. If we take Mr. Bruce's view, and regard it merely as an union of trades' unions, that number would be swollen to 600,000. An aftempt, not altogether unsuccessful. has been made to extend it to Ireland, and, though we do not believe it will obtain a firm footing in the sister isle, perhaps at no time in the history of Treland was there more reason to tremble for the future of that country than now, when an abominable society, whose principles are alike subversive of religion and law, seeks to implant in its midst pernidous doctrines which, if accepted, can only lead to a demoralisation of the people, and rob Ireland of that glory which centuries of persecution could not take from her. This negations attempt to destroy the basis of Irish society, however, comes as if to bear witness to the wisdom of those who cautioned the people against lending themselves to secret associations, which, under the garb of patriotism, strike deadly blows against religion; and whose agents never do anything better than bring sorrow and suffering to the homes of which they avowed themselves to be the protectors. It is to be hoped that the International will not succeed in gaining a foothold in Ireland. It must be crushed in time, or it will be difficult to uproot it. Fenianism, unfortunately, which met the priest with a sneer, when the interests of his tlock demanded that he should mix himself in politics, has only too well prepared the way for the reception of those who, however loudly they may disclaim connection with the Commune of Paris, nevertheless profess a creed as essentially subversive of morality and social order. It is sufficient to know that the Communist and Internationilist make common cause, and rejoice and congratulate each other on assassination the most cowardly and revolting, and upon sacrilege which seems to have no other object than to prove their fiendish hatred of religion. Did they explain their true aim and objects, they would be speedily routed out from every hole and corner of Ireland; but they beat up for recruits after the approved manner of Sergeant Kite when expatiating on the glorious privileges of dying at a shilling a day. It is, of course, their policy to profess to be friends of the working-man; but when the basis of society are undermined, then they will show themselves in their true colors, and prove that the Internationale and the Commune, whatever names they may adopt, are practically one

Republicans and Revolutionists, and to repress in what made the glory of his country and of his fathat the regeneration of Ireland can be effected inheritance. Irishmen will prove their self-respect to avoid both their meetings and their clubs, and erning themselves, but also of governing their country. The cause of Ireland is not one of revolution; for Ireland demands only restitution -Catholic Onlinion. A catastrophe almost unparalleled in horror, dis-

closing the gross cruelties of the Macao emigrant

trade by one most terrible demonstration, is recorded in a Parliamentary Report. A vessel called the Don Juan, sailing under the dag of the Portuguese Government, set sail with 650 coolies on board. These poor wretches were kidnapped in the most shameful manner. Once on board, this large multitude was placed literally in prison-penned on the main deck and fastened down by three iron gratings which closed the hatches, ten coolies at a time only being allowed on deck. On the second day of the voyage, the captain selected twenty coolies and put them in irons, with much brutality, as an example to the others. On the third day a difficulty arose about the food. The interpreter got angry, and struck those who complained with his cane, whereupon the wretched coolies made a rush at their European gaolers. The iron batches were immediately slammed back, and, when the poor creatures heat upon the planks for air, muskets were fired into the crowd. It then appears that, in desperation, some few of the coolies set fire to the store-room, hoping to force the crew to throw their prison open. sailors tried to pump water upon the comfigration, but the frenzied men passed the hose out of the port-holes, so that pumping became useless. Then the five spread beyond all control and volumes of thick smoke rolled into the main deck-choking de. The leader of the first is a Mrs. Gitling, who the mass of coolies at either end, who had taken no part in the previous proceedings. Red tongues of dame and sufficiently clouds filled the ship-while the miserable prisoners beat at the iron grating, tore at the fastenings of the deck, and even endeavoured to get up to the air through the ventilators. The port-holes, however, were fastened, the dead-lights were too small to allow of a man's body passing, and the ventilators were barred. In two hours' time the fire was "established on the main-deck"-which means that scores of the Chinese had already been roasted or smothered-yet the erew never took a step towards saving the lives of the imprisoned wretches. They merely lowered three boats and pushed off from the burning vessel, leaving all that mass of human creatures pent up in a floating hell of fear and agony. The sea was calm; the hatches might have been opened at the last moment; yet the Don Juan's captain and nands shoved off, while the ship blazed, and while the coolies perished inside with frightful screams. The scoundrel master and crew saved their villanous lives; a junk picked them up; and the same witness who tells us this says, that when the twenty Chinese in irons, who were upon the fore-castle, broke away their fetters and swam towards the junk, they were pushed off into the sea to drown. Meantime, in their awful terror, the survivors of the six hundred and lifty-five below found some means of bursting the fore-latch Scores were by this time killed by the flames or the smoke; scores had been trampled down in the frenleaped at once into the sea. A few managed to get hold of spars and floating gear, and hung upon these till some dishing boats picked them up next morning. The majority were already mortally injured when hey escaped, or were drowned, or crushed by the falling chains and spars of the ship. But at least five hundred were first scorehed to death, or choked and trampled dead, before the infernal prison-gate was forced by the breaking open of the hatches, which the captain and crew had so skamefully left

The servant girls of Dundee have formed a Union and agreed they will not take service where the regular hours are longer than from six a.m. to ten p.m; they will have a Sunday once a fortnight; and they will organize inquiries into the characters of employers. Everybody smiles, but eighteenths of these girls in Scotland work in houses where there is only one servant, they cannot be married without courtship, which, without holidays, is in such houses mpracticable, and their mistresses' tempers are of the last importance to them, because if they do not stop a year no future employer will trust their characters. In the smaller Scotch towns, and even in Edinburgh, household discipline is still maintained with a strictness of which Londoners have no idea, and a mistress who "follows" are unlucky maid all day, who has a hot tongue, or who thinks broth sufficient nourishment, is not a pleasant task-mistress, even for the limited time of sixteen hours a day. The girls will be benten, but even if they succeed they will be worse off than London lodginghouse servants, who sell their health for good round

THE TICHBORNE CASE .- The tenantry of Lord Arundell, of Wardour, have just presented his lordship with an illuminated address, expressing their sincere and heartfelt congratulations on the result of the Tichborne trial, "in which your lordship's family," proceeds the address," must have been deeply interested on account of Lady Tichborne (your lord ship's sister) and her youthful son, Sir Henry Alfred Tichborne, the only rightful heir to the Tichborne title and estates." The tenantry convey their assurance of their sympathy on account of the unprecedentedly long litigation in "exposing one of the greatest conspiracies on record," "Of the claimant" greatest conspiracles on record," -they add-" we cannot speak in language too strong but we have the additional pleasure in now knowing that his base attempt has not only been signally defeated, but that he is now in the hands of the law to receive the punishment so justly merited."

The Catholics of Glasgow are numerically equal to one-fourth of the whole population, and yet they are still without almost any direct representation in

The acconchement of the Princess of Wales is expected in the latter part of June or early in July.

## UNITED STATES.

REV. HERBERT VAUGHAN, AND THE MISSION TO THE COLORED PEOPLE OF THE SOUTH. - It is now several weeks since the Catholics of New York were made aware of the arrival in our midst of the Mission to the colored race in the South, sent to our shores by the St. Joseph's Missionary Society of London, and

ceasing in his efforts to enlist the charity of Catholies in behalf of the great object of his mission, the conversion of the negro population of the South,-He has already directed appeals, alike forefule and eloquent, from the pulpits of St. Paul the Apostle's, St. Peter's, St. Stephen's, St. Francis Xavier's, St. Joseph's, and others of our churches, and, in each instance, the congregation has generously responded by substantial contributions. We believe it is the intention of the eloquent missionary to make similar calls upon the people of the principal churches yet unvisited, and we hope that, out of the multiplicity of objects which press upon their charity, they will yet find both the will and the way to aid in a work, which advances the strongest arguments for their generous co-operation. There is now in the South, a colored population, numbered by millions, demondized by their still recent emancipation from the yoke of slavery, and unguided and unrestrained by the saving influence of religion. This immense multitude of people, a nation in itself, is in danger of perishing from the face of the carth, victims to the gross lawlessness of unchecked passions. There is here an undoubted field for the zerl of apostolic men, a field in which the Church through her servants, may reap an abundant barvest of souls, whilst preserving these poor people from the imminent peril of utter decay. Now that the laborers are in our midst, eager to proceed to the scene where such glorious labors await them, surely the hand of the Catholies of New York, will not be restrained, and they will add another noble act of charity, to their long record - N. Y.

The Hancers.-Of all the dough-faced flunkies to the slave power that disgraced the country twelve years ago, none were more despirable than the Harprs. Fawning like whipped spaniels, they never allowed one word of nearly sentiment on the question of slavery to appear in any of their publications. Then the people of the South had money, and paid well for what they bought. Now that they are too poor to indulge in nice picture books or gilt-edged annuals, their former criming adulators, the Harppers, take a malicious pleasure in pandering to the prejudices of their enemies by heaping through word and caricature, all manner of vile abuse upon them, Printing what they call a Journal of C vilization, they exemplify their idea of what such a journal should be, by siding with every puff of prejudice and seeking to catch the popular appiause by clamorous acquiescence. Of their caricatures of prominent men wo have nothing to say. These in a can champion their own cause, and deal back as heavy blows as they receive. Nor do we complain of their treatment of the Catholic Church, --- That institution is amply able to take care of itself. But when an homest emigrant leaves his home in the objectmentry that has been his and his fathers beyond memory, and which, though ever so humble, is yet endeared by a thousand associations, and seeking our country as a home from sore oppression, leads his fittle all upon our shores, rightfully expecting to meet a welcome -we say, to then thru ta vile picture in his face that, pretending to portray him and his race, represents him as a brute, but a remove from the beasts of the field, is the act of a creature whose heart never gave a human throb. To stir up prejudice against the poor, the weak, and the friendless, no matter how ill-favored, is the work of a poltroon and a coward, who should be kicked from decent society. The man who seeks to array one race of people against the other in a republican country, is simply infamous.-Irish features, not only of men, but of little children and women, have been distorted in the pages of Harris Workly until they represented hideous monstrosities. Were the Irish even so ill-favored in mind and body as there indicated, would it be any justification? If nature has dealt unkindly with some of her children, it is a strong reason why the more favored should be, is it were, blind to their imperfections, and smooth their paths, instead of easting thorns and thistles in their way. Examine every imprint that the Harpers have ever made, and they will be tray the same sordid, despicable spirit. Cool, selfish, calculating, respectable (?) heartlessness marks every action of their lives. - Ohio Statemen.

A man named Franklin, living in St. Louis, Las sued for a divorce from his wife on account of her ernel conduct toward him. This amiable woman has stabled her husband on four different occasions, zied rush for life. About a hundred in all at last She has repeatedly struck him with chibs, and has merged from that Golgotha of anguish, and often seized him by the throat and heaten him with her fist. Thereuson of this peremptory course of treatment was not his drankenness or unfaithfulness. On the contrary, the only charge that she makes against him is, that he would not vote as she wished him to. If this is the way in which strongminded women attempt to influence their husbands? political views while they themselves are not yet in possession of the suffrage, what will they do when they are legal voters, and are entitled to hold office? If ever the women of St. Louis are permitted to vote, Mrs. Franklin should be especially exempted. Imagination recoils from the idea of what that spirited waman would inflict upon her husband, if he refused to vote for her as Justice of the Peace.

Christian Education, the States or civil power cannot give, for it has no spiritual competency. Hence it is that our common schools fail, and necessarily fail, of their purpose. They are based on two false assumptions, the one that morality is sufficient for the secular order, and that morality can be maintained without religion. Neither assumption is true. Religion and morality are inseparable. No nation can be religious without morality, or moral without religion. The great moral principles incorporated in the Common Law, and which form the basis of American jurisprudence, were never adopted and so incorporated by a people who had no religion, or that held the secular order to be sufficient for itself, or the State to have no need of the Church. What of morality there is in the American people, has been derived from the teaching and influence of Christianity, and that, as every one may see, diminishes just in proportion as faith in the Christian religion dies out, or is substituted by fanatical sectarianism, or a still more fanatical humanitarianism.—N. F. Tolliel.

A study of the records of the American police reports leads the foreigner to the conclusion that the average American carries a pistol about with him in much the same matter-of-course way that an Englishman carries a penknife or a pencil-case. The practice is, indeed, so common that no suit of male clothing would be complete without a "pistolporket." The natural consequence of the national habit is recorded in every file of American papers which reaches us. A man carries his pistol loaded and primed, and he expects his follow-men to do tho same. A judge in New Orleans has a difference with a reporter, and meeting him accidentally he "whips out his pistol" and calls on the reporter to produce his, which the reporter does without the slightest inconvenience. A barrister practising at the bar of a Georgia court is flatly contradicted by a learned friend. He lays down his brief, pulls out his pistels, and invites his learned friend to "show up;" his learned friend promptly "shows up," a witness or two joins in the skirmish, and in the twinkling of an eye the peaceful court resounds with a fusillade of pistol shots. When Fisk went on his last visit to the Grand Hotel at New York he had no idea that Stokes was waiting on the staircase to shoot him. But Fisk nevertheless had his pistol ready, and it was only because Stokes got a brief start of him that Fisk was killed and Stokes was in a position to run away. Instances might be multiplied ad infinitum. but these will suffice to show that Senator Lewis is not performing a work of supercrogation by introand the same thing. In the meantime, the Irish in headed by the Rev. Herbert Vaughan, D.D. Since ducing "a bill for the repression of the use of deadly

# The True Witness

AND

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, MAY 21, 1872. ECCLESIASTICAL CALENDAR.

MAY-1872. Friday, 24-Ember Day. Of the Octave. Saturday, 25—Ember Day. Of the Octave. Sunday, 26—First after Pentecost. Monday, 27—St. Mary Magdalen of Pazzi, V. Tuesday, 28—Blessed Mary, Help of Christians

(May 24.)
Wednesday, 29—8t. Venantus, M. (May 18.)
Thursday, 30—Conrus Chuisti, Obl.

NEWS OF THE WEEK.

A supplemental article to the Treaty of we reported in our last, for setting at rest the we reported in our last, for setting at rest the afforded us; which indeed that Act—as I interpret it vexed question of indirect, or consequential —makes it the duty of the Dominion Government damages has been laid by the President before the Senate, whose ratification is necessary. If it meet the approval of that body the arbitration will go on; but if as is possible, it reject very properly describe as "unjust iniquitous and it, Great Britain will withdraw altogether from the Geneva Conference.

thoroughly crushed, or stamped out, that really pathy for the Cathelies of N. Brunswick as but a it looks as if the chances for the rightful King | character of their own conduct in refusing to do that of Spain were improving. Every telegram almost reports another final and conclusive victory for the intrusive government, to be followed next day by the account of yet another more the most unbounded confidence in their honesty. It final and decisive victory. So it goes on, till in is not my purpose to question their right to all those time perhaps we may learn that the utterly if the law could without straining be so interpreted routed, and discomfited insurgents are thundering at the gates of Madrid.

After a long, animated, and well conducted debate the Washington Treaty, in so far as Canadian interests referred by it to our Dominion Parliament are concerned, was ratified by a large majority in the House of Commons of the Dominion. This was the best thing perhaps that our representatives could do. The Treaty may be of course open to grave objections; the Times admits that Canadians have well founded grounds for serious complaints against it; still upon the principle that half a loaf is better than no bread, we think that our representatives have done well to accept the Treaty, even with all its admitted imperfections.

WOMAN'S RIGHTS. - Mr. Jacob Bright's Bill for giving the right of franchise to widows, and spinsters has been rejected by a majority of 222 to 143 in the Imperial House of Com-

Spain is about to increase her military forces, the Cortes having just passed a Bill to raise the number of troops to \$0,000 men,-This is a valuable commentary upon the reported victories over the Carlists.

The subjoined communication on the New Brunswick School Question, and the action of the Dominion Legislature thereupon, with which we have been honored by Mr. Anglin, M.P., would have appeared in our last, had we received it but a few hours sooner. This, we trust, its accomplished and highly respected writer will accept as an apology for its non-appearance in last week's issue of the THUE delicate one, and with regard to our brethren

To the Editor of the True Witness.

Оттама, Мау 13, 1872. Sir,-I was sorry to learn from the article on the New Brunswick School Question, in the True Wilness of the 10th inst., that you misapprehend the case presented to the House of Commons on behalf of the Catholics of that Province. The Canadian Parliament could not with propriety be asked to pass any opinion on what you describe as the "legal question; that is to say the competency of the New Brunswick legislature to legislate in the manner which both Sir John Macdonald and Sir George Cartier regretted." No vote or resolution of their's could settle that question. It may be that on this point the opinion given by Sir John Macdonald to the Privy Council, and approved of by them, is correct; although I am by no means satisfied that it is: but this question although raised in the delate was not pressed upon the attention of the House of Commons.

It is quite competent and proper for the Commons of Canada to express their opinion of the manner in which the Dominion Government exercise the veto power. For the exercise of that power, or the refusal to exercise it in any case, the Government are responsible to Parliament. The Catholics of New Bunswick complain that it was not exercised in their behalf as they contend it should have been. The School Act of 1871, although according to the strictly legal interpretation of the Confederation Act, it may be within the competency of the N. Brunswick Legislature, does unquestionably violate the spirit of that Act in as much as it deprives the Catholics of the right long previously enjoyed of

establishing under the law, schools in which the Catholic Catechism was taught, Catholic Books were used, and Catholic devotions were practised; and of receiving not as a favour but of right a fair share of the Provincial appropriation to aid in maintaining these schools. The Catholics of that Province are now in a much worse position than before Confederation. You say that Sir John A. Macdonald and Sir George E. Cartier, made no secret of their views as to the injustice and inexpediency of that measure; but because knowing it to be unjust and inexpedient they nevertheless resolved to leave it to its operation and to consign the Catholics of N. Brunswick to the tender mereies of a majority who by this very Act proved themselves so unjust and remorseless, the Dominion Government we say assumed a large share of the responsibility incurred by all who have taken part in the perpetration of this grievous injustice. It was not at all necessary to strain the law as you seem to suppose, nor was any question of State Rights or Provincial autonomy involved in the case. The Confederation Act expressly empowers the Dominion Government to veto any Act of any Local Legislature. The arbitrary unreasonable exercise of that power would be most impolitic and reprehenbut as the Confederation Act makes the Dominion Government in an especial manner the things, we require in all our judges complete dis guardian of the rights of the minorities in all that dinary powers in order to render that guardianship more effectual, and as this school Act is admittedly unjust and inexpedient, it can not surely be held that its disallowance would have been an arbitrary or unwarrantable exercise of the veto power. Sir right,-(we believe they have the legal right) John A. Macdonald said that the policy of the Government is to disallow only those Acts which are unconstitutional, and those which seem injurious to the whole Dominion. Even on these grounds the N. Brunswick School Act should have been disallowed, as it can not but be regarded as injurious to the their opinion unjust. whole Dominion that such excitement, animosity, and discontent as now prevail in N. Brunswick should be excited in any one of the Provinces.

We did not ask for any diminution of State Rights we did not seek to remove or weaken any safeguards by which the Provincial autonomy you value so highly is now protected, nor did we desire any " extension of the sphere of the Federal Government" or the assumption by that Government of "powers not expressly and clearly accorded to it by the Act from which the first named tribunal is free, of Parliament that made it." We merely sought from This we think might be done were Catholics in the Dominion Government the Justice which by the Washington, embodying the proposition which exercise of the powers expressly accorded to it by the British North American Act it might have to afford or to secure to the minorities in all the Provinces; and that justice has been denied to us.

You seem to attach much importance to what Si John A. Macdonald and Sir George E. Cartier said of the injustice of our School Act—an Act which you more disgraceful to those who enacted it than onerous even to those who groan beneath it"; but you must pardon me if I regard all they said of the in-The Carlist insurgents have been so often justice of the Act, and all their professions of symskillfully woven veil designed to conceal the true justice which they had the power to do had they chosen. You call the leaders of the Federal Government eminent members of the legal profession, great lawyers, eminent juris consults and statesmen, our best Dominion statesmen, etc., and you seem to place titles, but when you say that you feel confident that as to give the Catholics of New Brunswick that which they ask for, I feel it to be my duty to endeavour to correct the error into which you have fallen, and to show you that the prayer of the petitions of the Catholic Bishops, priests and people of N. Brunswick was disregarded, not because the law as interpreted by the Minister of Justice stood in the way: but because for reasons which probably seem good in its sight, the Dominion Government thought it inexpedient to do justice. I have the honor to remain, your obedt. Servant,

T. W. ANGLIN. We fail to see from the perusal of the above, wherein there be any difference of opinion be- | Flood, who, though brought up as a member such difference there should appear to be, it must be that we have expressed our meaning badly, and we regret it.

What we intended to convey was this:-That, though there can be no doubt that the late legislation of New Brunswick on the School question is in violation of the spirit of the Confederation Act, we do not presume to assert that it was so clearly in violation of the letter of that law, as either to compel, or even authorize the Dominion Government to veto it. To our private judgment it, the law in question, appears to be an infraction of the letter, as well as of the spirit, of the Confederation Act; but when men, by profession lawyers, which we are not, tell us that such is not the case, but that the letter of the law is against our Catholic friends, we find ourselves obliged to "shut up" " Ne Sutor" occurs to us; -and we confessour incompetence to argue a point of law with men whose profession it is to dissect, and analyze Acts of Parliament.

. Our position here in Lower Canada is a most and co-religionists in New Brunswick a most painful one. Of all the Provinces of which the Dominion is made up, there is not one so deeply interested in restricting the power of the central government, or opposing its pretensions to interfere with Provincial legislation, as is the hesitate to lay down the principle that the said central government is to be supreme judge as to the justice of any particular Act passed by one of the local legislatures, and to disallow it, if in its eyes it seem unjust. This would be to establish a dangerous precedent, and one which might easily be made to work to the detriment of our autonomy in Lower Canada.

No: the central government is too much subject to political influences to be competent to exercise the functions of an impartial judge.

What we want, that without which any Federation or Confederation of Provinces is incomplete, just as a fish would be incomplete without fins-is a Supreme Court of Judicature, competent to entertain, and adjudicate in last resource, on such questions as that which this

Such a body, because removed above all political or party influences-imunity from which can in the nature of things never be enjoyed by our Canadian Ministers or by any Ministers in the world-might be safely entrusted with the duty of sitting in judgment upon the intrinsic merits, or demerits of the Acts of the several | if he could "abjure" vague generalities, and local legislatures, and with the power of disallowing them if unjust: but we should be sorry, very sorry, to see such power placed in the hands of men who, however wise and honest hold nevertheless their positions as members of the Cabinet, subject to popular approbation of their acts, and their ratification by the legislature. To advise the Governor to veto a law passed by a Provincial legislature, because un just, is virtually to assign to it a judicial function or function of a judge. Now, above all regard for popular approbation, and perfect inconsideration of these things, that makes us hesitate about insisting on the duty, or even -of our Ministers to disallow the New Brunswick School Law, simply because, though not contrary to the letter of the law, it is in

Could the question at issue be brought in appeal, before the Judicial Committee of the Privy Council in England, we should be more willing to leave the decision in its hands, than in those of any Canadian Ministry, subject as the latter is to so many political influences, This we think might be done, were Catholics in New Brunswick to refuse to pay the school tax; and, on judgment against them being given in the New Brunswick Courts, to carry their case, by appeal, to the Privy Council. That body would then be called upon to decide first, the question in law, whether the New Brunswick School Law is constitutional, according to the terms of the British North America Act of 1867: and secondly, the question in equity; whether, if not in violation of the letter of that Act, it be not in violation of its spirit, and of the intention of those who drew it up, and of the Imperial Parliament that enacted it? These two questions might more safely be left in the hands of the Privy Council, than in those of men, who, however well dis. posed they may be, are subject to strong political pressure to extort from them a verdict adverse to Catholics. This course of action if practicable, would also leave Provincial autonomy intact, and might we think bring the New Brunswick School question to a favorable issue.

The Montreal Witness is sorely exercised over the sad fate of another victim to the aggressive Church of Rome, recorded in the columns of the Nouveau Monde. The victim in this case is a young lady of the name of 7th inst., "made abjuration of the Protestant Faith, and was baptized into Rome." This Dames de la Presentation de Marie, in which the young lady had been placed to receive her

The Witness will permit us to make a remark or two. First, we look upon his sorrow as merely affected, as humbug, or cant-if he pretend that it is excited by spiritual motives. No Protestant will dare to deny salvation to Catholics, that is to those who believe all that the Catholic Church believes and teaches, and practice to the best of their abilities-aided of course by the Holy Ghost, without whose continual help we can do no good thing towards salvation, or think one holy thought-all she enjoins. Even the Witness will not in so many words dare to say that he fears for the salvation of one who holds and practices the religion of Fencion, of St. Francis Xavier, of the thousands of men and women who in these our days labor, without earthly fee or reward, for the poor and sick in the fetid lanes and courts of our crowded cities; why then should he fear for the salvaconversion to the Catholic Faith?

Province of Quebec; and we therefore naturally in becoming a Catholic Miss Flood did not abjure the "Protestant faith;" for the simple reason that there is not, and in the nature of things cannot be, a "Protestant faith" to abjure-since, in so far as Protestants are Christerm "Protestant faith" is just as absurd as would be the term "infidel faith."

Nor is it true that the convert was baptized into Rome. The Catholic Church, recognising the perfect validity of baptism, when administered by Protestants, only baptizes these whom she receives, when she is assured that they have never been baptized as Protestants. The Witness would do well to bear these little things in mind, and to endeavor to attach some swallowed up by our Southern neighbor; for definite meaning to the words it employs. For of course no one but an idiot dreams of Gana-

the abjuring of the Protestant faith, to try and British Dependency we shall become engulfed that faith the convert from Protestantism to the nature of our future political relations: Catholicity abjures. It would be well for him condescend to particulars.

The London Times of the 3rd inst., has an editorial on the Washington Treaty which is not without deep interest to us of Canada,-Treaty of Washington sacrificed the interests of Canada for those of Great Britain. "That Treaty" says the Times " was conceived with a view of relieving England from pressing, and contingent liabilities. \* \* \* It is true that one of the Commissioners was the Prime Minister of Canada, but against this circumstance must be set the facts that the other four approached their work from an English point of view, that the Commissioners as a body were instructed from day to day and, we may almost say, from hour to hour by the English Cabinet, and their work was done with an eye to the approval of the English people. It was inevitable that the results of their labors should not satify the inhabitants of the Dominion .-We are far from saying that the Commissioners did not do their best for Canadian interests, as they understood them, but it was not in human nature for them or their instructors to be to Canada what they are to England; and as the Treaty was conceived for the purpose of removing the present and contingent liabilities of England, it was agreed upon as soon as it was believed that these liabilities were settled."-

Thus, in very plain language indeed, the Times, gives us to understand that in the nogotiation of the Washington Treaty, the interests of Canada were thrown overboard, or held subordinate to those of England; that Canada's representative was impotent to prevent the sacrifice, there being four to one against him; and that the moment it was believed that Imperial interests had been secured, the Treaty was agreed upon. This statement in so far as it may be accepted as true, perfectly exonerates our government from all blame; but it certainly is not calculated to strengthen the hands of those who would preserve the ties that bind the Dominion to the British Empire.

The same article informs us that the Commissioners on the British side did put forward the Claims of Canada for indemnity for the outrages upon person and property perpetrated by citizens of the U. States styling themselves Fenians; but that, when they-the Commissioners-were given to understand that the negotiations would be dropped if these Claims were pressed, "they at once dropped them;" and humiliating as is such a confession-we twixt its writer and the TRUE WITNESS: if of the Protestant Episcopal Church, on the fear that it is only too true. By its vacillating policy during the great war betwixt the Northern and Southern States, Great Britain skillfully sad event occurred at the Convent of Les | managed to disgust both belligerents; whilst by refusing to adopt the wiser, and more honorable, as well as the more prudent line of policy proposed by France-and which had it been adopted would not have allowed the brave States of the South, gallantly struggling for their rights, to be crushed out-it assured to the Northern States such a preponderance on the North American Continent as to render it impossible for any other Power to refuse submission to their demands in the future, however extravagant. That this humiliation, and that the sacrifice of Canadian interests whenever it might please the dominant Northern States to call for such a sacrifice, would be the necessary, inevitable consequence of the triumph of the North over the South, every one, not a born fool, must have clearly seen from the moment the first shot was fired; and we must therefore suppose that all who sympathised with the North during the long war which, with so great odds against them, the gallant Southern States nobly waged-and that tion of Miss Flood, because she has become in the British statesmen who allowed the latter to religion one with them? and if he fear not for be crushed, not only anticipated what has come her salvation, why should he mourn over her to pass, but actually courted it. It is an unpleasant subject to dwell upon; a sad thing to We would also point out to the Witness that | reflect that, after so long and brilliant a career the British Lion should now be compelled to eat so much dirt; and should actually decline to press Claims which it believed to be so well founded as were the Claims of the Dominion for compensation from the U. States for intians, or have any faith at all, it is solely in juries inflicted by their citizens upon British virtue of what of Romanism they retain. The subjects settled in Canada. Alas: now-a-days the ery civis sum Britannicus is but a poor protection against outrage.

In conclusion the Times tells us that, Great Britain is-owing to the all overshadowing power of the U. States-unable any longer to protect the interests of Canada; and hints very strongly that the best thing we can do is to detach ourselves from the Empire, which, in other words means to allow ourselves quietly to be New Brunswick School Law has just raised, instance, he would do well when talking about dian Independence. When we cease to be a tracts, and of intimidation.

ascertain wherein—as distinguished from the in the neighboring republic, and dwindle into faith of the Roman Catholic Church—the first a subject Province of the U. States. Here is named consists; and what article or articles of what the London Times has to say to us on "We shall, of course, guarantee the loan of £2,500.

coe. It is the only reparation we can offer for having thrown overboard the Fenian Claims at Washington; though we believe the proposed guarantee of the projected Pacific Railway to be a very doubt ful kindness. But the question provoked at every stage of the discussion is—how long are we to ge on affecting to defend the interests of Canada, which in truth, we have neither the knowledge nor the ability The writer admits in substance that, in spite of protect? Is there nothing in the precedent of Portugal and Brazil which might be considered the energetic action of the Deminion, the with advantage in respect of Canada and England? We keep up the form of governing Canada from England; but, when ever it becomes a reality, Canada suffers, and the maintenance of the form has the effect of keeping the statesmen and people of Canada in a condition of dependence, if not of pupil. age. When youths become men their fathers eman. cipate them, to the benefit of the world and in the interests of affectionate feeling between them both; and what is true of men in this respect is also true of nations."

> CHOLERA.-We find in the London Times of the 22nd ult., the report of the proceedings at a meeting of The Association of Medical Officers of Health, to discuss the question as to the probabilities of an outbreak of Cholera in Europe, during the course of the coming summer. Of course if it appears in the Old World. it will also visit the New.

A paper on the "Prospects of Cholera" was read by Mr. Netter Radeliffe, who, after discussing the question at length, gave it as his opinion that it was extremely probable that Cholera would make its appearance in Europe in the course of the year. This opinion he had arrived at, by comparing the antecedents of other visitations of the epidemic, with the phenomena presented since 1860 by the disease. In this view of the case he was supported by Inspector General Murray, by Dr. De Renzy, the Sanitary Commissioner of the Punjab, and by Dr. Buchanan. "Dr. Murray had been led by his observations in India to believe that the epidemic of last year was only one of the stages of the ordinary progress of the disease from India to Europe." These opinions of medical men must be taken for what they are worth; to wit, the conclusions arrived at by scientific men, who however are far from being infallible,

For us in Montreal, who have so long suffered from an epidemic of small-pox, the most terrible and loathsome disease, except leprosyif leprosy is to be excepted-which afflicts, or ever has afflicted the human race, an attack of Cholera can scarce be expected to have any terrors. We have lived so long amidst some thing so much more hideous than the Cholera that we have become callous, so that on the latter we now feel inclined to look almost with indif. ference. Still, though but a trifle in comparison with the epidemic actually raging in this, the unhealthiest City in the world, Cholera is not an enemy to be despised, or one whose attack we can afford lightly to regard; it is however an enemy more under our power of control than is small-pox. We know now that with proper precautions, Cholera can be, if not stamped out entirely, rendered comparatively harmless,-Personal cleanliness, free and constant use of the bath, thorough ventilation, and effective drainage present obstacles to the progress of the disease which it is rarely able to surmount: and if to these be added attention to diet, strict temperance, the eschewing under all circumstances of all alcoholic liquors, and the free use of sound ripe fruit and vegetables in season, there is no great danger that Cholera will be able to make good its footing. Alas! how little has been done either for cleansing the City, or ameliorating its very defective system of drainage. We fear too, that the season is already so far advanced, that little can be done this year towards the carrying out of these most important reforms. What can be done however, what should be done immediately, can, if we be so minded, be done quickly and easily; and that is the furnishing the poorer classes of society with free baths, open to all comers, if not at all hours, certainly both in the morning and in the evening. The bath, which is only a luxury in winter, is in summer one of the necessaries of life, and one with which the Corporation can easily if so minded, furnish all the citizens. All the drugs and soothing syrups in the world are, as prophylactic of Cholera, as naught compared with a good daily wash, and a clean skin. Let us then have

The City mortality for the week ending Saturday, the 18th inst., was 147, or at the rate of 7,644 per annum, out of a population of about 180,000. We may well ask our Corporation, and Health Officers what they think of that for high? and whether the chances are not that it will yet, as Shelley says of the Skylark, soar higher still and higher, as the heat increases, and as the stinks from garbage and our beastly drains become more deadly?

Sir J. A. Macdonald has introduced his Bill for assimilating the law in Canada with respect to Trades Union, to that of England. It recognises that such Unions are legal; but provides for the punishment of breach of con-

May 21.

Agricultural Laborer. Of this unhappy individual, the well known correspondent of the Times, "S. G. O.," thus gives a description. He—we are informed is ever hovering on the borders of pauperism,advelling where, if health can be preserved, decency advening which working for a wage which affords, can scarce exists, morning are paid for, no margin after sneller and crossing are part for, no margin for any food but that which just supports; is altofor any root out to the task of supplying the repairing power, the call upon the constitution which each ing power, and toil imperatively demands; in other words, keeps the physical condition of the labourer words, keeps the project to be, having regard to the far below what it ought to be, having regard to the verk he must do, the weather he must encounter. The Medical Times and Gazette takes up the

same song, and sets before us the actual condition of the English peasant, the cultivator of the soil. Rarely does he eat butcher's meat. "He sleeps probably over a dungheap, or near a cess-pool, with his wife and half a dozen children in the same room, and is very fortunate if he escape an attack of continued fever once in his life."

But this is true, we may be told of one section only of the laboring classes-of the agricultural classes. Alas! The facts brought out by the Medical Times and Gazette show that had as are the physical conditions of the Agricultural Laborer, who, we are told, is detenorating in size and vigor every day, the condition of the town operative is far worse physically and morally :- "He"-the Agricultural Laborer—" is taller, bigger, and stronger, but not so acute and restless." He cats less meat, but he drinks less gin; his chances of life are better; his children are comparatively speaking healthy; "they are not syphilitic or strumous;" and whilst as a general rule the town operative rarely reaches 50 years of age, the Agricultural Laborer often rarely accomplishes his three score and ten. thus sums up :---

"He"—the Agricultural laborer—" ought to have a better dwelling; and he ought to have a some-what more animalized diet; but except in these two particulars, we believe his let in life is infinitely preferable to that of the town operative, who works in from day to day among the noise, the compari-tive darkness, and smells of a factory; and retires from the public-house—(the only bright place that he knows of)—to his room with his niling wife and sick children in a town alley."

Modern progress, and commercial prosperity are no doubt excellent things; but we pay a high price for them in the filth, squalor, and degradation of the moral and physical conditions, of a large mass of our fellow-creatures for whom, after all, as well as for the respectable, tenper-cent-making, gig-driving, and villa-lot-occupying classes of society, Our Lord died upon the Cross. We will not, however, say more lest we should be found guilty of blasphemy against the gospel of progress, of which the first word is "Cursed are the poor;" and which, in lieu of the now exploded virtues of "Faith, Hope and Charity," proposes to us things more excellent by far, "Thrift, Speculation, and Smartness." Now the greatest of these is Smartness.

IRISH PRIESTS AND IRISH ELECTIONS.—The letter of our Dublin correspondent on this subject, on our first page, will be read with interest. It shows how great a measure of liberty is accorded under British rale, when the Romish clergy are allowed to play such pranks, for which under most other Governments they would get smartly rapped over the knuckles.

The above paragraph we clip from the Montreal Witness of the 15th inst., as showing what he understands by liberty—a commodity of which he thinks too much is allowed to Catholic priests in Ireland by the British government. Now to what does this liberty amount? according even to the showing of the correspondent to whom the Witness refers us. To this: - That in political matters the same liberty or freedom of action is accorded by the British Government to Catholic priests, as is accorded to laymen. In the words of Mrs.

Dodds, " and what for no?" The question is not, as to whether in some of the late Irish elections, the manner in which some priests exercised their civil rights is one of which Catholics should approve? whether their language was always appropriate, and becoming their sacred character? These are questions foreign to that which the Witness has raised — which is simply this: "Has the priest the same civil rights as has the layman? seeing that as before the law he is subject to the same civil obligations, and enjoys no immunities or privileges because of his ecclesiastical status." The British government answers this question in the affirmative. In the priest it recognises simply the citizen, with the same political rights, and the same political duties, as those that it recognises in every other citizen. If either priests or laymen resort to physical force, or use means to excite others to violence, priests and laymen are alike retire from public life.

MERRIE Manage on the little to ameliorate guage which however reprehensible in a Chrismopen bible" have done but little to ameliorate guage which however reprehensible in a Chrismopen bible on earth of the working tion point of size the condition whilst on earth of the working tian point of view, provokes to no acts of physical violence, or breach of the peace—the law classes of english of existence for the has no penalties, in the case of either priest or pensated in another state of existence for the has no penalties, in the case of either priest or pensated in modern progress" has entailsufferings which sufferings which this, is a question we care not to but nothing to make a song about. Less than Chisnoth in his efforts to extend the circulation of the will content ourselves with a few this would be simply tyranny and injustice of the Turn We hope our friends there will assist Mr. which the Continental Governments whom the Witness so much applauds, are often guilty.

DEAR AT THE PRICE. - Noticing our remarks of the 10th inst., upon the "strike" amongst the converts of the F. C. M. Society, who are standing out for better terms, and insisting not only upon clothes, firewood, and victuals, but upon hard eash, as conditions preliminary to their "Coming to Jesus," and accepting the Gospel plan of salvation - a French Canadian Protestant paper of this city gives us some further details as to the extravagant demands of these "abjurers of the errors of Romanism." Some amongst them have actually the impudence to stand out for a pecuniary consideration, or douceur of from \$15 to \$20, as the price of their conversion; though others are it must be admitted, more moderate in their terms, and are willing to accept a lower figure for their evangelisation. This is indeed very sad; and the groans of our contemporary aforesaid, are not altogether unreasou-

"What more sad," he asks, "than to see them pricing their said religion-Roman Catholic-at 15 or 20 dollars, often at much below this. . To what a depth of meanness have not these wretches sunk whom God created for a nobler destiny; and to think that some have come to us who alled themselves priests, and who indeed looked as if they were priests!"

Sad indeed! but what would the F. C. M. Society have? It cannot expect that any but the very lowest and most debased of French Canadian Catholics should ever address themselves to it; or that any of its so-called converts should be actuated by any but the most | placed chairs for the Visitors, in the centre of which sordid of motives. The Society must take what it can get, and be thankful; remembering that if there were not mercenary creatures amongst Romanists, such as it describes, it would have no converts to boast of at all. Its latter. position in this respect, reminds us of that of the On the whole the Medical Times and Gazette bride who, appearing before the minister to be married with the bridegroom in a considerable state of beer, as the profane have it, replied, upon being remonstrated with, for coming to be married under such disreputable circumstances—"What can I do, Sir; I must come with him when he is drunk, for when he is sober, he won't come up at all."

> We have been asked our opinion of a phenomenon that is said to have manifested itself in the Quebec suburbs; where, at a place where two streets intersect, a well-defined cross is said to have manifested itself on the ground, In reply, we beg leave to state that we have not as yet given ourselves the trouble to form any opinion of our own on the subject; but that we think that the explanation tendered by some of our contemporaries,-that the figure of the cross aforesaid is due to the leakage from intersecting water supply pipes, -is very plausible. For the rest, we would remind our readers that it is alien to the spirit of Rome, to attribute any phenomenon, however strange or unusual, to supernatural causes, before every possible solution of the said phenomenon on natural principles has been tried, and has failed to solve it.

> THE NEW BRUNSWICK SCHOOL LAW .-On the motion of Mr. Costigan the question has been again brought before our Legislature. A lively discussion-not terminated when we put to press-ensued; we trust that some expedient may be devised for doing justice to our coreligionists; but till then the question must not be allowed to rest. If justice cannot be obtained one way, it must be looked for in an-

has issued his proclamation for the due observance of the day; he reiterates his warning against the letting off of fire crackers in the streets, and we trust the Police will be on the alert to arrest any persons who may indulge in his dangerous pastime.

The subjoined commentary of the Montreal Gazette of Monday last on the news from the U. States is, though short, pithy, and full of instruction as to the moral progress of our

"The record of news from the States is full of murders and robberies."

OMAHA LEGAL EXTERPRISE. - \$150,000 in 3,000 Cash Prizes will positively be drawn in open public, May 30th, in aid of Mercy Hospital. Endorsed by the Governor and State authorities. Tickets \$3 each; or two for \$5. Last chance. Address-Pattee & Gardiner, Omaha, Nebraska; or Pattee & Co., 114 Broadway, N. Y.

The Cunard steamer Tripoli has gone ashore, a total wreck, near the Irish coast; all on board saved.

It is rumored that M. Dorion is about to

We would inform our friends in River Dennis Co. Inverness, and Port Hasteing, Straits of Canso N.S., that Joux Consnorm, Esq., Merchant, of the latter place, has kindly consented to act as Agent | for the TRUE WITNESS in those localities, and is now | Railway. prepared to receive subscriptions and grant receipts therefor. We hope our friends there will assist Mr.

THE OFFERTORIUM - A Complete Collection of Music for the Sunday and other Holyday Services of the Catholic Church. By Wm. O. Fiske. Price in cloth \$2.75; Boards,

We have to return thanks to Mr. Henry Prince, Music Seller, of Montreal, for a copy of this very valuable compilation of sacred music; and we have much pleasure in introducing it to the notice, and of commending it to the favorable consideration of our educational institutions.

To the Editor of The True Witness.

OSHAWA, Tuesday, 14th May, 1872.

RESPECTED SIR,-Thinking a slight sketch of how the Separate School system works in this Village and this part of the Province, would be interesting to you and useful to your readers. I write you a few lines respecting an examination at Oshawa, which took place yesterday, Monday, 13th May.

Passing the school house I was invited by one of the Reverend Sister to enter, and witness the

The school house is a brick building, now a little out of repair, through the effects of age, the action of the weather on the outside, and the wear and tear caused at least by 50 pupils inside.

The children were principally girls from 4 to 14 years of age, arranged in classes at the lower end of the school room, under the charge of their instructors-At the upper end of the room was a raised dais richly carpeted, on which the children were to stand when being examined. The walls were hung with large maps of recent publication. There was a melodeon of an antiquated and venerable appearance on the platform on which the pupils were to perform during their musical lessons. In front were sat the President, the Reverend Father Shea, the Parish Priest, a gentleman of most imposing appearance, physically grand. Half an hours' conversation showed me that his intellect, was far more powerful than his physical body, almost gigantic as is the

The appearance of the children reflected great credit on their parents, the children being neatly bressed without any overstraining for a theatrical effect: As each class was brought on, and moved off the platform the pupils displayed an artistic grace: which in that particular as in every other accomplishment, showed the patient, careful training of their Reverend Lady Instructors.

The President, Father Shea told me when I remarked to him the handsome appearance of the children, that they represented several Nationalities. English, Scotch, Germans, French, Norwegians; and though montioned last, not least, the Celtic Irish, the true sons of the Church, its defenders and propagators in every land over which the banner of St. George floats and our beloved Queen reigns.

The different classes proved so good in their several examinations, that it is difficult to particularise. Geography in particular was well illustrated by the female pupils, in their light fairy like costume, with their wands tracing on the map, the different lands and seas through which the traveller by steamship and railway would have to pass from one part of the world to the other; with a glibness that would have amazed Christopher Columbus if he had been present, to see the wonders of this our progressive century.

The religious class was as it ought to be, in such and in every school, the dominant one. The childrens quotations of scriptural proofs in support of they had texts of scripture enough at their command to satisfactorily prove to your neighbour, the Witness -that is if he believe the Bible, -that we are right as well in theory as in practice,

There was a pretty girl, a deaf-mute, about twelve years of age, who gave an exposition of her dumb language as she was taught it in Montreal.

The vocal music was very good indeed, several pieces being sung during the examination. The last piece rendered, the "Shamrock of Ireland," was unusually well given by a young lady not fourteen years of age, the chorus being tilled by all the pupils; and what was gratifying indeed, well harmonised, and in perfect tune. After this the President made a very feeling and effective address to QUEEN'S BIRTHDAY .- His Honor the Mayor the Scholars, saying how gratified he was by their progress, and hoping that their improvement would continue year after year as long as they were at school; and finally recommending them to well prepare for the great and most important event of their life, their first communion. At the conclusion he was most rapturously applauded by the children

> One or two other gentlemen made short addresses and brought this very interesting day's proceedings to a close, which was a long and fatiguing one to the Lady Teachers and Pupils, having commenced at nine and closed at half-past five in the evening.

> The whole was wound up by all the Pupils, ably led by their Reverend Pastor, singing God save the Queen .-- Yours, most respectfully,

BREAKFAST-EPPS'S COCOA-GRATEFUL AND COMFORT-NG.—" By a thorough knowledge of the natural lawwhich govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided the fires of last year make people very anxious. our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." makers of Epps's Milky Cocoa (Cocoa and Condens-

receipts of the corresponding month last yeer.

THANKS.—'The Secretary of the Bishop of Montreal desires gratefully to acknowledge the courtesy extended to their Lordships the Bishops of the several dioceses recently assembled at Montreal, by Mr. Brydges and the authorities of the Grand Trunk

AN INCORRIGHEE YOUTH,-On Monday last at the Police Court a lad named Felix Rigras, cleven years of age, was sent for four years to the Reformatory School for obtaining \$1.25 from Oliver Dangon under false pretences. The youth belongs to a very respectable family, but has been a source of much trouble and annoyance to them for some time past.

THE SMALL Pox.-This dreadful scourge is by no means expelled from this city, as will be seen not only from the weekly returns of mortality, but also from the fact that there were yesterday no fewer than five persons in one house in Panet street. Surely the house to house visitation should have provented such an occurrence as this, more especially as the house was in a filthy condition. - Montread Gazette, 7th inst.

LUNATICS.—On Saturday, Drs. Boyer and Beaubien with Mr. Justice Monk and Mr. Sheriff Bouthillisi made an examination of those confind in gool suffering from mental derangement. They found twenty-five persons more or less deranged, of whom six men and seven women were ordered to be sent to Beauport.—Herald.

FATAL Accident,-Between 3 and 4 o'clock on F Friday afternoon a chain used in hoisting bar-iron S rom the hold of the steamship Nile broke and the iron fell upon a labourer named David Lavellee working there, striking him on the head. Dr. Ross was in attendance, and dressed his wounds, but he | survived only a very short time. The body was afterwards conveyed to the house of his father in Wolfe street, where the Coroner held an inquest, and a verdict of "Accidental death" was returned.

GRAND TRUNK-CHAMPLAIN DIVISION.-In addition to the favorable report of the whole road, given by the President at the last London meeting, it is agreeable to learn, on the same authority, that the Champlain Division is paying for itself. Indeed a large traffic is being done on this part of the line, both in sassengers and freight; and the greatest attention is paid to keep this part of the track in order and maintain a regular service. We learn that between St. Johns and Rouses Point, 23,000 ties are to be laid down this summer. Besides this, 5 miles of steel rails will be laid between Lacadic and St. Johns, and the road at Lacolle will be ballasted,

A warning was given the other day in the Superior Court against the practice of leaving horses standing on the street without anyone to take care of them. The Corporation were find in \$360 and costs, as damages sustained by an individual who had gone to look at a fire, and whilst there was injured by a horse belonging, we suppose, to the Fire Department. The horse it was shown, had been left free and the domur that the plaintfff was only an idle spectator, and was off the sidewalk, was not allowed to weigh. The horse was left without any caretaker, and the Corporation was therefore condemned.-

Rownyisu.—On Sunday last a number of rowdies hired a coupld of boats for the day, and proceeded down the river as far as Longue Pointe. No sooner had they landed at the village than they attacked the house of Joseph Lachapelle, a farmer in the place, whom they assaulted, wounding him soverely on the head. The authorities after some trouble succeeded in arresting two of the gang, and detained them in custody until the arrival of Detective Cullen, who brought the prisoners to the city, and lodged them safely in the cells of the Central Police Station. The names of the prisoners are Jacques Courtine and Antoine Benard.—Herald.

NINE HOUR LABOR LEAGUE.-The usual weekly neeting of this League was held on Friday evening, and was well attended. A number of new delegates were received into the League. Several members stated that they had presented petitions to their employers asking them to grant the nine hour system. and requesting an answer by the 22nd of the present month. Mr. Arch brought forward a motion for the formation of a branch of the Canadian Labor Protective and Mutual Improvement Association. The mover at some length spoke of the necessity of such an association, followed by other members who supported the motion, which was carried unanimous-An amendment against introducing politics into the association was lost owing to the want of a seconder. A mass meeting will be held an the 3rd of June next .- Witness.

Proceedings under the Dunkin Act.—Our readers may not be aware that one of the provisions of the Dunkin Act of 1864 gave an action to the wife or other relative, or the employer of one who is in the habit of drinking intoxicating liquors to excess, against the seller of the liquer. The condition on which alone the action can be brought is that notice in writing should be given to the liquor seller forbidding the sale of liquor by him to the habitual drinker. the doctrines of our holy church, was most excellent; The liability arises upon the sale of any liquor to such person within a year after the notice. not till lately heard of any actions being brough under this law; but we find that a judgment, with damages to the amount of \$15, has been obtained under it at Napanee by a married woman against the keeper of the Soby House at that place. The husbands of ladies who give these kind of notices are likely to have thirsty lives, - Montreal Herald.

Open Air Music.-Whatever objections there may be to the presence of a large garrison, it is impos sible not to regret the absence of the fine music to which the public were so often treated in Viger and Phillip Squares, and on the McGill College grounds, on summer evenings, a few years ago, by the military bands. Such being the case we are glad to learn that a movement is now on foot to secure the services of the splendid band of the Grand Trunk Brigade, to perform two nights per week in Phillip Square during the ensuing summer months. The permission of Col. Brydges and the officers of the Brigade has been obtained for the same, and it only now remains to have the necessary amount raised, say \$600 or \$800, to pay the band and meet incident-al expenses. This, we think, will easily be raised, and thus a new charm be added to the delicious evenings which at this season are generally enjoyed. - Witness.

THEER RIVERS, May 20.—A fire broke out last night about 9 o'clock, in the foundry and machine shop of R. Remillard, which was totally destroyed together with two other workshops. The fire then communicated to the machine shop of the gas works; but, fortunately, through the exertions of the firemen the fire was prevented from communicating with the gasometer and other works. The Gas Company's loss is fully covered by insurance.

OTTAWA, May 18.—Fires are raging in the vicinity | For any one of the Reviews . . . . . \$4 00 per annum of this city, and fears are beginning to be entertained of very serious damage. In the vicinity of Hull the fire is extensive, and is fast approaching the village. A breeze towards the city would place us in great | For Blackwood's Magazine . . . . 4 00 danger. The weather is intensely dry, and the sky | For Blackwood and one Review. 7 00 shows not a sign of coming rain. Recollections of For Blackwood and any two of the

drove a friend in his buggy to Paris railroad station —Civil Service Gazette. Made simply with Boiling to catch a western train. Gillespie was last seen Water or Milk. Each packet is labelled—"James alive at a hotel at Paris, which he left to return Epps's & Co., Homosopathic Chemists, London." Also, home. At a late hour at night the horse and conveyance came home without Mr. Gillespie, the dash- of Blackwood, thirty-five cents. Postage two cents board being kicked to pieces. His son, at once di- a number. vining that all was not right, started off early next RAIL ROAD RETURNS .- The traffic returns of the morning in search of his father, whom he found, ly-St. Lawrence and Ottawa Railway for the month of | ing on the side of the road about half-way between April last show an increase of 30 per cent., over the Burford and Paris, his hands blistered and swollen as though he had held firmly unto the lines until his

last expiring efforts had gone forth, his forehead bruised and his body otherwise lacerated, and dead. There is no knowing to a certainty by what means death was oscasioned. The supposition is with many that he must have received the full force of the kick of the animal when the dashboard was broken, which break was undoubtedly done in that way. Others are of the opinion that his death is the result of foul play, and more than one circumstance contributes to foster this notion. When Mr. Gillespie left home he had in his possesion the sum of \$25.00. When found there was no mony upon him. Further than this, a club, recently cut, was found in the buggy, upon which was blood.

#### REMITTANCES RECEIVED.

Portneuf, Rev. F. D., \$2; Carleton Place, R. F. N., 3.85; Three Rivers, E. B., 2.50; Centreville, W. C.

Per G. P. H., Keenansville-J. W., 75c. Per Rev. B. G. B., St. Patrick's Hill-N. C., 2; P.

#### Died.

In this city, on the 14th inst., Mary Ann McGue, of consumption.—#.1.P.

MONTREAL WHOLESALE MARKETS.

•
Flour of brl. of 196 lb.—PollardsSt.on @ \$0.00
inperior Extra
Extra 7.20 @ 7.25
Fancy
Fresh Supers, (Western wheat) nominal.
Ordinary Supers, (Canada wheat) 6.60 @ 6.70
Strong Bakers' 6.75 @ 7.00
Supers from Western Wheat   Wellaml
Canal nominal
Supers City Brands (Western wheat)
Fresh Ground 0.00 60 635
Canada Supers, No. 2 6 10 @ 6 20
Western Supers, No. 2 0.00 @ 0.00
Fine 5.76 @ 5.65
Middlings 4.70 @ 4.90
II () lange flatter and the st
11/1.
Ordered from bright of no. 1
Oatmeat, per bushel of 200 lbs 5.00 @ 0.00
Corn, per bushel of 56 Hs 0.62 @ 0.621
Pease, per bushel of 60 ths. 600 60 000 ft

FOR SALE-One Altar, Two Confessionals, Two Organs-one with eight steps and swell; one with four stops, with first class case. To be sold cheap. Address, "  $B_{\nu} V_{\nu\nu}$ " Seminary.

May 24, 1872. MOSTREAL. WANTED .- A TEACHER for Roman Catholic

Separate School, Napanee. Duties to commence on May 13th, Sahiry liberal, Address-JAMES CUL-HANE, Chairman, Napanee, Out. WANTED, - A SITUATION OF TRAVELLING COMPANION or ENGLISH GOVERNESS. Would

not object to crossing the Atlantic with an invalid, or in charge of children, not ender eight or over fourteen years of age. Terms moderate, and best references given. Address-Boy 47, Kingston, Ont. WANTED. A FIRST CLASS ENGLISH TEACHER. Salary

L. TASSE, Sec. R. S. S., INSOLVENT ACT OF 1869.

Apply to

IN the matter of FRANCIS N. LAW, the undersigned, L. Jos. Lajoie, Official Assigned

of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before

me within one month, Montreal, 15th day of May, 1872.

L. JOS. LAJOIE,

### INSOLVENT ACT OF 1869. IN the matter of JOSEPH MORIN, Tinsmith of the

City of Montreal, as well individually, as having been in partnership with NORRER'T LEGROS, Tinsmith of the same place, and doing business together under the name and style of MORIN & LEGROS, and also as having carried on business heretofore under the name and style of JOSEPH MORIN & CO., in copartnership with Meroduc Laporte, Plasterer of the City of

An Insolvent.

The insolvent has made an assignment of his estate and effects to me, and the creditors are notified to meet at the Court House, in the Insolvency Room, in Montreal, on Thursday the twenty third day of May, 1872, at ten o'clock of the forenoon, to receive statements of his affairs and to appoint an Assignce.

L. JOS. LAJOIE, Interim Assignce.

MONTREAL, 9th May, 1872.

NEW GOODS! NEW GOODS!! JUST RECEIVED

### WILLIAM MURRAY'S. 87 St. Joseph Street,

A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Bracelets, Brooches, Scarf Pins, &c., &c.
As Mr. M. selects his Goods personally from the

best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade,

Remember the Address-87 St. Joseph Street, MONTREAL.

THE GREAT

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TERMS.

For any two of the Reviews..... 7 90 For any three of the Reviews .... 10 00 For all four of the Reviews . . . . 12 00

the fires of last year make people very anxious.

Was it Munden?—Mr. James Gillespie, of Burford,
For Blackwood and three of the

views......15 00 Single numbers of a Review, \$1; single numbers

Circulars with further particulars may be had on application.

For Sale by Dawson Bros., Montreal LEONARD SCOTT PUBLISHING CO.,

New York.

### FORLIGN INTELLIGENCE.

FRANCE. PARIS, April 30 .- The first day's debate on the Conseil d'Etat has resulted very much as might have been expected. M. Target's amendment in favour of keeping the Provisional Commission which now fulfils the functions of this body was defeated by a large majority, owing principally to M. Gambetta announcing on behalf of those members of the Left with whom he acts-one would be curious to know how many they are-that he would support the Government. This is the first time that M. Gambetta has spoken as the leader of a party, and although he only spoke a few words, and these were in the sense of supporting a project most desposie and anti-Republican in its character, still it is a certain sign of progress that any number of men should consent to follow another man, even in the wrong direction, who assumes to lead them. M. Gambetta has taken a whole year to make a Parliamentary move of any sort, and we must not be too hard upon him if his first attempt is not quite in harmony with his principles; nebody will find it out. The country is profoundly unconscious of the fact that its only chance of liberty lies in decentralization, because the Right, whose immediate object is to weaken the Central Government, have always advocated it, and the Liberals are too narrow-minded to adopt any principle, no matter how sound in the abstract it may be, of which their enemies are making man Protestantism. What a commentary on those use. It thus frequently happens that the pious bulletins of victory which the God-fearing Right of the Chamber are the supporters of all Emperor William used to issue from the battle-fields that is healthy and liberal, and the Left of all that is arbitrary and despotie, because the accidents of party warfare have forced them to use each other's weapons; but in point of fact. as I have frequently observed, there is no more autocratic party in the State than the Democrats, and there is, therefore, nothing astonish- disturbances is apprehended. ing in finding them voting yesterday in favour of a law which will drive the nail of centralization home and clinch it on the other side. It have removed Mr. Cowan from the service, with an is true that the question was reserved how the expression of great regret in consideration of his members of the Conseil d'Etat are to be named; but it is most likely the Government the Kooka executions is very severe both on Mr. will carry their point of vesting their nomination Cowan and Mr. Forsyth. It is proved that Mr. in the Chief of the State, and that they will be supported in obtaining this most important privilege by the Radicals. With a body of 16 men named by the Head of the Government and responsible to him, superintending and controlling the deliberation of the Conseils-Generana and the acts of the Prefects throughout the whole country, it is evident that the liberties of the people are completely in the hands of the President. King. Emperor, Dictator, or whatever the man who is governing France at the time may be called. This may be the only form of Government for which the people are fit-probably it is. The special feature about the whole proceeding to which I wish to call the attention of your readers is that this arbitrary Constitution which the Sovereign Chamber at Versailles is now giving to

Pages, May 16.—The Assembly has passed a bill constituting the Court Martial for the trial of Marshal Bazaine.

the country is being imposed upon it by the

assistance of the Democrats and Radicals, who

doubtless know the stuff they are themselves

made of, and the necessity of keeping a tight

rein upon the possessors of votes under universal

suffrage.—Times Cor.

Madaio, May 17 .- An official despatch from Marshal Sorrano reports that he has established headquarters at Guldainee,

News has been received of a fight at Manaria, and the defeat of the Carlists, numbering 5,000, by forces under General Letina. The Insurgents lost 20 killed and a large number of prisoners.

## ITALY.

LIBERTY OF EDUCATION IN ITALY.-The Italian Government, anxious to rival the achievements of Prince Bismarch, has by a degree supressed the college of St. Alessandro in Bergamo, under the pretext that the masters had not the requisite certificates, and that the spirit of the education given was contrary to the laws and the institutions of the State. The real reason is that the establishment is thoroughly Catholic, and that the object of the men in power at present in Italy is to suppress all Catholic teaching, and drive the Italian youth into atheistical schools.

THE PRINCE AND PRINCESS OF WALES.-The Prince of Wales has given great satisfaction in Rome by his conduct, which contrasted very favourably with that of the majority of the princes who have lately visited the city. The prince and princess went over two convents, those of Santa Cecilia and the Sepolt-Vive, special permission laving been given by the Holy Father. Their Royal Highnesses on the occasion carried in their hands bouquets of the Papal colours, which caused the crowd to cheer with great enthusiasm.

The United States Consul at Rome is charged by the Freeman's Journal with receiving presents in exchange for permits to visit the Vatican. The Consul has the privilege to admit each day a certain number of persons to the Vatican, this being a courtesy extended to him by the Papal authorities. He takes advantage of the Papal kindness to eke out his income and sells the permits at fixed rates.

The Carcassonne Affair .- We have hitherto abstained from alluding to the atrocious accusations brought against a Convent at Careassonne. They were too revolting in their character, and too obviously calumnious, to render it necessary that we should take any notice of them. The proper legal authority has now declared that there is no foundation for them whatever, and we may put aside the details of the case altogether.

## GERMANY.

Bernin, May 16.—The Reichstag has passed a resolution asking Government to submit for its action a draft of a law which shall regulate the licenses granted to religious orders, and provide for the punishment of all members of such organizations who are guilty of dangerous activity towards the State. The resolution is aimed more particularly at the Jesuits, who are especially mentioned as requiring

THE PRUSSIAN GOVERNMENT AND THE CHURCH.—The last of the vexations measures against the Church in Prussia-which a correspondence in the Voce della Verita attributes to a quasi-reconciliation between Prince V. Bismarck and the Masonic interests represented by the Crown Prince-has been the removal of about 60 ecclesiastics in the Polish provinces from their posts as inspectors of schools. Bishop of Hildesheim has directed the clergy of his diocese to retain the inspection of the schools, at

reconcile the Divine law with human legislation, we shall have to endure the grief of withdrawing our co-operation, and abandoning a field of labour which the Church has cultivated with so much love and so many sacrifices." The Bishops' answer to the enquiry respecting the effects of excommunication is not yet made public. In the meantime, a Freemason has been expelled from his lodge for disobedience to the supreme lodge. The cases are parallel enough, but we do not hear that Herr Fulk has objected to excommunication when fulminated by this tribunal. The Presiden of a Catholic club has also been prosecuted, because on the suppression of the club it appeared from the archives that this club, with many others, joined in the address last year to Cardinal Antonelli, protesting against the calumnies contained in a pretended "Biography" of his Eminence.

"What has the first year of the newly-arisen German empire brought us?" asks a recent number of the Universal Evangelical-Latheran Church Gazette of Leipsic, and answers: "The transformation of our great towns into hotbeds of moral rottenness and decay after the type of Paris, the severance of our schools from the Church, the unchristianizing of the State and of marriages, instead of the freedom of the Church only its complete bondage, with a more and more threatening prospect of detriment to its guaranteed confession, all this we see partly realized before our eyes, partly on the eve of being so. Finis Germaniar! by the very means of Germany's greater unity and power." And again : "Let us acknowledge the fact, this first year of our newly-erected German empire, after a short and general onthusiasm has implanted a profound despondency and bitterness in the hearts of its truest adherents; the foundation pillars, morally speaking, of this new emipre begin to totter as if shaken by an earthquake."

Such are the words of this leading organ of Gor-

#### TURKEY.

SMYRNA, May 1. - Disturbances occurred here yesterday between the Greeks and the Jews, the not have in his bag provision even for to-morrow former accusing the Jews of sacrificing an infant. but waited, like the prophet of old, that it should Several persons were killed and wounded. The come to him from God, at the hands of his benefactroops occupy the town, and a continuance of the

### INDIA.

CALCETTA, May, 2 .- The Government of India past character.

CALCUTTA, May 3 .- The Viceroy's order respecting Cowan ordered six men to be shot after receiving Mr. Forsyth's order to act according to law. Mr. Forsyth subsequently endorsed all that was done. The Viceroy sees no evidence whatever that the execution was a necessity, and recommends that Mr. Forsyth should not again be placed in a position where similar control will be needed,

#### REV. FATHER BURKES LECTUBE. (Continued from our 2nd Paye.)

innocence, grace, receives the woman whose breath is the postilence of hell! Extremes meet, Mary, the Virgin, takes the hand of Mary the Magdalene; and, in the organized charity of the Church of God, the penitent enters in to be saved and sanctified,

The poor man, worn down and broken by poverty, exposed in his daily labor to the winds and the minof Heaven, with failing health and drooping heart, lies down to die. There, by his bedside stands the wife, and round her, her group of little children,-They depend upon his daily labor for their daily bread. Now, that hand that labored for them so long and so lovingly, is palsied and stricken by his side. Now his dying eyes are grieved with the sight of their misery. His ears are filled with the cry of the little ones for bread. "Oh. God?" exclaimed Aremias, "Thy hand is upon Thy people. The little ones have cried for bread, and there was no one to break it to them." The despair of their doom comes to embitter his dying memenis. He looks from that bed of death out upon the gloomy world, He sees the wife of his bosom consigned to a pau-per's cell, to await a pauper's grave; and, for these innocent faces that surround him, he sees no future but a future of ignorance, and a career of crime:of punishment without hope of amendment :- and of the loss of their souls in the great mass of the world's crimes and misdeeds. But whilst he is thus mourafully brooding, with sad and despairing thoughts, what figure is this that crosses the threshold and casts its shadow on the floor of the house ?-Who is this, entering noiselessly, modestly, silently, shrouded and veiled, as a thing of Heaven, not of earth? He lifts his eyes and he beholds the mild and placid face of the Sister of Mercy, beaming purity, mixed with divine love, upon him. Now the simshine of God is let in upon the darkness of his despairing soul. Now he hears a voice almost as gentle, almost as tender, almost as powerful as the voice of Him who whispered to the widow of Naim :- "Oh, aged woman, weep no more!" And she telis him to fear not; that her woman's hand will ensure protection for his children-and education, grace, virtue, Heaven and God! I once remember I was called to attend a man, whom I have endeavored to describe to you. There were seven little children in the house. There was a woman, the mother of those children, the wife of him who was dying there. Two years before this man had fallen from a scaffold, and was so shattered that he was paralyzed; and for two years he had fain upon that bed, starving as well as dying. When I was called to visit this man, I spoke to him of the mercy of God. He looked upon me with a sullen and desparing eye. "This is the first time," he said, " that you have come to my bedside." Said I: My friend, this is the first time that I knew you were sick. Had I known it, I would have come to you before." "No one,"—this was his answer;—"no one cares for me. And you come now to speak to me of the mercy of God! ] have been on this bed for more than two years. I have seen that woman and her children starving for the last two years. And do you tell me that there is a God of Mercy above me?" I saw at once it was a case with which I could not deal. I left the house on the instant, and went straight to a convent of the Sisters of Mercy that was near. There I asked the Mother Superior, for God's sake, to send one or two of the Nuns to the house. They went, Next day I visited him. Oh, what a change I found! No longer the dull wailing of despuir. He looked up boldly and cheerfully from his bed of sorrow,no longer nurmuring against the mercy of God,but with the deep thankfulness of a grateful heart. "Oh," said he, "I am so happy, Father, that I sent for you,-not so much for anything you can do for me; but you sent me two angels of God from Heaven! They came into my house; and, for the first time in two long years, I learned to hope: to be stituted guardians of the peace seem to be either sorry for my want of resignation; and to return, with love, to that God whom I dared to doubt! Then he made his confession, and I prepared him for death. Patient he was, and resigned; and, in his last moments, when his voice was fulteringwhen his voice became that of the departing spirit, -his last words were : You sent to me the angels of God, and they hold me that when I should be

in my grave they would be mothers to my children!"

Oh, fair and beautiful Church, that knows so well

how to console the afflicted, to bind up the wounds

the drooping head. Every form of human misery,

comes practically untenable, and it is impossible to as a warning or a trial, or coming from men's own excesses and folly, and as a punishment for their sins—every form of human misery and affliction, as soon as it is seen, is softened and relieved by the \_the gentlest, the tenderest, the sweetest agency—the touch of God through His consecrated ones. And it seems to the sufferer as if the word of the prosays: "The Lord Himself will wipe away every tear from the eyes of His elect, and will bind up every bleeding and wounded heart."

And thus, my friends, we see how beautifully charity is organized in the Catholic Church. Not one penny of your charity is wasted. Every farthing that | ruffian .- N.Y. Herald. you contribute will be expended wisely judiciously; and extended to its farthest length of usefulness in the service of God's poor of God's stricken ones. And; lest the poor might be humbled whilst they are relieved, lest they might be hart in their feelings whilst consoled with the temporal doles that are lavished upon them, the Church of God, with a of the poor, those who, for the love of Christ, have become poor like them. Behold these nuns! They are the daughters of St. Francis. Seven hundred deemer,-were given to Francis of Assisi. Men betenderness and divine love: and he "preached Christ and Him crucified," by merely showing the mortification, and the spirit, and the love of Christ which was upon him and in him. These are the daughters of this saint, inheriting his spirit; and he, in the Church, is the very ideal saint of divine and religious poverty. He would not have a slove to his foot. He would not have a second coat. He would tors ;-the very ideal saint of poverty; and, therefore, of all others, the most devoted in himself, and in having his children minister unto God's poor, When there was a question of destroying the religious orders in Italy, and of passing a law that would not permit me, a Dominican, or these nans, Franciscans, to dwell in the land,-just as if we were doing any harm to anybody; -as if we were not doing our best to save and serve all the people;when it was a question before the Parliament, Casare Canta, the celebrated historian, stood up in the assembly and said; "Men! before you make this law, abolishing all the religious men and women in the land, reflect for an instant. If any man amongst you, by some reverse of fortune, become poor,—if any man amongst you, in, this enlightened age, is obliged to beg his daily bread; wouldn't you feel ashamed?-wouldn't you feel dograded to have to go to your fellow-man to ask him for alms? For me, if God should strike me with poverty, I would feel it a degradation. But I would not feel it a degradation to go to a Dominican or a Franciscan, and ask him, a brother pauper, to break his bread with me.

It is fitting that they should have preachers for God's poor. It is fitting that the voice which speaks to you this evening,-although it comes from one wearing the habit of St. Dominic,-should speak to you in the language of Saint Francis of Assissi, who was the bosom friend of the great Dominic of Guzman. United in life, and in love highest of all, their children are united in that spiritual love which is the inheritance of God's consecrated ones on earth. And, therefore, it is a privilege and a glory to me to speak to you this evening on behalf of my Franciscan sisters. Yet, not in their behalf do I speak, but in behalf of the poor; nor in behalf of the poor, but in behalf of Christ, who identifies Himself with the poor; nor in behalf of Him, but in your own behalf; seeing that all your hopes of the glory of Heaven are bound up with the poor of whom I speak. It is your glory, and the glory of this special charity, that it was the first hospital founded in this State; that at a time when men, concentrating their energies to amass wealth, immersed in their business, trying to heap up accumulations, and gather riches and large possessions, never thought of their poor; or if the poor obtruded themselves, brushed them out of their path, and told them to begone; then there came the Church of Christ into the midst of you. She sought not money, nor land, nor possessions. She brought out these poor nuns, vowed to poverty, despising all the things of the world; and leaving them be hind them; she built up her hospital for the sick; she brought her children of St. Francis of Assissi to minister to them, in mercy, in faith, and hope; the mercy, the gentleness of divine charity. Will they not say to you, "Blessed is the man, that un-

derstandeth concerning the neady and the poor!" I hope I may have thrown some light into the minds of even one amongst you, this evening, and let him see how blessed is the man who knows his position conceerning the needy and the poor. I hope that those to whom my words give no light, may, at least, be given encouragement to persevere. Persevere, Catholics of Hoboken and Jersey City, ia maintaining these Sisters, in filling their hands with your benefactions; in enabling them to pursue their calm but glorious career of charity and of mercy. I know that in thus encouraging you, I am advancing the best interests of your souls; and that the mite that you give to-day, that might be given for pleasure, or sinfulness,-that that mite shall return to you one day in the form of a crown, the crown of glory which will, one day, he set upon your heads, for ever and for ever, before the Throne of God, by the hands of the poor of Christ. Again, I say to you, will you hear the voice from the Throne: "Whatever you do to the poor, you do it unto Me!" Oh, may God send down His angel of mercy !- may the spirit of His mercy breathe amongst us!-may the charity which guides your mercy-the charity springing from an enlightened and pure faith, and from a true and substantial hope,-bring your reward;-that so, in the day when Faith shall perish with time,-when Hope shall be lost, either in joy or sorrow-either in the fruition of Heaven, or in the despair of Hell,-that on that day, you may be able to exclaim, when you first catch sight of the unveiled glory of the Saviour : Oh, Christ, of all the beauties of God it is true, the greatest of these is Charity."

THE REIGN OF RUFFIASISM IN NEW YORK.-The inrease in the number of highway robberies, midnight assaults and garrotting eases at the present time is calculated to awaken the liveliest apprehensions of all peaceable citizens. The records of the nolice actually teem with these alarming indications of reign of ruffianism and lawlessness, and the conpowerless or unwilling to check the growing evil. Garrotting has become a favourite pastime with the unpleasant gentry that swarm on all our thoroughfares, even the most frequented. The immunity they enjoy is doubtless owing to the same cause that leaves the streets in such a filthy condition. Perhaps our authorities labour under the delusion ruffians as well as other nuisances from the streets.

Whether the conductors and drivers are in collusion with the thives or are only afruid of them, one thing is certain, that a victim of an assault or robbery in one of these Jack Sheppard nurseries on wheels receives no assistance or commiseration from the driver or conductor. Vigilance committees have frequently been threatened by our sorely-oppressed mise to come were fulfilled in time—the word which | citizens, and petitions and remonstrances have been sent to the Albany Solons, but still the evil is in full operation. We can only wait and hope for the Hounslow Heath of old, and citizens will not fear the grasp of the garrotter or the bludgeon of the

THE WASHINGTON FOUNDLING ASYLUM.—The following, although from a Protestant journal, the Washington Sunday Gazette, breathes the spirit of Catholic charity: "One of the miracles of charity in Washington is the Foundling Asylum, situated on Twentyfifth street, under the charge of five active sisters of one of the religious orders. The children are wisdom more than human, appoints as her ministers | made comfortable and happy. There are now quite a large number of them in the institution, whose ages vary from a few days to five years. This institution received, at its inauguration on the first years ago, now, almost, there arose in the city of day, the sum of lifty cents from a poor contributor. Assisi, in Umbria, in Italy, a man so filled with the while in the course of about fifteen years it has come ineffable love of Christ-so impregnated with the into possession of a fine building, and is provided spirit of the Son of God, made man,—that, in the with such accommodations as only thoughtful kind-rapture of his prayer, the "stigmata'—the marks of ness with well camboved morns have been accommodations. ness, with well employed means, has been able to the nails upon the hands and feet, of the thorns upon supply. Surely no Christian heart which God has the brows, of the wounds upon the side of the Re- blessed with kindly sentiments, or that is conscious decuer,—were given to Francis of Assisi. Men be-1 of the possession of wealth, could look upon the self-hold him and started from the sight, giving glory to sacrificing kindness of these sisters without a thought God that they had caught a gleam of the glery of to aid them in their noble and beneficent work .-Christ upon earth.—He was the only saint of whom Let such an one do this, and he shall see for himself we read, that, without opening his lips, but simply how very far a little pecuniary aid will go to lighten coming and walking through the ways of the city, just one great burden of suffering grown out of all eyes that beheld him were melted into tears of human lives." human lives."

The social relations described by a Mr. Smith, in a New York Court must have been—not to put too fine a point on it,—"complicated." He appeared because he desired to bail out his son, who had been arraigned for an assault on Eliza Brownell. This woman married Smith's nephew, and went to New Orleans on her wedding tour, where she acted so badly that she was expelled from the hotel. Then she obtained a divorce from him and he threatened to kill her. She caused his arrest and had him sentenced to Blackwell's Island for one year. While he was comined there she formed the acquaintance of Smith (the narrator) and married him. After living with him three months she formed a fancy for his son, a mere boy, proposed marriage and ran away with him. Wearying of him, she obtained a divorce, and would have taken a fourth husband but for the jealousy of young Smith, who swore vengeance if she should again commit matrimony, The woman has had more than twelve husbands altogether, and is not yet 28. She is credited with the greatest possible skill in procuring divorces. What the fair Eliza can have been created for is a mystery, unless it was intended that she should offset the modern Borgin tribe.

Loxgevity.—Will temperance procure long life? Parr was an intemperate man, yet he lived over 150 years. Can we depend on comfort and regularly in our habits? Jenkyns, who lived 160 years, was an habitual beggar, often in the greatest want of the common necessaries of life. Is a good climate the sure premoter of longevity? Jane Reeve lived to the age of 103 in the marshy county of Essex, England; Albuma Marc reached 150 in the sultry interior of Ethiopia, and Drakenburg 146 in the shivering climate of the mountains of Norway. With such contrasts as these, how can we philosophize on the subject? Yet, on the point of regularity, we may hazard a question. Is it not probable that Parr might have lived longer if he had been a temperate man? Jenkyns, if he had not been subjected to such vicissitudes? A few more instances of great longevity may be mentioned. Thomas Carn died in London, in 1588, aged 207; an instance of lengevity exceeding any other on modern record, but well anthenticated in the parish register of St. Leonard, Shoreditch, a Russian died at Ekaterinosiaf, in 1813, whose age was between 200 and 202; and Don John Traviera de Lima died in Portugal, 1738, aged 198. Titus Fulonius, of Benomia, 150; Abraham Palha, of South Carolina, 142 : Czarton Petrarch, of Hungary, 184; Dumitus Radula, of Transylvania, 140; Countess Desmond, Ireland, 140; James Sand, England, 140; Margaret Patten, Scotland, 188; Richard Lleyd, Wales, 133; William Ellis, Liver-physical, moral and intellectual development of the pool, 130; Francis Bons, France, 121; James Byles, students committed to their care Oyster Bay, 118. John Gilloy died at Augusta, Me., aged 124. Instances of great longevity are more frequent than is generally supposed, and it may be superfluous to continue them further here. - Weekly

Leads all You Cax-Never omit an opportunity to earn all you can. Sir Walter Scott said that even in a stage coach, he always found somebody who could tell him something he did not know before. Conversation is frequently more useful than books for purposes of knowledge. It is, therefore, a mistake to be morose and silent when you are amongst persons whom you think ignorant, for a little sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment. Indeed some of the most sagacious remarks are made by persons of this description, respecting their pursuit. Hugh Miller, the famous Scotch geologist, owes not a little of his fame to observations made when he was a journeyman stonemason and working in a quarry. Socrates well said that there was but one good, which is knowledge, and one evil, which is ignorance. Every grain of sand helps to make the heap. A gold digger takes the smallest nuggets, and is not fool enough to throw them away.

MAKING ASPARAGUS BEDS .- In the garden for family purposes new asparagus beds should be made now without delay, though any time this month will answer. The best plan in making these beds is to excurate the earth, whether it is soil or not, to the depth of from twenty to twenty-four inches, remove all the dirt except the soil, and commence to fill up with a good layer of horse manure; press it well down, then a layer of soil, then manure again, learing the richest manure for the last eight or ten inches. Plant two year old roots of the colassal variety, three feet apart each way, with the crown of the roots from six to eight inches beneath the surface. Keep the beds clear of all weeds, grass, etc. The plants will make considerable growth the first season, and the third season there will be some spires fit to cut. The fourth season, three years after planting, the bed may be considered in its full maturity. No salt should be applied until the bed is fully established. While there is no better fortilizer than salt for a bed once fully producing a crop, to be applied early in April and as soon after the fall dressing of manure is forked in as may be convenient -it is death to the young plants. Salt destroys the weeds and grass; and must be kept from box edging and young trees, or it will destroy them too .- thermantouen Telegraph.

Sowing SEED .- A bushel of wheat contains 660, 000 grains. If this quantity should be spread equally over an acre of ground it would give nearly to square inches of space for such plant; each plant would be a little more than three inches from the next, and there would be sixteen plants to each square foot .that it is the duty of that mythical personage, the If the seed were sown in drills nine inches apart, street cleaning contractor, to remove garrotters and there would be a plant to each inch in the drill. It is well known that in broadcast sowing much seed In that case the broom will take the place of the is covered too deeply, and some not sufficiently, and of the breaking heart; to lift up the bleeding and baton, and the dust cart that of the prison van. The thus possibly half of the seed sown is wasted. In street cars are fruitful seminaries of crime, and in drill sowing a much greater proportion of the seed least provisionally; adding that if the position be- every form of wretchedness, whether sent from Ged them some of the boldiest outrages are committed. | produces returns, because of its even covering and

more regular germination. If each seed should produce but one perfect ear, the yield would be over 30 fold; but it is safe to say that every healthy wheat plant will productat least three stalks, so that, should the whole of the seed sown mature, a crop of 99 bushels would be the result. There is no doubt that drill-sowing will produce a better yield than broadcast sowing, as much more of the seed will successfully germinate and the expense of drill-soning being less than hand sowing and harrowing full operation. We can only ware min hope to like afterwards, we would advise all those who can buy day when New York throughfares will not four or him a drill to abandon broadenst work or hire a drill to abandon broadcast sowing.—American Agriculturist.

FARMER'S ACCOUNTS.—One of our contemporaries truly remarks if a farmer kept as nice and exact accounts with the cattle, the fields, the orchards, and the crops with which he has annual dealings, just as his more careful brother merchant does he would find a spirit of business working into all his habits, and progress and push would inevitably follow. The loose notion seems to be that here are the fields, and these the buildings and a living must somehow be got out of them. But that will not do in these days. Every agriculturist is bound to know that his accustomed diet causes a marked improvement,

FRUIT CAKE. -One pound of sugar, one of butter, ten eggs, one pound of raisins, one of citron, one of currants. Chop and rub the fruit into one pound of flour. One cup of molasses, one tenspoonful of soda foamed in the molasses, one nutmey, one-half cup of cloves and einnamon. Put the fruit and flour in last. Stir in thoroughly. These ingredients make two loaves that will keep a year.

To Relieve Neuralgia .- A New Hampshire goutle. man says; "Take two large tablespoonsful of fine salt; mix them together in a small bottle; every time you have any acute affection of the facial nerves. or neuralgia, simply breathe the fumes into your nose from the bottle, and you will be immediately relieved."

BLEEDING AT THE LUNGS .- Say to those asking for remedies for bleeding at the lungs and lung com-plaints, to lay a thick flannel paid about the throat and lungs. Tell them to wear double, thick flannels and to protect the feet, throat, and whole person, so that it cannot receive a chill under any expossure.

Consumption, Bronchitis, General Debility -- Car-TION .- HYPOPHOSPHITES .- FELLOWS' COMPOUND SYRU or Hypophosphites.—As this preparation is entirely different in its combination and effects from all other remedies called Hypophosphites, the public are cautioned that the genuine has the name of Fellines & Co. blown on the bottle. The signature of the inventor, James I. Fellows, is written with red ink across each label, and the price is \$1.50 per

Whatever we say of Johnson's Anodyn' Linimont'is strictly true, and time will verify it.

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ian Brothers will now be better able to promote the

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

No student will be retained whose mamers and morals are not satisfactory; students of all denoninations are admitted

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

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

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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.

> COMMERCIAL DEPARTMENT. 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. FIRST CLASS.

Religious Instruction, Scient Readings, Grammar, Composition and Rhetoric, Synonymes, 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, Elecution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

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1st Class, " .... 6 00 Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted llness or dismissal. EXTRA CHARGES .- Drawing, Music, Piano and

Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians.

For further particulars apply at the Institute.

BROTHER ARNOLD,

Toronto, March 1, 1872.

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MENTS WANTED TO SELL OUR PATENT VORY AND LIGNUM VITÆE EYE CUPS. Speciales rendered useless, Chronic Sore Eyes card, and all diseases of the eye successfully treatfared, and an anseased of the eye successfully treated (cure guaranteed) by the greatest invention of the

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of our parent Eye Cups are a scientific and philosothe rainer by day as Mayor Ellis, of Dayton, phica uncovery, and the greatest invention of the ohio, writes, they are the greatest invention of the

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DR. J. BALL & Co. - Gentlemen :- I have now thooughly tested and proved the Patent Eye Cu they are the ne plus ultra of all treatments of impair-el vision, from advanced life or other causes, and are an invariable cure of Myopia and Near Sight. I maranane care of Aljopha and Mear Sight. I have in the last few days entirely cured several bare in the mass con carry current several cases both of acute and what is called chronic indamation. These had tried every known and available species of treatment without the slightest beneat, but on the contrary detrimental, and great

expense.

My mother, an old lady of sixty-four years, is an enthusiastic advocate of the Cups. Three months entities and a letter, or letters as large sherthumb, as she sometime expresses herself. Certain it is, that her eyes were unusually old, and committee on age to such an extent that she word beyond the heading of the New York Tribune, without her glasses. You may judge, therefore, the window her Cups, when I inform you that she can now read every portion of the *Tribune*, even the small diamond type, without her glasses. She now small dampoon eye, arrived ther grasses. She now habitually reads her Testament, ordinary print, without her glasses. You can imagine her pleasure

The business is beinning to assume something the form and shape. I have inquiries from all directions, and often great distances, in regard to the mercauses the Cups. Wherever I go with them, they create intense excitement. But a few words are recessary to enlist an attentive audience anywhere the people can be found. I was at our fair last Tuesday, 27th inst., and I can safely say that I myself or ather the Eye Cups, were no mean portion of the attactions of the occasion. I sold and effected unresides liberally. They will make money, and make it fast, too. No small catch-penny affair, but aspert, So. I, tip-top business, that promises, so mas I can see, to be life-long.

Tam, very truly yours, HORACE B. DURANT, M.D.

FENTON, MICH., July 17, 1871.

DR. J. BALL & Co .- Gentlemen :- It is with pleasure that I am able to inform you of my success with the Parent Eye Cups. I have been slow in my operagers, but work on a sure plan. People are afraid gbeen humbugged, but I have convinced them of nality. The Patent Eye Cups are a perfect success. They have restored my son's Eye Sight who was Wind in his right Eye since he was a lad, the obtic terre was injured; after applying your Patent a few times he can read with that eye unassisted. He can most as many birds from the cherry tree, with his

ich eye that was blind, as any other person. I have applied the Patent Eye Cups, with Myopic rachments, to two persons eyes who are Near Schied; their sight is improving at au astonishing

My old eyes of 14 years standing are perfectly

Many blessings on the inventors of the Patent Ere Cups, for the great good they have done to sufhing humanity.

I remain, most respecfully, REV. ISAAC MORTON.

BLOOMING VALLEY, PA., Sept. 4, 1871.

Dr. J. Ball. & Co., Occuses. Gents. - I received P. O. Box 957. raks, I am satisfied they are what they are purported,

After wearing glasses for 19 years, for reading and whing, I can now see to read any print in your pumplet without my spectacles. I can, therefore, commend the Patent Eve Cups.

Very respectfully yours, REV. J. SPOONER. Bleoming Valley, Crawford County, Pa.

CHERESTER, Sussex Co., England, Dec. 15, 1871. Dr. J. Ball & Co. - Gentlemen - On the reception the latent Ivory Eye Cups, on the first application, I found benefit, and now, I am happy to say Mhesitatingly, from my own practical experience, that in my opinion the result produced through using your Patent Ivory Eye Cups is one of the gratest boons that ever God bestowed or man reexted (Spiritual Eye Sight excepted).

Over 12 years I have worn speeks, and to my own sonderment, I can read Newspaper print, and I am siting this letter without my spectacles.

I cease to wonder at once why people are so anwed them with an ocular demonstration. They resimple in construction, and could not possibly, libink, be more suitably adapted for the Eyes, besides icing Harmless, Painless and Pleasant. I speak with all due deference of the Faculty, but at the same time, I cannot divest myself of the fact that be present treatment, in the cases of Myopia, or Near Statedness, Dinness of Vision, Cataract, Partial or Tad Blindness, is a failure in ninetoen cases out of tren twenty when they resort to the knife, and am ery to say I know eases that have ended in total findness, which cannot possibly occur in using the Patent Ívory Eye Cups."

And now in conclusion, I beg to return you my such thanks for the inexpressible benefit received busing your Patent Ivory Eye Cups.

Yours faithfully, REV. J. FLETCHER.

Canboro, C. W., June 13th, 1871.

Da. J. Ball & Co .- Gentlemen :- It has been a long me since I wrote to you. I have waited to see that effect the Patent Eye Cups that you sent me ast January would have upon my eyes. I can truly separately would have upon my eyes. A care care say the effect produced upon my eyes is truly astonishing. Refer using the Eye Cups, a printed sheet was like that bank paper to my naked eyes, but now I can be to read. se to read without glasses any print with apparent The glasses I was compelled to use before I splied the Eye Cups were of the greatest magnifypower to enable me to rend or write, but now I bre laid them aside and can read diamond print, and write without them. My sight is restored as in

Ayoung lady, the daughter of my tenant, which lare on my place, was affected very badly with Barsightedness, brought on by inflammation. She cane to me to have the Eye Cups applied to her To and, strange to say, after a few applications, reading) the book was removed from six inches tas to line inches focus, and she can see objects a distance distinctly, a thing she could not do

The Palent Eye Cups are the greatest invention of the

years, for the benefit you may confer on suffering ACADEMY OF THE SACRED HEART,

Yours most truly, ISAAC BOWMAN, Canboro, Haldimand, Co., C. W.

NEAR BOONE FURNACE, Greenup Co., Ky., ) February 8, 1872.

DR. J. BALL & Co.

Gentlemen: This is to certify that, having been afflicted with sore eyes for several years, to such an extent that my sight was almost gone-could not see to walk about-having tried almost everything known in the Materia Medica, I was constrained to try Dr. Ball's celebrated Eye Cups, with happy results. My eyes are entirely cured, and my sight is ully restored. After such results, one of my neighbors, who had been entirely blind for three years, commenced using the Eye Cups, and now he can see to do any kind of work, and is restored to his full eve-sight. To those suffering from such afflictions, try Dr. J. Ball & Co.'s Eye Cups, and you will never Sworn before
J. R. Thompson,
Justice of Peace. regret the cost. Yours respectfully, Sworn before E. G. HOLDROOK.

Demorestyhle, C.W., Feb. 2, 1872. DR. J. BALL & Co.

Gentlemen: When 1 obtained your Patent Eye Cups from you I was suffering very much from inflammation, dinness of vision, and weak eyes; I have been so bad for several weeks that my sight became so affected that I could not distinguish a man from a woman eight rods off. I applied your Patent Eye Cups a few times, as per your special directions, and to my great delight, they have perfeetly and permanently restored my sight, cured all inflammation and weakness of my eyes. I am now

able to see a bird, where I could not see a man at the same distance.

I will also state my friend's case, who applied your Patent Eye Cups. I returned this morning from visiting an old lady that was almost totally blind in one eye, and could see no person standing before her with the other eye. After I made an application with the Patent Ivory Eye Cups of two and one-half minutes, she could see her hand and fingers with her eye that was totally blind, and the other was greatly improved. Your Eye Cups are simple, can do no harm to any eye, and far surpass any invention of the present age. I remain,

Very respectfully yours, RÉV. JOHN HILL.

LEEPS, C. E., March 13, 1872.

Dr. J. Ball & Co.

Gentlemen: I sold a pair to a man that was so blind he had to be led about by the hand; now he can see to go where he pleases. I sold another pair to a boy that had sore eyes, and had spent \$100 trying to get his eyes cured; the Eye Cups have cured him.

JOHN DONAVAN, Leeds Village, Canada East.

LUCAN, C W., Feb. 7, 1872.

Dr. J. Pall & Co. Gentlemen: I have some good news to tell you. My father and mother have been using the Cups since 1 received them; they are improving fast. Father is beginning to read without his spectacles, after using them for over 20 years. Yours, &c. F. WALDEN, M. D.,

Lucan, Middlesex Co., Canada West. Reader, these are a few certificates out of thou sands we receive, and to the aged we will guarantee that your old and diseased eyes can be made new; spectacles be discarded; sight restored and vision preserved. Spectacles and surgical operations useless. See our advertisement in another column of

this paper. All persons wishing for full particulars, certificates of cures, prices, etc., will please send their address to us, and we will send our treatise on the eye, of

forty-four pages, free of charge, by return of mail.
Write to DR. J. BALL & CO. No. 91 Liberty street, New York City, N. Y.

Town Patent Eye Cups by the hand of Mr. Ronde-tish; after testing the efficacy of the Cups for two States and the Dominion of Canada not yet disposed of. Send for Pamphlet, Circulars, and price list, sent free of charge.

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· GRAND

#### DRAWING OF PRIZES, Will take place in Renfrew

THURSDAY, JUNE 27th, 1872.

In aid of the Catholic Church, now in course of con-

struction, in the village of Renfrew, Ont. The strictest impartiality will be observed in the Drawing, which will be conducted under the super-Drawing, which will be conducted under the super-intendence of the Managing Committee, viz:—J. P. Lynn, Esq., M.D. Patrick Devine, Esq., J. W. Cos-tello, Esq., Patrick Ilyan, Esq., Patrick Kelly, Esq.; and Rev. P. Rougier, P.P., J. L. McDougall, Esq., M.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN. A Splendid Gold Watch, valued at \$100 A very fine Melodeon, 80 A Magnificent Eight-Day Clock. 20 Gerald Griffin's Works, (10 vols) 10 One large Family Bible, 10 One Gun, One Microscope, ιo

One Concertina, A beautiful Statuette Tableau, ditto McGee's History of Ireland, One new Double Waggon, A Splendid Cow, (gift of Rev. P. Rougier,) "

A new Set of Double Harness, 30 A new Cooking Stove, Six prizes of \$5.00 each, in cash, valued at 24 Fourteen yards of Dress Silk, 15 15

10

80

50

20

A new Saddle, One Cattie of Tea, Two prizes of \$10.00 each, in cash, valued at 10 A new Saddle, One Plough,

One Irish Poplin Dress, And hundreds of other prizes.

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May be aven bless and preserve you for many made to Rev. P. Rougier. P.P., Renfrew, Ont.

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IN the matter of GEORGE H. HAUSHAW, Merchant of the City of Montreal, formerly in partnership with JOHN NELSON, Jr., doing business under the name and style of JOHN NELSON, Jr., & CO., of Montreal.

Insolvent. The insolvent has made an assignment of his estate and effects to me, and the creditors are notified to meet in the Insolvency Room, at the Court House, in the City of Montreal, on Monday the 27th day of May, 1872, at 11 o'clock, a.m., to receive statements of his affairs and to appoint an Assignee.

L. JOS. LAJOIE, Interim Assignee.

MONTREAL, 9th May, 1872.

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the loss of sight. Any one can use the Ivory Eye Curs 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 follow-

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city, is a conscientious and responsible man, who is incupable of intentional deception or imposi-Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted

the New York Tribune, writes: 2 Rall, of our

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

Truly Yours, PROF. W. MERRICK.
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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 Ey cCups, and I am satisfied they are good. I am pleased with them: they are certainly the Greatest Invention of the age,

All persons wishingfor all particulars, certificates of cures, prices, &c., will prace send your address to 22, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to Dr. J. BALL & CO.,

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### Symptoms of a Diseased Liver.

DAIN in the right side, under the edge f of the ribs, increases on pressure; someimes the pain is in the left side; the paient is rarely able to lie on the left side; sometimes the pain is felt under the shoul, der biade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. 3 There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver o have been extensively deranged.

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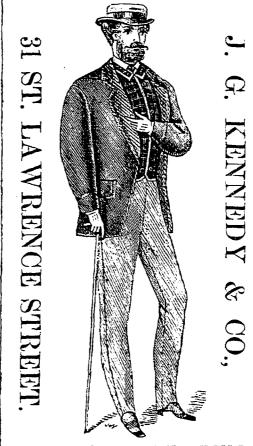
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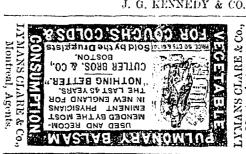
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