

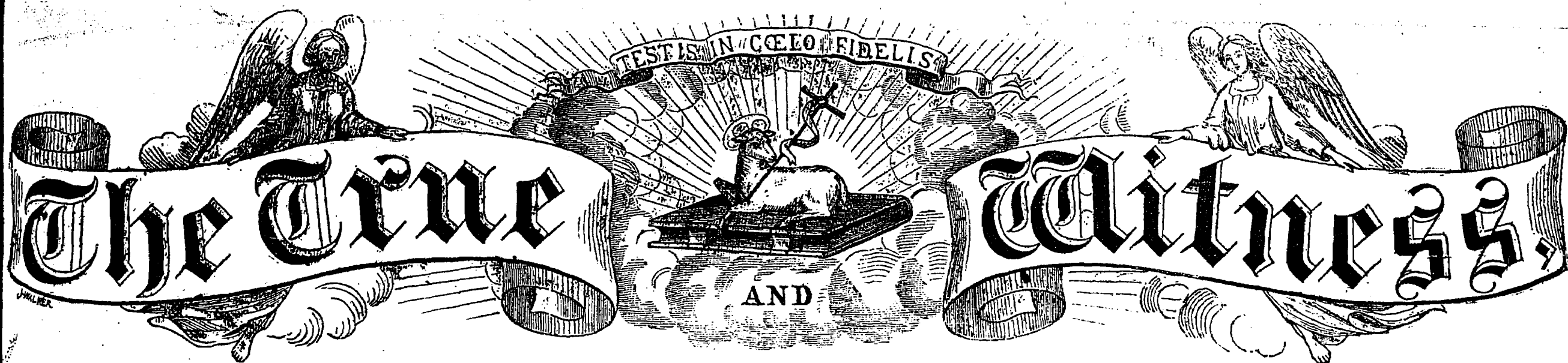
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, MARCH 14, 1873.

NO. 30

BOOKS SUITED FOR THE HOLY SEASON OF LENT. Holy Week... 50 cents to \$3 00. Clock of the Passion, by St. Ligouri... 0 45. The School of Jesus Crucified, by Father Ignatius Spencer... 0 75. Four Lectures on the Offices and Ceremonies of Holy Week, by his Eminence Cardinal Wiseman... 1 00. Jesus and Jerusalem, or the Way Home, a Book for Spiritual Reading... 1 50. Life Pictures of the Passion of Jesus Christ, from the German of Dr. Veith... 1 50. The Soul on Calvary, Meditations on the Sufferings of Jesus Christ, cloth... 0 75. Introduction to a Devout Life, St. Francis de Sales... 0 75. Lenten Monitor... 0 60. Ligouri on Christian Virtues... 1 00. Do on Commandment and Sacraments... 0 45. Do on Glories of Mary, 16mo... 1 25. Do on Hours of the Passion... 0 60. Do Love of Christ... 0 60. Do Preparation for Death, or Eternal Truths... 0 75. Do Treatise on Prayer... 0 45. Do Visits to the Blessed Sacrament... 0 75. Do Way of Salvation... 0 75. Nouet's Meditations, 1 vol... 2 50. Manresa, or the Spiritual Exercises of St. Ignatius, for general use... 1 50. Crasset's Meditations... 1 80. Elevation of the Soul to God... 0 75. Following of Christ... 0 40. Lenten Sermons, from the French of Father Segneri, S.J... 1 50. Via Crucis, or the Way of the Cross—Forty-six Meditations for every day in Lent, translated from the German of Rev. Dr. John Emmanuel Veith, cloth, beveled edge... 1 50. Books sent by mail (postage prepaid) on receipt of prices, marked. Address, D. & J. SADDLER & CO., Montreal.

WHICH WAS THE TRAITOR?

A STORY OF '98. (From the Dublin Weekly Freeman)

CHAPTER X.—PLAYING A TRUMP.

Richard Raymond had not left the retreat with his brother and those who accompanied him. He had waited until they made their rush from its cover, and immediately, striking into another path, hastened to the front of the mansion. His precipitate movement had like to cost him his life. The sentry on guard at that side of the premises, seeing a strange figure advancing through the gloom, challenged, and without waiting for a response, fired. It might have been well for the man at whom it was aimed had the bullet found a billet in his heart. Richard, calling out, approached the soldier with more caution, and asked to be taken before the Town Major. This was done by the dragoons who at the sound of the shot had been despatched from the main body. He found the military drawn up in the gravelled sweep before the house, so as to cover every outlet. Two men, armed with heavy sledges, wore beating in the window, which opened, as has been seen, level with the ground. Sirr, when the ten minutes had expired, had shouted a last summons, and, finding its repetition only produced a suspicious silence, he gave orders to break a passage straightway. He now stood near the operators, but out of range from within, and in a fever of impatience and dread lest the caged birds should have played him a trick. An entrance was effected. The besiegers sprang into the breach. They spread through the house, but save the terrified servants there was nobody. Sirr foamed. His suspense was ended by the new arrival, whom he at once recognised. "They are not here," he cried, "they have got off. This way, send your men this way, or you will lose them." Sirr shook his arm loose from the urgent grasp with a deep oath. "Follow me, Major Craddock—follow me, men," he cried, and pointing the way, he rushed to the wicket, to find it locked, and just in time to hear the fugitives galloping away. The Town Major was beside himself. He thundered with his fist at the gate, and swore at himself and the soldiers; he made as if he would have scaled the smooth high wall, and offered large rewards for the death of any of the flying party. Owing to the confusion caused by the excitement it was a considerable time before a passage was effected, and Sirr found himself free of the prison he had been placed in. The troopers mounted the horses as they caught them, and started in pursuit. But it was too late. When they arrived in straggling and disconcerted order at the cross-roads where Charles and his friends had parted, they found themselves at fault. Between four different routes, and without a sign or a sound to guide them, the chase promised to end without fruit. So it did. Dividing their strength they chose the two most likely roads, and explored these for some distance. They rejoined at the cross, empty-handed, crest-fallen, and weary.

In the interval, Sirr, waiting at the rendezvous the result of the search, had heard from Richard Raymond the manner in which the escape had been effected. The Town-Major had had an inkling from Informer Bradley of Raymond's interest in the capture of his elder brother, and it was well for him that the Sergeant had so far violated confidence, for had Sirr suspected him of complicity in the flight he might, in his rage, have had him shot upon the spot—an exercise of arbitrary power which officials of a few inferior grades enjoyed in those days. But there was no reason for suspicion. The heart of the Town-Major was not filled more full of the fruits of disappointment than that of Richard Raymond. He ground his teeth savagely, he cursed himself as he recalled the events of the night, and thought how, like a fool and coward, he had allowed his project to be defeated when it was on the point of success, and when a single act of energy and promptitude on his part might have achieved it. Had he but led the soldiers boldly upon the conspirators, the end for which he had been so long and painfully plotting were served. He wondered now at the stupor which lay upon him, and which not only incapacitated him at the crowning moment of his scheme, but actually betrayed him, if not to his brother, to his brother's friends. As it was, his brother was free, and unknown chances between him and his object. Richard Raymond felt no remorse, no sentiment of love or pity for the relative to whom he had done so foul a wrong. He envied Charles his superior position as lord of Raymond Park, and master of revenues which, if limited, were independent. He hated him with the hate of an unsuccessful rival in love. Richard rode home with the detachment detailed to occupy Raymond's Park. Four days after the rebellion broke out. A section of the Catholics, aware of the dangerous prejudice existing against them, lost no time in coming forward with manifestations of their attachment to the existing regime. It was not the insurgents who gave to the civil war that religious complexion which added so terribly to its ferocity and its horrors. The people had entered upon the rebellion for the most part with a single idea. It was only the very ignorant or very bigoted among them who saw in the royalist and the heretic the same enemy. On the other hand, to be a Catholic was almost as bad as being a rebel. The odium of creed was stirred up, and even station, wealth, and character were no guarantee for the safety of any man professing the proscribed faith. The Catholic gentry applied to be allowed to serve in the yeomanry. Their proffered services were insultingly refused. In some corps, however, the ranks were thrown open to them, and it must be said that such as were permitted to take arms for the King distinguished themselves, even among their yeoman comrades, by their zeal and readiness against the foe. Even then they were distrusted. At Luan, a man who had helped to sabre a group of unarmed peasantry, was, later in the day, hanged by his own colleagues. He had incautiously remarked that the victory was cheap, where half the wretches it was guised over had been women and children. He paid with life for this insult to the valour of his corps—this attempt to question the character of a loyal triumph. Among the first to come forward with the tender of his services was Richard Raymond. There was a general muster of the district yeomanry at Castle Harden, including the Castle Harden Hack-heads, Jocelyn's Fox-hounds, the Santry Smashers, and other corps of equally suggestive nomenclature. The citizen soldiers were drawn up on the lawn, having been paraded by their officers. Between the rank and file and their leaders some evolutions were executed not to be found in any book of military discipline. Squire Harden, his portly figure encased in a gorgeous uniform and crowned with a tremendous cocked-hat, with a proportionate plume hinged on the front of it, had just harangued the martial gathering in a fiery speech, which had left his bluff countenance a choking purple, when Richard accosted him. The squire returned his greeting with unwonted cordiality, for he had never previously shown any warmth of manner to the younger Raymond. "Ha, Dick," he cried, "I am glad to see you. All honor to you for your gallant and loyal behaviour. It has made amends for the treason of that scoundrel, your brother. Shake hands again." "Mr. Harden," replied Raymond, "I have simply behaved as a faithful subject of his Majesty, and as such I have now come—there could be no more opportune moment—to offer, through you, my devotion and loyalty in another form. I ask the honor of a place in your corps."

"A place in my corps! Good, you'll be more than welcome, my brave Dick. My lord, Captain Brinkley," he continued, addressing his brother commanders, "I have great pleasure in introducing to you a brother-in-arms, Mr. Richard Raymond. I don't wonder at that start, my lord. He is like his ruffian of a brother—but only in face, my lord—only in face, I am happy to say. This is the gentleman, as you may have heard, who preferred King before kindred, and refused to join his wretched rebel of a brother in his treasurable designs. Dick has shown himself a famous fellow in this business." The old squire further eulogised the conduct of his visitor, and ended by calling for three cheers for the new recruit whom he introduced to his company. Lord Jocelyn and Captain Brinkley also complimented Raymond. "Raymond has been in the army," said the squire, "and a man who knows his drill is badly wanted among my rascals just now." "The man who can teach it is more needed still," said Brinkley. "Since Mr. Raymond has taken service with me, I think, with his military knowledge, he is just the man for your vacant lieutenantcy." "A most happy thought," added his lordship. "You are fortunate, Mr. Harden, in securing Mr. Raymond so soon after the loss of your second officer." The squire was delighted. Without the recommendation of his colleagues he would have been glad to give the post to Richard, but the idea not having struck himself, he spent some minutes in rough expressions of admiration and thanks respecting the shrewdness which had suggested it. He offered the vacant commission, which was accepted, and Richard Raymond, now lieutenant of Colonel Harden, went home to dine with his superior officer. CHAPTER XI.—THE REBEL CAMP. Guided by trusty pioneers to whom every foot of the country was familiar, Charles Raymond conducted his band of patriots in safety through the dangers of the march, and by evening had effected a junction with Villemont at Arda, distant some four and twenty miles from the capital. The veteran, who had learned the art of war under Dumourier, had made the best disposition with the materials at his command. Finding his retreat had not been followed, he halted soon after day-break, and selecting a strong position, fortified himself in it, and there determined to wait the course of events. As Charles led his weary followers through the rude encampment, he was struck with the aspects of a scene such as he had never witnessed before. Villemont had occupied the slope of a hill skirted at the base by a thick growth of furze and bramble, which presented a natural *chevaux de frise* to the advance of an enemy. The flanks of this eminence were steep and so rough with masses of rocks lying on their surface, and matter with tough brier and other brush-wood, as to render them extremely difficult to ascent. The eminence found its level at the rear in a wide plateau, the extent of which was concealed by numerous groves of fir and mountain ash, the only things which flourished in this wild and lonely region, and offered favourable cover in case of a compulsory retreat. This position, which the veteran of the Republic had still further strengthened by a breast-work, overlooked an immense stretch of country, and was defended by fifteen hundred men, including the auxiliaries with whom our hero had supplemented that force. Numbers, worn out by the toils of the previous night lay sleeping in every attitude. Others passed their time in card-playing or discussing the situation, and the peals of laughter which rose now and then from these staidward groups told how readily the reckless national spirit could find matter for jest even on a topic so serious. Some, stretched at ease upon the grass, listened while a comrade spelled over the directions in a drill-book, or read from a newspaper the progress of the history of the previous days. Others were more sternly employed in fixing pike-heads to their shafts, cleaning their firearms, or refurbishing their swords. The armory of the insurgents was utterly heterogeneous, including, besides the few weapons of regular warfare in their possession, a motley collection of pitchforks, scythes, and even reaping hooks fixed on poles. As for swords, they eked out their arsenal in this department by fitting handles to suitable lengths of iron hoops, which wore then ground and sharpened. Armed with no better weapon than this latter, the rebel cavalry, formed chiefly of the sons of small farmers who possessed and could ride their horses, more than once repulsed the pick of the British cavalry. To complete the spectacle we must glance at the commissariat. This included several bags

of potatoes and flour heaped in a recess of the rock, besides the carcasses of two cows and several sheep. The rough and ready cooks of the camp were engaged round several fires of bramble and brushwood in preparing messes from these stores, in a variety of culinary utensils. Villemont did not allow the inaction of his command to imperil his safety. The encampment was guarded on every side by numerous sentinels. Having seen his men occupy the post allotted to them, Charles accompanied his friend and brother-in-arms to his head-quarters. These were simply a cavalry horse-cloth spread on the grass, in the shadow of a huge projecting boulder, which made a cool spot amid the blazing sunshine. Charles was too exhausted and too anxious to enjoy the homely fare his conferees pressed upon him. Besides he was engrossed by the novelty of the scene, and taking the field-glass the Frenchman had been using, he surveyed the prospect before him. Bright and peaceful as it had looked to his unaided eye, he now discovered that it had already fallen under the terrible reign of the twin-fiends—fire and sword on the numerous roads which intersected the district, clouds of dust, through which the glint of arms and the vivid hue of scarlet sparkled and glared, showed where the troops and their allies, the yeomanry, were scouring the country. As they drew more into view their path was seen to be proceeded by numbers of the terrified peasantry, rushing everywhere to seek a hiding place from the merciless hands of the soldiery. Every pause in the pursuit was marked by columns of smoke, until the fair light of a summer day was obscured by the ruin of blazing homesteads. The havoc swept on, men, women, and children flying before it. Many of the fugitives as if by common instinct, sought refuge in the same place. This was a cottage of neat though humble appearance, scarce a quarter a mile distant. Raymond had noticed before the quiet beauty of this dwelling, its cosy thatched roof and white walls peeping through the hawthorn shade, whose charming fragrance spread itself as far as the camp. A venerable figure in the dark garb of a Roman Catholic priest was visible in the doorway of the cottage, and by his gestures it was evident that he was giving the frightened people assurance as well as a reception. Raymond, his heart swelling with a mindful desire to avenge the horrors he saw in perpetration, sprang to his feet. Unnoticed by him a remarkable change had taken place. The lounging groups, the slumbering idlers had disappeared, the cooks had abandoned their flesh-pots to seize their weapons. The musketeers lined the base of the hill, ambushed behind its scrubby covering, while their comrades, variously armed as they were, buried themselves in the concealments with which their position abounded. Villemont beckoned Charles out of his conspicuous location. The insurgents grasped their weapons and watched alternately, with faces full of fierce resolve, their leaders and the enemy. The latter came on ravaging and slaughtering. Their scattered order and careless array spoke ignorance of a foe in their front. Raymond's cheek glowed redder as he saw, beside a strong party of a southern militia regiment, of notorious ill repute, a troop of Hessians. These brutal foreigners were never named except with a shudder by the women of Ireland. As they advanced upon the cottage he had before observed, the insurgents became excited, and impatient murmurs were heard. Raymond looked from the advancing soldiery to Villemont. "They are seven hundred men, if they are seven," observed the last named, replying to the glance. "We have but two hundred guns. Let us be cautious, therefore." "As you will. Only do not permit a massacre. The house these ruffianly Germans are now approaching is full of poor people, and I think there is a clergyman there also. Can we not help them?" "Save Father Hanlon!" "We'll do it or die!" "Let us at those bloody-minded Hessians!" Such exclamations rose on every side from Villemont's followers. They had not yet learned the military rule which prescribes silence in the ranks. "Mes enfants—my lads," said the Frenchman, "I am only considering how we may do it successfully. See, there is no time to be lost. To you, Charles, *mon ami*, I give the *pas de guerre* in this achievement." Raymond grasped his friend's hand in gratitude, and then, smiling, saluted his commanding officer. A minute sufficed to arrange the tactics, and our hero, hastening to the first defence, called upon the "gunsmen" to follow him. These active fellows scrambled through the thorny brake, and aided by the nature of the ground, approached undiscovered within half the distance of the unsuspecting enemy.

The Hessians, considerably in advance of the North Cork Regiment, had now reached the dwelling of Father O'Hanlon. Raymond could discern the mild, benevolent face of the old pastor as he stood at his own door-way to receive his unwelcome visitors, who drew up on the road. A number of them dismounted and followed their officers, who marched up to the cottage entrance and, seizing the priest, without a word, dragged him by his long gray hair, out on the road. His men at the same moment rushing into the house through the passage thus summarily made for them. Shrieks of dismay, cries of terror and agony instantly resounded from within. Charles took his gun from the man nearest him, and bidding the word be passed along that the shot would be the signal, took aim and fired. The Hessian, who had lifted his sword, fell dead at the feet of the man he was about to smite. At the sound his musketeers rushed forward, their anger and emulation carrying them over the obstacles of the ground so quickly that before the astonished Germans could assume a posture of defence they found themselves attacked. Discharging their firearms at close quarters, it was owing solely to their inexperience and consequent awkwardness in handling such weapons, that the rebels did not annihilate the foreign cavalry with a single volley. As it was, few were hit, but the rout was complete. They fled, leaving half a dozen dead and several wounded and prisoners in the hands of the rebels, whose quality they now tested for the first time. Such of the enemy as had penetrated to the cottage were easily overpowered, fortunately before they had committed any outrage. Had they shed blood or insulted a female, they would have perished to a man. Alarmed by the firing and the flight of their allies, the militia, supported by a small party of regulars, now cautiously advanced. The insurgents had lined the hedge, and already warned the troops by one formidable volley, of the reception they might anticipate, when a fresh development decided the day. This was the appearance of Villemont and his pikemen. Under his guidance they came on with so steady a front, and a bearing so determined, that the royalist commanders, already impressed by the heavy fusillade, and disconcerted by the overthrow of the horse, called a halt, and after a short deliberation ordered a retreat, a command which their followers obeyed with an alacrity more than military. Charles and Villemont, victors of the field, entered the cottage, where they were embraced by the blessings and joyful tears of the poor people they rescued. Father O'Hanlon led out of an inner room a charming young girl, and introduced her to the insurgent chiefs. "My niece Eileen O'Hanlon, gentlemen. You see I have reason to thank my good God and you for the protection vouchsafed to me and mine this day." Charles was not more struck with the beauty of Miss O'Hanlon than with her mental graces and the refinement of her manner. She recalled to his mind the image of his betrothed, and all martial elation departed. How much worse it would have been with him could he have seen poor Marion's situation at that moment! To be continued. FATHER BURKE'S SERMON OR "Divine Faith, the Principle of Christian Life." (From the New York Irish American.) The following sermon was preached by the Rev. Father Burke, at High Mass, in St. Paul's Church, Brooklyn, to a densely crowded congregation. The Gospel of this Sunday is taken from the ninth chapter of the Gospel, according to St. Matthew:—"As He was speaking these things unto them, behold a certain ruler came and adored Him, saying: 'Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.' And Jesus, rising up, followed him, with His disciples. And, behold, a woman, who was troubled with an issue of blood, twelve years, came behind Him and touched the hem of His garment. For she said within herself, 'If I shall but touch His garment, I shall be healed.' But Jesus, turning about, and seeing her, said: 'Be of good heart, daughter, thy faith hath made thee whole.' And the woman was healed from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said: 'Give place; the girl is not dead, but sleeping.' And they laughed him to scorn. And when the multitude was put forth, He went and took her by the hand, and said: 'Arise,' and the girl arose. And the fame hereof went abroad into all that country." The two miracles which are commemorated in this day's Gospel, alike invite our attention to the great virtue of faith. Mark, dearly beloved brethren, the ruler came, with a sorrowing, broken heart, to our Lord. His daughter, a beautiful young maiden, was dead. The father saw her dead; the fight was gone from her eyes; her heart was stilled, so that it beat no more. The man looked upon his

beloved child. When, suddenly, a thought came into his mind: "There is one whom I know to be the Lord of life and death. I will go and ask Him, that He may raise my child from death." Accordingly he went out, looking for our Lord; and the moment he met Him, he knelt down, first of all, and adored Him. Why did he do this? Is it lawful for a man to kneel down and adore his fellow-man? No! Is it lawful for a man to kneel down and adore the angels of God? No! Is it lawful for you or me to kneel down and adore, the Blessed Virgin Mary, the Mother of God? No! Adoration belongs to God alone; and we cannot take these words, "he adored him," to mean any other sense of the words than that man, was God,—that he was in the presence of God, and "he knelt down and adored" his God. How did he know this? He only saw the man, Jesus Christ; he only saw the man whom the Pharisees were watching, whom the priests were plotting against,—a man that was despised and hated by the highest men. And yet this man came and adored Him, because he had faith; and faith means the knowledge of things that appear not;—faith means the knowledge of things that eye hath not seen, that are not comprehended by the mind. Faith means more than this, the actual thought, acknowledging, kneeling down and adoring Jesus Christ wherever He is.

Then the woman came, and said in her own heart;—wasted as she was by an issue of blood for twelve years; drained of all her life-blood; languid even unto death; incurable; abandoned by all human aid,—the moment she saw our Lord passing, she said: "Oh! if I could only touch the hem of His garment, I know that I should be healed!" Faintly, with a great effort, she advanced; and the multitude mercifully let her approach. Flinging herself upon the ground, she just touched her Saviour's robe; and that moment she was healed. He turned towards her, and said:—"Be of good heart, daughter; thy faith hath made thee whole."

Now, my dearly beloved brethren, it is to this great subject of faith that I invite your attention today. And why? Because we live in an age that ignores and despises this divine, theological virtue. Because we live in an age, and amongst men who tell us that if we have prudence, industry, sobriety, truthfulness, and all the other manly virtues, that these are enough, and that it does not matter much, after all, what a man believes,—that his faith is of little or no account,—provided he has the virtues that will enable him to get on well in this world, and be an ornament to society. This is the cant of our day; this is the language which is imputed in opposition to the Catholic Church. For instance in the system of education in the Public Schools, the State says: "I will teach the children. I will make smart, clever men of them. I will teach them to be honest and truthful. I will teach them to be upright and manly. I will teach them to be prudent, industrious men of business. But, as for faith, or religion, I have no particular form of faith. I will not teach them that. But, after all, it does not matter; it is a matter of very secondary importance." This is the spirit of our day that has made, inside the Catholic Church, that tremendous evil which is staring us in the face, of thousands of Catholics who say: "I have the faith. I profess the faith. I am a Catholic to the backbone," yet they do not act up to it. Ask that man when he was last at confession?—when did he go to communion? "Oh, it is not necessary!" It is years since he was at the sacraments. "I'll go when I am dying." They do not act up to it. With them it is a profession, nothing more. They believe. Yes, they have the faith; but that faith is not the principle of life. Therefore, the error which despises the principles of faith outside the Church, is found in the Church in practical contempt of the practices of faith.

To such as those, then, I wish to speak. What is the faith among men that have it or desire to have it? St. Paul lays down this great truth,—that "faith is the principle of Christian life." Again he says, man lives by faith,—that faith is the governing power of his actions, giving tone to all the actions of his life; strengthening him in everything, guiding him, animating him, strengthening him, making him a thousand sacrifices. Therefore he says:—"Per fidem ambulamus, non per res videmus." We walk by faith, and not by things that appear. It is therefore, according to the Apostle, a principle. What does this mean? In the world every man has or is supposed to have certain principles. We talk of a man's political principles; we talk of a man's religious principles; we talk of a man's commercial principles; we say of a man, that he is a man of high principles; that he is a man of Democratic principles; or his political principles are Republican; or his principles are Radical, as the case may be. What does this mean? Two things. First of all, it means that that man has a certain conviction upon his mind of the truth,—a certain line of action,—certain principles that he admits into his mind, he goes and acts upon them. Thus, for instance, a man is a Democrat: What does that mean politically? It means that according to his judgment,—weighing the pros and cons,—he thinks it is better to preserve the State rights of this great Republic. Then he thinks it better to maintain each individual State in independence, as far as regards its own laws, in the Federal Union. The moment he admits that, after weighing the arguments, pro and contra,—the moment he admits it into his mind, the very next thing he does is to join a Democratic club, or give a Democratic vote in the election. In a word, his conviction becomes principle when he puts it into action. Understand this well: a mere intellectual conviction is not principle. What do you say of the man, for instance, who is convinced, intellectually, that the Democrats are right, and then votes with the Radicals? You will say he is a man of no principle. What would you say of a man that said the Catholic religion was the true one, and yet he went every Sunday to the Protestant Church? You would say, he is a man of no religious principle. And why? Because his conviction is there, but he does not act upon it. It is only when the conviction of the mind is reduced to action, and the man knows which of the candidates he will uphold, and which is the enemy of his principle. Thus it is in politics—thus it is in commerce, and in all the relations of public life.

Faith, according to St. Paul, is principle. I wish to look upon it in this light, measured by the standard of human principle. Now, in order that you may know what faith must be, what is the first thing necessary in man, when he pretends to have principles, political or otherwise? The very first thing necessary is, that he should know precisely what his convictions are. The man that does not know the merits of his party, does not know what line of action he intends to pursue, does not know the issue of a political vote; he knows nothing about it: that man has no principle. A man must have a clear idea in his mind, well cut and well defined. What do you say of a man, for instance, who is constantly changing, not knowing exactly on which side to vote; one day with one party, another day with another party; on one question on the Republican, and another on the Democratic side? You would say of him that he is a man who has no clear notion, no accurate idea of what Democracy, or Radicalism, or Republicanism means. As in politics, so, in like manner, the man who, in religion, does not know what to believe, and says: "Well, the Catholic Church may be the true one; I am really inclined sometimes to think it is the true one; but, after all, I don't know; the Protestant Church seems to me to be false, and sometimes I think it is all right?" You would say that man has no clear principle at all, and why? because that man has no definite idea in his mind either in political or in commercial relations. What do you say

of a man in the commercial relations of life who did not know the difference between right and wrong; who, but to-day would not steal, and to-morrow, again would stand up and say it is lawful to do this, that or the other disreputable thing? You would say of such a man that he has no principle,—no clear idea of right or wrong,—he has no defined principle. The very first necessity of any principle is that it shall be a clear principle, well cut and well defined in the mind; without this it cannot even exist.

Secondly, being thus well defined in the mind, the next thing is that a man's principle, whatever it be, shall be firm;—that he shall grasp it firmly; and that it shall enter into his soul deeply, as an intellectual conviction; so that it shall remain there unmoved and immovable. Otherwise we deem him as a man without principle. Of a man constantly changing sides, the newspapers say, in the United States. "He is a great Democrat this year; last year he was a Know-Nothing. A Radical to-day, he was a Liberal Republican yesterday. To-day he goes in for Greeley; yesterday he was preaching for Grant." What do you say of that man? You say he has no principle at all;—no firmness of principle at all. What greater reproach can you put upon a man than to say,—"You turned your coat; you have shifted your politics." I remember, once, when I was a boy, seeing a man in Galway, who became a great "Repealer," and wanted to get into Parliament. His principles were well known; up to that very time he was a great Tory. He came into the court-house; and another gentleman there wanted to tell the people how he had changed from being a Tory to a Repealer; and he took off his coat and turned it inside out. I feel that it is scarcely proper—I feel the impropriety of illustrating, on such an occasion as this, my arguments with such familiar examples—I feel that this is not the time nor the place to say a word that will provoke laughter; yet, still I want to impress upon you by this means that principle, wherever it exists, must be firm in the mind—must be there unmoved and immovable; or else it is no principle at all.

Thirdly—Principle wherever it exists, should be reduced to action. It must animate a man's life. It must show itself in his support of the party he talks of in politics,—in the line he pursues in commerce, in his social relations, and also in religion; for, if not there, practically, it is not principle at all, but a mere mental opinion that slides in the mind, and goes back and forth from that. These being the three great features of principle let us apply them to faith.

First of all, it follows, that, if faith be the principle of Christian life, that faith must be clear, definite, logical,—well defined, and resting upon an intellectual basis from which it can never be moved. It is mere sentiment, it is not faith. If it is mere opinion, no matter how strong, it is not faith. It must be an intellectual conviction, knowing well the reason why it exists, and as clearly defined, as well and accurately impressed upon the mind that conceives it as a mathematical conclusion. An opinion may change, whilst he who holds it, holds it only by the uncertain grip of his own reason. That, which appears reasonable to-day, may appear unreasonable to-morrow. Such is the uncertainty of the mind of man. But faith, which is only comprehended in the mind as the truth of God,—as the truth of God, as it is in the mind of God,—or the truth of God as expressed by the lips of God,—that faith must be as clear and as accurate as it is in the mind of the Eternal Truth that conceived it. I ask you where do we find it? Where, under the canopy of heaven, is this well-defined faith, the moment a man goes outside the limits of the Catholic Church? In the Catholic Church,—in this body, instituted by Christ to preserve, to perpetuate, and to spread His religion,—every man knows accurately and precisely what he believes. Ask any one Catholic a question on any matter of faith, and you have asked two hundred millions. Ask one Catholic man the simple question, "Is Christ present in the Blessed Eucharist?" and he will answer with two hundred millions at his back: "Yes; He is there as sure as He is upon the Father's right hand in Heaven." Ask one Catholic, can the priest forgive sins, in the Sacrament of Penance, and he will answer with the voice of two hundred millions: "Yes, he can forgive sins as surely as Christ, our Lord, forgave sins." So with every article of faith; clear accurate, well-defined, the Catholic Church never teaches with an uncertain voice. The Catholic never says, "We are inclined to believe that"—or "this may be true"—or "there may be a doubt, or probability, that Christ is present in the Blessed Eucharist."—A great deal may be said on the side of the priest's forgiving sins;—"some men believe that the child, on being baptised, is released from original sin." The Catholic Church never speaks that way. Why? Because she has the mind of Christ living in her; because He speaks in her; because the Holy Ghost is upon her lips. The Church is not inspired, but the Church is directed, and so she can never err, nor never teach with an uncertain voice. Ask the first priest you meet any question of faith, and he answers:—"The Church teaches this: this is true; that is false; this is a right thing; that is a wrong thing. He that believes this shall be saved; he that believes not shall be condemned." No uncertainty; no doubt expressed; no wavering voice answers us in the Catholic Church. Everything is answered; is clear, wellcut in its firm dogmatic expression, as it lies in the mind of God. Go outside the Catholic Church, and faith ceases to have a voice of certainty. Go outside the Catholic Church, and at once, you find yourself in the midst of contending schools, one contradicting the other; one denying what the other admits. The Episcopalian Protestant admits the existence of an order of necessary Bishops. The Calvinist comes in and says: "It is not true; it is against the Scriptures and I have as good a right to the Scriptures as you." The Unitarian comes in and says: "There is no Trinity; there is only one God, and there are no persons in God." The Quaker comes in and says: "That is true; for the Holy Ghost has come into me." The Unitarian says: "No; there is no such being as the Holy Ghost; for I have as good a right to the Scriptures as you." In a word, the moment you go outside the Catholic Church, Christianity, as a religion, becomes contemptible. It cannot stand beside the Pragmatism of old. The Pagans of old, to be sure, all believed in a certain set of false gods, but they believed in them with a certain unity of belief. They had a certain unity amongst them,—a certain system of firm faith. Christianity, outside the Church, loses its respectability, because it loses certainty. What would a philosopher say,—what could one of the Chinese or Japanese pagan philosophers say, when he came to contemplate twenty, thirty, or a hundred sects, all fighting over the open page of the Bible,—all fighting over one sentence of the Bible. What could such a one say, but: "Oh! thou God of the Christians, you are, surely a God of confusion, or you never would have thrown such a bone of contention among your followers." But, the moment he enters the Catholic Church, there does he find the voice that claims to be the very voice of Christ:—there does he find the great, mighty mother of truth, teaching with the certain voice of authority, laying her hand upon the grave,—the empty grave of the Saviour, and saying: "I stood by this tomb, on Easter morning, when He arose, and stood in spirit with me. And when He sent down the seven-fold gifts of the Spirit upon me, preaching, I went forth upon Pentecost Sunday, and unfurled the banner of Christ in the streets of Jerusalem." That command I have carried into every land, and I defy philosophers and historians to mention one single persecution in which I have ever failed to preach with an uncertain voice, or contradicted my own testimony!

Again, faith must be firm, it must be immovable in the mind; it must be unchangeable. Where do we find this, my friends? Oh! dearly beloved brethren, what a comfort it is for us Catholics to know, that our history—the history of our Church, of our mother—lies there open before the criticism of a hostile world, and bears the scrutinizing glance of thousands of hostile, inimical intellects. She says: "When have I ever wavered in my faith, or given up one iota of the Gospel's message? When have I ever allowed King, or Kaiser, or people to contradict me? The moment that any man, Bishop, Archbishop, Emperor or King, with a mighty nation at his back dared to raise up against her teachings, to deny one tittle of the Church's doctrine—that moment she cut them off as rotten branches. She lost to herself half the world, and she couldn't help it, unless she moved from its basis the magnificent faith that she got from God. "This world shall come to an end; all things shall pass away; but the Church of God will never sacrifice one iota of the truth; because Christ has said that 'the gates of hell shall never prevail against her.'" Now, for us Catholics, I come to the most important reflection of this sermon. Dearly beloved, as long as any truth is only viewed as a mere intellectual conviction, or a mere profession, it is not yet a principle. For instance, in politics, if a man says: "I am intellectually convinced that the Democratic is the best form of Government in America, I profess myself a Democrat," then when the election comes, he abstains from voting, or gives his vote to the opposite party, what would you say of such a one? You would say: "Your convictions may be Democratic, but your principles are not; you do not act on them. Now, so it is with faith. Faith, if it is to be the principle of Christian life must show itself, not only in the profession of the lips, but also in the actions of life. In order to do this, man must live up to his faith. Whatever that faith teaches him—he must live up to it. The Catholic faith says: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." It is hard for the rich or avaricious man to enter there. Therefore, the Catholic man must never allow his heart and soul to be entirely set upon the things of this world, so as to induce him to forget his God. The Catholic faith says: "Blessed are the pure of heart, for they shall see God." Therefore, the Catholic man must restrain his passions; he must keep his vile, earthly, sinful, desires in check; he must never, in thought, in word, or in deed, offend the God of infinite purity; he must be pure in thought, pure in conviction, and pure in action. The Catholic Church teaches us that the sinner must approach and humble himself in sorrow, and show himself to the priest, and must, through the priest, touch the hem of Christ's robe,—the sacramental robe that flows around Him. He must come in personal contact with our Lord, through the priest, in order to be healed of his sin. Remember, in this day's Gospel, the woman did not touch our Lord; she did not touch Him at all; she did not touch His person; she only touched the hem of His garment; but that garment was upon Him; and therefore she was healed.

The Protestant says: "If our Lord were present upon this earth, I would go to confession to Him, but not to a priest." It is true, we are nothing but the hem of the garment of our Divine Lord. It is true that you do not come, personally and directly, to Jesus Christ; but you touch the hem of His garment,—the garment that belongs to Him. We be long to Him,—we are, in ourselves, as lifeless, as mean, and as despicable as that piece of cloth was which He wore, and which derived all its healing power, all its peculiar virtue, and all its Divine power, was from the very fact that it floated around the feet and hung from the shoulders of the Son of God. So, the priesthood is the garment,—the robe which trails through this world behind Him; touching which every sinner finds that the priest is as the Lord of glory, touching him with a sacramental and a healing hand.

Now, may I ask you, how is man to be pure?—how is he to be unworly?—how is he to be humble and forgiving?—how is he to make sacrifices, every day if necessary, even the sacrifice of life if he is demanded, as it was demanded of our Irish forefathers in days gone by?—how is he to do all this, unless the grace of God be with him? How can we do it of ourselves? Even with all the faith that we have,—even though we were the best of Catholics (as far as regards belief,) in the world—even though our faith were strong enough to move mountains, without grace,—that is to say, without divine charity—we can still do nothing. Therefore whenever faith is the principle—whenever it is the Catholic principle—it must be accompanied by grace. Christ, our Lord, in the day that He unfurled the standard of the Gospel, gave faith by His preaching. He also poured forth grace, in order that men, through their advancement in grace might be able to live up to their faith; even to bear the efficacious principle in their lives. Faith alone would not do this. If faith alone would do this, St. Paul never would have said:—"You may have faith strong enough to move mountains, and not have charity." If faith alone—that is to say firm belief—made man able to do good, Christ never would have said: "The devils believe and tremble." The strength of their faith did not make them able to do good. No! a man may have the faith of the Catholic Church in his mind; and yet he may be a disgrace to his church, and to his fellow Catholics. Now, the fact is, as we all know well, the great truth is the unhappy man who is a disgrace to his religion is never so demonstrative in proclaiming his Catholicity as when he is under the influence of drink, actually scandalizing his Church and proving a stumbling block to the church to which he belongs. Faith must be accompanied by divine grace, or else it is mere conviction, which never will be elevated to the dignity of principle by being let into the life of the words of our Lord when he said to his Apostles:—"You are the light of the world, by your preaching." "You are also," He said "the salt of the earth: the healing power, which is to heal and preserve the corruption of mankind from further corruption, by the Sacraments. Whenever the Sacraments are not side by side with faith, there can be no faith as a principle. Wherefore He said: "Go teach all nations teach them"; that is to say, give them light,—give them a principle of faith, by teaching; and give them grace, by the Sacraments.

Now, I ask you, where is this faith to be found? Faith,—accompanied by divine grace,—where is it to be found, except in the Catholic Church? Oh my friends, like the garden of Eden of old,—the earthly paradise around which flood the great rivers, so around the Catholic Church, through it, and irrigating it on every side, flow the channels, ever filled with waters of divine grace,—the rivers that flow from the fountain of mercy, to meet every requirement of our spiritual nature; to meet every requirement of our souls:—ringing us forth unto God in Baptism: strengthening us unto God in Confirmation; feeding us, as men must be fed, in order to live, by Holy Communion: healing us, in our spiritual sickness, by the Sacrament of Penance; and preparing us for the last terrible journey, by Extreme Unction. In a word, every requirement of the spiritual body,—every requirement for society and for the individual,—is to be found in the Church. Christ, our Lord, has opened up a new river of divine grace.

Where outside the Catholic Church, is that faith to be found? The most that anybody pretends to outside the Catholic Church, is to create a conviction in the mind. The greatest preacher or the most eloquent minister, outside the Catholic Church, does not pretend to do more than to give a mental principle or conviction. Ask any one of them,—go stand in their pulpits, and say: "I have admired, sir, the eloquence with which you have advocated the cause of Christ. You have taught me how humble He was; you have taught me to love Him. I see many objects of human love around me dis-

tracting me, drawing me away from Him: so many evil examples among men; and, hearing the words fall from your lips, and through your words, I am convinced of my duty of loving Him; and that duty can be accomplished only by the divine grace given me, by which I shall be enabled to keep myself in communion with Him." Outside the Catholic Church, neither preacher, nor any other man can give any guarantee to him who thus asks. He says: "I have no power from God. I cannot touch you with a healing hand. Are you weak? I have no food to give you: there is no Eucharist here. Are you trembling in your spiritual infancy? I have no sacramental grace of Confirmation to give you. There is no grace here: the fountain is dried up; the river of purifying waters has long since ceased to flow. A man whose name was Luther, with all the power of hell, damned up the stream, and kept back the sacramental graces which flow now in their old channels around the paradise of the Catholic Church: but here the river bed is dry."

But, on the other hand, dearly beloved, in the Catholic Church itself, where there is the water flowing of Divine grace, there are children of the Church standing, who refuse to make use of the Sacramental waters, and remain with all their sins upon their head. Of what avail, then, is it to be a Catholic for the man who stays away three, four or ten years from confession? I remember once meeting a man who acknowledged to me that he was ten years away from confession; and he was a most fervent Catholic. I said to him this one word: "Now, you believe in my power to absolve you from sin;—you know the curse of God is upon you, and not a single ray of Divine grace can ever penetrate to your soul, as long as that curse is there. You cannot pretend that it is a misfortune of yours, that you had not those graces at your call; yet, for every moment of this time, you know God will judge you. The Protestant does not know anything about it; consequently he does not go to confession; but you know it; and I ask you, if you both stood before the throne of God, which of the two would be the most guilty?" Like a true man, he laid hold of the collar of my coat, and would not let me go until he brought me into a private room; and he did penance and changed his life. So I say, my friends, of what avail to good are the waters of penance that are flowing, if you wash not in them? When Naiman, the Syrian, came to the Prophet Elias, and asked to be cured of a leprosy, the Prophet told him: "If you wish to be cured, go down and bathe three times in the river Jordan." The foolish man said: "I will not do it," and was returning home with his leprosy, when his servant stopped him and said: "Why, master, it is such an easy thing to go down into the water. Why will you refuse to do it? Come, let us go back." He bathed and came out naked, with his flesh as clean as that of a little child. Before you, Catholics, is the Jordan of divine grace flowing,—the waters of penance tinged with the blood of Christ. You stand there upon those banks, in sight of the running stream of divine grace, with leprosy and defilement upon you,—an object of disgust to the angels of God. You stand there like the Syrian Naiman, and you say: "I will not do it." Was ever foolishness to be compared to this? And still you pretend you have religious principles as Catholics! No! It is only your conviction; it is not your action; it is not your principle. You are believing with the Church; but you are acting with the enemies of the Church; you are acting with the devil. How is it that, in this our day, there are so many Catholics that say: "I don't understand all this talk about Catholic parochial schools. I send my children to the Public School. I send them there to learn; for the Protestant schools are the best for education; and it is no matter to me about religion. I do not wish to have my children educated under the hands of the priest and the nun." What do you say of a Catholic who speaks of things in this way? You say you are a Catholic by conviction, and you are hostile to Catholicity by your action; for it is the outside view,—that determines his principles, his Church and his religion.

Why is it that so many, now-a-days, say: "Oh, the Pope! it was time for him to give up his temporal power. Victor Emanuel keeps him in imprisonment! Well, after all, there is a great deal to be said for Victor Emanuel, who is a man inclined to fight against the Pope." The Catholic who speaks in this way would not deny any one point of Catholic doctrine, and is prepared to die rather than do it; yet, he is only a Catholic by conviction, and is anti-Catholic in principle. So, I say to you, that unless you let this divine religion into your hearts;—unless you let this divine influence purify your lives;—unless you let the Sacraments come and cleanse you from sin, and rest upon you in all the cleanliness of purity, strengthening you in the way of God and enabling you to live a life that will be a shining light in the domestic circle of your friends, (and, indeed, of the world,) according to the word addressed to the Apostles by our Lord: "Let your light so shine before men that they may see your works, and give glory to the Father who is in heaven."—unless you do this, you do not live up to the faith,—to the dignity and the principles nor the glory of your religion. For, my friends, it is when the sad, dark days come,—then it is that a man's principles are put to the test. It is only in the evil days of their crucifixion, and sacrifice, and danger,—then it is that the strength and grandeur of principle shine out. Thus it was, in the olden time; a law was made in Ireland, that any priest found saying Mass should be dragged upon the spot to the scaffold and hanged until he was almost dead, and then, before the life left him, his heart was to be taken out from his body, and held before his dying eyes! And yet, in that day, there were as many priests as there are today. Time was, when, if a Catholic in Ireland was found sheltering a priest, it meant confinement, imprisonment, confiscation, and banishment. Yet, there wasn't an Irishman in the land that was not ready to open the doors of his house to shelter the priest of God. Thus it was, their strength of faith and principle was tested and found true. We are their children. And shall we in this land, or in any other land, so far forget the practices of our religion as to make ourselves a reproach to the religion for which our fathers died? No! No; where the Irish race is, there the faith seems the grandest, and the only religion principle is in every man amongst you! Now, let the Holy Catholic faith into your lives; and then, the arguments of the ministers of the Church appealing to the intellect of America will come with ten-fold increased power, and a momentum,—a rush,—that no intellect in the land can withstand. And you, illustrating the Gospel which the priest preaches,—illustrating it in your lives,—you, as well, will become the apostles of this great and mighty land; and every blessing of high intellectual, practical religion,—one in thought, one in profession, and standing in Divine grace, will be the last crowning blessing that God will put upon the head of this great nation.

Eggs in Case of Trouble.—The white of an egg is said to be a specific for fish bones sticking in the throat. It is to be swallowed raw, and will carry down a bone easily and certainly. There is another fact touching eggs which it will be well to remember. When, as sometimes by accident, corrosive sublimate is swallowed, the white of one or two eggs will neutralize the poison, and change the effect to that of a dose of calomel.

A Virginia editor has come to the conclusion that a man might as well undertake to hold himself at arm's length and then turn a double somersault over a church steeple, as to attempt to publish a paper that will please everybody.

IRISH INTELLIGENCE.

THE COUNTY AND CITY OF DUBLIN.—THE CENSUS.—We (Freeman) redeem our promise; and present to the public such facts as to the religious profession of the population of the city and county of Dublin as we gleaned from the recently issued Census Report. The "note" to the table for the county is painfully suggestive. Under the heading "All other denominations"—there are but four in the table, Catholic, Episcopalian, Presbyterian, and Methodist—are included a very large number of persons who described themselves in all sorts of ways. We find there are in the county 1,409 males and 1,845 females (3,254 persons) who set themselves down as "no denomination," "Church of God," "no religion," "Deists," "Freethinkers," "Latter-day Saints," "Rationalists," "Theists," "Undecided," "Buddhist," "Mormon," "Natural Religion," "Universalism," and so on. We hasten to add that 1,200 come under such headings, a large number having entered as Protestants, Friends, Independents, and Christian Brethren. Oddly there are 189 in the city. There are nine persons in the county as against eight in the city of "no religion." We could hardly have imagined this lamentable condition of things. There are in the county 158,936 persons, of whom 111,964 are Catholics, 39,289 Protestant Episcopalians, 2,995 Presbyterians, and 1,434 Methodists, and then come 3,254 "All other denominations," to whom we have referred. In the city there are 246,326 persons of whom 195,189 are Catholics, 46,903 Protestant Episcopalians, 4,517 Presbyterians, 1,828 Methodists, and 4,964 of "All other denominations." We have in the city 6 Mormons, 5 Moralists, 5 Deists (all males), three Revivalists, three Undetermined, two Rationalists, one Darbyite, one Idemite, one Mussuman, 1 Protester against all Priestcraft, 1 Theist, and 64 males and 55 females "unspecified." Of the 158,936 persons in the county, there are 43,394 illiterate, of whom 36,736 are Catholic, 5,216 Protestant Episcopalians, 469 Presbyterians, 220 Methodists, and 459 of "all other denominations." This last item gives a larger proportion per cent. than the others, and proves that Theists, and Deists and Idemites, and such like, are the most illiterate of the population. The illiterate are 1 in 7 of their number, their total being 3,254. The Christian de-larg disadvantage of their gross number (155,000 as against 3,000) show more favorably, the illiterate being but one in 4 amongst the bulk of Christians. That only 1 in 4 in 155,000 should be illiterate, explains the education and intelligence of the respective bodies. In the city of Dublin there are illiterate 69,485 persons, of whom 61,720 are Catholic, 5,972 Protestant Episcopalians, 741 Presbyterians, and 267 Methodists. The gross numbers being compared show a result favorable to Catholics. The greatest ignorance should be found in the greatest number—it is not so here. A useful table at the close of the return shows the proportion per cent to the population under each religious profession of persons receiving instruction in the city and county. We find that the proportion of Catholic males and females receiving instruction in Primary Schools in 1861 was 9 as compared with 11 per cent in 1871; the proportion for Protestant Episcopalians was in 1861 8 as compared with 9 in 1871. In superior establishments the increase was pretty equal in all denominations. In the 20 years ending in 1870 there emigrated from the county and city 56,500 persons.

£50,000 TO BE CLAIMED.—Longford Sale Gipp's Land, Victoria Colony, Australia, Nov. 1, 1872.

To the Editor of the Nation.

Sir—I beg to request that you will be good enough to make inquiry respecting the affairs of Mr. Patrick Cody, who died here on the 16th of June last, intestate, leaving property valued at £56,000 (fifty thousand pounds). All the account that I can give you at present is that his father and mother were living with some respectable family in Dublin, where the mother was convicted of larceny and sentenced to transportation to New South Wales about the year 1817. The deceased, Patrick Cody, was born either in jail or on shipboard coming out here. She had two daughters at home—namely, Bridget and Margaret. I have been said that the father had been convicted of some crime also, but I cannot give you any account of him at present, as he did not come out here. By searching the prison records of 1817, or thereabouts, you may find out the name Ellen Cody, sentenced for larceny, supposed to be a plate. It is said that the deceased, Patrick Cody, has advertised in yours and other papers, seeking his relations, but did not hear from any; being in a respectable position, he may have been dilatory in stating how he came out here. It is supposed that Ellen Cody is a native of the County Meath, and that one of her daughters got married in Scotland. Hoping you will excuse my freedom, I am, dear sir, yours truly,

THOMAS BROWN. THE IRISH TYPES VERSUS THE SCOTCH.—ONE of the few proverbs which are true without exception is the homely one, "Love me, love my dog." We were reminded of this on Saturday last by Sir Robert Stewart's reference to Her Majesty's patronage of the Scotch bagpipes. Probably there never was a more frightful phonetic machine invented than the pipes in question. Only for Sir Walter Crofton's well-known humanity, they would certainly form part of the discipline of our improved penal reformatory code. The silent system, as our readers are aware, was abandoned because it was found in so many instances to develop insanity. But silence would have lost its terrors for the most morbid minds had it been relieved with an occasional burst from the Caldonia instrument. Between the two provocatives to madness, a *via media* of insanity might possibly be discovered. It was thus that Professor Haighton proposed to cure persons who had swallowed strychnine by administering to them a dose of nicotine, the two poisons acting in opposite directions on the nervous system, and so tending to neutralize each other's effects. If all the experiments that were tried on this subject unfortunately issued in death, that was not the fault of the principle, but only because the doctors have not yet hit on the precise quantity of nicotine required to counteract a given amount of strychnine. This, however, is a digression. The object of Sir Robert Stewart's lecture last Saturday was to exhibit the qualities and the relative merits of the Scotch and Irish bagpipes. What the nine notes of the former can do, our readers, with a few happy exceptions, are well aware. The Irish instrument is as grateful to the ear as an oboe or a flute, the properties of both of which it combines; it has a range of three octaves and is furnished with semi-tones. Sir Robert's exposition was illustrated on Saturday by performances on both instruments, the Irish pipes in the hands of Mr. Bowen, the Scotch by Mr. Hingston, the Head Steward of T.C.D. Of course, there was no comparison between them. Of course, our Scotch friends will say that their national instrument did not get a fair trial—that to bring out its delicate intonations, a native artist should have been retained. The fact is, however, that no injustice was done. Mr. Hingston is a proficient on the Scotch pipes, and whatever his preferences may be, he did his best in the competition. The difference lay in the pipes, and in them alone. It was all Lombard-street to a china orange. It was Talleyrand, as a diplomatist, to Sargent Bates. How, then, are we to account for the fact that the Irish bag-pipe is as good as extinct Mr. Bowen being almost the sole surviving representative of the Irish instrument, while the Scotch bag-pipes are to be found everywhere? Is the fact itself a new illustration of Mr. Froude's theory—that might makes

right in history; and is it true of musical instru- ments as well as of nations, that the weaker must give way to the stronger, and deserve to have its claims ignored, no matter how superior it may be in all the finer qualities, to a competitor endowed with more brute force.—Irish Times.

THE GOVERNMENT, THE PRESS, AND THE EDUCATION QUESTION.—We give to-day copious extracts from the London journals on the Irish Education question. From the tone of all, and the assertion of the special organ of the Ministry—the Telegraph—it seems to be generally recognised that the Ministerial project for the University Education in Ireland will be launched in the approaching week. There seems also to be a general accord given to the idea, that instead of a building up of Educational institutions, the spirit of the proposal will tend towards the demolition of those that exist. The practical development of the scheme, as shadowed forth in the London organ of the Catholic nation, has met no favour from any party in Ireland. That plan will not satisfy the Catholics—it will not meet their wishes or supply their wants. It has already excited a storm among the powers in Trinity College, which indicates still more discontent with the demolition scheme that is felt by the Catholic nation. A requisition is already in course of signature, convening a meeting of the Senate of the Dublin University to discuss and we believe to protest against the scheme; and, if we mistake not, the result will be a declaration that a Catholic University, or at least a Catholic people of this country, is the right of the Catholic people of learning will earn, and that the Protestant friend of learning will justly sustain any proposal that will have that object for its object. Men of opposite opinions on every thing else agree upon this one the great principle to pay a common homage to the great principle of moral, religious, and financial equality for Catholics and Protestants, in Education as well as in all the other matters. A common danger has awakened a common desire for a common preservation, and those whose fathers aided to despoil the Catholic race of every thing, and who themselves ignored their right to thing, and who themselves feared for their own, are disposed to look justice in the face, and invoke its aid to protect the very principle of Academic and University Education from annihilation in Ireland. We look forward with deep interest to the developments of the coming week. A bright fringe gathers round the cloud of ages, and if genuine sunshine should finally emerge from the darkness, none will hail it with a heartier welcome than will we. But the Irish race must not rely save on themselves. It is now admitted for the first time by the Times that the Catholic gentry and the Catholic clergy are of one mind on the Education question. Let the laity and the Catholic members—let the Catholic judges and the Catholic officials demonstrate this unity by their acts, and the cause of Free Education, now in such danger, will rapidly triumph. Irish opinion is up to this unknown in England on this subject; Catholic opinion is not known; and of Irish Protestant opinion our neighbours and our rulers are equally ignorant. Let Catholics and Protestants alike let their sentiments be known; and if the men of Trinity come in to aid, as they now seem ready to do, the past will be freely forgiven in the day of victory.—Dublin Freeman.

ACCIDENTAL POISONING OF A WHOLE FAMILY.—A dreadful case of the accidental poisoning of an entire family occurred at Osberstown, near Naas, attended by fatal results in one instance, and four other members lying in a very precarious condition. The family, whose name is Kelly, consisted of the father and mother and three children, the eldest of whom—a fine able young man—died yesterday from the effects of arsenic. The family were in the employment of Patrick Nolan, Esq., Osberstown House, and having lately removed into a herd's house as they thought, in a small tin case left by the former occupants, which they were so unfortunate as to use in making a cake, of which all partook were fatally ill. In a short time alarming symptoms were felt by all. Dr. Fitzpatrick, of Naas, was called to their assistance, who succeeded in allaying the worst symptoms of four of the family, but the elder son succumbed after fearful torture. The other four are still in great danger as the amount of poison consumed must have been very large. An inquest will be held this evening.—Cor. of Dublin Freeman.

THE IRISH COLLEGE AT ROME.—Earl Granville, K.G., the Foreign Secretary, has been asked to aid in the attempt which is being made to obtain the exemption of the Irish National College of St. Isidore, at Rome, from the Bill to suppress various religious establishments now before the Italian Parliament. The statement made is that the college has been founded over 200 years, and among its other claims upon the national regard, it had long been the shrine of the most valuable collection of Celtic manuscripts in the world until the disturbed state of Rome caused the removal of the collection to Dublin; there might be seen the whole of the MSS. from which Colgan composed his *Acta Sanctorum*, and there also were preserved a large portion of the "Book of Leinster," and the original MS. of the great work of the Four Masters. The chapel of the college is especially dear to the Irish nation because it enshrines in its sacred soil all that was earthly of men and women whose names will live long in Irish history. The case set forth on behalf of the college rests on two main grounds.—1. St. Isidore's is not a purely monastic house, but a college for the education in the arts and theology of such of Her Majesty's Irish subjects as may be devoted to missionary work. 2. By the Bill commonly called the Bill of the Papal Guarantees, passed by the Italian Parliament in 1871, and taken to be merely the solemn enunciation of certain pledges previously given to the Holy Father by the Italian King, it was expressly declared that all the Roman Colleges should be under the control of the Holy Father, and, of course, should not be subject to suppression by the Italian Government. The following is the reply of the English Government.—"Foreign Office, Jan. 29, 1873. Sir,—I am directed by Earl Granville to acknowledge the receipt of your letter of the 23rd inst., requesting the interference of Her Majesty's Government to protect the College of St. Isidore at Rome from the effects of the Bill now before the Italian Legislature for the suppression or appropriation of various religious establishments in that city, and I am to inform you that the attention of Her Majesty's Minister at Rome has been called to this matter, and that he is now in communication with the Italian Government on the subject. I am, Sir, your most obedient, humble servant, E. HAMMOND. Spicketon Hallett, Esq."

The John Bull has some comments on the article in the Quarterly on Irish Education, which are so fair and true that we cannot refrain from quoting them at length, in order to show that some Conservatives at least do not subscribe to the doctrines of that Review although, as our contemporary is forced to admit, there are "those of the Conservative party at large." Our contention is, says the John Bull—that if distinctive religious education is right in England, it cannot be wrong in Scotland and Ireland, however much we may object to its Roman or Presbyterian character; and that however tempting it may be to secure Scotch Protestant votes against the Government, the result of a defeat of the Ministry on this question would only be to hand over to their Tory successors a perplexing problem, which in the long run can only be decided in one of two ways—allowing the Roman Catholics to give primary and higher education according to their opinions (taking, of course, ample security against any foreign interference), or else the establishment everywhere of secular education. The able advocates of the latter system know this perfectly, and will act accordingly. We earnestly trust that Mr. Disraeli, Mr. Hardy, and Lord Salisbury will prevent

the party gaining a temporary advantage at a fearful permanent loss of prestige, good faith, and power, for "all the principles which the State has hitherto adopted in regard to the work of education" demand that Roman Catholics shall have equal justice with English Churchmen and Protestant Non-conformists; and by equal justice we mean no special advantages or no special disabilities.—Tablet.

The trial of Edward O'Kelly for shooting at David Murphy, of the Irishman newspaper, in George-street, Dublin, came on at the Commission Court, before Mr. Justice Fitzgerald. Murphy swore that after the shot was fired he fell on his face. On getting up he saw three men, one of whom was standing a little way down George-street. A man ran down the street, and witness shouted "Murder" and "Police." He could not positively identify either of the men. The other evidence was that the prisoner was seen by the police and others running down George-street, firing a shot on his way. Being pursued, he was captured with a six chambered revolver in his hand. Two chambers had been recently discharged. The jury, after four hours deliberation, were discharged, being unable to agree.

APPREHENDED FAMINE IN THE WEST.—A memorial from the Very Rev. Patrick M'Manus, the zealous and ever-watchful pastor of Clifden, and signed by the other Catholic clergymen of Connemara, has, we learn, been forwarded to His Excellency the Lord Lieutenant drawing the special attention of Government to the state of destitution to which large numbers of the people of that interesting region are now reduced. The want of both food and fuel, and the absence of any means of obtaining either by the impoverished inhabitants, have been forcibly dwelt upon by the rev. memorialists, who, while disclaiming any exaggeration of the extent and prevalence of the existing distress, repudiate, on behalf of their industrious but unfortunate people, any desire to have their condition ameliorated by the cold hand of charity, or alms in any shape—asking merely that they may be afforded a means of subsistence by their honest toil. The disadvantage under which the district suffers from want of railway communication is illustrated in the memorial by the fact that vessels dispatched from Clifden to Galway for breadstuffs were absent for nearly a month owing to the severity of the weather, during which time the distress and anxiety of the poor people were indescribable. Employment on public works of utility in the district is suggested as a proper means by which Government come to the timely rescue of the devoted sufferers; but if something be not immediately done in the way of affording them a means of independent subsistence, the result, both to the hapless people themselves and to the already heavily burdened rate-payers of the district, will be lamentable to contemplate. We sincerely trust the Executive will promptly act in the matter, and disregarding routine and circumlocution, adopt measures suitable for the immediate relief of the people.—Dublin Freeman.

MEETING FOR THE RELIEF OF THE POOR.—On Saturday night 1st Feb. we were visited with a severe Snow Storm, which covered the whole face of the country with several feet of snow. So deep was the snow that the roads were rendered utterly impassable, a general inconvenience and much loss of property, and we regret to say of life, arose in consequence. The mails were not delivered in any of the rural districts until Wednesday, and we were enabled to receive our Ross, Gorey and Ennisorthy correspondents, via Dublin. Such inconvenience, however sinks into insignificance in presence of the serious losses at sea. Two fine fishing boats the property of Mr. Cahill, Wexford founded at their anchorage; a cot laden with oats the property of Mr. Devereux, was also upset by Mr. John Bell's fishing boat the Fairy, which broke loose from her moorings and ran through a most intricate and tortuous course into a place of safety without injury to herself. Her escape was quite a marvel to seagoers. The barque Edwin Bossett of Sunderland, ran ashore on Blackwater bank; she was bound from Liverpool to Brisbane with a general cargo. Through the agency of the Cahore lifeboat, which gave her prompt assistance she was enabled to telegraph to Liverpool for a tug. The Emma of Scilly ran on the Long Bank, and it is to be feared all hands are lost. She was bound from Plymouth to this port with a cargo of manure, consigned to Mr. J. Devereux, Ennisorthy. The body of a seaman has been washed ashore at Rosslare which is supposed to be one of the crew of the Emma. The whole coast is covered with wreckage of every description. We have also heard reports of the loss of life in the country districts. Near Bridgetown a feeble woman and a boy who lived in an isolated district were lost in endeavouring to reach the village to procure food. A little girl, near Castlebridge, lost her life whilst making an effort to recover sheep which had been covered in a snow drift. Rumours of many other deplorable casualties have reached us. The poorer classes of Curracloe, who, as a rule, live "hand to mouth" being unable to journey inland were in a truly wretched condition for want of food, until Mr. W. O'Neill, of Kilmacoe, resorted to the humane and practical device of chartering a boat laden with provisions, from Wexford. Had this young gentleman not taken the only practical means of supplying the sufferers, it is to be feared that many deaths from starvation would have been the consequence. In Wexford the severity of the weather was keenly felt by the poor, but we are happy to say that prompt measures were taken to allay the suffering. On Monday the Mayor convened a meeting which was attended by the clergy, merchants, shopkeepers, and numerous other respectable people in the town. The result was that a large sum was contributed as a relief fund, and committees were appointed to collect from those who could not attend, and to inquire into the claims of applicants for relief. A large number of men were set instantly to work to clear the streets of the accumulated snow. It is to be greatly regretted that when a large number of those employed presented themselves for payment in the evening, they exhibited such signs of intoxication that the committee refused to pay them. A rule was then made that the wages should be paid in meal and coal, but work was not resumed on these terms and the streets remain sloppy and dirty since. On Tuesday morning great crowds of men invested the baker's shops of the town and carried away bread from several who were deterred by their numbers and aspect. So serious a move did this appear to the Mayor that he called in an extra police force from the country. The police fortunately were not necessary as this mode of intimidation was not persisted in. The collection for the really deserving poor is still progressing. We are not acknowledging the amounts received this week, but next week we shall give the list in full. At Ennisorthy and Gorey, relief funds were also opened. Lord Portsmouth contributed the magnificent sum of £120 towards the Poor Relief Fund of Ennisorthy.—Wexford People.

The annual report of savings invested in Ireland in the last year compared with the corresponding statistics in the preceding 12 years, prepared by Dr. Haucok, is published to-day, and adds an interesting link in the chain of evidence as to the condition of the country. The figures afford satisfactory indications of steady improvement. The total amount invested in Government and India Stocks, in deposit and cash balances in Irish joint-stock banks, and in trustee and Post Office savings banks, on the 21st of December, 1860, was £57,864,521; at the same date in 1872 it was £27,494,118, showing an increase of nearly ten millions. It is to be observed, however, that the increase last year over the preceding was only £162,300, which is less than in any year since 1863. The deposits and cash balances in the joint-stock banks show an increase of £1,383,300, while the investments in

Government Funds and India Stock shows a decrease of £1,549,640. In the Post Office savings banks the deposits increased by £72,201, while in the trustee savings-banks there was a decrease of £43,530. The increase was less last year than in the two preceding, but higher than in the three years from 1857 to 1869 inclusive; and this class of investment has more than doubled in nine years. The diminution in the amount of investments in Government and India Stock is explained by the attraction of foreign loans and the greater confidence in railway securities. This has been strikingly illustrated by the larger amount of trust money of late years held under marriage settlements authorizing investment in railway debentures. In the Great Southern and Western Railway, the largest in the country, the total value of the stock in 1851 was £2,783,000, of which 65 per cent. (£1,812,000) was in the hands of English shareholders. In 1871 the stock had risen in value to £5,610,000, and the amount of shares in Irish hands had increased to £3,363,000, while English shareholders held only £241,000. Another set of tables illustrate more clearly the improved condition of the labouring classes. In 1862, when Post-office savings-banks were established, the amount invested in them was only £78,696. In 1872 it was £758,327. The increase last year, however, was less than in any year since 1867. In 1862 the sum invested in trustee savings-banks was £2,071,523. In 1872 it was £2,164,352, showing a decrease of £43,000 since 1866. In the intermediate years there had been a steady increase. The aggregate deposits in all savings-banks showed an increase on the year of £28,671, or only 1 per cent. Collateral evidence tending to the same conclusions is afforded in the returns of banknote circulation in Ireland. In 1872 it was £7,674,281, or £1,300,032, higher than in 1871. The increase in 1871 over the preceding year was £664,582, and in previous years from 1867 it was from 3 to 10 per cent. It may be fairly inferred from the fluctuations in these tables, and the general harmony to be observed in the changes, that they are true symptoms of the material condition of the country. It is evident that a check was given last year to its progressive prosperity, and the labouring classes felt a greater strain upon their means than they had experienced in the four preceding years, and it is to be feared that owing to the continued wetness of the season, which has retarded agricultural work, the next account will show an unfavourable balance.—Times Cor.

GREAT BRITAIN.

AWFUL EFFECTS OF THE COLLIERIES STRIKE.—Now that change has come, and we have drifted from health to worse; the well-provided among us derive no healthful exhilaration from bitter east winds and blinding snow, while the ill-provided among us—those who have scant clothing, poor food, and next to no fuel—find themselves in such a condition of misery as it is difficult for even the most generous and philanthropic to imagine. Moreover, this biting and inclement weather comes upon us at a time when there are an exceptional number of unfortunate people exposed to its attack. Who can read without emotion the description, given in a letter which we published on Saturday, of the condition of certain districts in Monmouthshire? "Strong men" says our Correspondent, "are literally fainting with hunger, and are driven distracted by their inability to supply food to their starving families. Women with infants in their arms, are wandering about to seek a mouthful of bread for the little ones shut up in the empty home without food or fire. The cold wind adds its bitterness to this extremity of distress for the men feel it acutely after the warm blaze of the furnace; and however poor the home, they have always been used to plenty of coal and a good fire until now. The scenes of suffering are a terrible witness. The whole face of the district is changed. There is a dead silence, in place of the clang of the forge and the whirr of the engine. The strong hearty ironworkers are cowed and haggard; their once plump, and rosy school children look pinched and pale, and the mothers have pawned all their tidy little frocks and shoes for a mouthful of food." These people, be it observed, are in no way responsible for their present plight; the heads of the various families are labourers in the iron works who were deprived of employment, which they would gladly resume on any terms whatever, through the strike of the colliers. And, indeed, when one thinks of the wives and children of the colliers themselves, one is not disposed to examine too closely the question of responsibility, or to suggest that the distress which has fallen over large districts in Wales, and which is accumulating and spreading in a thousand directions in spite of any Union assistance, is in a measure the penalty following a wilful blunder. In these great complications, as in lesser ones, it frequently happens that those who are the most to blame are the last to suffer. Women and children who are starving care little for lessons in political economy, if any one were disposed to offer them.—Daily News.

The exports of coal from the United Kingdom have been as follows:—In the year 1870, 14,702,549 tons, of the value of £5,638,371; in the year 1871, 12,741,989 tons, of the value of £5,246,132; and in the year 1872, 13,211,961 tons, of the value of £10,433,920. The change in value in 1872 is nearly 50 per cent. Brazil, which received in 1872, 312,863 tons, may ere long import coal only from the United States.

THE FRAUDS ON THE BANK OF ENGLAND.—LONDON, March 4.—It is reported that the frauds on the Bank of England amount to £2,000,000, and that of this amount £350,000 was drawn upon Jay Cooke, McCulloch & Co., \$200,000 upon Rothschild, and a large amount, the exact figures unknown, upon the Baring's. Some of these houses are said to be making strenuous efforts to suppress the details of the transaction. It is stated on what appears to be good authority, that one of the members of the house of Rothschild went to Newgate to-day and had an interview with Noyes, one of the alleged accomplices of the swindlers, and that startling revelations concerning their operations were made, the nature of which is kept secret for the present. Later reports state that the circumstances of the frauds on the Bank of England remain a mystery. Noyes, the clerk or confederate of the forgers, now under arrest, is a native of the United States. He protests his innocence, but doubtless knows more than he is willing to tell at present. Astonishment is expressed that the extent of the transactions did not arouse the suspicions of the bank officials; but it seems the operators represented that they were interested in the introduction of American palace cars on British Railways and were arranging for their manufacture on a scale which required the employment of a large amount of funds.

TRADE WITH FRANCE.—From an official document just issued it appears that in the year ended the 31st of December last the declared value of merchandise imported from France into the United Kingdom was £41,920,574, against £29,848,488 in the preceding year; while the exports of British and Irish produce was last year £17,261,721, and in the previous year £18,295,856.

The marriage of Lady Diana de Vere Beauclerk, daughter of the Duke of St. Albans, and Mr. John Walter Huddleton, Q.C., was recently celebrated at All Saints' Church, Knightsbridge. The wedding was one of the most elegant of the season, and attended by many of the distinguished ladies and gentlemen of England. The presents were sufficiently numerous to stock a jewellery store of large capacity.

Recently, a lady had to be conveyed out of a London ball-room in a complete state of prostration, which turned out to have been caused by the poi-

sonous particles emanating from the green robe she wore. Powerful antidotes had to be employed to recover her. The most powerful was the whisper, by a friend, that her false hair was coming off.

The late Lord Lytton left a written injunction that after death, or presumed death, his body should be allowed for three days to lie untouched upon his bed, and then should be examined by medical men, who should certify that life was extinct. This was obeyed.

This appears in the London Lancet:—"Wanted.—A respectable and responsible female attendant for a young lady addicted to intemperance."

Three of a number of boys who, under the charge of the workhouse schoolmaster, at Falmouth, were playing on the beach at Mainforth, died from eating some poisonous substance which they found among the rocks, probably mussels.

A lively small-pox patient, one Minton, in the hospital at Newcastle-under-Lyne, England, being weary of the monotony of his temporary quarters, followed the honesty out of the gate, visited the taverns of the town, and finally came back to his ward drunk.

Northumberland House, London, is to be pulled down, in order to make a new approach from Charing Cross to the Thames Embankment. The price to be paid to the Duke is £500,000, and to complete the improvement additional property at a cost of £25,000 will have to be purchased.

Mr. Baxter, whose death has just been announced in the London papers, was probably the proprietor of more newspapers than any other person who has ever lived. He had papers in various parts of England—ten in Sussex, eight in Surrey, and six in Kent; but his most successful was understood to be the Sussex Agricultural Express.

At Hartlepool, the revenue collected last year was £48 less than the sum expended. At Aberystwith £802 was spent and nothing was collected. At Milford £4 was collected at a cost of no less than £1,340 17s. 4d.; whilst at Bonmahis the magnificent total of £2 was the sole return for an expenditure of £1,125. In thirty six towns the total amount collected was only £14,667, and the cost £25,843.

The reward for distinguished service which General Mayow's death left vacant has been bestowed upon Major General J. A. Ewart, C.B., late aide-de-camp to the Queen. Gen. Ewart served throughout the whole Crimean campaign, and in Bengal during the Indian mutiny. He lost his left arm by a cannon-shot when in action with the Gwalior rebels at Cawnpore on Dec. 1st, 1857.

One hundred and twelve daily newspapers are published in the United Kingdom, distributed as follows: London, 14; Provinces, 61; Scotland, 11; Ireland, 29; Wales, 2; Channel Islands, 1.

In 27 investigated cases the Admiralty actually bought back the old copper from the purchasers of a ship at a larger price than that for which they had sold the ship itself, including copper, costly engines and valuable stores.

Last year the London underground railway carried between fifty and sixty millions of passengers.

UNITED STATES.

THE BOSTON PUBLIC LIBRARY.—For three weeks the reading room of the Public Library in Boston has been open on Sunday, with a steadily increasing attendance, and it is already shown that hundreds of persons are attracted to it on that day who would probably pass their time in a less commendable manner were it not for the intellectual opportunities thus afforded. So satisfactory has been the effect of this innovation upon established Boston practices that public sentiment, according to the Post, points to a further advance in the usefulness of the Public Library by giving the people access to the books as well as the reading room on Sunday. Similar testimony comes from other cities where public libraries have been opened on Sunday; and yet in the face of all this evidence we find well meaning but prejudiced people who can see only wickedness in such measures for keeping young men out of temptation. Besides these there are other people who absolutely rave on this subject. Fanatics like the Rev. A. A. Miner, who in a public meeting in this city on Wednesday night, called those who favor opening libraries on Sunday messengers from hell, and said that it would be far better that New York be crowded with grog shops than to have the libraries open on Sunday.—N. Y. Sun.

VICTIMS OF MISPLACED CONFIDENCE.—In spite of all that is published in the way of warning, some people will persist in the practice of giving their confidence to plausible strangers until they learn by their own personal experience that "plausible strangers" are among the readiest to walk off with pocket-books, watches, clothing, and even trunks. To all country people visiting large cities—to all travellers thrown into promiscuous company in hotels or on railway trains—there is no safer rule than to be wary of the "plausible strangers," who make approaches in money matters. Listen to them, but trust them not—they're fooling you. If a stranger asks you to let him have \$10 for five minutes, and offers you a \$10,000 draft to hold as security, don't do it; you can buy a barrelful of such drafts at five cents a pound. If the "good fellow" you have just got acquainted with at the hotel or in the cars has a pressing bill to pay, but, unfortunately, has nothing less than a hundred dollar note, and the man with the bill has no change—don't take any part in that operation either, even if the good fellow hands you over a pocketbook full of hundred dollar notes as security. In all such cases, remember that honest persons never ask strangers or new acquaintances to lend money, or exchange watches to help them pay bills, or to do anything of that sort. Ninety-nine times in a hundred the man who does it is a knave, and as such beware of him. For the fate of a lady who carried twenty-five thousand dollars in bonds in her trunk, and then handed the trunk over to the care of a "gentleman" she had just been introduced to, most people will feel sorry; but they will, nevertheless, be of the opinion that she does not even read newspapers.—Phil. Ledger.

AN EDITOR'S EXPERIENCE.—The editor of the Schenectady Star was interviewed by a female book peddler, and this is what he says about it:—"We had a visit from a book peddling female last week. She wished to dispose of a book. She was alone in this world, and had no one to whom she could turn for sympathy or assistance, hence we should buy her book. She was unmarried and had no manly heart into which she could pour her sufferings; therefore we ought to invest in her book. She had received a liberal education and could talk French like a native; we could not in consequence refuse to pay her two dollars for a book. She wanted to take lessons in music from a learned professor; consequently we must not decline buying a book. We had listened attentively, and here broke in with, "What do you say?" "We're deaf." She started in a loud voice and went through her rigmarole. When she had finished, we went and got a roll of paper and made it into a speaking trumpet, placed one end in our ear and told her to proceed. She nearly burst a blood-vessel in her frantic efforts to make herself heard. She commenced: "I am alone in this world." "It doesn't make the slightest difference to us. We are not alone—in fact, we are a husband and a father, and bigamy is not allowed in this State. We are not eligible to proposals." "Oh! what a fool this man is," she said in a low voice; then, at the top of her voice, "I don't want to marry you, I want—to—sell—n—b—o—o—k!" This last

sentence was howled, "We don't want a cook," we blandly remarked; "our wife does the cooking, and she wouldn't allow as good looking a woman as you are to stay in the house. She's very jealous." She looked at us in despair. Gathering her robes about her, giving us a glance of contempt, and exclaiming, "I do believe if a three hundred pounder were let alongside that blamed old deaf fool's head he'd think somebody was knocking at the door," she slung herself out and slammed the door with a vengeance that awakened our office boy, who can sleep sound enough for a whole family. When she was gone we indulged in a domestic laugh. She isn't likely to try to sell us a look any more.—Exchange.

HOW TO CURE A COUGH.—One of our citizens who has been troubled with a severe cold on the lungs, effected his recovery in the following simple manner: He boiled a little bonaset and horhound together, and drank freely of the tea before going to bed. The next day he took five pills, put one kind of plaster on his breast, another under his arms, and still another on his back. Under advice from an experienced old lady he took all these off with an oyster-knife in the afternoon, and slapped on a mustard paste instead. His mother put some onion dust on his feet and gave him a lump of fat to swallow. Then he put some hot bricks to his feet, and went to bed. Next morning, another old lady came in with a bottle of goose oil, and gave him a dose of it in a quill, and an aunt arrived about the same time from Bethel, with a bundle of sweet fern which she made into a tea and gave him every half hour until noon, when he took a big dose of salts. After dinner his wife, who had seen a fine old lady of great experience in doctoring, on Franklin street gave him two pills of her own make, about the size of an English walnut and of a similar shape, and two tablespoonfuls of home made balsam to keep them down. He took half a pint of hot rum at the suggestion of an old sea captain in the next house, and steamed his legs with an alcohol bath. At this crisis two of the neighbours arrived, who saw at once that his blood was out of order and gave him half a gallon of spermacet tea, and a big dose of castor oil. Before going to bed he took eight of a new kind of pills, wrapped about his neck a flannel soaked in hot vinegar and salt, and had feathers burnt on a shovel in his room. He is now thoroughly cured and full of gratitude. We advise our readers to cut this out, and to keep it where it can be readily found when danger threatens.—Danbury News.

The father of a promising family in New York was awakened one day out of his usual after-dinner snooze, in an arm-chair, by an attempt made upon his scalp by his children. Fortunately the implements used were dull, and the only injury inflicted was the pulling out of a handful of hair. He discovered that the occasion of this attack was dime novels, and accordingly resolved to put an end to the Indian play by frightening the young savages. The next day, while the boys were playing with bows and arrows in the garden, he dressed himself in an Indian costume, and jumped over the fence with a wild, unearthly yell, for the purpose of frightening the children. The oldest boy, however, stood his ground, and drawing an arrow to the head, in which was inserted a torpedy nail, he buried it into the child's leg before he took to flight.

EVANGELICAL BELIEFS.—"Wall," the old lady began, "I wall, my dear, some people have very curious notions about gettin' religion. There's my neighbor, Deacon Jabe Sniffin, whose makin' a fortune tradin' horses. Wall, he thought he 'sperience a change, but he didn't want 'sperience a change of business. That was tairthin' a tender pint—might interfere with profits, you know. So he thought he'd consult with Deacon Amariah Tweedle, who kept a store, and did up the sugar and a whisky over night. 'Now, look a here, you don't 'spose, Brother Tweedle,' he began, drawin' the words through his nose—'you don't s'pose them little stories, sort o' like like that you and I tell in the way of trade will be reckoned up agin us in the day of judgment?' Sacrament as we air, we can't help it, you know. I don't 'spose it will make no sort of difference at all in the sight of the Lord, long's the heart's all right; now does it, Brother Tweedle?"

HOW A DOG WAS "SOLD."—Here is a true dog story: A family down town having a false grate in one of the rooms of the house placed some red paper behind it to give the effect of fire. One of the coldest days this winter the dog belonging to the household came from out of doors, and seeing the paper in the grate deliberately walked up to it and laid down before it, curled up in the best way to receive the glowing heat as it came from the fire. He remained motionless for a few minutes; feeling no warmth he raised his head and looked over his shoulder at the grate: still feeling no heat, he arose and carefully applied his nose to the grate and smelt of it. It was cold as ice. With a look of the most supreme disgust, his tail curled down between his legs, every hair on his body saying "I am sold," the dog trotted out of the room, not even deigning to cast a look at the party in the room who had watched his actions and laughed so heartily at his misfortunes. That dog had reason as well as instinct.—Troy (N.Y.) Times.

IF YOU PLEASE.—Boys, do you ever think how much real courtesy will do for you? Some of the greatest men were very cautious in this respect. When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." There were his last words. How much kindness and courtesy are expressed by them? He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! They order so. That is ill-bred, and shows to say the least, a want of thought. In all your home talk remember, "if you please." To all who wait upon or serve you, believe that "if you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget three little words, "if you please."

CARE OF LAMBS.—Sheep are the only farm stock that have retained or advanced their actual value in the market during the past year. It is, therefore, for the farmer's interest that he carefully watch his ewes and lambs at this season. Ewes need better care than wethers, and should be removed to pens where they can be looked after daily. As they near the time of lambing, they should again be removed to a warm, dry pen and watched closely. If the lamb comes weakly, it should have a mouthful of two of warm milk until it is active enough to suck. If it should become chilled, let it be removed at once, and fed until restored. But there will be few weak lambs if the ewes are fed previously with good clover hay, a few roots and a handful of oats daily. No hogs should be permitted near a pen of lambs; and the tamer and more gentle the sheep have been made, the less danger there will be of the ewe resenting any interference either with herself or her lamb, and disowning it in consequence.

PUMPKINS.—A correspondent asks an exchange if it can tell him how to keep pumpkins from rotting. They are not long keepers. Raise Hubbard squashes and you can keep them until spring. He also asks about dried pumpkins. They may be cut in slices, and dried in the sun or near the stove. The Shakers, and others who make a business of it, have drying rooms, and when the pumpkin is dry grind it into a coarse powder.

The True Witness

CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AT No. 210, St. James Street, by J. GILLIES.

G. E. CLERE, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PETERSON & Co., 37 Park Row, and Geo. BOWEN & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTEREAL, FRIDAY, MARCH 14, 1873.

ECCLIASTICAL CALENDAR.

Friday, 14—Holy Shroud. Saturday, 15—Of the Feria. Sunday, 16—Third in Lent. Monday, 17—St. Patrick, B. C. Tuesday, 18—St. Gabriel, Arch. Wednesday, 19—St. Joseph, C. Thursday, 20—Of the Feria.

NEWS OF THE WEEK.

Reports as to the failing health of M. Thiers are in circulation, but lack confirmation. The man is however well advanced in years, and his death in the present unsettled state of French politics, would no doubt be a great disaster.

In Spain everything remains in a state of political chaos. With the exception of the Carlists, there seems to be no party with a well defined programme, or means for putting one in execution. The Carlists hold their own; but do not seem to be gaining much ground.

We have a report, by telegram, of a reply made by the Sovereign Pontiff to an address presented to him on the 8th inst. "Reconciliation with the Italian Government"—so the Holy Father is reported to have said—"was impossible. God would punish the invaders of his dominions. \* \* He had the utmost confidence in the ultimate triumph of the Church."

The legislature of the Province of Ontario has, on the motion of the Provincial Ministry, rejected a Bill for incorporating the Orangemen, on the grounds that Orangism is a political institution. The brothers are, it is said, very indignant at this, but by their action in this matter the Ontario Ministry have established a claim on, we do not say the Catholic population, but on all who love fair play, and value the peace of the country.

THE WESTMINSTER REVIEW—January, 1873. Leonard Scott Publishing Co., New York. Messrs. Dawson Bros., Montreal.

It is as the exponent of Protestant thought, and of Protestant intellectual progress that the Westminster Review is chiefly valuable. Whither Protestantism is tending, and what of progress it is making and has made, can nowhere be so well studied as in the pages of that very able, and intensely Protestant periodical.

To the general reader the very able article on the political and social condition of France in the eighteenth century will be the most interesting; on the other hand, to the Protestant that on Christian Evidence will be the most suggestive. The Protestant Reviewer has the tenacity to call upon his brother Protestants to assign any valid reason for their professed belief in the Canon, and inspiration of Scripture, a challenge, which will not be taken up in a hurry we may be sure; one which has

often been thrown down, and which has never yet been taken up. Says the Reviewer: "We cannot help expressing by the way our own personal conviction that adequate reasons for this belief have never been put before the world from the Protestant point of view. That it was held by the early Fathers and the early Church appears to us not to be an argument, but merely a way of accounting for the origin of the belief historically; not to speak of the danger and in some cases the impossibility of yielding our judgment to such authorities, since the most ancient that we could quote as witnesses to the Canon were also believers in the distinctive tenets of Romanism, as well as in magic, dreams, demoniacal possession, the heathen mythology, the early return of Christ \* \* \* St. Augustine declared that he should not feel himself called upon to believe in the Bible, unless the Church had bidden him to do so."—p. 9.

The Reviewer is of opinion that amongst Protestants soon, very soon, except by a few illiterate persons, and old women, the belief in the inspiration and infallibility of the Bible will be rejected. Indeed the main Protestant argument against the infallibility of the Pope is a two edged weapon, and cuts away all rational grounds for believing in the infallibility of the writers to whom we owe what are called the Gospels. Infallibility is essentially and exclusively a Divine attribute, which it is blasphemous to attribute to a creature since the latter is thereby made equal to God; this is the argument against attributing infallibility to the Pope. But it is equally forcible against attributing infallibility to the men who wrote the several works of which the New Testament is made up; since these men also were only creatures; and since the attributing of infallibility to them would be the putting of them on a level with God—which is blasphemy. Of course if it be replied that the Bible penmen were infallible, not of themselves, but solely in virtue of the assistance of the Holy Ghost, the Catholic rejoins that this is precisely what the Church teaches with regard to the Pope, who, if infallible, is so only in virtue of the divine assistance promised by Christ. By attributing infallibility to the Pope as teacher of the Church, the Catholic therefore no more puts a man on a level with God, than does the Protestant, who predicates infallibility of the writer of the work vulgarly known as the Gospel of St. Luke. This is obvious to the duller intelligence; nevertheless in their anxiety to discredit the teachings of the Church, and to convict her of error, Protestants continue to urge an objection against Papal infallibility which if logically carried out, is fatal to the infallibility of the New Testament. The result is pointed out by the Reviewer:—

"It is certain that no part of the fabric of orthodoxy is more rapidly crumbling away than this—the inspiration and infallibility of the Bible—which has hitherto been its foundation stone."—p. 92.

In its Book Notices the Westminster Review has a very flattering notice of a Catholic novel Fleurange, by Mrs. Craven, and which the Reviewer contrasts with an evangelical Protestant tale, "Margaret," by a Miss Fraser Tytler. Here are the terms in which the Protestant Reviewer speaks of these two works, which are respectively, good exponents of the two religious systems:—

"Mrs. Craven's Fleurange like Miss Fraser Tytler's Margaret is a didactic story. But in the one case cultured Catholicism, and in the other raw Protestantism, leaves and informs the stories. In Fleurange there is not a word of controversy, whilst Margaret bristles with religious arguments. In short Fleurange is spiritual, Margaret 'goody.' And in reading the two tales—in spite of our natural leaning to Protestantism, in spite of all the noble services which it has rendered to humanity—we find ourselves almost echoing the famous saying, that Romanism is the only religion fit for the artist and the poet. If we could persuade ourselves to use the term 'dangerous' in the sense in which theologians use it, we should say that Fleurange is a most dangerous book. Miss Fraser Tytler's novel, although the heroine so easily and so triumphantly overthrows Materialism, is by no means dangerous. It will make no converts to Protestantism worth having. No one with the slightest sense will be convinced by the defeats of such a scare crow as Miss Fraser Tytler tries to frighten us with. On the other hand Fleurange is sure to make many proselytes. The unobtrusive piety, the real devotion, the wide charity, the culture, which shine out on every page, gradually win us to the writer's faith. If these are the results of Catholicism, then it is a religion which is worth something, the reader will say. And many a one dissatisfied with the coldness of Protestantism, the apathy of its 'professors' for anything but its emoluments, the bitter and barren squabbles about the merest trifles, will read Fleurange with a delight and a rapture which they will vain seek for in our professedly orthodox novels."—p. 152.

In short the difference betwixt the one work and the other is just as the difference betwixt the Conventicle and the Church; Margaret fairly represents the first named; Fleurange gives an idea of the second, an idea only—but still how beautiful, how ravishing is this idea even to one who is but a stranger to her beauties. What then must she be to those who have found her—who have seen her—and to whom it has been granted to behold her heavenly loveliness? Of her we may say as the hymn says of Jesus:—

"Quam pius es potentibus, Quam bonus to querentibus, Sed quid inveniuntibus!" Vespers 2nd Sunday after the Epiphany.

MURDER.—A man named Joseph Benoit, has been arrested for the murder of his wife, a young woman of about nineteen to whom he has been married for only a few months.—Jealousy seems to have prompted him to the perpetration of the foul crime.

The Quebec election resulted in the return of M. Pelletier.

DOMINION PARLIAMENT.—The first Session of the Second Parliament of the Dominion of Canada was opened on the afternoon of Wednesday, the 5th inst., by his Excellency Lord Dufferin, Governor General, &c. The first business was to elect a Speaker; and on the proposal of Sir John Macdonald, the Hon. James Cookburn was unanimously chosen to fill the post, which he had already during the previous Parliament occupied with credit to himself, and advantage to the country. On the same day the Hon. M. Chauveau was sworn in as Speaker of the House.

On Thursday, 6th inst., the Session was formally inaugurated by the Speech from the Throne, delivered by His Excellency the Governor General:—

Honorable Gentlemen of the Senate: Gentlemen of the House of Commons:

In addressing for the first time the Parliament of Canada, I desire to express the satisfaction I feel in resorting to your advice and assistance, as well as my deep sense of my own good fortune in being permitted to associate myself with you in your labors and aspirations for the welfare of this Dominion. I rejoice to think that my assumption of office should have taken place at a period when the prospects of the country appear so full of promise, when peace and amity prevail amongst all neighboring nations, and when so many indications are afforded of the success with which Canada herself is consolidating her political unity and developing her material resources.

In accordance with the decision of Parliament, and to carry into effect the legislation of last Session, I have caused a charter to be granted to a body of Canadian capitalists for the construction of the Pacific Railway. The Company now formed has given assurances that this great work will be vigorously prosecuted, and a favorable state of the money market in England affords every hope that satisfactory arrangements may be made for the required capital. The papers and correspondence relating to this subject will be laid before you.

During the past year the surveys for the improvement and extension of our system of Canals, for which appropriations were made last Session, have been in active preparation; and I am glad to inform you that the plans specifications for the enlargement of the Welland and the construction of the Baie Verte Canals have been completed, and that the works can now be put under contract.

The surveys for the St. Lawrence Canals will, I am assured, be finished in time to commence the works at the beginning of next year. This will insure the completion of all these great undertakings at the same period.

It is gratifying to know that the efforts made to encourage immigration have met with a great measure of success, and that the numbers seeking a home in Canada have been greatly augmented during the last year. I do not doubt your readiness to make ample provision for the steadily increasing stream of settlers that may hereafter be annually expected to add to the population, wealth and strength of the Dominion.

The compilation of the first Census of the Dominion approaches completion, and this would, therefore, seem a fitting time to provide for the establishment of a proper system for the accurate collection and scientific arrangement of statistical information. I commend this subject to your attention.

It is important that provision should be made for the consolidation and amendment of the Laws, now in force in the several Provinces, relating to the representation of the people in Parliament. A measure for this purpose, and one for the trial of Controverted Elections, will be submitted for your consideration.

Your attention will be invited to measures for the amendment of the Laws relating to Pilots, to Salvage and to the Trinity Houses of Montreal and Quebec, as well as for the improvement of the Laws generally, affecting our Merchant Shipping.

Experience has shown that the duties now performed in the offices of the Secretary of State, and the Secretary of the Provinces, may be re-adjusted with advantage to the public service. A Bill on the subject will be laid before you.

Among other measures, bills will be presented to you relating to the Criminal Law, to Weights and Measures, and to the amendment and consolidation of the Inspection Laws.

Gentlemen of the House of Commons:—I have given directions that the accounts of the past, and of the first six months of the present financial year, shall be laid before you without delay. You will be gratified to learn that the finances of the Dominion are in a prosperous condition, and that there is no reason to doubt that the revenue will be sufficient to meet all contemplated charges upon it.

The estimates for the ensuing year, which will be submitted to you, have been prepared with as much regard to economy as is compatible with the efficiency of the public service; and I venture to hope that you will be of opinion that the supplies which my Government will ask you to vote, can be granted without inconvenience to the people.

Honorable Gentlemen of the Senate, Gentlemen of the House of Commons:—

Many of the subjects I have enumerated are of the greatest importance. It is with full confidence in your patriotism and wisdom that I commend them to your consideration; and I trust that a Gracious Providence may guide your counsels in whatever way may best promote the happiness of the people of Canada, and the welfare of the Empire at large.

We find in the selected matter of the Witness of the 4th inst., a paragraph which, whatever the intention of the writer, is not very complimentary either to Protestantism in general, or the Episcopalian sect in particular. The paragraph is to the effect that there has been some trouble in a Catholic Church at St. Paul; in other words the Pope has been weeding his garden, and has, as it is his habit to do, thrown the noxious things over his Protestant neighbor's wall. Not being certain of the truth of the facts narrated in the Witness, we suppress names, but give the substance of the story—which is simply to this effect. That one priest, casting his vows of chastity to the wind, fell in love and cohabited with his buxom housekeeper, whereupon he was degraded from his office, and as a natural sequence was received as a minister of the Protestant Episcopal church; and then by a singular fatality the successor of the degraded priest first mentioned, has gone the same way, and is expected also to join the same Episcopal church. We wish our friends joy of their unscrupulous converts, victims as Sam Weller would say of connubiality. Of such is the kingdom of \* \* \* Our readers can fill up the blank for themselves.

LUTHER AND THE BIBLE.

To the Editor of the True Witness. Sm.—I send you some extracts from an old number of Blackwood, which perhaps may help to show on which side the truth lies, in the question that an able correspondent of the True Witness has been discussing in your columns. That question is, as to the acquaintance of Luther with the Bible during that portion of his life when he was yet faithful to his vows of chastity; and as to whether it be true that his revolt against the Church, was the result of violent animal lusts, or to his stumbling across a copy of the Bible after he had been many years a monk?

The article to which I refer you, and from which I quote is to be found in the May number of Blackwood, 1853, in which the Protestant writer assigns his object to be to say "a few words about our great Reformer." Here then is what he says on the subject of Luther's intimate acquaintance with the Bible whilst yet a young monk:—

"Luther has not been without a Bible. This he has read unremittingly. 'It was bound'—he says, recalling it affectionately to memory—in red Morocco. I made myself so familiar with it that I knew on what page, and in what place, every passage stood." Next its influence on his mind in this Bible, and Dr. Staupitz, were the works of St. Augustine, which occupied him the third and last year he spent in the monastery of Erfurt.

"From Erfurt he proceeds to Wittenberg. He is full of biblical, scholastic, and patriotic learning. \* \* \* He has read the Scriptures again and again, he has conversed with the evangelical Staupitz, he has edited a treatise of St. Augustine. Have patience! Our Luther is still the monk at heart, and, for his soul's sake, must make a pilgrimage to Rome."—p. 542.

You will thus see, Sir, that by his own showing Luther was intimately acquainted with the Bible for many years before his revolt, and whilst still at heart a monk and Papist. Still the silly, old woman's story about "Luther and the Bible" will be repeated by knaves, and believed by fools till the crack of doom.

Yours, respectfully; OBSERVER.

CATHOLICITY IN THE UNITED STATES.

The bold and fearless advocacy of the rights of the Church by His Lordship the Bishop of Cleveland, Ohio, has created some little stir amongst the good folks in the United States. In his Lenten Pastoral His Lordship asserts the supremacy of the Church, condemns State-Schoolism, discommunes mixed marriages, exhorts Catholics to insist upon their rights as citizens, closes the doors of the churches against all societies not connected with the Church, and unaccompanied by a priest—and prohibits the administration by laics of ecclesiastical property, of which the management is to be made over to the Bishop.

We are sorry to be obliged to retract the good opinion which upon false information, we expressed in our last of Governor Dix. It seems that he has consented to remit the punishment of hanging in the case of the murderer Foster, in whose case there is not one mitigating circumstance, to justify or palliate, this setting aside of the law. Can we wonder that ruffianism triumphs in New York, and that all rascalism is jubilant? Oh! the honest men of the United States may say—Oh for one hour of such a ruler as that good Pope Sixtus the Fifth!

We have to return thanks to the Revd. M. Lacombe for a copy of his very ingenious "Echelle Synopique de la Religion Catholique" intended for the use of the Indians of the far North West amongst whom he labors as a missionary. The object of this Echelle is to bring before the eyes of the untutored savage in a sensible manner the chief verities of the Christian religion, and their mutual relations to one another. Copies may be had at the Rev. Pere Oblats, the Grey Nunnery, and MM. Beauchemin and Valois, Librarians; price, 15 cents.

PENITENTIAL.—In an editorial notice of Dr. Marshall's last work, My Clerical Friends, the Catholic Review expresses the opinion that in so far as Catholics are concerned, its perusal is hardly fitted for Lent, "so exquisite is the enjoyment which its keen satire secures." The Reviewer thinks however that for the same reason, Anglicans might read it during Lent "in a spirit of mortification" and as calculated to arouse within them the very desirable sentiments of humiliation and contrition.

ORDINATIONS.—On Saturday morning of last week, in the Cathedral, Mgr. Pinaisonault, Bishop of Birtha, conferred the Holy Order of Priesthood on the R.R. M.M. Bourke, Larchelle, and Labis; and Minor Orders on M. Belanger, Director of the Deaf and Dumb Asylum.

ORDINATIONS.—On Sunday, 2nd inst., His Lordship the Bishop of St. Hyacinthe conferred the Holy Order of Priesthood on the Rev. M.M. R. E. Casgrain, and C. F. Rourque, both of the Archdiocese of Quebec.

There is a rumor, we hope unfounded, that the Marquis of Lorne, and his wife, H. R. H. the Princess Louise, have separated on account of incompatibility of temper.

In Manitoba they have just passed a School Bill on the Donominational pattern. Provision is made for Catholic and Protestant schools, alike.

The Hon. Mr. McKenzie will, it is said, be leader of the Opposition in the House of Commons.

The Ontario legislature has passed a measure incorporating the Christian Brothers.

The Catholics of New Brunswick have presented a petition to their legislature praying that in the matter of schools they may be put upon the same footing as that on which the Protestants of the Province of Quebec are placed with respect to the Catholic majority.

THE FIRST SHOT.—The first encounter betwixt the Ministerialists and the Opposition resulted in a victory for the former; the numbers being as 95 to 79 in a full house of 174 members, the full complement being 200.—The Ministerial majority was sixteen.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. XXVIII.

"THOU SHALT NOT KILL."

Having seen the enormity of the sin of murder from its own nature; having viewed its enormity in its distance from the Christian precept of the love of our neighbour; and lastly, having seen its enormity in its immense opposition to the command Love thy enemies, it becomes our duty to pass on to that greatest of all murders—scandal or the murder of the soul. If he who takes his brother's life is a murderer, he too is a murderer, and the worst of murderers, who takes his brother's soul. But how, you ask, can I take my brother's soul? By leading him into mortal sin. It is true, Christian soul, that the soul of your brother cannot be stabbed by sword or knife; that it is beyond the reach of bullet or of poison. But there is a sword more mortal; a bullet more deadly; a poison more noxious still. The sword of mortal sin glides fearlessly past muscle and vein and heart in its deadly passage into the soul of man, and having entered therein, lets out not the fragile fleeting worthless life of the body, but the eternal invaluable life of the soul. Christian soul! the crime of corporal murder is a terrible, a heinous, a hideous crime; but the crime of spiritual murder—the murder of the soul—is from its very nature more terrible more heinous more hideous still.

Scandal or spiritual murder is, according to St. Thomas "any word or deed even though only equivocal which affords to our neighbour an occasion of his spiritual ruin" (2.2. p. 43 a 1) By "word or deed" we must understand not only every exterior action or word which provokes to evil, but also every omission of saying or doing which may lead him into sin. Under the expression "even equivocal" is included not only those words and acts which are bad in themselves, as cursing and swearing or holding immodest conversation, but also those acts, which not absolutely criminal in themselves, still have the appearance of being so, as for instance the frequenting the society of persons of ill-fame even when no sin or danger of sin arises; or the eating of flesh meat under a lawful dispensation in the presence of those who would not know of the dispensation. Not only are you bound not to do or say anything which is evil, but you are bound also not to do or say anything that to your neighbour has the appearance of evil. It is an Apostle that commands "Abstain from every appearance of evil" (1 Thess. 5).

Scandal may be considered in two ways, first: as to the scandalizer and second: as to the scandalized.

Scandal as to the scandalizer may take place in three ways. 1. When the scandalizer does his act for the express purpose of damning his neighbour's soul. This is such a diabolical act; so full of devilish malice that it would appear as though a human being could never be guilty of it. 2. When the scandalizer does his act not indeed for the express purpose of damning his neighbour's soul, but in order to gratify his own passions or to obtain some temporal advantage. 3. When the scandalizer does any action or says any word which he foresees may be an occasion of sin to his neighbour, although he does not do them or say them expressly for that purpose.

Scandal as to the scandalized is also of two kinds. 1. That scandal which arises in the soul from its own weakness. 2. That scandal which arises from the malice and bad heartiness of him who receives the scandal. This last is called Pharisaical scandal because it was that scandal which the Pharisees received from the actions of our divine Saviour, when he eat with sinners, and when he conversed with women.

The scandal of the scandalizer is joined to the scandal of the scandalized, whenever the scandalizer's act leads the scandalized into sin. But it sometimes happens, that the scandalized refuses the sin of the scandalizer. Does the scandalizer thereby escape from sin? We tempted to sin it is true; but they would not sin;—what sin therefore can we have committed? Alas! Christian soul, do not seek to excuse yourself thus. It will avail you nothing before the throne of God. For what sin is your escape? Your victim has escaped death it is true; but you are no less a murderer in intention at least, since you fired the shot with the knowledge that it was likely to kill. How then can you be acquitted else but a murderer? You committed the act, you acknowledge, which you knew was capable of producing the spiritual death of your brother's soul; his strength of purpose—his love of God was a steel cuirass against which your weapon failed; are you on that account less a murderer of your brother's soul? It is your brother that has escaped death; not you.

As the law of God commands us to have a care of our neighbour's life, so it requires of us that we have also a care of our neighbour's soul. This is the law of Charity which arises from the commandment which ordains that we love our neighbour as ourselves. Hence wherever scandal is given and received, the scandalizer sins against two precepts; the precept forbidding the sin which causes the scandal and the precept of charity, which forbids the giving scandal. He who causes his neighbour to blaspheme—or to steal—or to act contrary to chastity, sins against the commandment of the decalogue forbidding blasphemy, or stealing, or impurity, as the case may be, and also against the law of charity commanding us to have a care of our neighbour's soul. So also he who gives sinful advice commits one sin against charity and another sin which draws its malice from the sin which he counsels. To praise for sins committed or to blame for sins omitted, are also so many scandals, because they are incentives to commit those sins that are praised. But are we guilty of scandal, when those whom we scandalize are already disposed to the sins by which we scandalize them? When we urge a drunkard to drink or the lascivious to impure conversations are we still guilty of scandal? I answer yes; because although they are habitually disposed to their sin, they are not at the time you tempted them supposed to be in the absolute act of the sin. It is a greater scandal, I admit, to scandalize God's little ones, the innocent and pure of heart, but to scandalize the habitual sinner is still a scandal.

But what is to be said of those, who without intending to scandalize, still speak words or perform actions which they foresee will cause scandal to their neighbour. I answer that they sin, and I found my answer on the Sacred Scripture. When St. Paul laid down the law for the first Christians as to the eating of meats forbidden by the Jewish law, but which law had been abrogated by the Christian dispensation, he yet forbade them to eat them in presence of those, who would think it sinful to eat

If on account of meat thy brother be made sad... thou shalt not according to charity (Rom 14); and thou shalt not according to charity...

You will tell me that you have no intention of causing your brother to sin. I tell you, you have...

BLACKBURY'S EDINBURGH MAGAZINE—February, 1873.—Leonard Scott Publishing Co., New York.

The True Reformer is continued with unabated interest, as is also the story of The Parisians now known to be from the pen of the late Lord Lytton...

THE CATHOLIC WORLD—March, 1873.—Terms: \$3 per year in advance.

We have articles on the following subjects: 1. Relations of the Rights of Conscience to the Authority of the State; 2. The Widow of Nain; 3. Fleurance; 4. American Catholics, and Partisan Newspapers; 5. Brussels; 6. Sayings of St. John Climacus; 7. A Pearl Ashore; 8. The Benefits of Italian Unity; 9. Sonnet; 10. Recollections of Pere Hermann; 11. A Daughter of St. Dominic; 12. The International Congress of Prehistoric Anthropology and Archaeology; 13. Atlantic Drift; 14. Martyrs and Confessors in Christ; 15. The Roman Empire and the Mission of the Barbarians; 16. New Publications.

CHISHOLM'S MATHEMATICAL SCALE WITH KEY.—Halifax, N.S.—This scale professes to be an instrument for speedily solving arithmetical, geometrical and trigonometrical problems, without the use of tables of logarithms.

THE LAMP—Hamilton, P.O., Cornelius Donoran, 92 Walnut Street.

This well conducted periodical for the month of March is before us, and well maintains its claims upon the support of the Catholics of Canada.

THE YOUNG CRUSADER—March, 1873.—Boston, 12 West Street. Terms: One dollar a year, in advance.

ST. PATRICK'S DAY.

(From the Hamilton Lamp.)

Although fifteen hundred anniversaries of the Patron Saint of Ireland have been commemorated amid minglings of smiles and tears, (especially the latter), and although on each recurrence of the spirit-moving festival the people of the great Irish nation, spread to all parts of the earth, pour forth their souls in sentiments of unbounded enthusiasm towards their native land and fervent love for their glorious patron, nevertheless their patriotism and tenderness suffers nothing by frequent expression; but on the contrary, receive new vigour and strength at each return of THE DAY.

No people in the world develop the principles of patriotism to a greater extent than the Irish, and no people preserve a stronger attachment to their religion. Continents and oceans may separate them, but their hearts are still at home; centuries of persecution may have deprived them of liberty to practice the teachings of religion, but their determination to adhere to the truths implanted by St. Patrick increased with the violence of their enemies.

We look in vain through the nations of the world for a race of people who have retained so powerful an appreciation of the benefits of their beloved patron, or so vivid a remembrance of the glorious deeds, heroic struggles and bitter misfortunes of their ancestors, and who, despite the long period of time in which they have hoped and prayed for better days, still cling to the prospect of a free and happy future.

It is on St. Patrick's Day that these religious and

patriotic sentiments reach their climax. It is then that the hearts of the sons and daughters of Erin bound with the highest exultant feeling as the thrilling tones of the national airs fall upon their ears, causing them to forget for the time the toils and cares of life, to turn their thoughts to happier scenes and days, and think of their country in her pride and freedom as she should be, and, by the help of God, as she will be. It is then as the solemn intonations of the St. Patrick's Mass, the spirit-moving swell of the organ, and the lecturer's eulogy on the glorious, pious and immortal memory of their beloved Saint, pierce their way into their souls, that they bow their heads and hearts in adoration to the God of St. Patrick and offer Him their inmost thanks for having conferred on them the True Faith through the instrumentality of His saintly servant.

Before we next address our Irish readers their national festival will be numbered amongst the departed; and we therefore wish them all manner of joy and pleasure in its celebration, and trust that an advice to preserve their usual creditable conduct on this and on other occasions, will not be considered misplaced.

To our Protestant fellow-countrymen we extend a hearty greeting, trusting that the religious differences which separate us will form no obstacle to a cordial union of sentiment on this our natal day. The God in whom we both believe was the guiding star of St. Patrick in all his actions—the Being for whose honour and glory the Saint constantly labored, lived and died. Is it not reasonable to suppose that you and our separated brethren, who will go with us in belief as far as the points just mentioned, will join hands with us in commemorating the day set apart to do honour to St. Patrick, from whom our ancestors received the "True Light which enlightens the world"?

Come, then, let us overcome for the moment, and if possible remove, that national misfortune of divided ideas, and blend together in one broad and glorious platform as INSERMEN, and if we cannot be one in religion, let us at least be one in friendship, harmony, and good will; so that our nationality shall never again be torn by contending factions, but be ever ready to silence our calumniators and strengthen our friendships under the universal and enthusiastic motto of "ENNI MAVOORNEEN, ENNI GO BAAGH."

[From the Toronto Globe.]

Below will be found a very curious document containing extracts from the answers given to the questions on history by candidates for third class certificates at the recent examinations held all over the Province in December. We do not indicate the county in which the writers of those answers live for our object is not to mortify any but to stimulate all. We make bold, however, to say, that answers equally curious could be selected from similar papers in every county of Ontario. If such be the fact, as we believe it is, there is surely abundant need for increased Normal School instruction. The truth is, a great number wish to become teachers who are in no way qualified for the position. They think it an easy, pleasant way of living, and fancy that they are perfectly fit for the work, though they "do not know and will not learn."

No. 1. Give a sketch of the reign of Edward II. of England.

"Battle of Bannockburn was fought between English and Scotch. The English were defeated, and Isabella also came up as an enemy against him."

"Edward fought the Battle of Bannockburn in 1314, and besieged Berwick 1419."

"In 1314 (A D) Edward with 26,000 English defeated 100,000 Scots under Robert Bruce, in the Battle of Bannockburn."

"Edward II. was the grandson of King Alfred, founder of Oxford University."

No. 2. Under what circumstances did the first of the Tudors come to the throne? Richard the Third, who was the last representative of the house of York, it is said, in order to secure the throne murdered his two nephews, and no sooner had he ascended the throne than he disgusted the people by his cruelty."

"With the elevation of the Tudor family to the throne of England, 1485, and the decisive battle of Bosworth Field which lasted for 20 years, deluging the land with blood was brought to a close by the marriage of Henry 7th to Elizabeth of York."

"James 1st of England, was the son of Henry VI. of England, who married Mary of Tudor, therefore James was the first of the Tudor Monarchs."

"Henry 8th was the first King that went in the house of Tudors."

No. 3. What was the Act of Uniformity, passed in the reign of Charles II., and to what did the passing of the Act immediately lead? "It was that the Pope tried to get the Government into their own power. William of Orange was called from Denmark to repulse them. The Act immediately led to the granting of liberty of worship to all."

"The consequence of the Act was that James the Pretender was obliged to vacate his office."

No. 4. Describe the circumstances under which the seven Bishops were committed to the Tower, in the reign of James II. Give an account of their trial, and their result?"

"In the reign of James II. six bishops were beheaded by Archbishop Sancroft, the Primate presented a petition against it; for this they were tried but were acquitted."

"The seven bishops were charged with plunder." "They were put into the tower, and Tomas a Becket and they had their trial, and Tomas a becket was executed."

"During James II reign, seven Bishops was executed at the Tower of London, 1625."

No. 5. When did the Treaty of Union pass the Scottish Parliament? Mention some of its principal articles?"

"The political event in the reign of Queen Anne was the union of the Scottish Parliament, a. d. 1704. In 1774, Roke took Gibraltar, and Malborough took Blenheim."

No. 6. Describe the circumstances which led to the American War of Independence; and write brief notes of the war connected with the following places: Lexington, Saratoga, Yorktown.

"The duties upon tea. A ship laden with ten sent from England was thrown over into Boston harbor, in which the Americans declared war."

"Lexington is on the American side of the Niagara; there General Hull attempted to cross the river, but was compelled to retreat by Brock."

"War of Independence was between the Northern and Southern States on account of slavery?"

No. 7. After the death of Alexander the Great, what division of his empire was made? "After the death of Alexander the Great, the empire was ruled by kings. Egbert, 827, was the first king of England. The empire was divided into kingdoms."

"The empire was divided into seven kingdoms called the Saxon Heptarchy."

No. 8. Write brief historical notices of Cambyses, Themistocles, and Epaminondas.

"Cambyses was the son of Cyrus, a Jewish King." "Themistocles, Themistocles, and Epaminondas were ancient Persian generals."

No. 9. Notice briefly important historical occurrences connected with the ancient Canaan, Pharsalia, Actium.

did not reach there, so he took possession and went back home to St. Malo.

"Canada was discovered by Cartier, who went out with three ships, leaving part of his men. Canada was peopled by Indians before its discovery by Cartier."

"When Canada was discovered by Cartier it was a mere collection of huts."

We would call attention to the advertisement of the St. Patrick Society's Concert for the evening of St. Patrick's Day. It is proposed to apply the proceeds to the restoration of the St. Patrick's Hall, and the general desire to assist in so praiseworthy an object, will, we are confident, ensure a large gathering in the City Concert Hall.

We are very thankful to Mr. A. S. McDonald, of Alexandria, for his services as agent for our paper for the last seven or eight years; and also for recommending Mr. D. A. Chisholm to take his place as we are confident Mr. Chisholm will do all in his power to extend the circulation of the True Witness.

THE LYNCHING STORY.—The Napanee Express gives the following explanation of the origin of the lynching story in the Township of Abingor.—"The instigator of the story is a heartless villain, being one of the men deputed to convey the dead body of young Darby, who died of apoplexy in the shanty, to his friends in Tyendinaga. It appears that while on his way out from Mr. Skead's shanty with the corpse, he met some parties on the way side who enquired as to the cause of his death, to whom he told the ridiculous falsehood that went speeding over the telegraph wires in all directions, arousing in the breast of all true Canadians a feeling of horror, that with all our laws these barbarous practices of the South should be enacted in our very midst, and an anxious wish was felt that the perpetrators of the dastardly outrage might be brought to justice. We have not learned what disposition was made of the prisoner Hamilton, who was arrested at Enterprise, for telling the story there, with the addition that he was one of the jury, and had helped to bury the unfortunate man, but we think he is deserving of severe punishment."

The Lieut. Governor and his advisers have no wish to allay the discontent caused by the School Act, or to insure harmony by its amendment or its repeal. This they are determined to maintain at all hazards. Perhaps it is the first time in the history of constitutional Government that an Executive Council announcing in the speech at the opening of a Legislature their determination to make a local law suit a matter of public concern and to employ the public funds to break down in the Courts of law—if possible—the opposition to an unjust and oppressive enactment. It must seem strange to the people of the other Provinces that while this Government are clamouring for a larger subsidy they constantly declare their determination to spend the public money in the effort to keep in subjection and under the harrow of oppression and insult more than one-third of the population of the Province. We thank the Lieut. Governor and his Council for the "brutal frankness" of this avowal. It shall not be without its due effect we promise them.—St. John Freeman.

On Saturday last as Joseph McCauley, near Caledonia, was felling a large maple tree in a field near his dwelling, for fire wood, his little son, Nathaniel Gregg McCauley, near nine years of age, went out to see the tree fall, and placed himself, as he and his father supposed, in a safe position, but the tree unfortunately fell in a different direction from that expected, and the child, seeing it come in the direction he stood, ran, as he supposed from danger, but instead thereof ran directly in its path, and was killed by a blow from one of the limbs of the tree. The skull was fractured, as was his right arm.

Kingssey, March 7.—To-day Mr. Cameron, professional gardener for Hon. Alexander Campbell was found lying on the lawn dead. He had been missing since Wednesday night, having left for his house drunk. He was discovered only to-day, though a search was made everywhere. This is the fourth case of death from freezing through intoxication in the city this winter.

Last night Mr. P. Donaghy was elected President of the St. Patrick's Society.

STATISTICS.—The following is a list of the baptisms, marriages and burials of the Catholic population of Montreal during the last five years:

Table with 5 columns: Year (1868-1872), Baptisms, Marriages, Burials.

OTTAWA, March 9.—The Prince Edward Island delegates left for home yesterday.

A telegram from Charlottetown received states that the Government there has dissolved the legislature and gone to the country on the confederation question.

TAKE WARNING.—Persons walking home, late at night, along some of the darker streets, had better arm themselves with a good stick.—Montreal Gazette.

INCOME.—The income from the Recorder's Court from fines, &c., for the month of February amounted to \$864.75.

Many suffer rather than take nauseous medicine; and this is not to be wondered at, as the remedy is often worse than the disease. Sufferers from coughs, colds, influenza, sore throat, or tendency to Consumption, will find in Dr. Foster's Balsam of Wild Cherry a remedy as agreeable to the palate as effectual in removing disease.

James H. Johnston, Esq., Montreal, wrote in August, 1871, as follows: It affords me great pleasure to bear testimony to the benefit received from using Fellows Compound Syrup of Hypophosphites. I found it a nervous tonic of great power and efficacy, curing me in a short time from GENERAL DEBILITY AND NERVOUSNESS, and I became robust and vigorous under its influence, and gained considerably in weight withal.

REMITTANCES RECEIVED.

- List of names and amounts: Rigand, J O C, \$1.50; Norton Creek, P O S, 2; Rowland, J P, 1; J C, 2; Peterboro; M P J, 7.50; Fort Lancaster, A L, 2; Grand River, T C, 1; Athelstan, J D McN, 2; Pannure, P W, 2; Port Stanley, P D, 2; Quebec, F F, 2; Milford, J McK, 2; Tweed, P C, 2; Frampton, J B, 1.50; Point Claire, L M, 2; Waterloo, C M, 2; Granby, W F, 2; P C, 2; Ingersoll, Rev T B, 2; Per J McG, Cobourg—B L, 2; J McK, 1.50; Per W H, Lacolle—Henrysburgh, T B, 1; Per W K, Warkworth—Self, 2; M C, 2; Per Rev P E G, Cookshire—Self, 2; Leamed Plain, Miss H McC, 2; Per M T, Chateau Blondenau—Sees, 5; St. Justine de Newton, Mile D L, 2; Per C H, Ferguson's Falls—P D, 2; W McN, 2; Per Rev C J Mac, Williamstown—R A McD, 4; Per J G, Perth, J M, 2; W W, 2; J D, 2; W F, 2; L P, 2; R G, 2; J McD, 10; F R, 2; G J C, 2; Smith Falls, P H, 4; Tennyson, J McK, 2; Hamlet, O P, 1; Almonte, M P, 2; Franktown, Per B K, R McK, 2; Arnprior, T H, 3; J E, 2; F M, 2; J D, 2; M D, 2; J M, 2; W M, 2; T M, 2; Renfrew, W D, 2; T H, 2; W K, P D, 2; J W C & Co, 2; M H, 4; P B, 4; P K, 2; T H, 2; W K, 2; T L, 2; J M, 2; J F, 2; M J C, 1; J O C, 2; M E, 1; B G, 4; J B, 2; Adamston, T E, 1; Shamrock, C H, 6; P G, 6; Almonte, H S, 2; Pakenham, M N, 2; Panmuro, J M, 2; Arnprior, D McN, 4; M B, 2; J C, 6; Renfrew, F D, 4; Dr L, 4; Olafson, F X L, 2; J McK, 15; Almonte, J O R, 2; Eganville, J Q, 2; D L, 6; J McN, 4; M F, 8; B N B, 2; R D, 2; J H, 2; J G, 2; W O G, 4; Playfair, J S, 4.

ST. PATRICK'S DAY. GRAND PROGRAMME OF PROCESSION.

ROUTE. THE SOCIETIES are requested to assemble at the ST. PATRICK'S SOCIETY'S HALL, at NINE o'clock a.m., and proceed by Craig and Alexander Streets to St. Patrick's Church. After Grand Mass, the Procession will re-form in St. Radegonde Street, and march through Victoria Square, McGill Street to Wellington Street, along Wellington to St. Ann's Church, along McCord to St. Joseph Street, along St. Joseph to St. Patrick's Society's Hall, (Cor. Notre Dame and McGill Streets), where Addresses will be delivered, after which the Societies will disperse.

ORDER OF PROCESSION. The following is the order of the Societies in the Procession:—

- JOHN O'REILLY, Marshal-in-Chief. BAND. CONGREGATIONS OF ST. GABRIEL AND ST. HENRY, AND OTHER SOCIETIES. 2nd. CONGREGATION OF ST. BRIDGET'S, not being members of any Society. BAND. 3rd. THE ST. BRIDGET'S TOTAL ABSTINENCE AND BENEFIT SOCIETY. FLAG. 4th. BOYS OF THE ST. ANN'S CHRISTIAN BROTHERS SCHOOLS. BAND. 5th. CONGREGATION OF ST. ANN'S, not being members of any Society. BAND. 6th. THE SHAMROCK LACROSSE CLUB. FLAG. BAND. 7th. ST. ANN'S TEMPERANCE SOCIETY. BANNER. BAND. 8th. BOYS OF ST. LAWRENCE CHRISTIAN BROTHERS SCHOOLS. BAND. 9th. ST. PATRICK'S CONGREGATION, not being members of any Society. BAND. 10th. THE IRISH CATHOLIC BENEFIT SOCIETY. BAND. STUDENTS OF ST. FARY'S COLLEGE. FLAG. BAND. 11th. THE IRISH CATHOLIC YOUNG MEN'S SOCIETY. FLAG. BAND. 12th. THE ST. PATRICK'S BENEVOLENT SOCIETY. FLAG. BAND. FATHER MATHEW BANNER. 13th. ST. PATRICK'S TEMPERANCE SOCIETY. ST. BRIDGET'S BANNER. BAND. 14. THE ST. PATRICK'S SOCIETY. FLAG. MAYOR AND INVITED GUESTS. CLERGY.

ST. PATRICK'S SOCIETY WILL GIVE A GRAND CONCERT, IN HONOR OF THEIR NATIONAL FESTIVAL, ST. PATRICK'S DAY, ON Monday Evening, March 17, 1873, IN THE CITY CONCERT HALL.

A SELECT PROGRAMME has been arranged for the occasion. The Rev. Father Landrigan, and other Irishmen will deliver addresses. The HIBERNIAN INDEPENDENT BRASS BAND, has been engaged. Admission, 50 cents. The proceeds of the Concert will be devoted to the rebuilding of the ST. PATRICK'S HALL. Door open at 7 1/2 o'clock p.m. Concert commences at 8 o'clock. For further particulars see small hand bills. WM. E. DORAN, Sec. Sec'y.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY. The members of the above Society, are requested to meet on ST. PATRICK'S MORNING at Eight o'clock (sharp), on the ground in front of the ST. PATRICK'S ORPHAN ASYLUM, there to form in PROCESSION and proceed, with Band and Banners, to the St. Patrick Society's Hall, (Peoplin's Building) McGill Street, where they will join the various Irish Societies and return with them to St. Patrick's Church to attend Divine Service. Members are earnestly requested to attend in full force, and to wear their Badges on this occasion, and immediately after Grand Mass, to rally around the Banners of St. Bridget and Father Mathew and take their place in the Grand Procession of the day. By Order, SAMUEL CROSS, Secretary.

A MEETING of the ST. PATRICK'S TOTAL ABSTINENCE SOCIETY, will take place immediately after Grand Mass, next Sunday, 16th inst., in the Society of St. Patrick's Church. Old and New Members in want of badges can procure them on this occasion. Every member will please attend.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

DIED. Kind reader! of your charity pray for the repose of the soul of the late Daniel O'Connor, (youngest brother of the Rev. J. S. O'Gannon, P.P., Alexandria, Ont.) who died at Peterborough, Ont., on the 5th inst., aged 29 years. R.I.P. On Sunday, 16th February, Catherine Sarah, only daughter of Donald A. McDonald, South Branch, Charlottetown, aged 15 years and 9 months. Rest in peace. At Alexandria, Glengarry, on the 6th inst., the infant son of Mr. A. S. McDonald, aged four months. At his residence, in Burlington, Vt., on Tuesday evening, Feb. 25th, Brevet Lieut.-Col. N. A. Tucker, aged 58 years.

TORONTO FARMERS' MARKET. Wheat, fall, per bush. \$1 25 1 52 de spring do 1 23 0 00 Barley do 0 65 0 70 Oats do 0 40 0 41 Peas do 0 68 0 70 Rye do 0 65 0 66 Dressed hogs per 100 lbs. 6 00 6 50 Beef, hind-qr. per lb. 0 05 0 06 " fore-quarters " 0 03 0 04 Mutton, by carcass, per lb. 0 05 0 06 Chickens, per pair. 0 30 0 50 Ducks, per brace. 0 40 0 60

KINGSTON MARKETS. FLOUR.—In all the markets scarcely any change. Pastry XXX \$1.50 per barrel. Spring extra \$3, wholesale \$3.20; retail per 100 lbs. Spring \$3, whole sale \$6, retail \$6.50. GRAIN.—Barley selling at 62 to 63c. comes in slowly. Rye 60 to 61c. Wheat \$1.10 a \$1.20. Peas 60 a 69c. Oats 34 a 37c. POTATOES.—are plentiful, at about 55 a 65c per bag. Turnips and carrots are scarce at 40 to 50c per bushel. BUTTER.—Ordinary 18 a 20c. packed by the tub or cask; choice lots bringing 2 cents higher; fresh sells 25 a 20c for lb. rolls. Eggs scarce at 25c. Cheese, no change on market, 12c; in store 13 a 14c. MEAT.—Beef steady at \$4.50 a \$6.50 per 100 lbs; killed, fresh selling at \$6.50, best quality. Pork sells mostly at \$6.00, but may be quoted from \$6.50 to \$6.50. Mutton \$16 a \$17; prime mutton \$14 a \$15. Mutton and lamb sell at 6 a 8c. Hams 15 a 16c. POULTRY.—Turkeys from 75 to 1.25 upwards; Geese 60 to 75c; Poultry per pair 50 to 70. HAY.—\$15.00 to \$16.00 a ton; Straw \$7. WOOD.—selling at \$4.75 to \$5.25 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$7.50 delivered, per ton.

INSOLVENT ACT OF 1869. CANADA. PROVINCE OF QUEBEC } In the Superior Court. District of Montreal. In the matter of EDWARD COOTE, late of the City of Montreal, Trader and heretofore carrying on business at the said City of Montreal under the style of E. Coote and Company. Insolvent. On the seventeenth day of April next, the undersigned will apply to the said Court for a discharge under the said act. Montreal 15th March 1873. EDWARD COOTE by A. POWER his Attorney ad litem. 30-2

INSOLVENT ACT OF 1869. In the Matter of WALTER DUFOUR, of the City of Montreal, there doing business under the style and firm of W. DUFOUR & CO, Auctioneer & Trader, Insolvent. The insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at his place of business, No. 235 St. James Street in Montreal, on Monday, the Seventeenth day of March, inst., to receive statements of his affairs and to appoint an Assignee. L. JOS LAJOIE, Interim Assignee, 30-2w Montreal, 5 March 1873.

INSOLVENT ACT OF 1869. In the Matter of NAPOLEON CHOQUETTE of the City of Montreal, Trader. Insolvent. I, the undersigned, L. JOS LAJOIE, of the City and District of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month, L. JOS LAJOIE, Official Assignee. Office, No. 97 St James St. Montreal, 5 March 1873, 30-2w

INSOLVENT ACT OF 1869, AND AMENDMENTS THEREOF. In the Matter of WENTWORTH J. WOOD. Watchmaker and Jeweller, carrying on business as such at the City of Montreal in the Province of Quebec. An Insolvent. The Insolvent has made an assignment of his estate to me, and Creditors are notified to meet at his place of business, No. 325 Notre Dame Street, in the City of Montreal, on Monday, the Seventeenth day of March, 1873, at the hour of two o'clock in the afternoon, to receive statements of his affairs, and to appoint an Assignee. JAMES RIDDELL, Assignee. Dated at Montreal this 27th day of February A. D. 1873. 29-2

INSOLVENT ACT OF 1869. CANADA. PROVINCE OF QUEBEC } In the Superior Court. District of Montreal. In the matter of FRANCOIS DUPLAUTIS, Upholsterer of St. Jean Baptiste Village, in the Parish and District of Montreal, as much as in his own and proper name, as having done business in co-partnership with James McCloy, under the name and firm of "Duplautis & McCloy," and also as having done business in co-partnership with Joseph Rousseau, as Upholsterers, under the name and firm of "Duplautis & Rousseau," An Insolvent. THE undersigned has filed in the office of this Court, a deed of composition and discharge duly executed by his creditors, and on the seventeenth day of April next, he will apply to the said Court for a confirmation of the discharge thereby granted. Montreal, 10th March, 1873. FRANCOIS DUPLAUTIS, By LUCIEN HUOT, His Attorney ad litem. 5w-30

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice said three days expiring on Thursday the Twenty seventh day of March, 1873 the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS LAJOIE, Official Assignee.

INSOLVENT ACT OF 1869. In the matter of NAPOLEON CHOQUETTE, of the City of Montreal Trader. Insolvent. Notice is hereby given, that the Insolvent fled in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required

FOREIGN INTELLIGENCE.

FRANCE.

The Assemblée Nationale announces the formation in Paris of an Association of Friends of Order, which has already extended into three Departments, with the object of protecting property and person against incendiarism, pillage, or riot. The members of the Association are bound to resist attack and mutually defend each other.

The Orleansist organ, the Journal de Paris, denies the reported arrival of Princess Clementine in Paris, thus destroying the various assertions as to her alleged mission from the Comte de Chambord to the Comte de Paris. The Ultramontane and Legitimist organ, the Univers, announces that it has received intelligence to-day which forces it to believe that in the matter of the fusion nothing whatever has been done.

PARIS, March 6.—The report current last evening that M. Thiers was seriously ill proved untrue. The President was only slightly indisposed, and it is announced this morning that he has recovered.

President Thiers has recognized the belligerent rights of the Carlists in Spain. The impression grows in London that Don Carlos will succeed. It is rumored that the Carlist leaders intend to raise a loan.

SPAIN.

A Madrid despatch states that intense excitement exists there, and that a conflict is expected between the Government and the citizens. The latter crowd the streets, and the streets are guarded and troops are stationed at various points. It is stated if the Cortes refuses to dissolve, the entire Cabinet and President Figueras will resign.

LONDON, March 6.—Advice from Gibraltar state that 200 carabinieri attached to the Spanish prison at San Roque, a city of Andalusia, 7 miles northwest of Gibraltar, attempted to create a rising in favor of Don Carlos, but the insurrectionary demonstration was suppressed, and the offenders imprisoned.

ITALY.

An Extradition Treaty between Great Britain and Italy was signed on the 5th of February, at Florence.

The Italian journals boast of the intimacy of Prince Arthur at the Quirinal, and the Catholic journals of Italy, while admitting it, draw a strong contrast between His Royal Highness' conduct and that of the Prince of Wales, who limited his intercourse with the sacrilegious inmates of the Apostolic palace to one official visit, and together with the Princess, testified on every occasion sympathy and veneration for the Pope.

Rome has become the city of scandal, and a greater one than usual has just taken place in the press. The Ghirelli family have, as I mentioned before, celebrated a triduo of thanksgiving at Santa Maria in Monte for the miraculous cure of their daughter. One of the lowest and worst papers in Rome heaped insults and calumnies on Madame Ghirelli. Her son, an ex-Garibaldian like his father, met M. Chanolet, the editor of the paper in the Corso, and, taking his cane, administered a sound beating to the libeler. The Romans, who were witnesses of the act, took young Ghirelli's part, and seizing Chanolet, beat him nearly to death.

On the 30th January in the Italian Parliament, Joseph Guerzozi spoke of the poison which priests and monks, and nuns disseminate in their schools. He said that the priests and monks, etc., "extended from the Vatican all over Italy, and even beyond; because, wherever in the world there is a Catholic school, therein is taught hatred against Italy. Italy is the Jerusalem which the new crusaders wish to conquer." To fight against this "poison of the Vatican," Guerzozi proposed two things, one was to act as Bismarck is doing now in Germany, "excluding religion altogether from the office of teaching, and shutting out liberty of instruction; the other was to keep all schools under the surveillance and the inspection of the Government." So does Guerzozi propose to begin another persecution in Italy, this member of parliament lays it down as an unanswerable premise that there is a complete opposition between Catholicity and the Italian Revolution, and that to save Italy, it is necessary to do away with Catholic teaching in the schoolroom, a teaching which he calls the "poison of the Vatican."

But Catholicity is taught not only in the schools, but in the churches, in pulpits in works of charity and benevolence. If Guerzozi wishes to make Italy secure (?) he should not only inspect the schools, but should shut up the churches, and imprison the priests, and rob the Church even more than has yet been done. It will take a more able man than Guerzozi to abolish Catholic teaching. Such teaching has existed since Christ, and will always. Christ taught it first, and commanded His Apostles to "teach all Nations." The Church's teaching will last as long as the Church. No human power can put a stop to it, no matter what the secularists, or emperors, or parliaments, may do against it.

The ministers are not at all comfortable at Rome, and no doubt wish they were back at Florence, where, indeed, their returning is looked forward to as a certainty. Even Sella, who was one of the foremost to go to Rome, now says he wishes he was well out of it. He is tired of Rome, and perhaps does not sleep well there. When Quintino Sella used this expression in the parliament, he was not expressing his own individual feelings. His words may be taken as the expression of all the Piedmontese, who are at present in Rome. They are continually wishing to be back at Florence, or even Turin. There is a reason, perhaps many, for this; but there is one principle one. In Rome no Catholic is a stranger, and every one is a stranger who is not a Catholic. To be a true Roman citizen, the first thing necessary is to be an obedient son of the Pope. Who is not so, feels that he is not at home—he grumbles at the climate, the fashions, at everything, and, like Quintino Sella, wishes he were well out of it.

Rome.—Reports have been spread during the past week that the Holy See had granted permission to the Italian Bishops to ask for the Royal exequatur. It is almost needless to say that the reports have no foundation. It is also incorrect to say that the Bishops have only to make known the fact of their nomination to the Government. All the Bishops have done this, but the Government demands the exhibition of the Brief. This derives its virtue from the spiritual supremacy of our Sovereign Pontiff, and the Bishops refuse to subject it to the jurisdiction of a civil power, and that of a usurper. In the meantime the Government retains the temporalities and the Bishops, deprived of their revenues, are reduced to great straits.

Signor Ghiglieni, who refused to suppress the Capitale for its outrageously blasphemous articles on the life of Jesus Christ, has sequestered the Fratella of February 8, for an article in which the editor proposes a triduo of reparation to our Lord, for the many insults to the sacred name of Jesus, recently published in Rome. The Italia, a liberal paper, declares that the articles in the Capitale are "too horrible to be believed, and a disgrace to civilization." "The name of Christ is treated with less respect than would be accorded to that of the vilest criminals." What liberty has the Catholic journalist in free Italy, since he cannot even publish an article asking Christians to repair by prayer the insults offered to their creed.—Catholic Review.

AUSTRIA.

In Upper Austria the Bishop is at war with the scholastical authorities. The latter, contumacious by the Government, have suspended three Catho-

lists for having, according to custom, appointed days for confession, for their scholastic, and for "having shown too much zeal in their religious instructions." His Lordship, the Bishop, having refused to recognize their abusive acts of power, the Council, in accord always with Minister Stremayr, have placed the religious instruction of the pupils in the hands of the secular masters, many of whom are professedly Atheists and Neo-Catholics.

GERMANY.

NATURALIZATION TREATY.—BERLIN, March 6.—The Naturalization Treaty between Germany and the United States will probably be amended so as to provide that Germans who returned from America and remained two years at home shall be considered to have renounced their rights as naturalized American citizens.

The Catholic dignitaries are not the only ecclesiastics opposed to the Bills. The new measures applying not only to the Catholic Church, but to all religious communities recognised by the State, the Ober Kirchen Rath, or Supreme Consistory of the Protestant Church in the old Provinces, has also thought fit to caution the Crown against the enactment of those sweeping innovations. The principal reason given by the Ober Kirchen Rath against the clause in the new laws facilitating secession from a religious community is that many a Protestant might be tempted to forsake his faith on the eve of the building of a new Church. Rather than contribute his mite, as compelled by law, he might prefer being converted to something else. For this cause the rulers of the Established Church demand that any Protestant leaving his denomination shall be bound to contribute towards its expenses for the space of five years afterwards.—Times Cor.

The Catholics of Flanders have, through the medium of the Ghent Catholic Association, invited the Jesuit Fathers exiled from Germany to take up their abode in their midst.

RUSSIA.

LONDON, March 6.—A dispatch from Berlin to the London Times says many Russian officers and Diplomats left St. Petersburg for Asia, and it is probable that the Khivan campaign will commence at an early day.

ARREST OF A CATHOLIC PRIEST.—There has just been arrested at Kalicz a Catholic priest, who is accused of a horrible crime; he is suspected of having collected Peter's Pence; it will be banishment for him at the least—certain deportation to the depths of Siberia. Such is the religious liberty we enjoy in Russia. There is more of it in Abyssinia. Alexander II. will have left his mark upon history by his emancipation of the serfs of his vast empire. How is it that nobody dares to tell him how much more illustrious a name he would gain by liberating consciences, by putting an end to all those wicked old laws which are as silly and futile as they are atrocious; for, after forty years of persecution, there has often been bloody persecution, there is at this day in Russia less earnestness and unity in faith than ever. Russia's religion is what all persecuting religions must eventually become, a rotten carcass, of which the very winding-sheet, the Official Church, is falling into shreds.

EGYPT.

The Herald publishes the following strange story of the administration of Lynch Law in Egypt:—The Alexandria, Egypt, correspondent of a London paper says: "A few days ago the visitors at the Cafe de l'Europe were startled by the reports of some shots, by piercing yells, and the general rush toward the adjoining tavern known as 'Sailor's Home.' Dr. Paucelli, a physician of some prominence, rushed into the tavern and found Alphonse Burrey, a young monk, insensible on the floor, and his clothes covered with blood. He had an ugly wound in his breast and another in his abdomen. He died immediately. Father Burrey had been a great favourite; for he had on several occasions rendered signal service by quelling riotous outbreaks. The report was current that Burrey had been foully murdered by two foreigners, and consequently the excitement grew wild. The cry of 'Lynch them! lynch them!' was heard and immediately answered by thousands. The entire crowd rushed to the nearby 'Bureau de police,' where the prisoners had been taken to surround the building and then demanded the delivery of them, Captain Dua in charge of the station refused. A rush was made toward the main entrance and the doors burst open. Captain Dua and all his assistants were secured, and the two prisoners dragged like dogs to the street. A deafening yell greeted their appearance, and without permitting them to make a statement, they were hung to a lamp-post immediately in front of the station. A strong detachment of soldiers arrived on the spot, but as the crowd quietly dispersed no arrests were made.

On the following day, Charles Delfame, steward and Oscar Laura, assistant engineer of the British steamer "Williams," were missing, and as news of the lynching had reached the officers of the steamer, they at once proceeded to the police station, where they found the bodies of Delfame and Laura. The Captain testified that both men bore excellent characters, and had been such intimate friends that they had sworn never to part. Delfame was an extreme fanatic concerning the Protestant religion. He had once before, in Southampton, narrowly escaped death while insulting some strict adherents of the Church of Rome, and a similar difficulty led to his friend's untimely death. The two men had some two years ago obtained their respective positions on the Williams, and arrived at Alexandria only two days prior to that fatal day.

Subsequently they went ashore, and in the afternoon entered the Sailor's Home. Alphonse Burrey, a young monk, entered. Quite a number of them were in the dining and adjoining bar-room, and many rushed toward him to receive his blessing. Father Burrey had just returned from a funeral, and was about to visit the lady of the house, who was dangerously ill. Delfame was closely observing the crowd around the monk, and suddenly turning toward Laura, said: "Those confounded fools," when a fierce-looking Egyptian, who unfortunately understood English, translated the remark to the bystanders. The common Egyptian never forgives an insult to his religion. Knives were drawn and a rush made toward the strangers. Laura and Delfame were well aware of danger, and retreating to the end of the room, they drew their pistols and fired. At this very moment the monk had forced his way through the party, and in trying to prevent bloodshed received the fatal shot himself. The authorities have ordered a rigid investigation, but according to the way justice is handled in Egypt, the result thereof may be easily told.

USE OF A RECEIPT.—In the city of Halifax there dwelt a lawyer, crafty, subtle and cute as a fox. An Indian of the Miami tribe, named Simon, owed him some money. The lawyer had waited long for the tin. His patience at last gave out, and he threatened the Indian with law-suits, processes and executions. The poor red man got scared and brought the money to his creditor. The Indian waited, expecting the lawyer would write a receipt. "What are you waiting for?" said the lawyer. "Receipt," said the Indian. "A receipt," said the lawyer, "receipt; what do you know about a receipt? can you understand the nature of a receipt? tell me the use of one and I will give it to you." The Indian looked at him a moment and then said: "S'pose maybe me die; me go to heben, me find the gate locked; me see the 'postle Peter; he say, 'Simon, what you want?' me say, 'Want to get in;' he say, 'you pay Mr. J. d' money;' what me do? I hub no receipt! hab to hunt all ober hell to find you!" He got a receipt.

WORK OF THE RECONSTRUCTION OF THE CATHEDRAL OF MONTREAL.

The following are the sums received from the several parishes for the months of July, August and September:—

Table with columns for Parish, July, Aug, Sept. Lists various parishes like Ste. Agathe, Ste. Anne, etc., with their respective contributions.

How Clover Improves the Soil.—Prof. Voelcker thus explains the action of clover in increasing the fertility of soil: "All who are practically acquainted with the subject must have seen that the best crops of wheat are produced by being preceded by crops of clover grown for seed. I have come to the con-

clusion that the very best preparation, the very best manure, is a good crop of clover." "A vast amount of mineral manure is brought within reach of the corn crop, which otherwise would remain in a locked-up condition in the soil. The clover plants take nitrogen from the atmosphere and manufacture it into their own substance, which, in decomposition of the clover, roots and leaves, produce abundance of ammonia. In reality, the growing clover is equivalent, to a great extent to manuring with Peruvian guano; and in this paper of mine, I show that you obtain a larger quantity of manure than in the largest dose of Peruvian guano which a farmer would ever think of applying." "It is only by careful investigating subjects like the one under consideration that positive proofs are given, showing the correctness of intelligent observers in the field."

FRENCH SYSTEM OF MAKING HOT-BEDS.—The French do not make up a bed for a single frame or a range of frames, but the commercial gardeners collect a large quantity of material—manure, garden refuse, weeds, etc., and having mixed and left it to ferment a time, as soon as it is in a fit state, they form it into one large bed, twenty to fifty feet square, and then cover it with frames, just leaving sufficient room between each range of frames to get between to perform the necessary work of cultivation. The beds are made of the depth necessary to give the desired temperature, three or four feet, and they present the following advantages:

- 1. A large mass of fermenting material in a state of very slow decomposition.
2. A very small space exposed to the cooling effects of atmospheric changes, merely the pathway between the frames.
3. Economy of material, inasmuch as the dung necessary for a too light frame with us, would be sufficient for a three-light one on the French plan. The drawback is that of inability to replenish the heat when the first supply becomes exhausted, and no linings can be applied. Still as a means of growing a summer crop the plan is well following, especially for market purposes. A bed twelve feet wide might be made, facing east and west; upon this two ranges of frames might be fixed back to close together, and upon such a bed it is fair to infer crops of either cucumbers or melons, or in fact any other crop requiring bottom heat, might be grown with a certainty of success.—Rural New Yorker.

ANECDOTE OF O'CONNELL.—Mr A—was a "truly loyal" magistrate and a representative man of his period. He was illiterate, narrow-souled, and inflated with a sense of his great importance, as an agent of the cruel tyranny which the infamous Castlereagh fastened on the Irish nation by the memorable Act of Union.

This gentleman was the juror who, at the Cork assizes, presented to the court, in the character of foreman, the verdict of guilty, which he had spelled "guilty."

"That's badly spelled," said the counsel for the defence, who was near the box, and seized the paper in transitu.

"How shall I mend it?" inquired the foreman, abashed and confused at this public censure. "Put n-o-t before it," returned the counsel, handing back the paper for emendation, which the foreman immediately made in bewildered unconsciousness of the important nature of the charge.

"There, that will do," said the counsel, taking the amended document, and handing up "not guilty" to the court. A fortunate interposition. The juror in question had a mania for hanging. He had, in his impetuous haste, handed, in the issue paper without consulting his brethren of the jury-box. But if the prisoner, in that instance, escaped death, in how many instances were the miserable victims sacrificed? A verdict of guilty was easily obtained from jurors who belonged to a class that deemed accusation sufficient to establish criminality, and with whom the received policy was that of hanging the accused, "to make an example and to preserve the quiet of the country."

EARLY MARRIAGE.—Morally, mentally, physically, premature marriage is a mistake among women; and yet every day we see this mistake sanctioned by the offices of religion, blessed by the consent of friends, and entered into with all the eclat which should be reserved for a triumph rather than a trial.

"Morally," it is a mistake, because few women are fit, at an age when they should be "under authority," to rule a household prudently; since no atmosphere is so dangerous for an undeveloped soul as that of the almost absolute power which is generally delegated to the young wife. She may now do whatever is pleasing in her own eyes. She has been freed from parental restraint, and any other has a circumference so undefined, that it is narrowed and enlarged according to the will and moral sense of her who draws it. Angels might fear to walk in such a broad freedom as is given by love and suffrage to the majority of our young married women—women by courtesy, children in the regard of both law and wisdom.

"Mentally," it is a mistake, because with marriage all mental growth is suspended in the large majority of women. Education, being regarded as simply means toward an end, is abandoned as soon as the end is obtained. It may be argued that all education from such a motive is a mistake to begin with. True, but then it is one which keeps the culprit in the society of wisdom, and it is just possible the mind under such influence might arrive at a juster conception of its worth and value.

"Physically," it is a mistake, because, at the early age at which many marriages are made, the human form has not arrived at perfected strength; and duties and responsibilities are laid upon it for which nature has made no adequate provision. Vitality is destroyed quicker than it is generated, and early and rapid decay of both mind and body are the results. Then the woman is said to die "by the visitation of God." Though in nine cases out of ten it is only the simple and inevitable result of laws of nature pitilessly and persistently broken.—Science of Health.

Everything throwing light upon the subject of the prevention of small-pox is worthy of consideration, and hence we give the following: In a dissertation before the French Scientific Congress, Dr. Papilaud recommends small-pox inoculation, after vaccination, as a preventive of epidemic small-pox. He maintains that vaccination alone affords sufficient immunity against infection from sporadic small-pox, but when the disease has become epidemic vaccination is not enough, indeed is of little value. Nor will re-vaccination avail, for even after a second introduction of the vaccine virus into the system the subject is liable to be attacked. The author, therefore, recommends, as a safe and sure preventive, the employment of vaccine first, and afterward inoculation, the purpose of the vaccination being to remove the danger that might otherwise attend the introduction of the small-pox virus.

BREAKFAST.—Epps's Cocoa.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine process of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London." MANUFACTURERS OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in Cassell's Household Guide.

ARTISAN'S MUTUAL BUILDING SOCIETY. Notice is hereby given that the subscription book of the Society for shares in the new class of 1873, of the Accumulating Stock, will be open at the office of the Society, No. 13 St. James Street, on Saturday the first day of March next, and the ensuing days, if required.

By order of the Directors, J. B. LAFLEUR, Sec.-Treasurer. MONTREAL, 1st February, 1873.

NOTICE. Notice is hereby given that application will be made to the Parliament of Canada, at its next Session, for an Act to incorporate a Company under the name of "The Landed Credit of Canada," with a head office at Montreal. MONTREAL, 6th February, 1873.

JUST RECEIVED NEW SPRING STYLES, Gents, Youths, and Boys' Hats AT R. W. COWAN'S, Cor. Notre Dame & St. Peter Strs. DOMINION BUILDING SOCIETY, Office, 55 St. James Street, MONTREAL.

APPROPRIATION STOCK.—Subscribed Capital \$3,000,000. PERMANENT STOCK—\$1,000,000.—Open for Subscription. Shares \$100 each payable ten per cent quarterly. Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the SAVINGS DEPARTMENT:

- For sums under \$500 00 lent at short notice ..... 6 per cent
For sums over \$500 00 lent on short notice ..... 5 "
For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months ..... 7 "
As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.

In the Appropriation Department, Books are now selling at \$10 premium. In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.

Any further information can be obtained from F. A. QUINN, Secretary-Treasurer. SINITE PARVULOS VENIRE AD ME. COLLEGE OF NOTRE-DAME, COTES DES NEIGES—NEAR MONTREAL.

PROSPECTUS.

This Institution is conducted by the fathers of the Congregation of the Holy Cross. It is located 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 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 twelve; 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 Grammar, 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 ten months. The classes begin every year in the first week of September and finish in the first week in July.
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 bed and straw mattress and also takes charge of the boots or shoes, provided that the pupil has at least two pairs.
6. Doctor's fees and medicines are extra.
7. A piano master is engaged in the Institution. The piano lessons, including use of piano, will be \$2.50 per month.
8. Every month that is commenced must be paid entire without any deduction.
9. 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.
10. Parents will receive every quarter with the bill of expenses, an account of the health, conduct, assiduity and improvement of their children.—3m27

A RARE CHANCE OF GOING TO IRELAND AND BACK FOR ONE DOLLAR.

To be Drawn at the Fair to be held April, 1873, for the Building of the Immaculate Conception Church, (Oblate Fathers) Lowell, Mass. A First Class Cabin Passage from New York to Ireland and Back, donated by the Imman Steamship Company. TICKETS, \$1 00 Can be had at this Office, or by addressing Rev. J. McGrath, O.M.J., Box 360, Lowell, Mass. The Oblate Fathers appeal with confidence to their friends on this occasion. N.B.—Winning number will be published in this paper.





