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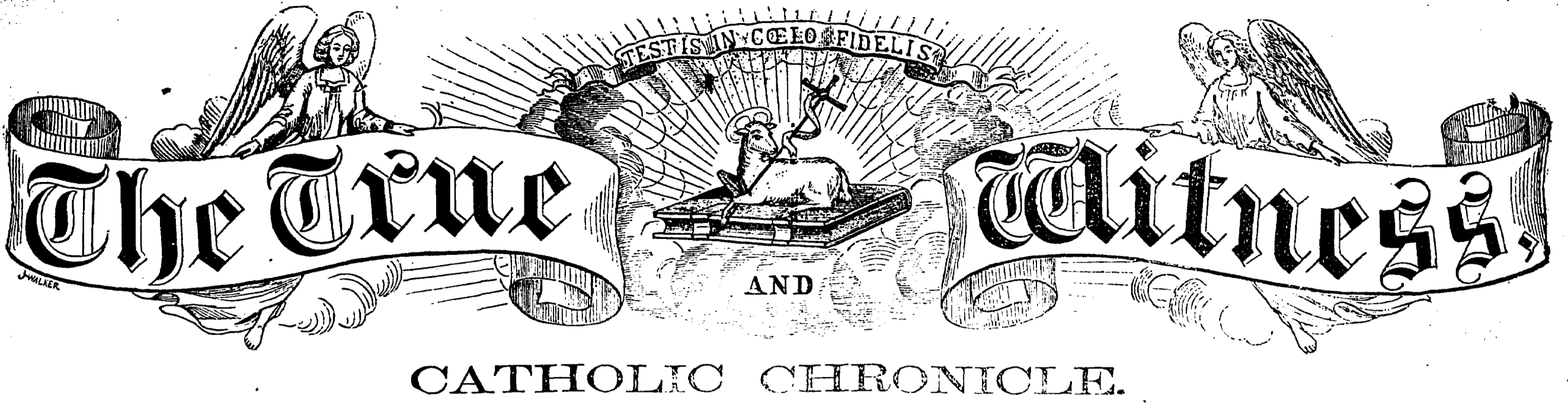
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VOL. XXIV.

MONTREAL, FRIDAY, DEC. 12, 1873.

NO. 17

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THE IRISH LEGEND OF M'DONNELL, AND THE NORMAN DE BORGOS. A BIOGRAPHICAL TALE.

BY ARCHIBALD M'SPARRAN.

CHAPTER III.—(Continued.)

The contest had at that time become very sharp near to the body, the conquerors wishing to carry it off, and the others protecting it; and poor M'Ivannan, who had stood by him since the twilight, on seeing his valiant commander fall, roared out his sorrows, and howled the caoine over him, accompanying it with all his praises, his feats of heroism in the field, his generous and beneficent deeds to the distressed; and, last of all, a shower of bad lucks, marafasties and murrains to take off the bad breed of the Baldeargs, and their ill-begotten sliught, then snatching up a battle-axe, rushed into the tumult, and laid round him like a madman.

Dunn made his way to the church, and not finding his mistress there, he crossed the little brook to the place where she sat with her maids, who, on seeing him come forward drooping and crouching down at her feet, knew that all was not well, for she heard a short time before the war-cry echoing through the glen, and knew it was at some important crisis.

She did not, however, remain long in this awful suspense, for, hearing a second shout of victory from her countrymen, she saw them approaching her with Cahir Roe O'Dougherty at their head, and bearing the dead body of a soldier to this place, being the goal of victory. 'Twas the body of Finn M'Quillan; his head was hanging down, his eyes closed, and the white plume, which her own hands had wrought, dragged in the mud. She rose up to meet him with a wild and unsettled look in her eyes, saying, "My dream is fully verified now." Then hanging over him for some minutes, as if more closely examining his features, during which time not a word, nor even a single tear, escaped her; but, with her white hands clenched together, bearing in her countenance despair, pity, and inconsolable woe, she raised her head, and uttering a shriek as soon as her eyes met those of O'Dougherty, frowning from under his steel casque, with head averted, she waved her hand that he and his myrmidons might retire, and did not leave off waving so long as they were in view. Then gently stretching herself by his side, with her cheek to his, and drawing her veil over their faces, she seemed to sink into a profound rest, out of which her attendants did not wish to awake her for a considerable time; but when they ventured silently to withdraw it, alas! the spirit of Laura was fled to meet that of her friend, in a brighter region and more serene atmosphere, where there is unsullied joy for evermore.

At the time of this fatal catastrophe, Garry M'Quillan, with his brother Daniel, had fairly turned the right wing of Baldearg's army, and so hardly were they pressed, that Owen Roe, with the detachment that he commanded, was obliged to seek shelter in the church, and narrowly missed having his head severed from his body as he entered the door, by the back stroke of a broadsword, which, coming in contact with a solid oak frame, was shivered to pieces, leav-

* The veil was worn only by married ladies, but she chose on this melancholy occasion to assume it.

ing a deep gash in the timber. As Garry and his brother were returning from this charge, they heard the war-cry shouted by O'Dougherty's forces near to the Curly, and which ominously informed them that some important point had been gained against their brother, who alone, and insulated from any succour, was contending against numbers since the morning.

Garry M'Quillan knew his brother's high character as a general, and also his excellence in the use of the broadsword, but, at the same time, he feared his coming in contact with the powerful arm of Cahir O'Dougherty, who, like a second Achilles, seemed to court him to an engagement from the commencement. As often as he saw him press upon his brother he was heard groaning, and seen often to revert the eye so long as they were in sight, apparently wishing to exchange places with him; but all in vain. He was a man who, in point of agility or personal strength, feared no man, and often, as is frequently the case with young men, longed to have a bout with the foe, in order to know what he himself could do. In the midst of their doubts and anxiety for their brother, and certainly doubt in such a case, to a feeling mind, is worse than reality; I say, in the midst of their fears on that momentous occasion, a man appeared to them at a distance, running in a disordered dress, and without armour.—"Finn is gone," said Daniel, "for, besides the portentous news approaching in the mouth of this messenger, I see the troops scattered along the side of the wood, and the standard to be seen nowhere."—"The news can be no worse," said the other with a sigh, "than what I have expected since the morning. I saw his death intended in the manoeuvre of O'Dougherty's troops at the beginning of the battle, but it was not in my power to relieve him."

By this time the herald was at hand with them, when they called aloud to him, "Is your commander fallen?"—"Matters are as bad as you can expect," said he.—"Where does he lie?" said the younger, in a louder tone, lashing his helmet on the ground, and after it his outer garment.—"We stood around his body," said he, "until most of our men were cut to pieces; but the enemy, like an overwhelming flood, burst through us, and bore him away. They have taken his body, I believe, to the last cross; but I see O'Dougherty returned, and at the head of a column, prepared for a new attack."

The forces under old Daniel M'Quillan were at the present moment warmly engaged by the two sons of Owen Roe, but the appearance of his son Daniel soon roused their courage, and the enemy began to yield in their turn. As the messenger pronounced the last words, Garry M'Quillan ordered him to lead the way, and, waving to his men to follow, took the path running. As he went down the hill, he was met by the remains of his brother's army, who, rallying under his standard, turned their faces to the enemy a second time. Cahir saw them coming on at a gallop, with fury and determination in their looks; but the massive blade of one particular sword, where it was grasped firmly in the brawny hand, he eyed closely.

M'Quillan, without looking how they engaged the enemy, ran upon O'Dougherty like a lion, and, at the same time, shouting, "The blood of my brother!" An awful pause now reigned through all the lines, to witness the conflict between these two champions. Cahir defended himself with desperation, and made some deadly cuts at his adversary—the fire gleaming at each contact of the two swords, and the blades whistling as they encircled their heads in gleaming steel, until M'Quillan's sword, meeting with the helmet of his adversary, flew out of his hand, across the river. Then, like lightning, seizing him by the throat, he dashed him to the ground, and wrenched the weapon from his hand; when, the troops interposing, O'Dougherty was on his feet in a leap, and the sword in his hand which his enemy lost. This was a fair exchange of armour; but the battle was soon over—Cahir Roe O'Dougherty lay extended on the earth, not far from the spot where, a short time before, he had laid Finn M'Quillan.

But the demon of war sat in grim exultation, A mist-rolling cloud was his dark habitation; And fiercely he smiled from a countenance surly, While crimson with gore ran the streams of the Curly.

Baldearg's forces marched toward the old church, but on reaching this place, they found that the two sons of Owen Roe, I mean the two remaining sons, were fallen among the slain; one of them having guarded the door of the church, until he fell dead over the heaps of slain that had fallen by his sword. O'Donnell's remaining forces were crammed into the cemetery, which they endeavored to defend, until a parley was granted for burying the dead, which was agreed upon soon after. On those conditions being settled, they repaired to the scene of action, in order to bury the dead. The first care of Daniel M'Quillan and his sons was to go in search of the body of Finn, which they found exactly in the place where it was

first laid, with Laura O'Donnell at his side, pale and lifeless. This new scene, of which they had not the most distant idea, awakened their sorrows afresh—tears showered from the eyes of all as they stood around, even the fierce veterans of the enemy could not withhold them on this occasion; but all seemed now to forget their late animosities, and mourned the two lovers, as they lay together, in terms of tender sympathy.

The commanders and soldiers being all collected around the affecting scene, and, what was more distressing, the two parents, seeming to interrogate each other by their looks, in saying—"Have you known anything of this?" Two separate biers being formed of green branches, and decorated with boughs of ivy, they began to prepare the bodies for interment; when the females, on opening the bosom of Laura O'Donnell, found the golden clasp of Finn M'Quillan's military cloak lying next her heart. This was another elucidation on a subject unknown to all, save themselves, and which sunk the surrounding spectators into profound silence.

Having laid them on their biers, they decorated the head of each with a garland formed from the scarlet berries and green leaves of the ivy wrought together; then, raising them from the ground, they marched forward slowly—the pipes performing a plaintive air, the three M'Quillans and Owen Roe walking before, and Laura's maids behind, weeping as they followed.

'Twas a wonderful procession. They who had, some hours before, been engaged in the work of death, saw thronging around them their hostile foes, saw the wounds which they gave, and also them who had inflicted wounds on themselves. There was no appearance of animosity in this motley group; but all, as one man, mourned the fate of these faithful but unfortunate lovers. They carried them down to the spot, on the banks of the Curly, where was a little green, surrounded with alders, and there, having dug a grave, laid them together, and raised over them a little mound, covering it with stones from the brook and afterwards green turf, which place, including the entire field, is called, to this day, Cairn a Finn, or the tomb of Finn M'Quillan.

When the wind from the north through the alders is groaning, A voice oft is heard deeply sighing and moaning; 'Tis the spirit of the mountain at evening returning, Who fills the long glen with a sighing and mourning; While the moon from the zenith does silver them o'er, And green grows the bed of this maid and her lover. The lambskins in spring may be seen feeding nigh them, On primrose banks where the stream murmurs by them And the pipe of the red-breast proclaims in deep sorrow, That here rests M'Quillan's long side of his Laura.

Three brave sons of Owen Roe O'Donnell were interred opposite their sister's tomb, under a little mound, similar to the other, and close by the bank of the same stream, while the father, childless, must return home to spend the remainder of his days in solitude and woe. Cahir Roe O'Dougherty was borne by his soldiers to the church, and in a corner of the yard, near to the grave of the wounded soldier, was assigned a place of rest. The others were indiscriminately buried in pits for convenience, wherever the heap of ruin lay. And the cattle that evening turned their heads homewards, pursuing the same path which they came, and loving for the heath-clad hills and firin vales of Dalriadaigh.

The village where Laura O'Donnell sat, as the reluctant prize of the victor, was called, ever after, Cross-n-hean a ghoneil, or the cross of the daughter of O'Donnell, afterwards corrupted into Cross-na-Donnell.

The congregated bards of these two noble clans tuned their instruments over the tomb by the brook, and, being assisted by Laura's maids, and other females of the neighborhood, who came to witness the spectacle, raised the Irish caoine, repeating over them all the human heart could devise of goodness, greatness, and virtue, making the hills and glens echo with claps and howlings. 'Twas as the mourning of the Israelites in the threshing-floor of Atad—a grievous mourning. Knogher O'Brady was present, and knew his venerable guests, whom he at one time supposed to be

* Beside Drumachose church, when they were cutting down the hill to make it passable for the mail-coach that runs between Newtownmavady and Coleraine, they came on another pit of these bones, the earth around which, when raised up, was dark in the color like a fresh opened grave, and when spread upon the road, before the door of a little cabin, whose inhabitants were my authors, annoyed them very much with a disagreeable stench for several days.

† I have heard old men say, that for many years there was an enormous skull lay in this graveyard, and when a funeral would have come here, the first question was, Where is the large skull? around which they would assemble, and comment on the strength of him who bore this huge capital. Whether this belonged to Cahir O'Dougherty I know not.

beings of another world. To him was given the care and preservation of the tombs, and, as a compensation, two of the best milk cows and a couple of good ewes. He was to fence them around, and plant them with ozier; and in the ensuing spring two messengers, one from Dunluce and one from Tyrconnell, were appointed to return and visit them. Owen Roe O'Donnell lamented the warmth of temper that drove him forward to undertake this unfortunate enterprise, which had ended in the destruction of his three valiant sons and amiable daughter; "All," said he, "who were unwilling to come out as enemies to the house of De Borgo. How often have they solicited me, even with tears in their eyes, to leave aside this design? but alas, my dear child, whose gentle disposition and amiable manners were much unfit to witness such scenes, why have I urged you hither, unconscious of the delicate bond which united you to the family of Dunluce; but more, to the brave young man who there lies your partner in death, and who, as well as my three valiant sons, has fallen through me." The lamentation of Daniel M'Quillan and his sons was severe and afflictive; but even in this, they were easy in comparison with the latter, being clear of anything like self-accusation—the sharpest monitor we have. "My son, indeed, is fallen," said the father; "but if he is, he fell in the bed of glory, and has been amply avenged.—But why should I vaunt? No, enough has been said, enough has been done. Farewell, my brave, my valiant son, farewell!"

Saying these words, he turned away with the whole train of his followers, sighing. But turning when he was at a small distance to look back, he saw M'Ivannan leaning over the grave alone, and wringing his hands, as if he had his family lying there. M'Quillan gave orders that he should be brought away; and the same evening they commenced their march for the northern plains of Antrim, and grey towers of Dunluce, leaving many a gallant young man behind them lying low in the lands of O'Gahan.

The clans of Tyrconnell also marched off the same evening, old Owen Roe childless, and the fierce but warlike clan of the O'Dougherties without their commander, leaving many of their friends on the bloody field of Gortmore, the oaks of Dreanagh wood, and the old church of Drumachose, witnesses to a hard contested struggle. The news of this engagement spread terror through the surrounding villages, but was talked of nowhere with more zeal and interest than in the castle of Coony Na Gall.—'Twas here that the merit of each soldier was discussed in its true character, and just honor given to the man to whom it was lawfully due. As the Antrim forces crossed the mountain, M'Ivannan, mounted on the capull bawn, assisted in driving up the cattle; and the next morning, as the sun rose over the mountains of Albany, it beheld them safely across the Bann and the Bush, within the extensive demesne of M'Quillan, and meeting, as they passed along, either a friend or an acquaintance anxiously inquiring after their connections. The brothers and sisters of Finn M'Quillan mourned long for him, but chiefly Aveline, who knew something of the attachment existing between him and her young friend Laura O'Donnell.—The latter never had made an open declaration of her mind to her, but from his character being the general topic of conversation between them, and almost always introduced by Laura, she guessed how her feelings were, and, thinking so, it only riveted their friendship more closely. Many were the nights and days that she sighed for her brother and her school-fellow; but the tender mind loses an impression sooner than we can imagine, notwithstanding such affliction. She saw them continually together during the holidays at Dunluce; but now she knew they reposed tranquilly at each other's side in the land of forgetfulness, unconscious of what was here said, thought, or done regarding them.

At this period in Ireland, if a brave soldier fell in battle he was not so much mourned as we might think, for they considered it sufficient glory if he died in the field of honor, and chiefly if his death had been amply avenged; and so the family of M'Quillan left off grieving on that occasion. The friendly intercourse always continued between the noble family of Clanbuoy and M'Quillan, who prized the alliance so highly that neither the threats nor promises of the most powerful enemy could shake him in his adherence. The only adversary whom they had to oppose at present was the O'Gahans of Limavady, which family, as I said before, was long ere this on the decline. The latter clan had many enemies, and the great and leading reason was, they were open-hearted and unsuspecting, and, therefore, every vagabond and runagate who had disputed with, or abused a higher power, by patching up a plausible story, could easily induce them to espouse his cause, and hence the ruin of that

ancient Milesian sept,* who were prouder of their family† than many sons of kings.

The castle of Dunluce was one night brilliantly illuminated, in consequence of an entertainment given to the numerous friends and alliances of the house of De Borgo, and, among the foremost at this festival, was the family of Clanbuoy, with all other families of distinction in Antrim, besides many others from the neighboring counties. The barrack on the farther side of the drawbridge was also illuminated, and here the sturdy galloglachs, each quaffing to the health of his chieftain, mingled his voice in the general uproar. The castle to a spectator on sea, had the appearance of a fire balloon suspended among the clouds—I mean to a person immediately under it—and the light issuing from the barrack windows, together with the opposite line of dwelling houses, seemed like a long fiery tail adhering to the balloon, and could only be seen in this romantic view by those approaching from the north-east or north-west.

A large globe, well enlightened, was usually suspended every night during the dark of the moon, from the top of that part of the castle directly fronting the North Atlantic, which served not a little to finish the appearance of this grand spectacle. In a storm blowing from the north to the north-west, when the wind rolled into the base of the rock those waves unimpeded through that broad ocean, the effect upon the beholder was awful. The light of the windows, with the suspended globe, cast a flame far into the deep, which seemed, when agitated by the turbulent element, red as claret. The globe was not hung here merely for the use of mariners, as traders were few at that time, and seldom seen on these coasts, although it might sometimes have a good effect in such cases, as fortunately happened that night. It was only for the grandeur and beauty of the scene, which, in my opinion, few, if any, could equal.

Of all nights in the year, this was a happy one to the inmates of Dunluce, being the anniversary, or birth-night, of Aveline M'Quillan, who, in an apartment of her own, was seated with her young friends and acquaintances around her, having on her right hand beautiful Rose O'Neill of Clanbuoy, her sister in all the feminine accomplishments and graces that adorn the sex.

From the openings of the buildings might be heard the festive sound of wassail, mirth, and revelry, in another department, Aveline and her friends were discoursing of their schools, their dresses, books, and birds; after which, leaving them, she ran and brought her cabinet of curiosities, and explaining every one as she produced it, in this manner proceeded to the bottom of the coffer. She had a philosophical mind, much given to research, and scarcely ever saw anything that was in the least degree curious where she would not inquire after the causes, reasons, and everything pertaining to it. The wandering minstrels who stopped at her father's place would often interrogate regarding the old Irish families among which they had been—what was their heraldry? were they hospitable to strangers? and did they support the ancient customs of their forefathers? Such was the only daughter of Daniel M'Quillan, but with a heart altogether susceptible of the cares of others. Having shown the contents of this coffer, she immediately produced a smaller one of very fine workmanship, and from it drawing a diamond necklace, told them that it was worn by Matilda, Queen of England, and wife to William the Conqueror. It had been pre-

* Edward Second, in prosecuting the war which his father left unfinished against the Scots, before the memorable battle of Bannockburn, wrote over to Ireland for the clans of the O'Gahans, the O'Neilles, the O'Donnells, the O'Connors, the O'Dougherties, the O'Sullivan, M'Carthies, and Kavanagh's. Which of them obeyed the royal mandate, I know not, but am certain that the O'Gahans and some others were found on the side of Bruce.

† In the town of Dungiven, founded by their ancestor, I have seen them engaged in one of those family quarrels which so often disgraced our country, when they were overpowered and driven from the main street by superior numbers—a mighty change thought I, from the days of Turlough More, who could have strangled one of these men at arms length with ease; or Coony Na Gall, whose massive sword they could no more wield than a child. They are now scattered, degenerated, and the family line of genealogy altogether lost.

I have just found that the lineal descendant, and only male heir to Coony Na Gall O'Gahan, now holds an honorable military position in the British army. After the imprisonment of O'Gahan, we understand that the Government took his son in charge, and sent him to College.—The history of the family hitherto could be traced no further. 'Tis now known that the son of Daniel O'Gahan, patronized by Government, went a voluntary exile with Charles Second to the Continent, and returned at the Restoration knighted, under the title of Sir Daniel Gahan. His descendants hold a large estate of some thousand acres in county Tipperary. In the physiognomy of this military gentleman, the strongly marked Milesian features show themselves even to a slight observer—dark complexion, high oval forehead, dark penetrating eye, dignity of gait, and determination of step.

served in the family of William De Borgo, the 3rd Earl of Ulster, and from them lineally came to her; "but," said she, "I never have put it on yet, nor, indeed, do I believe I ever will, for how could a humble Irish girl such as I am presume to wear that which was an ornament to no less a personage than the Queen of England?"—"I beg you will not despise yourself, or yet your humble situation," said Rose O'Neill, smiling; "you know not but that some Duke of the blood may fancy you; and as you have somewhat of royalty in your veins, we hope, by the assistance of an indulgent Parliament, that the difficulty of your being a subject will be easily got over, and then, my dear Aveline, you may publicly wear the necklace of royal Matilda."

"If," said Aveline, "my dear Rose, you loved me, you would not be so severe on me to-night—your poor friend whom you ought to exhort toward humility. I am living here alone, and without the guidance or company of my kind mother, who was my only monitor, and who never failed to implant the purest ideas of rectitude in the minds of all her children as in mine."

"You are such a grave moralist, beautiful Aveline, that I dare not enter the arena of argument with you, even for one moment; but will you leave aside that philosophical look which you have assumed? Will you descend from your jambies, and contend with me in my own ground? Do you not see the necklace which I wear?—it, excepting some few ornaments, is composed of our national diamond, and I also can assure you, was worn by a queen, and one of those who reigned in Tara; yet you see that Rose O'Neill is not intimidated to put it on, notwithstanding its former royal possessor, great Hynial of Teamra, and I of your own pretty Rose of Clanbuoy." The conclusion of this sentence created a general laugh. "But indeed," said she, "I had the honor to be in company lately, when there was given as a toast, and that even by an Irish prince, a certain beauty, living somewhere or other in a rocky tower on the northern shores of Inis Bannua, nor could I have guessed who this enviable beauty was, for you may be sure I was bursting with jealousy; but having her likeness suspended in the apartment facing my own, I saw him turn his eyes towards her as he gave the toast, and make, as I thought, a half bow; and all these compliments passed in the presence of her whom you call pretty Rose, whose person and likeness were both neglected. Now, is it any wonder that I should not like you? I fear I will be necessitated, as the picture is so convenient to me, to deface some of those charms which have so far eclipsed my own; only that I know the original, being so near, would flash conviction on me at our first assembly in Shane's castle."

(To be Continued.)

In early times the young ladies of Ireland wore their hair loose, and flowing over their shoulders, with the breast and arms bare, which primitive custom our fair countrywomen seem greedily to have revived.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF LONDON, ON DEVOTION TO THE SACRED HEART.

JOHN.—BY THE GRACE OF GOD, AND APPOINTMENT OF THE HOLY SEE, BISHOP OF LONDON. To the Venerable Clergy, Religious Communities, and Beloved Laity of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN.—The profound wisdom and untiring zeal with which our Holy Mother, the Church, prosecutes her sublime mission of saving souls, and of extending the reign of Christ on earth, is a subject which challenges the admiration and gratitude of mankind. Animated and illumined by the Holy Ghost, who is her life, she puts forth all her heaven-given resources to supply the spiritual wants of man, and to save from eternal ruin, the world redeemed in the precious blood of Christ.—Like unto the good shepherd, she goes in search of the lost sheep, tenderly binds up the wounds it received in its wanderings, and with joy brings it home to the shelter of the fold. She gives the food of revealed truth to the hungry intellect, and an all-satisfying object of love to the yearning heart. She has a balm for every affliction, relief for every misery, and consolation for the dark sorrows that afflict humanity. With the tender care and sleepless vigilance of a fond mother, she watches over our spiritual welfare, and labors to insure our eternal happiness.

As each age has its own special wants, and its own moral epidemics, she draws forth from her inexhaustible treasure-house of grace, the helps that are needed, and the remedies required, for the healing of the sick nations. Hence the various devotions that have ever and anon sprung up in her bosom with all the beauty and variety of summer flowers, putting forth the blossoms and fruits of virtue and sanctity, and filling the air with a perfume of sweetest fragrance, "exalting the good odour of Christ unto salvation." O, it is good for us to be her children, it is good for us to be with Christ and His apostles on this holy Mount of Thabor, on which we see the entrancing vision of revealed truth and holiness, and the luminous cloud of Christian virtues that may not be seen amongst the sect below in the mist-covered valley! What childlike innocence; what stainless purity of life, has she not fostered by devotions to Christ's blessed Mother; what countless virgins, pure as the icicle, has she not induced to follow the heavenly bridegroom, by holding up to their enraptured gaze, the virgin without stain! How many hearts grown hard in sin has she not melted into deep compunction? What streams of penitential tears has she not caused to flow down the cheeks of sinners, by her devotion of the way of the cross? And that the charity of many has grown cold, that faith has lost its freshness and vigour, that a dead sea of indifference has spread abroad over the earth, the holy Church holds up before the eyes of all, the Sacred Heart of Jesus, burning with love for us, calls on the perishing world to return to its divine Saviour and live; and behold, many peoples that were indifferent give ear, and the tepid are aroused from their lethargy, and faith revives, and charity is inflamed, and the "ages of faith" are in many places brought back again.

Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the holy Church so urgently recommends to her children at this particular time, and we shall find, that the object and end of this devotion are such, as to appeal with a mighty power to the heart and conscience of every Christian; are such as to draw the soul as with the cords of Adam and the hands of love, to the foot of the cross, and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price, and died a cruel death that it might have everlasting life.

The Sacred Heart of Jesus was an object always of devotion and adoration in the Church, for it is the Heart of the God-Man, and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very Man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second person of the most blessed Trinity. The divinity and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real indissoluble and eternal union. This is the teaching of the Church on this important subject, and it follows from it, that each part of our Lord's sacred body is equally worthy of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him "with our whole hearts." The Heart of Jesus contains the fullness of the divine and human nature, in it "dwelleth all the fullness of the Godhead corporally" (Collos. II. c. v. 9). It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier, it was an object of the deep veneration of His children, and together with the blood and water, there flowed from it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge.—St. Bernard writes in sentiments of most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, and to inflame with His love the tepid hearts of His disciples. St. Bernardine of Siena, speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on fire." O love! cries out St. Francis of Sales, "O, sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve! Let this adorable heart live for ever in our hearts."

In adoring the Sacred Heart, we adore Jesus Himself, the figure of the Father's substance, and the splendour of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, it was said, "let all the angels of God adore Him" (Heb. ch. i. v. vi). We adore and love our dearest Redeemer, our God and our All, our first beginning and last end, Him, who for us men and for our salvation, came down from Heaven and became man, who stooped into the abyss of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of men, and in habit found as a man; He humbled Himself, becoming obedient, even unto the death of the cross" (Phil. ch. 2. vii. viii). We adore that divine and loving Heart, every throbbing and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the sacrament of the altar, abides with us in this valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to kindle. Well may we cry out with the Church, "O Felix culpa, quae talem ac tantum, meruit habere Redemptorem." Oh, happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever. "O, mira circa nos tua pietatis dignatio." O, wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature, as not to be forever loyal and true to it! If I forgot thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the burthen of my praise. "As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God; my soul hath thirsted after the strong living God. I shall go over into the place of the wonderful tabernacle, even to the house of God" (Ps. 41), wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for Heaven and for God, that must inflame all who contemplate and adore the Sacred Heart of Jesus.

But we not only adore the Sacred Heart as being a principal part of the adorable body of our Lord, we also profoundly adore the infinite abyssal love of God for us, of which the Sacred Heart is a living symbol. The love the incarnate God bore us is an unfathomable abyss, which the plummet-line of human intelligence can never fathom. The prophet said of the sorrow of our crucified Lord, that it was as great as the sea. We may also truly say, that His love for us was as vast, as deep, as boundless, as the ocean. St Paul is ravished with transports of joy as he contemplates, with all the saints, "the breadth and length, and height and depth of the charity of Christ, which surpasseth all understanding" (Eph. ch. III. v. xviii). The Sacred Heart reminds us forcibly of the infinite love, which brought the Son of God down from Heaven to redeem us; which induced Him to become poor that He might make us rich with the riches of Heaven; which caused Him to spend thirty-three years here on earth, in poverty, humiliations, and sufferings, for our sakes—of that ineffable and tender love that animated the Good Shepherd, that forgave the Magdalen, that burned the bosom of the father of the prodigal—of that compassionate love that moved Him to shed tears at the grave of Lazarus, over the doomed city of Jerusalem, and over thousands of unrepenting souls, of which Jerusalem is the type—that dried the tears of the widow of Naim, and restored the buried Lazarus to the embrace of his sisters—of that all-embracing love that excluded no child of Adam from its circle, not even the cruel enemies that flogged and crucified the Redeemer, and put him to death: "Father, forgive them, for they know not what they do"—of that love that would gather His children around Him, even as the hen gathereth her chickens under her wings—a persevering love—He was made man through love for us, and from the moment of His incarnation to His death, He never ceased to love us. He died to teach us His love, and sitting at the right of His Father in the glory of Heaven He loves us still, always living to make intercession for us, and on the countless altars of Catholicity He loves us with undying love in the most holy sacrament—a patient love which waits for our conversion, pleads with us to give Him our hearts, pursues us in our wanderings, and brings us back to the fold rejoicing—an imperial, omnipotent love, that broke the sceptre of death, that destroyed the empire of the grave, that plucked from death its sting, and from hell its bite, and flung open for His children the gates of Heaven, and prepared a place for us in the many mansions of His Father's house—in fine, the love of the best of fathers, of the most affectionate of brothers, of the most devoted of friends: "I have called you my friends." "Go tell my brothers that I will meet them in Galilee." O, ineffable love, inflame our tepid hearts with the love of thee! O,

Sacred Heart of Jesus, we implore, that we may ever love thee more and more. The end aimed at by the Church in establishing the devotion to the Sacred Heart, is to promote God's glory, to destroy the reign of sin, and to inflame the hearts of men with the fire of divine charity. This devotion is also intended to make reparation to our Lord, for the cold neglect and ingratitude with which He is treated in the blessed sacrament. But its principal aim is, to cause His love to be loved. The mission of Jesus Christ upon the earth, was to enkindle thereon the fire of divine love. I have come, said He, to cast fire on the earth and what will I but that it be kindled (St Luke, ch. 12 v. xlix). When our blessed Lord came in the incarnation, He found the world steeped in corruption, and enveloped in the thick night of paganism; it was a huge, lifeless carcass, with the coldness and palor of spiritual death upon it. Everything therein was worshipped save the true God, and He was an outlaw in His own creation. Our divine Redeemer came, enkindled in far distant Galilee the fire of divine love, and behold, this fire flames out and spreads from east to west, until it embraced the world in its divine flames; until it purged and purified the earth, and made it a new creation; in the words of Holy Writ, "Renewed the face of the earth." When the Sacred Heart began to beat and palpitate in the world, the idols fell shattered from their pedestals, the oracles became dumb, for multifarious errors of paganism disappeared like a wrack of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life: "was not our heart burning within us whilst He spake in the way (Luke ch. 24 v. xxxii). The patriarch and plebeian, the noble lady and lowly handmaid, the soldier and civilian, men and women of every state and social grade, leave all for the love of Christ, because Christ first loved them, and died for their salvation. "The charity of Christ constrains us (says St. Paul), judging this, that if one died for all, then all were dead; and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again (II Cor. ch. 5. v. xiv. xv)." But alas! the fervor and the love of God that distinguished the early Christians, have disappeared; the charity of some has grown cold; tepidity and laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifference has fallen like a blight upon the modern world, and Shocco-like, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed, Christian traditions are fast disappearing, and doubt and infidelity, like a wasting plague, are spreading their ravages far and near; the thirst for gold, the idolatry of materialism, the vain effort to make a heaven of earth, the ignoring of an eternal world beyond the grave; those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous generation? "Quis medebitur ejus?" But this is not all; the Church, the bride of Christ, is bitterly persecuted and assailed with a Satanic rage and hatred, in several countries she is robbed of her liberties and inalienable rights, her bishops are punished for the performance of their sacred duty, and in some cases are driven from their sees; her religious orders are stripped of their properties, and are driven into exile; the Holy Father, the Vicar of Christ, is in chains, and the Papal throne, that stood erect for a thousand years a centre of liberty and light to the nations, has been shattered into fragments by the hands of impious men, whilst the governments of Europe look on with approval at this monstrous crime. In the presence of these appalling evils, the Church turns to the Sacred Heart of Jesus, even as the Apostles did when the storm raged on the Sea of Galilee, and the angry waves threatened to submerge the bark of Peter, and she says to it, "Lord, save us, we perish." "Sacred Heart of Jesus, save society from the deluge of evils that threatens to destroy it, save a perishing world from the ruin towards which it is fast hastening, enkindle the fire of Thy divine love in the cold breasts of men. Spare, O Lord, spare Thy people, and be not angry with us for ever; let not my enemies prevail against me, nor the son of ungodly have power to hurt me, and let not the gates of hell prevail against me!" The Sacred Heart is a secure harbor to the Church from the angry storms of persecution that now so fiercely assail her. It is true the Church is indestructible, and can neither decay nor perish, for she is indissolubly united with the Holy Ghost, who is her life, and this union is eternal. I will send you, said our Lord, another parable, the spirit of truth, to abide with you forever (St. John, ch. 14 v. xv). And again, He said to His Apostles, behold, I am with you all days, even to the consummation of the world (St. Matt. ch. 28 v. xx). "On this rock I will build my church, and the gates of hell shall not prevail against her" (St. Matt. ch. 16 v. 18). The Church Catholic is that immortal kingdom seen by Nebuchadnezzar in his vision of the night, and of which Daniel prophesied; "but in the days of those kingdoms the God of Heaven will set up another kingdom that shall never be destroyed, and His kingdom shall not be delivered up to another people, and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever (Dan. ch. 2 v. xlv). Nations may disappear, dynasties may be overthrown, the proudest thrones may be shattered into fragments, but the Church of the living God shall live on forever, in all the freshness and vigour of youth. Princes may conspire against her mission and her very life, but her hopes shall be scattered like the chaff of the threshing floor, and their wicked machinations brought to naught; He that is in Heaven said, Psalmist shall laugh at them, and the Lord shall deride them (Rom. ch. 2 v. iv). "No weapon, said the prophet, that is formed against her shall prosper, and every tongue that resisted her, in judgment she shall condemn (Isa. ch. 44 v. xvii). This is our faith and consolation in the midst of an unbelieving and hostile world. But in the presence of the wide-spread indifference and impiety that now prevail; in the presence of the faint-heartedness, tepidity and worldliness, that exist among the children of the Church; in presence of the bitter persecution that now rages against the spouse of Christ and His vicar; what are we to do? We must turn to the Sacred Heart of Jesus, for it is the very shrine of sanctification and healing. If a virtue went forth from the hem of His garment which cured a painful and chronic disease, if the handkerchiefs and aprons which had touched the body of St. Paul, caused "the diseases" to depart from the sick, as we read was the case in the Acts of the Apostles, "the shadow" of Peter passing by delivered men from their infirmities, surely the virtue and healing influences that flow from the Heart of Jesus are sufficient to cure this age, that is sick and sore, and diseased to the very heart. Our help and our hope then lie in that wounded heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times. When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, "that the full persuasive sweetness of the beatings of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus re-kindled and re-awakened to the love of God!" Oh, we must then turn to the Sacred Heart of Jesus, and implore it to cast its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the spring time of holy hope and fervour may come back again; we must implore it to breathe the breath of life into the

numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must beseech it to banish from the children of the Church, all spiritual sloth and unconcern in God's holy service, and in the all-important work of their salvation, to inflame their hearts with divine love, to enliven their faith, to strengthen their hope, and to enlarge their charity; and finally, we must beseech the Sacred Heart to restore peace and liberty to the persecuted Church and the Supreme Pontiff. When St. Peter was in prison, a prayer was made without ceasing by the Church unto God for him (Acts ch. 12 v. v.), and an angel of the Lord struck the chains from his hands, and fetters flung open the prison gates, and set him free; and so, if we pray ardently, confidently and perseveringly to the Sacred Heart for the Church and Holy Father, their grievous trials in God's own time will cease. A Christian philosopher has remarked, that a nation that prays is always heard, and so when the Church, the great nation of regenerated humanity, implores God to hasten the triumph of the bride of Christ, and to scatter her enemies, we may rest assured that that prayer will not remain unheard. For this two-fold end, viz., 1st.—Of enkindling in our hearts the fire of divine charity, so that we may walk in justice and holiness before God all the days of our life, and 2nd.—Of beseeching God to hasten the triumph of the Church over her enemies, we purpose solemnly consecrating this diocese to the Sacred Heart of Jesus, placing ourselves, the venerable clergy, the religious communities, and beloved laity, under the regis of Its blessed protection. This consecration shall take place at the time and in the manner hereinafter mentioned. We shall conclude this pastoral letter, by the fervid words spoken by our Holy Father in a recent allocution.

"Let us hasten the wished for time of mercy; let us all, the world over, offer, as it were, a holy violence to God. Let the bishops of the world urge their clergy, and the clergy their flocks, to this. Let all alike, with heads bowed down at the foot of the altar, cry out: 'Come, O Lord, come, do not delay; spare Thy people, pardon their crimes; behold our desolation; not relying upon our own merits, do we prostrate ourselves in prayer before Thee, but confiding in the multitude of Thy tender mercies; stir up Thy power and come, show thy face and we shall be saved!'"

"Although we are conscious of our own unworthiness, we fear not confidently to approach the throne of grace. This (grace) we beg, through the intercession of all the heavenly powers; through that of each and every one of the Holy Apostles, as also through that of the most chaste spouse of the Mother of God; but especially through the intercession of the Immaculate Virgin herself, whose prayers possess somewhat of the character of a command over her Son. But first and foremost, let us studiously endeavour to cleanse our own conscience from all sin, for 'the eyes of the Lord are upon the just, His ears are attentive to their prayers.' Wherefore, that this may be the more accurately and more fully effected, by virtue of our Apostolic authority, we grant to all the faithful, who, having contritely confessed and received Holy Communion, shall offer up their prayers for the necessities of the Church, a plenary indulgence, applicable to the souls in purgatory, by way of suffrage, which indulgence will be granted on the day designated by the ordinary of each diocese.

"Therefore, venerable brethren, though innumerable and terrible storms of persecution and tribulation rage around us, we are not disheartened, for we confide in Him who does not suffer those placing their trust in Him to be confounded. The promise of God, which can never fail, is, 'since he has hoped in Me, I will deliver him.'"

Wherefore, having invoked the holy name of God, we ordain as follows:

1st. The solemn consecration of this diocese to the Sacred Heart of Jesus, shall take place in every church within our jurisdiction, on the third Sunday of December next.

2nd. A triduum of prayers and devotions shall take place in every church, on the three days immediately preceding that Sunday.

3rd. During this triduum, each pastor shall recite in the Mass of the day the prayer, "Contra persecutores Ecclesie;" he shall recite with his people the litany of the Saints, shall give the benediction of the blessed Sacrament on each day of the triduum, and shall induce his people to approach the Sacrament of Penance.

4th. We appoint the Sunday on which the consecration is to take place, as the day on which the faithful of this diocese may gain the plenary indulgence granted by the Holy Father. This indulgence is to be gained on the usual conditions of receiving worthily the Sacraments of Penance and the Blessed Eucharist, and of praying for the necessities of the Church.

5th. On the day of consecration, immediately after the parochial mass, each pastor shall read the litany of the Saints, and the form of consecration to the Sacred Heart, which will be herewith addressed to him.

We earnestly exhort the pastors and their flocks, to prepare themselves for this consecration by the greatest fervour and devotion, to the end that we may all obtain mercy, and find grace in seasonable aid (Heb. c. 14 v. xvi). We also exhort the reverend clergy, to establish in their respective missions, the confraternity of the Sacred Heart and the Apostleship of prayer; this most solemn devotion will bring many blessings upon themselves and the faithful confided to their pastoral care.

The Grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all.—(II. Cor. 13 ch. viii v.) This pastoral shall be read in all the churches and religious communities of the diocese, on the first Sunday after its reception.

Given at St. Peter's Palace, London, on this the 21st day of November, the feast of the Purification of the Blessed Virgin, A. D. 1873, under our hand and seal, and the counter-signature of our secretary.

JOHN, Bishop of London. By order of His Lordship, HENRY B. LORTZ, Secretary.

IRELAND.—HER VALOR, LOVE AND FAITH

The history of other nations may be gathered from the frigid pen of a by-gone historian; but Ireland's mournful history is gathered from the gory tombs of her murdered heroes; from the broken harp, the historic tower, the golden shrine, the sculptured stone cross, the mouldering abbey, and the ruined cathedral, that despite the tyrant's yoke, even in their old age, lift their hoary heads as beacon lights, bearing testimony to the past struggles of a down-trodden nation. These moss-clad sentinels of the past, with their ivy mantled domes, stand immovable on their rocky buttresses, heedless of the destroying hand of the despoiler, and scarcely yielding to the irresistible stroke of time. The history of other nations may be gathered from their increasing and decreasing commerce, from the cities that rise, flourish and decay; but Ireland's sad fate is gathered from the abandoned and decaying cottage, the lonely village, the deserted valley, the well filled poor house, the broad swelling canvas of the emigrant ships furrowing the dark bosom of the foamy Atlantic, and bearing away, to a former clime, the sons and daughters of that saintly isle. During long years of the past the Irish have been going to foreign shores from their native soil. They are going in the present, and, most likely, they will be going in the future—going as long as the proud keel of the conqueror holds beneath its iron tread the Emerald Queen of the Deep. Is this going away never to have an end? Is this Irish hold never to be loosed? Is our Emerald Queen of the deep never to raise her virgin head again? Is she never again

to fan her oppressed children with the pure, celestial air of freedom? Is she no more to see her national colors wave in triumph over her native hills? Oh yes, the omnipotent eye of the Almighty is still mercifully looking down upon His suffering child, and in His own good time will right their cause. The day is looming up in the near future when his powerful arm shall rend in twain the cruel rood with which she has been so often scourged, and shall burst asunder those galling chains by which her sons have been for centuries restrained. He will dispel oppression's hazy gloom that has so long hung around her lovely hills and make them once more bask in the bright sunshine of freedom. There is a something awful, melancholy, and lonely in the word farewell; it falls sadly on the ear, and goes with a chilling pathos to the tender heart. Many times has the Irish bosom felt this tender emotion. Many a time has the Irish emigrant with blinding tears of burning sorrow, spoken this heart-rending word, farewell. It severs his fondest ties, shuts out his gaze from those hoary, decaying fabrics of ancient lore, round which he played in the days of his childhood; it mingles from his view those lovely fields, those bowery valleys, those verdant hills and dewy glades where he grew strong in the faith of his forefathers. Though sad this farewell, though bitter the tears, and burning the sorrow, yet there is a something consoling and alleviating in the whole, inasmuch as wherever the Irish emigrant goes he carries with him that glorious and immortal whole which the King King, the ancient bard, the silver-browed harpers received at the preaching of Saint Patrick, in the royal palace of Tara. O Erin, lovely Isle beneath the sun, though trampled in the dust by the tyrant's tread, thy faith still shines forth with brighter lustre, and outshines thy name in letters of imperishable renown! Thy sons have expounded the sacred truths of the Gospel to the heathen, and brought glad tidings to other lands.—They have unfurled the saving banner of the cross to the savage Indian as well as to the enlightened white man. The bravery of thy sons was never sullied, and their heroism was never wanting in the face of danger. It is true, that they were sometimes worsted upon many a hard fought and well-contested field; their blood mingled with the dust, and their colors wasted on the bloody waters of the Boyne; but unmindful of all this, never, never, did they for a moment hesitate to plant that Banner of Green, and throw open its silken folds to every breeze of Heaven, proclaiming to the world that they are still a nation, and that they must be free.

Some narrow-minded, cold-blooded individual has lately said that the Irish people were good at loathing tents, but of no use to bear arms. This gentleman, whoever he may be, is mistaken. Let him examine a little, with an impartial eye, the history of our race. There are many other events to refute the false and groundless assertion. The Irish were never afraid to bear arms; they never feared the foe, though he outnumbered them by thousands; they were never discouraged, though Cromwell, that blood-thirsty tyrant, shed the blood of thousands of Drogheda's sons and daughters, and, wherever he may now be, may the blood of those innocent youths, of those spotless virgins, those virtuous matrons, be as burning coals upon his guilty head. The battle-fields of France, Germany and Austria, bear testimony to Irish valor and to Irish heroism.

The battle-fields of our own glorious Republic know well what Irish chivalry could accomplish.—Yes, on those hard fought fields, the Irish Brigade, many a time, with one united Irish cheer, stemmed the tide of battle, leaving thousands killed and wounded upon the field. The heroic Montgomery, who, in aiding the Americans to gain their freedom, bravely fought and nobly fell on the Heights of Quebec, with the stars and stripes above his head, was an Irishman, and was not afraid to bear arms in the cause of justice and of liberty.

Going back to the days of the victor of Benburb, the immortal Owen O'Neill, we find that gallant warrior at the head of the Irish army, driving at set of sun the Saxons and the Scots before them like chaff before the wind, leaving 3,243 of their number dead upon the field. As the golden rays of the setting sun threw their glorious mantle of light over the crimson bodies of the dead and the dying, in the hazy shadows of the coming night about to envelop the blue tops of the distant mountains, the brave O'Neill and his heroes stout and strong, "O'er many a gap of slaughter and many a field of dead, They proudly set the Irish Green above the English red."

Going still further back to the days of Clontarf, the memorable days of Brian the Brave, we find that aged hero whose brow was silvered with the snows of eighty winters, mounted on his neighing war-steed, carrying his unsheathed sword in one hand, the saving banner of the cross, and leading the valiant sons of Old Granua to do battle for their altars and for their country. With his Irish blade to which, in after time, the proud O'Donnells and the brave O'Neills did honor, he drove from the shamrock bosom of his native isle, the haughty Dane who for so long a period had trod her verdant vales, plundered her sacred shrines, laid heavy burdens upon her sods, and razed almost level with the dust its ancient and glorious fabrics. The glory of these heroes is now set in the shadowy West of time, leaving behind it nothing save a few fond and endearing reminiscences that hang like a funeral drape over their almost forgotten memory.

To the Irish bosom there is something grand and pathetic in the name of Ireland. It contains a poetry, an eloquence, and a patriotism more tragic than Shakespeare, more vitalizing than Milton, more enlivening than a Socrates, and more eloquent than a Cicero. It is not altogether confined within the rocky limits of its own little space. Oh no! it hurries with rapid emotion across the rolling billows of the deep Atlantic, meeting with a glad reception on the happy shores of free America. It enters as it were, eternal requiems over the honored and mouldering ashes of the immortal Washington, whose name shall stand as a bright luminary on the glowing pages of the American archives, and whose memory shall be cherished in the bosom of the American people as long as the American banner waves over the decaying tomb of that departed hero. It is heard about the base of the historic Bunker Hill, calling, as it were, its sleeping warriors to battle array, from their honored graves. It moves slowly by the starn shores of snowy Canada, meeting its kindred by the sunny banks of the swollen Mississippi, reaching through the romantic glens and valleys of the lordly Rockies, hurrying onward still, until it reaches San Francisco's Golden Gate, where it dies away, amid the foamy breakers of the Pacific.

No matter in what part of the earth the lot of the Irish may be cast, they always look back with that deep feeling which moves to the scene of their patriotism, the theatre of their struggles, and to that even vital affection which binds them to that lovely land of music and of song. Be they "In the pole, Or in the torrid clime," their love for God and country is so mingled, so united, and so bound by the sacred ties of an unerring and undying faith, that no matter how cruel the torture inflicted by the merciless tyrant may be, no matter how dreary may be the English dungeon, no matter how torturing the rack or how ignoble the gibbet, they are not able to separate them. Her sons to every creature Christ's pure doctrines are teaching. In lands afar to other men, Christ crucified are preaching. Spreading their glorious Catholic faith from pole to pole,

And teaching mankind how to gain Heaven's eternal goal.

Oh Erin! thy sons have always adhered to their mother, the Church. They sympathized with her when the dark cloud of oppression hung around her. They stood manfully by her when the crested breakers of persecution were about to plunge beneath their foamy ebbs the glorious bark of Peter.

Erin—thy brave sons, the immortal banner of the cross have raised, And caused the Madonna's name forever to be praised, From lands afar, to thy generous shores, Philomath came.

To light their torch of genius at thy classic schools of fame. J. D. M.

—San Francisco Guardian.

IRISH INTELLIGENCE.

THE LATEST SACRILEGE.—On the hill of the Janiculum, in the Franciscan Church of San Pietro di Montorio, they laid the Prince of Ulster in the grave which, a few years before, had been opened for his son, beside the last resting-place of the Tyrconnell chiefs.

There is news to-day from Rome that will strike the heart of Ireland with all the force and pain of a most cruel wound. The Piedmontese have seized and taken possession—“for conversion to the purposes of the State”—of the Church of San Pietro di Montorio.

“Two princes of the line of Conn Sleep in their cells of clay beside O'Donnell Roe! Three royal youths, alas! all gone, Who lived for Erin's weal, but died For Erin's weal!

But not even the Gaelic bard, whose matchless elegy Mangan has given to us in English garb, imagined, in the deepest depth of his distress, that upon “the men of Ireland” would fall the still more cruel sorrow that is theirs to-day.

Plus V.—had given them royal honors while they lived, and, in death, had them borne with royal obsequies to the grave. Little did the bard dream of a day when another Plus, and friend, would be a prisoner in the Vatican, and friend, would be a prisoner in the Vatican, and friend, would be a prisoner in the Vatican.

It is likely that most of your readers are familiar with the appearance of peat in its dried state, as used for fuel, but the nature of the vast wet bogs common in Ireland is not, as I think, so generally understood. These morasses consist of vegetable substance possessing in a great degree a sponge-like power of absorbing water; when saturated, however, they have none of the coherence and tenacity of a sponge, but become semi-fluid.

was relied upon to lull suspicion and to cheat the world! The world knows what to think of it to-day! To-day—when church after church, and monastery after monastery, is seized and plundered; when the ministers of religion are stripped of their all, and sent homeless upon the street; and when even the libraries and archives of the religious Orders are stolen “in the name of the King!”

AGITATORS, PAST AND PRESENT.—The people of Ireland cannot allege that their demand for Home Rule is failing to attract attention in England. It is, in fact, at this moment the leading topic in the British press, the most serious question in the whole range of British politics.

On Sunday night, Nov. 9, the greatest consternation was created in Kingstown Harbour, Dublin Bay, by the approach of a vessel on fire, which subsequently turned out to be the Nagpore, from Calcutta, bound for Liverpool, with a general cargo of hemp, cotton, jute, and Manila yarn.

On Nov. 13th, at a meeting of the Limerick Corporation, Mr. Thomas McMahon Cregan, candidate for the Mayorship, handed to the Mayor, who is a rival candidate for the office, a document issued from the Court of Bankruptcy, and called upon the Mayor, under it, to declare that a member of the Council, and one of the Mayor's supporters, had forfeited his seat in the Council.

On the 13th ult., Messrs. Bates & Son disposed of the tenants' interest in three farms, situate outside of the town of Forns, a station on the Dublin, Wicklow and Wexford railway. The first place disposed of was Milltown, on which a large sum was expended by the late owner (Mr. Hinch, deceased), in building, planting, &c.

the heavy cost of the necessaries of life is diminishing the number of marriages. The births registered in the second quarter of this year amounted to 39,544, about 1,100 less than the average for the same period of the preceding three years.

A London correspondent throws doubt upon the statement that Sir Charles Gavan Duffy is about to reside permanently in Ireland, in order to take an active part in the Home Rule movement, inasmuch as one of the conditions on which he holds his pension of £1,000 from the Colony of Victoria is, that he shall not absent himself from the Colony at any one time for a longer period than two years.

St. Vincent's College, Castleknock, has been affiliated to the Catholic University, at the request of the President, Very Rev. M. O'Callaghan, C.M. The following schools have been affiliated to the Catholic University of Ireland:—St. Mel's College, Longford, at the request of the Rev. M. Colloby, President.

St. Colman's College, Fermoy, has been affiliated to the Catholic University of Ireland. His Grace the Most Rev. Dr. Lynch, Archbishop of Toronto, Canada, and the Rev. J. B. Proulx, Missionary to the Indians of Canada, and Chaplain to his Grace, arrived in Londonderry, on the 14th ult., en route to Dublin.

Viscount Ashbrook has been appointed Deputy Lieutenant of the Queen's County, in room of Geo. Adair, Esq., deceased. The Earl of Kingston has been appointed Vice-Lieutenant of Roscommon, during the absence of the Lord Lieutenant of that county from Ireland.

The Baroness Burdett Countess has given £250 for the benefit of the Bofin and Shark Islanders, and £300 for the Cladagh fishermen. Henry Rogers, Esq., of Banfort, Rathfarnham, has been appointed to the commission of the peace for the county of Dublin.

A virulent type of scarlatina is at present prevalent in the town of Cavan. Several children and adults are suffering from the disease. It is rumored that Mr. O'Donnell, who has taken a leading part in the Convocation of the Queen's University, in opposition to the mixed education system, will be put forward as a candidate for the county or city of Galway at the general election, with the support of the Catholic clergy.

GREAT BRITAIN. THE LOSS OF THE VILLE DE HAVRE.—FURTHER DETAILS.—GALLANT CONDUCT OF THE LOCH EARNS CREW.—PASSENGER LIST.—LONDON, Dec. 1.—Later despatches from Cardiff bring the following additional particulars of the loss of the Ville de Havre. She was struck amidships by the Loch Earn, and sunk in twelve minutes after the collision occurred.

The Loch Earn immediately lowered three boats, which rendered all the service it was possible to do. Fifty-three of the crew were saved, including the captain. Among the passengers rescued were ten women. Among the passengers perished were Mrs. Ed. Carter and maid, Mr. B. A. Withans, jr., Capt. E. Hunter, and wife, Mrs. Caroline Hunter, Mr. Crainer, of Waterford, Senatoga Co.; Thomas Hammond, wife and three children. Mrs. Mary Buckley, of Iyke, Westchester County, was accompanied by her daughter and Miss Wagstaff, of Long Island.

Another political prayer meeting is arranged. The Rev. J. L. Porter, of St. John's, Ladywood, announces (by handbill) that on Sunday next, morning and evening, sermons will be preached in his church upon “The Bible,” and that after evening service a prayer meeting will be held in the School Room, Johnston-street; to which all who love the Bible, and wish to see it still taught in our day schools, are affectionately invited.

UNITED STATES. THE CATHOLIC PROTECTOR.—THE POPE TO THE “LITTLE ONES.”—The President of the Catholic Protector at West Farms, Westchester County, N. Y., has received a letter from Cardinal Antonelli, conveying the thanks of the Pope for a present made him by the children of the Protector, the gift being paid for out of their own savings. The offering consisted of a model of St. Peter's Church at Rome, in silver, resting on a rock represented in gold.

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The True Witness

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, DECEMBER 12, 1873.

ECCLIASTICAL CALENDAR.

DECEMBER—1873.

Friday, 12—Fast. Of the Octave.
Saturday, 13—St. Lucy, V.
Sunday, 14—Third in Advent.
Monday, 15—Octave of the Immaculate Concep-
tion.
Tuesday, 16—St. Eusebius, B. M.
Wednesday, 17—Ember Day. Of the Feria.
Thursday, 18—Expectation of the B. V. M.

NEWS OF THE WEEK.

The Cubans are far from being satisfied
with the manner in which their mother coun-
try proposes to settle the *Virginis* affair with
the United States. They are talking boldly to
the effect that they will not give the steamer
up, and dare the United States to fight. This
bellicose disposition will however we expect
soon pass away, when they find that Spain will
not back them. To the United States govern-
ment credit for moderation, combined with a
due sense of the national dignity, in the man-
agement of this difficult affair must be award-
ed; but if war be forced upon them by Cuban
obstinacy, the result of the fight cannot be
doubtful. Should Spain find herself unable
to compel her refractory Provincials to fulfil
the terms of the late arrangement, she will no-
tify the United States of the fact, and thus au-
thorize the armed interference of the latter.—
The bombardment of Cartagena has failed in
reducing the place; a siege in regular form is
now to be instituted which may prove a long
and costly affair for the Spaniard as all history
shows how to make a stubborn resistance.

The emigration movement in Germany is
provoking the jealousy of the government, and
emigration agents, not native or naturalized
subjects of the Empire, are threatened with
banishment. Should the movement continue
it is probable that more stringent measures will
be resorted to.

He would be a bold man who should venture
to dogmatise as to what form of government
will be adopted in France. In that country of
startling political changes, everything is possi-
ble, and all that with any degree of certainty
can be predicted is—that that which is cannot
long be. The friends of legitimate monarchy have
not abandoned all hopes of a restoration, though
even the warmest friends of Henry V. must
admit that his prospects at present are not
bright. The Bazaine Court Martial drags its
slow length along, leaving its slime upon
every body and every thing with which it
comes in contact. It divulges such a state of
undiscipline in the French army, of insubor-
dination and neglect of duty on the part of in-
ferior officers, and of incredible indifference, on
the part of the very highest, that the victories
of the Germans cease to astonish. Dispatches
of highest importance, on which the fate of the
country depended, were sometimes suppressed
by those whose duty it was to forward them,
sometimes cast aside as waste paper by those to
whom they were addressed, as not deserving of
notice. Marshal Bazaine was perhaps not
worse than others; but still the fact remains
that he, a Marshal of France at the head of an
army of 170,000 men laid down his arms.—
This disgrace must be expiated, and some one
must be the victim.

At the time of writing we are without fur-
ther information from the Gold Coast.

A correspondent calls our attention to a
passage in a sermon reported in the *Montreal
Gazette*, as having been delivered on St. An-
drew's day by a Protestant minister, to the
effect that the *Culdees* or primitive christians
of Scotland were, in matters of dogma and of
church government, identical with the present
Presbyterians of Scotland who hold to the West-
minster confession of faith. The following is
the passage alluded to:—

Columba, an Irishman, was the first to evangelize
Scotland. Perhaps he was himself the fruit of St.
Patrick's preaching, for St. Patrick was a Scot, who
more than 100 years before (A. D. 432) had gone over
as a missionary to the Irish. Columba's converts
were called *Culdees*. In Iona he founded a Seminary,
where he taught his disciples the Holy Scriptures,
to the study of which he was himself devotedly at-

tached. He then sent them forth to preach in every
direction. Their form of government was essentially
Presbyterian, they had

NO FELLOWSHIP WITH THE CHURCH OF ROME.

They rejected auricular confession, penance, absolu-
tion; knew nothing of baptismal regeneration or the
right of confirmation; opposed the doctrine of the
real presence, the worship of saints and images; the
celibacy of the clergy, and works of supererogation.
Holding such views they made a determined stand
against the encroachments of the Papal See. They
suffered persecution, and not until after a long and
heroic struggle were they overcome. In the 12th
century, when William the Lion was on the Throne
of Scotland, the Pope sent him, through his Legate,
a sword, the sheath and hilt of the sword set with
precious stones, with a hat or diadem, calling him
"Defender of the Church," and so he proved to be,
but not exactly after the mind of His Holiness. The
pious King was not to be taken with such a gift.
Principle to him was worth

MORE THAN PRECIOUS JEWELS,

and he would neither sell his country nor his God
for gold. The design of the Papal Court, it seems,
was to secure the vacant See of St. Andrew's for one
of its adherents; William the Lion gave it to his own
chaplain, we believe, one of these *Culdees* Christians.

The religion introduced into Scotland by St.
Columban was that taught by St. Patrick; the
religion taught by St. Patrick was that held by the
Pope St. Celestine, who commissioned St.
Patrick; and as things which are equal to the
same are also equal to one another—the religion
wherewith Scotland was evangelized
by St. Columban was the same as that of St.
Celestine the Pope or "Man of Sin."

With regard to the *Culdees* being, in form of
Church Government, Presbyterians, that is protest-
ant against Episcopacy; and in dogma Pro-
testants also of the present Scotch orthodox
type, a very few words will suffice; indeed the
absurd assertion carries with it its own refuta-
tion.

For the preacher himself tells us that the
pious king William the Lion appointed, con-
trary to the wishes of the Holy See, "his own
chaplain" we believe, one of these *Culdees*
Christians to the vacant See of St. Andrew's;
This if true shows three things. First that the
form of church government in Scotland was
Episcopal in the days of William the Lion;
secondly that the *Culdees* themselves accepted
that form of Church Government, and took
part in it; thirdly that some of them at least
were tainted with black Erastianism, since they
accepted spiritual offices and ecclesiastical
dignities at the hands of the secular power.—
That reverend preacher in his anxiety to purge
his clients, the Primitive Christians of Scot-
land, of the suspicion of Romanism has con-
victed them of Erastianism.

Next with regard to doctrine; the very words
of the preacher again convict him of error.—
The *Culdees*, the Primitive Christians of Scot-
land, as he pretended, rejected all the charac-
teristic doctrines of modern Romanism—amongst
others "celibacy" of the clergy. But the dis-
ciples of St. Columban were "monks," and
therefore as the word implies celibates, living
together in community, in monasteries, and
subject to peculiar rules as all monks are at
the present day. Their monastic government
was of course republican or Presbyterian;
since the Superior or Abbot of a community is
but a simple priest, *primus inter pares*; one of
the monks elected by his brethren to discharge
certain duties for a certain period, but in point
of Order, only the equal of those over whom
he bears rule. In this sense only the *Culdees*
monks—"Presbyterian monks" the preacher
styled them,—were as all monks of to-day are,
Presbyterians.

It is clear that the Primitive Christians of
Scotland held the same views with regard to
celibacy as do Romanists of to-day. They
regarded it not as a state of life enjoined on
all men; not as necessary to salvation; but as
a state of life higher than the married state,
because the state chosen for Himself by Christ,
and therefore the state of life which best be-
comes those who in a special manner devote
themselves to His service.

But—Romanism whether true or false—is a
strictly logical or coherent system; all its parts
are related and inter-dependent. As by the study
of a single bone the comparative anatomist can
reconstruct for us the entire animal of whose
organism it once formed part, so, given any one
of the peculiar doctrines of Romanism, we may
safely predicate the presence of many others.
The celibacy of the clergy connotes therefore
the presence of several other peculiar Romish
doctrines; viz., the doctrine of a sacrificing
priest; of a precious host or victim; of a real
presence more glorious than that which of old
filled the tabernacle with glory. Indeed in
nothing were the Reformers more consistent
than in rejecting celibacy for their ministers,
and in deprecating the monastic life, since these
are of the very essence of Romanism.

From the very words of the preacher it is
therefore proven—1st. that their clergy were
celibates, and held therefore all those peculiar
doctrines which that state of life implies.

The history of Scotland, as Dr. Robertson
points out, very obscure in the early days of
Christianity; but this we know, that the
Scotch monks were in communion with those of
Ireland, who again were celebrated over all
Europe for their learning and piety. We copy
from the Protestant historian Neander treating
of the state of Christianity in the 7th and 8th

centuries:—Vol. 5, p. 210, Bohn's Edition.

"Far renowned were the masters from Scotland
(*magistri Scotia*) who travelled not only to England
but to France and Germany, and taught various
branches of knowledge."

Now we know with certainty that in the 7th
and 8th centuries all the peculiar doctrines of
Romanism were held all over Christian conti-
nental Europe; but if the religious doctrines of
the Scotch Monks had in any important particu-
lar differed from those held in France, in Ger-
many, and in England, they would hardly have
been held in high esteem as "*magistri*," and
some traces of the controversies, to which their
rejection of the characteristic tenets of Roman-
ism must assuredly have given rise, would be
met with in the writings both of their contem-
poraries, and of later historians. Nothing of
the kind is to be met with; the "*magistri e
Scotia*" in their religious teachings it must
therefore be assumed, impugned the truth of
no doctrines held in France, Germany, or other
Continental countries to which they pene-
trated; and as in all these, in the 7th and 8th
centuries, the characteristic doctrines of modern
Romanism were held, so we may logically con-
clude that they were also held and taught in
the country from whence the "*far renowned*"
magistri went forth to found schools, preach
the Gospel, and teach "various branches of
knowledge." In those days Scotland and Con-
tinental Europe were one in faith; and what-
ever clouds may hang over and obscure the his-
tory of the first, no such doubts exist, as to
the faith of the more Southern parts of Chris-
tendom, no such clouds obscure their history.

PROTESTANT PROGRESS.—From Divorce to
Polygamy is not a very long step; and whether
that step shall be taken in Protestant Eng-
land is now being gravely discussed in the
London Saturday Review, a journal that speaks
the sentiments of a large portion of the non-
Catholic British world. English society, so
argues the *Saturday Review*, is overstocked
with unmarried women, for whom it is impos-
sible to find remunerative employment, and for
whom in the actual state of society marriage is
impossible; for now-a-days only the very rich
can afford to marry. Under these circum-
stances says the *Review*, thoughts are seriously
entertained of introducing polygamy as a re-
medy for the evils which the existence and
rapid increase of such a large mass of unmar-
ried females necessarily entail; and it is
amongst the women themselves, so we learn
from the same paper, that the suggestion finds
greatest favor. To this fact the *Review* attrib-
utes the enthusiasm with which on his late
visit to England the Shah, the representative
par excellence of the polygamous principle, was
received, especially by the women.

That the tendency of the age is to return to
the principles, political, social, and religious that
generally obtained before the coming of Christ,
is obvious, and is generally admitted. Outside of
the Papal Church there is nothing capable of
arresting this tendency, or progress towards
paganism. It is increasing in strength daily,
and manifests itself everywhere. Germany for
the moment takes the lead, but in the tone of
the Protestant press of England it is plainly
discernible. The idea of the existence on earth
of a power over and above the State, of a spiri-
tual authority which by the very fact of its
existence limits the secular, is denounced in the
strongest language, and most emphatic terms,
as blasphemy against Cæsar. The State in the
regenerated world is to be all in all, and
will swallow up the Church; for the State or
"people-God" is a jealous divinity that will
brook no rival, and will accept no divided alle-
giance. Already it is loudly proclaimed that
the union of the sexes is a matter to be ar-
ranged by the State; that the unions which it
sanctions are, in virtue of that sanction, valid
marriages; that to it in short belongs the right
of determining all the conditions of man's so-
cial existence. Should, therefore, the feeling
in favor of polygamy which already exists in
England continue to increase amongst the peo-
ple, there is outside of the Catholic Church no
power capable of opposing it, or of preventing
its introduction amongst the wealthier classes
of society. A people that can tolerate the
anti-Christian system of divorce now legalised
in England, would but make themselves the
laughing stock of the world for their inconsis-
tency and hypocrisy were they to raise moral
objections to polygamy. On political, or econ-
omical grounds they might of course resist its
introduction; but the right to urge a plea of
immorality against it, they, and all other non-
Catholic communities have for ever waived.—
The *Saturday Review* has therefore better rea-
sons than at first sight may appear, for be-
lieving that polygamy may ere long be openly
practised in England; unless indeed it should
by the grace of God be brought back to the
Catholic Church, the only institution that is
capable of upholding the law of God, "one
with one, and forever."

The *Echo de Levis* says that the ladies of the Ur-
suline Convent of this city have offered hospitality to
the sisters of their order in Rome who have been
banished from their convent by order of the Italian
Government. They have not yet received an an-
swer.

SINKING OF THE SS. VILLE DU HAVRE.

Another steamboat accident, attended with
sad loss of life happened to the Steamer *Ville
du Havre*. From the published accounts we
gather that she was run into by a sailing ship,
the *Loch Earn*, and suffered so severely from
the collision that in a few minutes she began to
sink. Some of the passengers and crew got
into the boats when, unfortunately, the main
and mizzen masts went by the board, and fall-
ing athwart the boats crushed them, and killed
those who were on board. In the meantime
the *Loch Earn* had forged a-head a considera-
ble distance, and was nearly a mile off before
she could round to, and get her boats out.—
These however to the number of four were at
last lowered, and proceeding to the spot where
the wreck had occurred, they succeeded in res-
cuing a few of those who had not gone down
in the ill-fated vessel. These were taken on
board the *Loch Earn* and most kindly treated;
but the accommodation being very small, the
offer of a United States ship the *Trimountain*
to take some of them on board was gladly ac-
cepted.

There will be a strict enquiry no doubt as
to the cause of the disaster by which about 226
persons perished. There must have been gross
negligence somewhere, for had a good look out
been kept the collision could not have occurred,
if the steamer was showing her lights. The
weather was clear, the breeze moderate, and the
sea not running very high, as is evident from
the fact that the *Loch Earn's* boats were able
to rescue so many of the people of the wrecked
steamer, some 56 in all.

CONVERSIONS IN INDIA.—There are from
time to time conversions in India, but they are
the wrong way. We see for instance in the
London Times the report of a well authenti-
cated case of conversion, but unfortunately for
Exeter Hall it is that of a Christian to Ma-
homedanism. The interesting convert in this
case is a Mr. Richard M. Melville, a civil ser-
vant of the government, and lately Deputy Com-
missioner of Sirsa-Punjab. He has assumed the
name of Sheikh Abdool Rahman.

As in the case of the Rev. M. Loyson, so in
that of Mr. Melville a woman was at the bot-
tom of the business. He was smitten with the
charms of a daughter of Islam; but having al-
ready a Christian wife, and children of his own
in England, he renounced his faith, since in
India the civil law which governs marriages
follows religion. This change of faith is by no
means uncommon in India, for, as we learn
from the *Times*, "cases of natives professing to
change their religion in order to get the mari-
monial advantages of both the Christian, and
the non-Christian Civil Law" are very frequent.
Thus we see that the same causes which occa-
sionally bring lewd priests to the knowledge of
the "truth as it is in Jesus," are in operation
in India, but with the effect of swelling the
ranks of Islamism.

SPIRITISM.—The good people of Toronto
seem to be suffering under an outbreak of the
disease sometimes called "Spiritualism," but
more properly designated as necromancy, or
devil-worship. To such an extent has it pro-
ceeded that it is noticed both in the journals
and in the pulpit; the *Globe* devotes some
columns to a detail of the phenomena that have
presented themselves; and in a sermon reported
in the same journal as having been delivered
by a Protestant minister, the Rev. A. Williams,
the marvels of *Spiritism* are set down as
supernatural, and most demoralising.

Now, if this be true, perhaps, after all, our
ancestors were not altogether wrong in their
legislation against witchcraft and sorcery; were
not altogether worthy of the indiscriminate
censures passed upon them by their descend-
ants. Of two things one. *Spiritism*, or by
whatever name the thing may be called, is
either *Charlatanism* or *Devilry*, and in either
case, falls properly within the ken of the Police.
We hazard no opinion of our own; but it is a
strange fact that all the phenomena of modern
"Spiritism," all the facts attributed to its pro-
fessors, bear a striking family resemblance to
the facts deposited to the Witchcraft trials of
bygone ages. The "*Medium*" is but a nine-
teenth century wizard; and his tricks and per-
formances at a *seance* are almost identical with
the acts of *diablerie* that we read of in ancient
records; now if we are prepared to admit the
first, we cannot refuse to give credit to the
others.

But whether *Charlatanism* or *Devilry*, the
Christian should have nothing to do with so-
called "Spiritism," should take no part in its
seances, and give no countenance to any of its
professors. Insanity and immorality are its
fruits, and by these we may conclude that it is
not of God; and the silly drivellings which its
professors seek to palm upon the gaping audi-
ence as inspired utterances, as revelations from
the spirit world, should provoke the contempt
of all intelligent beings.

GREAT MORTALITY.—The Italian corres-
pondent of the *London Times* describing the
inauguration of the *Cavour* Monument at Tu-

rin, on the 8th ult., is struck by the mortality
that has swept away within a few years almost
all the leading men who formed part of *Ca-
vour's* band. Death has been busy in their
ranks; so the *Times'* correspondent alluded to,
says:—

"A gathering of *Cavour's* friends round *Cavour's*
monument however imposing cannot fail to be a
melancholy sight, for the Man summed up an epoch
and a generation, and it is appalling to consider the
havoc which death has made, not only among the
Balbos, the *Alfieris*, the *Revels*, the *Porrones*, *Gio-
bertis d'Azeglio*, and the hundreds who opened the
way for his success, but also among the *Farinis*, the
La Farinas, the *Cassinis*, and the hundreds whom
he distinguished as his followers, and on whose co-
operation his achievement mainly depended. The
ranks of *Cavour's* juniors have been scarcely less
ruthlessly thinned than those of his seniors; and in
her eager and almost morbid anxiety to honor her
dead, Italy would almost seem to evince misgivings
about her ability to replace them."—*Times* Cor.

This "havoc which death has made" among
the *Cavourites* is but another example of the
old saying that the Pope is a very dangerous
enemy to attack; some other illustrations of
this truth we may expect to see before long.

In our last we briefly noticed the death of
the Reverend Mr. Harkin, Parish Priest of
St. Columban, Sillery, which mournful intelli-
gence reached us just as we were going to press.
His death was sudden.

On Wednesday, the 3rd inst., the remains of
this good and much lamented pastor were con-
signed to the grave, in the parish church of
St. Columban, amidst a great crowd of his
mourning parishioners; large numbers of the
clergy were also present.

In a few touching words His Grace the
Archbishop of Quebec pronounced the eulogy
of the deceased, and at its close, announced that
Mgr. Persico had been pleased to accept the
pastoral charge of the parish, assisted by the
Rev. M. Gauthier, as his vicar.

Our readers are aware that the anti-Catholic
government at Geneva has driven the Catholics
from their own church at Geneva, the church
of St. Germain, and handed it over to the
apostate priest Loyson and his associates. The
Catholics thus dispossessed have purchased a
building, till lately used as a Freemason's Hall,
which they intend to fit up as a church in lieu
of that from which they have been expelled.
The *London Tablet* gives a very remarkable
fact which shows how false is the pretence that
the Catholics of Geneva have acquiesced in this
state of things. The fact is this:—

"Of the chairs in the Church—St. Germain—
which belonged to individual members of the con-
gregation, not one was left there by its owners after
the expulsion of the Catholics; every one, without
exception, being transported to the *Temple Unique*,
the building purchased by the Catholics in lieu of
their lost church. This does not look very much
as though the new schismatic congregation was
really any portion of the genuine Catholic com-
munity."—*Tablet*, Nov. 8.

There has been much disputing on the sub-
ject of the tax of \$500 levied upon butchers
keeping butcher's shops elsewhere than in the
market. As guardian of the City interests,
the Corporation naturally feels inclined to keep
up the rent of the stalls in the market, which of
course would decline in value were every one
at liberty to open a butcher's shop where he
pleased. On the other hand, in so far as the
convenience of the public is concerned, it is a
great blessing to housekeepers to get rid of the
bother of having to trudge long distances to
the market in order to buy a pound of meat;
and there can be no reason given why the trade
in meat should not be as free as the trade in
fruit, or groceries, or any other article of daily
consumption. It is to be hoped therefore that
some arrangement may be made by which,
without injury to the revenue of the City, or
to the rights of those who have leased market
stalls, the great convenience of private butcher's
shops throughout the City, may be maintained
and extended. The "going to market" was a
horrid bore, and occasioned much loss of time
and money.

At the same time as butcher's shops or stalls,
if not kept scrupulously clean, are apt to become
nuisances in the hot weather—it is proper that
they should be subjected to a close and fre-
quent inspection; and it would be just that
they should be subjected to a special tax suffi-
cient to cover the additional expense of that
special inspection.

STATE-SCHOOLISM IN NEW BRUNSWICK.—
The Liberal or anti-Catholic party in New
Brunswick are carrying out their iniquitous
law with a high hand; and by arrests and im-
prisonment, with which even the Bishop is
threatened, are endeavoring to enforce their
odious scheme of compelling Catholics to pay
for Protestant schools, and thus contribute to-
wards the perversion of their own children.—
Pending the decision of the Judicial Committee
of the Privy Council as to the constitutionality
of the School Law, it would be well for the peace
of the Province if the Federal Government
could interfere to stop these proceedings on the
part of the low bigots of New Brunswick,
whose sole object is proselytism, whatever they
may pretend to the contrary. Whether by so
interfering the Dominion Government would be
guilty of violating the Federal principle in our
Constitution is a question on which we hesi-
tate to offer an opinion.

On Thursday, the 4th inst., the Provincial Legislature of Quebec was opened by the Lieut. Governor, who delivered the following speech:—

Honorable Gentlemen of the Legislative Council: Gentlemen of the Legislative Assembly:

I am happy to meet you for the first time and to welcome you, at the opening of this third session of the second Provincial Parliament, and I ask with confidence your assistance and advice on the administration of the affairs of our Province.

During the previous sessions on the recommendation of my honorable and distinguished predecessor, you took into consideration such subjects of legislation as seemed to you to be the most urgently required for the welfare of the country.

The activity you have displayed and the care which you have taken in preparing laws on such matters as, by our constitution, are placed under our control, afford the assurance that you will continue to perform your duties with the same good will during this session.

The last Provincial Exhibition furnishes a striking proof of the prosperity of our agricultural and industrial institutions and the working of the laws on agriculture, arts and manufactures shows that they are founded on a wise principle and one adapted to our wants.

I regret to say that a considerable number of our fellow subjects have thought proper to leave their country and establish themselves in a foreign land. We all desire their return and I am sure that you will aid, by means as energetic as circumstances will permit, those amongst them who may wish to settle on our public lands.

If it is desirable to seek to restore to their homes our fellow-countrymen who have left us, it is equally our duty to encourage colonization, and thus put a stop to the emigration of our population. I think it right to suggest that one of the means to be adopted in order to obtain this favourable result would be to assist our municipalities, as much as possible, in improving our highways of communication.

The liberal policy inaugurated, under my predecessor, by the Government, in relation to the construction of railways, shall be continued to the extent which our means will permit.

Immigration has already during several sessions occupied your attention, and, if encouraged with discrimination, it will bring to this country a select class of agricultural laborers, skilled artisans and workmen who will contribute to the increase of its riches.

During last session you passed a law to facilitate the deciding of contentions as to the validity of elections, and you also gave your attention to a measure relating to the election of members of the Legislative Assembly, but without coming to any definite conclusions. You have no doubt occupied yourselves with the consideration of this subject during the recess. A bill on elections will be submitted to you, and I am convinced that you will give it the most careful study, for there are few matters which are so intimately connected with our rights, our liberties and our constitutional privileges.

In the course of last winter the Court House of this city was consumed by fire, and a considerable number of important documents were destroyed. The Government appointed a Commission to enquire into the causes and extent of the disaster and to suggest means of providing for the loss of the archives, registers and records. This Commission has made its report and a measure to that effect will be presented to you.

You will also have to give your attention to subjects relating to judicature and public instruction, and to measures connected with the public weal of this Province.

My Government have claimed the ownership of the land and buildings which constitute the Jesuit Barracks property at Quebec, and which were in the hands of the Federal Government. I am happy to be able to inform you that we are now in possession of the buildings.

Gentlemen of the Legislative Assembly:

The public accounts will be submitted for your examination, and the usual subsidies will be asked for the different branches of the public service and for the public charities.

The Federal Government having assumed the surplus debt, for which, under the constitution, we were liable, the difficulties between Ontario and Quebec on this point no longer exist. This act of legislation places at our disposal additional resources which should be of great use to the Province.

The assets enumerated in the fourth of the schedules annexed to the "British North America Act," have still to be divided and distributed between this Province and Ontario. It is desirable that in the settlement of this question a friendly understanding should be arrived at, and to attain that end every effort will be made.

You will be called upon to vote the necessary sums for repairing the Jesuits Barracks, with the view to the transferring of the public Departments to that building.

Notwithstanding several unforeseen expenses and although considerable sums have been paid out for the different branches of the public service, the balance remaining in the hands of the Treasurer on the first of July last was still more considerable than in the previous year.

Honorable Gentlemen of the Legislative Council, Gentlemen of the Legislative Assembly:

In discussing the various measures which will be submitted to you and the different subjects which may appear worthy of your attention, I am convinced that you will be animated by that spirit of loyalty and devotion to Our Gracious Sovereign, which has always characterized your proceedings, and that you will display a sincere attachment to our institutions for the purpose of maintaining harmony and a good understanding amongst all classes of society. I pray that Divine Providence may bless your labours and crown all your undertakings with success.

We copy from the Montreal Gazette of the 5th inst., a letter from A Member of the Sanitary Committee, on the subject of the Small-Pox Hospital, and in reply to an article on the same subject, that was published in the Gazette of the 2nd, and which contained some erroneous statements with respect to the Hotel-Dieu. These the writer of the annexed letter indicates; and he shews that the Hotel-Dieu is not the recipient of a government subsidy, except in so far that it receives from the Bishop of Montreal a government allowance, that is made to the latter for the special benefit of the Irish Catholics, but which Mgr. de Montreal has transferred to the Hotel-Dieu for the purpose of maintaining therein a special ward, known as the St. Patrick's Ward, for the benefit of Irish Catholics.

The following is the letter in the Gazette.— TO THE EDITOR OF THE GAZETTE. Sir,—In yours of 2nd instant, there appears an article headed "Hospital for Small-Pox." I crave your leave to tender some remarks upon that article.

You say that the Hotel-Dieu receives a Government grant; and that, according to Act 24, Vict., c. 24, it is bound to extend relief to small-pox patients.

The truth is, that the Hotel-Dieu has never been subsidized by Government. Since 1855, a grant in favor of Irish immigrants has been made to Mgr. the Bishop of Montreal, and this grant His Lordship has appropriated to the St. Patrick's Hospital. Until 1861 this institution formed a distinct establishment, though under the management of the Sisters of the Hotel-Dieu. At that date the St. Patrick's Hospital was transferred to the wards of the Hotel-Dieu; but still maintaining its distinct existence, and supported out of its particular funds. Though under the same roof as the Hotel-Dieu, the St. Patrick's Hospital is entirely separate from the first named, and the Government grant in no manner affects the Hotel-Dieu. So that, in fact this establishment receives nothing from the Government, and is bound by no conditions, but this, however, does not prevent it from extending its care even to small-pox patients.

As to the St. Patrick's Hospital it may be as well to remark that the grant was made by Government to Mgr. the Bishop of Montreal for a special purpose and is not, therefore, either in letter or in spirit, limited by the Act 24 Victoria.

You demand the erection of one sole hospital to which the victims of infectious diseases may be admitted, without discrimination of race or creed. I gladly admit the generosity of your idea, though at the same time I consider the project of two hospitals, one under the Hotel-Dieu management, the other under that of the General Hospital, as equally generous, and as better adapted to meet the exigencies of the case.

Both of these institutions are well prepared, by many years experience, to discharge the necessary duties. Would it be the same with the perfectly novel institution that you ask for? And does it not strike you that the work would be done more economically by old experienced institutions, such as the Hotel-Dieu and General Hospital, than by a newly erected institution depending on the Corporation? To speak of the Hotel-Dieu alone: The service of that hospital is performed gratuitously by the sisters, who ask no wages, but, on the contrary, offer to make good out of their own pockets any deficiencies of the city grant.

But above all must be taken into account the repugnance of Catholics to go to a hospital where the fitting consolations of religion must be wanting to them. The priest in a civil hospital might of course visit the sick and administer the sacraments. But who would watch over them with the mother's tender care or the sister's affection? Who, seated at their bedsides, would speak to them the words which soothe and strengthen? Who would pray for them at the last supreme moment? Who would suggest to them those pious aspirations to God which form the most precious treasure of the departing soul?

I know not, sir, whether you be aware of it, but these consolations, impossible in a civil hospital, are so dear to a truly Catholic people that the want of them must always alienate them. In such an institution as you propose you would see none but those indifferent Catholics who frequent the General Hospital. A civil hospital would, then, never meet the wants of two-thirds of our Catholic population.

This fact is worthy of your serious consideration. I am convinced that you have no desire to impose on Catholics an institution to which they are averse and which would outrage their most sacred feelings. I have the guarantee of this in the loyalty which to this day has already characterized your journal, and won for it the respect of, sir,

Your obedient servant, A MEMBER OF THE SANITARY COMMITTEE. Montreal, Dec. 3rd, 1873.

THE CATHOLIC TOTAL ABSTINENCE UNION.—Dec., 1873.—This is a new, and well edited Temperance organ, which we have much pleasure in recommending to the favorable notice of the Catholic public. It is published at New York by Messrs. O'Brien and Mahony, of whom the first named is national secretary of the Catholic Total Abstinence Union of America. We wish him all success and prosperity; and judging from the journal before us, these he richly deserves, and will, we think, command.

A WARNING.—The danger of disturbing ancient cemeteries is strikingly shown in the report of the Commission appointed to ascertain if possible the cause of the outbreak of Plague which for a long period has committed great ravages in Persia. The Commission after careful investigation, have attributed it to the disturbing of the soil of caves in which were buried the victims of an outbreak of the same disease, some forty years ago.

The Witness is in error in saying Dr. Cummins is the first Protestant bishop who has seceded from the Anglican denomination. He surely must have heard of Dr. Ives who, a few years ago, throw down his Protestant bishopric, and became a Catholic.

HAPPY ITALY.—From a despatch dated Rome, 1st Nov., and quoted by the Montreal Herald, we learn that in less than forty days 6,000 Italians have left their native land for Monte Video to seek "not fortune, but bread." It is added that for several years emigration has been steadily increasing.

BISHOP FABRE AT THE CAPITAL.

(From an Occasional Correspondent.) OTTAWA, Dec. 4th, 1873.

The Coadjutor Bishop of Montreal, Mgr. Fabre, arrived at Ottawa on the evening of Nov. 27th, and was received at the Railway Station by a deputation of French Canadians headed by the Mayor and Dr. St. Jean, President of la Societe St. Jean Baptiste. A procession was formed and marched to the music of the Canadian Band to the Episcopal Palace, where Mgr. Guigues and his clergy awaited the visiting Prelate, and received him fraternally.

Shortly afterwards the two Bishops and their suite proceeded to the College, to assist at a Concert in honor of St. Cecilia, the patroness of Music. The President, Father Tabaret, led the way to the hall, and on entering, the party was cheered lustily by the students and a numerous audience. The Hon. Messrs. Letellier de St. Just, Christie, and D. A. McDonald were present, and occupied chairs near their Lordships. To an address from the students, Mgr. Fabre replied in English and French, expressing the happiness his visit to the Capital afforded him, and paying a tribute of affection and esteem to the venerable and saintly Ordinary of the Diocese. He exhorted his young friends to grow in piety as

they advanced in years, to be in all things faithful to Mother Church, and he pointed to O'Connell as a model practical Catholic, whether at home among his co-religionists in Ireland, or abroad among the Protestants of England. The name of the great Liberator was, of course, received with deafening applause. The musical entertainment was all that could be desired; several songs were rapturously encored, and the Band performance was much admired. At a reasonable hour the Seiree was brought to a close, their Lordships retiring, as they had entered, amidst the plaudits of the assemblage.

DEDICATING ST. ANNE'S CHURCH.

Towards nine o'clock on Sunday morning, His Lordship dedicated the Church of St. Anne, lately erected on St. Patrick Street, in the north-eastern extremity of the city. A large number of Revd. clergymen were present, amongst others, Rev. Mr. MacCarthy of Williamstown, Piche, of Lachine, and Trudel. After the ceremony Monsigneur celebrated Mass, and then addressed the congregation in both languages. His words went home to the hearts of all present, and in response to his appeal to their charity, a handsome collection was raised.

In the afternoon, His Lordship officiated at Vespers in the new Church of Notre Dame de Hull, and delivered a short instruction to the faithful. He was then entertained by the Oblate Fathers until his return to the Cathedral, where he presided at a meeting of the Sodality of St. Anne. On the following days he called on the different Convents and educational establishments, and was cordially welcomed by all.

During his stay, Mgr. Fabre, by his complaisance and amiability, endeared himself to the Catholics of Ottawa, and on his departure he carried back with him to Montreal, and to the illustrious Bishop Bourget, the love of the pastors and the people of this Diocese.

HOME RULE MEETING.—Last Friday evening the monthly meeting of the Montreal Home Rule Association was held in Toupin's block. E. Murphy Esq., proved his assertions at the last meeting concerning the Irish Catholics, by reading extracts from historians, one from Taylor's (Protestant) Irish History, being to the effect that during the reign of Queen Mary, when her inquisitors had driven many Protestants out of England, a number of them found refuge in Ireland, where they were protected by the Irish Catholics. Various other instances of a like kind were given. He concluded an able address on the subject, by saying he knew once there was Home Rule for Ireland the Irish Catholics would desire and give the fullest religious liberty to all her inhabitants.

Mr. Phoenix spoke eloquently on behalf of the cause. After some discussion, it was resolved to increase the monthly rates from ten to twenty-five cents.

Mr. Murphy also approved of their holding public meetings at which well-known and attractive speakers would draw a good audience. Then the claims of the Home Rule Society could be advanced and meet with a gratifying response.

Several persons cut their names and paid their dues, when the meeting closed.—Witness.

HARD TIMES IN MONTREAL.—STAGNATION IN THE LABOR MARKET.—The hard times complained of this winter all over the United States, from the cotton rollers of New Orleans to the lumbermen of Wisconsin and Michigan, and from the factory operatives of the New England States to the Chinese laundrymen of California, have naturally been felt in the Dominion. This fall and winter, mechanics and laborers of all classes have been crossing into Canada in quest of work, but it is to be feared with very little success. This is especially the case in the larger cities, such as Toronto and Hamilton, while the arrivals in Quebec Province are also large. Since the advent of winter some of the manufacturing firms have either reduced the number of hands, or have reduced wages or working hours.

Messrs. Ives & Allen, founders, Queen st., have reduced the wages of about one-third of their employees between 5 and 15 per cent, and their stove foundry is closed up. Mr. George Brush, of the Eagle Foundry, has discharged some men and reduced his rates of wages on the average of 20 per cent. In the Gilbert engine works wages have also been reduced some twenty per cent. In the Bartley works the same reduction has been made or will take place. All these firms state, however, that this lowering brings wages only to the old rates, before the exceptionally high wages were paid last summer.

In the foundries of Mr. Clendinning, William street, a reduction of about 12 1/2 per cent in wages has been made all around, while the machinists, pattern-makers, labourers, etc., are working eight hours. The proprietor has discharged none of his skilled hands.

The Robertson lead works are also expected to shut down shortly, as is the sole every winter. Several factories on the canal are closed for the lack of water power; others have put their men at piece instead of time work.

OTHER BRANCHES OF TRADE.

Among the saw-mills and wood factories a slight reduction has taken place in wages. The depression in trade, combined with the early closing of navigation, has been felt severely by labourers, who are seeking any sort of work at low wages. Business in the ship-yards does not promise to be extensive, so that the prospects in trade generally point to a hard winter for the labouring classes in Montreal. In fact, the majority of labourers and unskilled machinists and workmen are now out of employment, while the shutting down of so many large factories in the United States has sent numbers of skilled hands over here looking for employment; and our manufacturers, seeing the value of their help, have, in many instances, availed themselves of their services to the detriment of Canadian workmen.

We are informed that in the large manufacturing jewellers' establishments, trade is as brisk as usual, with a demand for good artisans.

LUMBERMEN.

There has been such a stagnation in the lumber trade that lumber merchants have not hired so many men for the woods this season as formerly, and wages of the employees have been reduced from 40 to 50 per cent.—Witness.

An Ottawa paper says typhoid fever is making headway among the children in that city, and in some cases grown up persons have been stricken down with it. It is a mild form of typhoid, however, and many deaths, as yet, have not resulted from it. A kind of intermittent fever is also reported, but there have been no fatal results.

Five hundred and eighty-five immigrants arrived in Toronto during the month of November.

The immigration returns of the United States for the present year have been published, and they furnish some interesting statistics. The total number of immigrants was almost half a million, of whom 275,792 were males, and 184,011 females, being an increase of 54,097, or 13 per cent, over the immigration of the fiscal year 1872. The largest increase from any country was 25,734, or 18 per cent, from Germany, while from England the excess over the previous year was 5,037, or 7 per cent, and from Ireland 8,612, or 12 per cent. The increase from France was nearly 59 per cent, being 6,317 in 1872, and 14,998 in 1873. We observe that the Department is making special efforts to attract the people of the north of Europe to the United States, and in this connection the officials bear testimony that no emigrants from continental Europe have been more valued or more warmly welcomed than those

who have come from Scandinavian countries. It will be remembered that this Dominion has for some time past been seeking to attract the people of those countries to Canadian shores, and with considerable success. The U. S. official report does not appear to publish the immigration from Canada during the past season—a point to which the Department has devoted special attention in years gone by. The truth is that the balance is on the wrong side for our Republica neighbors, and instead of Canadians pouring into their cities for employment, not only such Canadians as have settled there, but many American born citizens themselves, are flocking to our cities in search of that employment which they cannot obtain on the other side of the lines. Nothing shows more conclusively the prosperity of Canada than the healthy activity apparent in our cities in spite of the American financial panic, and the people of the mother country should note these facts.—Montreal Gazette.

OBITUARY.

Of your charity pray for the soul of Mary Chisholm widow of Surgeon Major Stewart Chisholm, Royal Artillery, Deputy-Inspector-General of Army Hospitals, who departed this life at Charleston House, near Inverness, Scotland, on the 7th Nov., in the 79th year of her age, fortified by all the last rites of Holy Church.—Jesus, Mercy; Mary, help.—R.I.P.

BLACKWOODS EDINBURGH MAGAZINE.—Nov. 1873. The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The Parisians is the title of the first article in which the writer gives a vivid description of the aspect presented by Paris on its receipt of the news of the disaster of Sedan. The second article is on Temper, and is followed by a strange story, The Missing Bills; An Unsolved Mystery, in which the supernatural element figures largely. The other articles are New Books; De Mortuis; Poems by W. W. N., and a political article; The Liberal Party and National Education.

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THE LEONARD SCOTT PUBLISHING CO., 140 Fulton St., New-York.

MARRIED.

On the 29th Nov., by the Rev. J. E. Maguire, Chas. H. Maguire, Esq., son of the Hon. Justice Maguire, to Emma, second daughter of M. G. Mountain, Esq. DIED.

At the residence of her father, in Stanbridge Ridge, on the night of the 1st instant, Elizabeth McNamara, the eldest daughter of Edward McNamara and Nory Tonghy, of the County of Clare, Ireland, aged 21 years, 7 months and 27 days.—May her soul rest in peace.

On the 3rd instant, Timothy Donohue, late grocer, of St. Paul street.—R.I.P.

In this city, on the 4th instant, Bridget Agnes Fogarty, wife of Michael Ronayne, aged 44 years.—R.I.P.

MONTREAL WHOLESALE MARKETS.

Flour & brl. of 196 lb.—Pollards.....\$3.50 @ \$4.00 Superior Extra.....6.25 @ 6.40 Extra.....6.10 @ 6.20 Fancy.....0.00 @ 0.00 Wheat, per bushel of 60 lbs.....0.00 @ 0.00 Supers from Western Wheat [Welland Canal].....0.00 @ 0.00

Supers City Brands [Western wheat] Fresh Ground.....0.00 @ 0.00 Canada Supers, No. 2.....0.00 @ 0.00 Western Supers, No. 2.....0.00 @ 0.00 Fine.....5.00 @ 5.10 Fresh Supers, (Western wheat).....0.00 @ 0.00 Ordinary Supers, (Canada wheat).....0.00 @ 0.00 Strong Bakers.....5.90 @ 6.20 Middlings.....4.50 @ 4.60 U. C. bag flour, per 100 lbs.....2.70 @ 2.80 City bags, [delivered].....3.00 @ 3.05 Barley, per bushel of 48 lbs.....1.05 @ 1.12 Lard, per lbs.....0.10 @ 0.10 Cheese, per lbs.....0.11 @ 0.11 do do do Finest new.....0.11 @ 0.12 Oats, per bushel of 32 lbs.....0.36 @ 0.38 Oatmeal, per bushel of 200 lbs.....4.90 @ 5.09 Corn, per bushel of 56 lbs.....0.02 1/2 @ 0.05 Pease, per bushel of 66 lbs.....0.72 1/2 @ 0.74 Pork—Old Mess.....00.00 @ 17.50 New Canada Mess.....18.00 @ 00.00

TORONTO FARMERS' MARKET.

Wheat, fall, per bush.....\$1 18 1 26 do spring.....1 12 1 14 Barley do.....1 18 1 20 Oats do.....0 40 0 41

Table of market prices for various goods like Peas, Rye, Dressed hogs, Beef, Mutton, Chickens, Ducks, Geese, Turkeys, Potatoes, Butter, Eggs, Apples.



THE REGULAR QUARTERLY MEETING of the ST. PATRICK'S TOTAL ABSTINENCE and BENEFIT SOCIETY will be held in ST. PATRICK'S CHURCH, next SUNDAY EVENING, December 14, at 6.30 P.M. THE LECTURE (which will be by an eloquent preacher) will commence at 7 o'clock. Every member is requested to be present as a RE-NEWAL of the TEMPERANCE PLEDGE will take place.

By Order, SAMUEL CROSS, Secretary.

WANTED AGENTS.—Worthy the special notice of old and experienced canvassers. Those celebrated steel-plate Engravings, viz.—"Cob's Voyage of Life," some beautiful pictures, representing CHILDHOOD, YOUTH, MIDDLE AGE, and OLD AGE; now offered by canvassers for the first time. Price reduced to suit the masses; nothing like it ever offered to the American public. Extraordinary terms and inducements. Full particulars free. Address, B. B. BISSALL, Publisher, 55 Cornhill, Boston. 16-4

A TEACHER holding a second or third class certificate to teach the Common School in S. S. No 1 West in the Township of Brudenell. Apply to, HENRIARD R. DOONER, Or, JAMES COSTELLO, Trustee.

ILLUSTRIOUS SONS OF IRELAND.—Price, \$1.00. A liberal discount will be allowed to canvassers and those purchasing in quantities. D. & J. SADDLER & CO., Montreal.

THE YOUNG CRUSADE FOR 1874. In addition to the leading story, entitled BRAVE BOYS OF FRANCE;

A Tale of the late War in Europe. Will present to its readers a series of SHORT STORIES complete in each number, BIOGRAPHICAL SKETCHES of eminent men and women, REMARKABLE EVENTS of history, interesting passages in the lives of GREAT SAINTS, GLIMPSES OF ERIN, incidents of TRAVEL, and ADVENTURE in many lands, WONDERS OF EARTH, SEA, and AIR, curious facts in NATURE, SCIENCE and ART, together with a great variety of amusing and instructive FABLES and other reading of interest to young and old. The volume begins with the year.

ADDRESS, enclosing ONE DOLLAR for the twelve monthly parts, REV. WILLIAM BYRNE, Editor Young Crusader, 803 Washington Street, Boston, Mass.

Bound volumes of the Young Crusader of past years may be had at the above address under the following titles: JACK and other stories.....\$1 75 LITTLE ROSY and other stories.....1 75 TOM-BOY and other stories.....2 00 Dec. 12, 1873. 17-3m

ENGLISH CATHOLIC PRAYER BOOKS. The subscribers have just received, FROM DUBLIN, a very fine assortment of ENGLISH CATHOLIC PRAYER BOOKS with a great variety of bindings and AT VERY LOW PRICES; amongst them will be found the cheapest book, bound in cloth, at 13 cts, to the very finest, bound in morocco, velvet, and ivory, with clasps, at 50 cts to \$7.50 PLEASE CALL AND JUDGE FOR YOURSELF. ALSO ROSARIES, FONTS, MEDALS, LACE PICTURES, STATUARY, MEDALLOINS, CRUCIFIXES, &c. &c. FABRE & GRAVEL, 219 NOTRE DANE ST. Dec 1st 1873. 16-3m

\$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.

TEACHER WANTED. A MALE TEACHER, holding a Second Class Certificate, for the R. C. Separate School, being established in Almonte, Co. Lanark, Ont. Duties to commence on 5th January 1874. A liberal salary will be given. Application with references to be made to JOHN O'REILLY, Sect-Treasurer. No 27, 1873. 16-4

CANADA PROVINCE OF QUEBEC District of Montreal No. 2565. DAME MATHILDE LA-PLANTE, of the Parish and District of Montreal, wife of SOLOMON ERIGE DELA-PLANTE, of the same place, Shoemaker, duly authorized injunctio to the effect of those presents, Plaintiff.

The said SOLOMON ERIGE DELA-PLANTE, Defendant. An action en separation de biens has been instituted in this cause, returnable on the Thirtieth of August inst. TRUDEL & TAILLON, Plaintiff's Attorneys. 16-6

INSOLVENT ACT OF 1869. In the matter of CHARLES ROCH, Insolvent. I the Undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter. Creditors are requested to file their claims, before me within one month, and are hereby notified to meet at my office No. 68 1/2 Craig Street, on the 8th day of January next, at 3 o'clock P. M.; for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The insolvent is hereby notified to attend said meeting. G. H. DUMESNIL, Official Assignee. Montreal, 4th December 1873. 17-4

FOREIGN INTELLIGENCE.

FRANCE.

Nov. 6.—The advent of monarchy is just as certain as ever: the only difference is that it will now be preceded by catastrophes which common sense and patriotism would have avoided, and those first victims will be the "doctrinaires" and "liberal Catholics" to whom the white flag has acted as a scarecrow. It is not till the red flag of the Radical Republic is flying over half the cities of France that they will realise the extent of their folly and wickedness in fettering the action of the chivalrous and courageous Right, who love liberty as well as themselves.

The railway station of St. Lazare was crowded at an early hour yesterday morning by persons desirous of witnessing the arrival of the deputies. Among the earliest was General Changarnier, who, on passing a group of ill-looking patriots, was grossly insulted by one of them who puffed the smoke of his cigar into the gallant old soldier's face. Changarnier raised his hand, and by a slight blow threw the republican's hat on the ground. "Learn, sir," he said, "how to bear yourself in presence of a French General." The incident produced a strong sensation among the spectators, and the General was vociferously applauded.—Cor. of Catholic Opinion.

LEGITIMIST MOVEMENT IN THE SOUTH.—At Marseilles, Nimes, and all over the south of France, the Legitimists are getting up a great mass of petitions in favor of the Monarchy. The number of signatures asking for a restoration is already considerable, and the movement will form an imposing demonstration, and must have its effect on the Monarchical deputies. The effect of the Comte de Chambord's letter has been favorable in all quarters except on members of the Assembly. Everybody, both friends and enemies, admired and respected the Prince's honesty (loyaute).

BONAPARTIST PLOT.—All this while the Bonapartists have been falling into complete disorganization. Some of them incline to go over to the Left, others prefer to rally to the Right. On the one hand, I am assured that M. Rouher had an interview yesterday with a member of the Cabinet; on the other, it appears that M. Thiers has had frequent conferences with Marshal Canrobert. Doubtless, the gallant soldier of the Empire is calumniated, but it is said in certain quarters that he is not indisposed to take the initiative in a pronouncement by the army. The names of several other generals are also connected with this rumour.—Cor. of Tablet.

The Bazine trial has entered upon a new and curious phase. Bazine, says a correspondent of the N. Y. Times, seems to be the only man, according to the evidence, who fully performed his duty (excepting Canrobert), and day after day accusations rise against other officers. D'Azac and Stoffel had scarcely finished when MacMahon himself was brought under accusation. Bazine sent a dispatch to him on the 26th of August, saying that his sortie had failed, but a new one would be attempted, and saying that he was always ready for a movement if he had news from the army of Chalons. MacMahon swore that he did not receive this dispatch, but it was most clearly proved that he did. The evidence did not leave a shadow of a doubt, and the Duc d'Aumale quickly dropped that point and took up another. Thus the first charge of suppressing a despatch of the 23rd, which Col. Sewel says he saw the Marshal receive, and heard him read, is disproved, because the only despatch sent at that time was in cipher, which Col. Sewel says this was not. Canrobert says that he has a great respect for Col. Sewel, but has known all the time that he was mistaken. Then we find that Bazine did inform MacMahon that he would let him know when he could move his army with safety, since Stoffel and D'Azac are accused of suppressing the dispatch; and the dispatch of the 28th is also traced directly to the hands of MacMahon. The journals are beginning to turn against Gen. De Rivere, the reporter, who has been so maladroit in this whole proceeding. In the last audience it was thought that there might be some question of Bazine, since he had sat for ten days listening to accusations against others; but at the very outset General Sollelle came under accusation and the court is now asking what interest that officer could have had in deceiving Bazine about the question of munitions in Metz. At a council of war, when Bazine proposed his sortie, Sollelle reported that there were not cartridges enough for a battle, and this had a strong influence upon all the Generals. Later it was found that there were cartridges enough for at least seven battles. One officer after another is thus brought to the bar, and it is found that very few did their whole duty. Bazine, thus far, stands better than any other officer, not excepting MacMahon. The influence upon the army is very bad, and one wonders why the Government allowed a process of this kind to proceed without looking to see where it would lead.

PARIS, Dec. 4.—In the Assembly, yesterday, the motion introduced by the Left to censure the Government for continuing the state of siege, was voted down by 47 ayes to 273 nays.

SPAIN.

GREAT CARLIST VICTORY.—The following news is dated from Bayonne, Nov. 8th.—Carlist advances are dated that a great battle took place yesterday at Mirandi del Arza, near Salafia, in the province of Navarre, resulting in a complete victory for the Carlists. The fighting commenced at six o'clock in the morning, near Mount Oleiza, and was decided in favour of the Carlists by the cavalry and the 2nd Navarrese battalion. General Primo de Rivera was killed and General Moriones was wounded and made prisoner, together with six superior officers and thirty-five other Republican officers of lower grade.

In three letters, a correspondent of MacMillan's Magazine depicts "Spanish Life and Character in the Interior, during the Summer of 1873." He is the spectator of a "civil funeral" and a "civil christening." The latter is thus performed: "A brass band marches to the house of the newly-born infant, and after playing a succession of Republican tunes over it, the spokesman of the party names it by some expressive name, as 'Liberty,' or 'Equality,' and the like. With this the ceremony is complete." Truly, as the writer observes, "the mockery of calling it a 'Christening' is almost calculated, were it not too sad a subject to joke upon, to provoke a smile."

MADRID, Dec. 5.—It is reported that a disagreement has occurred between Castelar and Salmeron. The Correspondence says in the event of a crisis on the re-assembling of the Cortes, the Left will oppose Salmeron, and support Pi y Margal for President. It has been said that Spain will probably, if it be found impossible for the Castelar government to force its official decrees on Cuba, to make an official admission of the fact that her authorities are powerless, that revolution exists there, and that the United

States will have the countenance of Spain in seizing the Virginian in the harbor of Havana.

A special despatch to the Standard says the bombardment of Cartagena is a failure, and a regular siege is now intended.

SWITZERLAND.

THE PARISHIONERS IN CANTON BERNE.—The Cantonal Council of Berne has rejected the protest or petition in favour of the Catholics of the Jura, and is now engaged in forcibly intruding into the parishes the apostate priests whom it has succeeded in recruiting. The parishes were 76 in number, and the first process has been to reduce them by a new decision to 28; but not even thus has the difficulty been surmounted, for the priests found are only nine, one of whom has received the charge of twenty-four parishes in a lump. Two of the nine are Swiss priests, notorious for their immoral lives, one of them long since under suspension; another is a Pole, and seven are Frenchmen, of doubtful character, picked up by the roving commission. At the same time the Government is preparing to seize the free Catholic Church at Berne, built of late years by subscriptions from all parts of Europe; an outrage more flagitious even than the one perpetrated at Geneva, for the Church of St. Germain was allotted to Catholics by the State—it was bound, indeed, by treaty to provide one—but the Church at Berne was built by the Catholics themselves.

ITALY.

The Reformation progresses in Italy, as may be seen from the following paragraph:—The London Examiner, criticising very favorably an abominable Italian play called "Cristo," observes that it is "a sign of great progress that this production is permitted to appear in Italy, moreover, that it was on the point of being represented on the stage at Milan." The Milanese, however, threatened, it seems, to burn the theatre down, had it been performed. The Examiner states: "The Virgin does not appear on the stage, and her frailty is only alluded to." We do not wonder, after that, that the play was not represented, and should not have wondered had the earth opened and swallowed the building up, if it had been. We recommend the drama to Mrs. Gould and other admirers of modern Italy.—Cath. Review.

AUSTRIA.

THE AUSTRIAN REICHSRATH AND THE EMPEROR'S SPEECH.—The speech of the Emperor of Austria at the opening of the Reichsrath was very favorably received in consequence of its Centralist tone—the new majority are strongly Centralist—and also for its candid acknowledgment of the unsatisfactory state of the public finances, and its implied undertaking that special legislation will be necessary as a remedy. The clause concerning religious matters is vague, and we must wait for a more precise announcement of the Ministerial intentions before venturing an opinion; we are merely told that the bills necessary for the completion of the legislation consequent on the abrogation of the Concordat, will be laid before the Diet. Of course they will be unsatisfactory and bad, but it is still a question how bad.

VIENNA, Nov. 13.—Cardinal Rauscher, Archbishop of Vienna, addressed a letter in June last, in the name of several members of the Austrian Episcopacy, to the Archbishop of Cologne on the subject of the Prussian Ecclesiastical laws. This letter is published to-day by the Volksfreund, Cardinal Rauscher's organ, and its publication is regarded as a manifesto against the Ecclesiastical Bills which are about to be submitted to the Reichsrath. Cardinal Rauscher, in his letter, animadverts in severe terms upon the false laws which have been enacted, and inveighs especially against the provisions relating to the training of the clergy in State establishments, the Government supervision over the Church, the exercise of State patronage in clerical appointments, and the attempt to circumscribe the Catholic Church within national limits. All these remarks appear to be pointed against the Bills drawn up by the Austrian Minister of Public Instruction.

GERMANY.

RESULTS OF THE PRUSSIAN ELECTIONS.—The final results of the elections to the Prussian Landtag, as the details become known, are very much what we indicated last week. But a great change has passed over the Diet; the principal features of which are the quasi-obliteration of the Right or Conservative party, the considerable increase of the Centre or Catholic and pro-Catholic fraction, and the immense addition to the strength of the Liberals or Left. Whereas the Conservatives numbered 162 in the last Assembly, they are now but 65 of all shades; while the Centre-fraction, which consisted of 88 at the outside, now counts 85 deputies, with whom the 17 Poles will also generally vote. But the Liberals, who were only 165 in the last Diet, now number at least 222, counting 160 "National Liberals" and 62 "Progressives." On the latter, as we have already had occasion to observe, the Government cannot count implicitly; and although there is no danger of their voting against any measure oppressive to Catholics, they already begin to show symptoms of independence which must give the Government matter for serious reflection.

BERLIN, Nov. 13.—In consequence of several hundred Catholic parishes not being provided with priests legally entitled to perform the functions of their sacred office, the Emperor, after long hesitation, has consented to the introduction of a Bill sanctioning Civil Marriage and Civil Registration of Births and Deaths. The Bill is naturally regarded as a most momentous measure in a country the educated classes of which, being estranged from the Catholic as well as the Protestant Church, have been long connected with their respective denominations chiefly by the laws compelling ecclesiastical ceremonies in case of marriage, birth, and death. Marriage being declared a purely Civil act—as it, indeed, always has been in Germany, except for the last 200 years—the necessity for undenominational cemeteries is expected shortly to arise in consequence of the priests declining to bury persons that have lived in unconsecrated wedlock. Cemeteries, in fact, are even now losing their denominational character, Old Catholics being constantly buried, with the assistance of the police, in Catholic churchyards, despite the protests of the priests. Baptism, therefore, which is enforced by law, will shortly be the only obligatory connection between the Christian Churches and those professing to belong to them in this country. Another and very important result of the Bill, it is anticipated, will be the daily occurrence of intermarriages, between Christians and the large and highly influential body of German Jews.—Times Cor.

The Archbishop of Cologne and his auxiliary Bishop, Mgr. Bauer, are at this moment being tried for "libelling" two apostate priests and two seminarists who have received schismatical ordination by communicating them, and also for "calumniating" the "Old-Catholic" Communities of Cologne and Bonn. If the case against those prelates is established, it is evident that no Catholic Bishop can exclude a heretical priest from his communion, or declare with impunity, that a seceding community is no longer Catholic. We do not see how "the religious existence" of the Catholic "creed" could be more effectually "imperialled."

A man died at Blackburn from the effects of drinking four gills of so-called sherry, which, upon analysis, was found to be mostly composed of proof spirit. A prosecution was threatened against the firm at Liverpool which supplied the mixture.

A tradesman at Birmingham died suddenly while addressing a Spiritualist meeting and describing the personal appearance of St. Peter to himself.

THE DRUSES, OR EASTERN FREEMASONS.

The manners, habits and social peculiarities of the Druses render them interestingly attractive not alone to the tourist who seeks new life on the olive hills and palm plains of Palestine, but also to those who daily witness social outbreaks fomented by the intrigues of secret societies, for they afford us a connecting link between the ancient and modern Freemasons. They number about 200,000, and inhabit the rich, fertile plain located between the parallel mountain ranges of Lebanon, in the north of Palestine. The valleys, as described by travellers, appears to be a little Paradise. The sun rays reflected by the snow-capped mountains, in crystal wavelets, descend to the vale with moistening balms and fuddle the fragrant flowers blooming on the mountain slope.—The gentle declivities are profusely covered with fig and mulberry trees, the creeping vines are skillfully trained around the ledges of the rocks, whilst the wild flowers in rich profusion conceal their scattered over this rich valley, irrigated by the constant stream trickling down the mountain sides. Hundreds of villages are to be seen, some formed on the open plain, others nestling beneath the sheltering rocks, whilst others appear perched on the rocky peaks. The Druses inhabiting the fertile valley overlooking the Mediterranean Sea devote themselves to agricultural and pastoral pursuits.—Their origin is as mysterious as their religion, wrapped in the twilight of obscurity. At one time they were regarded as a European colony planted by the Crusaders, at another time as Mohammedan schismatics, driven into the mountain ranges for their dissenting opinions by the fanatical followers of Mecca's prophet. From what has been gleaned by recent travellers from their religious tenets and observances, they seem to be an Arab tribe who embraced the dualistic teachings of the heretic Manes, and afterward suffered much persecution from the followers of Mohammed. The very little known about them previous to the eleventh century is so interwoven with apparent fiction, that it would prove difficult to cull any reliable account from the scattered fragments transmitted to us by history.—In the beginning of the eleventh century, one Drusus, a native of Persia, became their apostle and legislator. In order to propagate his opinions and extend the influence of his sect, he went on a missionary journey through Palestine, Syria and the land of the Pharaohs. Hackem, the reigning King of Egypt, extended to Drusus the hospitality of his court, and in return for his kindness Drusus proclaimed the king a deity. This declaration, strange as it may appear to us was quite usual in the days of paganism, and listened to with pleasure by the king. Like all pantheists, Drusus was armed with a flattering tongue. He told the king that, after establishing his religion on a secure basis they would both ascend to heaven, and after some time return again to the abode of men, bearing with them abundant blessings. In progress of time Drusus and Hackem died, and their promised coming has been anxiously looked for by their followers during the last eight centuries. Drusus is called by his followers the "Persian Solomon," and, under the mysterious figure of the "calf covered with gold" so carefully excluded from the public gaze, he is worshipped by them as the "Powerful God." This Solomon, the wandering deity, without doubt, is the gentleman so often alluded to with reverential respect by our Masonic friends, and honored as their great founder, but by a confusion of ideas they attribute that great honor to the wise man Solomon, the builder of the Temple.

Like the Masonic order, they are divided into two classes. Akhals and Djahels corresponding with the "initiated" and the "elect," or those "who know." All their officers, embracing guards, ministers and chief, styled the "Grand Emir," are exactly like the Masonic officers, the head of which is called "Grand Master." The first lesson taught to the initiated is "swear, forswear, but never betray the secret." Prepared by this salutary advice for anything proposed, they are taught, secondly, "it is necessary for you to conform to the dominant faith, whatever it may be." Hence the historians, Peter of Sicily and Alder, tell us that they were found in the mosque of the Turk as well as in the temple of the Christian, devoutly observing the protracted fasts of the Mussulman and respecting the holy days of the Christian, whilst they ridiculed the religious rites of each and scoffed at their practices in secret. An intense hatred for everything sacred and revered was their greatest characteristic trait. The mystery of the Incarnation, the Blessed Virgin, the saints and servants of God, were the great objects of their derision, and degraded as the most revolting of superstitions. The total overthrow of ecclesiastical and civil authority is the object of their lives, and the constant fomenting of religious troubles or civil discord is the occupation of their days, in the countries of their adoption. Their sanctimonious appearance and ready compliance with the law in public enable them to propagate their baneful errors with security, and their presence is almost unknown until some social outbreak reveals their evil designs and exposes their craftily constructed plots against religion and society. Their signs, grips, passwords, initiating ceremonies, official representatives, grades and mysterious rites correspond with those of the Freemasons, and proclaim their common origin.—When any of their emissaries enters a city he asks, "Do they sow in your city the seed of Haling?" If the interrogated answers, "It is sown in the hearts of the faithful," he is regarded as a member of the craft. It may not be out of place to transcribe the oath taken by them, as given in their catechism: "N. confesses and swears by his soul, being of sound mind, of his own free will, and not being forced thereunto, that he has separated himself from all nations, religions and sectaries, and from each and every one of them, and that he will not, from henceforth, acknowledge the sovereignty of, or pay obedience to, anyone, save and except our Lord Hackem, and to that which constitutes his worship; and that to him he bequeaths his soul, his body, his riches, his children and all that are his; and that neither through sufferings nor by bribes will he ever be induced to do aught against his knowledge, matter, or withdraw his obedience from him. If he should ever fail in this obedience, he hopes to be abandoned by his Supreme Being and chastised with supreme vengeance." When God is thus denied, and King Hackem clothed with omnipotence, the postulant is numbered among the elect. This oath was binding under pain of death. "All means are lawful for the whosoever of the secret," was strictly enforced. "Whoever," said they, "will betray the least of our mysteries becomes an apostate from his first faith, and shall be put to death in the presence of the assembled Druses." Not alone should the betrayer be done away with, but also the person acquiring a knowledge of the secret should be cut in pieces, for "the secret is to be kept at all hazards, and all other obligations are to be merged in a lively and an efficient zeal for the inviolability of our mysteries." Is not this the binding obligation of all secret societies, the threat suspended over them like the sword of Damocles, ready to drop on them if they dare breathe the secret of their order. History has recorded many cases where the fatal threat was executed, and the lifeless body of the victim found on the wayside without any "clue" to the perpetrator of the revolting crime. Still foolish Catholics do not hesitate to enter their ranks, and when "initiated" express their surprise why it is the Church hurls her anathemas against those "harmless" societies. "Sure, we have not seen anything objectionable or offensive in their meetings." Very true, but when a Catholic is long enough initiated to see their objectionable side, he will find it too late to retrace his steps and extricate himself from their serpent coils.

When exalted to any office of trust or responsibility an oath still more terrible is taken before the Grand Emir. The individual promises and swears, under pain of being strangled and his bowels being torn out whilst still living, and his body being burned, and his ashes being scattered to the winds, and his memory held up for eternal execration, "never to disclose the smallest portion of the secret mysteries." Their opposition to Christianity is stimulated with undying hatred, and when necessitated to send their children to Christian schools, they afterward take care, says Lamartine, "to efface from their minds all traces of Christianity." Their hostility to Mohammedanism was no less striking, and they hesitated not to term the prophet of Mecca "the devil and the son of fornication." As the rebellions and revolutions of Europe have been hatched by secret societies, so have the religious and civil wars of the East been originated by their co-laborers, the Druses, whose intrigues had incited the Turk against the Christian, and the fierce tribes of the desert against the prophet's votaries. But enough has been already said of their principles to satisfy us of their baneful tendency and mischief-making life. But

"Craft once known, Does teach fools wit, leaves the deceivers none."—Historicus in Western Catholic.

A READY-MADE NOVEL.—THE FORTUNE OF AN IRISH MILLIONAIRE.—Balzac used to say that the records of the courts and the police never produced a real story with a beginning, middle, and end, and one of the happiest of Leon Goulan's sketches is a description of a dinner at which Vidocq refuted the great romancer's statement, by giving a most ingenious reminiscence, from his own experience, of absorbing interest and startling catastrophe. The Surrogate's Court has for the last few days been affording an additional contradiction to the prejudiced dictum of the author of the "Human Comedy." No play of our time has been so full of all the elements of dramatic interest as the trial on the application of the lady calling herself the widow of George Hardin for letters of administration on his estate. Hardin was one of those shrewd, furtively-discreet, industrious men from the North of Ireland, who have so many representatives in our high financial and commercial world. He came to this country young, and went into business as an importer of Irish linens, making a comfortable fortune, which, after retiring from that pursuit, he greatly increased by judicious dealings in commercial paper. He formed some sort of connection with a Mrs. Walker about twenty-five years ago, and assuming her name, went to live with her in a modest house in Cornelia street. For a quarter of a century, more or less, he led this double life, known to his business acquaintances as a thrifty merchant and speculator under the name of Hardin, and to his neighbors in Cornelia street, as a quiet and unpretending citizen who was called George Walker. He prospered, as these secretive men often do, and accumulated a great estate. But it apparently never occurred to him that he was mortal, or that anything needed to be done for George Walker's widow in case George Hardin died. This event came without waiting for him, and Mrs. Walker applied for the letters of administration upon \$2,000,000 of personal property. These were granted by the Surrogate, but at this moment a counter claim was interposed by the nephews of the deceased from Belfast, who alleged that Mrs. Walker was not the wife of her uncle. Some picturesque and disagreeable stories of her early life were brought forward, and it was intimated that her husband, the genuine Walker, was still living. But this charge was abruptly and neatly extinguished by the evidence of a trustworthy friend named Ballagh, who testified, with pleasing detail, that he had seen the lamented Walker lying cold in clay on a bench near French's Hotel, having died from protracted reveals, and that he had seen him carted away in the pauper's hearse. The widow's cause was further sustained by the strong and consistent evidence of the family physician, who testified that the relation of the Walkers were those of husband and wife, and that their marriage had been frequently spoken of by both of them. But the case last Saturday took on a far more dramatic aspect than ever. The counsel for the Irish nephews brought in on that day a shabby scarecrow from the almshouse at Blackwell's Island, whom they called Robert Walker, the husband of George Hardin's widow. He was old enough and ignoble enough to fill most creditably the questionable post assigned to him in the story, and he gave his testimony in a manner which promises to prove fatal if it is not impeached. It runs through the usual story of rum and ruin, quarrelling and desertion, and at last mere wreck and oblivion. The explanation of Mr. Ballagh's story is quite like the denouement of the cheaper kinds of drama, where the causes which produced the trouble in the first act are reduced to the simple elements just before the curtain falls. Robert was not dead, but very drunk, when he lay on the bench by French's Hotel, and the ludicrous vehicle which carried him away was not a hearse, but one of those conveyances whose true name we gently avoid in calling it "Black Maria," and the French more gracefully term a "salad basket." It took Mr. Walker not to Greenwood, but to the station-house. Nothing more scenic ever happens in France. No tragedy fuller of commonplace pity and terror ever is seen in England. Yet the Parisians make plays for the rest of the world; and who is there among us who can write a novel equal to the average half-dozen produced every week in London?—N. Y. Tribune, Nov. 25.

THE TWEED TRIAL.—The trial of William M. Tweed, which has just been concluded in this city, has been one of momentous interest, not alone to the people of New York, but to every citizen of the United States. It was not so much the arraigned prisoner who was on trial, as the Democratic institutions under which we live. So much of corruption, in the management of our State and municipal governments, has been developed since the conclusion of the civil war, and the men who were implicated held their heads so high, and appeared to wield such an irresistible political influence, that those who did not know or appreciate the corrective power of our Republican institutions, concluded there was no remedy, and that we were hopelessly given over to a vicious and destructive system that could only end in anarchy and ruin. Now the dignity of popular government has been vindicated, and in a manner that can challenge the scrutiny of the world. No matter how great the wrong was that the community had suffered, no right or privilege was withheld from the accused, until a jury of his peers had pronounced on his guilt or innocence. And, high as had been the position he occupied, in his fall no one triumphs. Justice has been vindicated; and the community demand no more. But, now that this end has been attained, do those on whom the duty of this investigation devolves propose to stop? Or will they follow up the result thus reached to its legitimate conclusion? For the inference of this trial is inevitable; that behind William M. Tweed, there must have been others equally guilty, if not more culpable than he was. William M. Tweed never handled a dollar of the enormous amounts out of which the people of New York have been swindled without the intervention of other parties. There were plenty of other officials concerned, who, at any stage, could have stopped the outflow, from the municipal treasury, of every dollar, not drawn in a legitimate manner. Is justice to be satisfied with a single victim, where collusion is so evident? Or is all this heroic virtue which our press has been lauding for the past few days, only a hypocritical mantle under which the worst culprits are to effect their escape, at the expense of one culprit, whom they willingly leave as the scapegoat of their offences against society?—Irish American.

"EDMUND BURKE."—A lecture on "Edmund Burke" will be delivered by Richard O'Gorman, Esq., under the auspices of the "Catholic Union" of the parish of St. Vincent Ferrer, N.Y., on Tuesday evening, Dec. 16th, at 8 o'clock. The lecture will be given in Terrace Garden theatre, Fifth-eighth street, between Lexington and Third avenues, and the proceeds will be for the relief of the poor of the parish.

BRONCHITIS.

EMERSON, Digby County, N. S., Jan., 1868. MR. JAMES I. FELLOWES—SIR: In the winter of 1866, I was afflicted with a severe attack of Bronchitis, and although our doctors were very attentive, and used all means in their power, they failed to afford me much relief. I obtained your Compound Syrup of Hypophosphites, and took it until it made a permanent cure. I am now in perfect health and free from Bronchitis. Respectfully yours, MENDALL CROCKER.

INSOLVENT ACT OF 1869.

In the Matter of ZOTIQUE CONTANT, of the City of Montreal, Grocer and Trader, Insolvent.

The Insolvent has made an Assignment of his Estate to me, the Creditors are notified to meet at his business place, No. 82 1/2 Logan Street, Montreal, on the 16th day of December instant, at 11 o'clock, a.m., to receive statements of his affairs and to appoint an Assignee. G. H. DUMESNIL, Interim Assignee.

MONTREAL, 1st December, 1873. 16-2

PROSPECTUS FOR 1874.—SEVENTH YEAR, "THE ALDINE."

An Illustrated Monthly Journal, Universally Admitted to be the Handsomest Periodical in the World. A Representative and Champion of American Taste.

NOT FOR SALE IN BOOK OR NEWS STORES. THE ALDINE, weekly issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellany of pure, light and graceful literature; and a collection of pictures, the rarest specimens of artistic skill, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it has been bound up at the close of the year. While other publications may claim superior cheapness, as compared with rivals of a similar class, THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in price or character. The possessor of a complete volume cannot duplicate the quantity of fine paper and engravings in any other shape or number of volumes for ten times its cost; and then, there are the chromos, besides!

ART DEPARTMENT, 1874. The illustrations of THE ALDINE have won a world-wide reputation, and in the art centres of Europe it is an admitted fact that its wood cuts are examples of the highest perfection ever attained.—The common prejudice in favor of "steel plates," is rapidly yielding to a more educated and discriminating taste which recognizes the advantages of superior artistic quality with greater facility of production. The wood-cuts of THE ALDINE possess all the delicacy and elaborate finish of the most costly steel plate, while they afford a better tendering of the artist's original.

To fully realize the wonderful work which THE ALDINE is doing for the cause of art culture in America, it is only necessary to consider the cost to the people of any other decent representations of the productions of great painters.

In addition to designs by the members of the National Academy, and other noted American artists, THE ALDINE will reproduce examples of the best foreign masters, selected with a view to the highest artistic success and greatest general interest. Thus the subscriber to THE ALDINE will, at a trifling cost, enjoy in his own home the pleasures and refining influences of true art.

The quarterly tinted plates for 1874 will be by Thos. Moran and J. D. Woodward.

The Christmas issue for 1874 will contain special designs appropriate to the season, by our best artists, and will surpass in attractions any of its predecessors.

PREMIUM FOR 1874.

Every subscriber to THE ALDINE for the year 1874 will receive a pair of chromos. The original pictures were printed in oil for the publishers of THE ALDINE, by Thomas Moran, whose great Colorado picture was purchased by Congress for ten thousand dollars. The subjects were chosen to represent "The East" and "The West." One is a view in The White Mountains, New Hampshire; the other gives The Cliffs of Green River, Wyoming Territory. The difference in the nature of the scenes themselves is a pleasing contrast, and affords a good display of the artist's scope and coloring. The chromos are each worked from thirty distinct plates, and are in size (12 x 16) and appearance exact facsimiles of the originals. The presentation of a worthy example of America's greatest landscape painter to the subscribers of THE ALDINE was a bold but peculiarly happy idea, and its successful realization is attested by the following testimonial, over the signature of Mr. Moran himself.

NEWARK, N. J., Sept 20th, 1873. MESSRS. JAMES SUTTON & Co. Gentlemen,—I am delighted with the proofs in color of your chromos. They are wonderfully successful representations by mechanical process of the original paintings.

Very respectfully, (Signed) THOS. MORAN. These chromos are in every sense American. They are by an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to subscribers to the first successful American Art Journal. If no better because of all this, they will certainly possess an interest no foreign production can inspire, and neither are they any the worse if by reason of peculiar facilities of production they cost the publishers only a trifle, while equal in every respect to other chromos that are sold single for double the subscription price of THE ALDINE. Persons of taste will prize these pictures for themselves—not for the price they did or did not cost, and will appreciate the enterprise that renders their distribution possible.

If any subscriber should indicate a preference for a figure subject, the publishers will send "Thoughts of Home," a new and beautiful chromo, 14 x 20 inches, representing a little Italian exile whose speaking eyes betray the longings of his heart.

TERMS.

\$5 per annum, in advance, with oil Chromos free. For 50 CENTS EXTRA, the chromos will be sent, mounted, varnished, and prepaid by mail.

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

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Cheerfulness, courage, and grand activity of intellect are engendered by Fellows' Compound Syrup of Hypophosphites, and its capacity of imparting power of endurance to the brain and nervous system is shown on its property of sustaining persons through mental difficulties.

WANTED.
 By a Lady, a situation as Organist, either in the city or in a country town. It is also capable, and would desire to have, charge of the altar, Altar Linens, Vestments, Decorations, &c., &c. For all of which a very moderate salary would be accepted.—The very best of references given.
 Address—Box 47,
 5th-15 Kingston, Ont.

THE SCHOOL COMMISSION OF THE MUNICIPALITY OF ST. HENRY, COUNTY OF ROCHELAGA, will apply to the Legislature of the Province of Quebec, at its next Session, for a Bill authorizing them to levy a special tax, for the building of a model School.
 L. A. DESROSIERS,
 Secretary-Treasurer.
 St. Henry, 8th November, 1873. 5th-15

PUBLIC NOTICE.
 Is hereby given that application shall be made to the Legislature of the Province of Quebec, at their next Session, for an act incorporating a Navigation Company under the name of "THE RIVIERE DU NORD NAVIGATION COMPANY."
 St. Jerome November 20, 1873. 4th 15

INSOLVENT ACT OF 1869.
 IN the Matter of HONORE MANIER, Insolvent.
 A dividend sheet has been prepared, open to objection until the 8th day of December, next, after which dividend will be paid.
 G. H. DUMESNIL,
 Assignee,
 531 1/2 Rue Craig,
 MONTREAL, 24th November, 1873. 4th 15

INSOLVENT ACT OF 1869.
 IN the Matter of JEAN BTE. LEPINE, Insolvent.
 I the Undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.
 Creditors are requested to file their claims, before me within one month, and are hereby notified to meet at my office No. 531 1/2 Craig street on the 27th day of December, next, at 3 o'clock P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.
 The Insolvent is hereby notified to attend said meeting.
 G. H. DUMESNIL,
 Official Assignee.
 Montreal, 25th November 1873 15-2

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INSOLVENT ACT OF 1869.
 IN the Matter of CHARLES ROCHÉ, of the City of Montreal, as well individually, as having done business in partnership with Joseph Roché, his father, under the name and style of "C. ROCHÉ & CO." Insolvent.
 The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his business place, No 165 St. Paul Street, Montreal, on the 2nd day of December next, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee.
 G. H. DUMESNIL,
 Interim Assignee.
 MONTREAL, 17th November, 1873. 2w-15

NOTICE.
 Application will be made to the Federal Parliament at its next Session for a Charter Incorporating a Joint Stock Company, Limited, under the name of the "COMMERCIAL PROTECTION COMPANY," for the economical settlement of doubtful debts and other purposes. The Head Office of the business of the Company will be in the City of Montreal.
 P. A. MERCIER,
 Manager.
 October 2, 1873. 8-2m

NOTICE.
 An application will be made to the Parliament of Canada, at its next Session, for an Act incorporating an International Transportation Association.
 EDMUND BARNARD,
 Attorney for Applicants.
 Montreal 1st October 1873. 10-2m

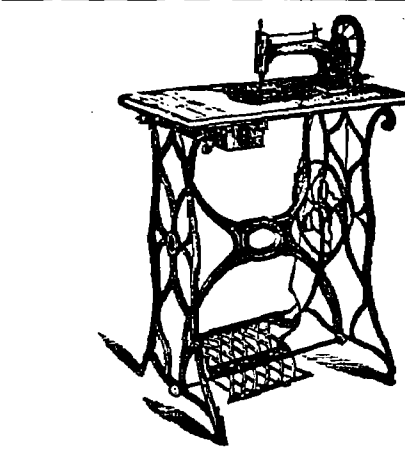
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 HAVE always on hand a very large assortment of the above articles. Gentlemen of the Clergy will always find in their establishment White, Sicilian, and French Wines, imported direct by themselves and approved for Altar use.
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This is the secret of the wonderful success of this remedy in curing Dyspepsia, Liver Complaint, Dropsy, Chronic Diarrhoea, Boils, Nervous Affections, Chills and Fevers, Humors, Loss of Constitutional Vigor, Diseases of the Kidneys and Bladder, Female Complaints, and all diseases originating in a bad state of the blood, or accompanied by debility or a low state of the system. Being free from Alcohol, in any form, its energizing effects are not followed by corresponding reaction, but are permanent, infusing strength, vigor, and new life into all parts of the system, and building up an Iron Constitution.
Thousands have been changed by the use of this remedy, from weak, sickly, suffering creatures, to strong, healthy, and happy men and women; and invalids cannot reasonably hesitate to give it a trial.
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 In the Appropriation Department, Books are now selling at \$10 premium.
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 Any further information can be obtained from
 F. A. QUINN, Secretary-Treasurer.

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