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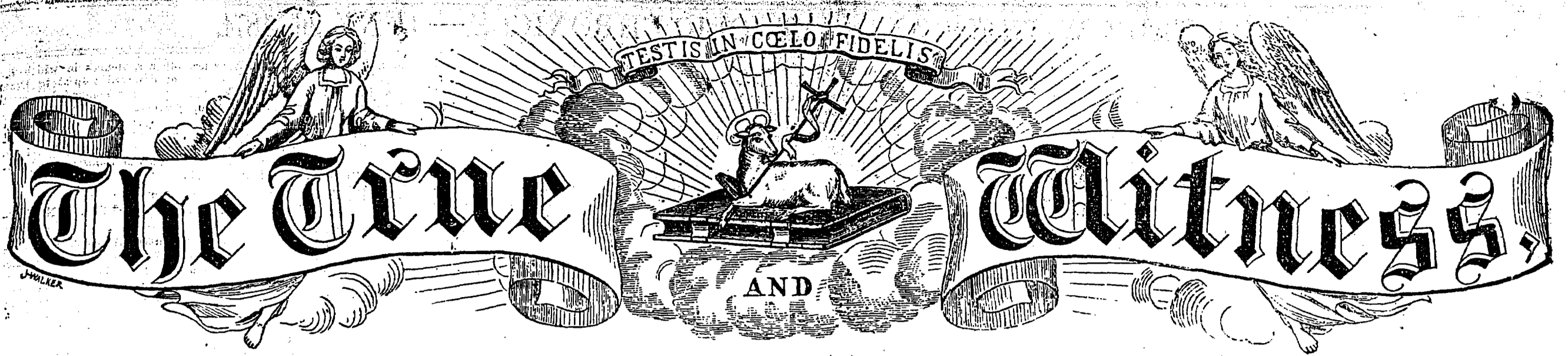
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CATHOLIC CHRONICLE.

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NO. 45.

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THE WITCH OF OAKDALE;
OR,
THE WAYS OF PROVIDENCE.

(From the Catholic Telegraph.)

CHAPTER III.—DEEP PLOTTING.

The loud sounds of an approaching bugle rang suddenly from the highway, and a few minutes afterwards it could evidently be perceived, that the persons causing these blasts had left the highroad and were advancing through a set of bushes by a path leading along the river towards the forge. The honest Hans was terrified and gave way to his dejection by whispering into the ear of his faithful spouse:

"When the poor goatherd of Barenbach returned to you your lost lamb this morning, you should not have let him off without giving him something for his honesty and trouble.—See you, now, we have misfortune till midnight. What may this new noise bring to our house?"

Then he hastened towards the entry and listened through the half opened door, who were advancing at such a late hour of night. But soon he recovered from his surprise, for a then favorite crusading song, bursting out of many mouths, greeted his ears.

Meanwhile a crowd of men on foot and horse entered, and soon filled the great open space in front of Netter's house. Torches blazed here and there, disclosing the strangely formed groups of men and a dark view of the black firs of Ursberg in the back ground.—Soon a large fire burst up under the great lime-tree and everybody in the house had a fair chance to view this crowd of crusaders.

At several places, soldiers sat down on the ground to partake of some cold food they had carried in their knapsacks. Many attended to and were feeding their hungry horses, whilst others, tired with the day's march, laid down to rest, covered with nothing to keep the damp mist off, but their arched shields. But most of them grouped around a young minstrel, who for a small compensation had joined the crowd, and endeavored, now and then, with sweet songs of love and fiery war-hymns, to keep up the spirit of these crusading wanderers and warriors.

Hans Netter, his wife and servants, did all in their power to entertain and refresh these uninvited guests with everything their kitchen could afford.

Sigismund Gassler also left the house, and drawing his brimmed hat as far as possible over his face, stood with crossed arms against a tree and watched with a contemptible smile the various movements of the crowd.

While he thus gazed upon the phantastic groups before him, there emerged from among the throng a grey-bearded monk, apparently the leader, and approaching, tapped the astonished knight on the arm, giving him a sign to follow him into a clump of bushes.

When they had walked about twenty paces from the scene, the monk turned around, and the black cowl fell from his shoulders, and removing the false beard, Sigismund was joyfully surprised to recognize in the pseudo monk his old confederate Jurgen, generally known by the name of Fish-Veit of Costnitz.

The knight felt inclined to express his surprise and delight in loud words, but the cunning Jurgen pointed with his hand towards the motley crew at the fire, and said in an undertone:

"Hush, we must not betray ourselves.—They do not know my real name."

"Ah, is that it, old fellow?" returned Sigismund, "but what means all this?"

"Ha, ha," said Jurgen with a low, chuckling laugh, "don't I know how to manage little affairs like this, Sir Knight? I am sure you will be satisfied the way I arranged everything! Your wish to get this Count Walter von Rabenfels out of the way, shall be fulfilled, and my head shall be responsible for it. But then, after I have fulfilled everything according to agreement, I expect that you will give me a handsome reward, as you have promised me, upon your honor as a knight, more than a dozen times. But then hear of my adventurous plan, and how I have carried it through so far." He advanced very close to the knight, and continued: "After the last conversation with you, Sir Knight, when you openly confessed to me the burning passion you entertained toward the beautiful woman at Rabenfels, and after I had sworn to assist you, I returned to Costnitz, brooding and thinking day and night over a successful plan. While there, one morning, I visited our Fisher's inn, and whom should I meet but my old friend and confederate, Peter of Jenkendorf. Through his thoughtlessness he had become a poor devil and was just on the point of offering his services to the City of Ulm."

"Why," said he to me, "the men of Ulm, who are beleaguered so disgracefully, need every brave man's arm."

"Ah, bosh," I quickly returned, "my old friend Peter, you must take the red cross. In Palestine you can gain honor and money in abundance, and besides this you can, while in the midst of battle with the Saracens, atone for all the sins and crimes you committed in your youth, and you will be certain of reaching a high position in heaven." These words touched the ignorant Peter to the very heart, and while he cried like a child, he promised to join me on the instant. The next day we were on the road to Augsburg. There I am well acquainted with a neomancer, whose name is Bartholomew Smoke. He advised me to don the cowl of a monk. In this mask I would find thousands of adherers. He pasted a false beard on my face, and besmeared my mouth, cheeks, and forehead with a brown fluid, so that even my mother wouldn't have recognized me. And so I commenced to preach the cross, and Peter of Jenkendorf, at my side, swung his shining javelin with an inspiring attitude that was joyful to behold. "To the cross, to the red cross!" was echoed everywhere. Hardly four weeks have passed and there you see a powerful troop of inspired men, with the red cross on their breast."

"This is all right enough," returned Knight Gassler, "but when will I reach my so patiently waited for object?"

"Everything in good time," quickly interrupted Veit, "we must not hurry ourselves, but let me finish it," and he threw his cowl over his shoulders again, and put the beard to his face. "Bartholomew Smoke has provided me with false documents, such as letters from the Pope, proclamations to counts and knights in Swabia, and friendly invitations from the bishop of Augsburg to take the red cross.—To-morrow we will reach Rabenfels. Ha, ha, ha, you will see me there, and make the acquaintance of the eloquent Veit Jurgen of Costnitz. I swear by my false beard, that before twenty-four hours have passed, Count Walter will take the red cross and join the crusaders. Till then, farewell, Sir Knight, and remember well the promised reward," and a few minutes afterwards the pseudo monk had joined the crowd at the fire in the yard of Netter's house.

Slowly and by a different route, Sigismund Gassler returned, his black beard rejoicing at his near triumph. But when he neared the house and beheld the spot where he had seen the old witch disappear in the darkness; when he thought of the bitter truths she had told him in presence of others; his rejoicing soon vanished, and when he saw that his restless conscience would find no peace while in the abode of Hans Netter, he gave orders for immediate departure.

Netter's heart became glad, when the knight and the hunting party had left. "The crusaders," he said to his wife, "we will gladly allow to stay over night. But, as long as that vagabond Gassler was here, a cold shudder kept running over me. I wonder what his feelings are since old Gertrude told him such awful truths." And after he had received a blessing from the apparently venerable monk at the fire, he went to his bed quietly and contented.

CHAPTER IV.—RABENFELS CASTLE.
Rabenfels was considered one of the noblest and finest castles in the country; partly on account of its great strength, and partly on account of the beautiful view that could be had from its summit; in any direction the eye might gaze. From a high eminence, robed

with green, fragrant bushes, it looked up stream like a sentinel, upon hill and dale, forest and villages, convents and castles, away to the snow-covered Alps; while on the other side the eye could gain a free view to the very deepest recesses of a valley at the bottom of which the silvery stream, Wertaach, wound its way. This valley was flanked by stupendous mountains, the sides of which were intersected by numerous and well wooded ravines. It was a romantic and sublime sight, and one to inspire poet or painter.

It was early morning. The higher hills were yet shrouded in mist, while the bosom of the valley was flooded with a glowing light, not very frequent in a climate like that of Southern Germany. Thin wreaths of vapor curled slowly from the river, up the mountain side; gradually revealing to the gazing eye the rich foliage of the woods, sparkling with diamond-like dew drops. The fresh morning air came loaded with the perfume of dale and forest, in whose green branches thousands and thousands of birds were heard praising their Creator, in the most musical chimes.

The solid and high walls of the castle were surrounded by a deep ditch, to guard against hostile attacks. A high watch-tower, at the foot of which was the heavy bolted gate and the iron cased drawbridge, and from whose port holes any threatening knight might be successfully repelled, with the aid of arrow, lance and burning pitch, completed the fame of this castle as impregnable. In the rear of the castle was a beautiful garden, and wherever the eye wandered it met with fruit trees and fragrant rose bushes, richly watered by the crystal springs of the great castle-well.

But the greatest fame Rabenfels possessed in its inhabitants, Count Walter was universally known as the flower of chivalry, and master in the use of arms. At every tournament, either in Augsburg or Cologne, he was sure to gain the first prize. But it was the noble qualities of his heart, his friendly and disinterested bearing toward high and low; the leniency with which he ruled over his bondmen and vassals, and the strict adherence to the faith of his ancestors, who had all distinguished themselves as brave and Christian knights, that won for him the respect and love of all who knew him.

The count's spouse, Lucinda, a born margravine of Austria, was, in regard to personal beauty and noble qualities of heart and spirit, fully the equal of her husband; and whoever had the good fortune of making the acquaintance of this graceful woman could not help but to meet her always with respect and esteem. The count loved her with the truest and most sincere affection of a husband, and God had favored this happy pair with a dear pledge of conjugal love. A three year old boy, Otto, was the joy of his parents and the whole household. The good mother and Eliza, the excellent sister of the count, were the faithful nurses of the child; and under their anxious care he reached his third year. The friendly morning sun of the approaching autumn brought the so heartily wished for cradle-feast.

Yet the boy slumbered sweetly in his little snow-white bed. A mother's love smiled at his side, and Eliza—while humming the air of a beautiful cradle song—out of the late, fragrant flowers of summer, wound a wreath around the resting place of the sleeping child. A little distance off stood Count Walter, a happy father, parental joy beaming upon his noble face. A holy feeling hovered invisibly, like a protecting angel, over this beautiful group; and a silent, but fervent, prayer of thanks rose up to the kind Father of the human race.

The child awoke, and smiling sweetly, it raised itself, folded its little hands, and casting its gaze towards heaven, prayed for the first time: "Our Father who art in Heaven!"

The count did not know what was happening to him. The surprise had touched his very heart. He looked at his wife, who, with a countenance beaming with love and joy, embraced him. Offering to the good sister his hand, he exclaimed, with manly inspiration:

"This is the most beautiful, and the happiest day of my life."

And when the child finished its little prayer: "But deliver us from evil;" the joy of the father's heart knew no bounds. Tears of rapture flowed down his cheeks, and taking the boy in his arms, he kissed and caressed him, pressed him to his heart, and exclaimed:

"Yes, may the Almighty protect thee, my dear child, from all evil, and misfortune, and that greatest of evils, from sin. The Lord be praised for the love and mercy He has shown us; and we, thy parents, here solemnly promise that we will educate thee for a good member of society, and an honor to the good name of your house and ancestors."

In the meantime the ringing tones of several musical instruments were heard in the courtyard. The count had concluded that the cradle-feast of his only child should be celebrated by

all his bondmen and soldiers, and the morning had hardly dawned when crowds of people, from the valley, clad in festive attire, filled the highway leading to the castle.

When the villagers rushed through the gate the wild knight, Sigismund Gassler, succeeded in entering over the draw-bridge, unperceived. Then he took one of the minstrels aside, and offered him a rich reward if he would sing a new, sweet cradle song. The minstrel consented, and throwing a festive cloak over his shoulders, the knight ordered him to proceed to the family apartments of the count.

Soon the singer had touched his lute, and with a clear, ringing voice he described in a charming and melodious song, the festivities of the day, praising the good qualities of child and parents, in most glowing terms and concluded by wishing the young heir a long and happy life, and hoped that he would follow in the footsteps of his noble parent.

During the song, knight Sigismund had entered the apartment. The count hastened to him, and folding him to his breast, with true friendship, exclaimed:

"The song of the minstrel, with which you, good Sigismund, intend to heighten this festival, did not give the parents less joy than surprise; and Count Walter, for such well meant congratulations, must remain your debtor.—And I do not know how to compensate you for this token of friendship, but by inviting you to remain in Rabenfels right long, and to consider it your own."

"I know your generosity," returned he of Ulm, with apparent sincerity; "and therefore took the liberty to make use of it. Otherwise I have to crave pardon for not passing last night under your hospitable roof. Where distress calls my assistance, all other considerations to fall to the background. Besides this I was compelled to walk miles before I found a minstrel who, in my estimation, would be able to heighten the beauty of this high family feast."

After these words he advanced toward the ladies of the house, and bowing deeply, he handed the beautiful Countess Lucinda a bouquet of roses, with the following words:

"Noble lady, I found this last rose, beautiful and fragrant as one of the early hours of summer, and venture to present it to you, that you may accept it as a gift for the first rose of your conjugal love. And from whom would it be more welcome to the beautiful child than from the hands of a loving mother?"

"Receive my heartfelt thanks, Sir Knight," returned Lucinda, with womanly grace, as she received the nosegay out of the hands of the knight, and fastened it smilingly to the dress of little Otto. "And," she continued, "how heartily do I wish that your good wife Edeltrudis with her charming little daughter, Johanna, could be witnesses of this happy day, and rejoice in our society."

"Yes," interrupted Eliza, "would we not be happy together; but then, what a long way it is from here to Strassburg, where she sojourns with her child, at the house of a cousin; to strengthen in the pure air of the Rhine, the weak health of the darling child; and I am afraid that your wish to see your loved ones soon in our midst, will not be fulfilled."

Sigismund turned pale at these words, and cast his eyes to the ground in confusion. Then he commenced to play with the hilt of his sword, so as not to show the worm that again commenced to gnaw his heart.

But he returned, with an apparently painful effort:

"As soon as I hear of the good results of this journey to Strassburg, I may well thank God. But, alas, I feel a presentiment of anxiety and anguish in my heart that my child will be a victim of its weakness; and then should the maiden remain behind in the churchyard of Strassburg, grief and sorrow for the lost child would make the loving mother follow, and the unfortunate Gassler would never see either of them again, while in this world."

He dropped a tear, and with a dejected expression on his features, turned to go, but the count consoled him, and earnestly admonished his wife and sister to avoid, in future, mentioning any subject that might bring sorrow and painful remembrances to the heart of the knight; and proposed to join for an hour the merry throng of villagers and soldiers, huntsmen and shepherds, minstrels and musicians, who were all enjoying themselves to the best of their ability.

CHAPTER V.—GASSLER AND THE PSEUDO MONK.

In the courtyard everybody was full of life and spirit. There were friendly encounters for a fine lance. Hunters were vying to shoot with their arrows a coin of silver from the beak of an eagle, fastened to a high pole; while others tried their strength in wrestling. But the largest throng of the villagers moved towards the castle gate, where a neomancer with a donkey was just entering. The lazy animal endeavored to pass the castle, but the artist seeing the large and lively crowd, pro-

mised himself a good harvest, and dragged master Long-ear over the drawbridge into the castle.

The magician was of a long and meagre stature, with long white hair, and a beard of the same color, flowing down his breast. On his head he had a turban, in the oriental fashion; over his shoulders hung a long, black cloak, reaching down to the ground, and a fiery red girdle encircled his waist. An ugly monkey covered on the back of the donkey, and a tame, talkative magpie fluttered over the group, sitting at one time on the brim of his master's hat, while again to the horror of all present it would, with a screeching cry, dash into the very centre of the lookers-on and steal out of their hands pieces of cake and fruit.—The magician installed himself with his animals and apparatus near the castle gate, and whenever he became tired of the staring multitude, he would soon scatter them by calling his black poodle-dog.

The neomancer had hardly been fifteen minutes within Rabenfels when suddenly the horn of the warden of the tower was heard.—The castellan rushed to the count, informing him that a large troop of armed men could be seen advancing toward the castle; and that it was hard to tell whether their intentions were friendly or of a hostile nature. The count gave instant orders to hoist up the draw-bridge, and to close the heavy door firmly. A herald ascended the crest of the wall, and thrusting a powerful lance into the ground, awaited with a lofty and proud mien the arrival of the strangers.

But soon they perceived what important reason brought hither this great throng of armed men; the count ordered the gate to be opened and gave the warden a sign to lower the heavy bridge. The crusaders had started from Netter's forge at early dawn, and were now, with loud cheers, entering the courtyard. Master Hans had given them one of his men as a guide. Count Walter welcomed his unexpected guests in the most friendly manner; inviting them to partake of the feast and its joys, and, if convenient, to make the castle their resting place for a few days.

The venerable monk now stepped forth, and blessing with raised hands the inhabitants of the castle, broke out in the following solemn harangue:

"May the hand of an Almighty God protect this house from all evil and misfortune; and may he furthermore illumine the noble count's heart to offer, with the red cross upon his breast, his strong arm and sword to the holy cause. Rise, Knight Walter, to join these holy warriors. By the key of the great apostle, Peter, we will not eat or drink till you promise to be our chieftain. You, men of this sacred pilgrimage, pray with me that the Almighty may enlighten his heart!"

But, instead of praying, Peter von Jenkendorf grasped his lance, and swinging it enthusiastically, exclaimed:

"Hullo! long life to the noble Count Walter, of Rabenfels; the flower of chivalry, and Strabia's most celebrated hero, who will lead us, crowned with victory, to the walls of Jerusalem;" and the whole body of crusaders joined in the vivats of the long Peter.

But the count soon appeased their cries, and said, that in an important case like this, it would take him, at least, a few days' consideration before he could give his consent. In the meantime they might make themselves comfortable, enjoy the festivities and partake of every thing his kitchen was able to offer. The count did not need to make this proposal twice. The wandering crusaders soon joined the villagers and hunters; and their joyous shouts found a deep echo in the neighboring hills and forests.

The count, with his family and Knight Gassler returned by the winding stairs towards the inner rooms of the castle, after he had invited the venerable monk to follow. The latter stepped quickly towards the neomancer at the gate, and greeting him, whispered into his ear:

"Welcome, Bart. Smoke, within the walls of Rabenfels. I suppose you know the Fish Veit of Costnitz? Be ready, I may need you."

The artist nodded consent, and the monk hurried after the count, to the warm hearthstone.

Here the time passed quickly by, under the influence of the minstrel's lute and song, and the ringing of glasses filled with the sparkling Rhine-wine, till midnight was close at hand; when again the pseudo monk commenced to persuade the count to take the red-cross. He exhibited all his false documents, and laid particular stress upon a forged letter from Bishop Conrad, of Augsburg, who wrote to Count Walter von Rabenfels in the following strain: "We learn with the deepest joy, how generously you have, with true Christian spirit, donated large estates to the monastery of Ursberg, and the convent of Odilstatten." But, to crown all your deeds, we would, at the bid-

ding of God, give you the paternal advice and counsel to undertake a crusade to the Holy Land to the honor of God and the support and rescue of your poor, oppressed brethren in the Orient. Should you follow faithfully our words, I shall be our constant prayer to the Almighty, that he may look with fatherly favor upon you, his true servant, your family and your descendants for ages to come."

The count sat, lost in deep thought, looking intently and with restless eye, into the crackling fire; but Lucinda, with Otto in her lap, shed scalding tears, while Eliza wrung her hands. Sigismund Gassler cast his gaze to the floor, appearing to be participating in their pains and sorrows at heart; but his innermost soul was stirred with a fiendlike malignity.

At last Walter rose from his seat, stepped, with a firm resolution in his face, towards the monk, who deemed himself certain of success, and said, while a manly tear fell upon his black beard:

"Look upon my wife, my infant son and my sister. Shall I leave these good souls behind, alone and unprotected? Shall I leave them defenseless and exposed to hostile attacks? Yes, even to the pleasure of every rapacious knight? No, never! Give the venerable Bishop of Augsburg my knightly greeting and tell him that Count Walter, of Rabenfels is always ready and willing to fulfill an act of Christian mercy; but never can he be persuaded to a crusade to the Orient."

"As you please," returned the monk, with a forced smile upon his features; "but this refusal will be no great recommendation to the favor of the venerable Conrad. But as far as the support and security of your loved ones is concerned, I might give you a piece of advice. Give Knight Sigismund an opportunity to recompense you for the generosity you have shown him. Leave him at Rabenfels till you return."

"Sigismund," returned the count bluntly, "has a wife and child and will return home in a few days."

"Knight Sigismund has no home," replied the monk, "for Ulm has surrendered, after a long defense, and yesterday it fell into the unmerciful and cruel hands of its besiegers, as a fugitive assured me upon his knightly honor. Gassler's wife, Edeltrudis, and his infant daughter may stay many a week in Strassburg yet. And should she long for her loving husband, why, we can easily help them. The pilgrimage to the Holy Land brings us past Strassburg, and I will make it especially my duty to inform the noble lady of the whereabouts of her husband, and bring her here to Rabenfels, under the protection of a safe and strong escort. Countess Lucinda and Eliza will give the wife of Walter's friend a hearty greeting and welcome at Rabenfels; while the boy, Otto, will find an excellent playmate in Gassler's little daughter, Johanna. You see the weight that seemed to press the count's heart, has disappeared, and the way to the Holy Land is now as open as that to heaven."

But Walter returned, in a half mocking, half friendly tone:

"Monk, you possess a splendid eloquence to tempt the sword out of the scabbard. But don't give yourself any further pains. It is of no avail. I cannot consent; we will rest on it. Good night!"

The monk was abashed, bowed lowly and left the apartment; while Sigismund, hardly able to suppress the fire burning in his heart, also begged to be excused for the remainder of the night, and took leave to retire to his couch.

Lucinda rushed to the breast of her husband, and begged him, with tears, not to leave her and her child.

"Dear Walter," she said, with a sobbing voice, "as soon as you go hence, misfortune will fall upon Rabenfels. An anxious presentiment tells me that the noble race of Count Walter, and especially his wife, will have to suffer innumerable mishaps. Walter, dear husband, stay with me at your happy, peaceful home. Look at your child, your loving sister. You would not leave us thus?"

"No, Lucinda, I shall not leave you, I solemnly promise," returned the knight. "The home of my loved ones I must protect before all else. I shall stay."

They thanked God, and prayed to Him to keep firm the resolution of Sir Walter, and contented and happy they retired.

(TO BE CONTINUED)

FATHER BURKE.

HIS SERMON IN ENNIS.

Completion of the Parish Church.

On Whit-Sunday, a multitude, numbering several thousand, poured out from their respective homes, and wended their way to the town of Ennis, in order to be present at the grand High Mass, and to hear the impassioned eloquence of the illustrious Dominican, Father Thomas N. Burke; and to contribute towards the completion of the lofty spire of the handsome and richly-furnished Parochial church, which is a splendid monument of the zeal, energy and good sense of the venerable and Very Rev. Dean Kenny, P. V. G.; who has labored long and well among the people of the capital of Clare as their indefatigable pastor for over thirty years. There was an excursion train from Limerick, which, passing through a rich and beautiful country, took up, at the several railway stations of Cratloe, Six-mile-bridge, Newmarket, Ardsoles, and Clare Abbey, large numbers of persons in holiday attire, all bent on adding to the congregation which was destined to crowd the church of Ennis on this eventful day.

The tower or spire of the church, the completion of which was the occasion of the ceremony of the day, is 130 feet in height; it is of solid cut-stone masonry, and is executed in a style of architecture suitable to the features of the building, and forming a striking object in the landscape, with its grand crowning gilt cross, which can be seen for many miles.

There were several clergymen present during the High Mass, including the Very Rev. Dean Kenny, P. V. G.; the Very Rev. Dr. O'Meara, P. V. G.; the Rev. Mr. O'Connell, of High Mass; the Rev. Mr. Egan, of the Killaloe Diocesan College, deacon; the Very Rev. Father Carbery, of St. Saviour's church, Limerick, sub-deacon; the Very Rev. Dr. M. Redmond, of the Diocesan College, master of

ceremonies. The other clergymen present were: Very Rev. Father McLoughlan, O.S.F., Willow Bank Convent, Ennis; Rev. P. White, C.O., Ennis; Rev. Robert Fitzgerald, C.O., Ennis; Rev. M. Meehan, P.P., Carrigrohilly; Rev. D. Corbett, P.P., Quin; Rev. Mr. Sheehan, C.O., Tulla; Rev. Mr. Stanley, C.O., Clare; Rev. Mr. Halpin and Rev. Mr. Hogan, C.O., Killeally. The choir was exceedingly effective, with organ accompaniment.

THE BIRKEN.

At the conclusion of the High Mass, the Very Rev. Thomas N. Burke, O.P., ascended the pulpit, and preached a magnificent discourse, taking his text from the 81st chapter of Proverbs.

"Who shall find a valiant woman; far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils; she will render him good and not evil all the days of her life. Strength and beauty are her clothing, and she will laugh in her latter day."

The gifted preacher, who was habited in the Dominican garb, proceeded to say that they knew that every word of the Holy Scriptures was inspired by the Spirit of God—that Spirit which descended on this day of Pentecost in tongues of fire on the Apostles, and which Spirit, Christ had promised, should remain in the Church for ever and ever. And they knew that every word in the Sacred writings contains a deep and hidden meaning—a meaning which, though deep and hidden, is yet capable of explanation, and when explained to those who study the Inspired Word with the light of Truth, and who thus understand its meaning by the evidence of the Gospel, becomes easy of comprehension. Who, then, was this valiant woman spoken of in the Proverbs? Only one was she; because the attributes with which she is invested and gifted are exceptional, and belong to a particularly favored one only. "Far and from the uttermost coasts is the price of her; strength and beauty are her clothing, and she shall laugh at her enemies." Thus is this valiant woman described. "The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath girded her loins with strength, and had strengthened her arm. Many daughters have gathered together riches; thou hast surpassed them all!" He went on to say that it was a remarkable truth that Christ Our Lord, who came down from Heaven on this earth of ours to found His Church; who made the founding of His Church the principal object of His coming, and likened it to the bride and the bridegroom, and compared it in the love that should be borne to it, to the love which men should have for their wives. That men should love their wives as Christ loved the Church—shadows forth the attributes of the Church in many ways. The Church of Christ has not spot or stain or wrinkle; but it is in all things perfectly fair and perfectly beautiful. And thus if we want to ascertain who is meant by this valiant woman, have we not the attributes which are given to her by the Scriptures, in the Church? First of all, we find strength in the Church; strength and immortality. Strength is her glory, and she shall live for length of days. The Son of God declares that wherever His Church is, the gates of hell shall not prevail against her—that she shall exist always, and never die. "I am with you all days even unto the consummation of the world," said the Lord to the Apostles. Thus we are satisfied that the Church has strength and immortality; but there is more than this in addition. She has the attribute of beauty; an unfading beauty which is without spot or wrinkle. "Thou wert made exceedingly beautiful," said the Lord, "because of My beauty which I put upon thee." By these signs, then, all men know her—by her strength and immortality; and that supernatural beauty superadded, which resembles on this earth the ineffable beauty of the God head in Heaven. This, then, is the valiant woman who is spoken of in my text; and nothing more remains than that you, my beloved brethren, should dwell upon the fact and mark well, and reflect upon the object and purpose which have brought you together in such vast crowds into this church to-day. You come not to build up an altar, for that had been already built up; nor to raise up the walls; for they had been already raised, but you come in your numbers to help the venerable pastor of this parish, whose head is white with the snow of age, who has grown blind in the service of the altar and of those among whom he has so faithfully and zealously ministered for many a long and anxious year. You come in your numbers to build up, not the altar or the walls, but the spire of the church, that it may climb in symmetry to the upper air, and that there may be placed upon the highest point of it, high as the hand of man can reach, the sign of the Cross, that that sign may fling over your homes and over your graves the shadow of that Cross, of which the Apostle Paul says "God forbid that I should glory in aught else save in the Cross of Christ."

When Christ Our Lord formed the Church. He gave it two distinct attributes; one of these is essential, absolutely necessary to its existence; the other is not. The first and essential attribute is strength—strength sufficient, so that no power on earth can destroy His Church. She is to live for ever in her strength. And in this is included every attribute. If for a moment the Church deflected, bent aside from the straight path to one side or the other—went from the standard of holiness and perfection, and grace and loveliness, the promise which was made to her by Christ would be null and void. If she fell away from the standard of that high morality which belongs to her and for which she has been in all ages remarkable, and if she forgot her holy destiny; if she ceased to remember and was beguiled from that moral strictness which will not permit the least taint of sin; that moment she would cease to be what Christ has stated she always will be. And all that she is and will be, is involved in Christ's promise to her, "I am with you all days to the consummation of the world."

But there is another attribute of the Church, and that is her beauty—beauty in her ceremonies, grandeur in her cathedrals, splendor in her liturgy, all pervading beauty in all her glorious characteristics of Apostleship and power. Yet on beauty she does not depend; but she makes it the expression of her zeal, of her love, of her triumphs; though it is not an essential element to her existence, nor does she depend upon it. In the history of Christ's life and labors while He was on earth, in the acts of the Apostles, in the conversion of the nations to Christianity, and in bringing them within the fold of the true Church, Almighty God stamps upon His Church that which is essential to her being. During the first three hundred years there was no altar to be seen, there was no church erected, there was no splendid cathedrals full of the evidences of light and of civilization; there was no light burning around the Real Presence of the Son of God in the Holy Sacrifice of the Mass; there were none of those accessories which meet the eye in the blaze of these days in the performance of the ceremonies of the Church. Was not the Church as true, as faithful, when she was hidden in the minds of her votaries and adherents, and when she lay concealed in the depths of the Catacombs of Rome, entombed, and not daring to show herself as she is now, amid all the accessories of light and grace, and beauty and splendor? Yes; but yet, for three hundred years, did she lie unobserved by the exterior world, bereft of mark or symbol to identify her exteriorly; but, after those three hundred years of suffering and blood and darkness, rising out of the tomb of blood and shaking off the shroud of persecution, she walked the earth, and nations began to see her in the light of her unfading beauty, like the valiant woman, and winning to her arms the wayfarer and

the wanderer, and the whole population of all climes, colors and degrees in every land, and sending forth her teachers and her evangelists, in every direction, to whatever part of the earth the sun illumines with his rays, drawing into her cloisters the grand literature of Pagan antiquity, consolidating, strengthening and founding the system of Christian civilization and civil society on the basis of eternal truth.

If we read attentively the history of the world, and the history of the Church of Christ, we find this to be the state of the progress of events: First came the priest, with the Gospel in his hand, to tell the people something of which they had not heard before, and of which they had no conception, until he opened his mouth. Having a law on his lips and Sacraments in his hands, the priest tells the people things of which they had no knowledge before then. Slowly and silently the light dawns upon a few of those to whom he speaks; a few only are attracted to him by the light; the majority of these among whom he goes sternly demand of the man the pledge of his earnestness by the shedding of his blood. Then the Apostle becomes the martyr, and the earth is red with the blood of the saint who brought tidings of salvation to men who must have his life in return for the gift he brings them. The mustard seed had been already sown; that small seed went down into the earth; but now the blood of the martyr bedews it; the green leaflet comes out; the little plant dares to show its head; storms come that bend it to the ground; but there is the strong hope of God's promise that it shall come triumphant out of difficulty and danger. The young tree grows, and grows; it puts out its branches far and wide, until at length it gathers every bird of the air within its protecting foliage.

The History of the Church of God proclaims this to be the case in every nation, and in all time.—First, the Church is founded. There is no ceremonial, no beauty, no gorgeous altar, or richly embroidered vestments; there is nothing to attract the eye and fill the ear, except the earnest words of the preacher. There is no beauty, but there is strength—the strength of the valiant woman; that strength is in the hearts of those who have become enamored of its hidden graces in the Church. The martyr's blood waters the land, and the seed comes up in season; and this has been the history of God's Church everywhere, throughout all time, in every land, save one and only one. Yes, this has been the state of the facts in every place, time, and nation, save that one only of which he would now proceed to speak. Yes, the Great God in the ordinances of His wisdom and power makes exceptions to testify to the truth of that wisdom and power, to prove to His enemies who might otherwise triumph in the thought that they had all to themselves of the race of man, which are the creatures of His hand, that He can and does make exceptions to the general rule. In the Deluge, the Almighty stretched forth His might, and exhibited His Will, when He saved Noah and his sons from the common inundation, lest the enemy might rejoice and say that He had wholly destroyed the race which he had made. Thus, when the whole race of Adam fell in Adam's sin, and when man had lost the heritage which was the reward of his innocence in the crime of his first parents, the Almighty God, out of the entire human race, took the Blessed Virgin Mary, and said to her—"Thou art free from spot or stain—stain there is not in thee." "She is all fair and there is no speck or stain in her." The Almighty singled out the Blessed Virgin Mary from all the children of Adam and exempted her from the guilt of original sin, and made her pure and holy, and proclaimed her blessed among women. The great and good God did this, lest the enemy might say, "You have made a race, but you have not preserved your own sanctity in any one individual of those you have made." Thus it is in all nations under the sun, wherever we look abroad into the history of mankind. The mustard seed is put down in the ground; it is hidden from the human eye; its growth is slow; but, at length, it comes up, and by little and little spreads itself into a mighty tree. There was one exception made by God lest the devil should laugh at His Providence. What then is that nation which was exempted from the general rule, on which God has poured down the fullness of His favors, and blessed with the light and beauty and strength of His mercy? What is that land which figures among the nations of the world, that place represented by Mary among mankind? Oh, my brethren, I am not indulging in a sentiment of pride or vanity when I say that that favored, thrice favored nation, is yours and mine—it is the nation of your fathers and of my fathers. Ireland's truth and sanctity and adherence to the earliest teachings of her Great Apostle,—her reception of the Gospel truth,—had something like a miraculous instantaneousness. No martyr's blood wet the earth in which the good seed of the Gospel was sown by Patrick. The Irish race recognized the beauty of the all-saving dispensation, when it appeared to them at his hands. They saw the truth; they ran to it; they embraced it; it came to them in the fullness of God's irresistible power; in the nobility of His name, in the majesty of His strength. All, with one heart, mind and soul, bowed down before the Cross that was preached to them by St. Patrick. They saw around that Church a loveliness in her ceremonial, and an unflinching light in her mission. Patrick did not gather in the harvest of souls by a few converts here and there; or by as many martyrs. No kings and chieftains, knights, ladies, historians, barons, rich and poor, old and young, sex and degree, sprang to the Cross, at which he pointed as the emblem of eternal hope and salvation, and Patrick left Ireland before he died as Catholic as she is to-day, as devoted unfailingly to the Chair of Peter. Altars arose all over the land; Bishops were consecrated in all the dioceses; Priests were ordained for the active duties of the mission; Nuns filled with holy zeal crowded into the convents; Monks devoted themselves to prayer, to literature, to teaching; the chant of psalmody was heard in the choir, and the Church's liturgy was observed with every strictness. Before Patrick died, Ireland became like a nation which had been one thousand years reclaimed from infidelity to Christian truth, and the Almighty vindicated one of His glorious attributes in doing for Ireland among the nations of the world, that which He had done for the Blessed Virgin Mary among the descendants of Adam and Eve. The mustard seed grows slowly to maturity; and so do other trees, like the forest oak, and the olive which is destined to flourish for centuries. Of these trees most of the time of their youth is spent under ground, until they strike deep their roots and coil them around the rocks, feeding on the richness of the deeper earth below. And so of all other nations in relation to Christianity; but Ireland took no time to throw out the roots of the faith which Patrick planted on her soil. Ireland at once put forth leaves of promise; the seed of the Gospel grew into a mighty tree at once; it spread from end to end of the land, giving shade and life to all who came within its branches, and flourishing its all-primeval, freshness and healthfulness and grandeur.

Here is a miracle superadded to a miracle. No people who ever bent the knee to the altars of God have been so tried and so proved as the people of Ireland. No; as in Ireland the tree of Christ's Holy Church sprang up at once and became vigorous and powerful, so nowhere has the Almighty been more thoroughly vindicated than on this soil of Ireland. Nowhere has the Church lived longer on the vital energies of her adherents, than in this land of Ireland. For nearly 1200 years this Irish land was all over full of Churches, Holy Monks and consecrated Nuns were in their convents, Bishops on their Cathedral thrones, Canons in their stalls, parish priests throughout the land, all discharging the sacred duties of their station; while

from her prolific bosom went forth, in perennial abundance, Bishops, priests, members of religious orders, to sow the seed in other places, and meet the death of martyrs. This land of ours, during these long ages, had been the mother of Saints, of Apostles, of doctors, of sages; of the wise, who illuminated with the splendor of their knowledge the darkness of Europe.

But a day at length came, which was destined to see an end to all the glory; when the grandeur of the Catholic ceremonies had to be laid aside, and when the light and life of the sanctuary had become dimmed, and the Irish priest had to betake himself to shelter from the storm. Yet God gave to Ireland and her Church a hidden beauty, a hidden life, a hidden immortality. That time came when men's souls were tried by dire persecution, and laws, the most flagitious and bloody, were enacted against the professors and the profession of the ancient Faith. But the Catholic Church, though subjected to untold pains and penalties, and the direst persecution, lived in the hearts of the people; and, come what storm may, they could not be separated from the anchor of the faith to which they had always clung. Ireland had received the Gospel from St. Patrick, and she has not lost it. Antioch, Syria, and Egypt, and other countries in the East, which had been evangelized by the Apostles themselves, fell away. The Turk and the Saracen came, and the light of truth which those nations received from the disciples of Our Lord, was extinguished by the sword of persecution. Sweden and Norway and Denmark and a portion of Germany—these nations were asked would they suffer and die for the faith, and they said no; and they did not suffer; and they lost the inheritance of salvation which was brought to them by their early Apostles, some of whom came to them from Ireland. Three hundred years ago, the question was asked of Ireland: Are you prepared to live, or can you live without the practice and profession of the old religion with which you have been so long identified as a nation? Are you prepared to suffer and to die? Are you ready to allow life and freedom to be sacrificed for religion's sake? And let all you hold dear be torn from you or give it up? These questions were asked of Ireland three hundred years ago; and her answer is recorded in the archives of heaven, and on the page of contemporaneous history. Countless martyrs prove to the sincerity of the response she gave to the question of the tyrant, the confiscator, the persecutor; and the bloodiest code that ever disgraced legislative annals of the most barbarous governments was enacted against Ireland and the Irish because of the old faith. Yet the faith was not conquered, nor were the people subdued, or uprooted from the soil. They gave an example of fortitude, of long-suffering, of patience, of heroism, unrecorded and unheard of in any other land but their own; but they have had a glorious resurrection; and the religion of the Irish people at no time died, because it has risen triumphantly from the grave to which the penal laws affected to consign it. St. Augustine says that Christ went down to the grave, by which he showed that he was man; but that Christ rose from the grave, by which he proved that he was God. Ireland has proved that, in suffering, she is no exception to other lands that have suffered; but that, in preserving the inestimable gift with which she was endowed, she declares to the world that she is an exception to all other lands.

Let them look abroad and they will see, to-day that the Church of God is persecuted everywhere. Rebellious man has risen against the Lord's Anointed all over Europe. The Sovereign Pontiff is practically a prisoner in his palace of the Vatican. Yet what is the pride and glory of the Church amid the scenes of desolation and misery that abound? A powerful king at the head of the armed legions thunders at the gates of Rome, enters the Eternal City with fire and sword, and persecutes the Church in the centre of her splendor and her glory; and when they mourn and grieve over so fearful a state of things, the Catholic Church points to Ireland, and shows how she has risen from the grave in which her religious freedom had been so long buried, and how she is now triumphant in the fruition of religious liberty. The statesmen, the master minds of Europe, are planning and plotting, to-day like the great German statesman in Berlin and seeking how they can destroy the Catholic Church, and place it at the feet of their designs against the order and rights of human society. Everywhere, the anti-Church and anti-religious movement is on foot for that end; but the Church, which is threatened on every side with the direst visitations, looks out in her sorrow and tears across the waters, to the west and there she beholds Ireland, as she is to-day, with her faithful people strong in the possession of the faith, powerful in the love they bear their pastors, earnest in their practical devotion to the Church's laws; they see Ireland, like an Aphrodite, rise out of the storm and from the foam of the ocean, more beautiful and brighter than ever before. Oh! thou Spouse of the Lamb, far not—let thy heart take courage. After a thousand years of trials and bitter persecutions, and woes, and sorrows, there is a day of hope, the time of trial will be over; fear not. Where should there be fear or want of hope, when we see the Ireland of to-day, after her night of three hundred years of bondage, rejoicing in all the freshness of her early beauty and crowding up the churches, and raising religious edifices everywhere.

The Rev. preacher then described how Ireland suffered during that awful night of bondage. How the altar was overturned and mose-grown, how the stones of the sanctuary were rooted up and scattered; how the Sacrifice of the New Law could only be performed by the trembling priest in the eyes of the morning, by some bog side, on an altar suddenly made of the clods of the earth taken up from the soil. How not an acre of land was without a cairn, to mark the spot where some martyr's blood was shed. How, at length, a day of sunshine came, and how the first dawn of that day appeared in this town of Ennis, and here the Morning Star of Ireland's Promise, the great O'Connell, appeared, broke the chains of his country, and battered down the barriers that stood against the people. That glory belongs to you and your fathers. Now can historic Clare and its county town, Ennis, rejoice in the fact of having struck the first blow for Catholic Emancipation. Your aged pastor was a hale and hearty priest in those days; they are not so far gone by, as many among you remember them; but let the lesson they impart not be lost on you, or any of us. Now, the traveller coming from the East when he catches the first glimpse of Innisfail—the first thing he sees is the Sacred Cross, which appears on every headland; the sign of Ireland's Catholicity—and the first sound he hears is the sweet ringing of the Angelus bell from the tower of some Church or Convent, calling the faithful to prayer. And the traveller coming across the ocean from the land of the west to his beloved Ireland, sees the same and hears the same, from some tall cliff on the south western coast. Now, indeed, you faithful sons of Clare,—you the most glorious, the most proud of Ireland's children, you struck the note of religious emancipation. You have built your church, you have built your altar, you are called upon by your zealous and aged pastor to complete the work and raise the spire, and finish the edifice. The spire, as it tapers up into the high air above is a symbol of prayer; and a spire is only suited for a church or a house of prayer; it would be the most unsuitable thing in the world anywhere else. When the wayfarer sees it afar off and the Cross which tops it, he is reminded of the Church and of the altar and of the Sacrifice, and of the Real Presence here. When the mariner approaches, he kneels, and weeps in joy that he touches the shore; and like the Crusaders who poured forth their souls over the walls of Jerusalem, he rejoices in his heart at what he be-

holds. After a few other sentences in which he again paid a tribute of deserved respect to Dean Kenny, the Very Rev. preacher concluded a most admirable sermon, by giving a blessing to the congregation.

At the conclusion of the sermon, there was Benediction of the Blessed Sacrament, with choral accompaniment, after which the immense congregation left the church.

ECCLIASTICAL LEGISLATION IN GERMANY.

A letter from our Prussian Correspondent describes the latest development of the new Ecclesiastical Legislation in Germany. Even before forming an opinion on its merits, it is impossible not to be struck by the multiplication of laws on this subject by the Prussian and German Parliaments. Each successive law seems to require some other to enforce or to complete it. It is but a short time ago that Dr. Manning was discussing in our columns the justice of the original "Falk Laws," and yet we have already had to report two sets of supplementary enactments, one by the German, the other by the Prussian Parliament. It must be owned this fact alone suggests some misgivings respecting the wisdom of the course on which Prince Bismarck and his colleagues have entered. Such a result corresponds precisely to the difficulty which might be expected to arise from any attempt by the State to carry its authority too far in such a matter. There are many subjects with which interference is in the nature of things interminable. They are essentially impalpable; when we attempt to grasp them by law they elude us, and each successive effort only leads to another equally fruitless. This is eminently true with matters of religion, when once a strong feeling in favor of freedom of conscience has been aroused.—Private convictions then take refuge in practices or in silent protests which the law fails to touch; or, if it endeavors to reach them, it attempts in vain to keep pace with the subtle ingenuity of enthusiasm. A Bishop or Priest, for instance, may be imprisoned, but if his congregation hold themselves in conscience bound to recognize no other pastor, it is impossible by force of law to transfer their allegiance. If they have been taught to regard his authority as essentially spiritual, and as derived from an independent source, they will not believe that the State can emancipate them from it; and the pastor, whether imprisoned or banished, will retain in substance the authority of which he is nominally deprived.

The Prussian statesmen have already been compelled to go very far in the course on which they entered a year or two ago. In the first instance, the Jesuits were expelled, stringent regulations were established for the education and the appointment of the Clergy, and the Government received power to fine and imprison disobedient Bishops or Priests.—This power, moreover, has been exercised without hesitation, and several Bishops have been committed to prison. But without permanently excluding such offenders, it was obviously impossible to prevent their re-asserting the claims for which they had been punished, and accordingly, a law, of which we published the text a fortnight ago, was passed by the Reichstag of the German Empire for the further coercion of the Ultramontane Clergy. According to this law, a Clergyman who, having been dismissed from office by sentence of the proper Court of Justice, shall yet perform any act from which it may be concluded that he lays claim to the continued possession of his forfeited office, may be ordered by the administrative authorities of his State to leave, or to take up his residence in certain districts. Should such an act involve the full stretch of his former authority, or should he actually exercise the authority of which he has been deprived, or should he decline to obey the order of the administrative authority intrusting him, the Government of his State shall be entitled to strip him of his right of citizenship, and to expel him from the territory of the German Empire. These provisions, moreover, apply equally to persons who have exercised the functions of an ecclesiastical office at variance with the law of the land, and who have had sentence pronounced against them for this offence by the proper Court. Persons thus losing their right to citizenship in one of the German States lose the like privilege in all other German States, and can only re-acquire it by consent of the State Council. Under another clause, Ecclesiastics may be removed from their ordinary place of residence directly a prosecution is opened against them. A clause which permits an appeal to the Supreme Court of the State against the infliction of these extreme penalties was added, it was said, despite the personal opposition and protest of Prince Bismarck; but even an appeal has only power to stay the enforcement of the administrative decree in the event of loss of citizenship being involved in it. The appellant may still be interned pending the final decision. This law certainly gives the State Governments ample power to expel Bishops and Priests from their sees and livings. But what is to be done when they are thus expelled, and when their offices are legally vacated? The Prussian Government finds itself already confronted with this difficulty, and the law which our Correspondent reports this morning is designed to meet it. Under the new German law just described, it is expected that the majority of the Roman Catholic Bishops will be shortly compelled to leave the country. The diocesan Chapters, it is foreseen, will then resort to elect new Bishops during the lives of the former incumbents, and there will be no legal means for the administration of the vacant dioceses. The new law, accordingly, after some clauses which require that any person claiming to be the successor of a Bishop shall conform to the qualifications recently enacted, proceeds to prescribe how vacant dioceses and livings are to be dealt with. Upon an episcopal see falling vacant, the Chapter of the diocese will be called upon by the Governor-General of the Province to elect a Vicar. Unless the Governor-General be informed within ten days of a Vicar having been elected, or unless the Vicar elected takes the oath of allegiance within a fortnight, the Minister of Ecclesiastical Affairs will appoint a Commissary to take charge of the property, real and otherwise, belonging to or administered by the see. According to our Correspondent, this provision is expressly designed to replace in the Commissary's hands even the contributions of the people. Its "only motive is to prevent zealous congregations from turning their money into Peter's Pence." In the case of vacant livings, Patrons may continue to exercise their right of presentation, but their nominees will, of course, be required to conform to the qualifications imposed by recent legislation. If, under these circumstances, appointment is not made within a reasonable time, the right of the Patron passes on to the congregation, and the same right is to be exercised by the congregation in the case of all livings not having a Patron. The Burgomaster of the town or the Landrath of the County is then, at the petition of at least ten male members of the congregation of independent means, to summon a meeting of all male members similarly independent, and the vote of the majority will determine the appointment of a vicar or incumbent. In plain words, the law proposes to dispense with Bishops altogether, in the event of their recusancy, by transferring the property of the dioceses to Government Commissioners, and by rendering each congregation independent and self-governing.

It can only be said of legislation of this kind that it is entirely beyond our experience, and we can but watch with puzzled interest so novel an experiment. German and Prussian legislators, it must be presumed, know their own countrymen, and must have reasons which to us are not apparent for believing that they will acquiesce in such provisions. The Government, no doubt, exercises in all matters a more direct authority in Germany, and Prussia

than in this country; and it may be that the Roman Catholic population, already accustomed to implicit submission in matters of ordinary administration, will display a similar docility in religious matters. If so, the Russian and German Governments may be congratulated on being spared the chief difficulty of religious reforms. We had thought, indeed, that a readiness to adopt a new religion—for a Roman Catholic it would be nothing less—at the command of an Emperor or a King was confined to Japan; and even German peasants displayed at one time considerable obstinacy in their belief. But, at times, it will be seen from the very terms of the law itself that its whole efficacy depends upon the voluntary consent of the people. In the last resort, the Government calls upon congregations to appoint their own Pastors; and all depends on their willingness to do so. The question, in short, is whether the mass of the people are sufficiently pre-disposed to Protestant or Old Catholic principles to be ready to embrace them at the instigation or compulsion of the Government. It is a question which events only can answer; but a Government ought to be very sure of its ground which challenges such an issue. If the people are thus far advanced, it may be doubted whether such a forcible reformation was necessary; and, if they are not, the Civil Power is arraying against itself the whole force of popular fanaticism wielded by a skillful and powerful hierarchy. Can it be worth while to run such a risk for the sake of intercepting the flow of Peter's Pence to the Pope's Exchequer? In a word, such legislation can only be justified, as we have said from the first, by its corresponding to the real wishes of the religious communities whom it affects. It is then conceivable that, in certain circumstances, it might usefully accelerate valuable reforms. But there is little sign of this at present, and the progress of the struggle between the Ecclesiastical and the Civil powers cannot be viewed without apprehension for the peace of the German Empire.—*London Times.*

IRISH INTELLIGENCE.

THE HOME RULES are moving sundry things in Parliament, but there was one subject which will open up an old score. Mr. A. M. Sullivan will on next Friday, call attention to the circumstances under which certain changes have recently been made in the Medical Supervision of Irish Convict prisons, "whereby the previous custom of committing such supervision to visiting physicians of especially high standing and extensive out-door general practice has been abolished, and medical officers entirely resident in the prisons, who are exclusively prison officials, have been appointed to the sole medical charge of convict prisons in Ireland." Now this will raise a *furor* in the House of Commons, the like of which has not recently occurred in it, and I expect that one member who has not yet loosed his tongue in Parliament, but who can do it eloquently, Dr. W. H. O'Leary, if he retains his seat in the present election petition trial in Drogheda, will speak. There is much more in the matter than appears on the surface; and it is really a trial of the Government for their usage of the Fenian prisoners who were in Mountjoy jail. The usage has been that there was a resident apothecary to that jail, and a physician who did not reside within it, and was usually a man of eminence in his profession. Dr. Robert McDonnell, one of the most distinguished of our Irish scientific medical men, and a member of half the learned societies in Europe, was appointed Physician and Surgeon to the prison. He held of course a number of other appointments of the same kind. He was a lecturer on anatomy in St. Stephen's Hospital as well as surgeon to it. He was Royal Examiner in the Queen's University and had a large and increasing practice. He was independent and of the highest social standing, being son of one of the Commissioners of the Poor Law in Ireland and nephew of the Right Honourable Sir Alexander McDonnell, and of two of the Judges of the Landed Estate Court, besides being a connection of Lord O'Hagan. The aroma of officialism was around him, and the Government made itself easy that the State prisoners might be treated as they liked. The *un-patriot* physician would not interfere with them. But they counted without their host. Doctor McDonnell undertook nothing but duty, the duty of his profession, and without the fear of the Government before his eyes, required relaxations to be made in their treatment of the State prisoners who were either being killed by inches or absolutely tortured out of their reason—indeed many of them were by a system of bodily and mental torture. The ruling authorities were astonished. They remonstrated, but Robert McDonnell was not the man to be cajoled. The thing reached Parliament and relaxation had to be made in spite of the Government. They were enraged, and they had a ready tool in the jail, a Director named Murray, who was a Catholic and a plebeian, let it be observed, and who ought to have more sympathy with those of his race and creed, whilst Dr. McDonnell was a Protestant and a born aristocrat, if that had any influence the other way. The Director suggested that the Doctor who interfered with the Government should be shelved. He could not be dismissed, and thus the brilliant plan was formed, that a physician should be appointed who would reside within the prison, restrict his practice to its inmates, and thus rid the Government of independent and humane Doctors for ever. No sooner said than done. Doctor McDonnell was superseded, and he forced them to give him a pension for life, which he at once conferred by deed on the fund for Orphans and Widows of medical men, and left in the record of the fact a signal mark of his scorn on the Government and his philanthropy for the suffering and indigent at the same time. Since that time, he has never ceased to ventilate this opposition upon his part to the cruelties of the English Government in Ireland to its prisoners, and with the aid of powerful pens at the press, amongst whom I think I can mention principally that of your chief Editor, he has repeatedly brought the business in some shape before the Parliament and before the public. Once more he is trying in this fashion on the Government in their own Court—in their own Senate house. You may expect rapid developments from it.—*Dublin Cor. of Baltimore Catholic Mirror.*

DUBLIN, May 30.—Mr. Justice Lawson has delivered judgment at Galway, unseating Mr. O'Donnell, convicting him of the personal exercise of undue influence and intimidation, and condemning him in the heavy costs of the Petition Trial. The decision of the learned Judge will be received throughout the country with unqualified regret. Profound sympathy will be felt with Mr. O'Donnell, a young gentleman who has, at an early age, when other men are but commencing life, established in the great arena of letters a high, a deserved, and an advancing reputation. The presence of such a man in Parliament was an honour and advantage to Ireland; and the vast majority of his countrymen, including many who differ from Mr. O'Donnell in political opinions will regret that so honourable, and so promising a career should experience even a temporary check. The history of the two election trials at Galway, before Judges of the Court of Common Pleas, will, we have no doubt, when fairly considered, do much towards raising a question which sooner or later must be fully considered. Is the system which prevails under the recent Act, of trying election petitions before single Judges, a sound and useful system, to be cherished and preserved, or a great legislative blunder to be abandoned?—*Freeman.*

A great many persons are leaving Malabar bound for the Far West. Farmers are complaining that it is almost impossible to procure laborers.

As that great increase is visible in the number of emigrants embarking at Queenstown for America. In one week alone over two thousand persons were booked for the steamers leaving for New York, and many had to be left behind for want of room. On the other hand, it is noted that travel to Europe from America has fallen off fifty per cent as compared with last year. This is accounted for by the panic and the absence of any great international exhibition on the continent. Another reason is the unusual number of disasters to ocean ships which the year opened, and which had the effect of deterring cautious people from the dangers of the sea.

ARRIVAL OF ROCHEFORT.—QUEENSTOWN, June 16.—When the steamer Parthia arrived here this evening, a large and unruly mob had gathered on deck awaiting the appearance of Rochefort, who was generally known to be on board. As Rochefort passed down the gangway he was immediately recognized by the crowd, who received him with hootings and execrations, and made a rush for him as he landed. The police surrounded Rochefort, who it is feared would have been lynched but for their protection. The intensely excited mob pressing forward, hooting and yelling, followed the Frenchman to Queen's Hotel. From that place the police escorted him to the depot, where only passengers were admitted. His arrival at Cork was not expected. He therefore passed through the city unnoticed and took the train at 9 p.m. for Dublin, whence he will proceed to London.

THE DUKEDOM OF CONNAUGHT.—This title, which has been conferred on his Royal Highness Prince Arthur, is not quite new in the Royal Family. According to the Peerages of Lodge and Burke, Prince William Henry, a younger brother of George III., was created in 1764 Duke of Gloucester and also "Earl of Connaught;" and these titles passed to his son, the second Duke of that creation, but became extinct at his death in the year 1834. It is also not true that the present is even the second instance of one of the Royal Family being directly connected with the sister kingdom by an Irish title; for example, the Prince of Wales is Earl of Dublin, as was his grandfather, the Duke of Kent; the late and present Duke of Cumberland have always enjoyed the title of Earls of Armagh; the late Duke of Cambridge was created Earl of Tipperary, and his son, the present Duke, still holds that Earldom; the Duke of Edinburgh is Earl of Ulster; the late Duke of Sussex was also Baron Arklow, in the county of Wicklow; and the Duke of Clarence, afterwards King William IV., was created Earl of Munster in 1789. Probably other examples of Irish titles conferred on Royal personages could also be discovered by the careful antiquary.

At this moment, when the Dublin Athletic season is opening with remarkable vigor, it may not be out of place to draw attention to a very quaint and curious outcome of the controversy on Athleticsism now raging in England. Mr. Ruskin is not alone the greatest living master of the English tongue, but he is a priest and prophet for thousands of young men of the cultured classes, attracted in the first place by the sustained eloquence of the great critic, and then charmed into discipleship by which the Master attacks all that he deems base and low, ignoble and unworthy. Now, Athleticsism is to Mr. Ruskin a special object of horror. Resident for a part of the year in Oxford, the medieval calm of that beautiful city is to his ear sadly jarred on by the shouts of "young barbarians all at play;" and as he looks down on the classic waters of the Isis, he sees in the rowing boats which swarm on its bosom types of wasted time and ignoble contests of the elevation of the betting book above the liad, the muscles above the mind, the body above the soul. Some little time since Mr. Ruskin gave utterance to his views on this subject in prose almost lyrical in its intensity; and, descending from the abstract to the practical, he urged that useful exercise was to be sought in delving roads and digging gardens, not in propelling the outrigger and wielding the bat. The word was spoken in season; it fell upon a fruitful soil. Some little distance from Oxford stands the little village of Hincksey, immortalized in the exquisite poem in which Matthew Arnold laments the early death of Arthur Clough. Between Hincksey and Oxford flows a country road, full of ugly ruts, almost impassable in winter and very dangerous in summer. Every day in this present month of May a number of young men are, with pick and spade and wheelbarrow, seen working hard, levelling the hillocks, filling up the ruts, laboring to convert the road into a safe and easy one. These laborers are the Oxford disciples of Mr. John Ruskin. They are students of Oxford's ancient University. They come from these Colleges and Halls, to which through the *jeuneurs dore* of England. There are men working on the Hincksey-road whose fathers are peers of Parliament, who will some day be lords of mansions which princes might envy, and rent-rolls at which Croesus would stand aghast. Of course it would be easy to over-estimate the import of this matter, and to forget that the novel, the sensational, and the bizarre will always have charms for youth. Mr. Disraeli's young marquise, who turned from a table loaded with delicacies to implore the waiter to bring her some cold meat, is but the type of a class.—*Freeman.*

The subject of "The differences between English and Irish Laws" is one which has had for the people of this country an interest seven centuries old, and seldom, during that long lapse, of a pleasant sort. The most enlightened and liberal minds in England and Ireland have been turned upon a matter of vital moment to the welfare of both countries, and it is honorable to human nature to know that in the darkest hours of our history the oppressive measures employed to debilitate the national strength and destroy the national sentiment were honestly and indignantly condemned by Englishmen and Irishmen charged with the odious office of devising and administering them. Of late, and only of late, there has appeared a change for the better in the spirit of English, or let us say, Imperial, legislation for Ireland. It required a long and anxious process, it demanded the efforts of successive generations of devoted men, and it cost Ireland the lives of many of her noblest sons, broken-hearted by their bitter labor, to shatter the world system of legislative enactments in which she had languished, the shame as well as the terror of England. The national records are one unbroken narrative of resistance to cruel laws. Even with the decided growth of a wiser and more benign course of government, unhappy conditions are still maintained in needless and insulting Coercion Bills, in the denial of measures calculated to advance the national prosperity, and in the enforcement of laws which operate in total antagonism to the moral and religious as well as to the industrial and political instincts of the Irish people. Many reforms have been effected, but much remains to be returned.—The gravest errors and omissions can hardly be said to have been corrected and repaired, while there still await settlement such questions as those now more or less prominently before Parliament.—*Dublin Freeman.*

The first instalment of the census for Ulster was issued on Saturday. It contained the census of the county Antrim, including Belfast. The population of the entire county has increased from 354,178 in '41, to 404,018 in '71. The population of the portion of Belfast in the county Antrim stood at 62,769 in '41; 79,116 in '51; 111,991 in '61; 158,257 in '71.—Carrickfergus has a population of over 9,000, and seven other towns of over two thousand inhabitants in the county. Of these, Antrim, Ballymoney, Larne, Leganally, have from 3,000 to 3,000 inhabitants. Carrickfergus has 4,000; Ballymena, 5,000; and Larne, 6,000. There were 291 vessels

in the rivers, harbors, &c., of the county on the census night. There are 758 foreigners in the county. In the borough of Belfast there are 55,575 Catholics, 46,423 Protestant Episcopalians, 60,149 Presbyterians, 6,776 Methodists, and 5,390 of all other denominations. In the whole county, including Belfast, there are 107,840 Catholics, 87,311 Protestant Episcopalians, 178,343 Presbyterians, 9,473 Methodists, and 13,651 of all other denominations. The other denominations include 3,581 Unitarians, 1,467 Baptists, 531 Quakers, 21 Jews, 26 Mormons, and a Deist, and an Atheist, and a Confucian. In the county 27 per cent of the Catholic population over 5 years of age, 17 per cent of the Protestant, 9 per cent of the Presbyterian, and 6 per cent of the Methodist population is illiterate. In the last twenty years the county lost 132,156 by emigration, which was higher in 1870 than any year since 1859.—*Dublin Freeman.*

DISTRESSING ACCIDENT TO A BARONET.—I regret to have to inform you that intelligence has just reached Naas of a most distressing accident to Sir Gerald G. Aylmer, Donadea Castle. As I am informed, it appears that Sir Gerald descended to one of the vaults of the castle, with a lighted candle in his hand, to examine into some accident or leakage connected with the apparatus for lighting the mansion with gas. A quantity of gunpowder was also kept in the same place. Immediately on his entering an explosion of gas took place, which was quickly followed by that of the powder, inflicting most serious injuries on the unfortunate gentleman. The full extent of the injuries are not yet ascertained, as Sir Gerald lies insensible, with his shoulder and leg broken, and extensively burned. Great sympathy is felt by all for this distressing accident to a good resident landlord and a kind and courteous gentleman.—*Correspondent of Freeman.*

THE CHURCH COMMISSIONERS.—The *Pall Mall Gazette* says:—The Irish Church Commissioners have since 1871 been in possession of a property worth £632,438 a year, which is practically mortgaged for a sum of £11,559,907. The property they have been gradually realising at the rate of about £150,000 during each of the three years which have expired, and out of the sum thus realised, their annual receipts show they have reduced their gross liabilities to £10,555,572, finally placing a capital value of the title-rent-charge at £9,621,924, of the landed property at £6,626,948, and of the other funds in the Commissioners' possession at £494,505. Lord Monck estimates that he and his colleagues have £16,748,366 in hand to meet their liabilities. Lord Monck places these at their original amount, or £11,559,907, and estimates that he has a probable surplus of £5,186,459; but, if we follow his lordship correctly, he should have placed them at the reduced amount of £10,555,572, and have credited himself with a surplus of £6,187,794. There are, indeed, good grounds for fearing that the real surplus will far exceed either of these sums. The Commissioners are gradually reducing their liabilities out of their correct revenues, and, as a matter of fact, Lord Monck himself tells us that they will in this way reduce them by £810,000 in about two years from the present time. The property of the Commissioners at the end of that time will still be worth £16,700,000, but their liabilities will be less than £10,000,000. It is evident that as the receipts of the Commissioners exceed their actual requirements, every year which passes before the whole estates are realized must result in a similar consequence, and that the present surplus of £5,000,000 or £6,000,000 will annually become larger. The ultimate disposition of this sum, it must be remembered, has not even been decided.

WATERFORD, Sunday, 31st ult.—Last night some parties broke into the Tramore Coast-guard Station and carried off a large quantity of arms and ammunition. It appears that up to two o'clock this morning, when the reliefs took place, everything was secure, the burglars, whoever they were, must at the time have been secreted in the vicinity of the watch house, because the burglary was detected shortly after the burglars carried off every rifle, sword, and other weapons that they could lay hands on. Inspector Stubbs, of the Tramore Coast-guard Station, was at once apprised of the robbery and he at once communicated with County Inspector Heard who, without delay, had a strong police force at work, but without success. The burglars, whoever they were, must have deliberately entered the door and carried off their booty. How they succeeded in effecting an entrance is hard to divine, as it was guarded carefully. There is not the slightest suspicion attached to any person.—*Cor. of Dublin Freeman.*

The publicity given by Mr. G. J. Shell, emigration agent in Dublin for the Government of Ontario (Upper Canada), respecting the resources of the Dominion in general and Ontario in particular, has resulted in diverting a large proportion of our annual exodus this season to British North America. Mr. Shell forwarded by the Allan steamer Nova Scotia from Liverpool and Londonderry on Thursday and Friday last, forty emigrants of the agricultural and female servant classes. Some of these went under the care of the Archbishop of Toronto; others were entrusted to the Rev. M. Stafford, of Lindsay; and the remainder sought various destinations. Immediate employment awaits each individual; and here it is but justice to say that Mr. Shell encourages no person to emigrate whose services are not in demand and likely to secure an instant engagement on landing. The emigrants going out under Mr. Shell's guidance are provided with letters of introduction to the Government agents, and to the clergymen of the various parishes so that they are neither friendless nor homeless on their arrival in their new country. Since the beginning of March, Mr. Shell's efforts have been hardly taxed in despatching emigrants by steamers weekly. It is to him a labour of love as well as of duty, as he knows the benefits he confers upon his fellow-countrymen in directing them to a land where their toil is well rewarded. This gentleman, Irish by birth, but for many years resident in Canada, is acquainted with the cities, towns and districts in the principal provinces, and therefore may be expected to know what part is best suited to persons emigrating to Canada. The visit of Mr. O'Leary, delegate to Canada from the Irish Agricultural Labourers' Union, was brought about by Mr. Shell's instrumentality. Altogether we have sufficient guarantee for the *bona fides* of this respectable agent and the reality of the system he represents. We deplore the constant depletion which is robbing our country of her richest treasures, her industrious and faithful children. But if emigration is to continue, as we fear it will, it is at least satisfactory to feel that the voluntary exiles do not go forth into a strange and inhospitable land, but that their lives across the wave are cast in a wealthy and bounteous soil, and among friends and patrons who take a genuine interest in their welfare.—*Dublin Freeman.*

Wholesale evictions are the order of the day in the County Louth. Seventy-two families, counting over 400 individuals, living in the townlands of Carrickmondie and Monastrie, have been served with notices to quit. This despotism step on the part of the landlords has, it is needless to say, thrown the whole farming community of the county into a state of alarm. The tenants under notice were always punctual in the payments of their rents and no cause is assigned for their eviction. Six years ago their rents were raised six shillings in the pound, and it is thought by some that the present action of the landlords may be a ruse to force them into a still further increased rental. The experiment is a dangerous one, and the man who would try it deserves disappointment.

Reports from all parts of Ireland state that the present agricultural season compares favorably with

the corresponding portions of the past three or four years. Wheat, both winter and spring, is well forward and strong. Oats, Ireland's staple cereal crop, are excellent, and sown over a great breadth of land, barley most promising. At no former period were potatoes so forward or so strong, and but few misuses have occurred. Every prospect of an abundant crop of fruit, and all kinds of vegetables fully a fortnight earlier than usual. The country people, taking advantage of the heat of the weather, are busily engaged cutting peat. Turnips extensively sown. More ground than usual has this year been occupied with mangolds. An experienced agriculturist who has recently been on an extended tour, says he never saw the country looking so charming, or witnessed at this time of the year so rich a promise of early abundance.

GREAT BRITAIN.

THE CATHOLIC UNIVERSITY.—We (*Standard*) understand that the Senate of the new Catholic University for England will include the ecclesiastical superiors of the Jesuit and other Catholic schools in Great Britain. The lay members of the Senate embrace the Duke of Norfolk, Lord Arundel of Wardour, Lord Petre, the Earl of Denbigh, the Marquis of Dute, Sir George Bowyer and Lord Clifford of Chudleigh.

MODERN PROGRESS.—If we wish to estimate the cost at which the Standing Armies of modern Europe are kept up at their present numbers, it will by no means be sufficient to confine our attention to the mere military Estimates. Large as these are, they represent only a small portion of the whole expense which is entailed. It is not only the cost of the arms and maintenance of the soldier that has to be taken into account. We must remember that with few exceptions, every soldier is withdrawn from industry, and that the entire wealth of a nation is lessened by the whole of what he might have produced if he had still continued to be engaged in the pursuits of peace. National defence must of course, be provided for, and it would be poor economy to neglect it; but, when this is once done, every new conscript added to the roll not only increases the yearly burdens of the State, but, at the same time, more than equally diminishes its power of sustaining them. We shall, perhaps, best judge to what extent this twofold result has been brought about if we compare the number of men contributed for military purposes in the principal European States with the total number of inhabitants, and so arrive at the percentage of soldiers in each of them. We ourselves, for every thousand of our population, maintain about three soldiers available for offensive purposes. Italy and Belgium maintain more than four times as many, France and Austria about five times, and Germany nearly seven times as many. In this matter Germany leads the way. Her army is not only numerically larger than that of any other Power except Russia, but it bears also a larger proportion to the whole number from which it is drawn, and constitutes, whether intentionally or not, a standing menace to her neighbours. It is in vain for her to pretend that she cannot defend herself with less. She is well aware that she is in no danger of an attack. France, her great rival, may have given her a fair enough excuse in the time of the Second Empire, but France has had a lesson since which she is not likely to have forgotten, and has at present as little real intention as she has ability of re-commencing the game of war, at which she has been so heavy a loser. Nor is the suddenness of the late attack on Germany any reason why large German forces should be kept continually in the field. It is true, of course, that the actual notice of the late war was very short; but it was known long before to be impending, and the storm did not burst finally until there had been full and ample opportunity of preparing duly to encounter it. The spectacle we now witness is one of needless preparation on all sides, where no danger threatens, or rather where the only danger is such as arises necessarily from mistaken efforts for security. There has been, we are well aware, a great deal of foolish language on the part both of Frenchmen and Germans, and not unnaturally, a great deal of angry feeling. No nation submits willingly to such humiliations as those which France has undergone, and it is necessarily some time before men have learnt to accept facts and to acquiesce in what cannot be avoided. But France, as she has grown stronger, has grown calmer too; and all accounts agree in representing her present sentiments as much more peaceable than they have been for many years past, while there is no doubt, at the same time, that her apprehensions are really excited by the spectacle of an armed Germany, and that she is asking anxiously against whom so many new Krupp guns and Mauer rifles are being got ready, and is beginning to doubt whether her neighbour, not satisfied with his late triumph, may not even now be seeking occasion for a new quarrel in which she is to be again the sufferer.

Our present Peace is such literally as the world has never known before. It is a Peace not only full of mutual suspicion and mistrust, but one which entails as great a burden as Europe collectively has ever borne as the cost of war, and which weighs accordingly on her resources and impedes her progress until a war which would give a real Peace has almost come to be the lesser evil. The worst feature of the case is that the process which is now going on may go on apparently without end, and each new year may only add to the evils of those which have preceded it. Our talk still is of peace and progress; but Peace has been shorn of its accustomed blessings, and progress has chiefly enabled us to devote more money and greater efforts to the preparation for mutual destruction. In the Europe of the present day, we may well ask, wiser and better than the Europe of our forefathers?—*Times.*

ALLEGED SPLIT IN THE LIBERAL CAMP.—Alluding to the split among the Liberal leaders on Mr. Trevelyan's Bill for Household Suffrage in Counties, the *Standard* says:—Whether the peasantry should have votes or not ought smelly to have been settled long ago. As a point of Liberal policy, it was not a question brought forward for the first time, and it may fairly be presumed to be one about which Liberals have been occupied even before the time of Mr. Trevelyan. Mr. Gladstone having announced it in his prospectus of measures for the present session, we are bound to conclude that it could have been no novelty to his colleagues. They must have considered long ago whether it was or was not a measure within the lines of the Liberal policy, and there is no other lesson to be drawn from their disagreement on the bill except that their minds were not made up about it when Mr. Gladstone issued his address, and that as independent members of Parliament they had an opinion, and as Liberal Ministers another. All this is not creditable to the condition of the political conscience of the Liberals, nor very reassuring as to the future; yet the *Apologist* has all the courage necessary to its part of the prophet whose mission is to breathe hope and promise of power to the fallen Liberals. In the course of its apology for those Liberals who did vote for Mr. Trevelyan's Bill it lays down the singular doctrine, that "Evidence of foresight is not what we must look to in our statesmen's professions of policy." Those who aspire to control the course of affairs in this country must, in fact, not look too deeply into the future, but must be content to administer to the humours of the day and the exactions of a not too denoted following. English statesmen are, to a large extent, captains on whom the rank and file rely for their immediate confidence and courage, and if such captains, instead of giving liquid orders for the moment, and telling their troops enough of their minds to enable them to fight hopefully, were to dwell on all the disadvantages of the campaign, they

would find that their followers had little heart for the struggle of the latter days." It is a notable saying and a shrewd policy which we have often attributed to the Liberals, but which we could hardly expect to be avowed in this candid manner. We cannot be at a loss to understand the principle of political strategy which is here laid down. Liberal statesmen are to take care not to reveal too much of their minds to their party; they must keep the future out of sight as much as possible, for fear of damping the enthusiasm of their rank and file.

There are thousands of educated men in the Civil Service, in banks and merchants' offices, who work harder than masons or carpenters, and far more hours in the day, and do not get half their wages; but nobody counsels them to strike, or cares whether they sink or swim. The bastard statecraft of our day obeys no impulse but fear. We are told that a company is in formation, though it has not yet been advertised in the *Daily News*, which will stipulate with all iron and coal masters that they shall henceforth furnish every miner with a silver fork and a champagne glass; that ices shall be supplied in factories whenever the thermometer is above 70; and that an easy-chair and a glass of sherry shall be deposited by farmers at the end of every furrow, to afford repose and refreshment to our unappreciated ploughman. It is believed by this unmercenary company that after a few years of this improved existence they will be fully qualified, with the help of Mr. Arch, to take the Government of the country into their own hands, when they will send Mr. Gladstone and Mr. Disraeli, and their disinherited colleagues, to take a turn at the plough. We should say, if we were not afraid to provoke the "roughish drolly" of the *Pall Mall Gazette*, that they had a truer science of Government in Catholic times.—They had no strikes then, and the labourer blessed, and was blessed by his employer. They can only curse each other now. When one-fifth of the soil of England was the property of Religious Houses, what belonged to them belonged to the poor, and even Mr. Carlye ungrudgingly confessed that it was used for "noble purposes." There were no such landlords as the Monks, because they did not live for themselves, and the "Abbot Samson," the hero of "Past and Present," was only a type of his class. Those days are gone for ever, and nobody hopes to restore them. The age is not worthy of them. Only the other day they seized the furniture of a community of Little Sisters of the Poor for arrears of taxes, and left the old men and women, whom they nursed, lying on the bare ground; and the law justifies them. This is what the countrymen of St. Cuthbert and St. Hilda have become; and they are evidently still improving. One of the effects of the so-called Reformation, of which the world has still to reap the final harvest, has been to convert human society, once a community of brothers under the headship of the Vicar of Christ, into a mass of incoherent atoms, each moving in its own eccentric orbit, and chiefly occupied in damaging one another. In killing unity it has destroyed charity, for no man has charity, as St. Augustine says, *nisi qui diligit unitatem*. And there is worse to come. We are drifting rapidly towards Chaos and Antichrist, and when the Reformation has begotten those crowning evidences of its fertility, which it already carries in its womb, even its most enthusiastic admirers will confess that it has completed its work, and has nothing more to give.—*Tablet.*

THE HOME RULE CONFEDERATION.—The Bolton branch of the Home Rule Confederation is on the alert in view of contingencies which may take place from the election petition. The constituency has 12,300 and old voters out of a population of 92,600. This gives one vote to less than every eight of the population, while you in Ireland enjoy the franchise as one to twenty of the population. The Irish vote of Bolton is 700. At the last election Mr. Cross, against whom the petition is now being tried, had a majority of 137, and it is reasonable to suppose that he obtained that majority because of his adhesion to the principle of Home Rule for Ireland. At Durham, too, the local branch of the Confederation is heartening itself. I have not been able to ascertain the Irish vote, but it must be something powerful, when, at the last election three professional Home Rule M.P.s were returned between the county and the borough. A new branch of the Home Rule Confederation will be opened at Ormskirk in a few days. This will make the twenty-fifth recognised branch in this district, which embraces Yorkshire, Lancashire, Cheshire, and North Wales. Liverpool has at length commenced to work somewhat better than it has done hitherto, and the accounts received from there this morning are encouraging. The returns for the National Roll continue to improve.—It is likely that some important changes in the manner of working the Confederation will be proposed at the meeting of the general council on June 17th.—*Freeman.*

UNITED STATES.

DEDICATION.—CHURCH OF THE BLESSED SACRAMENT, NEW ROCHELLE, N.Y.—The Church of the Blessed Sacrament, at New Rochelle, Westchester County, N.Y., was dedicated on Sunday, 7th inst., by Archbishop McCloskey, assisted by Father Daubresse, S.J.; Rev. Dr. McGlynn, Rev. Dr. McSwaney, Rev. P. McGovern, Rev. Dr. Burtzell, Rev. S. Malone, Reverend J. Farley, Reverend J. Cole, and Reverend J. Dowling. Mass was celebrated by the Pastor, Rev. Thomas McLoughlin. Mozart's twelfth Mass was sung by the regular choir, assisted by a quartette from St. Stephen's, New York. After the first Gospel, the Archbishop preached an eloquent sermon on "The Unity of the Church." In the evening, the Rev. Dr. McGlynn delivered a very able discourse. The church will seat about 1000 persons, and will cost about \$25,000.—*N. Y. Irish American.*

CONFIRMATION.—On Sunday, the Feast of the Blessed Trinity, Right Rev. Bishop Henni, celebrated Pontifical Mass at the Church of the Holy Trinity, Milwaukee, and in the afternoon administered confirmation to seventy-three persons. The Right Rev. Bishop was assisted by the Rev. Pastor, Father Conrad, Reverend Batis, Holtzman, Krauthauer, Rodowicz, Decker, and Gemetner of the city, and Reverend Wappelhorst, Rector of the Salesianum, and Brunner, President of the Pio Nono College, and Leygraf, of the Seminary. Father Sigg, Professor from the Seminary, also arrived before the ceremonies terminated.—*Catholic Mirror, Baltimore.*

The Rev. John McEvoy, S.J., now stationed at St. John's Church, Frederick, Md., is the oldest Catholic priest in North America. He was ordained by Archbishop Carroll, sixty years ago, and has, consequently, spent over half a century in the ministry. He is now ninety-eight years of age.

The will of the late General Dyer is a model for brevity and clearness. It is as follows: "I, Alexander B. Dyer, Chief of Ordnance, U. S. Army, reposing the utmost confidence in my beloved wife, Eliza B. Dyer, bequeath all my property, real and personal, to her, and constitute her sole executrix." Gallant, this, from the Rochester Express: "Men do not dare to be as impolite to one another as ladies are to each other or to gentlemen. To be a woman now-a-days includes the right to be selfish and insolent."

VIRGINIA CROPS.—A recent circular of a firm in Richmond says:—We are approaching our wheat harvest in Virginia, with an unprecedented yield. We have not had a prospect equal to it since the war. Our next tobacco crop cannot be very large on account of the general ravages of the '73, and it is too late to raise more for planting. This fact has improved the value of all good tobacco of the last crop, now coming forward and upon the market.

The True Witness

AND
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MONTREAL, FRIDAY, JUNE 26, 1874.

ECCLIASTICAL CALENDAR.

JUNE—1873.
Friday, 26—SS. John and Paul, MM.
Saturday, 27—Fast. Vigil of SS. Peter and Paul.
Sunday, 30—Fifth after Pentecost.
Monday, 29—SS. Peter and Paul, Aps. Obl.
Tuesday, 30—Commemoration of St. Paul.
JULY—1874.
Wednesday, 1—Octave of St. John the Baptist.
Thursday, 2—Visitation of the B. V. M.

NEWS OF THE WEEK.

From France we learn that the Assembly is
in such a disorganized state that most people
think that somehow or other by September
next a dissolution there will be. The Electoral
Law will be passed by that time, and then
Marshal MacMahon may carry out his pro-
gramme, which can end in nothing else. The
great question which everybody must be
asking himself, is what the consequences of the
dissolution will be? In all probability the
strengthening of the Republican and Bonapart-
ist parties, and the weakening of the other sec-
tions. And as the Empire is far more distaste-
ful to the latter than even the Republic, it is
quite possible that the reinforcement of the
Imperialists may bring a good many additional
recruits to the Republicans. The Catholic
Club of Paris the other day gave a grand ban-
quet in honor of the American Pilgrims.

The London *Tablet* says, it is reported on
good authority that Marshal Serrano intends
shortly to order general elections in Spain, and
that if the Cortes elected have a Monarchical
majority he will propose to place Prince Alfonso
on the throne with himself as Regent. Another
of the new Cardinals has been removed by
death. Cardinal Falcinelli, who formerly be-
longed to the Augustinian Order, and was for
many years Nuncio at Vienna, was one of the
foremost and most valued of the distinguished
diplomats in the service of the Holy See.

The Russian *charge d'affaires*, accredited to
the Vatican, Signor Capnist, lately returned
from St. Petersburg after a brief absence, hav-
ing failed in his attempt to ameliorate the rela-
tions between the Holy See and Russia in the
matter of the Polish provinces. Russian states-
men seem to entertain an irremovable notion
that Polish Catholics must be fierce and irre-
concilable enemies of the Government of St.
Petersburg, and therefore must be crushed out
and destroyed.

The death is announced of Mr. J. M. Bellow,
the world-renowned reader, who, within the
past two years, twice visited this city and de-
lighted large audiences.

YANKEE FLAP-DOODLE.*—The race of
fools is not limited to any particular country;
if simpletons are to be abundantly found in
Canada, they are no less plentiful in the U.
States. They breed fast, and then they are so
well fed! No wonder they thrive, and multi-
ply, and replenish the earth.

See how they abound in Canada! Only
think of the Verco case, and numbers of other
instances, wherein learned ministers and men
of God, to say nothing of the simple faithful
have been given over to monstrous delusions,
so as to believe and aid in circulating the most
preposterous lies about runaway monks, and
imprisoned nuns. Think of these things, and
consider if there is any prospect of the race of
fools becoming extinct in Montreal, or of the
breed of idiots dying out in the Dominion.

Not a whit behind Canada in its breed of
fools, whether we consider quantity or quality,
their numbers or their stolidity—natural and
acquired—are the U. States. There too do
fools thrive; there too are they fattened on
the very best of *Flap-Doodle*; as witness the
following story—an appropriate pendant to the
Verco story—which we copy verbatim from a
Yankee paper the *Ogdensburg Daily Jour-
nal*, of the 13th of June. This Run-
ning Story the simple minded editor pub-
lishes in all good faith; and her readers—
(we say her because there can be no two opin-
ions as to the age or sex of the said editor)—

* The stuff they feed fools on.

will no doubt devour it with keenest relish,
and an intense enjoyment of their natural diet,
that is to say *Flap-Doodle*.

**ESCAPE OF A BROTHER OF THE ORDER OF SAINT
PETER.**—Considerable excitement has been caused
in this community during the past three days growing
out of the appearance on our streets, on Tuesday
last, of an individual, in the clothing of a Christian
Brother. He came running to the gate of Charles
M. Adams on New York Avenue, and asked for pro-
tection. He appeared to be deeply agitated, saying
he had escaped from the Convent, and was pursued.
He was taken in. Afterwards he came before Re-
corder White and asked for protection. He was
told that he was in a free county and that if any
one committed an assault upon him or offered to
restrain him of his liberty, he, the Recorder, would
issue an order for his apprehension. He then in-
quired for a Protestant Minister and was referred to
Dr. Beers, Dr. Miller, Rev. Mr. Guile, and the Rev.
Mr. Barnes.

The same day he called at Mr. Guile's but that
gentleman was not at home. He then walked into
the country a couple of miles, to a gentleman to
whom he was referred as likely to take an interest
in his case. Thursday night he attended a meeting
at the Methodist church, and, we are informed,
spoke. Friday our reporter interviewed him and
heard from his own lips the following

STATEMENT:

"My secular name is Charles Raymond de St.
George; I was born in Paris, France, and am now
twenty-one years of age; I came to Quebec with
Father Ignatius when nine years old; I knew nothing
about my parents; I belong to the order of
Saint Peter, or Holy Fathers, and my name in the
order is Pere Vincent. In October last I attempted
to runaway from the quarters of our order in Que-
bec, but was caught before I was able to get out of
the city, taken back and punished; in April last I
made a second attempt and got to Ottawa, Ont.,
where I was again captured; Brother Civilian of
the Church Notre Dame, of Montreal, who was in
pursuit of me, took me as soon as I got out of the
cars at Ottawa; I asked a man to protect me, but
the Brother told him I was insane and that he was
taking care of me; I was then taken to a house near
the depot, and Fathers Babineau, Hennessy and
Legerdemain called.

They placed me in a box and brought me to
Prescott. These priests were accompanied by Bro-
ther Civilian; the box was taken to a house and I
removed from it. This was on the 3rd of May.—
They brought me to the depot ferry boat. When
they were forcing me upon the boat I asked for pro-
tection from a man on the dock. He was also told
that I was insane. When the boat landed at the
lower depot I was placed in a close carriage and de-
livered to Father Fournier. From that time till
my escape on the 9th I have been in the custody of
the Christian Brothers in this city. On Sunday I
went to the Convent on the West side, and from
there I made my escape. I had reason to suppose
that the Italian Brothers were coming to take me
to New York, and I fear they are now looking for
me. I have no enmity against any one and want to
go immediately to a place of safety."

The young man appeared to be in a state of ter-
rible suspense and agitation. When our reporter
mounted the steps and rang the bell he fainted from
fright and was insensible when the reporter entered.
Recovering in a few minutes, he begged pardon for
the weakness shown.

To make any comments upon the above would
be a waste of time, a gilding of the rose, a
painting of the lily, a sprinkling of perfume on
the violet. In its unadorned beauty as it ap-
pears in the columns of the *Ogdensburg Daily
News*, it shows to the greatest advantage.

Yet it would have shown better still, had
Father Charles Raymond de St. George, in re-
ligion *Pere Vincent* of the mature age of 21,
adopted as the name of his Order or Society,
that of some actually existing Order or Society;
for except in Ogdensburg no one ever heard
of the Order of *Saint Pere* or Holy Fathers in
Quebec or Canada. It would be well to know
when, where, and by whom Father Legerde-
main, was consecrated. Is he not perchance a
member of Holy Confraternity of St. Jeremy
Diddler?

It is strange too that in a Protestant town,
as is Ogdensburg, and where Father Fournier
resides some steps have not been taken to have
that wicked man arrested and put upon his
trial for false imprisonment, or conniving at
the forcible abduction, and confinement of
Father Charles Raymond de St. George. This
is however no business of ours; but if the sim-
pletons of Ogdensburg desire to have fuller de-
tails as to the Reverend Father's antecedents,
we recommend them to make enquiries either
at the Lunatic Asylum, or the Penitentiary.
The fainting right away when he heard the
bell ring, and the "recovering in a few min-
utes and begging pardon for the weakness
shown," are amiable and interesting traits in
the life of the Reverend Father Charles Ray-
mond de St. George which we hope in future
biographies of the Saint may be carefully re-
corded. Our readers at Ogdensburg will, we
hope, keep us posted up in the further progress,
and development of this most excellent piece
of fooling.

THE EDINBURGH REVIEW—April, 1874.—
Leonard Scott Publishing Co., New York:
Messrs. Dawson Bros., Montreal.

The current number opens with an article
on *Eastern Turkestan* and treats of the politi-
cal relations of the several States of Central
Asia. The second article is devoted to the
subject of *Competitive Examinations*, as the
means of determining the fitness of those who
pass them to employment in the public service.
The third article is very interesting and treats
of the war, which Bismarck for reasons not yet
explained, has declared against the Catholic
Church. "*Prince Bismarck and the Church
of Rome*, is the heading of this article, from
which we propose to lay some extracts before
our readers, in order to show that a decided
reaction is setting in favor of Catholics, even
amongst the Protestants of England. For a
fourth article we have a very full review of
Lord Lytton's last and best novel, *The Pari-
sians*, which justly the *Reviewer* ranks very

high as a work of art. Then comes an essay
on a series of lectures by Max Muller on the
Science of Religion, which is followed by an
article on the *Hydraulics of Great Rivers*.—
*Froude's Irish Parliament and Irish Rebel-
lion*, is a review of the second and third vol-
umes of that writer's work on Irish history on
which the *Reviewer* passes, we think, too lenient
a judgment on the score of unveracity, exag-
geration, and suppression of truth. One glaring
instance of the latter indeed the *Reviewer*
does point out, and hold up to reprobation;
as where Mr. Froude, discoursing of the great
uprising of '98, and the part taken therein by
an Irish priest, Father John Murphy of Bo-
lavogue, represents the latter as having on the
night of the 26th May, 1798, headed an attack
on the Protestants; but purposely forgets to
add that during the day of the 26th, the Pro-
testant yeomanry had attacked and "burned
Father John's chapel and dwelling house, as
well as many other houses, under circumstances
involving the loss of life. The action of Father
Murphy," adds the *Reviewer*, "followed the
wanton violence of the yeomanry."—p. 258.
The eighth article gives in a concise form the re-
sult of Dr. Schliemann's explorations in the
Troad, and the discovery by that learned gen-
tleman at a considerable depth, and beneath
the debris of modern Ilium, and other still
more ancient cities of a chest containing a
variety of gold and silver ornaments which he
Dr. Schliemann confidently asserts to be a por-
tion of King Priam's treasure. That Dr.
Schliemann has made some valuable discoveries,
which will throw much light on ancient civi-
lization is certain; but that he has proven the
historical truth of the old legends and of the
Homeric poetry, or established that there ever
was a Troy, a Pergamus—and a King Priam,
is not quite so certain. The last article is en-
titled *The Past and the Future of the Whip
Party*, in which the chances of the longevity
of the D'Israeli Ministry are discussed from an
opposition point of view.

On Wednesday, the 17th inst., over the
Episcopal Palace waved the Pontifical Standard
in commemoration of the anniversary of the
accession to the Pontifical Throne of the great
and immortal Pius IX. That he may still
live, till he sees his enemies beneath his feet,
and the invaders of the sacred territories of the
Church brought to shame and grief, is the
prayer of Catholics throughout the world.

GRAND BAZAAR

In the Academic Hall of St. Mary's College, on the
first of July next, and following days.
A large quantity of valuable objects including a
screen worth One Hundred Dollars will be exposed
for sale.
The profits of the Bazaar will be devoted to the
decoration of the Sanctuary in honor of the Sacred
Heart.

We invite the attention of our readers to the
above announcement. The devotion to the
Sacred Heart of Jesus is now so firmly estab-
lished throughout the Catholic world—that it
is not necessary for us to insist thereupon; and
the fact that the money laid out at the Bazaar
will be devoted to the decoration of a sanctuary
whereat the lovers of the Sacred Heart may
pour out the grateful aspirations to that Heart,
burning with love for men, will suffice to arouse
the generosity of the Catholic public.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.
No. 59.

"THOU BELIEVEST NOT STRAIGHT."—1st. Cor.

What are they to do, who have found things
lost? This is a matter, Christian soul, of no
small importance, because an ignorance of it
may lead the most honest man into injustice
and theft. There is about actual theft a cer-
tain degree of disgrace which makes man in-
stinctively hate it; the conscience revolts
against it; our self-respect shrinks from it
as despicable; the very nature of the
sin itself deters us from it. But with the re-
taining things found, there is nothing of this;
so that when anything of value is found in our
way; when we see it without an owner; when
we hear it, as it were, crying out for some one
to take it to himself, our natural love of having
is apt to whisper to us, "there is no harm in
keeping it; God has put it in your way; you
require it yourself; make no inquiries about
it." And yet this is a grave error; but so
common withal that St. Jerome and St. Austin
found it necessary to inveigh against it cen-
turies ago. "Many," says St. Jerome, "think
that they commit no sin in keeping those things
which they have found, saying: 'God sent it;
I can keep it without sin.' But let them
know," says the same saint, "that in keeping
these things they are guilty of theft." St.
Austin is equally plain: "If you have found
anything and have not returned it to the owner,
you have stolen it; you have at least done all
you could, and if you did not take it long ago,
it was because you dared not." And, indeed,
Christian soul, if you consider the matter for a
moment, you will see that the thing found can
never be yours. "The owner has lost it," you
say. Lost it. Lost what? The sight of it?—
yes. The ownership of it?—no. If to lose

sight of a thing, were to lose the ownership of
it, what thing could we possess for a day? If
then he still be owner, what constitutes you a
joint owner? No, Christian soul, the thing is
his not yours. "The thing," says the old
aphorism, "calls out always for its owner;"
and if it appear to appeal to you to take it up,
it is not as a master, but as a protector; as to
one who will guard it from dishonest men, and
will guard it for its master. On any other
grounds you cannot even touch it. You may
take it in your hands to save; you can never
take it to have. Do you doubt this? Place
yourself in the place of the owner for a moment
and you will see. You have lost your purse;
it contains your money. Remember it is yours.
Perhaps you earned it, and at the sweat of
your brow. At all events it is yours. By a
single act of carelessness; by a stroke of ill-
luck; by a mere accident, the present posses-
sion is lost to you. Are you willing therefore
—would it be just that you should lose the
ownership too? Certainly not. But it is lost,
and your neighbor has found it. How does
this mere finding constitute your neighbor the
owner? Are you content that it should? By
no means. He did not earn it. It was not
even transferred to him. It came into his
possession by the mere act of picking it up, or,
if it was a live animal, it perhaps walked of its
own accord into his premises. This surely is
not ownership. No transfer of property is ever
made except in case of gift, without an equiv-
alent. Where is the equivalent? None. You
do not wish to give it him? No. Where then
can he derive an ownership? Oh! like wild
horses or wild pigeons, I became possessed of
it by catching. Like wild lands, it became
mine by prospecting. This is true of those
things which never had an owner; or rather I
should say, of those things which belonged to
every one; and you obtained the exclusive
ownership of them by virtue of your catching,
by virtue of your prospecting. But your lost
purse is not in this category. It has once had
an owner—an exclusive owner—and to that
owner, until legally transferred, it will always
belong. No! Christian soul, they can never
be your's by mere virtue of being found, these
things found, and no length of possession in
virtue of finding will ever give you the owner-
ship. What then am I to do with them? must
I leave them where I found them? Yes, in God's
name leave them where you found them, if you
fear for a moment that your finding them will
tempt you to believe yourself their owner.—
But ought I to leave them? In justice you
may; but not in charity. In justice you may
leave them in the lost condition in which you
found them; since you are not in justice bound
to be the conservator of your neighbor's goods.
But in charity it is otherwise. Do to them as
you would wish them to do to you—must here
be your guide. As you would wish your neigh-
bor, if he found anything belonging to you, to
take care of it and preserve it for you, so must
you do to your neighbor; and if you fail to
find the owner, you must give it to God's poor,
that they, through their prayers for the owner,
may give the value to his soul, since it cannot
be given to him in person. St. Austin, re-
counting a fact that happened in Milan, gives
us an admirable example of Christian conduct
in respect to things found. A certain man
named Proclus, he tells us, found a purse con-
taining two hundred crowns. Being poor, but
fearing God, he did not allow his poverty to
tempt him to keep it, but gave notice in all
the public places of what he had found. The
owner hearing of it went to him, and having
recognized his purse, received it, offering the
poor man 20 crowns. But Proclus refused
them. The owner then offered him 10, which
were likewise refused. "Take then at least
5;" but Proclus steadily refused. The owner
hurt by this triple refusal, and seeing the poor
man's virtue, at length threw the purse at his
feet, saying, "If you will receive nothing, I
have lost nothing," and with this he went his
way. But Proclus gathered up the purse, and
distributed its contents to his fellow poor,
keeping no part for himself. What a combat!
cries out St. Austin, after recounting the fact;
what a combat, my brothers!—the world the
arena!—the spectators God!

Can one buy anything—lands, houses, or
goods—from one who has acquired them un-
justly? I answer, Christian soul, that not
only are you not allowed to buy them, but
more, you are not allowed to accept them as a
gift, if you know them to have been unjustly
acquired. And not only are you not allowed
to buy them or accept them as a gift knowing
them to have been unjustly acquired, but you are
not allowed to buy them or accept them as a
gift if they belong to one who is prudently
suspected to have acquired them unjustly.—
Whether they be lands, or houses, or chattels,
they cry out daily for all time and for all eter-
nity to their real owner, and not all the buying
and selling—not all the transferring in the
world will give a little to them, if that little
does not come justly from the real owner.—
But I paid money for them, and if I have to
give them back may I not at least exact from

the owner the same sum I gave for them?—
No, Christian soul, you may not. You bought
them at your own risk; if any one is to suffer
it is you. You may punish the dishonest seller
for his fraud, if you like, but you have no
right to punish the owner by exacting this
price. But may I not then at least exact the
price from the dishonest seller? You may
not. You bought nothing—for the unjust
possessor had nothing to sell—and if you gave
money for nothing, you can demand nothing
back. In all buying you buy only the seller's
right to the article sold; and if the seller has
no right you buy nothing. Beware then,
Christian soul, of dishonest men; have no
dealings with them, lest you make yourself as
dishonest as they. If they do not make resti-
tution you are bound to do so. "But at least
I can keep it, if I bought it bona fide—if I had
no distrust whatever?" No, Christian soul,
you cannot. Whenever the rightful owner
comes and proves ownership, you cannot keep
it. The law is a hard law for you I acknow-
ledge but it is just—"the thing always cries
for its owner." But why should I, an innocent
man, suffer? I answer—Why should the
owner suffer? He is equally innocent as you;
why should he suffer? The thing (by the
terms of the proposition) is his; and there is
no reason which can compel him to buy back
his own. Some one has to suffer; and that one
can only be you, who bought what was not to
sell.

NEW BOOKS.

On our table there is lying a pile of new
books which we proceed to notice.

La Sainte Ecriture et La Regle de Foi, par
M. L'Abbe Louis Nazaire Begiu, Docteur en
Theologie, Professeur a la Faculte de Theolo-
gie de L'Universite Laval.

This is an able treatise by an accomplished
theologian on the one great question that di-
vides Catholics from Protestants. What is
the Rule of Faith appointed by Christ Him-
self? This question has been treated by Mil-
ner in English; and the same subjects forms
the matter of the French work before us. It
will we believe do much good amongst the
French Canadians, for it furnishes them with
a short concise, but unanswerable argument
against the *colporteurs*, and agents of the F. C.
M. Society.

Books received from Messrs. Dawson Bros.,
Montreal.

Miss Moore. By the author of John Hal-
fax, Gentleman. New York: Harper & Bro-
thers. A pleasant tale for young people.

Under the Trees. By S. P. Prime. New
York: Harper & Brothers, Publishers.—A
collection of miscellaneous letters and essays
on various subjects. The writer travels in
Europe, visits Italy, and recounts his experi-
ences and impressions as it is but natural that
a Protestant should recount them. Pro-
foundly ignorant of the doctrines of the Cath-
olic Church, he is a slave to his prejudices,
and utters much nonsense in good English.—
Where he keeps clear of religion his lucubrations
form pleasant enough reading.

My Miscellanies. By Wilkie Collins, with
a Portrait. New York: Harper & Brothers.
This is a collection of very amusing essays
upon all sorts of subjects by the author of many
tales and novels which have obtained a pretty
extensive reputation. The papers of which
the volume before us is composed of, have all
previously appeared in *Household Words* and
the earlier volumes of *All The Year Round*.
Harper & Brothers' Catalogue, 1874.

Books received from the Messrs. Sadlier &
Co., New York, and Montreal.

*Life and Doctrine of Saint Catherine of
Genoa*, from the Italian. Catholic Publica-
tion Society.

This volume sent free by mail on the receipt
of \$2 by the publishers. There is no reading
more profitable than that of the lives of the
great servants of God, who in this mortal life
have become perfect, and purged from all dross
of sin. Of those servants the blessed Cath-
erine of Genoa was a brilliant example, and we
can strongly recommend the study of her life
to all who sincerely seek after spiritual progress.

Glory and Sorrow; or, *The Consequences
of Ambition*. Translated from the French.
New York Catholic Publication Society. Price
\$1. Free by mail.—A pretty little Catholic
story, and well told.

Cloister Legends. New York Catholic
Publication Society.—This is a collection of
stories of the Convents and Monasteries of an-
cient times by Elizabeth M. Stewart.—This
is a very interesting work and compiled in a
truly Catholic spirit which rejoices in the sight
of the convents and monasteries again growing
up all around us, and whose glories we may
trust shall equal those of the Convents and
Monasteries of the Olden Times of whom we
have here the legends.

Sin and Its Consequences. By Henry Ed-
ward, Archbishop of Westminster. New York,
D. & J. Sadlier & Co. Sent free by mail by

publishers on receipt of \$1.—The name of the illustrious author of this most admirable treatise on sin, mortal and venial, confession, contrition, and the penitential system of the Catholic Church, will ensure for it a cordial reception from the Catholic public. The subjects treated of are:—1. The Nature of Sin. 2. Mortal Sin. 3. Venial Sin. 4. Sins of Omission. 5. The Grace and Works of Penance. 6. Temptation. 7. The Dereliction of the Cross. 8. The Joy of the Resurrection.—These, with appropriate text of Scripture, form the subject matter of the eight lectures of which this volume is composed, and which we cannot too earnestly commend to the notice of our Catholic readers. There is not a family in Canada that should be without a copy.

Catherine Hamilton: A Tale for Little Girls. By M. F. S., author of Tour's Crucifix and other Tales. Price, 50 cents, free by mail, from D. & J. Sadlier, Montreal.—The title of this unpretending book shows the author's object to furnish an amusing and wholesome story to little girls.

Rose Mary: A Tale of the Fire of London, by Lady Georgiana Fullerton. D. & J. Sadlier & Co. \$1, free by mail.—The author carries us back to the days of the penal laws, and when it was at the risk of life and world's goods that the humblest Catholic could worship his God.

THE MARTYRS OF THE COLISEUM. This is the title of a new book by the Rev. A. J. O'Reilly, Mis. Ap., Toronto. It is a historical record of the Great Amphitheatre of ancient Rome, exposing to view the terrible sufferings of the early Christians under the Pagan Rulers of Rome. No one who has read Cardinal Wiseman's *Fabiola* but will be anxious to learn further concerning the tortures to which, during the first three centuries of the Church, the early Christians were subjected in Rome; this they can do in the world before us, which describes them so graphically; and, which we heartily recommend to the notice of the Catholic Community. Our Holy Father Pius IX. has been graciously pleased to commend the work in the following letter to the author:—

"Rev. Sir—Our Most Holy Father has desired me to signify to you that he has been pleased to receive, with the annexed letters of homage, the volume published by you, entitled 'The Martyrs of the Coliseum.'"

"Your work is the more acceptable to his Holiness, as in those days of bitterness and impiety it is the more needed: for whilst the enemies of religion and imitators of Pagan outrage have cast deep profanation on the sanctity of that place, consecrated with the blood of so many martyrs, removing the very emblems of religious worship by which it was adorned, and depriving the faithful of the privilege of praying in its sanctified precincts, truly your work cannot lack a special utility since it seeks to preserve the due veneration of that holy place and to cherish the pious memory of the glorious conquests there gained by the Martyrs of Christ. Wherefore, his Holiness has been graciously pleased to impart to you the Apostolic Benediction, which we pray God may propitiously extend to you. Your most humble and devoted servant,

"JOANNES SEMONI, Secretary."

"Rev. A. J. O'Reilly, Mis. Ap., Toronto. Rome: Given at the College of the Propaganda, March 4th, 1874."

The work is for sale by D. & J. Sadlier & Co. Montreal, Price, \$1.25. Sent free by mail.

THE MONTH AND CATHOLIC REVIEW.—June, 1874.—The current number of this excellent Catholic Monthly contains articles on the following subjects:—1. Chapters of Contemporary History: The Piedmontese in Rome. 2. Reviews of Famous Books, part ii. Sir Thomas More's Utopia. 3. On True Education. 4. Drummond of Hawthorn. 5. Experiences in the Prussian Ambulances, part i. 6. Sir Amias Poulet and Mary Queen of Scots, part ii. Review of New Books.

LONDON QUARTERLY REVIEW.—April, 1874. Leonard Scott Publishing Co., New York. Messrs. Dawson Bros., Montreal.

The current number opens with an article on the Bismarckian persecution. *The War between Prussia and Rome* in which the Reviewer gives judgment against the Church, and justifies the persecution on the grounds mainly that Catholics believe it better to obey God than man, a heresy which Caesar cannot endure on the part of Bishops and priests. A sketch of the career of *Samuel Willerforce* comes next, followed by an article on *The Medical Charities of London*. Then we have one on *Russian Advance in Asia*, followed by a disquisition on *The Alleged Apostasy of Wentworth, Lord Stafford*. The 6th article consists of an interesting string of *Political Caricatures*; then we have one on *Irish Home Rule in the Eighteenth Century*, being a review of Mr. Froude's concluding volumes on Irish History. A description of recent *Discoveries at Troy*, and a political article, *The Fall of The Liberal Party*, concludes this very readable number of the Quarterly.

CLOSE OF THE SCAOLASTIC YEAR AT VILLA MARIA.

Whilst daily obliged to discuss so many dry or wearisome subjects, to chronicle so many disagreeable facts, we feel really grateful when fortune sends us an event as pleasant to describe as the annual distribution of diplomas, gold medals, &c., which took place Friday, the 19th instant, at the well-known educational establishment of Villa Maria, under the charge of the Sisters of the Congregation of Notre Dame, ladies who have won for themselves a worldwide reputation for their success and skill in directing the studies and forming the minds and characters of the young girls committed to their charge. Their first establishment was

coeval almost with the foundation of our city, for their illustrious foundress, Sister Margaret Bourgeois, was held in the highest esteem by M. de Maisonneuve, Montreal's first Governor, and consulted frequently by him on affairs that came within her speciality, the education and welfare of the youthful female sex. Since that period the Sisters of the Congregation, in one unbroken chain of gifted devoted teachers, have continued to instruct young girls, improving, altering or adding to their system of education, so as to meet the exigencies of the time, and to keep up with the rapid strides with which education, especially that of women, is yearly advancing. The number of establishments under their direction, not only throughout the length and breadth of Canada, but also in the Maritime Provinces and the States, is very large. The first of these in point of superiority is Villa Marie, and the large hall of this establishment was fairly crowded last Saturday with spectators, including many of our prominent citizens, clergymen, as well as many strangers. The *seance* opened with *Le Bal Masque* on harps, pianos and guitars, executed with remarkable skill; this was followed by a charming selection from Irish airs, entitled, "Gems of Erin," also harps and pianos. The diplomas, crowns and prizes were then presented to the graduates, eleven in number. Their names were as follows: The Misses Mullarky, Dyer, McCleghy, Barsalon, Boucher, McCormick, Fitzgerald, King, Riley, Moran, Robinson and Sibley.—Among the prizes was one for Natural Philosophy, presented by Edward Murphy, Esq., of this city, consisting of a very handsome microscope and accompanying volumes. Medals were also awarded to those young ladies who had distinguished themselves by excellence of conduct as also by proficiency and progress in the culinary art and course of house-keeping, including plain sewing, mending, to all of which branches close attention is paid in the establishment. Prizes and medals were subsequently presented to the under graduates, also to the superior, and different junior classes. A poetical valedictory in English was recited with much feeling, and we certainly believe the regrets at leaving their beautiful convent home, so touchingly expressed by the fair graduates, were sincere. The pupils of Madame Petipas, so favorably known in the musical world, then sang a gem from Rossini, *L'Esperance*, with a correctness and artistic taste, reflecting equal credit on their own application and on the careful training bestowed on them by their distinguished teacher. This was followed by a prose address in French, clearly and gracefully spoken. Another musical selection, the execution of which was greatly admired and applauded by the audience, was a *motif* from *Robin des Bois*. A superb bouquet of flowers was then presented to his Lordship the Catholic Bishop of Montreal, who presided on the occasion.—He responded to the address and at the same time felicitated the pupils and teachers on the proofs of capacity given during the *seance* with that fatherly kindness and earnest feeling which always speak to the hearts of his listeners.—After the conclusion of the exercises, visitors were shown into an adjoining room where ranged on long tables were specimens of rich fancy work, numerous enough to furnish a modern bazaar, together with embroidery, knitting, crochet, plain sewing and wax flowers. Fair would we dwell a while on the natural beauties rendering Villa Maria one of the fairest spots on our beautiful mountain, glance at the matchless view it commands, the shady terraces, pleasant play grounds, sunny lakelots, but time presses, and we must conclude, with the assurance to our readers that the enjoyment afforded ourselves was fully shared by the distinguished and appreciative audience present.—*Gazette.*

and happy influences, social and religious, under which they have been accustomed to live, and finding themselves suddenly plunged into the midst of strangers who care nothing for them, and for whom they care nothing, are certainly exposed to act as prodigals, as only too many of our people do when they come to America. You will agree with me, then, and co-operate in making known the above figures. Keep repeating them, hammering them, battering them into the heads of the Americans, till you drive them through and through, and then rivet them solidly there, so that they may not come out in a hurry. Then repeat to their hearts content—"The tree is known by its fruit."

Yours truly, M. STAFFORD.

THE FULFORD STREET FATAL ACCIDENT.

An inquest was held, on Monday on the body of Miss Mary Ann Lanning, who was killed at the Grand Trunk Railway crossing at Fulford street. After hearing the evidence of Cleophas Morin, who witnessed the accident, of the gate keeper, of the driver and conductor of the engine which ran down and killed her, and of several other persons who were close by at the time, the Jury gave in two verdicts, the

MAJORITY VERDICT
being as follows:—
We the undersigned jurors of the inquest held upon the body of Mary Ann Lanning, do say and declare that on the 20th day of the month of June, 1874 the managing directors of the Grand Trunk Railway Company of Canada did feloniously kill and slay one Mary Ann Lanning, against the statute in such case made and provided, and against the grace of our Sovereign Lady, the Queen; her crown and dignity,

MINORITY VERDICT,
"That the said Mary Ann Lanning came to her death in an accidental manner, and that the G. T. R. Company of Canada is hereby severely censured for not providing more adequate provision for the protection of human life at the Fulford street crossing."

FURTHER PARTICULARS AS TO THE ACCIDENT.
The correct version of the fatal affair goes to show that Miss Lanning was crossing the Grand Trunk Railroad at Fulford Street, on Saturday night, about half past ten while an engine and tender were backing up from Bonaventure Station. The gate-keeper had shut the gates, which are only 26 feet long and which only prevent people from passing in the centre of the street, which is 60 feet wide. He says that he looked both ways, but saw nobody. As the engine approached within 5 or 6 yards of the crossing the engineer thought he saw something in front and stopped the engine, but it had got to much headway and Miss Lanning was struck and carried 86 feet along in front of the tender; both engines and tender went over her left leg and arm nearly severing them from her body; she lived for 20 minutes, but never regained consciousness. There was a mark on her right temple and an exceedingly severe bruise on the back of her head. After death she was removed to the Canning street Police Station, and enquiries were made about her, but she was not recognized until between 7 and 8 on Sunday morning. At the inquest before reported the evidence went to show that the night was dark and the gate-keeper did not see her at all, although he looked both ways along Fulford street. The gate-keeper had no lamp in his hand at the time, although it is customary for him to carry a lamp, but he said that the G. T. authorities had given no directions as to keeping of a lamp.

CONGRATULATORY.—The following is a translation of the congratulatory sent by His Grace the Archbishop of Toronto to the Holy Father for the anniversary of his coronation:—"The Archbishop, clergy, and Catholic people of Toronto, Canada, most cordially congratulate your Holiness. In these few words they wish to express their most ardent love and profound reverence towards the Holy See, and most humbly, Holy Father, beg your Apostolic benediction. JOHN JOSSELYN, Archbishop of Toronto." The Archbishop received the following reply:—"To the Archbishop of Toronto, Canada.—The Sovereign Pontiff, in grateful acknowledgment to you, the clergy, and the faithful of the diocese of Toronto, from his inmost soul accords the sought for apostolic benediction."—ANTONELLI."

SAFE ARRIVAL.—Letters received in Kingston by the last English mail announce that his Lordship Bishop Horan arrived in Liverpool in good health, accompanied by Father Charles Murray, with whom he is now the guest of the Bishop of Liverpool, Mgr. O'Reilly. His Lordship's parishioners in Kingston are pleased to hear of his arrival and improved health.—*Whig.*

IRELAND AND TEMPERANCE.
A VINDICATION OF IRELAND BY FATHER STAFFORD.
We take the following interesting and valuable communication from the *T. A. Union Monthly*:—
LINDSAY, CANADA, Oct., Jan. 10, 1874.

MY DEAR O'BRIEN,—For the last few years much has been said and written of the drinking habits of Irish Catholics, and some have been foolish enough to attribute this vice and all its sequences to the Catholic religion. A very estimable and painstaking gentleman, living near Berry, England, a devout Wesleyan Methodist, and a pure Englishman, Mr. William Thale, has published statistics which you must get published in every Catholic paper in the United States, and in every honest non-Catholic paper, too. I will get them published in Canada. They go far to show that we are not quite so bad a race as some may think; not so weak, not so foolish, not so ignorant, not so poor, not so drunken, or degraded as some of our neighbours are pleased to imagine.

In giving those statistics, the Bishop of Salford, England, shows what a foolish use is made of them against us. It is said, "Look at the gaols in England, and see the number of Catholics, especially Irish Catholics; look at the result of their religion; see what the Catholic faith brings men to. There were actually in the gaols in England not less than 35,300 Catholics. 'The tree is known by its fruit.' Now look at the figures; in England there are 1,500,000 Catholics, of those 35,300 in gaol. In Ireland, 4,500,000 Catholics, and only 26,600 persons in gaol, including even non-Catholics. So much for priest-ridden Ireland at that score. As to money spent in drink, the worthy Methodist above quoted makes the following comparison:—
In England, per head, per annum, £4 5s. 11d.; in Ireland, £2 1s. 1d. per head per annum for intoxicating drink. The Irish are reproached with being poor, as if that were itself a crime. Number of paupers in England, 4,000,000—that is 46 persons out of every thousand, while in Ireland there were only 13 out of every thousand.

Fauperism in England is therefore 300 per cent greater than in Ireland. Then as to committals for drink: in England last year 151,000 for being drunk and disorderly, while in Ireland only 8,110. The figures with regard to the general education of the common and industrial classes will be found about in the same proportion. In point of longevity also Ireland has the advantage, the death rate in England being twenty-two out of every thousand, and in Ireland only sixteen to a thousand.

Please give these statistics the widest circulation you possibly can. They show what our people are at home, where Popery is rampant and the people priest-ridden. We, too, may draw salutary lessons from them as to the evils to Irish Catholics consequent on emigration not only to England, but I fear also to your country and to our own. People leaving their homes, their parents, family connections and neighbours, and all the ties and restraints

of happy influences, social and religious, under which they have been accustomed to live, and finding themselves suddenly plunged into the midst of strangers who care nothing for them, and for whom they care nothing, are certainly exposed to act as prodigals, as only too many of our people do when they come to America. You will agree with me, then, and co-operate in making known the above figures. Keep repeating them, hammering them, battering them into the heads of the Americans, till you drive them through and through, and then rivet them solidly there, so that they may not come out in a hurry. Then repeat to their hearts content—"The tree is known by its fruit."

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bars and houses were overturned. The damages are estimated at \$30,000, and extend to a surface of four leagues!

Prince Arthur's Landing has been constituted a Port of Entry and Warehousing Port under the Customs Act. Silver Islet and Fort William are under the supervision.

GOLD IN MANITOBA.—The *Manitoba Gazette* says a gold hunting expedition is to leave Winnipeg at an early day for Lake Winnipeg, somewhere on which gold has been discovered.

PACIFIC RAILWAY.—Mr. Murdoch of the Canada Pacific Engineering Staff, left Toronto on the 10th inst., for Fort Garry to make a survey of that part of the Canada Pacific Railway, lying between Fort Garry and Pembina.

A BIG BONUS.—The County Council of Northumberland and Durham passed a by-law granting a bonus of \$150,000 to the Harou and Quebec Railway, on condition that a branch runs from Peterboro to Toronto by way of Millbrook, Kendal, Orono, and Hampton.—*Intelligencer.*

The corporation of Ottawa have accepted the plan of Messrs. Horsely & Sheard for the new City Hall.

Mr. Brydges submitted a scheme for railway extension to the centre of the city before the Halifax Chamber of Commerce, and it met with the approval of that body.

Circus Licenses raised in Toronto from \$100 to \$200.

It is a curious circumstance that men who won't advertise "because no body sees it," are willing to pay a considerable sum to have their names kept out of the police court proceedings.

A very sad suicide was committed at Toronto on the 7th inst. A cabinet maker in Hayes' establishment named Augustus Kissner, about 40 years of age, a respectable man in good circumstances, with a wife but no family, at twenty minutes to six, put a revolver into his mouth, and discharging a barrel, blew out his brains and died instantly. No reason can be assigned for the rash act.

Recent advices from Newfoundland give poor accounts of the cod fishery up to the 26th of May.

The *Cornwall Gazette* says:—There are over one hundred new buildings, going up in Cornwall this summer. There is nothing to prevent having a population of fifteen thousand in five years, if we once get out of ancient ruts and get rid of obstructions."

BARBERS BRIGHTEN AS THEY TAKE THEIR FLIGHT.—If you have a good head of hair take care of it; once gone and we realize its loss far more than we appreciate its presence. The BARBER is taking the place of all other hair dressings, because it is healthful to the hair and delightful to use.

CERTIFICATE.

I HEREBY certify that Mr. Patrick Coughlan, of Buckingham, P.Q. has cured me of Scoury which I have had for five years. I tried different medical men, and also patented medicines, and found none that could cure me. I have taken 58 bottles of Sarsaparilla and found no change for the better; nothing took effect but Mr. Coughlan's remedies administered by himself. I tried also Mrs. McGuirhan, an Indian woman, but found no relief. I do recommend those afflicted with Scoury or Salt-Rheum to try Mr. Coughlan's remedy and they will soon find relief.

JOHN GELINEAU, Buckingham, 44-3m

REMITTANCES RECEIVED.

Playfair, J S, 2; Chambly Basin, J M V, 2; Uptergrove, A M D, 1; Panmure, P W, 2; St Andrews, P E I, Rev D J G, 2; Morrisburg, P W, 2; Prescott, J S, 2; Aylmer, J F, 4; Coldwater, P R, 1; Kazabazua, B S, 2; Smiths Falls, J B, 1; Edwardsburg, P O, 2.
Per J N, Kingston—D R, 2; J S, 2; J S, 2.
Per Rev R A O C, Barrie—Mrs A H, 2; J M, 2.
Per J L, Perth—W F, 2; J M, 2; R G, 2; Fallsbrook, T F, 4.
Per L S, Sheenboro—W D, 1.75.
Per A B, Mayo—Buckingham, M A R, 1.50.

DIED.

At Richmond, P.Q. on Saturday, the 20th inst., Mary Sophia, eldest daughter of the late Andrew Donnelly, Esq., J.P.—*Requiescat in pace.*

MONTREAL WHOLESALE MARKETS.

Flour 47 lb of 186 lb.—Follards.....	\$2.75	@	\$4.00
Superior Extra.....	6.30	@	6.40
Extra.....	6.00	@	6.10
Fine.....	5.00	@	5.10
Strong Bakers.....	5.80	@	6.00
Middlings.....	4.40	@	4.50
U. C. bag 40 lbs per 110 lbs.....	2.65	@	2.75
City bags, [delivered].....	2.85	@	3.00
Wheat, per bushel of 60 lbs.....	0.00	@	0.00
Western States, No. 2.....	0.00	@	0.00
Supers from Western Wheat [Woland Canal].....	0.00	@	0.00
Canada Supers, No. 2.....	0.00	@	0.00
Supers City Brands [Western wheat].....	0.00	@	0.00
Fresh Ground.....	0.00	@	0.00
Fresh Supers, [Western wheat].....	0.00	@	0.00
New Canada Mess.....	00.00	@	00.00
Ordinary Supers, [Canada wheat].....	0.00	@	0.00
Fancy.....	0.00	@	0.00
Oats, per bushel of 32 lbs.....	0.50	@	0.52
Outmeal, per bushel of 800 lbs.....	5.57	@	6.00
Corn, per bushel of 56 lbs.....	0.70	@	0.75
Pease, per bushel of 66 lbs.....	0.91	@	0.93
Barley, per bushel of 48 lbs.....	0.00	@	0.05
Lard, per lbs.....	0.11 1/2	@	0.12
Cheese, per lbs.....	0.11	@	0.11 1/2
do do do Finest new.....	0.11 1/2	@	0.12 1/2
Pork—New Mess.....	18.50	@	18.75

TORONTO FARMERS' MARKET.

Wheat, fall, per bush.....	\$1 30	1 34
do spring.....	1 20	1 21
Barley.....	0 70	0 90
Oats.....	0 53	0 54
Peas.....	0 70	0 72
Rye.....	0 00	0 75
Dressed hogs per 100 lbs.....	8 00	8 50
Beef, hind-qs, per lb.....	0 00	0 00
" fore-quarters.....	0 00	0 00
Mutton, by carcass, per lb.....	0 00	0 00
Potatoes, per bus.....	0 60	0 80
Butter, lb. rolls.....	0 16	0 20
" tub dairy.....	0 00	0 16
Eggs, fresh, per doz.....	0 12	0 13
" packed.....	0 11 1/2	0 12
Apples, per brl.....	4 00	6 00
Chickens, per pair.....	0 50	0 75
Ducks, per brace.....	0 80	1 00
Geese, each.....	0 60	0 85
Turkeys.....	0 80	1 40
Carrots.....	0 50	0 60
Beets.....	0 55	0 75
Parsnips.....	0 65	0 75
Turnips, per bush.....	0 30	0 40
Cabbage, per doz.....	0 50	1 00
Onions, per bush.....	1 50	2 00
Hay.....	20 00	25 00
Straw.....	13 00	17 00

THE KINGSTON MARKET.

Flour—XXX per bbl.....	7.50	to	8.00
" " 100 lbs.....	2.75	to	4.00
Family " 100 ".....	3.00	to	3.25
Ex Fancy 100 ".....	3.50	to	4.00

GRAIN—Barley per bushel.....	1.10	to	1.15
Rye ".....	0.60	to	0.61
Peas ".....	0.75	to	0.76
Oats ".....	0.50	to	0.55
Wheat ".....	1.15	to	1.20
MEAT—Beef, fore, per 100 lbs.....	8.00	to	8.50
" hind ".....	8.50	to	9.00
" live ".....	4.50	to	5.25
per lb. on market.....	0.10	to	0.12
Mutton ".....	0.10	to	0.11
Veal ".....	0.04	to	0.05
Ham " in store.....	0.13	to	0.15
Bacon ".....	0.10	to	0.12
HIDES—No 1 untrimmed.....	5.00	to	6.00
" 2.....	3.00	to	4.00
Sheepskins, inf.....	0.50	to	0.75
" best.....	1.00	to	1.75
Dekin Skins.....	0.30	to	0.50
Tallow.....	0.04	to	0.06
FOULTRY—Turkeys, each.....	0.80	to	1.50
Geese.....	0.60	to	0.90
Fowls per pair.....	0.60	to	0.80
GENERAL—Potatoes per bushel.....	1.00	to	1.25
Turnips.....	0.85	to	1.00
Beets.....	0.80	to	0.90
Butter, fresh, per lb.....	0.18	to	0.20
Eggs, per dozen.....	0.13	to	0.15
Cheese, home made.....	0.12	to	0.13
Hay per ton.....	16.00	to	18.00
Straw ".....	12.00	to	15.00
Wood, on wharf.....	5.50	to	6.00
Coal, delivered.....	7.60	to	9.00
Timothy Seed, per bushel.....	3.00	to	4.60
Clover ".....	6.50	to	7.00

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling,) MONTREAL.
May 1st, 1874. 37-52

MASSON COLLEGE—TERRERBONNE. THE ANNUAL DISTRIBUTION OF PRIZES will take place on the FIRST of JULY, at ELEVEN o'clock A.M.

WANTED
A SECOND-CLASS FEMALE TEACHER, for School Section No. 1, Montclair and Hirschel, Hastings Co., Ont. Must be of good moral character.—Salary, \$21 per month. Application to be made immediately to
JAMES TONE, Maynooth, Ont.

Wm. E. DORAN, ARCHITECT, HAS REMOVED HIS OFFICES to No. 191 ST JAMES STREET, over Queen Insurance Company

DR. A. C. MACDONELL HAS REMOVED TO No. 90, CEMETERY STREET, (MTCALFE Block, 3rd door up.)

THE MARTYRS OF THE COLISEUM; or, HISTORICAL RECORDS OF THE GREAT AMPHITHEATRE OF ANCIENT ROME. By Rev. A. J. O'REILLY, Mis. Ap.

Price, \$1.25. Sent free by mail. D. & J. SADLIER & CO., Catholic Publishers, Montreal.

JUST PUBLISHED!

THE HARPI A MAGAZINE OF GENERAL LITERATURE. PRICE \$1.50 PER ANNUM. Will be sent, Post-paid, on receipt of price.

All communications to be addressed to F. CALLAHAN, Printer and Publisher, 35 St. John Street, Montreal.

AGENTS WANTED in every town in the Dominion. 6-41.

THE MONTH AND CATHOLIC REVIEW. JUNE 1874.—CONTENTS.

Articles &c. I. Chapters of Contemporary History—III. The Piedmontese in Rome. 2. Reviews of Famous Books—XII. Sir Thomas More's Utopia. Part II. The Island of Utopia. By J. Rickaby, M. A. 3. On True Education. 4. Drummond of Hawthorn. By E. Bowles. 5. Experiences in the Prussian Ambulances. Part I. 6. Sir Amias Poulet and Mary Queen of Scots. Part II. By the Rev. T. B. Parkinson, M.A. Catholic Review. I. Reviews and Notices. II. Selections from Foreign Periodicals.—The late Congress of the Catholic Committees of France. From the *Contemporain*, *Revue d'Economie Chretienne*. Cases for Binding the present Volume (now complete) can be had at the Publishers. All advertisements to be sent to Messrs. BURNS & ORTON, 17, Fortman Street, W. The "Month and Catholic Review" is sent post free to subscribers in America on prepayment of \$2. per annum. Subscriptions may be paid at the office of this Paper.

B. E. M'CALE, DISPENSING AND FAMILY CHEMIST, 301 St. Joseph Street, (Between Murray and Mountain Streets), MONTREAL.

Physicians' Prescriptions and Family Recipes accurately Dispensed. Parcels forwarded to all parts of the City. Orders by Post promptly attended to. For the convenience of Families residing in the Country, or at the Sea-side during the Summer Season, Parcels will be carefully packed and forwarded to destination. [19 June, 1874.]

INSOLVENT ACT OF 1869. AND AMENDMENTS THEREON. In the matter of JOHN FOULDS of the City of Montreal, Trader.

An Insolvent hereby notified that he has deposited in my office a Debty of Composition and Discharge, purporting to be executed by a majority in number of his Creditors, representing three-fourths in value of his liabilities, subject to be completed in ascertaining such proportion; and should no opposition be made to said Debty of Composition and Discharge within three judicial days next after the last publication of this notice, which will be on Wednesday the Eighth day of July next the undersigned Assignee will act upon said Debty of Composition and Discharge, according to its terms.
A. B. STEWART, Assignee.
Montreal, 19th June 1874. 44-3

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, June 16.—The Republican journals to-day speak in most eulogistic terms of the members of both the Right and Left Centres of the Assembly because of their vote yesterday against the restoration of monarchy.

FRENCH AND GERMAN FORCES SINCE 1871.—The Cologne Gazette compares the new formations in the French and German Armies since 1871, to show what immense preparations are being made by France to extend her military power.

THE LAST LETTER OF A MARTYR.—The Semaine Religieuse publishes a letter to his native place from Mgr. Croc, coadjutor, to Mgr. Gauthier, Vicar Apostolic of Tonquin.

A FRENCH OPINION OF DEAN STANLEY.—The Universe has the following regarding Dean Stanley's recent speech at the opening of the City Temple.

PARIS, June 16.—Copies of the New York Herald containing the letter written by Rochefort on his arrival in New York, have been seized on account of their attack on MacMahon.

The London Times thus depicts the humors of a French Ministerial crisis.

Then began that mad race of which no idea can be formed, and which is now seen at every Ministerial crisis, a race for portfolios; for it were a mistake to suppose that France has become a land of Cincinnati, who cannot be snatched from their modesty.

SPAIN. June 18.—A despatch from Madrid reports that the engagement between the Carlists and Republicans at Alcora resulted in the defeat of the former.

MOKE SPOILIATION AT GENÈVA.—The new schismatics at Geneva, who have all the power and influence of the Radical Government at their back, are advancing, as it might have been expected, that they would advance, on the path of persecution and spoliation.

ITALY. The Minghetti Ministry are suffering defeat after defeat. In consequence of the ill success of his financial measures, from which he hoped an in-

crease to the revenue of 80,000,000, but which will barely yield 30,000,000. Signor Minghetti had declared that no new expenditure should be voted, and had, therefore, withdrawn a Bill on the national defences which had already been voted in the Chamber and was now before the Senate.

The straits to which the Italian Government is reduced in its desperate efforts to get money, which it must get somehow if it is to be carried on, are evident by transferring to the Central Government taxes which have hitherto been levied for local purposes; leaving the communal expenses to be met by new taxes to be levied on things never taxed before.

The prohibition of the solemnities at Milan created great ill-feeling, especially among the simple religious peasants, who had made a sacrifice of their time and labour in coming up to the cathedral city; they are not politicians, and cannot understand how carrying the body of a saint, so ancient as St. Ambrose, can be an offence to the Government of the day, or interpreted as a Papal demonstration dangerous to the peace and comfort of the citizens.

The seizure of Convents and Church property still goes on; the most venerable and interesting houses being brought one after another under the auctioneer's hammer. It is a melancholy task to mention the holy places, but one ought to be mentioned, namely, the Convent of Santa Sabina—the holy retreat where Lacordaire, Pere Besson, and their companions were first united in religious exercises; where they imbued those deep draughts of holiness that strengthened them for their glorious career in France.

ROME, June 16.—The American Pilgrims are highly pleased with their reception here. The Pope has blessed the banner sent by Georgetown College to be presented at the shrine of the Virgin of Lourdes. Some of the pilgrims are going to Venice to attend a Catholic Congress now in session there.

ROME, June 18.—At a reception of Cardinals by the Pope on Tuesday, His Holiness mentioned that proposals had been received, emanating from exalted political personages, looking to a reconciliation between the Papacy and the Italian Government.

GERMANY. London, June 15.—A semi-official telegram from Berlin gives explicit contradiction to the despatch from that city of Friday last which said the Federal Council State has voted to extend to all the States of the Empire the new Prussian Law for civil registration of births, death and marriages.

Catholic people are treated almost in as harsh a manner as are their priests. Wherever an occasion is found, Catholic demonstrations are forbidden. By threatening a more severe punishment in the shape of more rigorous imprisonment, they seek to restrain the priests from accepting any proffered welcome on their return from gaol; but, it is almost needless to say, they strive to that end in vain.

HERR LASERER ON THE PRUSSIAN BUREAUCRACY.—Herr Laserer, moved by the exceeding arbitrariness of the mode in which the penal laws are applied by the Prussian bureaucracy, has, although a strong partisan of the persecuting policy itself, come forward as an advocate for an unfortunate priest in the Coblenz district.

Worship defended the Landrath's interpretation of the law; an interpretation, said Herr Laserer, "in view of which he could not admit the existence in Prussia of civil liberty, or, indeed, of any justice whatever."

THE ARMIES OF EUROPE.—A German paper publishes a statement concerning the increase that has taken place in the armies of Europe since 1859. The forces of Austria have, it says, increased by 222,580 and amount at present to 856,989 men; Russia has augmented her armies, which now number 1,519,810 men, by 299,660; Italy counts 287,550 more soldiers than in 1859, and her present aggregate military strength is 695,200 men; the German Empire can summon to the field 1,261,160 men, an increase of 424,360 since the abolition of the old Federal Constitution.

RUSSIA.

THE ARREST OF A RUSSIAN GRAND DUKE.—Some particulars concerning the arrest of the Grand Duke Nicolaus Constantinovitch are given by a correspondent of the Continental Herald, who writes:—The father of the young prince, the Grand Duke Constantin Nicolajevitch, left Stuttgart for St. Petersburg without the other members of his family, immediately after the celebration of his daughter's marriage with the Duke Eugen of Wurtemberg.

AN ESQUIMAUX WIDOW.—This widow greatly interested me. She ate birds for conscience sake. Her husband's soul had passed into the body of a walrus as a temporary habitation, and Angokok had prescribed that for a certain period she should not eat the flesh of this animal; and since at this time of year bear and seal were scarce, she was obliged to fall back upon a small stock of birds which had been collected during the previous summer.

rious" is offered a "great bargain," which is described as a "Highland minister's complete wardrobe." It consists of "miniature Testament, very large silver-mounted spirit flask, and strong serviceable corkscrew, fitted in a superfine Russia leather case."

PUBLIC WORSHIP BILL.—The Post says the Public Worship Regulation bill, now before Parliament, which is intended to restrain the Ritualists, threatens to lead to a coalition of the High Church clergy and liberals, which may result in an attempt to replace the present members for Oxford University, with Gladstone and Montague Bernard.

HEAVEN FERDIN.—The British Medical Journal says the Tichborne Claimant is employed in his prison as a Tailor. Let us hope he is not engaged on a New Suit.—Punch.

EXPLOSION IN A MINE.—SEVERAL LIVES LOST.—On the night of the 7th inst., an explosion occurred at the No. 1 Shaft, Nanticoke, near Wilkesbarre, Pa., burning three miners and setting fire to the breaker, which was soon destroyed.

THE HOUSE OF REPRESENTATIVES has passed General Butler's substitute for the Senate Geneva Award bill. The House bill, as passed, provides for the designation of a Circuit Court to distribute the award, and excludes the claims of the insurance companies.

THE EDITOR OF THE COLUMBIA, S. O., Mail, with grateful eloquence acknowledged the receipt of a milk punch in one column, and in the next published "a Temperance Department." Somebody has complained of his inconsistency, and he explains that the "editor of the Mail has nothing to do with what goes into the temperance column of his paper, nor have the gentlemen who conduct that department anything to do with what goes into the editor of the Mail.

A breach of promise of marriage, in which the damages were laid at \$20,000, has been compromised with a present of five dollars and a new chignon.—It was in Kentucky.

ICE MADE IN A DRAWING.—The operative chemists sell small glass vessels which are called test tubes; they are of thin glass, and hold from one to four drachms, and are very useful for the purpose of trying small experiments. The following is a simple and singular method of freezing water.

THE MOTHER'S INFLUENCE.—The solid rock which turns the edge of the chisel, bears forever the impress of the leaf and the acorn received long, long since, ere it had become hardened by time and the elements. If we trace back to its fountain, the mighty torrent which fertilizes the land with its copious streams, or sweeps over it with a devastating flood, we shall find it dripping in crystal drops from some mossy crvice among the distant hills; so, too, the gentle feelings and affections that enrich and adorn the heart, and the mighty passions that sweep away all the barriers of the soul and desolate society, may have sprung up in the infant bosom in the sheltered retirement of home.

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

MANUFACTURERS OF COCOA.—We will now give an account of the process adopted by Messrs. James Eppe & Co., manufacturers of dietic articles, at their works in the Euston Road, London.—See article in Cassell's Household Guide.

BRAIN EXHAUSTION.

MR. JAMES I. FELLOWS, ST. JOHNS, N. B. Sir: Having, while at your establishment, carefully examined your prescription, the method of preparing your Compound Syrup, I felt anxious to give it a fair trial in my practice.

EDWIN CLAY, M.D. POGWASU, N.S., January 14, 1869. Thus merit appreciated.—"Brown's Bronchial Troches" have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world.

A RARE SPECIMEN.

The following is probably the most remarkable specimen of alliteration extant. Any one who has written an acoustic...

An Austrian army, awfully arrayed, Boldly by batter, besieged Belgrade, Cossack commanders cannonading came, Dealing destruction's devastating doom...

New noly numbers notice naught, Of outward obstacles, opposing ought, Poor patriots, partly purchased, partly pressed, Quite quaking, quickly quarter, quarter quest...

HINTS ON POLITENESS.

My little girl told me last night to give her some rules on politeness. I promised to indicate some very plain rules which govern well-bred persons in their intercourse with the world...

1. Girls should rise when an elder person of either sex enters the room. 2. If a gentleman calls upon you, do not hesitate once in a while to ask him into the family room...

3. Be a true lady at home, especially at the table, else you will forget to act the lady abroad. Sit straight; eat deliberately. Don't bow your head too low to eat or drink. Don't pick your teeth or pare your nails in the presence of others...

4. Do not address a person without speaking out the name. Some persons will take hold of your arm, or touch your shoulder or look at you. This is impolite. Speak out the name—Mrs.—, or Mr.—, or Miss.—, or the given name.

5. Don't speak in a loud tone unless your friends are deaf. Do not whisper in company unless it becomes necessary to say something of importance to your mother. If an old gentleman offers you his easy chair, do not take it; and be sure not to let your mother do anything for the comfort of visitors if you can do it yourself.

6. You will of course never look behind you to notice a person who has passed, nor stare at any one on the street, or in the stores. If you have fine clothes, do not be ambitious to display them on the streets or in the church.

7. Fix on an hour for retirement, and do not deviate from it except under an extraordinary pressure of circum tances. You need not hesitate to tell your friends that you must be at home at 10 o'clock. They will excuse you, for you must have rest and have it regularly, in order to pass the coming day cheerfully and profitably.

DIMENSIONS OF EUROPEAN CHURCHES.—To show the impossibility of St. Peter's being ever crowded, we annex the following statistics of its capabilities, as compared with other great churches, allowing four persons to every quadrate meter (square yards):

Table with 3 columns: Church Name, Persons, Sq. yds. Includes St. Peter's, Milan Cathedral, St. Paul's at Rome, St. Paul's at London, St. Petro, at Bologna, Florence Cathedral, Antwerp Cathedral, St. Sophie's, at Constantinople, St. John, Lateran, Notre Dame, at Paris, Pisa Cathedral, St. Stephen's at Vienna, St. Dominick's at Bologna, St. Peter's, at Bologna, Cathedral of Siena, St. Mark's, Venice.

The Piazza of St. Peter's, in its widest limits allowing twelve persons to the quadrate meter (square yards), holds 624,000; allowing four to the same, drawn up in military array, 208,000. In its narrow limits, not comprising the porticoes of the Piazza Rusticucci, 474,000 crowded, and 138,000 in military array.

HENRY CLAY ON WINE-DRINKING.—The company had been seated at the table. Mr. Clay poured out two glasses of wine, and passing them to Mr. Dodge, remarked in tones sufficiently loud for all to hear: "Mr. Dodge, let us pledge ourselves in a glass of wine."

Without touching the glass, Mr. Dodge replied—"Excuse me, Mr. Clay, I am a strict teetotaler, and, with your permission, I'll pledge you in what is more emblematical of the purity of true friendship—a glass of pure water."

Mr. Clay slowly replaced the glass of wine upon the table, scanned with his eagle eyes the features of his guest, and discovering no expression but that of perfect respect, reached across the corner of the table, grasped the hand of his honest friend, and exclaimed: "Mr. Dodge, I honor your principles"—and then laughingly added—"but I can't say that I admire you taste."

Mr. Dodge, with his usual promptness of retort, replied: "But it is not the doctrine that our orators are daily teaching us, Mr. Clay, to throw aside taste for principles?" Amid the shouts of laughter that followed, Mr. Clay exclaimed: "Handsome! turned. Charles move the wine from the table."

CROMWELL OUTFITTED.—Castlemagner, in the county of Cork, belonged to Richard Wagner; he was agent for the Irish inhabitants of Orery and Kilmore. When Cromwell was at Clonmel, he went to see him; but being represented as a troublesome person, who had been active in the rebellion, Cromwell sent him with a letter to Colonel Phare, the Governor of Cork, in which was an order to execute the bearer. Wagner, who suspected foul play, had scarce left Clonmel, when he opened the letter, read it, and resented it, instead of proceeding to Cork, turned off to Mallow, and delivered it to the officer who commanded there, with directions as

from Cromwell, for him to deliver it to Colonel Phare. This officer had often preyed upon Wagner's lands, for which he was resolved to be revenged. The officer suspecting no deceit, went with the letter, which greatly amazed the governor, who knew him; and immediately sent an express to Cromwell for further directions, who being much chagrined to be so treated, sent orders to have the officer released, and to apprehend Wagner, but he had taken care to get out of his reach.

A few days ago a hungry party sat down at the well-spread supper-table of a Sound steamer, upon which one of the dishes contained a trout of a moderate size. A serious-looking individual drew this dish toward him, saying apologetically, "This is fast day for me." His next neighbor, an Irish gentleman, immediately inserted his fork into the fish and transferred it to his own plate, remarking, "Sir, do you suppose nobody has a soul to be saved but yourself?"

And could anybody, you ask, be so lost to honor as to rob a newspaper office. Well, it seems so.—Here's the Pembroke Standard's place being plundered by burglars, who stole the cashbox containing money to the amount of \$8. Spell it out and gaze upon it. Eight dollars in a printing office. They must have had a Government contract for advertising. Goodness gracious—eight dollars—gracious goodness!

A shoemaker out west, with a literary turn of mind, has the following poetical gem attached to his shingle: "Here lives one who never refuses To mend all sorts of boots and shoes."

A professor who stated that one cannot taste in the dark, as nature intends us to see our food, was nearly floored by a pupil who asked, "How about a blind man's dinner?" But he recovered himself by answering, "Nature, sir, has provided him with eye-teeth."

"Will you have some strawberries?" asked a lady of a guest. "Yes, madam, yes; I eat strawberries with enthusiasm." "Do tell! Well we haven't anything but cream and sugar for 'em this evening," said the matter-of-fact hostess.

"And so they go," said a member of a Boston school committee; "our great men are departing—first Greeley, then Chase, and now Sumner, and I don't feel very well myself."

A fop, in company, wanting his servant, called out, "Where's that blockhead of mine?" "On your shoulders, sir," said a lady.

Mrs. Partington will not allow Ike to play the guitar. She says he had it once when he was a child, and it nearly killed him.

A physician writes, asking the renewal of a note, and says: "We are in a horrible crisis, there is not a sick man in the district."

An Arkansas obituary notice: "J. P., of Helena, on Monday, 3rd inst., aged fourteen years. His words were: 'I didn't know it was loaded.'"

Diogenes hunted in the daytime for an honest man, with a lantern; if he had lived in these times, he would have needed the head light of a lokomotif.—Josh Billings.

\$5 TO \$20 per day. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland Maine.

REMOVAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCKSMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER. Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street. Montreal.

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO. CENTRAL MARBLE WORKS, (Cor. Alexander & LaSallestrete Sts.)

TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

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

IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION. B. TANSEY M. J. O'BRIEN.

OWEN M'GARVEY MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE, Nos. 7 and 11, ST. JOSEPH STREET, (2nd Door from McGill Str.) Montreal.

Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge. CURRAN & COYLE, ADVOCATES, 58 ST. FRANCOIS XAVIER STREET, MONTREAL.

J. HUDON & Co., IMPORTERS OF GROCERIES, WINES, LIQUORS AND PROVISIONS, 305 St. Paul St. and 247 Commissioners St., MONTREAL.

HAVE always on hand a very large assortment of the above articles. Gentlemen of the Clergy will always find in their establishment White, Sicilian, and French Wines, imported direct by themselves and approved for Altar use. June 27th, 1873. 45-1y JOHN BURNS, PLUMBER, GAS & STEAM FITTER, TIN & SHEET IRON WORKER, &c. Importer and Dealer in all kinds of WOOD AND COAL STOVES AND STOVE FITTINGS, 675 CRAIG STREET (TWO DOORS WEST OF BELLEVUE) MONTREAL. JOBBING PUNCTUALLY ATTENDED TO.

S. M. PETTINGILL & CO., 10 State Street Boston, 37 Park Row, New York, and 701 Chesnut Street, Philadelphia, are our Agents for procuring advertisements for our paper (THE TRUE WITNESS) in the above cities, and authorized to contract for advertising at our lowest rates.

WILLIAM H. HODSON, ARCHITECT, 0. 59 St. BONAVENTURE STREET MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to.

DE LA SALLE INSTITUTE, Nos. 18, 20 & 22 Duke Street, TORONTO, ONT. DIRECTED BY THE CHRISTIAN BROTHERS.

This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised playgrounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.

The Academic Year commences on the first Monday in September, and ends in the beginning of July. COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

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

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. TERMS Board and Tuition, per month, \$12 00 Half Boarders, " " 7 00 PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " " 5 00 COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " " 6 00 Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness 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. BROTHES ARNOLD, Director. Toronto, March 1, 1873.

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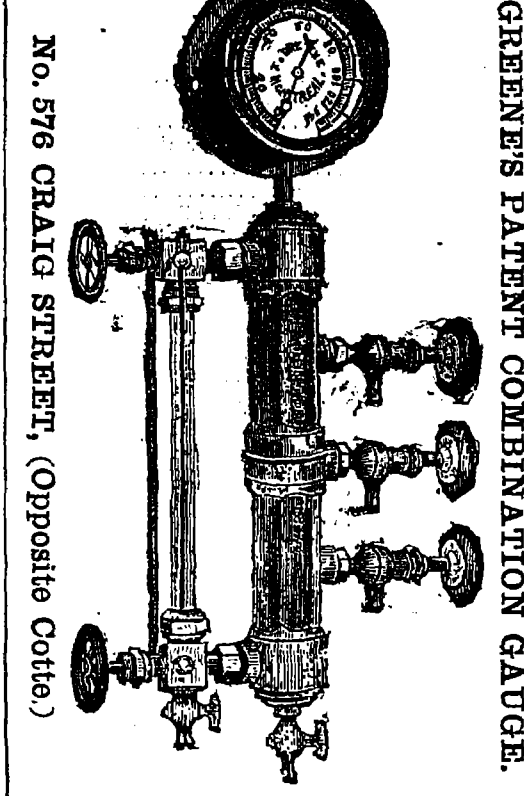
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D. BARRY, B. C. L., ADVOCATE, 10 ST. JAMES STREET, MONTREAL. January 30, 1874. 24-1y

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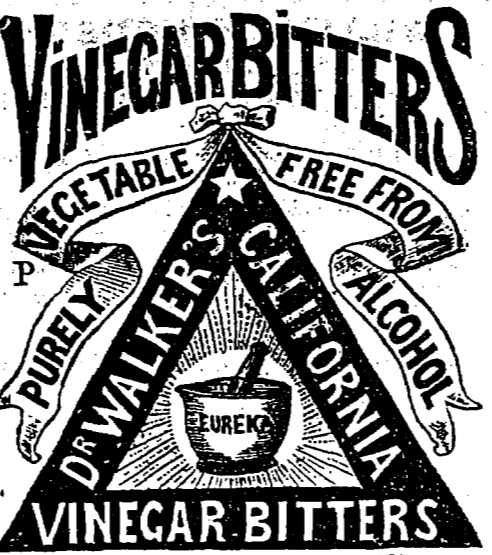
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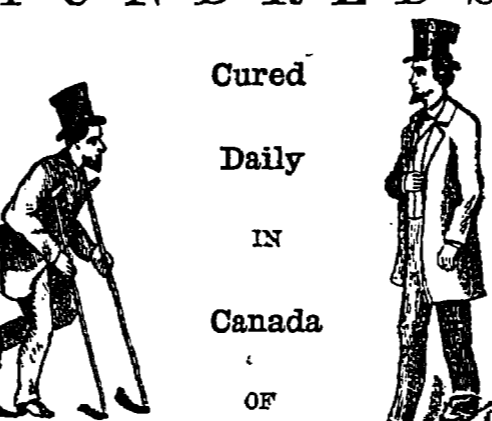
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In simple cases sometimes one or two doses suffice. In the most chronic case it is sure to give way by the use of two or three bottles. By this efficient and simple remedy hundreds of dollars are saved to those who can least afford to throw it away, as surely it is by the purchase of useless prescriptions.

It is prepared by a careful, experienced and conscientious physician, in obedience to the desire of numberless friends in the profession, in the trade and among the people. Every bottle is warranted to contain the full strength of the medicine in its highest state of purity and development, and is superior to any medicine ever compounded for this terrible complaint.

Thousands have been changed by the use of this remedy from weak, sickly, suffering creatures, to strong, healthy, and happy men and women; and sufferers cannot reasonably hesitate to give it a trial.

This medicine is for sale at all druggists throughout the Province. If it happens that your Druggist has not got it in stock, ask him to send for it to

DEVINS & BOLTON, NOTRE DAME STREET, MONTREAL, General Agents for Province of Quebec.

Or to NORTHRUP & LYMAN, SCOTT STREET, TORONTO, General Agents for Ontario.

PRICE \$1 PER BOTTLE. May 22, 1874.

THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE.

Approved by His Lordship Mgr. Guigue, Bishop of Ottawa; and under the patronage of the members of the Clergy for forwarding the work of the construction of the Visitation Hospital at Wright, Ottawa County.

Table with 2 columns: Item, Price. Includes Farm at Wright, annual rent \$1,200... \$6,000; House in Wright Village... 1,500; Farm... 300; Two Good Horses... 300; Four Lots, each of \$100... 400; One Buggy... 120; Five Watches of \$20 each... 160; Ten Watches of \$12 each... 120.

CONDITIONS AND ADVANTAGES OFFERED. Farm at Wright, annual rent \$1,200... \$6,000. House in Wright Village... 1,500. Farm... 300. Two Good Horses... 300. Four Lots, each of \$100... 400. One Buggy... 120. Five Watches of \$20 each... 160. Ten Watches of \$12 each... 120.

SPRITUAL ADVANTAGES.—An annual Mass on the Feast of St. Eusebe will be said in perpetuity for the benefactors of the work.

PRICE OF TICKETS.—Fifty cents. Responsible Agents wanted, with commission of one ticket on ten.

The money must be forwarded to the Secretary-Treasurer who will pay it over to the Committee.—Monthly deposits will be made in a Savings Bank. The drawing will take place during the year 1874, and will be announced in the public journals. It will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa.

Property given as prizes by the President will be distributed by him to the winners.

Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work.

EUSEBE FAUER, Pt. Missionary Apostolic, President. OMER BROUILLET, Secretary-Treasurer.

(By Order), Wright, P.Q., 8th Dec., 1873.—81 C.A.C.

To Nervous Sufferers.

Dr. J. Bell Simpson's Specific and Tonic Pills, the Great English Remedy for all nervous debility from whatever cause arising, have already been thoroughly tested in Canada as to require little to be said in their favor—as a certain cure for those distressing symptoms arising from errors of youth. Dr. J. Bell Simpson was a pupil and friend of the late Dr. Wm. W. Wood, of London, England, the most celebrated authority in the world on this subject. His partner is now visiting Canada, and is prepared to give advice free to all, and forward circulars, etc., if applied to—addressing Dr. J. Bell Simpson & Co., Druggists, 21 St. James Street, Montreal. Two boxes of Pills will also be sent by mail to any part of Canada, securely wrapped from observation, on receipt of \$1.00. Special treatment if desired. Pills sold retail by all retail Druggists, and wholesale by all wholesale Druggists and Patent Medicine Dealers.

GRAY'S SYRUP

OF RED SPRUCE GUM

FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes.

Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.

Sole manufacturer, HENRY R. GRAY, Chemist, Montreal, 1872.

HEARSES! HEARSES!

MICHAEL FERON, No. 23 St. ANTOINE'S STREET.

BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSES, which he offers to the use of the public at very moderate charges. M. Feron will do his best to give satisfaction to the public. Montreal, March, 1871.

THE MENEELY BELL FOUNDRY,

[ESTABLISHED IN 1826.]

THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address.

MENEELY & CO., West Troy, N. Y.

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.

Montreal, Nov. 1378.

WALSH'S CLOTHING HOUSE, 463 Notre Dame Street, MONTREAL.

The best CUTTERS in the Dominion engaged, and only First-Class Coat, Pants, and Vest makers employed.

An Immense Assortment of Gentlemen's Youths' and Boys' MADE-UP CLOTHING, always in stock.

A CALL SOLICITED. W. WALSH & CO.

PAIN-KILLER!

THE GREAT FAMILY MEDICINE OF THE AGE.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhea, Cramp, and Pain in the Stomach, Bowel Complaints, Painters' Colic, Liver Complaint, Dyspepsia and indigestion, Sore Throat, Sudden Colds, Coughs, &c., &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns and Scalds, Old Sores, Sprains, Swelling of Joints, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet, &c.

SOLD EVERYWHERE. PRICE 25 CTS. PER BOTTLE. PERRY DAVIS & SON, Sole Proprietors, May 29, 1874.

FRENCH PANAMA AND STRAW HATS,

IN ALL THEIR VARIETIES, FOR GENTLEMEN, YOUTHS, AND CHILDREN,

AT O'FLAHERTY & BODEN'S, No. 269, Notre Dame Street.

ROYAL INSURANCE COMPANY OF LIVERPOOL,

FIRE AND LIFE.

Capital... \$10,000,000 Funds Invested... 12,000,000 Annual Income... 5,000,000

LIABILITY OF SHAREHOLDERS UNLIMITED.

FIRE DEPARTMENT. All classes of Risks Insured at favorable rates.

LIFE DEPARTMENT. Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders.

Accounts kept distinct from those of Fire Department.

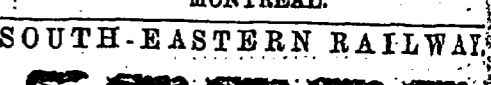
W. E. SCOTT, M.D., Medical Referee. H. L. ROUTH, W. TATLEY, H. J. MUDGE, Inspector. Chief Agents, Montreal, 1st May, 1874.

P. F. WALSH & CO.,

DEALERS IN BOOTS AND SHOES,

WHOLESALE AND RETAIL, 177 & 179 St. Lawrence Main St., (One door South of Market, between Blacklock's and Goulden's), MONTREAL.

SOUTH-EASTERN RAILWAY



SPRING ARRANGEMENT.

TRAINS will run as follows:

GOING SOUTH. P.M. Leave 3.15 Montreal, 4.30 St. Johns, 4.37 S. S. & O. Junc., 4.47 Versailles, 5.05 West Farnham, Farndon.

GOING NORTH. AM. Arrive 10.00 8.55 8.48 8.38 8.20

A— 5.27 Brigham, 5.42 E. Farnham, 5.50 E. Farnham, 6.00 Cowansville, 6.07 Swetsburg, 6.15 West Brom, 6.29 Sutton Junction, 6.38 Sutton Flat, 6.54 Abercorn, 7.02 Richmond, 7.18 E. Richmond, 7.45 Manassasville, 7.55 North Troy, 8.15 Newport Centre.

A— 8.40 Newport, 8.54 Standstead Junc, 9.12 Standstead Junc, Arrive 9.24 Standstead

The 3.15 p.m. Train from Montreal makes close connections through to Boston and New York and all points East and South, arriving in Concord the following morning at 5.30 a.m.; Nashua, 7 a.m.; Worcester, 8.25 a.m.; Lowell, 7.30 a.m.; Boston 8.35 a.m.; Springfield, 6.30 a.m.; and New York 12.35 p.m.

A. B. FOSTER, Manager.

MIDLAND RAILWAY OF CANADA

TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows:

Depart at... 9.30 A.M., 3.00 P.M., 1.00 P.M., 6.45 P.M.

GREAT WESTERN RAILWAY—Toronto to... Trains Leave Toronto at 7.00 A.M., 11.50 A.M., 4.00 P.M., 8.00 P.M., 5.30 P.M.

Arriving at Toronto at 10.10 A.M., 11.00 A.M., 1.15 P.M., 5.30 P.M., 9.20 P.M.

Trains on this line leave Union Station 15 minutes after leaving Yonge-st. Station.

NORTHERN RAILWAY—Toronto to... City Hall Station.

Depart 7.45 A.M., 3.45 P.M., 1.20 A.M., 9.20 P.M.

Brook Street Station, Depart 5.40 A.M., 3.00 P.M., Arrive 11.00 A.M., 8.30 P.M.