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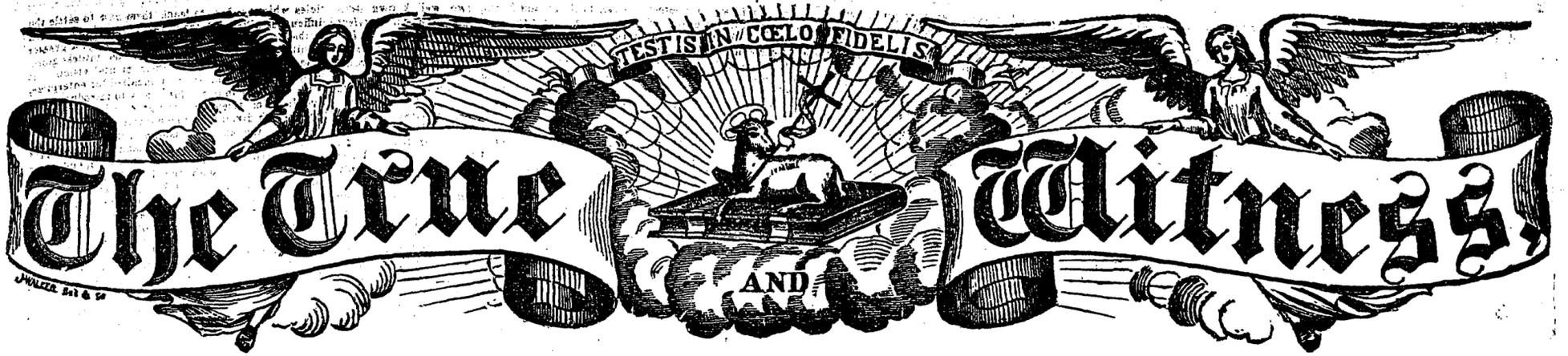
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CATHOLIC CHRONICLE

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(From the Catholic Mirror.)

AURELIA;

OR,

THE JEWS OF CAPENA GATE.

Freely Translated from the French of M. A. Quinton

PART THIRD.—THE VESTAL.

CHAPTER X.—(CONTINUED.)

I had spoken so excitedly that I felt alarmed at the cold resolution which marked Vespasian's answers. But there was so much feeling in the manner in which he accused me of cruelty, and so much tenderness in the glance he gave me, that I felt sure of victory. I approached nearer to him; he took my hands and pressed them, calling me by the most endearing names. 'Vespasian,' I whispered, 'it is not I who would abandon you.... believe this, at least.'

'I know it, dear Aurelia.... I have never doubted your heart.'

'He said this again with great tenderness with caressing words,' continued the young girl, and tears suffused her eyes.

'But, Vespasian,' I added timidly, 'they may separate us.'

'It would be a dreadful sacrifice!....'

'You said a sacrifice?' I cried trembling, 'who then would you sacrifice?'

'Why this question? dear cousin.'

'Vespasian, you do not love me!.... It needs but one word.... a single word.... And you will not speak it!'

'Oh! guardian I wept bitterly, for from that time I saw that all was over. But I did not think that my betrothed would have had the courage to go still further.'

'He was there before me.... gazing sadly at me.... his eyes filled with tears.... He scarcely dared to speak, and yet I could see on his face a secret calm, the same air of firm resolve that had caused me so much anxiety.'

'Dear Aurelia,' said he at last, 'if I were asked to give up my life, it would be easier.'

'Your life! Vespasian.... I am then nothing to you?....'

'You are everything to me!' he exclaimed in the same loving accents.... for he loves me, I cannot doubt. 'But,' he added solemnly, 'I cannot prefer you to my God.'

'Oh, guardian,' continued the divine Aurelia, 'when I heard these words.... I do not know what took place in me.... but this was too much.... I felt faint and giddy, and I fell.... I saw Vespasian spring forward and catch me in his arms.... He called loudly to my women.... Then, I saw nothing more.... I heard nothing.... I was senseless.... When I recovered my senses, I was lying on this couch, surrounded by my slaves.... I looked around me.... Vespasian had disappeared!....'

The young girl's voice grew faint as she concluded the narrative of this bitter trial; she struggled against the great sorrow that crushed her. Her eye was no longer proud, but veiled by her tears. She looked anxiously at Vibius Crispus who, feeling at last that he must say something, murmured in a low voice:

'Those Christians are all alike.... Nothing can conquer them.... They trample upon everything....'

'Is there no more hope, then, dear guardian?' asked Aurelia in beseeching accents.

Vibius Crispus scarce knew what to say. The selfish old courtier could find no balm for this wounded young heart. Besides, other thoughts filled his mind. What events would result from these facts which he had suspected, and of which he was now certain? The Emperor must soon become aware of them.... and then?.... Vibius was afraid!

'Dear ward, allow me time to reflect,' said he, in the most caressing and affectionate tone he could assume. 'No, all hope is not lost.... Time will doubtless conquer the young Caesar. Your love must certainly triumph.... But I am so much surprised that I don't know what to advise. Besides, nothing can be done at present. We shall see.... Above all, take care that the Emperor hears nothing of this!.... My dear ward, you may rely on your old guardian.... he is entirely devoted to you!....'

Vibius Crispus continued for some time to offer such vague consolations to that poor wounded soul. But the emptiness of his words wearied Aurelia, who felt herself abandoned by the awkward and cowardly old egotist; her last resource in her loneliness. She made no effort to detain him when he rose to go.

She listened to the noise of his steps on the marble pavement of the atrium. It grew fainter, then ceased, and silence reigned in the vast mansion.

'Oh, how lonely! how lonely!' exclaimed

Aurelia, groaning with anguish. 'Who will come to me?'

'She closed her eyes and remained thus for some time, rapt in thought. When at last she looked up, a young girl stood near her, contemplating her with tenderness, and afraid to disturb her rest.

Aurelia uttered an almost joyful cry, and sprang into the arms of Cecilia, for it was she who thus appeared to Vespasian's betrothed as a merciful divinity.

CHAPTER XI.—AURELIA COMMENTS ON SAINT PAUL.

Aurelia showered caresses on Cecilia. She was happy to see this plebeian girl, this Christian slave who owed her her freedom. What motives were there not for the proud patrician, the betrothed of the Caesar Vespasian, to forget, and even to hate this daughter of an humble Tax-gatherer, whose name even was unknown to her a few days ago. And yet, it was in her gentlest tone of voice that she greeted her:

'Cecilia, my little Cecilia, is this you!.... What joy to see you!.... But how did you get here without being announced?'

Cecilia had not seen her noble benefactress since the memorable scene of the emancipation. She had called to return her thanks, accompanied by her father, her Christian friends, Flavia Domitilla and Aurelia's other relations; but this was the first time the two young girls met alone. Cecilia wished to express her gratitude more freely, and, at the same time, to inform Vespasian's betrothed of her own marriage with Olinthus, which would take place in a few days.

'Madam,' said the modest young Christian, confused by this affectionate welcome. 'I met your guardian, Vibius Crispus, in the atrium, and he brought me here, saying that you were very sad.... O my dear and noble mistress, what causes your sorrow?'

'It is true, Cecilia, that I am anxious, wearied, unhappy. But these are things I cannot speak of, and which do not prevent me from loving you. Oh! how well you did to come at this moment!....'

Aurelia would have felt embarrassed to repeat to the young girl the complaints she had confided to Vibius Crispus; she would not have her know the wounds inflicted to her pride and her love. She preferred to say nothing of what weighed so heavily on her mind.

'Cecilia,' she asked with a smile, 'are you content now that you have no longer to fear that dreadful Parmenon? Tell me, what has become of you?'

'Madam,' said Cecilia, and her eyes beamed with gratitude, 'my life will not be long enough to love you and bless you as I should.... My happiness will soon now be complete. Our brethren are preparing my marriage with Olinthus.'

'You are going to marry?' exclaimed Aurelia heartily, carried back by this news to her own painful troubles. 'Ah! I remember, Olinthus was your betrothed, and there is no obstacle between you!.... And how will your wedding be? I hope my little Cecilia will become a matron by "conflation".'

'Oh! madam,' said Cecilia, smiling, 'we Christians, know nothing of those forms. We have our own.... It is at the foot of the altar, after the oblation of the sacrifice, that we will be united before the pontiff who will bless us.'

'Tell me, Cecilia,' asked Aurelia with a certain anxiety, 'do the Christians about to marry love each other dearly?'

'Doubtless, madam,' replied the young girl, astonished at this strange question. 'Why should they not love each other? It is the first duty according to our law.'

'Ah! your law says this?'

'Why, yes, madam.... The husband is flesh of his wife, the wife flesh of her husband; the two make but one.... The husband must love his wife like unto himself, and the wife must love her husband as herself.... This is what is written.... Moreover, my dear mistress, you can see for yourself,' added Cecilia, handing Aurelia some sheets of papyrus, 'that the young patrician took and read with eager curiosity.'

It was St. Paul's epistle to the Ephesians on the duties of marriage.

'Madam,' continued Cecilia, whilst Aurelia was reading those precepts of Christian union. 'I have learned very little, as yet, for it is not very long since I embraced this holy religion. They have put into my hands the books which will teach me what I must be in my new position. He who wrote this epistle was a great apostle.... Among us, his word is looked upon as the teaching of God.'

'Cecilia, what is the meaning of this passage: "This is why the man will leave his father and mother, and shall be joined unto his wife?"'

'This is said to show that the husband and

wife must mutually prefer each other to all that they hold dearest in the world.'

'And, consequently, that they must never abandon each other,' said Aurelia, continuing the interpretation. 'It seems to me I do not mistake?'

'No, madam, you say truly. Marriage among the Christians admits of no division in our affection, and it remains thus until ended by death.'

'So you would never consent to leave Olinthus?'

Cecilia paused before she answered this singular question, and gazed with surprise at Aurelia. The tremulous voice and anxious face of the young patrician left no doubt as to the great interest she felt in this inquiry.

Cecilia reflected that her kind young benefactress had perhaps conceived some project concerning her establishment, and was about to ask her to renounce Olinthus. She replied with great firmness:

'Olinthus and I are only betrothed, madam, and these rules do not as yet apply entirely to us.... But we have chosen each other.... I have given him my heart.... I look upon him already as my husband.... and for no motive would I sacrifice an affection in which I have placed my happiness.'

'You said for no motive, did you not, my little Cecilia?' repeated Aurelia, evidently delighted by this answer.

'Yes, madam,' replied Cecilia to the same earnest and solemn tone. 'Even to save my life I would not renounce Olinthus.'

Aurelia felt like kissing the artless young girl again, for the pleasure this clearly expressed resolve gave her; but she was impatient to come to the question which interested her personally.

'I suppose,' she resumed, 'that you had to choose between Olinthus and your religion.... what would you do?'

'Oh! this is a different thing,' replied Cecilia quickly.

'How! another thing?' cried Aurelia. 'Does not your law forbid the husband to abandon his wife, and the wife her husband?.... Suppose you were already married, would you give up Olinthus?'

'Certainly, madam, if to keep Olinthus I had to renounce God. God is above Olinthus, and our law teaches us to sacrifice everything for Him.'

'Cecilia, what you say is impossible!.... You would not do it!....'

'I have done it, my dear mistress,' said the young girl, with touching simplicity, for if she could not understand the object of all these questions, she saw the opportunity of giving the questioner a great lesson in Christianity.

'You have done it!.... When?....' exclaimed Aurelia, much astonished.

'When I was in Parmenon's hands. With one word I could have obtained my freedom, and with it, Olinthus. I did not speak that word, for it would have been betraying my God and my brethren!....'

'It is true,' murmured Aurelia, 'yes, it is true!.... Vespasian would have the same strength.... Oh, I must lose all hope!....'

Her sobs choked further utterance. Cecilia had shown her the greatness of a Christian soul often struggling with the dearest sentiments and conquering them by the holy austerity of duty. Cecilia, like her, was young, and loved with a pure and fervent affection, and yet she had sacrificed everything, her happiness—dearer than life itself; and Aurelia remembered the bleeding scars left on the poor girl's delicate shoulders by the torturer's lash—touching proofs of her constancy.

Here was a great example for the young patrician; but it overwhelmed her, for she felt now that Vespasian must also prefer his God to her love; she had read in his eyes the sad firmness and calm resolve of a Christian who will not compromise with his faith. The poor child commenced to understand the law of duty.

Cecilia had seen the tears of the noble young girl, and she understood at once why they flowed. She clasped in her arms the daughter of the Caesars, and wept silently with her. It was a touching picture!

'Cecilia!.... Cecilia,' sobbed the young patrician, 'this sorrow will kill me!'

'My beloved mistress, can the Caesar Vespasian perjure himself?'

'So, Vespasian would renounce the empire.... Even I would be nothing to him....'

'But why suppose that the Caesar will have to undergo this trial.... Does any one threaten him?'

'No, but this may happen sooner or later.—It is this which frightens me since I know he is a Christian.... and then?....'

Cecilia lavished her tender caresses upon the afflicted young girl, but hesitated to answer those pressing questions.

'Tell me,' resumed Aurelia, 'would Olinthus have such contempt for your love?'

'Madam,' replied Cecilia with much feeling, 'I would, if need be, soften the pain of Olinthus' sacrifice, by encouraging him myself....'

'Oh!' exclaimed Aurelia, 'and you say that you love your betrothed?'

'It is because I love him that I would prefer his happiness to mine.'

'What do you mean?... His happiness?'

'Our God, my dear mistress, may sometimes impose upon us painful duties, but He rewards us a hundred fold for what we suffer in His name! This is what makes our strength.'

'My cousin, Flavia Domitilla, told me this already. She even added that the imperial power is nothing....'

'Nor life, even, my dear mistress,' said Cecilia, interrupting her with affectionate respect.

Aurelia hung down her head, and remained silent. The bright example of Christian fortitude presented by Cecilia, could not fail to make a deep impression upon the young patrician's mind. Aurelia abandoned herself involuntarily to the charm of this grateful affection which gradually opened her heart to resignation and hope.

At that period, moreover, Christianity, like unto the morning flower still wet with the dew of the night, and impregnated with its fragrance, filled the soul with its penetrating perfume; it often happened that from a single word, an example, a thought, sown in that soil already prepared by mysterious aspirations, faith sprang forth, to grow and blossom suddenly under a divine breath.

And who more than the young patrician had felt the great warmth of this Christian atmosphere with which she was, so to speak, surrounded? Nevertheless, a single day was not sufficient to conquer these vacillations of a rebellious heart, or to temper this great sorrow, breaking forth in loud groans.

The two young girls remained a long while together. When Cecilia took leave of Aurelia, the latter no longer felt the bitter despondency which had followed her guardian's departure.—She had now a loving heart to sympathize with and console her.

Cecilia's marriage did not make her renounce the work of love and gratitude she had undertaken. She pursued it with indefatigable devotion, and her gentle words, her modest virtues and great faith, had a blissful influence on the mind and heart of the young pagan whose soul she wished to save.

CHAPTER XII.—THE ATRIUM REGIUM.

In the eighth region of Rome, at the base of Mount Palatine, between the New-Way, the Viscus-Tuscus and the Forum, was an ancient temple of circular form, and built at the end of a court surrounded by porticoes. Near by was a sacred grove enclosed by high walls.

This temple was erected by Numa Pompilius, who consecrated it to Vesta, the goddess of earth and fire, and who built his house, a small and humble structure, near this sanctuary. At the time we speak of, the deity alone dwelt in it, with the priestesses having charge of its altars. The Atrium Regium or Regia Numa was still venerated by the Romans as the inviolate residence of the pious king to whom they owed a worship which survived all other institutions.

Numa had instituted but four vestals; Servius Tullius or Tarquin-the-Elder raised this number to six. During the eleven hundred years this institution lasted, that is, to the time of Theodosius-the-Great, who is said to have abolished it (A. D. 389) this number never varied.

Everything connected with the worship of Vesta was symbolic, from the temple in which the sacred fire was kept continually burning, to the obligations of the priestesses. The shape of the temple was round—image of the earth of which Vesta was the divinity; the priestesses must be virgins, because fire, the principle of heat which animates the world, is naturally sterile. No image retraced Vesta's features: fire alone represented her in her temple.

With a little attention we find in the traditions of ancient religions the distinction which Christianity has made so great between spirit and matter.

If the material fire burning on Vesta's altars, happened to go out, it was a misfortune so great that Rome feared the most fearful events. The negligent priestess was punished with the rigorous torture of the lash.

But, if the Vestal permitted the flame of purity which should burn in her virgin heart until her youth had flown, to die out, Rome was no longer Rome, but an immense necropolis, plunged into a lifeless consternation, and which revived to hope only when the crime had received its punishment.

And this punishment was not merely the dread penalty of the lash; the guilty priestess was buried alive.

Those two emblems, fire and earth, cannot grow old. It was proper then that the virgins of Vesta and the sacred fire should remain for-

ever young. For this it was that the fire which lost some of its purity by coming in contact with material fuel, was rekindled each year, on the March Kalends, that is on the day upon which the year formerly commenced, and time renewed its imperishable youth.

For this, also, the priestesses of Vesta upon reaching their thirty-sixth or fortieth year—extreme limit of their sacrifice, were made to turn over their ministry to younger successors, in whose hands the divine flame, image of Vesta's imperishable chastity would burn more brightly.

Let us penetrate into the sacred asylum whose thick walls have ever awakened the curiosity of man. Paganism knew nothing of the austere practices which have made the cloister inaccessible.

Women could visit the Vestals at all hours. The men were not excluded, but they must retire before nightfall. The public had access to that part of the temple where the sacred fire was closely watched and fed by a vestal. The inner part of the sanctuary was closed to all except the Grand-Vestal and the pontiff. There were kept the images of the tutelary Gods of the Romans; and among other a Palladium, or statue of Pallas, to which was attached the safety of the empire.

The costume of the Vestals was the most graceful that could be worn by a young girl. It consisted in a long stole of the finest linen, descending to the feet; and, over this, a short, white tunic, reaching a little below the waist. Their hair was plaited into six braids and tied up with narrow bands; over this was placed the 'stibulum,' a square veil of large dimension, which fell gracefully over the neck and shoulders. A few more bands in her hair, and a wider belt of purple than that worn by her companions, were the only distinctive marks of the Grand-Vestal.

Nothing had been neglected to make of the Atrium Regium a delightful retreat, a quiet asylum where the soul might recollect itself in silence and repose. Every luxury was lavished here, so that the Vestals would have nothing to regret of worldly pleasures. The worship claimed at their pure hands by the goddess, has no exacting duties; provided the fire burns always brightly on her altar, Vesta smiles, and demands no other homage.

What care could trouble the serene life of these spoiled children of the State, whose every desire was gratified as soon as conceived? The State made the most liberal provision for the enormous expense of their household; it paid for the numerous eunuchs, the attentive slaves that filled the Atrium Regium; the soft litters at which the wealthiest Roman girls cast envious looks; the magnificent cars which caused secret spite to the aristocratic matrons, as they rolled past them. In addition to these privileges of the most respected institution, each Vestal received a considerable income. How happy this life then in which were to be found combined all the pleasures of wealth and rank—all that could flatter the vanity of young girls!

And yet, when a Vestal died, or resigned her office after the legal term; when Vesta claimed another virgin to fill the vacant place in her sanctuary; why was it that consternation reigned in Rome, and every family was alarmed at the mere thought of a daughter being conducted to the Atrium Regium to enjoy the life of ease and comfort we have attempted to describe?

Here is the reason of this universal horror:

In the sixth region of Rome [Alta Semita] was a field, the mere name of which inspired terror. It was called 'Campus Sceleratus'; which may be rendered by 'The Field of Crime.' No human habitation was to be found near this cursed spot; no footstep ever disturbed its awful silence and eternal solitude. It seemed as if nature itself shared in this gloom. The humblest grass could not grow on this soil which seemed condemned to a fearful barrenness. The dew fell not upon the least green tuft; all was dark, naked, desolate.

This sinister spot formed a slight eminence close by the walls of Rome, beyond the 'Agger Servius,' from which it could be plainly seen. Neither the magnificence of the Atrium Regium, nor the honors paid to their rank could make the Vestals lose sight of this fatal spot hid in the shadow of the monuments of the queen of the world. Their mournful gaze ever sought the unbalanced mound where so many of their companions had found the most horrible and cruel death.

In this field, the priestesses convicted of incest; that is to say, of having sinned against the immaculate purity imposed upon them from childhood, suffered the extreme penalty for their crime.

From time immemorial there existed in the centre of the 'Campus Sceleratus,' a deep subterranean vault, whose thick walls smothered the last groans of the victims entombed alive in it. The opening of the shaft through which one descended by means of a ladder, was closed with a wide slab cemented in masonry and covered with

earth, so that the eye could not detect its existence.

When a new victim was designated, this slab was dug up; the executioner descended into the pit, cleaned the vault of the ghastly relics of the last sufferer, and made it ready to receive another inmate. A small bed was erected in an angle of the vault; near it were placed a lighted lamp, and small quantities of bread, water and milk—provisions for one day, which a derisive pity granted to the wretch about to descend alive in the tomb.

It is true that the instances of this fearful punishment were rare; but what young girl would select a life whose joys might end in so terrible a death? The virgins of the Atrium Regium had good cause to tremble when the vaguest facts, the least founded suspicions often sufficed to determine the inflexible severity of the pontiffs whose office it was to punish this crime? The denunciations of a slave or the confession obtained by torture were a sufficient basis for accusations that might lead a Vestal to death, unless heaven interposed in her favor, by some miracle. The ancient authors relate several instances of this heavenly intervention. The Vestal Emilia, who had permitted the fire to be kindled to her care to burn out, and was suspected of a greater crime, tore her linen stole and threw the light fabric on the altar calling upon Vesta, whom she had served during thirty years, to manifest her innocence. A light flame suddenly consumed the fragment of cloth and ascended to heaven. [Denys of Hal. II., 68: Val. Max., I., 7.]

Tuccia demonstrated her innocence by carrying water in a sieve, from the river to the Forum. [Denys of Hal. ibid 69; Val. Max. VIII., I. 5; Pliny, Nat. Hist., XXVIII. 2.] In times still more remote, Claudia tied her belt to the prow of a ship bearing the statue of the Mother of the gods which had made vain attempts to cross the bar of the Tiber, and pulled the vessel safely into port. [Titus Livius; Ovid, Fast. Lib. IV., v. 319 to 326, and 343 to 344; Pliny, Nat. Hist. VII., 35. Suet. in Tiberio, cap. 2; Valer. Max. VII., 4.]

Paintings representing these miraculous events were placed in Vesta's temple, and the people believed that the goddess would not fail to show her power again to save a falsely accused virgin; but the young Vestals were not so confiding, and the thought of the fearful vault was enough to poison their joys.

At the time we write of, the virgins who inhabited the Atrium Regium were in prey to the gloomiest forebodings. During the reigns of Vespasian and Titus, they had enjoyed much liberty, and might have believed themselves freed from their terrible obligations. But Domitian had soon taught them that the yoke of the ancient religion still bore upon them; and the death of the two sisters Ocellatus and Varonilla, who had recently been compelled to stab themselves, had filled their souls with terror.

They understood, moreover, that the implacable severity of the pontiffs threatened them anew, and the suspicions raised against the Grand-Vestal led them to think, involuntarily, of the dreadful and solemn expiation of the Campus Sceleratus.

Then, can any condition of life be happy, which has not been freely chosen? To appreciate the sorrow which inevitably seized the Vestals after a few years passed in the temple, we must study its action on one who had long suffered its pangs. We shall therefore seek the Grand-Vestal whom we find conversing with a young woman to whom she is making the picture of her desolate life, and in whose affection and sympathy she seeks comfort.

This young woman, the reader has already surmised, was Cecilia; she was ever to be found associating herself to the sufferings of those from whom she received help; she hastened wherever there were tears to dry and sorrows to alleviate.

CHAPTER XIII. — CORNELIA'S ANXIETIES.

Cornelia, at thirty five years of age, was still remarkable for her imposing beauty. The secret anguish that embittered her life had not altered the original splendor of her features or the graceful distinction of her figure. The only mark left by time or suffering was a pallor of complexion which detracted nothing from her beauty. Her large eyes, in which shone her patrician pride, assumed at times a gentle expression which contrasted strangely with her austere physiognomy.

Ordinarily reserved, cold and sad, she could become cheerful and sympathetic when a word or a deed awakened the gentle and charming virtues which slumbered in her soul.

The Grand-Vestal belonged to the greatest family of republican or imperial Rome; to the Cornelius family, whose numerous branches had been illustrated, at all periods, by the highest dignities and most celebrated names of Roman history. The splendor of this race threw in the shade the recent greatness of the imperial house founded by Vespasian and Titus. Cornelia's father was Cossus Cornelius Lentullus, who was Nero's colleague in the latter's fourth consulate, [A. D. 60.] Cornelius Cossus, who was consul with Annus Agrippa in A. D. 25, was her uncle.

These details will not be unnecessary to explain the Grand-Vestal's position towards Metellus Celer, and their tender and mutual attachment. Gratitude for a great service rendered had established between them a friendly intercourse from which had gradually grown a more passionate sentiment. The Grand-Vestal had been led to love with all the warmth of a virgin heart, the man she had saved from death, and whose gratitude expressed itself with glowing eloquence. She was sustained by a secret hope: the time was approaching when, relieved of her vows, she might think of a marriage which would secure her happiness.

But, had she inspired Metellus with the same tender passion? would his devotion overcome the religious prejudices which looked upon the vestals as preserving their sacred character even after they had been legally relieved of all their obligations? Such was the mystery which Cornelia had not yet been able to penetrate, for Metellus Celer, while he surrounded her with

viable marks of affection, had never betrayed, by a single word, the secret of his heart.

This word, so anxiously expected, had been written by Metellus in the dangerous letter intercepted by Marcus Regulus, and by him handed to the Emperor; but the Grand-Vestal knew nothing of the existence of this letter which, as we have seen has singularly found its way to the hands of the Christian pontiff.

We must explain here how Cecilia had become the means of communication between the two lovers. During her stay in Aurelia's house, the Grand Vestal had conceived for the young Christian's courage an admiration which soon changed into a sincere affection; and when she returned to the Atrium Regium, she insisted upon Cecilia's visiting her often. The latter consented willingly, but waited until her marriage with Ombus should be celebrated before calling on the priestess of Vesta. When she entered the Atrium Regium for the first time she brought with her a great joy.

The day before a messenger had brought her a letter from Metellus Celer for Cornelia. The latter had not heard from the young man since his departure from Rome; she did not even know where he was concealed. His letter contained all these details, so full of interest for the Grand Vestal, and announced that he would write frequently to charm the cares of his solitary life.

Cecilia saw in this correspondence nothing more than the language of a grateful heart. Had she thought otherwise, she would have, doubtless, refused to take charge of letters which awakened hopes condemned by the pious austerity of Christian morals, and which were fraught with danger when entertained by a priestess of Vesta.

(To be Continued.)

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No. 15.

WEXFORD, Sept. 25.

The road from Ennisorthy to Wexford rises from the fertile valley of the Slaney over a succession of dry and this uplands, whence descending, it crosses the river and reaches this ancient and historic town, Wexford, lying on the estuary of the Slaney, here spread out in a vast sheet of sea, was once a place of great importance. It was one of the first harbours occupied by the Anglo-Norman conquerors of Ireland; during several centuries colonists from England made it a favorite point of debarkation; and it is associated sadly with the invasion of Cromwell, and with the rebellion of 1793. The town seems at a very early period to have reached nearly its existing limits; its trade is said to have been considerable as long ago as the 16th century; and several quaint old dwellings attest the prosperity of a past generation of burghers. The gradual closing up, however, of the entrance to the port by a dangerous bar, which prohibits the approach of large vessels, and the change in the centres of English commerce which has occurred since the days of the Tudors, have reduced Wexford to its former state, and it is now apparently a stationary town of narrow streets and square-plated houses, without many evidences of wealth or industry. I believe, however, that the merchants of Wexford are thriving and opulent as a class; the shadows of past greatness hang over the place; and, to compare small things with great, it reminded me of Bristol, though you miss the crescents and villas of Clifton I was struck by the almost complete absence of Celtic names on the front of the shops; those most frequently seen belong to the old Norman families settled here by Strongbow; and the men of Wexford boast to this day of being an Anglo-Norman colony. The most remarkable event in the annals of the town is the massacre, certainly of an atrocious character, said to have been perpetrated by the orders of Cromwell, the local traditions about this deed of blood are still numerous and significant; and as those relating to the "siege in 1793" are not remarkable, though comparatively recent, we may infer that the first scene of violence was a peculiarly fearful kind. I conversed with a gentleman who well remembers an aged priest who in early childhood heard tales of the massacre from old inhabitants who had received them from eye-witnesses—so few, after all, may be the links that connect the present with that memorable period of subjugation and settlement in Ireland. One phrase of the Protector has been handed down as being, in a special manner, horrible; he is said to have commanded that even the children of the Catholics of Wexford should not be spared, "lest those eggs might grow into hoes." This does not accord with the character of Cromwell, a great soldier and ruler, though a fanatic; but he certainly, on almost the same occasion, avowed a policy of similar import, and which has equally proved fruitless. He wrote in a letter still extant, to the commandant of a fort not far from Wexford, that where the "power of the Parliament could be felt there should not be either mass or Popery." At this moment two Catholic churches of exquisite beauty overlook the haven filled two centuries ago by the Puritan fleet—an eloquent memento of the unwisdom of forcing upon a reluctant people institutions and usages unfitted to them.

Having travelled over a great part of Wexford, I can give a general description of the county. This south-eastern fragment of Ireland is marked off clearly by natural boundaries, which in ancient times were likely to stamp it with a distinctive and individual character. To the north and west it is bounded strongly by ranges of mountains and the line of the Barrow; to the south and east it is open to the sea, and its proximity to Wales and the south of England brought it singularly under English influences in the early age of settlement and conquest. This region was probably thoroughly Anglicized and freed from the inroads of the aboriginal race during the whole of the feudal period of Ireland; it was comparatively at peace in the days of the Tudors; and though it was swept by the Cromwellian tempest, its social organization and structure were not broken up by that vast revolution. The result has been, not only that Wexford is more penetrated, perhaps, by English elements than any other district in Ireland, but that, not as in the case of the old Pa'e generally, these have had scope for natural development, and to affect powerfully during many generations the mould and general form of society. It is impossible not to see from the look of the people that this is not the land of the Celt. One part of the county is occupied by a colony to this day composed almost wholly of a different race; and the comparative order that has prevailed here during many ages has had the effect of making the relations of life more kindly than usually is the case in Ireland, and of diffusing a spirit of independence and content. As regards the external features of Wexford, it is a tract broken by lofty hills, and often rising into spaces of uplands; swelling here and there into irregular eminences, with valleys between, enriched and watered by fine rivers and their numerous affluents. The soil of the hill country is generally light and thin, and so is that of most of the lowlands; but along the lines of some of the streams breathe of meadow land and pasture are found of great if not extraordinary fertility. If nature, however, has been less bountiful in this than in other divisions of Ireland, the influence of man has been more felicitous. Taken altogether, the agriculture of Wexford is of a good kind; the look of the country is generally prosperous; and I have

seen, as yet, no county in Ireland in which comfort appears to be so diffused, through all the grades of society. You speak of not only beautiful, fertile soil, but also of luxury and wealth, but adorned with the signs of industry and thrift, and though admirably appointed farmsteads, and though rows of neat cabins are sometimes seen, the houses and dwellings of the poorer classes are not seldom singularly neat and trim. Compared to Meath, which in many respects forms a very remarkable standard of comparison, Wexford is a decidedly greesier county. The live stock of Wexford, like that of Meath, increased at the rate of about 50 per cent. between 1841 and 1861; but, while the agricultural area of Meath, from 1855 to 1863, diminished at the rate of 18 per cent., that of Wexford diminished at the rate of 3 per cent. only. It deserves peculiar notice that this striking difference coincides with two different types of husbandry. On the area of 576,000 acres, Meath has 2,443 farms rated at the value of 50*l.*, and upwards; whereas, on the area of 571,000 acres, Wexford has only 1,296 farms of the size and is generally a county of rather small holdings.

The condition of society in Wexford may be pronounced to be on the whole prosperous, exceedingly so if we contrast it with the condition of some other parts of Ireland. Not, of course, that there is not much poverty—it is, unfortunately, a truth too confirmed by experience that the poor must be always in the land—but that in the order and relations of life you do not often meet with those steep differences of comfort, character, and even tone of thought which in many places are so marked and grievous. The wages of the agricultural labourer vary from 6*s.* to 10*s.* a week; they are tolerably constant through the year, and, as he enjoys considerable privileges of lodging and fire on some estates, he is usually in a reasonably good position. The rent of land is exceedingly variable, on account of the varied nature of the soil; and it is noticeable that it has advanced comparatively little during the long lapse of nearly a century. In the days of Arthur Young it had reached 3*s.* an Irish acre for the best soils, about 5*s.* or 6*s.* being paid for the worst; at the time of the Devon Commission it stood at about 5*s.* and 10*s.*; and, with the exception of a few favoured spots, it has not risen much since 1844. The cause of this relatively slow advance is, probably, that three generations ago Wexford was in a much more settled state than most of the other counties of Ireland which have since grown more rapidly in wealth, and that it had then a command of good markets almost closed to the interior of the country. Taken altogether, and having regard to the quality of the land, I think that the rate of rent in Wexford is on a high average; but though I heard some complaints of rack rents, this was not anywhere a general grievance. The landed system of this county, although resembling in some respects that of other counties visited by me, has, nevertheless, what is good so prominent, and what is bad so little in sight, that it may be said to work tolerably well though theoretically far from perfect. The line between the owner and occupier of the soil is nearly that between Protestant and Catholic, but resident landlords are very numerous; they are, speaking generally, fair in their dealings, and the relations between them and their tenants are, for the most part, of a kindly character. On many estates gracious customs exist, almost unknown in other counties, that knit together the frame of society more thoroughly than mere legislation can—what is a ligature compared to a muscle?—and the intercourse of superior and dependent is often liberal, equitable, and honourable. As the natural result of this state of things, there is practically less insecurity of tenure in this county than in many others. Leaseholders are still comparatively frequent; and I met numerous instances of what at one time was a tenure very common in Ireland—leases for three lives or 31 years. On the whole, the elements of society in Wexford are more happily blended than I found them to be in any district I have yet seen. The relative position of landlord and tenant is largely adorned by mutual goodwill, and the results are visible in general progress, in signs of content that cannot be mistaken in a remarkable lack of independence and self-reliance among the humbler classes.

The causes of this comparative felicity I cannot doubt are that society in Wexford is founded upon a colony which took root in the land at a very remote period, and, safe from war and discords of race grew up naturally, and formed itself gradually into a well compacted and settled community. This is the distinctive difference between this county and other Anglicized portions of Ireland; here order had an opportunity of development; in these the fair chance was never found; and, though Cromwell confiscated a part of Wexford, his settlement did not greatly disturb a condition of things that had become established. At all times landlords and tenants in Wexford have, comparatively speaking, "pulled well together," of course putting exceptions aside; and it deserves notice that not a few gentlemen of large estate and ancient descent threw in their lot with that of their dependents in the unhappy rebellion of 1793. Yet it must not be supposed that everything in Wexford is to be painted in a roseate hue, and that there is no land question even in this county. I have heard of some painful cases of eviction, and have read lamentable descriptions of them; but as I have not got to the bottom of facts, distorted evidently by passionate statements, I shall make no further allusions to them. In this county, with many exceptions, all that has been done to improve the soil—and what has been done is very praiseworthy—has been the work of the occupying tenantry; and the immense mass of rights of property, in the most strict and legitimate sense, is protected merely by local usage, very strong indeed, but without legal sanction. Though leaseholds, too, are not uncommon in Wexford, and tenures are really tolerably secure, the number of tenancies at will is too great; and, I am sorry to say, is on the increase. My information, and I have collected it from numerous sources, not without care, does not bear out Lord Courtown's assertion, that no Wexford landlord has withheld leases from his tenantry for the sake of political influence. A gentleman with peculiar local experience has told me that, though such instances are rare, some Wexford landlords who take an active part in elections at least do not give leases; and, as might have been expected, Conservative landlords are more conspicuous in this tendency than those of Liberal and popular principles. Lord Courtown, having publicly directed attention to his mode of managing his estates, I have paid particular attention to the subject, and I am happy to report that by reputation he is an honourable and kind-hearted man, and that his property has a prosperous appearance. Nevertheless, he but "sold" grants leases; and though he believes, of course, that his "political influence" has nothing to do with this insecurity of tenure, I have been led to an opposite conclusion. Lord Courtown, moreover, it would appear, adopts means for assuring sympathy in religion between his tenants and himself which a degenerate age will hardly applaud. I write with an advertisement before me, in which Lord Courtown's recognized agent announces that a farm near Gorey will be let, "on which a dwelling-house and offices will be erected for a solvent Protestant tenant;" and I am informed that the offer of a Catholic candidate of an unexceptionable kind was politely rejected. All this I dare say can be satisfactorily explained; but this mode of assuring "one law and one faith" on an estate in a very Catholic county is too heroic for these evil days. I have no doubt it would delight the shade of Lord Courtown's Cromwellian ancestor, who lighted upon a rich forfeiture in the times when "transplanting Papists to Connaught, to clear the heritage of the elect," was the fashion; but it seems rather absolute to a generation which, I trust, looks beyond the strife of creeds to a precept simple, grand and divine—"This commandment I leave you, to love one another."

Being at Wexford I paid a visit, as a matter of

course, to Bargy and Forth, two well known divisions of the county, that express, in a very perfect form, the general characteristics of this part of Ireland. These baronies, as long ago as the time of Strongbow were settled by a colony from Pembroke, composed of Anglo-Normans and Flemings; the aboriginal race having been extruded. The colonists planted themselves in the land, and fenced by the sea and a range of hills, became a separate and peculiar people that has never lost its distinctive character. They flourished under their feudal lords, and united to them by that strong tie which binds all fellow-colonists together, they formed a sturdy and prosperous community, moulded on a fortunate type of society. Cromwellian settlers entered on part of their lands; but the conquerors were not able to change the fixed usages of the little commonwealth, and in a short time they conformed to them. So the 17th century passed away, and Arthur Young, when he saw them in the 18th, gazed with enthusiasm on their "superior industry" on their "better living" and "habitations," on their "Saxon language," on their "quiet" and happiness. It travelled through the baronies for miles, and was really delighted with what I saw. This community, after the lapse of centuries, retains clearly its individual mark: it is a colony on the verge of the land of a nation. The race has regularly intermarried within itself; Anglo-Norman and Flemish names abound; the men and women have no Celtic features; their dialect I should call an English patois. But what is most remarkable in this interesting district is the character of its husbandry and social life. The land is generally rather thin and cold, though there is abundance of sea-weed for manure; but the agriculture is with rare exceptions admirable, and it has a look of neatness and care that I have not met in other parts of Ireland. The farms are for the most part small, from 40 to 50 to 100 acres; but, as a class the holders are exceedingly prosperous, and many of them have considerable sums of money. The appearance of the dwellings is very striking; here and there you see excellent slated houses, but the most common habitations are ancient homesteads, thatched with exquisite finished roofs of straw, and brilliant with repeated layers of whitewash. I entered many of these pleasant homes, and was charmed with the degree of comfort evident, with the old clocks, the tidy furniture, the quantities of linen, the prevailing cleanliness. I never saw anything like the whole district. I imagine it may have had its counterpart in some counties in England in the last century, before the growth of capital and manufactures broke up the system of small farms.

What are the causes of this prosperity, of this fragment of a happy form of life, let into the unlovely frame of society in Ireland? These people are, with hardly an exception, Catholics; so the offensive theory is at fault that resolves all the ills of Ireland into "Popery." I do not undervalue the influence of race; yet parts of Meath, where, as a rule, the peasantry are miserably poor, may not be less Anglicized than these baronies. The farmers in Bargy and Forth enjoy security of tenure to a great extent, and have in numerous instances leases; yet I am not, I hope, so shallow as to think that this circumstance fully solves the problem. The paramount cause, I cannot doubt, is that, in this instance, as so seldom in the case in other parts of this country, the natural progress of the community has never been rudely checked or thrown back by ages of feuds and evil discord. In this instance, as has been beautifully written, "Society which springs from the soil, and forms itself by the tillage of land, training its people to thrift and industry, ripening by centuries of time, and binding all orders and inequalities of rich and poor, master and servant, together in mutual dependence, mutual justice, and mutual charity, making even the idle to be thrifty and the powerful to be compassionate—this growth of human happiness and order has become symmetrical and mature" by a series of accidents in the district. Long may the little commonwealth flourish, long may it be before the hand of time brings change on these peaceful and happy homes, and when it does may it gradually evolve some higher and better form of existence! Unhappily this fair development of humanity is too rarely to be found in Ireland, and this leads me to make a single remark with reference to the Irish Land Question that no doubt has occurred to a thoughtful reader. I am one of those who are convinced that, without any organic change, without any shock to the rights of property, nay, by an enlarged appreciation of them, it is possible to amend the landed system of Ireland so as to bring it in harmony with fact and right, and to inaugurate for it a better future. But let us not imagine that human legislation can accomplish results beyond its power, can suddenly transform the country into a region that wears the look of industry and wealth conspicuous in this most interesting district. Society in Ireland has not had the chance of expanding into these fair proportions; its natural growth has been violently disturbed; and you might as well expect by an Act of Parliament to cure rapidly the varied mischiefs that flow unhappily from this state of things as to restore by the spell of a quick medicine a diseased cripple to the full strength of manhood. Let us do what we can, and not hope for wonders.

Agriculture has long been unknown in this county, and Fencible took no root in it. There is, however, some agitation for "fixity of tenure" and a "State-settled rent; and "tenant-right" is demanded by a certain number of persons, some of eminent position and rank. The feeling, nevertheless, for change is as nothing compared to what it is in less peaceful and well-ordered districts; there is no general antipathy to the law, no sense of pervading discontent, the more dangerous because vague; no complaints of widespread wrong and oppression. I conversed with farmers of all grades, and many of them declared themselves well satisfied with the existing order of things around them, or said that "fair leases were all that was wanted." The fact is that in this county the landed classes as a general rule are united by the sense of mutual esteem; the landlords respect the rights of the tenants, and the tenants respect the rights of the landlords, with few exceptions on either side; the usages of the country are very seldom violated; and the tenantry, conscious of comparative security in the majority of instances, do not yield to extravagant or revolutionary ideas. Yet this county, now so contented and tranquil, was the scene of some of the worst atrocities in 1793 and the question occurs to a thoughtful mind, what has been the cause of this moral transformation in the brief space of two generations? Strange as it may seem, I believe that the peculiar character of the people of Wexford, and the tendencies gradually formed among them. A race, made of rather stern stuff, proud, independent, and intensely Catholic, would naturally resent the insults offered to its faith in the times of the Penal Code, and would not submit tamely to the excesses of licence, of outrage, and of abuse of authority indulged in by the "loyalist" faction of Wexford in 1793. In the same race, in a happier age, and under a better condition of things, would instinctively follow the habits of industry, of self-reliance, and of self-respect which have been its fortunate heritage from the past; would vindicate for itself, by peaceful means, its natural rights in the relations of property, would by its own firmness place society on a comparatively just and sound basis.

IRISH LAND AND ITS OWNERS.

(From the Tablet.)

As a bushel of wheat in a king's eye, so is a multitude of counsellors when the city is troubled—such at least was the opinion of the learned scribe who attempted to supplement the wise man's proverb. And, in good truth, if politicians feel it their duty to read all the pamphlets and leading ar-

ticles which propose to teach them how to settle the difficulties of Ireland, the Crowd of remedies proposed to their notice must often appear to bear a greater affinity to the dark pelting of some pitiless storm than to any clear aid for their mental vision. It will, therefore, be far from an uncoloured enterprise, if we endeavor in our humble way to introduce some semblance of scientific arrangement into this question, which divides itself so naturally into two great branches—the land of Ireland and its owners.

In the first place, then, the land itself is divided into two classes—land under cultivation, and waste land. Beginning with the latter, as not only the simplest in its conditions but also as hitherto the least noticed by general writers, we find various opinions as to its extent and its capabilities. After a careful inspection of some of the richest districts of the north, the midland, and the south-eastern portions of the island, together with some of the wildest regions of the south-west, an intelligent Scotchman, William McCombie of Aberdeen, states that, "as respects improvable waste land, and pasture lands rendered (through drainage) suitable for tillage," these might, to some extent, supply outlets for the surplus agricultural population." But Mr. Fitzgibbon, an Irish land-owner and a master in Chancery who has control over some four hundred estates comprising about 20,000 tenants, and whose experience must be incomparably greater than that of any tourist, forms a much larger estimate:—"How many millions," says this author, "of industrious people the waste lands of Ireland might be made to support in comfort and plenty, has never been computed; but nothing is more certain than that where hundreds now starve in querulous idleness and where thousands might live in contented happiness by rural and congenial industry, in cheerful day and open fields made fruitful by wholesome labor, in the mild climate upon earth." Other authorities estimate as a moderate though of course only approximate suffice, if reclaimed and cultivated, to support in comfort and plenty more than twice the present population of the whole island.

At this point a sanguine reader may be disposed to exclaim that the question is at once solved; on the one side he sees a multitude ready to labor for food and shelter, on the other a supply of land ready to supply even more than they desire, and the whole under a Government able and most willing to afford all necessary aid; he will argue that all these waste tracts of country have from time immemorial yielded no revenue whatever to the landlords, and that nothing can therefore be easier or more simple than to arrange a compensation in each case for such profitless ownership, and to place the land which has no cultivators at the disposal of the men whose only misery is want of land. Unfortunately the affair is much more complicated than our sanguine reader imagines; first of all, there is the old tyrant, custom—the power which so often renders even good law of no effect, and which, in the case before us, leads a landlord to expect that some day or other families will settle upon his waste land and make it fruitful and, in time to come, will pay him rent; next, and perhaps of more serious importance is the state of bondage in which landlords generally are tied down by trust-deeds and settlements. This last-named point is often put forward as the one great *mal-orum*, and it certainly requires more attentive consideration and more effectual remedies than it has hitherto obtained from the Legislature. When the owner of an estate is himself only a tenant for life, he cannot (without some special Act of Parliament) bind his successor to maintain the conditions on which he has granted to tenants the use of portions of his land; hence, if he has led settlers to clear uncultivated ground and to raise dwellings thereon, and to turn the wilderness into a fruitful field upon the strength of a promise that they shall pay a merely nominal rent, his death will set his heir (or his heir's creditors) at liberty to disregard that promise, and to exact the utmost value of the improved land; or, worse still, to confiscate the newly-created property by an eviction. The Act of 1869 was intended to remove this abominable evil. The principle of that Act was perfect, but its details stifled its principle;—in theory it established the grand rule that no settlement or trust shall be allowed to stand in the way of the proper leasing of landed property; in detail it provided that in the case of improvement leases—the only case which can apply to reclaiming waste land—no such lease shall be granted for a longer term than forty-one years, or without the sanction of the Irish County Court Judge. Thus, in the way of practical results, the noble basis of this Act is reduced to a provision that, if the life landlord will swallow the bitter humiliation of applying to the County Court for permission to grant a few acres of bog, and if the tenant is able and willing to pay considerable legal expenses, a valid lease may be obtained—in spite of all previous settlements and trusts—for a term of years which will be insufficient to repay the tenant for his outlay. We were therefore quite prepared for the results given; in Dr. Neilson Hancock's invaluable Reports, as the working of this same Act of 1869. The County Court provision brought these transactions within the sphere of judicial statistics, and by these documents it is shown that, in twenty-four counties in Ireland from which complete returns were received, there was only one improvement lease sanctioned in the year 1863, and only one again in the year 1864. The same Act limited the duration of agricultural leases, under similar circumstances of limited ownership, to twenty-one years; but the examination of these leases and their results does not fall within this first section of our attempted classification of the subject.

The new Chapter which is added to the second edition of "Ireland in 1868" has for its heading the aphorism that property has its duties as well as its rights; and the learned author refers to this elementary principle as having been a startling novelty, when proclaimed by the late Mr. Drummond in 1839. Long years before 1838 a French writer had ventured upon the still stronger assertion—"qu'il n'y a point de droits sans devoirs"—that no rights exist without correlative duties. What obligations are incumbent on the man who possesses a definite or indefinite number of Bank of England notes, is a question rather for the theologian than for the politician; the fortunate possessor may, as the law teaches us, either burn his notes and so enrich the Bank of England, or convert them into gold and fling his gold into the sea, so as to enrich no one; but if, instead of thousands of personal securities, he possess thousands of acres of land, he clearly owes a duty to the "state which protects him in that ownership. Many writers urge that this duty necessarily implies the cultivation of the soil and that, in cases where lands have been allowed needlessly to lie waste for long periods, the State is as much bound to interfere in order to provide for its being reclaimed as it is bound to enforce a provision of necessary roads. However this may be, we crave permission to hold that a step is made in the right direction by setting apart waste lands and their owners as a distinct section, requiring distinct and special treatment, in the discussion of the Irish Land Question.

IRISH INTELLIGENCE.

The Right Rev. Dr. McGarrigle, Bishop of Raphoe, has gone to Rome, to assist at the Roman Council. During his stay in the Eternal City it is very probable he will receive the pallium on the occasion of his elevation to the Primacy of Armagh, for which he has been elected dignitarius, with a vast majority of votes, and which high position he is so well calculated to fill with dignity and honor. Of course it is rather premature to form an opinion as to who may be his successor in the ancient See of St. Brendan. In the meantime, the Venerable Dean of the diocese is appointed the Administrator.

Garret Collier Esq., Tara Hill, youngest brother of His Eminence Cardinal Collier, died on Sunday, 21st ult., at his residence, Tara Hill, Co. Meath.

A carpenter named Daniel Riordan was recently arrested in Cork on suspicion of being concerned in the assassination of Callaghan. After being held for three days, Riordan was discharged. No further arrests have been made.

At a quarterly meeting of the Corporation of Waterford on the 15th ult., a letter was read which had been received from Mr. Gladstone in reply to the amnesty memorial transmitted to him by the Corporation. Mr. Gladstone states that 'Government will weigh carefully all the circumstances connected with the subject, but that he can give no pledge whatever as to the decision which may be arrived at.'

The Chronical reports that a few mornings since, the house of Mr. Oudilly, a tenant farmer, who resides at the Islands near Mullinsone, was attacked by an armed party, falling to obtain admission, thrust a threatening notice under the door, and fired five shots into the drawing room window. Three pistol balls were found in the room. The threatening notice was embellished with a representation of a coffin. It warned him against taking a farm for which he is in treaty.

TENANT RIGHT.—Of the proposed Ministerial Bill on Irish lands the London Spectator says: 'The latest and most credible report as to the nature of the forthcoming Tenant Bill is that it will establish two principles, one, that a tenant has a right to full compensation for improvements, and the other, that no landlord can evict without the intervention of a tribunal. On receiving notice, the tenant unless contented, will appeal to a Land Court, which will arbitrate in the matter as if it were itself the good landlord, giving compensation when it is due, or a lease when it is desired and, in fact, preventing entirely what are called 'extreme cases.' The fear of landlords' caprice will thus be lifted off Ireland, while the law will appear what it has never yet been, the protector of the tenant. It is not the least of the advantages of such a proposal that it will not interfere with property, and that as long as a landlord and his tenants get along comfortably together, neither will be affected by the new law.'

The Express informs us that all the 'barrack accommodation is occupied,' and the extra troops, which are considered necessary for our 'protection,' will have to be accommodated in the workhouses! Already we see that part of the Killarney Workhouse has been appropriated to the accommodation of a regiment.

CORBYDN AGAIN.—It is to day reported that Mr. Corbydn, the famous informer, arrived here last evening. His visit is supposed to be connected with the recent mysterious murder. The police, however, observe the strictest silence respecting the matter and the 'distinguished visitor.'—Freeman.

O'DONOVAN ROSSA.—The election of O'Donovan (Rossa) for Tipperary has caused the most intense excitement throughout the country. As far as we can learn up to the time of our going to press, the polling passed off quietly and without disturbance of any consequence. Shots are said to have been fired at a police patrol in Tipperary, but the statement requires confirmation. We are informed that several towns, not only in the county Tipperary but other parts of Ireland, were illuminated in honour of the triumph of the 'convict,' and everywhere 'gallant Tipperary' is praised for the noble adherence of its people to the cause of the country.—Dublin Irishman.

A singular prosecution for reading a threatening letter came before the magistrates at Dundalk Petty Sessions yesterday. The person charged as the writer was a Mr. Owen O'Connell, who was described as a general merchant in the town, and the complainant was a namesake of his, a farmer in the county of Armagh. The letter was in these terms:—'Take notice that, if you do not quit the land which you have in the morning, I and my men will come and make a job of you. Send word to Dundalk that you have given up the land within a week, as this is the last notice you will get, and you are not the first that I have put out of the way. So, now take this last notice.'

'A HATER OF 'RONG,' AND A LOVER OF JUSTICE.'—It was deposed that the prosecutor held a farm which the defendant formerly occupied, but gave up his interest on receiving 85l. After the bargain had been completed, the defendant became dissatisfied with the price which he got for his goodwill, and said the complainant ought to be shot. Evidence of experts was given as to the handwriting of the letter, and the magistrates committed the prisoner for trial, and refused to accept bail for him.

A correspondent of the 'Express' draws a grievous picture of the state of the midland counties, and gives the following examples of agrarian crimes:—'A Westmeath gentleman, owner of a handsome property in the county Roscommon, and also in Westmeath, has been for some time resident on the former, where he has expended large sums on various improvements of several kinds, notwithstanding he has been served with one threatening letter after another, and could not leave his house save under the protection of two constabulary, until at length, disgusted with this state of unhappiness, he has been obliged to leave the country and take a residence near Dublin, after receiving the terrible assurance by letter that if they (the land proprietors) could conceive themselves to be, and are de facto) could not visit him with their vengeance, they would his son, who resides in Westmeath. Another gentleman of property, residing not very far from Athlone, has been obliged, in order to save himself from the assassin's bullet, to remove every bush and shrub from the front of his mansion in order that a concealed murderer may not be able to shoot him in his domestic circle. This gentleman is, I believe, obliged to keep constabulary in his house. At a public walk a few nights ago, in the vicinity of Mount Temple, a stern-looking fellow, well armed, entered the room, where a number of country people were, and desired them to look at him, adding, 'None of you know me; I don't belong to the place, and am come to it to execute my orders,' after saying which he quietly walked out, and immediately whether done by himself or that he had associates who aided him, three shots were discharged outside the door. Placeards have been posted in different places near Athlone, if not in it, warning the people not to pay rent or submit to the tyranny of landlords, ending with the words, 'We will have no Murphys!' Mr. Murphy is a Roman Catholic gentleman of large property, and an excellent employer.'

THE DRUMALOOR OUTRAGE.—The following memorial in reference to the Orange ambush and its work, has been forwarded to the Lord Lieutenant:—'The position of the inhabitants of Belturbet and its vicinity hardly showeth—that on Monday, the 1st day of November, of the current year, 1869, a multitude composed of the priests of the parish, and of persons of both sexes, old and young, were returning peacefully and unarmed from a tenant-right meeting held in O'Connell's field; that when they arrived at half-past five p.m., at a place called Drumaloor, a townland situated in the county of Cavan, they were murdered and treacherously assailed by armed men commonly believed to be Orangemen, who were partially concealed by hedges, behind which they took their position on both sides of the road; that on that occasion a man was killed, named Edward Morton, of Belturbet, and Arthur Keagney, Belturbet, and James Fitzpatrick, Derryvally, seriously wounded, and many others slightly; that we believe these men were emboldened to this act of lawlessness on account of the impunity with which they have escaped, and charged before some of the local magistracy at Belturbet for crimes of an equal felonious character; that on a recent occasion, when a Roman Catholic was fired at near the above-mentioned townland of

Drumaloor, and he applied for assistance to a local justice of the peace, he was told to go about his business, he should be thankful he was not shot; that on another recent occasion when four persons belonging to this same townland were brought before the bench of Belturbet Petty Sessions for being at a Roman Catholic, and the case proved, the defendants were dismissed without a single important passage in the evidence for the prosecution being traversed or contradicted; that the defendants admitted on that occasion they had arms, not having license to carry them; and the magistrates, although pressed by counsel for the prosecution (Mr. Kennedy, Cavan), refused to notice it, or to give to the police any direction thereon; that an inquest has been held on the body of Edward Morton, at which one man was committed for firing the fatal shot and five others for aiding and assisting; that it is apparent from the evidence adduced that many others were present at the attack who can be identified and whose names are known to the local magistrate who was present at the inquest, although two lives in the town of Belturbet and one in its vicinity, who was present in town on the day in question; that in the townland before mentioned, and the adjoining townlands of Kilduff and Parsy, there are two, three, or more firearms, of various descriptions, licensed for each house. Your petitioners, therefore, pray that, for the better security of our lives and property, a police-station be established at Drumaloor. Secondly, that the licenses for the vast number of arms registered for that locality be revoked. Thirdly, that the local magistrates, in whom we have no confidence, be superseded, and a resident magistrate appointed for the district. Fourthly, that an inquiry be instituted into the fatal occurrence, at which the Crown Solicitor for the county, with counsel, be directed to attend.

'JAMES DUNNE, P.P. PATRICK DALY C.O.'

It is understood that the Crown Solicitor for Cavan is conducting a private inquiry into the circumstances.

GALANT CONDUCT OF AN IRISHMAN.—It is pleasant to record such an act of fidelity under most trying circumstances as that which the Irish newspapers report of Captain Murphy, of the bark Arthur White. Captain Murphy's vessel was run down off Cape Clear by the steamer Denmark, the shock being so violent that the bark had only her foremast left standing. The crew abandoned her, and took refuge on board the steamer, but Captain Murphy refused to leave her, or to acknowledge that she was not under his control; rather than do so he would navigate her single-handed, and run her into cork harbor. Some of the men thereupon came forth and wanted him to abandon the vessel to their care, which would have placed them in the position of salvors greatly to the detriment of the owners of the bark. Finding that he would not give way, they left him to do his work, and for a considerable time he was left alone on the vessel, prepared to run any risk rather than desert his post. As the wind was blowing fair for the harbor, and he was a ready, skillful seaman, there really was a prospect of his being able to accomplish his purpose with dexterity and management. Thereupon the men from the Denmark seeing his determination came back again, and once more offered their services, which were accepted on the condition, as Captain Murphy states, that they were not to be recognized as salvors and the vessel was got safe into harbor. We offer to opinion respecting the points upon which we understand, litigation is likely to arise out of these circumstances; but without doing so we may venture to express the feeling of admiration with which we are sure the public will regard Captain Murphy's courage and faithfulness in a great emergency.—Daily News.

There is an hospital in Dublin called the Adelaide, which it would appear from the annexed extract from an address recently delivered by Cardinal Cullen before a meeting of the friends and benefactors of the Mater Misericordia hospital, in the same city, has as one of its rules:—No priest shall be permitted to cross the threshold of this institution. We commend this extract to those who are forever talking about the intolerance of the Catholic Church: A few years ago when this hospital was first opened, the rule was that no Catholic priest should be allowed inside the threshold to assist a dying Catholic patient. I remember on one occasion it was necessary to take out by force a Catholic patient of the name of Kinsella, and have the sacred rites of the Church administered to him in the public streets or in a neighbouring house, in which the priest was obliged to take shelter from the pelting stones. I recollect another case, in which a Frenchman was taken in there, and no priest was called in to attend him. The French consul exercised all his authority in vain but at length the poor dying man was transferred to St. Vincent's hospital, where he prepared for death, and where I had the happiness of administering the sacrament of confirmation before he died. At present they tell us that the system of proselytism is not going on; but the rule still continues that no priest can pass the threshold of the door, and I have been informed that Catholics, and many Catholics, are still taken in, or to attend those poor dying patients in the hospital. I hope this hospital, or any other Catholic hospital, will never give such an example of intolerance and bigotry.

The gentleman alluded to in the following extract from the Irish papers, was formerly one of the leading partners in the firm of Pollok, Gilmore & Co., the celebrated shipping and lumber merchants. He retired from business about twenty years since, not attracted by the low price of land in Ireland he invested, it is said, the large sum of four million dollars in the purchase of estates in the west of Ireland. He introduced the best system of Scotch tillage, and is celebrated for his scientific farming and the valuable breeds of animals he introduced into that country. We have no doubt that his steward sold a better article of milk and at a lower price to the Union, and hence the vindictive prosecution. Mr. Pollok, we are afraid, will regret his investments in Irish estates with the prospects of fifty of tenure and irritating law suits:—'An action has been brought against Mr. Allan Pollok, claiming £30,500 as penalties for having supplied milk to the guardians of the Glanaduddy Union, County Galway, of which he was a guardian, and therefore, liable to a penalty of £10 for each offence. The summons and plaints are of enormous length, and claim penalties for each day from the 1st of May, 1868 to the 30th of April, 1869. An application was made yesterday to the Court of Common Pleas to set aside the service of the writ, on the ground that the last Poor Law Amendment Act required that before such an action could be brought the leave of the Chairman of Quarter Sessions should be obtained. On the other hand it was contended that such a condition did not apply to actions commenced before the passing of the Act, and under the second section the defendant might apply to the Chairman to stay the proceedings if he thought no fraud had been intended.

THE FRENCH INQUIRY.—When Mr. Heron, Q.C., the Liberal candidate for Tipperary, addressed his supporters at Nenagh, he said 'there were men now in power who would give to poor suffering Ireland that justice which she had demanded for three centuries she had demanded in vain. Great measures for Ireland were in contemplation.' Mr. Heron, amid cries for O'Donovan Rossa, said he would use his best endeavors to release 'those men now confined in that hell upon earth, the British dungeons, to which their love of country, although wrongly directed, had consigned them.'

An elaborate placard has been posted in Waterford, denouncing the Act of Union with England, and calling on the electors to reject both Mr. Berrill Osborne and Mr. Gibb in favor of 'Captain Mackey.' 'If you will have a representative,' it runs, 'return Captain Mackey, now a convicted felon in an English dungeon. Thus will you prove

to England that you deem parliamentary representation a force—that, in your opinion, moral force is a burd, and that the cause of Ireland can best be served on the hill side of our native land.' Vote, then, for Captain Mackey. True, he cannot breathe the contagious atmosphere of Pandemonium. The British law will not allow him to plead our cause in the Senate House—nevertheless his return will place him and you in your proper colors before the world. Vote for Mackey! God save Ireland!

GREAT BRITAIN

A case which is instructive in more ways than one is now in the Exeter Bankruptcy Court. Frederick James Waters, of Weymouth and Salton was formerly a clerk in a bank at Weymouth, but having become involved in some betting transactions he was obliged to resign his situation. He afterwards married a Mrs. Orcroft, widow of the late Colonel Orcroft, and a lady apparently in a good position. He knew that she owed some debts, but thought that £200 or £300 would cover the whole of them, and that, as her income was from £700 to £900 per annum, they would speedily be cleared off. A few weeks after marriage, however, he found that the debts were over £1,000. Being simply a clerk, he had consented that all the property should be settled upon his wife, and in consequence he has not the slightest control over his wife's income, and has in fact become bankrupt for his private debts. The opposing creditors announced their intention of applying to the Court of Chancery to have the marriage settlement declared void as against the wife's creditors before marriage.

The Times says:—The probable result of disestablishment in England would be a disruption of our old National Church into three fragments at least. The Church Union might, perhaps, form the nucleus of one the Church Association another, and a third might be formed on a basis which its enemies would call latitudinarian. But this is a matter of speculation only; what is certain is that no communion of Englishmen would ever submit to be governed by their clergy. The Prime Minister would be spared the unenviable duty of nominating bishops, and the face of episcopal election would be given up, if the Church of England ceased to be national; but congregations would assert their own rights, and bishops, if chosen at all, would be chosen somewhat like members of Parliament. The system would have its advantages as well as its disadvantages, but whether it would promote the ends of Dr. Temple's leading opponents deserves a good deal of consideration.

TENANT RIGHT.—Mr. Ross, a tenant farmer and an M.P., whose views every man will listen to with respect, and who lately on his return from Ireland addressed an agricultural meeting in Norfolk said:—'One other cure has been put forth, and that is that the Ulster tenant-right in the North of Ireland should be extended to the whole country. I do not think you are aware of what this is. If this tenant-right was for the payment of unexhausted improvements no one would give it more hearty support than I would; but it is paying for the goodwill of the farm, nothing more or less than that; and it depends not on the condition of the farm, nor on the improvements the tenant has made, but it depends almost in its value on the rent the tenant has paid and the good nature of the landlord who allows it to be so. I speak to you as practical men—suppose the Ulster tenant-right was to become law in Norfolk to day, every one of us would have to pay, when we came to a new farm, perhaps £10 an acre for the goodwill of that farm. It would be a good thing for those who were fortunate enough to have a farm, but it would ruin every one of us at this table. Instead of having £10 an acre to lay out on our land as we have now, we should have to expend £20, and we should not receive 1d. more for our £20 than we receive for our £10 now. And that is a perfect cure! I ask you to raise your voices against this; I ask you as practical men to say that such an extension of that tenant-right would be the most damaging thing that could happen to agriculture.'

SATISFACTORY IN GREAT BRITAIN.—We have often noticed the little influence that Protestantism has been able to exercise on the masses. Smooth, sleek, well attired, and well cared persons are to be seen in abundance both in England and in this country frequenting every variety of Church to which the [so-called] Reformation has given birth. The poor very generally absent themselves. It was thought however that Scotch Presbyterianism had been so successful in establishing itself in the minds and affections of the Scottish people, that there would be found an exception from the state of things described above. But we find it ascertained on unexceptionable authority, that there is a section of the Scotch population that has set at defiance not only the teachings of religion, but even the ordinary rules of civilized life. Of civilization they have nothing but the vices. This appears in an extract given in the 'Pall Mall Gazette' [a London periodical of high repute] from the evidence of Mr. J. Mackie given before a select committee on the Scotch Poor Law. The persons of whom this gentleman gives an account are the tinkers of Gaitheers. 'There are two colonies of them residing on either side of Wick Bay, in natural rocky caves, looking into the sea. In those caves whole families live day and night with no furniture, no bedding, no privacy. They herd like cattle. A fire is kindled in the center of the cave, and around it, they gather, and have their orgies; children without a rag to cover them, run about the caves and their entrances, and when they come to town are frequently enveloped in a sock, or a piece of sailcloth. Their chairs are bowders, their beds are on the bare ground and their dishes are tin made by themselves. Children are born there frequently, and morning visitors entering suddenly have more than once found adults lying drunk, and in a state of entire nudity. Girls of fourteen are frequently moths.' Attempts have been often made to bring them within the range of social and humanizing influences, but in vain. Tinkers' missionaries labored for years, but with no favorable result. Numerous ladies devoted themselves to their service, but in vain. When occasionally they were collected in a school room or private house along with a few respectable inhabitants, to be spoken to, and fed the bulk of them generally came drunk, and it was impossible to keep them together. The children are taught to beg, and steal from the earliest years, and are most importunate, and the women who are generally accompanied by several children in rag and wretchedness are not less rascals. Every penny they earn by begging or stealing goes for drink. In conclusion, Mr. Mackie says that they are the most degraded tribes in the Kingdom [Scotland] if not in the Empire. On this observation the 'Pall Mall Gazette' makes the remark, 'We think we could show him some courts and alleys, containing tribes almost, if not quite, as degraded as the Gaitheers tinkers.'

The Marquis of Bute, although a Catholic, is not deterred from the exercise of ecclesiastical patronage in Scotland, as he would be in England. Several churches to which he has the right of presentation have become vacant since his lordship attained his majority and in every case he has left it with the parishioners, greatly to their delight, to choose their own minister.

EMIGRATION OF CORNWALL MINERS.—Large number of miners, mostly of the better class, continue to leave Cornwall, for abroad on account of the low rate of wages. Brazil and Peru are about to have nearly 50 superior workmen sent out to them from one district after another, and two or three of the American and Australian agents' lists are again filled. Nothing seems to be done to check this serious drain of the most intelligent miners in Cornwall.

TEN CONFIRMATION OF DR. TEMPLE.—When the confirmation of Dr. Temple's election comes off in Bow Church, Bishop Tower and his friends pledge themselves to oppose it. They will, of course, fall in preventing Dr. Temple from eventually entering on

his See, but it is possible that their act may give rise to a trial at law. Similar opposition was offered to Dr. Hampden's confirmation; the Vicar General refused to listen to it, on the ground that the Archbishop's powers were simply ministerial and not judicial. The Queen's Bench was not applied for a mandamus, and the four judges on the bench were equally divided in opinion. The confirmation by the Vicar General was, therefore, not interfered with, and Dr. Hampden became Bishop of Hereford, but the point of law was of course not decided and may now be raised again.

WANT OF UNITY AMONG HIGH CHURCHMEN.—The Church Herald, lamenting over the sad decay of Toryism among existing high churchmen, and their inability to act together, says:—'In London the High Church party, mainly in the hands of clever adventurers, or directed by brainless sentimentalists, is losing what little power and influence it previously possessed, by the utter absence of any policy of principle by which men can act corporately, or successfully defend its position. Unless a far different policy is adopted from that which is popular just now, the Church of England's tenure of existence as a part of the One Family of God will be considerably shorter than most of us imagine. The Irish Church, at the first combined and united attack, fell flat like a child's card-house. What is the bond of coherence, not between Puseyites and Puritans, but between High Churchmen themselves, on which we may depend in the future for a lengthened strain? If any of our readers know of what it consists and where it is to be found, we should be glad of the information. For, to be honest and plainspoken, we have as yet failed to discover either.'

'MARRIAGE IN ENGLAND'—The reappearance in this country of Relapsing Fever is a phenomenon which might have pointed a moral if we had been lately indulging in boasts about our riches and prosperity. The wealthiest city in the world is threatened by a disease which implies poverty, and is popularly known as 'Famine's Fever,' and is probably not indigenous to this island, but it certainly never makes way unless where it finds conditions favorable to its progress. Poland may be its birthplace; but the East end of London would afford it no asylum if it did not find the same sort of grazing ground in Whitechapel as in the East of Europe.—There is a moral as well as a physical element in it. It is not the bare want of food, but the hopelessness of earning food which prepares the way for the Fever's ravages. Where body and mind are alike depressed in its proper home. It is not easily dislodged, but it spreads over a wide extent of country. It ordinarily does not take away life but it makes life seem not worth having, and it opens the door to mortal disease. Contemporaneously with the awakening of attention to this stealthy epidemic, the alarm has been sounded—none too soon—about another growing evil which presents certain analogous features. Vagrancy is not so recent an intruder as this Relapsing Fever; but it is still a new comer in its present dimensions. In 1863 the number of Vagrants relieved at the casual wards of the Mile End Union was not three thousand; for the last three years the annual number has exceeded eighteen thousand. In the Whitechapel Union the number has swelled in five years from five thousand to twenty thousand. Vagrancy is a symptom of a low moral condition, as Relapsing Fever is of a low physical condition. Each partakes in some degree the special qualities of the other. As destitution, disheartenment characterizes the Fever, so the spiritless, broken down Vagrants who fill the casual wards of London workhouses by no means generally answer to the character known of old as the sturdy Vagabond. In many incidents the same description would serve for both epidemics. Like Relapsing Fever, Vagrancy is a malady which is easily caught, and easily carried about from place to place. It is also, like the Fever, most hard to deal with, for as that is the last result of a general infirmity in the entire bodily system, so Vagrancy is not so much a bad passion, or even a bad habit, as a diseased moral constitution. As again, Relapsing Fever though it may not be itself mortal, is a feeder of Typhus, so Vagrancy readily prepares for and turns into, habitual Crime. Nor is the resemblance between the two only one of analogy. In a certain extent they originate in the same circumstances. When work is plentiful and trade is uniformly prosperous, Famine Fever becomes obsolete, as it was in England for the thirteen years preceding 1868. Under the same circumstances Vagrancy enlists few recruits. The depression of trade, or any branch of it infuses new vigour into both.—London Times November 12.

FURTHER PROCEEDINGS AGAINST THE REV. A. H. MACKONOBIE.—The case of Martin v. Mackonobie is again to come before the Judicial Committee of the Privy Council at the instance of the Church Association. It is alleged that Mr. Mackonobie has not complied with the monition of their lordships as to the elevation of the elements in the Holy Communion, as to prostration before the consecrated elements during the prayer of consecration, and the use of lighted candles when not required for the purpose of giving light. The promoter prays their lordships to declare that he has not complied with the monition, and further prays that the monition may be enforced in such manner as may seem meet to their lordships and that 'right and justice may be effectually done.' The defendant has been served with notice of the motion, which will come on in a few days.

NON CATHOLICS AT THE COUNCIL.—The Protestant press and public in this country have fallen successively into two opposite errors with regard to the treatment by the Church of non-Catholics who may desire to avail themselves of the approaching Council for the removal of misunderstanding or the explanation of difficulties. When his Holiness first issued his well-known invitation to Protestants it was interpreted by some, by Dr. Cumming among the rest, as a permission to take part in the Council. When this mistake was cleared up by the letter of the Holy Father to the Archbishop of Westminster, people fell into the opposite extreme, and imagined that nothing more was intended than that Protestants should look into their own consciences. The Apostolic Letter, which we publish in another part of our columns, is calculated to remove this last misapprehension. Its meaning is of course not merely, as Dr. Cumming appears by his letter published in Thursday's Times to understand it—that he and other Protestants will find divines at Rome competent to answer any questions which they may put, but that in case any collective body or deputation of non-Catholics should desire to put themselves in communication with the Council, an authoritative commission of some kind will be appointed to confer with them. The words of his Holiness, 'vir . . . nobile designandi,' will bear no other interpretation.—Tablet.

UNITED STATES.

The late mysterious movements of the troops from New York has been explained. Their destination was in the immediate neighborhood of the Navy Yard, where twenty illicit distilleries were in full blast. The enemy was completely suppressed and routed, and the contents of the stills emptied on the ground.

HEAD REST AT CHURCH.—A Connecticut inventor has patented a head-rest attachment for church pews, intended to support the head of the worshiper, when so inclined. The contrivance can be detached at pleasure. We hope it will not succeed. The spectacle of half a first shelf going up, and a worshiper's head after head going down, in the middle of choice passages in the discourse, might well appeal the stoutest heart and freeze the most eloquent tongue.

THE IRISH AND THE MORMONS.—The American Churchman, of Chicago, says that the knaves of Utah are nearly all Yankee, including the 'apostles,' 'bishops,' and 'elders,' and all who get the tithes;

while the dupes are mainly very degraded European peasants, many of them from England and Wales, and members by baptism of the English Church. It says: 'There never existed but one Mormon Irishman, and a Mormon Irish woman is something totally unknown to naturalists.'

MURDERED BY A PRACAEER.—Our city was last Sunday startled by a murder which in many particulars is the most atrocious that has come to our knowledge for many a year. The murderer is a Rev. Mr. Stewart, a North of Ireland Orangeman, who according to his own statement, has been fighting the Paps for many a long year. He may be known on the Sabbath by a very large white hat and bible which on that day he invariably carries under his arm. He is doing for the roughest of the Leves what Montefelt is doing for the loafers of the more fashionable thoroughfares. Every Sunday he may be seen mounted on a barrel of whisky, a pile of grain or skids—any thing—holding forth to a few ragged negroes or wretched out door lodgers, on the errors of Rome, the advantages of bible reading and the splendid achievements of Protestantism. He belongs to the Young Men's Christian Association. If we mistake not, he was one of those who organized last winter the movement to convert the demagogue, by holding prayer-meetings in their dens. He belongs to a society for the prevention of cruelty to animals—would that he had for Paps a little of the sympathy he would have extended even to the brute. Encouraged by the success of his evangelical labors among the Leves people and on Green street, he essayed to bring the gospel to the heathens living in the vicinity of Tenth and Cass Aves. I must be admitted with pain that the youth of that neighborhood did not receive the prophet. He saw the fruitlessness and folly of trying to convert Catholic boys; so, like the man of whom our primers tell us, he found that words would not do, so he tried what virtue there might be in stones. He procured eleven dollars worth of tracts for distribution among them, but they made a football of them. His pious indignation knew no bounds so he determined to do as his forefathers so often did before him, namely kill and exterminate the Paps. On Monday last the boys were indulging in an innocent game of ball, having previously attended church, and, one at least, the murdered boy having gone to Holy Communion. He had not been at play long. He was fatigued as he had walked all the morning visiting the churches named by the Archbishop in order to gain the indulgence of the Jubilee. The opportune moment arrived, and rushing in among the boys with a murderer's brick in his hand, he pursued them to the street, which all reached in safety except one young man. He was endeavoring to reach an opening in an intervening fence, but was overtaken; and while his face was turned back upon his savage pursuer, he was felled to the ground. While lying prostrate the wretch came up and 'kicked' him three several times in the region of the stomach. He 'actually expired' in three minutes after receiving the blow. The brick was hard-burnt and glassy, and in the hand of a strong man would be quite sufficient to throw an ox; 'thrown at a boy and at a distance of only eight feet it would have been an accident if it did not kill him. It did kill him, and that very quickly.' His last words were 'Don't hit me any more.' So was a good young man, the sole support of his widowed mother, sacrificed to the hellish malice of an Orange preacher.—Western Watchman.

If anything could convince us that modern society is on the point of dissolution, it would be the tendency of our legislation to loosen all the ties of wedlock. The family is the corner-stone on which the whole social superstructure is built, and it is removed, we cannot see how the edifice can escape demolition. The sacred character with which Catholicity had for fifteen centuries invested marriage secured for it the respect of the masses despite the efforts of the Reformers to reduce it to legalized concubinage. People who went out from the Catholic fold carried with them into their new communion a religious reverence for a state which they were always taught, was a type of the union between Christ and the Church. Although the pernicious doctrine of divorce was broached the people were for more than a hundred years very loathe to recognize its practical application to social life. Very few divorces were obtained in Germany until the close of the seventeenth century; and in England the example of Henry VIII. found few imitators until the country lapsed into downright infidelity.—In this country divorces are becoming more frequent every day, and their alarming increase excites little comment. But this tendency of things is telling frightfully on the morals of our people. Marital infidelity, with all its gloomy train of murders and suicides, is to day not what it was in the days when the Church ruled the rulers of the earth, when forgiveness was probed to all, when the husband was taught to regard his wife as bone of his bone and flesh of his flesh, and the wife knew how to love and obey her husband—before the world was troubled with Woman's Rights Associations;—it is now a mere forerunner of a suit in a divorce court, and a permanent dissolution of the marital knot. Judges are especially privileged. Aaron Van Wormer, in this State, divorced himself from his wife, married her again, and again pronounced himself divorced. All this furnishes certain evidence that marriage is fast becoming a 'romantic covenant,' to quote as long as agreeable to both parties. But now we have the true state of married people defined by our courts. Judge Barnard of New York has lately rendered a definitive decision on the subject. He declares marriage to mean, not the solemnization before a minister or magistrate, but a mere private agreement between a man and a woman, to be proved by either, or inferred from the latter's assuming, with the consent of the former his surname. If they are known to live together, and announce themselves in society as man and wife, they are in the eyes of the law married. How soon this proclamation shall be made, or if it be at all necessary, is still in doubt. But the most serious result of this opinion is that it makes no provision for the formal assumption of marital relations, and people can live together under any kind of an agreement without fear of molestation provided they keep out of the courts. Marriage need not be proved unless one of the parties chooses to do so. But a practical corollary to this theory is that, as the service of the minister of religion has nothing to do with the legal marriage, they cannot be obliged to record the marriages they solemnize nor pay for such recording. For a long time priests have been obliged by law to send the names of those they marry to the recorder, paying a small sum to that functionary for keeping the record of such marriages in his office. There can be no pretence for such exacting any longer. We are glad that we are fast arriving at the point when we must either acknowledge truth and salutary influence of old Catholic ideas, or sink into a state of moral degradation unknown among our pagan forefathers. Take away from marriage its sacramental character and there is nothing left to save us from indelicate concubinage.—Western Watchman.

An Oswego physician thought he heard burglars in his parlor the other night, and went for them in the dark with a dumb-bell. He found a man in the room with his coat and hat off, and was about to strike him when the man explained that he was an acquaintance who had come to fix the house. The supposed burglar proved to be a friend of the doctor's who was subject to fits of temporary insanity.

Among the questions that will probably occupy the attention of Congress are the tariff settlement, the Mormon question, the removal of the National Capital, and the means of returning to specie payment. The New York Republic suspended publication on Monday last. According to present appearances there are other newspapers in New York that will follow its example before long.

The True Witness.

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MONTREAL, FRIDAY, DEC. 17, 1869.

ECCLIASTICAL CALENDAR. DECEMBER—1869. Friday, 17—Ember Day. Of the Feria. Saturday, 18—Ember Day. Expectation of B. V. M. Sunday, 19—Fourth of Advent.

TO OUR DELINQUENT SUBSCRIBERS. We take this opportunity of informing all Subscribers in arrears to this Office, that, wearied out with reiterated and fruitless appeals to their sense of justice and common honesty, we have commenced banding over their accounts to a lawyer for collection; and shall for the future continue so to deal with all those who will not, except on compulsion, pay their just debts.

NEWS OF THE WEEK.

The opening of the Ecumenical Council at Rome on Wednesday the 8th inst., Feast of the Immaculate Conception, has been of course the great event, not only of the past week, but of the present century. Since the opening of the great Council of Trent under Paul III., on the 13th of December 1545, no such an event has occurred in Christendom: and for the number of Bishops in attendance in obedience to the summons of the Sovereign Pontiff, no General Council that has yet been held can compete with that now sitting under the august presidency of the present illustrious occupant of the Chair of Peter.

We are of course as yet without details as to this great ceremony, which henceforward will mark an epoch in the history of the world, and will be held in remembrance when the little men who now fame and strut on the earth's stage—the Kings, and Emperors, and Presidents—having played out their several parts, shall have passed away and become forgotten. All we know is through the meagre report of the telegram which inform us that on the ever memorable Eighth of December, 1869, Pope Pius IX., followed by 700 Fathers of the Catholic Church formally opened the Ecumenical Council of the Vatican, offering the Holy Sacrifice for the assistance of the Holy Ghost. Vast crowds were assembled to witness the august ceremony. On the 10th the Holy Father stood up amidst his brethren—see Acts xv. 7—and delivered to them an Allocution in which he expressed his satisfaction at the numerous attendance of the Bishops of the Church throughout the world in obedience to his summons. From the uttermost parts of the earth, had they gathered themselves together at the voice of the successor of St. Peter calling on them to come and take council with him on the affairs of the Church, now, as she ever has been, beset by enemies. The text of this important Allocution will no doubt be laid before the world: and whilst the Fathers of the Council deliberate, and aided by the Holy Ghost, determine upon what is required to meet and ward off the dangers which menace the ark of Christ and Christian civilisation, it is for us, the laity, helping them with our prayers, calmly and trustfully to await their decisions; in the full confidence that those decisions will be the infallible utterance of Him Who has pledged Himself to be with the Church all days, even to the end.

On the same day on which at Rome the Council of the Catholic Church was opened, a Protestant or anti-Catholic Congress was opened at Naples to consider by what means the work of God may be frustrated and brought to naught. The health of Victor Emmanuel is quite established; what passed between him and his spiritual advisers whilst as yet his life hung trembling in the balance, we know not. On the one hand, the anti-Catholic press boasts of the King's firmness; whilst it is no less certain that by many of the Catholic organs, notably the *Unita Cattolica*, warm satisfaction is expressed with the King's conduct, of which we are assured that the fruits will shortly be visible. For the sake of his soul—and kings have souls to be damned or saved as other men have, though politicians of the Cavour stamp cannot credit it—we trust that this may be true. As we think of

Victor Emmanuel, and what by a hearty repentance he might yet be, we are forcibly reminded of Buros' address to another illustrious anti-Catholic potentate:— "Oh wad ye tak a thought an' men 'Ye aibhios might—I dinna ken 'till hee a stake."

Next in importance—though *longo intervallo*—we may reckon the message of the President of the U. States to Congress. This document is remarkable in that it is shorter than the generality of Presidential messages, and in that it is for the most part intelligible. The points insisted upon which are most interesting to outsiders, are the Alabama claims, Cuba, and the Naturalisation laws. On the first point the President says ditto to Mr. Sumner; but we are not without hopes that the long standing political sore may yet be healed, and latest telegrams hint that Lord Clarendon is about to reopen negotiations with the U. States government for the settlement of the said Alabama claims.

The Irish news is still very discouraging. The Tipperary election—null in law since the elected is legally a convicted felon—resulted as the telegraph reported in the election of O'Donovan Rossa by a considerable majority over his opponent Mr. Heron. The High Sheriff declared the former elected, and is by some criticised for so doing, since O'Donovan Rossa was not eligible, and the votes given for him were thrown away. In all probability the decision will be that Mr. Heron is the duly elected member for Tipperary, and will take his seat in the House of Commons without opposition. Still it cannot be denied that the social and political conditions of Ireland are menacing, more so as the *Times* admits, than they have been for the last thirty years.

The Red River difficulty will it seems be got over quietly and amicably. The insurgents we are assured are by no means the majority of the population, and the loyal population is numerous, and prepared to assert the majesty of law. We trust that such may be the case.

A rebellion in Portugal is reported as imminent. Neither the names of the leaders nor their objects are indicated. The story that Queen Isabella on her retreat from Spain carried with her the Crown diamonds is authoritatively contradicted by the Queen's Intendant.

The Ecumenical Council has adjourned till after the Feast of the Epiphany, thus closely following the precedent of the Council of Trent, which meeting in first session on the 13th December, resolved that the second session should be held on the seventh of January, the first Thursday after the Epiphany. The French Government has, it is said, made known that it will accept any declaration of Papal infallibility as inopportune, and a violation of the Concordat. The Fathers of the Council will decide as inspired by the Holy Ghost; and whatever they may decree will be accepted as God's truth, to be holden of all men, no matter what kings, or emperors, or councillors of State, or *prefets*, *et hoc genus omne* may say to the contrary. The Protestant council is in session at Naples. For President it has Bicardi, and it has received with much enthusiasm letters from Victor Hugo, Garibaldi, and other eminent enemies of the Church. By latest telegram we learn that the Protestant Council "has turned out a dead failure." Fresh troops to the amount of 5000 have been sent to Ireland. The County of Tipperary and part of Londonderry, so it is said, are to be proclaimed, and a suspension of the *Habeas Corpus* Act is in contemplation. Matters are growing serious.

There were many sad hearts amongst the Catholics of this City, and those of them especially who are members of the St. Patrick's Congregation, when on Sunday morning last they heard the tolling of the bell which announced the death of their well loved friend and pastor, the Rev. Frederick Bakewell, of the Seminary of St. Sulpice. For some days his life had been despaired of, as it was known that he was suffering under a serious malady contracted in the performance of his sacred duties as a priest, and in his attendance at the bedside of the afflicted; yet hoping as it were against hope, we still trusted that God would spare him to us. But his heavenly Father, Who does all things well, saw fit to summon His servant to the enjoyment of that exceeding great reward which He has promised to those who love Him, and do His will on earth. What then shall we say? God's holy will be done; and so resigning ourselves to the loss, we will cherish his memory in our inmost hearts.

The deceased was a young man who was early converted to the Catholic faith, which he ever after ardently cherished. An accomplished gentleman, a ripe and elegant scholar as well as a fervent Christian, and a laborious, self-denying priest, he won the respect and love of all who had the happiness of knowing him; and in losing him, the Seminary of St. Sulpice has lost a member who was well fitted by his learning and virtues to confer lustre even on that illustrious Society, whose labors in the cause of science and Christianity, in Europe as well as in America, are matters of history.

The deceased Rev. Frederick Bakewell was only 32 years of age at the time of his death, having been born in England, at Norwich, in the year 1837. When about eleven years of age, he came with his family to the United States, where, having embraced the Catholic faith, he was called to the religious life. In 1857, he entered the Seminary of St. Sulpice, of which body he remained a member to the day of his death exercising his sacred ministry amongst the Irish, and English speaking portion of the population of Montreal, as one of the clergy attached to the St. Patrick's Church. During the late Jubilee his labors were great, his zeal indefatigable. It was thus that he contracted the disease, inflammation of the lungs, complicated with a typhoid fever, which, after five days of severe suffering, terminated his short, but glorious existence.

His mortal remains were committed to the earth on Wednesday last, after a solemn service in the Parish Church of Notre Dame.—R.I.P.

In the reign of Charles the First it used to be asked "what do the Arminians hold?" The reply was "they hold all the best livings in England." This cannot indeed be said of the Ritualists of the days of Queen Victoria, though from their Romanising tendencies they may be called the spiritual children of those who two centuries ago were styled Arminians. The present Ritualists are in a minority in the Church of England; their superiors on the Bench and in the Treasury look coldly on them; preferment is not in their way; and were mitres as plentiful as blackberries, were it to rain mitres, not one under the actual regime of Church and State, would be found to fit their heads. Rich livings are scarce amongst them, and it cannot in any sense be determined what they hold, either in a doctrinal or in a secular sense.

So far it may be perhaps incorrect to say that Ritualists hold all Catholic doctrine except that of the Pope's supremacy: for what is a Ritualist? Without a sharp exhaustive definition of the term, all controversy as to the truth or falsity of Dr. Rodgers' assertion at which the Rev. Mr. Woods has taken umbrage, must be an idle waste of words.

There are Ritualists, and Ritualists. Every minister even of the most intensely Protestant sect is more or less a Ritualist; every outward sensible act whereby he seeks to express respect for God is an act of Ritualism: and the difference betwixt the lowest form of Protestantism, and the highest form of Anglican worship is but a difference of degree, not of kind. What then is a Ritualist? Is not a white surplice Ritualism? Why should a gentleman when ministering at the pulpit or reading desks of the Protestant Church of England as By Law Established put on another dress than that which he wears when taking tea with his wife, or giving his children their bread and butter in due season? The surplice is Ritualism! The kneeling at one time, the standing up at another, all changes of place and posture are acts of Ritualism, and they who practise them are neither more nor less than Ritualists. It is not correct therefore to say that all Ritualists hold all Catholic doctrine except the Pope's supremacy: and this statement of Dr. Rodgers must be taken in a limited or restricted sense.

What we conceive that he meant is this:—That that section of the Ritualists who in the celebration of divine worship, and especially in the celebration of the Anglican Communion service, have adapted the outward forms, and ceremonies of the Catholic Church, such as lighted candles and other decorations on the communion table; who designate that table an Altar—a term unknown to the Book of Common Prayer—who stile themselves Priests, and not ministers: who, to the consecrated bread and wine render external or sensible marks of homage or respect: who celebrate irrespective of the numbers of communicants from amongst the congregation: and who in fact profess or show forth in all their outward acts the doctrines of the Catholic Church with regard to the Eucharistic Sacrifice, do inwardly and in their hearts hold also the Catholic doctrine. This is not to insult the said section of the Anglican ministers, but rather to do homage to their honesty and their intelligence; for what more contemptible, morally and intellectually, than the adoption of rites and ceremonies divorced from the faith that vitalises them, and which they were designed to set forth. A Ritualist, clad in chasuble, with lights on the communion table, and incense burning before it, but without the Catholic faith in his heart, would indeed be a pitiable object, the most abject specimen of degraded humanity conceivable. Ritualism without the Catholic faith is but frippery, or man-millinery.

Dr. Rodgers thinks too highly of his friends and late brother ministers to attribute to them such manumery as this. He sees that they imitate closely the outward acts of the Catholic priest; he attributes to them therefore the same inward faith, and in this sense he says truly that except in the matter of the Papal Supremacy they hold all Catholic doctrine: and had he been more careful in his lecture to define the sense in

which he used the terms Ritualists, and Ritualism, no exception to the truth of his assertion could have been taken. As it was he erred in predicating of all Ritualists—of whom some may after all be mere man-milliners and posture-mongers—that which can truly be predicated only of the sincere, the earnest, and the devout.

It is in truth as impossible to say what Ritualists hold, as it is to say what Protestants hold, for the terms "Ritualist" and "Protestant" are vague; and for want of defining, Dr. Rodgers has been taxed by the Rev. Mr. Woods, with the sin of intentionally misrepresenting. The lecturer would no doubt excuse himself, were he here present, and had he read Mr. Wood's letter in the *Montreal Gazette*, by assuring the writer that he did not look upon him as a Ritualist, but as a very Low Churchman indeed. It was to men of a very different stamp, to men with stiff back bones, men who dread neither the frowns of Anglican officials, nor the loss of popularity amongst their congregations—to men who if they do put candles on their communion tables, do not put them there for a piece of mere dumb-show, and who are not afraid to light them; to men who if they do call themselves priests, are not ashamed of the essential function of the priest, and who therefore call their communion tables "Altars;" and the acts which at that table they perform, "Sacrifice"—who above all believe and openly teach that the bread which they consecrate is verily and indeed the body and blood of Christ: it is to men of this stamp, of this high temper that Dr. Rodgers alluded, when he said that the Ritualists held all Roman Catholic doctrine with the exception of the Papal Supremacy: and the Rev. Mr. Woods may make his mind quite easy upon the subject. Dr. Rodgers did not allude to him; when he spoke of the Ritualists.

SHUFFLING.—In our last we called upon the editor of the *Witness* to cite the language justly obnoxious to the epithet "truculent," by us employed when treating of the Irish Land Question; and to quote the very words of any passage wherein the *TRUE WITNESS* insisted, or even insinuated, that the titles to their property of the present Irish landlords were null—pledging ourselves, should the *Witness* produce any one such passage, to retract it, and apologise for it, as revolutionary, and unworthy of a Catholic journal. For all reply to this challenge the *Witness* favors us with the annexed paragraph:

The *True Witness* says that he abhors such revolutionary views as we recently ascribed to him concerning the Irish land question, and intimates that they could only be found, if found at all, in his columns in the language of others, and that the context should be given. This would be no more than fair had there been any context; but, so far as we recollect, the views in question, namely, that the land of Ireland was for the people of Ireland, &c., appeared without any disclaimer or refutation. This is a point which can be easily settled by a reference to our neighbor's files.

Then, if "a point which can be so easily settled," why does not the *Witness* settle it, by citing the passage on which he bases his attack on the *TRUE WITNESS*? Were it in his power to do so, he, we may be sure, would not hesitate, but would only be too glad to convict us of that which he lays to our charge. Again, therefore, we reiterate the challenge thrown out to him in our last; and call upon him publicly, either to make good his attack upon us, by quoting our very words, — a thing which he himself tells us "can be easily" done; or else to retract his accusations. But we forget ourselves: we are calling upon the editor of the *Witness* to act the part of a man of honor, of a gentleman, and of a Christian; as if these words had any existence in his vocabulary, as if one like him could understand them. A blind man is a better judge of colors, or a deaf man of harmony, than such a one as the editor of the *Witness* can be of the duty of an honest man towards him whom he has calumniated.

In its issue of the 13th inst., the *Evening Telegraph*, makes the following assertion:—

"Pope Honorius was stigmatised as a 'heretic' by Pope Gregory the Great.—Query—Was the former 'infallible'?"

May we request our respected contemporary to furnish us with the proof of this statement that Gregory the Great stigmatised Pope Honorius as a "heretic." There are one or two reasons which incline us to doubt the accuracy of the *Telegraph's* knowledge of ecclesiastical history. They are these:—

(1.) Gregory the Great died on the 12th March, A.D. 604.

(2.) Honorius 1st only ascended the Pontifical throne 27th October 625, or 21 years after the death of the Pope who is said to have stigmatised him as a "heretic."

There is a little obscurity here which perhaps the *Evening Telegraph* will have the kindness to elucidate. As the *Montreal Gazette* reproduces the statement of the *Evening Telegraph*, we trust to the well known courtesy of the first named for his assistance in throwing "more light," as Tribulation Cumming would say, on this dark spot in ecclesiastical history.

Querebo, Dec. 13.—The House opened at a quarter past three o'clock.

FAS EST AB HOSTE DOCERI.—The following on education, that is secular education, is from the *Baltimore Methodist*, as quoted by the *Montreal Witness*:—

"This notion that education is the antidote to vice is a sad mistake. A community can be educated in vice. Unless the heart be educated in piety, the education, or advantage of knowledge given to appetite, at once stimulates it by enlarging the sources of enjoyment, and gratifies it by ministering to its powers."

Now if this be true, the one argument for State Schoolism falls to the ground: for that argument is based on the assumption that "ignorance is the mother of crime," and that vice is an intellectual defect; which, since crime and vice are costly to the State, the latter is bound to repress or eradicate by means of education. But though the State official may use this argument, though for the sake of persecuting Catholics, thousands may have recourse to it—amongst themselves almost all Protestants repudiate it as a sad mistake, and insist upon the necessity of a religious education; of an education of the heart rather than of the head; in piety rather than in reading, writing, and arithmetic, as the sole reliable antidote against vice, and crime. In their own hearts Protestants, even the most clamorous for State Schoolism know well, that the sort of education which alone the State school can supply can have no effect upon vice or crime except that of changing its direction, and of multiplying its resources, thereby making it more than ever dangerous to society. The uneducated criminal will be a pickpocket, or a burglar: endowed with secular education, and instructed in the arts of reading, writing, and reckoning, he will rise to the proportions of a forger, and attain eminence as a fraudulent bankrupt, ruining his thousands; whilst the injuries inflicted on society by the uneducated villain affect only a few individuals. State or secular education only makes its subjects more dangerous, by increasing their means of offence, by putting deadly weapons in their hands.

If however we are to have "hearts educated in piety" as the *Baltimore Methodist* contends should be the case, we must have a distinctively religious education: but such an education is impossible in mixed schools, or schools frequented by Catholic and Protestant children. The denominational or separate system is the only one under which positive religious education can be imparted, unless the public schools are to be used openly and avowedly as instruments of proselytism.

Made. Guibord, widow of the man whose remains were refused admittance to the consecrated portion of the Cote des Neiges cemetery, instigated, we suppose, by unknown parties who cautiously keep out of sight, made an affidavit which was published in the *Montreal Herald*, to the effect that a man named Monette waited on her with a message from the Rev. Mr. Rousselot, priest of the parish of Notre Dame; that in consequence she accompanied the said Monette to the Seminary, where she had an interview with the Rev. M. Rousselot, who threatened her, in case she persisted in her action against the Seminary and Fabrique, with the withdrawal of the sum of money which she receives from the *Benevolent Society of Notre Dame de Bonsecours*; and promised her, if she would retire her action, that everything should be settled to her satisfaction, and that she herself should be taken good care of. We suppose that there can be no doubt that the unhappy woman did make oath—(at the instigation, we also suppose, of some unprincipled knaves who keep in the background)—to the above story, which is false in every particular.

In reply, the Rev. M. Rousselot, M. Monette, and M. Octave Lagace, who were both present at the interview which took place at the Seminary betwixt the first named, and the woman Guibord, give the following testimony on affidavit before J. O. Labadie, C. C. S., and which was published in the *Herald* of the 9th instant:—

The Rev. M. Rousselot having sworn that the statements put forth by the woman Guibord in her affidavit "are completely false and groundless," proceeds to give the true version of the story in the following words:—

1. It is false that I told Madame Guibord that I had sent for her to tell her that she must discontinue the action she had brought to have her husband interred.

2. It is false that I told Madame Guibord that if she did not discontinue her action, she would want for nothing, and that all which concerned the interment of her husband would be arranged: that his body would be put in the vault, and that all the rest would follow and go right.

And I add, that what follows is the only true and exact account of my interview with the said Dame Guibord on Friday, the 3rd December current. Mr. Narcisse Monette, who had been entrusted by Madame Guibord with laying out her husband, and with the management of her affairs, came to the Seminary to tell me that he had just seen Madame Guibord, and that she had been much astonished to learn that an action had been raised, and that she did not wish to go on. I then said, "Well! if what you tell me is true, tell that lady to come to me and let me know this from herself."

In consequence, at four o'clock in the afternoon, Made. Guibord came to the parlor of the Seminary and there, in presence of Mr. Monette, who heard the whole conversation, and of Mr. Lagace who heard part of it, I asked her if it was true that she did a

wish to bring the action against me. "No, Sir, I did not wish them to bring an action, either against you, or against the Bishop. I declared so to the gentleman who led me into the Court in spite of my own wishes. I told them, and repeated several times, that I did not wish to bring any action either against the Bishop or the Bishop."

She added that she would be well clear of these gentlemen, who had come to annoy her at her own house, telling me further, that they had got fifty five dollars from her for the funeral expenses of her husband. Further that they knew that her husband had insured his life for £3000, and that they had offered to take charge of her affairs and had demanded the key of her chest of drawers to take out her papers, but that to avoid giving it, she pretended she had lost it. She told me also that she had entrusted Mr. Monette with the management of her affairs and asked me if she could deposit with the Seminary the amount of the assurance on her husband's life, when she had obtained a settlement; that she wished to retire to the Convent of La Providence, and that with the interest of her money punctually paid to her, she could live comfortably.

And deposed that she signed, after reading. (Signed), V. ROUSSELOT, Pire.

Sworn before me at Mon- treil, 7th Dec., 1869. CHARLES A. TROUSSARD, C.J.S.

NARDINE MONETTE, Joice, &c., swears to the exact truth of the above statement, and adds: I declare further that it is completely false that after the interview in question I told Madame Gaubord that if she did not discontinue her action, the Benevolent Society of Notre Dame de Bonsecours would give her nothing; and that if, on the contrary, she discontinued it her rent and her wood would be paid, and that she would want nothing. (Signed), N. MONETTE.

Sworn &c. OCTAVE LAGLOS, beadle, of the city of Montreal, sworn— I was in the parlour of the Seminary on Friday, 3rd December, at four o'clock in the afternoon, when Madame Gaubord came to see Messire Rousselet. I did not hear the whole conversation of that lady with Messire Rousselet, but I heard what follows: Madame Gaubord said that she had been taken to the Court, but without knowing why; that she could not remember what she said there; that these people (ces gens la) came to get her papers, but that it was Mr. Monette who was entrusted with getting her affairs. Then she added: I will stop the suit brought in my name against you, for I do not wish to continue that affair. (Signed), OCTAVE LAGLOS.

Sworn, &c. 7th December, 1869. J. O. LABADIE, C.O.L. Made. Gaubord, it will be seen, has fallen into bad hands, who seem to have an eye on her little property, and who are little burdened with scruples as to perjury.

THE GAUBORD CASE.—The Montreal Witness pronounces sentence in this case as follows:—"It appears to us that the true question is whether or not the Gaubord family had acquired a lot in the so-called consecrated part of the cemetery, and, if so, upon what conditions? If the family own a burial place, not expressly subject to the condition of being used only for those who die in communion with the Church of Rome, it would be hard to see how any religious rite or ceremony of so-called consecration can deprive them of the use of it. If they have no lot, we do not see that they can compel the Fabricians to sell them one in the consecrated part of the cemetery."

The Gaubord family had not acquired, and do not own "a lot" in the so-called consecrated part of the cemetery; and therefore have no claims either legal or moral upon the Fabricians to compel the latter to bury their deceased members in the said consecrated land.

OUR FORESTS.—We have to acknowledge the receipt of the Report, published by the Committee appointed to investigate into the causes of the wholesale destruction of our Canadian forests. The document reveals a fearful havoc and waste of the riches of the country. The forests are wastefully destroyed by fire, and otherwise, and the amount of injury thereby inflicted is incalculable. Unfortunately the evil though great is one to which legislation can scarce apply a remedy; and to what it is owing we know not, but the fact is that the French Canadian seem to hate trees, and to destroy them for the mere sake of getting rid of them, though thereby he greatly injures his farm, and destroys the resources of the community. We know nothing on earth more dreary, more melancholy than the spectacle presented by most of our old settled Lower Canadian parishes, on which every stick of growing timber has been destroyed, and whose soil is in consequence parched up by the scorching sun of summer, and left exposed to all the storms of winter. It would be well if every habitant could be furnished with a copy of the Report, that he might learn that, not to bad government, but to his own incredible stupidity, displayed in his wanton destruction of God's good gifts, are due in great measure the failing harvests, and the sterility of his lands.

The Circular Letter with respect to the rebuilding of a Cathedral for the Diocese of Montreal shall appear in our issue of the 24th inst.

To the Editor of the True Witness. Sir,—I have seen an article in your issue of the 3rd December headed "Dr. Ryerson and Common Schools." It appeared strange to many of your readers that you should allow such an effusion into your columns with your tacit approbation. This week we are treated to another eulogy on the Educational Department, and I suppose from the same pen. It is most singular

that, after years of warfare between morality and vice, the Educational Department should find a champion in Lindsay to come to its relief; and that in opposition to the Bishops and Priests of Upper Canada.

Some special favor must have been conferred on the eulogist of Dr. Ryerson and his godless department, or certainly he would not have the presumption, as a Catholic, to stand alone in his praises. Now, Mr. Editor, what does Honor Cui Honor praise the great Doctor for? Simply for doing his duty, in discourteously an objectionable book intentionally sent to insult Catholic children; for Victoria is not the only place where such books have been sent. I hold a copy of the same book complained of, given as a prize to a Catholic child. Now, how is it possible that such books could find their way in and out of the Educational Department without the knowledge of the officials?

If Honor Cui Honor happens to know more logic, facts and law, than all the Catholics of Ontario, including Bishops and Priests, concerning Common Schools, then Sir his opinion should be entitled to respect. But here I must say he stands alone, and all his "facts, law and logic" mean only gratuitous and uncalled for assertions.

How many years had the Catholics of Ontario to battle against the Goliath of bigotry to wrest even the ghost of a separate school law from him?

Strengthened by a hostile majority, as well as a Parliament not over too fond of Catholics, did not Dr. Ryerson ever endeavour to exclude us from "justice, right, and law," and force us to be reconciled to his godless system? This fact alone stands forth, preeminently, as a reason why we can never be reconciled to the common school system, except where the Teacher and children are Catholic.

I wonder why Bishop de Charbonell deemed it his duty for years to approve this cradle of vicious training? surely, if the Doctor was characterized by justice, liberality, equity and an honourable love of fair play, as your correspondent says, we should not have had to fight him so long to make him just and honest.

What do Catholics care to know about the regulations affecting the opening and closing of Common Schools with other such trifles improperly called "law and facts"? with a request to spare them so that Catholics may know what they knew before.

Was it not for injustice, illiberality, bigotry, and as a detester of fair play to Catholics, that V. G. Bruyere took the Methodist Dr. to task some years ago in a controversy on Education? It was not long since we read in your columns the confession of Miss Whalley on the notorious system of Education imposed by her father on Catholic Ireland; and of this system Dr. Ryerson has too faithfully proved himself a guardian and protector.

Honor Cui Honor speaks about privileges conferred on Catholics, and insists that they ought to avail themselves of them.

Now I don't believe there is a Catholic in the Dominion that ever dreamt his creed was privileged above the sects (that is, that Catholics get favours that others don't get.) If the 100 per cent speaks if he general, then it is our right, and no privilege to obtain the same.

It is strictly a well devised policy in the Department, that when books are sent for prizes without naming any particular books, they invariably send the worst Protestant selections to schools where they know Catholics to be equal to, or more numerous than Protestants. In challenging a comparison between the department of Quebec and Toronto, for their matchless equity, liberality, and fair play towards their respective minorities, I think honestly speaking, that Quebec is not much honoured by the comparison.

Hoping to hear no more the praises of Ryerson or its Department, I am sir yours, HONESTAS.

As to the School System of Upper Canada, and the general merits of the Rev. Mr. Ryerson, our opinions are to-day what they were years ago. That in some cases of the Dr. Ryerson has acted fairly we are glad to learn, and we give him credit for it as a isolated act of justice does not record us as a man, or to the system.

It is well that Catholics should know what the strict letter of the law, defective though that law may be, awards them; and it is well that they should make the best of a bad bargain, by availing themselves to the utmost of every clause in their favor. For this reason we think that the letters of our correspondent to whom Honestas refers, are calculated to do much good, and we therefore gladly published them; but we are sure that on the merits of the U. C. School System itself, there can be no divergence of opinion between Honor Cui Honor, and Honestas.—Ed. T. W.

BLACKWOOD'S EDINBURGH MAGAZINE.—November, 1869.—Messrs. Dawson Bros., Montreal.

This is a very excellent number. Two new tales both, of considerable promise, are therein commenced, and an article on the present attitude of Judaism towards the Talmud will be read with interest. We subjoin a list of the contents:—Earl's Dane, part 1; The Jewish Reformation, and the Talmud; Cornelius O'Dowd; The Land Question of Ireland; John, part 1; Saint Eloy-sur-lès-Dunes; The Feroce Saga; Scotland in Parliament; The Poor Law Enquiry.

THE YEAR BOOK AND ALMANAC OF CANADA FOR 1870.—We have here neatly arranged, and in a small compass the statistics of the Dominion—together with a record of recent legislation and of the most eminent public men in British North America.

BAZAAR AND GRAND DRAWING OF PRIZES FOR ST. PATRICK'S CHURCH, TORONTO.—Our readers must have for some time past noticed, and may still notice, in our columns the advertisement of this charitable undertaking, which comes off in Toronto early in February next. It is for the very laudable object of rebuilding St. Patrick's Church of that city, some years ago destroyed by fire. The congregation, the very poorest, we believe, in Toronto, being unable to undertake the work without extraneous aid, the energetic pastor has devised the present scheme as an appeal to the liberality of the public at large. We trust our readers will generously respond to it not only by buying tickets themselves but also by selling as many as possible to their friends. The seller of ten tickets being entitled to one ticket as a recompense. The undertaking is thoroughly to be relied on, being endorsed by the names of some of the most prominent men in the country as committee; and the Prizes are numerous and valuable, his Holiness Pope Pius IX. their Imperial Majesties of France and other exalted personages being among the donors. The tickets are one dollar each.

Weekly Report of the Saint Bridget's Refuge ending Saturday the 11th inst: Males..... 523 Females..... 122 Total..... 445 English..... 59 Irish..... 317 Scotch..... 10 French Canadians..... 59 Total..... 445

OTTAWA, Dec. 11.—His Excellency the Governor General has disallowed an Act passed by the Nova Scotia Legislature in September last, entitled, an Act to empower the Police Court of Halifax to sentence juvenile offenders to the Halifax Industrial School. The Minister of Justice gave his opinion, that the act could not legally be effected by an act of the Provincial Legislature, hence His Excellency's disallowance with the consent and advice of the Privy Council.

Notice is also given of His Excellency's disallowance of an act passed by the Legislature of Quebec, entitled, an act to define the privileges, immunities and powers of the Legislative Council and Assembly of Quebec, and to give summary protection to persons employed in the publication of parliamentary papers.

The act passed by the Legislature of Ontario, for the same purpose as above, is also disallowed.

Le Nouvelliste Montreale says that a suit for the annulment of Sister Margaret Bourgeois, the foundress of the Congregational Nunnery, will be instituted in the Bishop's palace early next week. It is well known, he adds, that before acknowledging the results of a cause of this nature, Rome exacts that peremptory proof be established before an Episcopal Court, that the person to be benefited enjoyed a true and well-founded reputation for sanctity, and hence the present suit. The Court will be composed of the Bishop of Bithynia, in partibus infidelium, as Judge; of Mr. Meunier as Promoteur fiscal; of the Rev. Mr. McLean as Postulanteur, and of Mr. O'Connell as Ecclesiastical Notary.

FATAL ACCIDENT.—On Saturday afternoon a young man named Samuel Allshire, about 24 years of age, was in a state of intoxication to the tavern kept by one Dagmar at Point St. Charles and demanded something to drink. Dagmar refused to give him anything, but Allshire became so obstreperous that a couple of glasses of beer were given him to quiet him. After partaking of them he endeavored to cross the railroad track, notwithstanding the repeated warnings of Dagmar and of his cousin. While doing so he was struck by a car which was being shunted at the time, and picked up insensible, and as soon as possible he was conveyed to the Montreal General Hospital, where his right arm and leg were found to be horribly mangled. After lingering in great agony, the unfortunate man died on Sunday morning at nine o'clock. The deceased was a farm servant at the time of the accident in the employ of Mr. Monteith on the Lower Lachine Road, who states that the young man was a good and tractable servant. At the inquest held by Coroner Jones the following verdict was returned, "that the deceased came to his death in an accidental manner while under the influence of liquor, and the jury recommend that instead of one gate at the crossing, as at present, there should be two, one on each side of the road."

THE MISSING NEGRO CHILD.—On Saturday morning, at the Police Court, Wm. Clarke, Joseph Clarke, his son, and Mr. Carroll, his brother-in-law, were brought up again for examination and remanded. It appeared from the evidence that about the spring of last year, a coloured woman, originally from the States, came from Upper Canada to Montreal, bringing with her a female child about two years old. She a few months ago became acquainted with Wm. Clarke, who, out of charity, the mother being of an intemperate habit, took the child to his house. The child was kept there until October last, when mysteriously disappeared. The Rev. Mr. Baldwin was assisting Clarke, on his statement that he was supporting a child picked up in the streets, called at the shop of Mr. Moore, at the corner of Gaius and Lazarabailere streets, for information as to where Clarke lived, but he was unable to tell him a son of the prisoner's happened to come into the shop at the time, and on being asked what had become of the child, said "the darkey child made the house smell so, that father put it into a box and made away with it." The police were then communicated with and the suspected parties arrested.

Mr. Reiffenstein, now imprisoned in the common goal of the County of Carleton, awaiting trial for certain alleged crimes and misdemeanours, sometime ago petitioned His Excellency the Gov.-General in Council to be admitted to bail on the charges now laid against him, and expressing the wish that if so bailed no other charges might be pressed as to require from him additional bail to secure his appearance for trial in March next. This petition was presented by Mr. Currier, and last night Reiffenstein received a communication from the Government intimating that there was no desire whatever to inflict unnecessary severity upon him and that the whole matter was in the hands of Mr. Lewis, the Counsel prosecuting for the crown, with whom the expense of his imprisonment or proceeding further charges against Reiffenstein rested.

The Port Hope Canadian says that a couple residing in the rural districts, not far from town, were engaged to be married, and were "called" three times to one of the town churches. On the day appointed for the celebration of the ceremony which was to "make this twain one flesh," the happy couple came to town arrayed in all the glory of new store clothes, bringing with them a brother of the bridegroom, who

was to officiate as "best man," and who the result proved, was fully entitled to that character. Leaving the blushing damsel in charge of his brother, the intended husband adjourned to a bar-room to get "something hot" to cheer his spirits under the trying ordeal through which he was to pass. Here he met some friends, and amid the congratulations with which he was overwhelmed, partook of more than was necessary for the purpose of elevating his courage to the proper point, and soon became oblivious to all subsidiary matters, wedding party bride, prospective domestic bliss, and all. After waiting a reasonable time for his reappearance, his affianced and the rest of the party grew uneasy, and finally an expedition was organized to go in search of him. They discovered him in the tavern in a somewhat condition, and reported that fact in the proper quarter. The bride bore up bravely under this trial, declared that she didn't care a cent, he was a good-for-nothing drunkard wretch, and she was glad to get clear of him. Moreover, she was not going to be humbugged "that way, out of getting a husband; she came to town to be married, and married she was determined to be—the first man that would take her. Rather than see the girl disappointed about a trifle like that, the brother who came to do the "best man" business, volunteered to be her victim himself. The bargain was soon made and off started for a license returning in a short time, when they were married and started for home, leaving the other individuals to enjoy his little apron as best he could. The affair has created no little talk and much merriment among those acquainted with the facts, and the intended husband is now having a rough time among the wags.

An amusing skunk story is narrated by the Galt Reporter, which reaches for its truth. A week or two ago, in the neighborhood of Listowel, a farmer discovered a nest of skunks on his land, and being of rather a jocular disposition, and wishing to get rid of the "varmints," he informed a neighbour of his in the most earnest manner of the discovery; but instead of saying that it was a nest of skunks he changed the name to that of a most valuable little animal—the mink. The person informed not being acquainted with the nature or habits of either of the two animals, but being well aware that the skin of the latter brought a high price in the market, he agreed to purchase the animal. Accordingly on a day agreed upon, the two proceeded to where the nest was known to stand at the mouth of the hole and destroy the brutes as he drove them out, telling him not to mind if they smelt a little strong, "as that was the nature of the brute." The two then took their places and proceeded to work. On the first skunk making his appearance he was grabbed by our friend, with the exclamation, "Ah, woe, he does smell awful strong!" Nevertheless he held on, and finally succeeded in choking the animal to death. He had no sooner tossed it away saying, "it's a wonder you're worth a muckle siller yer skunkin' d. I'll have to get a new suit of clothes on account of ye," when another one popped its head out. He was grabbed likewise and shared the same fate, the work of death continuing until "thirteen skunks lay dead at the mouth of the hole the slayer being encouraged in his work by his companion exhorting to him every now and then, "Go in, old fellow, they're worth four dollars a piece!" On the last being killed, the old man, who was now puffing and blowing, sneezing and choking, looked around at the result of his labours, and exclaimed in a loud voice, "Worth four dollars a piece are ye. If ye were worth sixteen dollars instead of four, I wouldn't undertake the same job again. My faith it was a hard struggle which would be chokit first," he said not that when the joke was found out there was very near a funeral in Listowel, or that our friend's whereabouts are generally known without his person being seen.

The Toronto people are having a series of sensations at present in connection with their foe—large drill shed. On Monday night two attempts were made to enter it, and in one case the sentry fired a shot. Earlier on the same evening a prisoner was captured. The Globe "hopes all good citizens will aid in ferreting out those parties who have endeavored—certainly with no good purpose—to interfere with the military authorities." It is certainly to be hoped they will, and the parties receive the punishment due them.—Gazette.

REMITTANCES RECEIVED. Longueuil, Madame Hinks, \$3; Waverly, N S, J. Danahus, 2; Schomberg, D. W. Hourigan, 1; Hamilton, N. J. Power, 2; Almonte, P. Reilly, 2; Brockville, Rev. J. O'Brien, 2; N. Woodland, Rev. T. Sears, 2; Norton Creek, P. Sullivan, 6; Seneca, Rev. Mr. McNulty, 2; St. Valier Rev. L. A. Proulx, 2; Huron, M. J. W. 150; Victoria, B. Columbia, T. N. Hibben & Co., 2; Marysville, Rev. M. Mackay, 2; Westport, P. McDoug, 2; Seneyford, J. B. Captain, 1; Grand Pond, Rev. A. Desnoyers, 2; Lowe, M. O'Malley, 2; St. Theresa J. Longman, 10. Per Rev. H. Balthazard, Granby—Sol, 2; P. Oullahar, 2.

Per J. Dissette, Coleson—Sol, 2; G. Bultor, Athery, 1. Per S. Labrosse, St. Eugene—J. Constantinescu, Point Fortune, 1,50. Per F. Ford, Prescott—M. Tracey, 4. Per P. Purcell, Kingston—J. Waser, 4; J. Hick, 2; D. Lynch, 2,50; J. Ovanagh, 1. Quebec—Michael Smith, 75c; Francis Martin, 2; Revd. Mr. Boanese, 2; Rev. Mr. Matte, 2; Revd. Mr. Beaudry, 2; Revd. Mr. Hamelin, 2; Revd. Mr. Harkis, 2; Joseph Oaniloo, 2; M. H. O'Ryan, 2; Most Rev. Dr. Baillargeon, 2; Very Revd. M. Ozeau, 3; Revd. Mr. Pointe, 2,50; B-nese Bennett, 2; Michael McNamara, 2,50; Quebec Seminary, 2,50; Revd. Mr. Auclair, 2; Martin O'Brien, 2; Thomas Delaney, 2,50; M. A. Ahearne, 2,50; Wm. Hanson, 2; E. G. Cannon, 2,50; Revd. Et. Baillargeon, 2,50; G. M. Muir, 2; Hon. Mr. McGreevy, 2,50; Hon. Mr. Allyn, 2,50; Hon. Judge Tschereanu, 2,50; John Ellis, 2; J. O. Nolan, 2; Joseph Archer, 2,50; John Burroughs, 2,50; Revd. Mr. Lemieux, 2; Hon. Chief Justice Dural, 2,50; Hugh McHugh, 2; James McInenly, 2; James McKenna, 2; Mrs. Lynch, 2,50; J. P. O'Leary, 3, 12; Rev. Mr. Mailloz, 5; Revd. Mr. Auger, 2; E. B. Lindsay, 2,50; James O'Connell, 2,50; Michael Carroll, 4; Mrs. W. Walsh, 1; John O'Leary, 2; Patrick Dwyer, 2; John Roche, 2,50; Revd. Mr. Gignas, 2.

Died At North River Baudette, on the 9th inst. Margaret Quig, aged 32 years and 6 months, the beloved wife of Hugh McDunnell. May her soul rest in peace.

MONTREAL WHOLESALE MARKETS Montreal, Dec 13, 1869. Flour—Pollards, \$2.80 to \$3.00; Middlings \$3.25 to \$3.45; Fine \$3.55 to \$3.65; Super. No. 2 \$3.90 to \$3.95; Superior \$4.25 to \$4.30; Fancy \$4.40 to \$4.45; Extra \$4.80 to \$4.70; Superior Extra \$0.00.00; Bag Flour, \$2.10 to \$2.17 per 100 lbs. Oatmeal per brl. of 200 lbs.—\$4.25 to 4.35. Wheat per bush. of 60 lbs.—U. O. Spring, \$0.00 to \$0.01. Ashes per 100 lbs.—First Pots \$5.10 to \$5.15 Seconds, \$4.75 to \$4.80; Thirds, \$3.90 to 4.00.—First Peas, 5, 65 to 5, 67. Pork per brl. of 200 lbs.—Mess, 28 50 to 28, 75;—Prime Mess \$19 50; Prime, \$18 50 to 19, 00. Butter, per lb.—More inquirer, with latest sales of common to medium at 18c to 19c—good per choice Western bringing 00c, to 19c. Cheese, per lb.—12 to 13c. Lard, per lb.—16c. Barley per 48 lbs.—Prices nominal,—worth about \$0.50 to \$0.60. Peas, per 60 lbs.—\$0.70.

MONTREAL RETAIL MARKET PRICE, Dec. 13, 1869. Flour, country, per quintal... 12 0 to 12 6 Oatmeal, do... 12 6 to 13 0 Indian Meal, do... 9 5 to 10 0 Bye-Flour, do... 00 0 to 00 0 BUTTER AND EGGS Butter, fresh, per lb... 1 6 to 1 8 Do, salt do (inferior)... 0 11 to 1 0 FOWLS AND GAME Turkeys (old), per couple... 00 0 to 00 0 Do (young), do... 7 0 to 8 0 Geese, do... 6 3 to 7 6 Ducks, do... 3 3 to 3 6 Do (wild), do... 1 6 to 3 6 Fowls, do... 2 1 to 2 6 Chickens, do... 1 9 to 2 0 Pigeons (tame), do... 1 0 to 1 3 Partridges, do... 3 6 to 3 9 Hares, do... 1 3 to 1 6 Rabbits, (live) do... 0 0 to 0 0 Woodcock, do... 0 0 to 0 0 Snipe, do... 0 0 to 0 0 Plover, do... 0 0 to 0 0 MEATS Beef, per lb... 0 4 to 0 6 Pork, do... 0 7 to 0 8 Mutton, do... 0 4 to 0 6 Lamb, do... 0 4 to 0 6 Veal, per lb... 0 5 to 0 6 Beef, per 100 lbs... \$5 00 to 6 0 0 Pork, fresh do... \$9 50 to 10 00 Honey... 0 0 to 0 0 Cheese, do... 0 0 to 0 0 MISCELLANEOUS Potatoes per bag... 4 6 to 5 0 Lard, per lb... 0 11 to 1 0 Eggs, fresh, per dozen... 1 3 to 1 6 Haddock... 0 4 to 0 0 Turnips do... 2 6 to 2 9 Onions, per minot, do... 0 0 to 0 0 Maple Syrup per gallon... 0 0 to 0 0 Waste Sugar, per lb... 0 5 to 0 6 Apples, per barrel... \$3 50 to \$4 00 Hay, per 100 bundles, do... \$5 00 to \$7 50 Straw... \$4 00 to \$5 00

COLLEGE OF OUR LADY OF THE SACRED HEART. The Rev. Fathers of the Congregation of the Holy Cross, have the pleasure of being able to inform the parents of their pupils, and friends of Education in general, that the commencement of the different Classes, in the College of Our Lady of the Sacred Heart, Cote des Neiges, will take place on Thursday next, 25th November, Festival of St. Catherine, and anniversary of the opening of the first school in Montreal by the venerable Sister Bourgeois. CH. VILLANDRE S.S.C., RIDEAU.

TEACHER WANTED. Wanted for the Roman Catholic Separate School at Brockville, a MALE TEACHER, holding a First Class certificate, to enter on duty the 3rd of January next. Testimonials of moral character required. Application, stating salary, to be made to JOHN O'BRIEN, Priest.

TEACHERS WANTED. TWO TEACHERS WANTED in the Parish of St. Sophia, County Terrebonne, one capable of teaching French and English, and one the English language only. Female Teachers preferred. Address,— PATRICK CAREY, Sec. Treas., St. Sophia, Terrebonne Co., P.Q.

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

WANTED. A Clergyman living in a Country Place was a boatkeeper. Apply at the Office of this paper.

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FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Dec. 9.—Semi Official Journals praise the speech made by Mr. Forcade, Minister of the Interior, in the Corps Legislatif yesterday, and assert that the success which it had in the house has so strengthened the government as to render it improbable that the contemplated change of the Ministry will be carried out.

Many cities in France were illuminated last night in honor of the inauguration of the Council at Rome.

At Marseilles a crowd of fifteen hundred men made a violent demonstration against the illuminations. They marched through the streets singing the Marseillaise and destroyed the decorations and transparencies, and committed other excesses. The police dispersed the mob after 60 arrests.

PARIS, Dec. 10.—The French Official Yellow Book has just been published. It gives a favorable account of the condition of France and states that her relations with foreign powers and their relations with one another are still more amicable, since the conference on the dispute between Greece and Turkey was held in Paris.

ROME, Dec. 8.—The Congress of Deists has assembled in Naples.

ROME, Dec. 8.—The Ecumenical Council was opened to-day by Pope Pius IX. The weather was unfavorable, rain falling at intervals throughout the day; but enormous crowds filled the Vatican and lined the streets through which the members of the Council passed.

ROME, Dec. 8.—The Pope delivered an allocution before the assembled bishops. He expressed his satisfaction in being able to open the council on the day which had been fixed, and at finding that the bishops came in such numbers to aid the Holy See.

ROME, Dec. 8.—The birth of the heir at Naples has done little to dissipate the national anxiety as to the future of Italy. Baptized in a stolen palace, under a stolen name, deprived of every vestige of olden royal usage in the administration of the sacrament, the child of Prince Humbert is held at the foot by a revolutionary mayor, instead of being baptized by the Cardinal Archbishop of the Duomo, or S. Chiara, in the shadow of ancestral tombs and acclaimed by a loyal and loving people.

PARIS, Dec. 10.—As an instance of the lengths to which the sympathies of Freemasons may be carried, we quote from the Irish Ecclesiastical Record of this month the following remarks of Mgr. de Segur, in his letter to the "Catholic Association of St. Francis de Sales":—"The infamous Sect of the 'Solidaires,' as they are called, is growing stronger at Paris, and in other parts of France. Several facts of unquestionable authenticity bear witness to the increasing influence as well as to the diabolical aims of this godless association.

Bologna, the Deputy General, to take the oaths, is an echo, and a very dangerous one, of the 'Irreconcilables' of Paris. Several Republican deputies intend to follow General's example, and, as a general election in January is certain, there is also every probability of a Republican majority being returned.

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re-unions, as much looked forward to as the promised coming of a cherished friend; let courtesies more than courtesy be ever cultivated; let smiles wreath every face; let calm satisfaction sit on every countenance; let light hearts and cheery words, and obliging acts and watchful attentions be the order of the day; these are the promoters of a healthy digestion; and these are they which largely help to make happy homes, and good hearts and generous natures.—Hal's Journal of Health.

KEEP YOUR PROMISES.—Nothing is more common than for persons to make promises or exult in expectations which are never realized. It is an easy thing to give one's word, but a harder thing to keep it. An unwillingness to disoblige, a disposition to keep on good terms with all, a desire to get rid of importunity, together with a carelessness and indifference as to what constitutes an obligation, lead many to say they will do a thousand things which are never done and which, indeed, if they had looked into their hearts they would have discovered they had no real intention of doing.

A WISE SAYING.—If youth could only know; if age could only do; if one of the most expressive of proverbs, and its truth is certified in every man's experience. In youth we waste or do not see our opportunities, and in age, when we do see, and would improve, we lack the power. That tide in the affairs of men which the poet speaks is at the ebb. So far as we are concerned, there is no help for it; and as for giving the younger the benefit of our experience, that is a fruitless effort.

STICK TO ONE THING.—Unstable as water, thou shalt not excel; is the language of the Good Book. Whoever expects to succeed in any undertaking, must enter into it with a hearty and earnest will to do his best. When a trade or profession is chosen, obstacles, be they large or small, must not be allowed to stand in the way of mastering that trade or profession.

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cess, while the unstable and shiftless will grow tired, despair, and fail.

LOCKJAW.—The Humboldt Medical Archives mentions several cases of tetanus [vulgarily named lockjaw] which had been successfully treated by local application of chloroform to the entire spinal column by means of cloth saturated with it, and evaporation prevented by covering with oiled silk.—The application was made just at the approach of prostrum. As a result of the application the prostrum was averted, and the patient fell into a calm and natural sleep. On feeling a returning prostrum the same application was made and the prostrum again averted. For forty-eight hours the occasionally threatening symptoms immediately yielded to the application of chloroform, and the subsequent convalescence was very rapid.

CIRCULAR.

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market, comprising in part of FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, POAK, HAMS, LARD, BERRINGS, DRIED FISH, DRIED APPLES, SHIP BREAD, and every article connected with the provision trade, &c. &c.

He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co. and Messrs. Tiffin Brothers.

D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. June 14th, 1868. 12m

BEWARE WHAT YOU SEE.—When the visionary Zeno endeavored to prove theoretically that there was no such thing as motion, Diogenes got up and danced. On the same principle, if there is any sufferer from chronic biliousness, or constipation, or nervous weakness, or dyspepsia, or sick headache, or any other complaint resulting from diseased action of the stomach, liver, or bowels, who argues against the possibility of a cure—meet the argument with a few doses of Bristol's Sugar coated Pills. Only persuade the patient to try this practical argument, and swift-returning health and comfort will pleasantly upset the theory of incurability.

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

THE ISLAND OF Bimini.—The followers of Columbus traversed many a weary league of ocean in search of this fabulous island in which they fancied the Fountain of Eternal Youth existed. One of them discovered, instead of it, the peninsula of Florida, and pronounced it an earthly paradise. From this island Eden are derived the fragrant basis of the finest perfume in the world, viz., Murray & Lanman's Florida Water. The refined taste of the ladies of this country has never been more clearly exhibited than in their preference for the article in question. It has to a great extent superseded all the once fashionable European perfumes. Nothing of its kind can compete with it in this market. As there are counterfeiters, always ask for the Florida Water prepared by Lanman & Kemp, New York.

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

Beware of Counterfeits; always ask for the legitimate MURRAY & LANMAN'S FLORIDA WATER prepared only by Lanman & Kemp, New York. All others are worthless.

There are many varieties of Sarsaparilla that are as much inferior to the genuine Honduras root, used in the manufacture of Bristol's Sarsaparilla, as the meanest quadruped of a tribe is to its generic king. The Central American product is the most perfect detergent known; and the concentrated extract of its juices, intermixed with those of rare tonic and antibilious barks and herbs, imparts to Bristol's famous depurative and invigorant, its potency as a remedy for general debility, liver complaint, and all external diseases born of impurities of the blood and other animal fluids.

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

Over-Exertion, either of body or mind, produces debility and disease. The usual remedy is to take some stimulant, the effect of which is the same as giving a tired horse the whip instead of oats. The true way is to fortify the system with a permanent tonic like the Peruvian Syrup (a protoxide of iron), which gives strength and vigor to the whole system.

AFRICAN WINES. It is not generally known that Cape Colony produces the most delicious wines grown on the face of the earth. A cargo received as a remittance by our neighbors Dr. J. C. Ayer & Co contains several varieties raised there, among which the Constantia commands the highest price of any wine in the world. Almost the entire crop of it is consumed in the palaces of Europe, this rare exception being sent to them in exchange for their medicine, which have long been the staple remedies of South Africa. [Boston Journal].

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, SUPERIOR COURT. In the matter of John Desjardins, Trader, of the Parish of Vaudreuil, District of Montreal. Insolvent. Notice is hereby given that on the seventeenth day of November next, at ten o'clock in the forenoon or as soon thereafter as Counsel can be heard, the undersigned will apply to the said Court for a discharge under the said Act.

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, SUPERIOR COURT. In the matter of John Desjardins, Trader, of the Parish of Vaudreuil, District of Montreal. Insolvent. Notice is hereby given that on the seventeenth day of November next, at ten o'clock in the forenoon or as soon thereafter as Counsel can be heard, the undersigned will apply to the said Court for a discharge under the said Act.

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BENZIGER BROTHERS, Cincinnati and New York: BIBLE HISTORY, Containing the most remarkable events of the OLD AND NEW TESTAMENT. Prepared for the use of the CATHOLIC SCHOOLS IN THE UNITED STATES. BY REV. RICHARD GILMOUR. Approved by the Most Rev. J. B. Parcell, D. D., Archbishop of Cincinnati. 8. 346 Pages. Beautifully illustrated with 140 cuts and a map of the Holy Land, printed from electrotype, on excellent paper, substantially bound. PRICE—Free by Mail—70c.



APPROBATION. The Illustrated History of the Bible, Old and New Testament, compiled by a priest of the diocese of Basel, translated into French by Rev. Dr. Eschard, of Paris approved by many Bishops in Europe, and reproduced in many languages, is presented, with our approbation to the reverend clergy, school teachers, parents and youths of this diocese, by all of whom we desire it to be extensively used and circulated. Never was the thorough and intelligent teaching of the Catechism more needed than at the present day, and the Catechism of Christian Doctrine can neither be well taught, nor properly understood without the Catechism of the Bible. This translation has been well made by Rev. Richard Gilmour, of the Archdiocese. J. B. PURCELL, Archbishop of Cincinnati. Cincinnati, August 5, 1869.

Messrs. BENZIGER BROTHERS.—I find your Bible History exceedingly well adapted to the object for which it is designed, a school book. The style is purely English, that it has not even the semblance of a translation. It is evident that the translator aimed to use Saxon words, where it was possible. While his language is elegant it is at the same time fitted to the comprehension of children. The moral reflections, the allusions to the mysteries of the New Testament, combined with the well executed illustrations of the work, render the book a valuable acquisition, both for teachers and for school-children. We will adopt it in our school. Rev. W. H. HILL S. J., President of St. Xavier College. Cincinnati, Aug. 10, 1869. 4m5

PROVINCE OF QUEBEC, IN THE SUPERIOR COURT. Dist. of Montreal. In the matter of A. NORMANDIN, An insolvent. Notice is hereby given that on the twentieth day of November next, the undersigned will apply to the said Court for his discharge under the above act. A. NORMANDIN, By T. & C. C. DE LORMIER, His Attorneys ad litem. Montreal 13th October, 1869. 1m10

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. In the matter of ROSE BOUGRETTE DUFORT, wife of Hyacinthe Bousseau, An Insolvent. Notice is hereby given that on the twentieth day of November next, at ten o'clock a. m., or as soon as Counsel can be heard, the undersigned will apply to the said Court for her discharge under the above Act. Montreal, 8th Sept. 1869. ROSE BOUGRETTE DUFORT, per LEBLANC & CASSIDY, Her Attorneys ad litem.

PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. DAME FRANCOISE E. CARLISLE, Plaintiff. SAMUEL McCONKEY, Defendant. Notice is hereby given that the above named Plaintiff has instituted an action in separation of biens against her husband the above named Defendant. CARTER & HATTON, Attorneys for Plaintiff. Montreal, 26th October, 1869. 1m11

INSOLVENT ACT OF 1869. PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. In the matter of GEORGE WILSON, of the City of Montreal, Shoemaker, An Insolvent. On Monday, the twenty seventh day of December next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 24th Nov., 1869. GEORGE WILSON, O. P. DAVIDSON, His Attorneys ad litem. 4m5

TEACHERS' WANTED. WANTED for the Roman Catholic Separate School at Lindsay, a Head Master. One holding a First Class Normal School certificate preferred. Applications, with Testimonials, addressed to the undersigned, will be received until first of January next. JOHN KNOWLSON, Secretary. Nov. 12th, 1869.

HIGH COMMERCIAL EDUCATION.

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

PROGRAMME OF STUDIES. 1ST SECTION OF THE COMMERCIAL COURSE.

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3rd year.—Business Class. This department is provided with all the mechanical necessary or initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, draughts, &c., in use in all kinds of commercial transactions...

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

LIBERAL ARTS. Drawing—Academic and Linear. Vocal and instrumental Music. TERMS: Board and Instruction.....\$100.00 per annum Half Boarders..... 20.00 Day-Scholars..... 10.00 Bed and Bedding..... 6.00 Washing and Mending of Linen..... 6.00 Use of Library..... 1.00

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE. Nos. 7, 9, and 11, St. Joseph Street, 2ND DOOR FROM M'GILL STREET, MONTREAL. Orders from all parts of the Province carefully executed, and delivered according to instructions, free of charge.

EDUCATION. MR. and MISS KEEGAN'S ENGLISH COMMERCIAL and FRENCH SCHOOL, No 115 Bonaventure street Montreal. Mr. Keegan holds a first Class diploma from the National Training Establishment of Education, Dublin, Ireland; and Miss Keegan holds a Diploma from the McGill Normal School Montreal.

HAMILTON'S HOTEL, W. J. HAMILTON, PROPRIETOR, ANHERST, N. S.

DANIEL SEXTON, PLUMBER, GAS AND STEAM-FITTER, 57 ST. JOHN STREET 57, Between Great St. James and Notre Dame Streets MONTREAL. JOBBING PUNCTUALLY ATTENDED TO.

M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCO STREET, KINGSTON. An assortment of Skiffs always on hand. SHIP'S BOATS' OARS FOR SALE. G. & J. MOORE, IMPORTERS AND MANUFACTURERS OF HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET MONTREAL. Cash paid for Raw Furs.

TO LET, AS a Wood or Coal Yard, a Large Enclosure adjacent to the property of the Sisters of the Congregation of Notre Dame, and opening on St. Paul Street. For particulars apply to the Sisters of the Congregation, St. Jean Baptiste Street. Montreal, June 25, 1869.

A. M. D. G. ST. MARY'S COLLEGE, MONTREAL PROSPECTUS.

THIS College is conducted by the Fathers of the Society of Jesus. Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department. The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses. The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book keeping and whatever else may fit a youth for Commercial pursuits. Besides, the Students of either section learn, each one according to his talent and degree. History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Science. Music and other Fine Arts are taught only in a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

WISTAR'S BALSAM OF WILD CHERRY. ONE FOND LOOK BROADWAY, TAILOR, 52 ST. JOHN STREET, Fourth door from St. James street, on the right, where CLOTHING is scientifically cut, and beautifully made. Particular attention given to REPAIRING. Bring your OLD CLOTHING, and at BROADWAY it will soon appear equal to New. If required, articles will be called for, and sent home free of extra charge. For Style, try BROADWAY. For Economy, try BROADWAY. Remember the Red Number 52, 52, 52. Gentlemen furnish your own Cloth, and give BROADWAY a trial, and you will find it is on the whole the cheapest and best place in the Dominion.

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Ayer's Cherry Pectoral. For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption. Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of Croup, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this antidote for them. Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the Cherry Pectoral. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the Cherry Pectoral they subside and disappear. Singers and Public Speakers find great protection from it. Asthma is always relieved and often wholly cured by it. Bronchitis is generally cured by taking the Cherry Pectoral in small and frequent doses. For a Cough and Cold, no better remedy can be had. Take small doses three times a day and put the feet in warm water at night, until the disease is broken up. For Influenza, when it affects the throat or lungs, take the same course. For Whooping Cough, give small doses three or four times a day. For Croup, give large and frequent doses until the disease is overcome. No family should be without the Cherry Pectoral, on hand to protect them, in case of attack, from the above complaints. Its timely use often spares the patient a great amount of suffering and risk, which he would incur by waiting until he could get other aid. Parents, keep it in your houses for the exigencies that arise. Lives dear to you may be saved by it. So generally are its virtues known, that we need not publish certificates of them here, or do more than assure the public that the best qualities it ever possessed are strictly maintained. Prepared by Dr. J. C. AYER & Co., Practical and Analytical Chemists, Lowell, Mass., and sold all round the world.

GRAY'S UMBRA. A new preparation for restoring grey hair to its original color. Warranted free from Sulphur, Sugar or Lead or Nitrate of Silver.—Price 50 cts. per bottle.

GRAY'S WILD FLOWERS OF ERIN, A delicate and lasting perfume.—Price 50 cts. per bottle. GRAY'S VINAIGRE DE TOILETTE (perfectionnee,) This Toilet Vinegar will be found superior to most of the imported articles of this description.—Price 25 cts. per bottle.

HENRY B. GRAY, Dispensing and Family Chemist, 144 St. Lawrence Main street. (Established 1859.) Physicians' prescriptions carefully prepared and forwarded to all parts of the city. Physicians supplied cheap for cash.

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Housekeepers Economise. Save your money and make your own Soap. Harte's celebrated Concentrated Lye is sold by all Druggists and Grocers throughout the Dominion. Beware of Counterfeits. Price, 25c. per tin. PARODIE'S EPILEPTIC CURE.—The extraordinary curative effects attending the use of this valuable medicine in every case, warrants the proprietor in recommending it strongly to sufferers from that distressing malady Epilepsy. To avoid disappointment ask for Parodie's Epileptic Cure, which is the only genuine article. Price, \$1 per bottle. PERFUME FOUNTAINS.—No Parfy is complete without one of Rimmel's Perfume Fountains. To be had only at the Glasgow Drug Hall. HOMOEOPATHY.—This subscriber has a full stock of Books of Instruction and Medicines always on hand. Humphrey's Specifics—all numbers. J. A. HARTE, Druggist. Glasgow Drug Hall 36 Notre Dame Montreal, March 19th, 1869

A BAZAAR AND GRAND DRAWING OF PRIZES! ON THE PRINCIPLE OF THE ART UNION

IN THE MUSIC HALL, TORONTO, ON Tuesday, Wednesday and Thursday, 8th, 9th and 10th February, 1870.

To raise funds for the building of the new Church of St. Patrick, Toronto, of which REV. J. M. LAURENT is Pastor. The old Church was some years since totally destroyed by fire, since which time the services have been conducted in a school room which is now found quite inadequate to the accommodation of the congregation. The new Church is therefore very urgently needed.

THE PRIZES: 1st Prize—A fine Cameo, presented by His Holiness, Pope Pius IX. 2nd Prize—A collection of Roman Views, presented by the right Rev. Dr. Lynch, Bishop of Toronto. 3rd Prize—A handsome Clock, encased in marble surmounted by a bust of the Princes Imperial—the special gift of their Imperial Majesties the Emperor and Empress of the French. 4th Prize—The gift of His Excellency W. P. Howland, O.B., Lieut.-Governor of Ontario. 5th—A splendid Piano from Messrs. Nordheimer's Music Warehouses Toronto. 6th—A fine Painting by Berthon, presented by the Artist. 7th—A sewing Machine. 8th—A Cup of solid Silver. 9th—A rich Peplin Dress. 10th—A Bouquet of Wax Flowers, with stand and glass shade valued at \$40. 11th—A set of Books from P. Donahoe, Esq., Editor of the Boston Pilot. 12th—A Chair by Jacques and Hay's employees. 13th—A handsome piece of Embroidery, valued at \$50. 14th—A Lady's Work-box, velvet finish. 15th—A valuable Silk Dress. 16th—A Doll magnificently dressed, of large value. 17th—A Suit of Scotch Tweed. 18th—A Sofa Cushion, worked in wool. 19th—A Case of Hennessy's best Brandy, (old.) 20th—A beautifully embroidered Portmanteau. 21st—A Fancy Table. 22nd—A Medalion of the Holy Family after Raffaele, on marble. Together with a large assortment of other valuable Prizes, which will be added from time to time up to the date of the drawing. The Prizes will be on exhibition at the Bazaar on the Tuesday and Wednesday. On the Thursday evening at eight o'clock, a Grand Concert, under the direction of Father Laurent, be given, at which the drawing of the Prizes will take place. As a guarantee that this undertaking—the most important of the kind ever submitted to the Canadian public—is bona fide and will be properly and impartially conducted so as to insure to every ticket a fair and equal chance, the following well known gentlemen will superintend the drawing, and form (with others) the HONORARY COMMITTEE. S. B. Herman, Esq., Mayor of Toronto. John Crawford, Esq., M.P. for South Leeds. John Wallis, M.P.P. for West Toronto. W. J. Macdonell, Esq., French Consul, Toronto. Frank Smith Esq., Toronto. Michael Lawlor Esq., M.D. Toronto. The winning numbers will be published in the papers. Lists of winning numbers will be forwarded on receipt of a stamped addressed envelope. The Prizes can be obtained on production of the winning tickets, either personally or by letter. Parties residing out of Toronto can have their prizes forwarded to any Railway or Express Station if required. To everyone who takes or disposes of a book of ten tickets, a special (free) ticket is presented. Parties desiring to purchase or act as agents for the sale of tickets can obtain them either singly or in books on application. Tickets for the Drawing, one dollar each. All communications and remittances and demands for tickets to be sent (postage paid) to Rev. J. M. Laurent P. P. St. Patrick's Church, Toronto, Ontario, to whom all drafts and Post Office Orders are to be made payable. Tickets are also for sale by Messrs. D. & J. Sadlier & Co., Montreal.

COLLEGE OF OUR LADY OF THE SACRED HEART, COTE-DES-NEIGES NEAR MONTREAL.

This Institution conducted by the Fathers of the Congregation of the Holy Cross, is a branch of St. Laurent College, now too small for the accommodation of its numerous applicants—is located on the well-known Site of the Bellevue Hotel, on the north side of Mount Royal and about one mile from Montreal. The locality is both picturesque and beautiful overlooking a delightful country and is without doubt unsurpassed for salubrity of climate by any portion of Canada, besides its proximity to the city will enable parents to visit their children without much inconvenience. Parents and guardians will find in this Institution an excellent opportunity of procuring for their children a primary Education nurtured and protected by the benign influence of Religion and in which nothing will be omitted to preserve their innocence and implant in their young hearts the seeds of Christian virtues. Pupils will be received between the ages of five and ten, the Discipline and mode of teaching will be adapted to their tender age, unremitting attention will be given to the Physical intellectual and moral culture of the youthful pupils so early withdrawn from the anxious care and loving smiles of affectionate parents. The Course of Studies will comprise a good elementary education in both the French and English languages, viz: Reading, Spelling Writing the elements of Arithmetic, Geography and History besides a course of Religion, suitable to the age and capacity of the Pupils. TERMS: 1. The Scholastic year is of (10) months 2. Parents are perfectly free to leave their children in the College during the vacation. 3. Board and Tuition (\$10.00) per month payable Quarterly in advance (Bankable money) 4. Washing, Bed and Bedding together with table furniture will be furnished by the House at the rate of \$2.00 per month. 5. The House furnishes a Bedstead and Straw Mattress and also takes charge of the boots or shoes. 6. Doctor's fees and Medicines are of course extra. 7. Every month that is commenced must be paid entire without any deduction. 8. Parents who wish to have clothes provided for their children will deposit with the Superior of the House, a sum proportionate to the clothing required. 9. Parents shall receive every Quarter with the Bill expenses, an account of the Health, Conduct, Assiduity and improvement of their children. OH VILLANDRE, Superior. Nov. 5th 1869. 3m12

BURNS & MARKUM, (Successors to Kearney & Bro.) PLUMBER, GAS AND STEAM-FITTERS, TIN & SHEET IRON WORKERS, &c., NO. 675 CRAIG STREET, 675, (Two Doors West of Blouvy) MONTREAL. JOBBING PUNCTUALLY ATTENDED TO.

F. GREENE, No. 54 ST. JOHN STREET, MONTREAL, No 54, PRINCIPAL STEAM FITTER AND PLUMBER, GAS-FITTER, &c. Public and private buildings heated by hot water on the latest and decidedly the most economical system yet discovered, being also entirely free from danger. Montreal, March 26, 1869.

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VARENNES SELTZER. 1st Prize and Medal at the Industrial Exhibition of Canada 1868. Price, vrennes seltzer, 3s per doz. (empty bottles to be returned); Varennes saline, (quarts), 2s. 6d per doz. (empty bottles to be returned); 50c for four gallons, delivered. Orders to be left for the present with Messrs. Kenneth, Campbell, & Co., Medical Hall, Great St. James street, and Phillips Square.

SEWING MACHINES THE FIRST PRIZE was awarded to J. D. LAWLOR at the late Provincial Exhibition held in Montreal, September 1868, for making the best SINGER SEWING MACHINES manufactured in the Dominion of Canada. The Subscriber, thankful for past favors, respectfully begs to announce to his numerous customers and the public in general, that he has always on hand a large and varied assortment of First-Class Sewing-Machines, both of his own manufacture, and from the best makers in the United States,—having all the latest improvements and attachments. Among which are— The Singer Family and Manufacturing Machines. The Howe Family and Manufacturing Machines. The Sewing Family and Manufacturing Machines. The Florence Family 'Reversible Feed,' a new Family Shuttle Machine, with stand, price \$30; also a new Elliptic Family Machine, (with Stand complete), \$23; Wax-Thread Machines, A, B, and C. I warrant all Machines made by me superior in every respect to those of any other Manufacturer in Canada. I have Testimonials from all the principal Manufacturing Establishments, and many of the best families in Montreal, Quebec, and St. John, N.B., testifying to their superiority. My long experience in the business, and superior facilities for manufacturing, enable me to sell First Class Sewing Machines from 20 to 35 per cent, less than any other Manufacturer in the Dominion. I therefore offer better machines and better terms to Agents. Local Travelling Agents will do well to give this matter their attention. A Special Discount made to the Clergy and Religious Institutions. Principal Office—385 Notre Dame street. Factory—48 N. 4th street, Montreal. Branch Offices—23 St. John Street Quebec, 78 King Street, St. John, N.B.; and 18 Prince street, Halifax, N.S. All kinds of Sewing-Machines repaired and improved at the Factory, 48 N. 4th street; and in the Adjusting Rooms over the Office. J. D. LAWLOR, 385 Notre Dame street, Montreal.



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"This little narrative illustrates, in a happy manner some of the difficulties and trials which those who become converts to the True Faith are frequently destined to encounter from the persecutions of the world, and to exhibit a model of that constancy and fortitude which a Christian is bound to exercise under trials of this description." Recently Published, in a neat 120. vol. cl. \$1.25 cl. gt. \$1.75.— MANUAL OF LIVES OF THE POPES, from St. Peter to Pius IX. The Dublin Review says:—"We notice with great pleasure the appearance of this invaluable Manual. It meets a want long felt in English Catholic Literature and will be exceedingly useful in our Colleges and Schools." A more appropriate Premium Book, cannot be selected. Just published, in a neat 320. of nearly 500 pages, various Bindings, from 45 cts. to \$2.50.— THE KEY OF HEAVEN, A Manual of Prayer, by Rt. Rev. J. Milner, D. D. This can be recommended with confidence, as the best and most complete edition of this popular Prayer Book. The Daily Prayers and Ceremonies for Mass, in large type. Approbation of the Most Rev. Archbishop Spalding. Our Examiners of Books having reported favorably to Us of the late famous Bishop Milner's Prayer Book, entitled The Key of Heaven, and having ourselves carefully examined the same, and found that the regulations of the Holy See in reference to Litanyes and other devotions have been fully attended to and several improvements more especially adapted to the wants of this country introduced. We hereby approve of its publication by John Murphy of Our City, and recommend it to the faithful of Our Archdiocese. Given from Our Residence in Baltimore, on the Feast of St. Charles Borromeo, Nov. 4th 1867. MARTIN JOHN, Abp. of Balt. Just Published, in a very neat 180, various Bindings, from \$1 to \$3.50.— THE PURGATORIAN CONSOLER. A Manual of Prayers and Devotional Exercises, for use of the members of the Purgatorial Arch-Confraternity. By Rev. Michael Muller, O.S.B. With the approbation of the Most Rev. Archbishop Spalding. Recently Published, in a neat 320, price reduced to 35 cts. The Second Revised Edition.— THE MANUAL OF THE APOSTLESHIP OF PRAYER. Recently Published, in 120., price reduced \$1.50.— THE APOSTLESHIP OF PRAYER. In a neat and attractive style suitable for Framing.— FIRST COMMUNION AND CONFIRMATION CERTIFICATES. RENEWAL OF THE BAPTISMAL PROMISES on the occasion of FIRST COMMUNION and CONFIRMATION, illustrated with neat and appropriate Engravings, printed on Fine Paper, 9 x 12 inches.— First Communion Certificates, per doz, 50 cts.; ex 100, \$3.50. First Communion and Confirmation Certificate per doz, 50 cts.; per 100, \$3.50. Attention is respectfully invited to the above as the neatest, most practical, appropriate and Cheapest Certificates ever offered to the public. IN PRESS.—READY IN JUNE: ACTA ET DECRETUA CONCILII PLENARI BALTIMORENSIS SECONDI. This important Work which will embrace all the Acts of the late Plenary Council of Baltimore, together with all the official Documents from Rome, will be issued in a superior style, in various Bindings, from \$3.50 to \$7 per copy. Early orders, from the Most Rev. Archbishop the Rt. Rev. Bishops, the Rev. Clergy and others are respectfully solicited. THE FORM OF CONSECRATION OF A BISHOP OF THE ROMAN CATHOLIC CHURCH, according to Latin Rite, With explanations. By Francis Patrick Kenrick, D. D. Archbishop of Baltimore. 180. paper, 25 cents. Several New Books, in active preparation will be announced soon. BOOKS SUITABLE FOR PREMIUMS: M. & Co. desire to invite the attention of Colleges, Academies, Schools, &c., to their Extensive Stock of Books suitable for premiums, and for Parochial and Sunday School Libraries, &c. Catalogues can be had on application. Upwards of twenty-five years' experience in supplying many of the leading Institutions, enables them to offer their customers advantages and facilities, as regards Variety, Styles, Prices, etc., not attainable under other circumstances. LATE AND DIRECT IMPORTATIONS. MISALS, BREVIAIRES, DIURNALS, RITUALS, &c., containing all the New Masses and Offices, a plain and superb bindings. Parties ordering, will secure the latest editions at Greatly Reduced Prices. Constantly on hand a good stock of Missal Insignia, Theological and Liturgical Works, Writing of the Fathers, Abbe Migne's Encyclopedias, &c., at the very lowest prices. Early orders, respectfully solicited. J. MURPHY & CO., Publishers.

