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CATHOLIC CHRONICLE. VOL. XXV. MONTREAL, FRIDAY, APRIL 23, 1875. NO. 36.

PAPAL INFALLIBILITY. The Vatican Decrees in their bearing on Civil Allegiance, by Henry Edward, Archbishop of Westminster. Newman's Letter on Mr. Gladstone's Recent Expostulations. Gladstone's Letter, with Manning's Reply. Papal Infallibility Stated and Vindicated, by Right Rev. John Walsh, D.D. Papal Infallibility. Lecture by Rev. J. Murphy. Butler's Catechism for Children with Chapters on Infallibility. The Vatican Council and its Definitions, by Archbishop Manning. Papal Infallibility and Civil Allegiance, (Brownson's Review, January, 1875). Vindication of the Papacy, by Anti-Janus. The Invitation Heeded, by James Kent Stone, 7th edition. My Clerical Friends, (Marshall). The King's Highway, by Rev. Mr. Hewitt. On the Threshold of the Catholic Church, with an Appendix on the Creed of Pope Pius IV., and Infallibility of the Pope, by Rev. John R. Bagshawe. Apostolical and Infallible Authority of the Pope, by Rev. F. X. Weninger, S. J.

TALES OF THE JURY-ROOM. Eamus in Jus. PLAUT. Pomilius, Act v. Dogberry. Are you good men, and true? Much Ado about Nothing. BY GERALD GRIFFIN. AUTHOR OF "TALES OF THE MOUNTAIN FESTIVALS," ETC. THE SEVENTH JURYMAN'S TALE. McENEIRY, THE COVETOUS. What a rare punishment is avarice to itself! VOLPONE.

CHAPTER I.—CONTINUED. "Oh," said he, "you're no good. What in the world put it into your head to set up as a musician. Why, man, you'd scandalize yourself the first place you'd come to. I never heard such bad music in all my life, unless it might be that Christmas when the pigs do be killing. Who in the world was it, persuaded you to take up the profession of music?" "Why, then, who else only my wife?" replied Tom. "A rare thing, that's aisy known that no one but a woman could ever think of anything so foolish." "Well, we must not see what can be done," said the stranger. "Show me your hands." He took Tom's hands between both his, and rubbed them a little, as if he were to be a doctor. "Now by what hand you can make of it?" Tom took up the harp, but such was the exquisite harmony which his touch now drew from the instrument that he had well nigh lost his wits in ecstasy. "Oh," he exclaimed, "where am I? or is it a phœnix I hear? or one of the children of Lir singing upon the Struth na Mide? I never heard such music in all my days! I'm a made man—you're a jewel of a teacher to me this morning." "I could teach you more than that," said the stranger. "Could you now?" asked Tom with a curious grin. "I could so." "What is it av you please?" "I could teach you how to make ugly men handsome." "In aimest?" "Not a word of a lie. Take me into your services and I'll show you how 'tis done." "No take you!" cried Tom, "sure it would be much better for you to take me. What business would I have of a boy, that isn't able to keep myself, let alone a servant?" "Don't mind that," said the stranger, "I have a fancy to serve you beyond others, and I'll ask only what wages may be reasonable according to the gains we make." "If that be the case," said Tom, "I'll take you and welcome, an' where are we to face now?" "To some ugly man's house, to be sure," replied the stranger. "Where are we to find 'em?" asked Tom, "if it be our thrade to make ugly people handsome, we'd starve in the country of Limerick, for there's nobody in want of us." "That's not the case with other parts," said the stranger, "and now I think of it, I'll tell you where we'll go. There's a gentleman named Scaghan, who lives at Carrigfoile down by the river's side; and there's not an uglier man from this to himself, nor a good piece, a past him. Let us go there, and do you begin playing a little upon the harp, and if they fault you, you can offer to alter his lineaments, and leave the rest to me. I'll pay you well, I'll engage you, and I'll be sure to pay you well. With all my heart, said Tom, you are a surprising man, and I depend my life upon you." "The harp travelled along, together with the stranger, instructing Tom, as they proceeded in all that he had to say, and when they reached the house of Scaghan, he was waiting for them, and the speed they could make, it was late in the evening when they reached the gate of Carrigfoile Castle.

"There's some great givin'-out here to-day, surely," said Tom McEnairy, "there's such a fine smell o' grickins." "There always is, mostly," replied the stranger, "there isn't a better warrant in the country to keep an open house, than John of the Wine, though he being so ugly." They blow the horn at the gate and were admitted without question, that being a gala day, on which all persons were allowed to partake of the festivities of the castle without distinction or invitation. When they entered the castle hall, Tom had no difficulty in recognizing the lord of the castle amongst all his guests, and could not help acknowledging in his own mind that report had not wronged him in the least, when it spoke of him as an ugly man. However, he kept such reflections to himself, and took his place amongst the musicians, who all looked upon him with supercilious eyes as an intruder of whose pretensions none of their number had any knowledge. After a little time, John of the Wine, (who was so named in consequence of his hospitality), observed a strange face amongst the harpers, and addressed himself to Tom McEnairy. "Well, my good friend," said he, "what place do you come from?" "From a place convenient to Knoc Fierna, please you honour." "Well, you are welcome. And tell me now, can you do anything to contribute to the entertainment of all these gentlemen and ladies?" "I'll do my endeavour to play a dhrass for 'em upon the harp, if they wishes it," said Tom. "I'm sure they'll be all very lappy to hear you," said John of the Wine, "music is always pleasing, more especially when people are disposed to spend a pleasant evening." Tom took his harp, not without some feeling of timidity, when he observed the eyes of all the ladies and gentlemen fixed upon him, and above all, the eyes of the great harpers and poets, and the place as bright as the noonday, with the blaze of the huge rushlights, some of which were twisted to the thickness of a man's arm and more. When he had played for a while, John of the Wine asked him from whence he was; McEnairy replied that he was from Knoc Fierna, in the County of Limerick. "And who is the best harper in your country?" asked Shaun. "They say I am, when I'm at home," said McEnairy, "but I don't believe 'em." "Upon my word, then, I believe you," replied his host. "You might as well stop," he added, "and not be spoiling whatever good music we have in the place without you." "Please your lordship," said Tom, "I hardly got well into the tune before you began to cross-hackle me. If you let me try another dhrass, may be, I'd knock something out of it that 'ud be more plasin'." "That would easy be for any one, but yourself, I'm thinking," said Shaun, "but, however, you can try again if you desire it." Tom took his harp again, but so far from improving upon the former experiment, he had hardly struck a few notes, when his music created such a tumult in the hall of the castle, that it was with great difficulty any degree of order could be restored. Some roared with laughter, others stopped their ears, and ran to the farthest end of the room while not a few manifested a strong inclination to eject the manufacturer of such abominable discord, from the banquet hall. This movement was highly applauded by the remainder of the company, and amidst general shouts of "turn him out!" one or two of the most determined, laid their hands on him, and were about to rough handle him when the stranger bustled through the crowd, and rescued him from their grasp. "Stop! stop!" cried he, "let him alone—have patience—I often told you, master, not to offer over to touch the harp, while your fingers were so stiff from the frost. Let me rub them a little, and then see what you can do." "Tis a very sharp evening gentlemen," he continued, rubbing his master's hands between his own, "and ye oughtn't to be too hard upon travellers. Try now master, and see whether you can satisfy them better." Tom took the harp and played such ravishing strains that the company thought themselves happy to hear him. "Well," exclaimed John of the Wine, "I give it up to you, and to your instructor, whoever he was. You're the finest touch at the harp of any man that ever set foot across our threshold." "Ah," said Tom, smiling round on the company, with all of whom he had now become an object of great admiration. "I could do more than play a tune upon the harp." "And what else could you do?" "I could make an ugly man handsome," said Tom, fixing his eyes upon the master of the castle. "Could you really?" "I could by being reasonably considered for it." "Why then," said John of the Wine, "there isn't a man in Ireland stands more in need of your art at this moment, than I do myself, and if you can make me handsome, my word to you, you'll not be sorry for it." "Poh," said Tom, "I could aisy do it." "And when will you begin?" "We may as well try it to-morrow morning," said Tom, "for my boy and myself will want to be gone before night." CHAPTER II. It was agreed upon, and the remainder of the evening was spent in mirth and feasting. Tom McEnairy, who had heard him with the music of his harp, in the morning John of the Wine rose early, after spending a sleepless night in anticipation of the important change which he was about to undergo. When all was ready, he went with Tom, and his servant into a private room, where they proceeded to business, after having looked at the door. The Boy, who was to call him, placed a large basin full of water on a table in the middle of the room, and near it a small quantity of a white powder, exactly resembling wheat flour. He then desired John of the Wine to lie down on the floor, and took a large knife in his hand.

"What are you going to do with that?" said John of the Wine, looking somewhat surprised. "To cut off your ugly head," replied the Boy, "and to give you a handsome one in place of it." "Nonsense, man," said Scaghan an Fhiona, "do you think I'd allow you to cut off my head?" "Oh, well, surely you can keep it if you wish," said the Boy, "I didn't know you had such a value for it." "And couldn't you perform the cure without cutting off my head?" "No—nor the most skilful man that walks Ireland. Sure it stands to reason you must root up the weed before you plant the flower." "Well, cut away," said O'Connor, "I'd risk a deal to get rid of such a face as I have at present." He lay down, and the Boy cut off his head, washed it carefully, shook upon the wound a little of the white powder already spoken of, and placed it once more upon the body. He then slapped O'Connor on the shoulder and exclaimed: "Get up now, John of the Wine, look at yourself in the glass, and I wish you joy of your fine face and fine poll of hair." Shaun started up from the table, and Mr. McEnairy handed him over to the looking glass. "Now, sir," said he, "do you rejoice at your change of features?" "Upon my honour," replied John of the Wine, "I never saw a finer face upon any man, though 'tis so like my own in all but its ugliness that any would know me again. You are welcome now to stop at my house so long as you like." McEnairy looked at his man. "We can't stop so long, master," said the Man, "for you know we must go down to Ulster to the great O'Neil, who stands very much in want of your skill." "That's true," said McEnairy, "I would never do for us to make any delay here." "Well, I am sorry for it," said Shaun, "but let me know when you are going in the morning, and I'll be prepared for ye." Early next day McEnairy and his man got up and told Shaun they were about to go. Finding it useless to attempt prevailing on them to remain, he called his herdsmen, ordered him to bring out a score of the fattest cattle, and desired a pair of his best horses to be got ready for the use of the travellers. When they had mounted and all was ready for their departure, he brought out two boots, one full of gold and the other full of silver. "Here," said he, "Mr. McEnairy is a small token of my gratitude for the favour I have received at your hands. There are two scores of fat cattle, of which I request your acceptance, and a small sum of ready money, which may be of some use to you on the way home." So saying, he handed the two boots to McEnairy, who desired his man to carry them, with as much compassure as he could use, although it was hard, for him to avoid springing off his horse with surprise and joy. O'Connor next summoned four of his working men, and commanded them to drive the cattle home for the two gentlemen, and to be sure to show them all due respect upon the way. When all was arranged they took leave of John of the Wine and his family, and departed. They had not proceeded a great way on their journey homeward, when the Man turned around to the persons who were driving the cattle, and said: "Well, what are ye, my good men?" The four men all took off their hats, and bowed down almost to the ground before they answered according to the instructions given them by their master. "Please your honour's reverence and glory," said they, "we are labouring men of the Scaghan an Fhiona." "I dare say so," said the Man, "you may have some work to do at home for yourselves." "Please your majesty," said the four men, bowing down again to the earth, "it is true for you; we have so." "What time," asked the Man, "did your master allow you to go and come with us?" "He gave us one week, my lord." When the Man heard this he put his hand into the boot that was full of gold. "Come here, my good men," said he, "they approached in the most respectful manner, with their hats off, bowing down their knees, and he gave each of them a handful of gold and another of silver. "There," said he, "poor men, take that and go home and till your gardens until the week is out, and take the horses back with ye, likewise, and we'll drive the cattle home ourselves." The four men broke out into a torrent of gratitude, showering down praises and blessings of all kinds upon the travellers, after which they all set off on their way home. For some time after their departure, McEnairy remained silent, following the cattle without turning his eyes on either side. At length he said to his man: "Why then, you had very little to do that time, so you had." "Why so?" asked the Man. "To be giving our money away to those fellows that had their day's hire to get when they'd go back." "Don't speak so uncharitable," said the Man, "we earned all that in the course of a few hours, without much labour or trouble, and we have plenty remaining after what we gave them." "What do you call plenty?" said McEnairy. "It you had the one tenth of it when I first met you," replied the Man, "you needn't go about with your harp upon your back, as you did, and a bad hand you were at it too. There's gold and silver enough for ye yet, besides all the fat cattle we have on the road before us." McEnairy said no more, but resumed his journey in silence, looking as if he were rather defeated than convinced by the reasoning of his companion. At length they reached the foot of Knoc Fierna, and he beheld the smoke rising from the chimneys of his own house. "Well, I suppose we must be parting now," said the Man, "so we might as well stop here and divide what we got. Let us see if we can't do anything for some." "What do you mean by dividing it?" said McEnairy.

"I'll tell you," replied the Man, "do you take ten of those fat cattle for your part, and I'll keep the remaining half score, and we'll make two fair halves of the gold and silver, and you must get one of them also." At this proposal McEnairy looked like a man who was treated in a very unreasonable manner. "Well," said the Man, observing how he stared at him, "I have I three heads on me?" "No," said McEnairy, "but the one you have hasn't much sense in it. Will you bear in mind, if you please, that in all this business I was the Master, and you were only the man. It is I that should have the sharing of it, and not you; and I think," he continued, "the one twentieth part of that we got ought to be enough for you, more especially considering all you wasted on them fellows that had their hire growing for 'em while they were with us." "Ah," said the Man, "that is an ingenious speech. We have both plenty by dividing all fairly in two, and I'll engage your family will have a joyful welcome for you when you go home with the half of it." "Well," said McEnairy, "all I can say to you is, that I will insist upon getting the most part of it, as I am master, and if you offer any objection, I am here in my own neighbourhood, and I can get more people with a whistle than will be sufficient to make you agree to it." "There is no one living would allow you so much," said the Man, "and as it happens, let us leave it all to that man on the white horse behind your back, coming along the road. I am satisfied to abide by his decision." "Let us hear what he'll say first," replied McEnairy. Saying this, he looked about in the direction pointed out by his man, but could see nothing. "What white horse do you speak of?" he said. "I can see no — Eh? what's this?" He looked round again—above, below, behind, on all sides, but neither man, nor boots, nor cattle were to be seen. All had vanished, and there he stood, at the foot of the hill, as poor as he had left it two days back, the wind lifting his threadbare garment, and sighing a melancholy cadence through the strings of his old harp. Tom recovered from his astonishment to vent his feelings in a burst of lamentation. The inability of wasting his time in the mere indulgence of grief was however apparent, and he accordingly soon desisted. Sitting down on the road side, he endeavoured to collect his scattered thoughts, and entered into the following dialogue with himself: "Well, Tom McEnairy, what are you to do now? If you go home you know you must be under the painful necessity of leaving it again and parting with your family in the same manner as you did before, and where would be the use of that? I'll tell you what you'll do, Tom, as I'm your best friend, and indeed, I may say, almost your only friend, these times. Go to the next farm's house, and begin to play your harp for them, and you'll get a welcome there for this night, and stop there; and if you want to know what you are to do in the morning, don't be in a hurry, but take things aisy, and I'll tell you. Start off with yourself, at the peep of the day for Carrigfoile, and come before John of the Wine, and tell him you want a letter of recommendation from him to the great O'Neil, in Ulster, at what an ugly face he had, and what a purty one you gave him in the place of it. When you get the letter, which he will be most happy to give you, start away with yourself again for Ulster, and when you get there, you have only to put a purty face upon the great O'Neil, the same way as you see your man does upon O'Connor, and you'll get twice as great a reward from him as from Scaghan an Fhiona, and you can keep it all to yourself, without having an ungrateful, unthankful, base of a man to squander the half of it away upon the road home, and rob you of the rest when you get there. That's my advice to you, and if you're a wise man you'll take it." CHAPTER III. McEnairy like a great many people in the world had a great respect for his own advice, so he followed it without delay. He slept that night at the house of a neighbouring farmer, who was not so nice in music as John of the Wine, and in the morning early set off for Carrigfoile. It was near sunset when he beheld the majestic castle lifting its head between him and the west, and proudly towering above the waves that lashed the base of the lofty cliff on which it stood. When he arrived at the gate, he was surprised to find all in confusion before him. The court-yard was full of men and women running to and fro, and a large body of kerns and galloglach were under arms before the door. While he looked on all sides, perplexed to think what could be the cause of all this tumult, he saw a man approach, whom he recognized as one of those who had been sent to drive the cows home with him and his man. The poor man saluted him with great respect and seemed overjoyed to see him. In answer to his enquiry respecting the cause of the confusion which he beheld, the countryman told him that there was confined in the castle, a young boy, a servant of John of the Wine, whose name was Cluas o Falbhre or Falvey of the ear, (so-called because he had one ear of unusual size). "Every body is sure," said he, "that he will be hanged this evening or to-morrow morning arily, and that's the reason they're gatherin' to see the execution." "An' what is it he done out of the way?" asked McEnairy. "I don't know that, indeed," replied the man, "but they say there's no doubt but he'll be hanged. If the master pleases to hang him, sure that's no business of ours to see the reason." "Surely," assented McEnairy. "The quality an' us is different." At this moment, casting his eyes towards the door of the Castle, he beheld O'Connor, coming forth with his handsome new countenance looking very mournful. He went towards him, and John of the Wine brightened up a little on seeing him, and received him very cordially, but of course he said: "I am very glad to see you, said O'Connor, "but whatever brought you here, but I have no time to say much to you now, for I am in great trouble of mind." There is a servant of my own, for whom I have a great regard, a prisoner in my castle, for some offence he gave to my brother, O'Connor of Con-

naught, who is come to demand satisfaction for the affront he gave him, and I am very much afraid he must be hanged in the morning. I can't tell you how sorry I am for it; for he was one of the wisest men I ever had in my service, besides being an excellent poet, and you know yourself, what respect I have for poets, and bards, and all branches of science and learning. However, I'll tell you what you'll do. Go into the Castle and stop there to-night—I'll give orders to have you well taken care of, and in the morning I'll hear whatever you have to say to me." McEnairy did as he was desired, and was entertained for the night in princely style. In the morning, hearing a bustle in the court yard, he arose, and looking through a window, saw the people gathering to behold the execution. He dressed himself as quickly as he could, and coming down to the court, found the two brothers, John of the Wine, and O'Connor of Connaught, standing before the castle, surrounded by knights and gentlemen, kerns and galloglach, waiting to have the prisoner brought forward. "Well, brother," said John of the Wine, "this is too bad. I hope you won't go any further with the business now. He got punishment enough for what he did, in the fright you gave him, without carrying it any further." "You may defend him, and have him hanged or no, just as you like," said O'Connor of Connaught, "but if you refuse me satisfaction for the affront I have received you must be content to incur my displeasure." "Oh, well, sooner than that," says John of the Wine, "if you insist upon it, he must of course be hanged and welcome, without further delay." He turned to some of his attendants, and was just about to give directions that the prisoner should be brought forward, when McEnairy, having heard what passed, stepped boldly forward and made his bow and scrape in the presence of the two brothers. "Tray, my lords," said he, "might I make so free as to ask what was it the fellow did, that he is going to be hanged for?" O'Connor of Connaught stared at him for some moments, as if in astonishment at his impudence and then said, turning to his brother: "What kind of a fellow is this, that has the assurance to speak to us in that manner?" "He is a man of a very singular profession," replied John of the Wine. "And what profession is it?" "Why," answered Scaghan an Fhiona, "he has that degree of skill, that if a man had the ugliest features Nature ever carried out upon a human head, he could change them into the fairest and most becoming you ever looked upon. I have reason to know it," he added, "for he tried the same experiment upon myself, and executed it very much to my liking." "Indeed," said O'Connor of Connaught, "you may well say it is a singular profession, and since you speak of yourself, sure enough, I remarked the great change for the better in your countenance, although I did not like to speak of it before, for you might think me impertinent; and what most surprises me is, that he should have preserved the resemblance so completely, notwithstanding the great alteration." "Yes," said John, "everybody says I'm a handsome likeness of what I was." "Please your lordship," McEnairy said, addressing O'Connor of Connaught, "might I make so bold as to ask again, what is it he done amiss, that he is left to my decision," he added with a little half jesting, and half serious, "I'll do my undying efforts to get at the rights of it?" O'Connor of Connaught commanded one of his attendants to tell McEnairy what Falvey of the Ear had done. "Some time since," said the attendant coming forward, "my master came down here on a visit to his brother, and was so much diverted by the wit and sprightliness of the prisoner, that he asked John of the Wine to let him go with him to Connaught for a while. When they were about going, John of the Wine called the prisoner aside and addressed him in these words: 'Now, you Falvey of the Ear, listen to me and remember what I am going to tell you, for if you don't, it will be worse for yourself. My brother is a man of a hasty, turbulent temper, and I strongly recommend to you, to keep your wit under check, and take care never to play upon his words, or to make him a smart answer, or take him short in what he may say, for that is what nobody relishes, and what he cannot bare. A satirical tongue, or a mouthful of repartees, Cluas,' said he, 'are more dangerous to the owner of them, than to anybody else. You may remember what the Latin poet says:—'Mitte jocos; non est locus esse malignum, Nunquam sunt qui accuti nocere salas,' and moreover: Omnibus minatur qui facit nisi injuriam, meaning, that the honey of wit cannot sweeten the sting of satire, and that the jester is a common enemy, for he who cracks a joke upon one, threatens all. But enough said—remember what I tell you.' Falvey promised him to be careful, and came with us to Connaught. He went on very well for some time, and my master liked him every day more and more. One morning, however, my master and some gentlemen went out fowling in the wood of Landers belonging to his wife's father, and they took Falvey with them. One of them shot a bird which fell into the top of a very straight and lofty tree.—'When my master saw that, he said, he would be very glad to have the bird down by some means or another.' 'I'll go up for it,' O'Connor," said Falvey of the Ear, and accordingly he did so. When he was coming down again with the bird in his hand, my master looked up, and said: 'A Fhion was on gerran & mo arput.' On hearing this, Cluas looked at him, and said: 'Do theachair domhna dui suva gancaur, capul do bheis oram.' At this there was a laugh amongst those who stood by. When my master heard his words played upon in that manner, he got furious. 'Take him some of ye,' said he, 'I would not go up there for my horse. It was hard for me to go up without a horse! The will of Cluas o Falbhre's answer turns on the double meaning attached to the words Irish, which signifies either 'of my own,' according to its context, Cluas affected to take it in the latter sense.

PASTORAL LETTER OF THE RIGHT REV. P. F. CRINON, D.D., BISHOP OF HAMILTON, PROMULGATING THE JUBILEE, A. D. 1875.

PETER FRANCIS, BY THE GRACE OF GOD, and the favor of the Holy See, Bishop of Hamilton. To the Clergy, Religious Communities and Laity of the Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN:—The Sovereign Pontiff, Pius IX. has proclaimed a Jubilee for all the faithful during this year, of grace, 1875. In granting this favor to the Christian world, he follows the example of his illustrious predecessors, who had established the custom of granting a Jubilee every twenty-five years. The Holy Father, to whom Christ our Lord committed the care of His flock, bewailing the many evils which afflict society, and the great dangers that surround the faithful, proclaims this Jubilee in the hope that all may return to the Lord by sincere repentance, and peace be restored to the Church. The evils of the day are many and destructive; the governments of the world appear to be leagued together to make war upon Christ and His Church, promulgating principles in direct opposition to the revealed Truth, and detrimental to the well-being of society. They enact laws which dissolve the marriage tie, and thus destroy the peace and happiness of families, and encourage immorality among men; and thus, in direct opposition to the command of Christ our Lord, who says, what God unites let no man put asunder, and the Apostle who says, that the wife is bound to the husband while he lives, but after his death she is free. And not satisfied with violating the divine law with regard to Christian marriage, they claim the right of educating the youth without religion, usurping the sacred duty of the parents, and depriving the youthful minds of all knowledge of God and His sacred law. This is a great evil; indeed, we may say the parent of all evils; for the generation that is raised without a salutary fear of the Lord, will be prepared to perpetrate any amount of evil against God and society. The Holy Ghost assures us, "I train up a child in the way he should go and when he is old he will not depart from it;" but this godless education will train up a child without God and leave him free to the bent of his evil passions; and the masses thus educated without the knowledge and fear of the Lord, will have no reverence for kings or governments, and will, in the hour of excitement, cast kings from their thrones and overrule governments. These unhappy people, knowing no higher law than their passions, seize on the property of others and make all things common. Governments are then made to pay the penalty of their blind infatuation in obstructing the Church in the exercise of her Divine Commission of teaching the youth the salutary fear of the Lord.

On the indissolubility of marriage and Christian education rest the order and well-being of society. If you destroy this basis you destroy the peace and happiness of families, and cast society into chaos.

Of the sad results of this teaching we are witnesses: a general indifference respecting revealed truth, the sovereignty of God rejected from the conscience, and the opinion or mere whim of the individual taken for divine truth. There is nothing more common than to hear men say that it makes no difference what religion a man professes, provided he be good; as if God could be indifferent to the truth He revealed, or be glorified by falsehood. These are a few of the numerous evils that afflict society and destroy the souls of many.

The Vicar of Christ, having no earthly power to aid him to stay these evils, which cover the world like a deluge, confides in God alone, knowing well that He can scatter to the winds the strongest forces and humble to the dust the proudest spirits. Hence the Holy Father, deploring the sad state of things, calls upon the faithful members of the Church to have recourse to God by holy prayer and the Sacraments.

From the number of times which he requires the faithful to visit the Churches, we learn the great importance which he places on the necessity of prayer and its excellence. Indeed, we have only to review the history of God's dealings with man to be convinced thereof; every page of Holy Writ confirms it.

Man, in his fallen state, is inclined to evil and is surrounded by many spiritual enemies that draw him from God. The world in which he lives is condemned by the Gospel; its law and customs breathe not the spirit of Christ but the spirit of the prince of darkness.

By the world we are to understand that vast multitude of men who live without God and for this world alone; who place no curb on their rebellious passions but allow themselves to be influenced by pride and avarice, envy and jealousy; men to whom the self-denial of the Gospel is distasteful and humility is cowardice.

Such is the world in which we live; we must not conform to it, for the Holy Ghost tells us that they who love the world shall perish with it. This is the world that our Lord condemns, and those who follow it and are guided by its principles, are not the followers of Christ but the children of Satan. But man has not only to resist the world as an enemy to his salvation, but a still more dangerous foe—his own fallen humanity ever prone to evil. Who will enumerate the host of rebellious passions that agitate the heart of man and make war on the spirit, ever seeking sinful indulgence? How truly has our Lord said, "Man's enemies are those of his household;" and go where he may these enemies accompany him. And together with the foregoing, he has to contend with and subdue the Prince of Darkness, this fallen spirit who goes about like a roaring lion seeking whom he may devour, and is far superior to man both in strength and sagacity.

Are we, then, able to resist all these spiritual enemies that continually make war on us? We are not, and if left to ourselves we perish. From God alone our aid must come, for he tells us, "Without me you can do nothing;" and the apostle tells us, "I can do all things in Him that strengthens me."

Our strength, therefore, must come from God, and this heavenly aid only comes when we ask it by humble, pious and fervent prayer. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." "Amen, amen; I say unto you, if you ask the Father anything in my name, He will give it to you." And by the mouth of the prophet He says: "You will call upon me, and I will deliver you." And again he says: "Who hath called upon Him and He despised him?" and "A contrite and humble heart God will never despise."

From these several passages we have the solemn assurance on the part of God, that whatever we ask in the order of nature or grace, will be granted, provided we ask with the proper dispositions, and that it tends to God's glory and our salvation. Here lies our strength in this spiritual warfare; but there are many who pray, and receive no aid from above, because their thoughts and hearts are far from God; and of these He complains, when He says: "These men honour me with their lips, but their hearts are far from me;" and St. James says: "You ask and receive not, because you ask amiss."

Prayer, then, My Beloved Brethren, in order to be pleasing to God and beneficial to the supplicant, must come from an humble and contrite heart; for the Holy Ghost assures us, that "God rejects the prayer of the proud, and at times grace for the humble;" and again He says: "The prayer of the proud is an abomination to the Lord."

In the Gospel our Blessed Lord gives a faithful illustration of this, in the case of the proud Pharisee and the humble publican; the former enters the temple of God with great self complacency, unconscious of any want either in nature or grace, but before heaven he was poor and miserable, whereas the publican, fully conscious of his many sins, dares not advance in the house of the Lord, but from a retired place in the temple, with eyes cast down and heart truly contrite, he exclaims, "O God, be merciful to me a sinner." Our Lord assures us that that prayer was heard, and grace from heaven descended, washing away the deep stains of guilt and healing the wounds that sins had caused; he left the temple in the favor and friendship of God, while the other returned condemned. This is a striking example of the efficacy of humble and fervent prayer; indeed, my Brethren, the sacred scriptures abound with such assurances.

Moses was commanded by the Lord not to pray for his people, that He might destroy them on account of their many sins; but this humble servant fell on his face and called out, "O Lord, spare thy people, spare thy people!" That prayer was heard, and God became, as it were, unable to strike.

The same servant of God, seeing his people engaged in battle with their enemies, raised up his hands and heart to God in fervent prayer, and while thus extending his arms towards heaven the Israelites prevailed over their enemies. "And Joshua, seeing the night approaching, and fearing lest the people of God might be subdued by their enemies, calls on the sun to stand in the heavens; that prayer was heard, and God suspended the order of nature through the efficacy of that prayer. The prayer of the prophet Elias shut up the water gates of heaven for three years and a half; at the end of that period, by his prayer, he caused the clouds to move, and gentle and refreshing rains fell on the parched earth, and restored vegetation. By its efficacy Daniel was preserved in the lion's den, and the three Hebrew children in the fiery furnace of Babylon.

In the New Law, we are told that when St. Peter was cast into prison, the Church continually prayed for his deliverance; and God sent down His angel, who there open his prison door and set him free. Whatever great or extraordinary things have been accomplished in the old or the new Law, by means of grace, may be attributed to the efficacy of humble and fervent prayer; indeed, St. Liguori teaches that he who prays will be saved, and he who prays not will be lost.

The Vicar of Christ, looking over the world from his watch tower, and seeing the many and the great dangers which surround the faithful, threatening their eternal ruin, calls on them, year after year, to pray to the Lord; and in publishing this Jubilee, he even specifies the number of times they are to visit the churches to pray.

NECESSITY OF Penance. But prayer is only one of the conditions required; the Sacraments of Penance and the Blessed Eucharist are also to be received in order to gain the indulgence of the Jubilee. It is an article of our holy faith, that the Sacrament of Penance remits all sins committed after Baptism, to the true penitent.

How great my beloved Brethren, is the mercy of God in our regard! He came down from Heaven, and clothed His divinity with our humanity, that he might in his own person atone for our sins, and recover for us Heaven, which we had forfeited by our rebellion.

His whole life, from Bethlehem to Calvary, from the crib to the cross, was one continuation of humiliation and suffering. He established His Church to teach all truth till the end of time, and He instituted the Sacraments as the means to cleanse and purify the soul from sin and strengthen it in virtue, so that it might reach heaven, the glorious end for which it was created and redeemed.

To avoid sin is the first duty of all Christians, for it is the only evil we have cause to dread. God necessarily detests it, for it is opposed to His divine nature; and the Christian who is attached to it and remains in it is an enemy to God. To free the soul from this fatal leprosy, and to live in the favor and friendship of God, should be the great object of our lives. Our Divine Lord in his great mercy, has left us the Sacrament of Penance, and by the worthy reception of the Sacrament, the true penitent, is absolved from his sin and restored to the friendship of God.

How great is the mercy of God! Patiently waiting for the sinner who plunges madly into rebellion against Him, calling on him to repent and return from his evil, and promising that He will forgive the past and remember no more the iniquity which he has done. By His grace He calls on the sinner in various ways to return to the Lord our God; and like the good shepherd, goes in search of the lost sheep, and if He find it, carries it back to the fold rejoicing; or like the father of the prodigal, who seeing his son from a distance returning; runs to meet him, and falling on his neck gives him the kiss of peace, and invites his friends to rejoice because his son that was lost is found. Such is the manner in which our Lord deals with the repenting sinner, by His grace drawing him to Himself, and by the efficacy of His sacred blood washing away the stains of guilt, and restoring the outcast to his friendship and favour. The angels in heaven rejoice over such conversions and give glory to God.

But notwithstanding the great patience of God, and his tender and pressing invitations to the sinner to return, yet there are many calling themselves children of the church who remain indifferent to the earnest entreaties of their merciful Redeemer, and yield a deaf ear to his threats, and thus expose themselves to the greatest of all misfortunes an unhappy death. "You will call upon me, and I will not hear, and I will laugh at your destruction." Let us hope, My Beloved Brethren, that all the faithful of this Diocese will comply with this favorable opportunity of making their peace with God, and advancing in virtue. It is a time of grace and benediction; millions of faithful souls, during this Jubilee, will petition Heaven for themselves and the Church. Let us hasten to unite with our Brethren in the faith, and send up our fervent petition to heaven, that God may stay the hands of wicked men and restore peace to the Church. It is a time of great trial; bishops and priests are cast into prison for conscience sake, for obeying God rather than man; the Holy Father, the Vicar of Christ, is imprisoned by men who call themselves Catholics, and while the head is thus affected the members must suffer.

We know not how far this persecution may extend, or how long it may continue; let us petition our Heavenly Father that by His Grace He may bring wicked men to a sense of duty, and restore peace to His Holy Church, that all may be united in the bonds of faith and charity in Christ our Lord. "The grace of our Lord Jesus Christ and the charity of God and the communion of the Holy Ghost be with you all. Amen."

Wherefore, having invoked the holy name of God, we rule and ordain as follows: 1st. The accompanying translation of our Holy Father the Pope's Encyclical shall be read and published at the prône immediately after this pastoral letter, or as soon after as may be convenient, in all the churches and chapels of our Diocese, and in chapter, in the religious communities.

2dly. The three conditions to be fulfilled during the year 1875, in order to gain the indulgence of the Jubilee, are as follows:— In the first place, confession and communion, with the necessary dispositions.

In the second place, fifteen visits on different days, either consecutive or not consecutive, to the churches below appointed.

Lastly, at each visit a prayer for the welfare and exaltation of the Catholic Church, and of the Apostolic See, the extirpation of heresies, the conversion of sinners, peace and concord amongst Christian nations, and for the intentions of the Sovereign Pontiff.

The Beads or the Litany of the Holy Name of Jesus at each visit will suffice. 3dly. The Catholics of Hamilton shall visit St. Mary's Cathedral fifteen times on as many different days.

4thly. Beyond the limits of the city parish, above mentioned, each parishioner shall visit his parochial church fifteen times on as many different days. We are authorized by the Bull of the Sovereign Pontiff to thus limit, when necessity requires, the number of churches to be visited. But the Bull, obliging us to commute into other pious works the visits of which we herewith grant the dispensation; we ordain that in each of the above mentioned visits to the parochial church, the parishioners, at their choice, shall recite the Beads or perform the Stations of the Cross, or say twenty Paters and Aves. These visits may be made on Sundays and Holy-days of obligation, and the aforesaid prayers may be recited either before or after Mass on these occasions.

5thly. Each Confessor is authorized by the Bull to commute into other works of piety, charity and religion, the prescribed visits to the churches in behalf of prisoners, the infirm, and generally of those who are prevented from performing those visits in all or in part.

6thly. Each Confessor can also dispense from the prescribed Communion, children who have not made their first Communion; but he should prescribe to them some other work of piety, charity and religion.

7thly. Navigators and travellers having returned to their homes, or stopping at any place for a sufficient length of time, shall visit fifteen times, on as many different days, the parochial church where they reside or where they are staying.

8thly. Members of religious communities and their pupil boarders shall visit fifteen times the convent chapel or oratory, and at each visit shall either hear Mass or recite the Beads, or perform the Stations of the Cross, or say twenty Paters and Aves.

The Mass of the community, devoutly heard on a day not of obligation, may suffice.

9thly. Members of religious communities and their novices are authorized to make the confession of the Jubilee to any Confessor approved of in this Diocese to hear the confessions of religious.

10thly. Each one of the faithful who is earnestly and sincerely intent upon gaining the indulgence of the Jubilee, and upon fulfilling for this object all that is prescribed, may confess to any approved Priest in this Diocese, and every Confessor is authorized in this case to absolve such a one from all sins and censures reserved to the Pope or to the Ordinary, and to commute vows according to the instruction herewith joined.

11thly. Conformably to the Bull, we declare: 1st. That those who, having confessed and communicated with the earnest and sincere intention of gaining the Jubilee indulgence, die before having performed the prescribed visits to the churches, shall not on that account be deprived of the grace and indulgence of the Jubilee. 2nd. If after having received from his Confessor the absolution of his sins and of his censures, or the dispensation of any irregularity, or the commutation of a vow with the earnest and sincere intention of fulfilling the works prescribed for the Jubilee, any person should change his mind, and neglect to accomplish all the conditions of the indulgence, he shall not for this reason be deprived of the benefit of the said absolutions, dispensations and commutations but he will with difficulty be exempt from sin.

12thly. Although the Holy Father does not prescribe almsgiving as a necessary condition of gaining the indulgence of the Jubilee, still he insists "that nothing is more worthy of the season of the Holy Jubilee than that works of all kinds of charity should be carried out more zealously than usual, and therefore it will be befitting the zeal of the Bishop to promote relief of the poor, so that sin may be redeemed by almsgiving, the numerous advantages of which are set forth in the Holy Scripture." Wherefore, we exhort our beloved people to act in accordance with these instructions of our Holy Father, and on the occasions of their visits to the churches to deposit their alms in the boxes provided for the purpose. The alms contributed in Hamilton will be given to the St. Vincent de Paul Society, for the benefit of the deserving poor. The alms contributed in the various parishes of the Diocese will be applied by the pastors to the relief of the poor of their respective parishes.

Wishing to have the Diocese dedicated to the Sacred Heart of Jesus, we also ordain that each pastor, in his respective mission, shall in the name of his people and on the Sunday closing the exercises of the Jubilee, read the Act of Consecration herein enclosed.

This, our Pastoral Letter, shall be read and published at the parish Mass in all the churches and chapels, and in chapter in all the religious communities of our Diocese on the first Sunday after its reception.

Given at Hamilton, under our seal and signature, and the counter signature of our Secretary, on this 6th day of April, Anno Domini, 1875.

Peter Francis, Bishop of Hamilton. By order of His Lordship, Peter Lennox, Secretary.

CLASNEVIN. TOMBS OF THE ILLUSTRIOUS DEAD. MORE UNMARKED GRAVES.

THE FORBIDDEN CROSS. (Concluded.) ANOTHER UNMARKED GRAVE.

We have spoken of certain graves over which one would naturally expect to find some memorial of those whose mortal parts are laid to rest below. We have yet to add another to the number. Not far off from the MacManus plot lie the relics of a gifted young Irishman—the poet John K. Casey—without a stone to indicate the spot. In his lifetime he had many friends, and still his genius has many admirers—it is well to be able to say at all events that for this utter neglect of his place of sepulture they are not to blame. Shortly after his death a sum of money quite sufficient to raise a respectable memorial over his grave was freely subscribed by a number of patriotic Irishmen. That is more than five years ago, yet up to this day there is no sign of the proposed monument. Surely this state of things should not be allowed to continue any longer. The committee after their long sleep should waken up again, secretaries and treasurers should come to the front, and without further loss of time a monument to the memory of John K. Casey should be erected with the funds subscribed for that purpose.

THE FOLLOWER'S TOMBS. Leaving this place and proceeding along one of the closely wooded walks, we come to a coffin-shaped monument, with a long inscription in red and black letters, running round the edge. Concerning this memorial many a protest is uttered by the passers-by because it is regarded merely as a sort of placard there by the police authorities to convey a false charge for a bad purpose. The inscription states that it was erected to the memory of Con-

stable Charles O'Neill, who was "assassinated" (in big letters) in the discharge of his duty, on the 29th of April, 1866. This charge of "assassination" is put forward to give the affair a political aspect. The word "assassination" is usually understood to refer to premeditated murder. But in this case there was no premeditation. The facts are, that on the day mentioned a drunken man in one of the back streets of Dublin had been quarrelling with some people, displaying a revolver in his hand and threatening to shoot some of them. A woman who was thus threatened cried out for the police; the unfortunate O'Neill came on the scene, and gave chase to the wretched ruffian, who first shot and mortally wounded him. The affair was entirely a drunken brawl, and had no political aspect. The design of the police authorities to make this tombstone subservient to a purpose of their own is the more evident from the fact that the remains of the policeman, who it appears, was a very well-conducted and worthy man, are not under it at all. They lie in another part of the cemetery. The authorities, however, would have this memorial with its record of so-called "assassination" placed close by the side of one of the chief walks of the cemetery, and would not even remove the coffin of the poor man to the same place. These facts, which are pretty generally known; give rise to a feeling quite the reverse of pleasant in the minds of many who, as they pass by, regard that piece of work less as a monument to the murdered man than as a stone edition to the "Hue and Cry."

THE GRAVE OF CLARENCE MANGAN. Proceeding eastwards, we approach the Mortuary Chapel, in which the Holy Sacrifice of the Mass is daily offered up for the souls of those who are interred in the cemetery, and of all the faithful departed. Before we enter the "Chapel Circle" we turn to the right into an unfrequented part of the ground, where the grass grows high and wild over the crowded graves, and there, in the midst of many unpretending headstones, we see two very plain ones, identical in pattern, with a small cross of white marble fixed on the top of each, standing side by side, as if they belonged to members of one family. On one of these we read the following inscription:

Erected to the Memory of JAMES CLARENCE MANGAN, Who died 21st June, 1849, aged 46 years, Requiescat in pace. This much and no more. Not a word to indicate that he who sleeps below was a true child of genius, that the poet's heart and the poet's mind were his, that he was one of the sweetest singers this land of song ever produced. Looking on this lowly grave of his, the last lines of one of his touching and beautiful poems come to our mind: Tick-tick, tick-tick!—not a sound save time's, And the wind gust as it drives the rain— Tortured torturer of reluctant rhymes— Go to bed, and rest thine aching brain! Sleep! no more the dupe of hopes and schemes— Soon thou sleepest where the thistles blow— Curious anti-climax to thy dreams! Twenty golden years ago!

Amongst these graves we could linger long, for there are many more within the boundary wall of this burial-ground which have special claims on the regard of Irishmen. One which lies not far from the entrance-gate holds the relics of a man whose name and fame will last as long as the Irish hills—the gifted orator, the fearless advocate, the incorruptible patriot, John Philip Curran. Within a few paces of it stands the monument erected by the Repeal Association and the Trades Political Union to the memory of a faithful representative of the people, Edward Southwell Ruthven, M.P. for Dublin, who died in March, 1838. Quitting this hallowed ground, on our way towards the gate we pass a headstone on the back of which is the following inscription: Beneath lie the remains of Michael, the beloved son of Michael Carey, of Francis Street, who was the first ever interred in this cemetery, 23d February, 1832. The number of interments from that time to the present date is something over 267,000.

THE FORBIDDEN CROSS.

Over one grave in this famous cemetery, which we have now quitted, there stands a portion of an unfinished monument, the story of which is as curious, perhaps, as any, and not the least sad. One portion of the monument stands, as we have said, over the grave; the other stands, where it has stood for years, in the workyard of the marker, Mr. Denahan, some distance outside the walls; and the cemetery committee, it appears, will not allow the two to be put together. The grave is that of Stephen O'Donoghue, who was shot by the police in the Fenian rising of 1847, at Tallaght, County Dublin. The friends and admirers of this humble but brave man, when making arrangements for the erection of this cross over his remains, submitted a drawing of it, and a copy of the proposed inscription, to the cemetery committee, in accordance with one of the rules—and a very proper one—of that body. The sketch, if we are rightly informed, was approved of, and the necessary authorization given for the erection of the cross. When the work was finished, however, objection was taken by the committee to some of the sculpture on the panels and to some portions of the inscription. The inscription spoke of the devotion of the deceased to his "oppressed country;" the committee objected to the word "oppressed." A pike and a musket were carved upon the stone; they objected to those emblems, and to a phrase, if we recollect rightly, in which the deceased was referred to as a "soldier of Ireland."

The friends of poor O'Donoghue consented, unwillingly we may suppose, to remove the words and the signs that offended the loyal feelings of the committee. They got the word "oppressed" cut out of the inscription, and the pike and gun cut out of the sculpture, and then once again they obtained permission to set up the cross over the remains of their friend. But just as they were about to have it conveyed into the cemetery, word was sent them that the committee withdrew their sanction, and would not allow the cross to be erected. And so the matter stands from that time to the present.

The only inscription on this forbidden cross at the present are the following. On the circle round the junction of its shaft and arms are the words "God and your country." On one of the panels at the base we read:

ERECTED TO THE MEMORY OF STEPHEN O'DONOGHUE, A patriot of Ireland, who lost his life at Tallaght on the 6th of March, 1847; in the 30th year of his age. R.I.P. On another panel is the following: STEPHEN O'DONOGHUE. This memorial has been erected by his admiring compatriots to perpetuate the memory of his devotion to his country. God Save Ireland.

The scroll on which one of these inscriptions engraved hangs over a representation of a swan and in another place are sculptured the usual Irish emblems—a round tower, wolf-dog, ruined abbey and a rising sun. That is a full description of this forbidden cross and the wonder is what anyone can see in it, because its exclusion from the cemetery. The cemetery committee have done many good and patriotic acts. The remains of John Philip Curran were brought to Ireland and interred here at his own expense. He also was the remains

until I hang him this instant out of the tree.— They made a run at him, but Cluas hopped away from them, and ran home wards. My master and his people followed him for he could go all the short cuts across the country, while they being mounted were obliged to take the road round. They pursued him to Limerick and beyond, and got sight of him just as he drew nigh the river Maig, where it flows between Adare and Court. There being no bridge, he had no other way of escape than to leap across the river, and he did so, cleverly; and I'll leave it to anybody that ever saw the Maig whether it wasn't a noble hop. Well, when my master saw that, he forgot all his anger in admiring such a feat, and he said, "that was a good leap."— Cluas, said he, "that was a good leap."— Cluas, taking him short again. At that, my master got twice as furious as ever, though he was upon the point of forgiving him the moment before. The whole party dashed into the river on horseback and swam across, but with all the haste they could make, Cluas was at Carrigfoile before them and told John of the Wine all that happened, begging of him to save him from his brother. "Well," says Seaghan an Fhionn, "I told you how it would be, and I don't see any chance of protecting you, for I'm sure I have no notion of getting into a dispute with my brother on account of a trifle, such as the hanging of a fellow of your kind. Cluas hearing my master at the gate, went up into a turret of the Castle where he is now confined, and waiting the order for his execution."

When the attendant had concluded his narrative, O'Connor of Connaught turned to McEnery, and said with a jesting air: "And now that you have heard the case, my good fellow, what is your opinion of it?" "My opinion is, please your lordship," replied McEnery, "that I declare to my heart I'd give the poor creature a chance for his life."

"Well said, McEnery," cried John of the Wine. "He is right, brother, and you ought to give the poor fellow a chance."

"And what chance do you ask for him?" said O'Connor of Connaught a little nettled.

John of the Wine was well aware of Cluas's abilities in worse making, and had no objection to let the company witness a specimen of them.

"The conditions I propose," said he, "are these. You see that sea-gull swimming abroad upon the sea. Let him, before that sea-gull rises from the wave, compose extempore, six stanzas, which must not contain a lie from beginning to end, and every stanza ending with the word 'West.'"

"That's a chance in earnest," exclaimed McEnery. "If he does that," said O'Connor of Connaught, "upon my honor as a gentleman, I'll give him his life and never say a word more of what is passed."

Accordingly, Cluas came forward to the window of the turret in which he was confined, and without rolling his eyes this way or that, or starting, or brushing up his hair, or indulging in any other of the customary tricks of improvisation, recited in a clear and loud tone the following:

VERSE.—I was by Cluas of Jubilee in order to save himself from hanging.

Full many a rose in Limerick spreads its bloom. With root embedded deep in earth's soft breast; So many miles from hence to lordly Rome, And many a white sail seeks the watery West.

Full many a maid in ancient Cashel dwells, In Carrigfoile feasts many a weary guest; Full many a tree in Lander's shady dells, Shook by each breeze that leaves the stormy West.

Far east a field of barley meets my gaze Farther the sun in Morning splendour drest. When Lander's daughter views his slinking rays, Two gentle eyes behold the purple West.

Back of the Candle! it is well for thee— Fresh blows the wind around thy lofty breast, From thy bold height thy chieftain's eye may see, Each freighted bark that seeks the billowy West.

Reck of the Basin, it is well for thee! Bright shines the sun, against thy lordly crest; With shivering Fear and Darkness wait on me, Thy gallant brow looks proudly toward the West.

Bird of the Ocean, it is well for thee! High swells the wave beneath thy snowy breast, Fast bound in chains, I view you foaming sea, While thou at freedom, seek'st the pathless West.

All present agreed that the poet had fulfilled the conditions agreed upon, after which O'Connor of Connaught gave orders that he should be brought down and set at liberty, and the chains were hardly struck from his limbs when the sea-gull rose from the wave, and flew away amidst the acclamations of the multitude.

CHAPTER IV.

When all were reconciled, John of the Wine took McEnery apart and asked what he could do for him? McEnery told him his business, and obtained the letter without difficulty.

"Here," said Seaghan an Fhionn, "although I wrote to him before than you, recommending him to send for you, as I understand there is not a man from here to himself, stands more in need of a cast of your eye."

McEnery thanked him, and set off for Ulster, playing his harp at the houses on the way-side, and staying no more than a night in any one place till he arrived within sight of the Castle of the great O'Neill. When he drew near the house he hid his old harp among some furze bushes on the side of a hill, for his success as musician to make any display, nor such as to render him willing to make any display of the kind before the great chieftain of the north. On reaching the gate of the Castle, he demanded to see O'Neill, and was admitted by the chieftain's orders. He wondered much as he passed the court-yard, at the prodigious number of galleys and keels that crowded all parts of the building, besides poets, harpers, antiquarians, genealogists, petty chieftains, and officers of every rank. When he entered the presence of O'Neill, he could hardly avoid springing back at the sight of his countenance. However, he restrained his astonishment, and laid aside his bonnet and girdle with a respectful air, after which he delivered his letter.

"Are you the man," asked O'Neill, when he had read it, "that was with my friend O'Connor of Carrigfoile?"

"I am, please your lordship."

"Well," said O'Neill, "and when will you begin the operation?"

"In the morning airy, I think would be the best time if your honor was agreeable to it."

O'Neill ordered, that he should be hospitably entertained that night. In the morning, about day-break, McEnery got up and asked whether the great O'Neill was risen yet?

"He is," replied the servant, "and waiting your directions."

(TO BE CONTINUED IN OUR NEXT.)

* Carrigfoile Castle, which overlooks the Shannon, near Limerick.

* Carrigfoile, so named from the deep pool, which the sea forms close to the base.

* Philadelphia despatches reports a coal famine imminent. Stocks in hand of retailers have run so low that they refuse orders except from regular customers.

The True Witness

AND CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY

No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

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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. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MOULTEAU, FRIDAY, APRIL 23, 1875.

ECCLESIASTICAL CALENDAR.

Friday, 23—St. George, M. Saturday, 24—St. Fidelis of Sigmaringa, M. Sunday, 25—Fourth after Easter. Monday, 26—SS. Cletus and Marcellinus, Popes and Martyrs. Tuesday, 27—Of the Feria. Wednesday, 28—St. Paul of the Cross. Thursday, 29—St. Peter, M.

NOTICE TO OUR SUBSCRIBERS.

As the change in the postal laws will require prepayment of newspaper postage by publishers on and after the First of August next, the Publisher of "THE TRUE WITNESS" begs to notify all concerned that in order to meet the extra outlay the system of advance payments for subscription will henceforth be strictly adhered to. The subscription price will remain the same—\$2.00 per annum. Subscribers will get their papers twenty cents cheaper than formerly, and Publishers will have the benefit of a sound subscription list, and a list, too, that will not be diminished by the new method in any case where fair value is given for the money.

Subscribers in arrears for 1875 are requested to settle their accounts before the First of August.

Subscribers can ascertain the date up to which they have paid from the date after the address printed on their papers.

The attention of our friends and agents who have kindly manifested active interest in extending the circulation of THE TRUE WITNESS, is especially directed to this announcement; and their cordial co-operation in carrying out the "cash system" in subscriptions is respectfully requested.

NEWS OF THE WEEK.

The persecution of the Church is proceeding with unabated vigour in all quarters where the anti-Catholic party is dominant; the protest of the Archbishop of Cologne against the Bill for transferring the administration of the property of Catholic parishes from the Bishops and clergy to a lay council backed by the State is to receive no answer but the passing of the Disendowment Bill; the petition of the Bernese Catholics in favour of the priests who have been expelled from their cures and banished from the Canton has been rejected; so has the appeal of the Bishop of Bale to the Federal Council against his so-called deposition from his see; and a general meeting of the "Liberal Catholics" of Bern has unanimously passed a resolution for the suppression of Catholic schools. In Prussia the Court of Appeal at Paderborn has sentenced the Bishop of that city to three months' imprisonment in a fortress for having issued a Pastoral Letter on the 14th ult., subsequently to his pretended expulsion from the see; and in Italy the Chamber of Deputies has passed a clause in the Conscription Bill abolishing all the privileges allowed to ecclesiastical students.

The bill abolishing those clauses of the Constitution which the grant independent administration of ecclesiastical affairs and the unimpeded intercourse of religious associations with their superiors and freedom of clerical appointment passed its second reading in the Lower House of the Prussian Diet.

The persecution of the Catholic Church in Russian Poland is not, as in Prussia, sneaking, insidious, and hypocritical, but, on the contrary, franchise brutal, rough and ready cruel and bloody. The former is to the latter what the dagger of the assassin who murders in open daylight is to the slow poison administered by the hand of a vile catiff who is afraid of a coroner's jury sitting on the dead body of his victim; Bismarck's poison consists in law, or rather in a series of laws by which he fondly hopes to put the Church to death slowly but surely. His friend Tolstoy's dagger, on the contrary, is no metaphor, but a hideous reality; nay, it is not with the cold steel alone, but with warm shot and shell this man delights in perpetrating the massacre of those who adhere to the faith of their fathers, and refuse allegiance to the heresy known by the name of the Greek Orthodox Church. The aim and object has been in so far achieved that the population now offers no further resistance, but being utterly exhausted by past sufferings, allows itself to be slaughtered in cold blood without even uttering a groan. Tolstoy's herchemen, or rather hangmen, now give it out that they have induced 50,000 Catholic Uniates to voluntarily join the Greek Church. Such an assertion is worthy of the father of lies, whose auxiliaries are seeking in the canon's mouth the bubble reputation of having "converted" a number of inoffensive and faithful Catholics into vile and traitorous heretics. None but birds of the same

feather, their own kith and kin and miscreants like them, will ever believe their story.

It is reported that the Turks have murdered 370 Christians in Roumania and Bulgaria, during the last three months, and that the names of the victims have been communicated to the foreign representatives in Constantinople.

The French Government has sent instructions to its consuls to summon for the last time French subjects living abroad who are liable to military service to have their names registered at the consulates.

The agents of the French Government have made contracts in Bohemia for 10,000 horses to be delivered next June.

The progress of the Russians in the East is beginning to create considerable uneasiness in official circles in London. The Standard remarks that the certainty that the Russians will advance towards Herat upon any collision between the Turkomans and Afghans makes us feel that there is need of all Lord George Hamilton's assurance as to the vigilance of the Government.

BISHOP O'BRIEN.

RECEPTION AND CONSECRATION.

Imposing Ceremony.

(From a Kingston Correspondent.)

DR. O'BRIEN'S CAREER.

The appointment of the Rev John O'Brien, D.D., of Brockville, to the position of Bishop of Kingston, rendered vacant by the death of the late highly esteemed Dr. Horan, has given general satisfaction to the Roman Catholics of this city and the entire Diocese. Although they rejoiced at his promotion to the Episcopal dignity, a pang of sorrow was felt by Father O'Brien's flock at Brockville who deeply regretted the severance of the tie which, for ten years, had united them to their faithful pastor. Father O'Brien left Brockville in possession of the warmest affection of his people, carrying with him also the good will of many not members of his communion. It may be interesting here to state that the new Bishop was born in the vicinity of Kingston, was educated at Regiopolis College, and consequently is well known to those towards whom he has just assumed a new and higher relationship. At College his career was brilliant and there were developed those qualities of heart and mind which eminently qualify him for a discharge of the onerous duties of the Episcopacy. For a time he also studied at Laval University where he took high honours. After his ordination to the priesthood, in the year 1856, so great was the confidence reposed in him that he was appointed Rector of Regiopolis College, in which position he performed his duties with the utmost impartiality and in such a manner as to win for him the admiration and affection of all those with whom it was necessary for him to associate. In the year 1864 Father O'Brien was appointed to the pastoral care of the Roman Catholic Church at Brockville, where, by his indomitable perseverance, he succeeded in wiping off a cumbersome debt in connection with the Church, which weighed heavily on the people. In the cause of education he rendered invaluable service, and he also battled bravely in the interest of Temperance. No sooner was the Episcopal office in the Diocese vacant than many, who knew the pre-eminent qualifications he possessed, regarded his appointment thereto as highly probable, which anticipation proved correct. The Bulls appointing Dr. O'Brien to be Bishop were dated at Rome on the 15th February last, and soon afterwards the official notification of his appointment was made known. Dr. O'Brien is still in the prime of life, being forty-two years of age, and bids fair, to human appearance, to live many years to serve his Church in the exalted and important position of a Bishop. It must have proved a matter of great satisfaction to him to know that so much confidence had been confided in him by the Head of the Church as to warrant him (the Pope) in placing in his care the spiritual oversight of the Diocese—a position of great honour so far as personal standing in the Church is concerned, but at the same time of the gravest and most solemn responsibility when viewed in the light of the spiritual welfare of those vouchsafed to his charge. If Dr. O'Brien's mind was occupied on Saturday in taking a retrospective view of affairs (as doubtless it was) from the time he studied within the walls of Regiopolis to fit him for his sacred calling until his arrival to be consecrated to the office of Bishop and to assume the duties connected therewith, it must have been a matter of gratitude to him to know that the esteem in which he was held in his younger days in Kingston was still retained by those who knew him then, and that others to whom he is not personally known, respect him none the less because his numerous good qualities became known to them through an indirect cause.

In accordance with a resolution of a large meeting of the Catholics of this city an immense number of persons including the several Irish societies headed by their respective bands went down on Saturday afternoon to the G.T.R. Station to receive Dr. O'Brien on his arrival from Brockville and a handsome carriage with four horses was placed at his disposal. The procession proceeded to St. Mary's Cathedral where an address of welcome on behalf of the parish was read by Mayor Sullivan and appropriately responded to by the Bishop-elect, after which the people dispersed.

THE CONSECRATION.—SUNDAY MORNING.

There was a very large influx of strangers in the city, some 500 persons from Brockville and vicinity and about two hundred from Belleville having come by special train to witness the ceremony, arrangements had been made at St. Mary's Cathedral in anticipation, for accommodating strangers a large number of the front pews being set apart for that purpose. The Church was opened at a quarter to nine, a.m. and in a few minutes the vast edifice was completely filled so that there was not even standing room left, and hundreds could not obtain admission. The ceremony of Consecration commenced at 9.30 a.m. and lasted till 1.30 p.m. A very large number of clergymen was present in the Sanctuary. The following are their names:—

ARCHBISHOPS.—The Most Revs. Drs. Taschereau, of Quebec and Lynch, of Toronto.

BISHOPS.—The Right Revs. Drs. Wadhams, of Ogdensburg, N.Y.; Fabre, of Montreal; Dubamel, of Ottawa; Walsh, of London; Crinon, of Hamilton; Jamot, of Sault Ste. Marie.

VICARS GENERAL.—The Very Revs. Hay, of St. Andrews; Farrelly, of Belleville; Hamel, of Quebec University; Hoenaen, of Hamilton; Jeanotte, of Ogdensburg, N.Y.

CHURCH.—The Very Revs. Hay, of St. Andrews; Farrelly, of Belleville; Hamel, of Quebec University; Hoenaen, of Hamilton; Jeanotte, of Ogdensburg, N.Y.

ASSISTANT PASTORS TO THE BISHOP.—To the Right Rev. Bishop-elect, the Revs. J. Londrigan and J. J. Swift; to the Most Rev. the Archbishop of Quebec, Revs. E. Murray and J. McDonald; to the Right Rev. the Bishop of London, the Revs. E. B. Kilroy and L. Beaudet; to the Right Rev. the Bishop of Ogdensburg, Revs. C. H. Gauthier and J. Hogan (Watertown); to the Right Rev. the Bishop of Montreal, the Revs. J. Hogan (Montreal) and W. R. Leclair; to the Right Rev. the Bishop of Hamilton, the Revs. J. Brown and J. O'Donnell; to the Right Rev. the Bishop of Ottawa, Revs. J. Gennotte and M. Clune; to the Right Rev. the Bishop of Sault Ste. Marie, the Revs. J. Masterson, and D. O'Connell.

His Grace the Archbishop of Toronto officiated as Consecrator, the assistants being Bishops Walsh of London and Crinon of Hamilton. The Apostolic Commission was read by Dr. Chisholm of Perth, who acted as Consecrator's Notary. The established examination of the Bishop-elect was then proceeded with the replies being delivered in a calm firm voice. At its close the elect was led by the assistant Bishops to the Consecrator before whom he knelt and kissed his hand. The Consecrator then laying off his mitre turned to the altar and commenced the Mass continuing it to the Alleluia after the Epistle. After the confession the elect proceeded with assistants to the smaller chapel where he laid aside the Cope and put on the Pectoral Cross and was vested with the Tunic Dalmatic and Chasuble, and standing between the assistants read the Mass. This done he was again led before the Consecrator who addressed him in these words: "It is the duty of a Bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, and to confirm." The Consecrator then offered a short prayer after which he and the assisting Bishops knelt, and the elect prostrated himself at the left hand of the Consecrator while the Litanies of the Saints were sung.

The Litanies being concluded the Consecrator and assistants arose and the elect having knelt the Consecrator aided by the assistants took the Gospels and opening them placed them on the neck and shoulders of the Elect and all laid their hands upon his head saying: "Receive thou the Holy Ghost." The head of the Elect was then bound with linen and the Consecrator kneeling before the altar began the hymn "Veni Creator Spiritus." The ceremony of anointing the head of the Elect with chrism was then gone through with, after which the Consecrator offered up a prayer and the choir sang Psalm cxxxii, during which the Consecrator anointed with chrism the hands of the Elect which were supported by a cloth depending from his neck. The crossier was then blessed and sprinkled with Holy water and delivered to the Elect, and the ring being blessed was also placed upon his finger.

The Book of the Gospels was then closed and given to the Elect, who thereupon returned to his chapel and proceeded with the Mass. On returning to the Altar he received the usual signs of Peace from the Consecrator and gave it to the assisting Bishops. The Elect, wearing his small cap, then knelt before the Consecrator who blessed the new Mitre and placed it on the head of the Elect, and afterwards the consecrated gloves were put upon his hands, and this being done the Consecrator and the senior assistant led him to his proper chair and the crossier was placed in his hand. The Consecrator then laid aside his Mitre and began the Te Deum which was continued and sung in grand style by the choir, after which a few short prayers concluded the ceremony.

THE SERMON.—The Sermon was delivered by Father Dowd of St. Patrick's Church, Montreal, and was an able and eloquent effort marked by clear pointed reasoning, which carried conviction with it to his hearers. The Reverend gentleman took his text from St. Matthew, Ch. 28, v. 18, 19 and 20: "And Jesus coming spoke to them, saying: all power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."

These words indicated the import of the assembly before him, namely to see one who had long laboured in the second order elevated to the first order of the priesthood. Only a few short weeks ago it had been the speaker's sorrowful duty to be present at the funeral of their late Bishop, in whom he himself had lost a friend and the congregation a father—one who was possessed of a lively and robust faith and a mind stored with wisdom—one to whom their sorrows were his sorrows, their wants his wants, who often forgot his own necessities in relieving those of others. He was gone but his memory would live after him, for he left his people an heir who inherits not only his dignity, but his good qualities of head and heart. He did not propose now, nor would it be seemly to speak, in laudatory terms of their new Bishop; besides it was not necessary inasmuch as he had grown up amongst them and had early applied himself in this city to the promotion of education. His hearers knew Bishop O'Brien well, and all united in giving thanks to God for his gift to them: There was one exception and that was the Bishop himself. He accepted the position as a sacrifice, he did not desire it; his lively faith could see in the office only the terrible responsibilities connected therewith, but the ecclesiastical authorities here had made choice of him and that choice had been confirmed by the Holy See. He accordingly bowed to their decision, and like a good child of the church, was ready to sacrifice anything at her command. No good christian could assist at the consecration without being impressed with the solemnity and grandeur of the ceremony. He would not stop to explain that ceremony, but would direct attention to the substance of that great act. It is the continuing of that succession of pastors in the apostolic line by which true doctrine was taught and preached. Each new Bishop is a new heir. His commission is to go forth therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost.

There are two fundamental principles in the true

Christian Church, namely: a true doctrine and a true ministry. These must be apostolic in their origin, they are inseparable, the latter being the guardian of the former. These are both to be found in the Catholic Church and not elsewhere. That the Church must be apostolic in its origin, is a proposition admitted on all hands, even by our separated brethren of every denomination as evidenced by the fact that no matter how recent the creation of a sect, or how contradictory its tenets, all quote that they have the apostolic doctrine and an apostolic ministry—owing to an infinite conviction that a church founded by man alone would be after all but a human institution. Christ founded but one church and on the apostles. The church is a unit—one complete whole—permitting no change or improvement. Men may improve but the Church is not a work of man but of infinite wisdom, and not for one people or one age, but for all peoples and for all ages. The ministry must be maintained by a regular succession from the apostles. These were not exempted by their commission from death but their commission never died. They were to "teach to the end of time" and their commission is continuous with time and must endure till the consummation of the world. The doctrine first taught and the ministry first established must be maintained by succession. Now in which of the Christian Churches of the present day can this be found? He hoped that any of his separated brethren who might be present would not take offence at any remarks he might make as they were not intended to give pain where, he would ask—was it to be found? Was it in the various denominations of Protestantism? He would answer, no. His reason for saying was this. The code of Divine doctrine communicated by Jesus Christ to his apostles was a collection of fixed divinely truths, "teach what I have commanded you," are the words of their commission. Their teachings were thus fixed and defined. They were not to change or invent or to add to or detract from this measure, but to teach the truth given to them and to hand it down to their successors. Will any Christian say that the apostles did not do this? Truth was one, their faith was one and their teaching one. Now Protestants lay down the Bible as their rule of faith, and the Bible alone. We Catholics have the Bible as well as they, but it cannot alone be any guide or rule of faith, because it is silent—it needs to be opened and read and interpreted. Now do Protestants agree in interpreting it? No, they never can. They maintain the right of private judgment. Herein lies the only difference between them and Catholics. No Protestant can be compelled or even asked to submit his judgment to that of another, and the result is that there are as many interpretations as there are different minds. Is there any doctrine which has not been asserted and denied on the authority of the Bible? For example, the doctrine of the Real Presence has been both asserted and denied thereon; so also the Divinity of Christ. Now these are fundamental doctrines of the Christian Church. Protestants claim this right of private judgment as their inalienable birthright—the right to deny or accept as much or as little as they please—to accept or reject all doctrine. Is this the one faith, the one teaching of the apostles? Now the test applied by the Primitive Church was founded on the promise: "I am with you all days, &c." The early Fathers rejected all new doctrines. It is admitted by all that so early as the second century the church had not gone astray. In this time Tertullian in the 29th chapter of his book of Prescriptions says that truth precedes the image, error only comes afterwards, that the good grain comes up first and then appears the cockle. To the authors of novel doctrines the Church has a right to say—Who are you? Why do you remove my boundaries? The possession is mine. In the fifth century St. Vincent of Lerins says: "Keep that which is committed to thy trust," what did this mean. It meant what had been delivered to them, not invented by them—the fruit of instruction not genius, they were not discoverers but followers—mere guardians. This was the test applied by the early Church to innovators. That which had been always and everywhere unanimously believed was alone right—all else was rejected. Where can Apostolic doctrine be found among our separated brethren? History proves that the teaching of the Catholic Church at the time of the Reformation was the same as it is today: the seven Sacraments—the Real Presence, Transubstantiation, the Mass, Confession, Authority of the Pope, Prayers for the Dead, Invocation of Saints, &c. Now to teach anything different made the Reformers innovators, their new teachings were the discoveries of their own genius and tried by the test above mentioned should be rejected. In this way in the early history of the Church the Gnostics and other sects were condemned. The Reformers applauded the action of the Church as to these early innovators; but inconsistently fell into the same errors themselves. The learned speaker concluded that he must look elsewhere than among Protestants for his Apostolic doctrine. Their glaring novelty and separation from the Church cut them off. He turned to the Catholic Church and there he found it. She claimed both unity of faith and unity of teaching. She traces a legitimate descent from the first owners—the Apostles. This was indisputable unless it could be shown that she has been guilty of invading the inheritance of others, and that there is a more ancient Church. But there is none, for history has no such record, although it mentions all the innovators of Catholic doctrine, their names, errors, progress, &c., and the various Councils of the Church called to refute their errors. We hear of Simon Magus, the reformer and of others, but History is silent as to the Catholic Church being an innovator. We hear of and see her standing erect in all time and teaching the world—we see innovators perish but her standing unchanged and carrying out the Divine commission, "Go teach all nations," &c. We have the Catholic Church teaching as the primitive Church taught; this must have been apostolic doctrine, and her's must, therefore, be an apostolic ministry. The two go together guaranteed by the same divine promise, the same legacy bequeathed by Jesus Christ, and if one failed the other must also. The second question he would discuss was "What constituted a lawful ministry?" It must have been established in accordance with the form first instituted by Christ and followed by the Apostles. Two things are necessary, namely: valid ordination, and lawful mission—these are distinct, the former conferring the power to perform, and the second the authority to carry out—Valid ordination must be by Bishops validly ordained. There is no instance in history where the Catholic Church made an exception to this rule. It was the invariable practice. St. Cyprian said: "Thou oughtest to know that the Bishop is in the Church, and the Church in the Bishop" equivalent to, "no Church no Bishop—no Bishop no Church." Christ first ordained the apostles at the Last Supper, and the Catholic Church imitates His example. The apostles ordained others in Antioch and elsewhere. St. Paul is authority on this point. He himself abstained from acting till he had been ordained at Antioch. He ordained Titus and Timothy and was very solicitous in his instructions to them "not to lay hands lightly on any man." No exception from ordination is recorded up to the time of the Reformation. A ministry ordained by man has no authority. But valid ordination is not sufficient without a lawful mission, and this can be given only by those having it themselves. In the old law there were two

kinds of lawful mission—the ordinary to Aaron and his family, and the extraordinary to others appointed from time to time. Kordeard to offer incense without a mission, and was consumed by fire. An apostolic ministry, therefore, supposes both a valid ordination, and a lawful mission, and these we have in the Catholic Church. Protestants admit this by the fact that they accept without more any unfortunate priest who has been expelled. In conclusion, the Catholic Church possessed the Apostolic succession, for Pius the Ninth was the 255th successor of St. Peter. All priests receive their commission from a bishop who received his from the Pope who inherits his through a long line of wearers of the Tiara from St. Peter, who received from Jesus Christ. Is it any wonder then that we cling to Rome; that we love the Pope, the successor of that apostle who was told "feed my lambs, feed my sheep." We love him the more for the sorrows he endures in defence of his faith. But we have no fear for the result. It is not the first time a Pope has been imprisoned, the surges have often beaten him in vain against the rock of St. Peter. The Pope is still Pontiff of Rome, whether on his throne or an exile or in prison—he is still guided by the spirit of God and will send out Bishops to every point of the Compass with sacred authority to teach, not as the nominees of man, but of God, "baptizing them in the name of the Father, Son and Holy Ghost."

THE SCHOOL QUESTION IN HULL.

Under the heading, "Hull News," the Ottawa Free Press of April 13, says:—

"It is a current report that the several mill-owners are about to employ foreign labor, by replacing those saucy French Canadians, who are endeavoring to cause dissensions in our newly made city, with Swiss and Swedish emigrants."

The "dissensions" which those "saucy" French Canadians are endeavoring to cause must needs be of a very grave and alarming character to call for such an extraordinary punishment as this threatened "lock-out." So, at least, would it appear to a reader not conversant with the facts of the case. What are the facts? They are briefly these:—

During the late session of the Quebec Legislature an Act was passed, incorporating the village of Hull as a city. In the original bill introduced, there were provisions for the levying of taxes for educational purposes, and these provisions were exactly similar to those in force in other Municipalities throughout the Province; that is to say, they granted to Catholics the privilege of levying taxes in support of Catholic schools, and to Protestants a similar privilege in support of Protestant schools. "But" (we now quote from the Quebec Chronicle)—"it turns out now that the Act as it stands does not do justice to the Roman Catholic population of the town by reason of changes made in the tenor of the English version assented to by the Lieutenant-Governor—changes glossed over by the Private Bills Committee in sending the revised bill to the House. By the Act the Roman Catholics, who in the matter of property are in a minority, are shut out from the enjoyment of educational advantages. The Protestant population alone, a small minority, are vested completely with the control of the school funds, but only by a clause in the English version of the bill, which makes its presence known through some grave oversight on the part of the officials charged with the translation and reading of bills introduced.—The French version reads pretty much as the intention of the citizens of Hull praying for the incorporation desired it should read, and with it there is no difficulty; but the English is essentially different, and so much so that there is now very grave excitement in the municipality over legislation which deprives a large proportion of the population of advantages to which they lay a just and indisputable claim." Here we have it admitted by a Protestant contemporary that the English copy of the Act is a forged document, in that it is essentially different from the French copy which reads as the citizens of Hull, praying for incorporation as a city, desired it should read. And because the French Canadians, who form a large majority of the whole population, are agitating in a constitutional way for the repeal of this spurious Act, which deprives them of their just and legal rights, they are, forsooth, "saucy," and trying to foment "dissension" in the community, and are threatened by a small minority with wholesale dismissal from employment. It remains to be seen whether the mill-owners will carry out this tyrannical threat.

Looking over the Aylmer Times, we find that that journal holds Mr. Eddy, M.P.P., for the County of Ottawa, and a Dr. Graham of Hull, responsible for the changes made in the English copy of the Act of Incorporation. We also notice in another contemporary that the Chairman of the Committee on Private Bills distinctly denies that the Committee ever reported on the Act as it reads in the English version. We hope there will be a Parliamentary inquiry into the matter.

SUBMARINE RAILWAY SCANDAL.

Those who have read Jules Verne's latest and most remarkable romance, "Twenty Thousand Leagues under the Seas," and become familiar through its pages with the machinery and appliances of Captain Nemo's wonderful submarine ship, the Nautilus, will not be surprised to learn that another Frenchman, M. Lacomme of Paris, proposes to construct a submarine railway boat to be used in crossing the English channel. He has already published his plans in the English and French papers. They show that the hull is of galvanized iron, and is much like an ordinary steamer with the exception of being hermetically sealed. The vessel being lighter than the bulk of aqueous fluid it displaces would, if uncontrolled, float on the surface of the water, even when loaded with passengers, freight, etc. M. Lacomme, therefore, attaches it to a heavy truck which runs on eight wheels along a railway track laid in the ordinary way upon the bottom of the channel. The motive power is supplied by two screws driven by machinery worked by compressed air, of which there is also a supply kept on board for the convenience of passengers. In case of any obstacle impeding the way the deck hands can step out in diving apparatus and clear the track; and in case of accident to the track, the vessel can be let go and ascend to the surface. It is not yet known when a trial trip will take place, but a contemporary suggests that the first cargo be exclusively composed of delinquent subscribers. Ugh! the brute!

A PRECEDENT.

The writer of "Current Events" in the Canadian Monthly for April, sides with the Catholics of New Brunswick in their agitation for Separate Schools, without pronouncing directly, for or against an amendment to the Constitution. Referring to the late vote in the House of Commons on this question he says—

"The result is that instead of asking Imperial interference with Provincial rights, Her Majesty is to be solicited to use her influence with the recalcitrant, New Brunswick. In other words, Earl Carnarvon is desired to write a despatch to the Lieutenant Governor in favor of Separate Schools. We remember that the late Lord Lytton, when Colonial Secretary, sent a similar despatch to the old Province of Canada and the Maritime Provinces, recommending the establishment of a Divorce Court. We were then under what it was the fashion to call Lower Canada Domination, and treated Downing Street with contempt. New Brunswick, however, obeyed the motion with alacrity; so if better times have not deprived her of her native meekness—in other words, if she has not waxed fat and kicked, justice may yet be done to the Catholic minority."

A precedent! And such a one! On the recommendation of a Colonial Secretary a majority in New Brunswick set the laws of God at naught and established a Divorce Court in the face of His solemn precept: "What God has joined together let no man put asunder." Will the same majority, on the recommendation of another Colonial Secretary, amend the laws of man so as to do justice to their fellow men? The precedent is of their own making; let them follow in the present instance. Let them respect the law of the creature at least as little as those of the Creator.

DEATH OF FATHER QUAD.

We deeply regret to have to announce the death of the Rev. Father Quad, P.P., of O'Callaghan's Mills, Co. Clare, Ireland. Father Quad was a genuine Irish patriot and beloved and esteemed in all quarters by the Irish people. Whenever there was a national meeting Father Quad was on the spot and came forth in his noted eloquence in the Irish cause. He was blunt and was never afraid to tell what he believed. May his soul rest in peace.

ORDINATION.—On Monday, April 5th, his Lordship Bishop Walsh of London conferred the Holy Order of sub-deaconship on the Rev. John Francis Coffey, late of the diocese of Ottawa. The ceremony took place in the beautiful chapel of the Convent of the Sacred Heart, London, Ont., and was largely attended.

It is reported that the Rev. Father Stafford of Lindsay, has been appointed to the English Mastership of the New Normal School at Ottawa. If true, we congratulate the Government of Ontario on its selection.

"VATICANISM."—A correspondent asks: "What is the meaning of the word 'Vaticanism'?" His question is a poser. All we know respecting the word is that it was coined in or about October last by the Right Hon. W. E. Gladstone of "Expostulation" fame, and it is not admitted in the science of Theology. For further particulars, we refer our correspondent to the Toronto Liberal.

We learn from Ottawa that a proposal to amalgamate the St. Patrick's Literary Association and the St. Patrick's Society of that city is favorably received on both sides. The Irishmen of Ottawa are evidently alive to the proverb, "L'Union fait la force."

The New York Herald of April 13th, is shockingly profane in its allusions to Bismarck: "It is proverbially believed that the man in the crowd who shouts, 'stop thief!' most lustily is in all probability the one who has stolen money in his pocket; so it is the promoter of every scheme of ambition that can be realized by arms who now raises his voice to deprecate in the councils of the continent the heedless conduct of half-a-dozen ministries that are about to precipitate the collision of nations. It seems that 'fresh legislation' is as sadly needed in the United States as in Belgium.

An adjourned meeting was held in the St. Patrick's Hall, on Monday night, for the purpose of taking immediate steps to start a new Catholic Daily Commercial paper. Ten gentlemen put down their names for \$5,000 each, and \$1,600 was subscribed as part of a bonus of \$5,000 by others present, and Ward Committees were appointed to collect the balance.

MODERNUS AND ANTIQUUS.

(Continued from True Witness of 21st inst.)

Modernus.—But the Anabaptists do not appear to think that infants stand in need of regeneration. In their system regeneration only extends to adult sinners.

Antiquus.—And yet they must admit that all infants are flesh. (John, iii, 6) Now if they are flesh, they cannot enter into the Kingdom of God except they become Spirit by being born again of the Spirit. Since then infants dying under age are by Anabaptist doctrine admitted to be saved, it follows of course that from flesh they can become Spirit which is regeneration even in Anabaptist doctrine. Now every sane man will admit, that if they are capable of regeneration as infants, they are certainly capable of the instrument of regeneration, (which even in Anabaptist doctrine) is Baptism.

Again; they must admit that all infants are by nature "children of wrath" (Eph. ii, 3) and that as long as they remain so they cannot enter heaven. Now it is difficult to see how these children of wrath can cease to be so, except by becoming "children of God" by being born again. Since therefore the Anabaptists admit that infants are capable of salvation, they are capable of becoming children of God, and consequently are capable of Baptism.

Modernus.—But the Anabaptists claim, that regeneration or "to be born of the Spirit" is "to live according to the Spirit," whence they infer that infants, (who certainly cannot "live according to the Spirit") are not capable of spiritual birth or regeneration.

Antiquus.—This idea of regeneration is surely out of all rule. For how can it possibly be, that "to be born of the Spirit" is the same as "to live according to the Spirit." Birth is not life, but only

the entry into life. The one precedes the other as cause precedes effect.

Modernus.—But is not birth life? Does not the infant live at its birth as much as after its birth?

Antiquus.—It lives, I grant you; but still it does not perform the acts of living. It does not walk, eat, &c. In other words birth is only the passage into life, and cannot strictly be called life any more than the entering into a house can be called living in that house. An infant can no more live according to life before it is born, than it can cease to live before it is dead. I grant you, if you will, that infants are not capable of corresponding with the motions of the Spirit, but they at least cease to be children of wrath; or else when they happen to die before coming to the use of reason and are saved (as the Anabaptists maintain they are,) they are so saved, without regeneration! without spiritual life through spiritual birth! without the influence of the Spirit of God! without union with Christ! in fact in spite of Christ! and the Holy Ghost! which is impious. The Anabaptists must either give up their doctrine of the salvation of all infants or they must admit infant baptism. Or to put it, in another way, they must either admit that all infants dying do not see God, or they must admit the necessity of infant regeneration, and consequently—infant baptism. I am not now arguing against those ancient Anabaptists, the Arians and Donatists, and long after them, the Bohemians.—These were called Anabaptists it is true, but for a far different reason from that which gave the name to the followers of Muncer. The Arians and Donatists and Bohemians all (anabaptized) rebaptized, such as joined their different sects, not indeed because they denied infant baptism as the Muncer Anabaptists do, but because they deemed all other baptism but theirs of no avail. This is a very different thing from our modern Anabaptist doctrine, which does not require the rebaptizing of adults entering their communion provided those adults have been baptized as adults; and which does require the rebaptizing of all adults who in their infancy have been baptized. The first rebaptism because they deem all baptism but their's invalid; the second rebaptism, because they deem all infant baptism of no avail. The first rebaptism all who have been baptized outside of their community; the second rebaptism those only who have been baptized in infancy.

Modernus.—But the Anabaptists rely for their view of the case upon St. Peter's words (1 P. iii, 21) "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience."

Antiquus.—And in doing so, they very coolly take for granted the whole question at issue. Or in other words they interpret St. Peter's meaning by their own preconceived ideas of regeneration.

Modernus.—But surely you do not wish to maintain that children are capable of that "answer of a good conscience" in which St. Peter says the saving virtue of Baptism consists?

Antiquus.—I am not quite certain, Modernus, that St. Peter does say, that the virtue of Baptism consists solely in the exclusion of all other means in this answer of a good conscience. The answer of a good conscience saves us, in adults, because it is the correspondence of our will with the obligations of baptism without which adults cannot be saved; but it does not therefore follow, that it is necessary for infants. The real saving virtue of Baptism is, and must be, in divine grace itself; the answer of a good conscience in adults is only the accident of their adult age. Let us suppose a case. A father dying leaves his estate to his infant son on condition that on coming of age that son shall give £50 to the poor. But the child dies a minor, and cannot therefore have fulfilled the condition. Would any sane man on that account argue, that because the child had never fulfilled the condition of the will, it had never been his father's heir? And would you therefore require of the executors that they should refund all the expenses incurred in keeping the child during its minority?

Modernus.—Certainly not. I admit that the child would be the real and true heir of its father, because the condition of paying the £50 was only contingent on the contingency of his arrival at the age of puberty.

Antiquus.—Certainly. The child was heir in virtue of his father's love; the donation on the part of the heir was an acknowledgment of filial love and duty. So with Christian regeneration.—By baptism the infant becomes an heir of the Kingdom of heaven, on condition that at adult age it gives "the answer of a good conscience."—If it dies before that age at which it is possible to give the "answer of a good conscience," it certainly should not therefore lose its inheritance.—An obligation is only binding whilst it is possible.

Modernus.—But can you possibly conceive how an infant can be regenerated without any correspondence on its part, or as St. Peter puts it, without the answer of a good conscience?

Antiquus.—Our conversation has already been prolonged. I have other duties to perform. We will consider your objection at our next meeting.

(TO BE CONTINUED.)

ARE THE HOME RULERS "MAD"?

John Bright's letter to the Home Rulers will not raise him in the estimation of thinking men; nay! we doubt whether it will not throw a cloud for ever over the lustre of his former reputation.—There are men who outlive themselves. John Bright we fear is one of them. He is opposed to Home Rule. He says so in unequivocal terms, for John Bright speaks plainly, when he speaks at all. And yet there is one expression which we should like cleared up; not because we doubt its intended meaning, but because it is capable of a double interpretation. The Home Rulers, he says, are mad. Now this un-qualifier word "mad" may mean one of two things; it may mean the madness of rashness or the madness of unreason. If John Bright means the madness of rashness which he does not, we will let it pass, since we do not wish to waste arguments upon expediency. But if John Bright means by "mad" that the Home Rulers are moving in an unreasonable cause, then do we say that the madness, the unreason is on John Bright's side not on that of Home Rule. John Bright is a staunch Englishman, that is to say he is an Englishman of the Protestant type and carries out English Protestant principles to their legitimate conclusions as far as England is concerned.

Now English Protestant principles are that England and Protestantism shall govern England as long as England and Protestantism exist. Were you to ask him why he claims this, he would doubtless put on an oracular air and answer you with Tascodrungite gesture that England and Protestantism have been joined in holy wedlock for many years (John Bright thinks 300 years a long time for a nation to be wedded to one religion)—that they have had a happy wedded life—(?) that they have many children all brought up in holy wedlock and the Protestant faith; and that to disturb such connubial happiness would be iniquitous; and John Bright though not a Christian, would quote the Christian bible "what God hath joined let no man put asunder."

Now granting John Bright to be right both in his assertions and deductions, we maintain that it is John Bright that is mad with the madness of unreason, not the Home Rulers. For if his principles are, of force as far as England is concerned, much more are they applicable to Ireland. Ireland has been married to Catholicity fourteen hundred years, not three. Throughout all those long years Ireland had Catholicity have led a happy wedded life; and if England, after murdering her

first husband in order to share her bed with a second, claims that her wedded life with that second be respected, how much more can Ireland who has stood duly and truly by her first and only husband through fourteen hundred years claim to have her connubial bliss left undisturbed by English interference.

There is no good disguising the fact which John Bright's plea in reality establishes; a Catholic nation can no more be properly governed by a Protestant government, than a Protestant nation can be governed by a Catholic government. Never was this fact more clearly demonstrated than at the present time. What is the cause of all the ferment amongst European nations at the present moment? An attempt to ignore the fact that Catholics cannot be justly governed on Protestant principles. Bismarck thinks to enforce Protestant principles upon his German Catholic fellow subjects, and when they object sends them on Protestant principles to prison for contumacy;—"opposing progress" is the slang phrase for it. Victor Emmanuel professing Catholic principles, but governing by Protestant ones is at issue every day with the consciences of his Catholic subjects.—John Bright a staunch and consistent Protestant calls those men "mad" who seek to obtain that Catholic Ireland shall be governed on Catholic principles. The traditional fish woman viewing her eels from the point of view of the frying pan, could not conceive how they could possibly object to be skinned alive. John Bright viewing poor Ireland from the point of view of Protestantism, cannot for the life of him conceive how Irishmen can be anything else but mad, when they object to be skinned on good sound Protestant principles.

SACRADOS.

SHERBROOKE ST. PATRICK'S SOCIETY.

SHERBROOKE, April 15th, 1875.

To the Editor of the True Witness.

DEAR SIR,—At a meeting of the St. Patrick's Society of the Town of Sherbrooke and vicinity, held on the 13th inst., the following preamble, and resolutions were unanimously adopted:—

Whereas, one of the first and most cherished objects of this society has ever been to foster national feeling and love of fatherland, and whereas it has pleased Providence in its All-wise dispensation of human destiny to deprive us of two zealous advocates of Irish Nationality, and whereas we consider their loss to Ireland as a dire calamity and a public bereavement.

Be it therefore resolved.—That it is with feelings of the most heartfelt grief we have learned the demise of the distinguished Irish patriots, Messrs. John Mitchell and John Martin, whose lives were one long and exemplary strife to serve the land that gave them birth, whose names will remain an incentive to the generous ambition of their country, and whose ardent patriotism, whose strenuous exertions in the cause of freedom will ever entitle them to the reverential gratitude and pious recollection of every true son of Erin.

Resolved.—That we, the members of this Society, lament their loss which is so generally and deservedly deplored, and tender to their respective families the expression of our warmest sympathies in their cruel bereavement.

Resolved.—That copies of the foregoing preamble and resolutions be transmitted to the surviving families of the deceased, and the same be inserted in the True Witness, the Irish Canadian, the Boston Pilot, the Irish World, and the Dublin Nation.

MARTIN CONNOLLY, President.

J. SIDNEY BROOKER, Corresponding-Secretary.

Presentation to the Rev. Father O'Brien.

On Thursday morning of last week the children of the Separate School, Brockville, presented the Rev. Dr. O'Brien, Bishop-elect of Kingston, with an exceedingly handsome gold headed cane, valued at about \$50, as a token of the admiration and esteem in which they hold him. The presentation was accompanied by the following

ADDRESS.

REVEREND FATHER,—We, the pupils of the Separate School, have learned with feelings of the deepest sorrow that you are about to leave us. The sudden yet expected announcement of your departure from Brockville will be to us the source of unfeigned regret.

In our sorrow on this sad occasion we are consoled by knowing that, in being removed from you you have been promoted to the all important office of bishop, and that you are about to enter upon a field of labor that will be more worthy of your talents and great ability.

You have been the life and support of our school for the last ten years that you have been amongst us. Your kind advice and the deep interest you have ever taken in our welfare will not be soon forgotten.

Confident that your pious zeal and great talents will win for you, not only in the Diocese of Kingston, but throughout the length and breadth of our young Dominion, that recognition so deservedly due, we cannot, Reverend Sir, permit these estimable qualities to pass unnoticed, and in bidding you farewell, we beg of you to accept this as a slight token of our affection and esteem, and with it our kindest wishes for your future health and happiness.

Signed on behalf of the pupils of the Separate School.

ROSE ANN BRANNIFF, MARY EDITH MANLEY, MARY MCGROVE, JOHN KENNEDY, JOSEPH MCGREGOR and JOHN TACY.

The Rev. gentleman replied to the address in a very appropriate manner, assuring them that he would long remember their kind affection for him, and giving them some excellent parting advice.

Musical and Dramatic Entertainment.

Last Friday evening a Musical and Dramatic Entertainment in commemoration of the Feast of St. Patrick was given by the pupils of the Catholic Commercial Academy, St. Catherine street.

The musical part of the entertainment was very well fulfilled especially the flute solo by Master Albert Murphy, and the fantasia by Professor Sancier. The feature of the evening, however, was the drama of Sir Thomas Moore which was cast as follows:—Henry VIII.—(King of England), Joseph O'Brien; Duke of Norfolk.—(Prime Minister), Frederick Dorn; Sir Thomas More.—(Lord Chancellor), James Monk; William.—(More's son), George Desbarres; Cromwell.—(a courtier), Peter McAffrey; Sir Alfred Allerton.—(Judge of the King's Bench), James Tansey; Chief Justice, John Gallagher; Second Judge, Wm. Anderson; Gentleman in Waiting, James Cuddihy; Other Sons of More, Ed. Anderson and Wm. Conway; Halberdiers, John Lenihan and Pat. McKenna; Guards, John Crowe and Anas McDonald; Trumpeters, James O'Brien and Thomas Wall; Witnesses, Citizens, &c. The different characters were well sustained, showing a careful study and training, but the most natural was Master Peter McAffrey as "Cromwell" who showed a decidedly histrionic talent. The scenery which is the work of Mr. Brocheard, Professor of Painting, deserves special mention for its artistic design and finish. At the conclusion Mr. Peter S. Murphy presented diploma to John Ostell, a highly honorable mention, and to Theophile Chabot and William Anderson, with honorable mention. "God Save the Queen" by the Academy Orchestra, concluded the proceedings which reflect the utmost credit on the Principal M. Archambault and all the Professors.

Pharmaceutical Association.

The examinations conducted by the Board of Examiners of the Pharmaceutical Association of the Province of Quebec, in accordance with the Act recently passed, were held in this city on Monday, Tuesday and Wednesday evenings of last week, when the following gentlemen passed the major examination and were registered as licentiates in Pharmacy.—Wallace Dawson, R. H. Bryson, and J. A. Gordon; two others being unsuccessful, were recommended to continue their studies for another year. The following passed the minor examination and were registered as certified clerks.—L. R. Barridon, T. W. Henderson, and Elzear Lavolette, seven others being referred back for further experience and study. The Board of Examiners will sit in Quebec probably next week for the convenience of candidates residing in that vicinity. The new Act under which these examinations have been held will be most stringently enforced after the 1st of May; and all druggists, clerks and apprentices who have not already complied with the law should at once send in their names to the Registrar, E. Muir, Esq., Place d'Armes. The "Poison Book" one of which every druggist is required to use for the registration of the sale of poisons, is now ready and can be obtained from the Registrar. The following gentlemen comprise the Board of Examiners: Nathan Mercer, Alex. Manson, W. E. Brunet, Henry R. Gray, J. D. L. Ambrose, H. F. Jackson and Henry Lyman, ex-officio President. In the interest of the public it should be generally known that all physicians keeping drug stores are obliged equally with licensed druggists, to employ no one in their pharmacies as clerks or apprentices who are not duly registered under the Act.

The O'Connell Centenary.

It may be said to have grown a custom peculiar to the nineteenth century—a custom, too, which is worthy of the age—to celebrate at some special time, and in some special manner, the memories of the great departed dead. The poets of the last century, and literary men generally, have come in for the greater part of these post mortem honours, and we have had very imposing demonstrations upon both sides of the Atlantic to commemorate some particular period in the life of Shakespeare, Scott, Burns, and others of the same class. The reasons which have led to these demonstrations have been of the most cogent character, the demonstrations themselves in every way worthy of the men in whose honour they were held. Much however, as we owe to the efforts of these great lights of literature, such as the whole world has profited by the productions of their gifted pens, there is another class of men to whom mankind in general, and British subjects in particular, owe a debt of gratitude equally deep, and whose eminent services are worthy of a recognition not less enthusiastic. The class to whom we refer is that to which we owe a great measure of the religious and political liberty which is now accorded to every subject of Her Majesty, whether in the Empire proper or in the Colonies. Next to the emancipation of the human mind from the thralldom of ignorance, we prize that great and glorious boon which comprehends so much that men have died to gain and would die to retain—liberty. The education of the people is not only the pioneer of liberty, but it is an essential to its maintenance. Nay, more, intelligence and slavery could by no possibility be co-existent, for intelligence opens our eyes to the disabilities under which we may happen to labour, as well as teaches us to value the advantages we enjoy; and to an intelligent being despotism of any sort, and the bondage which the despot demands from those who are ruled, are infinitely more galling than to the grovelling slave whose highest ambition is but to gratify the mean desires and degraded tastes which ignorance instils and fosters. The instructor of mankind and he who seeks to direct the aspirations which are born of knowledge into the proper channel, whether that channel be political or religious, must both be regarded as the benefactors of their race above all others. The unselfish and self-sacrificing divine, or the noble and patriotic statesman, who, regardless of the contumely which his action may bring upon him, rises up to protest against persecution and tyranny, and inspires his fellow-men to throw from themselves the manacles with which they are bound, must surely be regarded as one whose memory, and the records of whose deeds, are worthy of being handed down from generation to generation.

We are led to these remarks by the proposal—a proposal, we are happy to note, which has taken a definite form in many parts of the British Empire—to celebrate the centenary of the birth of the great Irish statesman and patriot, Daniel O'Connell. However opinions may differ as to the means by which Irishmen have frequently attempted to right the wrongs from which their country suffered, and if the ruffian and crafty hearted but impulsive people for the patriot, there at least call be no reasonable difference as to the existence of those wrongs and the pressing necessity for their removal; and there can be as little reason to doubt that, had the righting of Ireland's wrongs been left to the care of men like O'Connell, had his policy appealing to the hearts and consciences of the British people been adhered to, the rights for which he contended, and which they justly claimed, would unquestionably not have been so long withheld. Well does it become every loyal subject of Her Majesty, whether Irish, English, Scotch, Canadian or Australian, to do honour to the name and memory of the patriot, statesman and orator, the centenary of whose birth it is proposed next August to celebrate. Our contemporary the Standard appeals especially to the descendants and sons of Scotland to contribute their quota to the demonstration. The terms in which that appeal is made, and the circumstances which are recalled to their minds, might well inspire the earnestest of that canny race with all the enthusiasm in regard to O'Connell they are accustomed to feel when honoring the memory of their patron ploughman, or that of their national patron saint.—Ottawa Times.

DEPARTURE OF THE NEW BISHOP OF KINGSTON.—BROCKVILLE, April 17.—Two thousand persons assembled at the G.T.R. Station this afternoon for the purpose of paying their respects to the Rev. Father O'Brien, Bishop-elect of Kingston, who was to take the 2.28 train for Kingston. Among those present were the Mayor and Town Council, a large number of the prominent citizens with the Bishop of Montreal, and many of the most eminent of the parish priests of Eastern and Central Canada. The Mechanics Band discoursed appropriate music previous to the arrival of the train. The Bishop-elect leaves Brockville, carrying with him the hearty goodwill, not only of his parish, but of the public generally. On the departure of the train the Hon. C.F. Fraser proposed three cheers, which were responded to with hearty good will.

BALE.—On Wednesday last His Grace the Archbishop of Toronto blessed Celestine (Cecily) Edward Joseph Law, son of Fred. Chas. Law (grandson of Baron Ellenborough) and Charlotte Mary Law, his Orlford. The sponsors were Captain Victor Edward Law, Madras Cavalry (represented by Mr. Henry Elmsley) and Mrs. Ellen Kenny, nee Curwens. The witnesses were His Honor John Francis Crawford, Lieutenant Governor of Ontario, Mrs. and Misses Crawford, Mrs. Elmsley, and Mr. and Mrs. Watson.—Irish Canadian, April 17.

PASSATION.—The Rev. J. O'Donnell, of Prescott, was on Easter Sunday presented by his parishioners with the handsome sum of \$250.

LITERARY NOTICES.

MY VOYAGE IN THE NORTH WEST.—We have received a pamphlet giving notes and sketches collected from a voyage in the North West by a Sister of Charity of Montreal. The writer gives an account of her departure on the 24th of April 1871 to conduct her nuns to their new home in the far West; pictures the pain of all the sisters at bidding a last farewell to all they loved most dear. She then gives an account of the Vicarial House, the missions of Isle a La Cross, Lac Labiche and St. Albert; the Orphan Asylums &c. Her sketch of Winter travelling is most interesting. The end purposed by the Author in publishing these notes on the subject of a voyage to the north is to thank those charitable persons who have furnished her with means for undertaking such a journey—leaving at her disposal other resources, and enabling her thus to relieve the wants of the missionary Sisters, who have sacrificed themselves in the service of the poor and the orphans of these cold regions. Also to make a renewed appeal to their generosity by placing before them the incalculable amount of good done.

Persons wishing to contribute anything are requested to forward their contributions to the General Hospital, Grey Nunnery, Guy Street, to the address of the Sister charged with the Department of the missions of the North West.

THE CATHOLIC WORLD.—April, 1875.—D. & J. Sadlier & Co., Montreal. Terms \$4.50 per year, in advance; single copies, 45 cts.

The following are the contents of the present number:—Religion in our State Institutions; The Veil Withdrawn; March; Calderon's Autos Sacramentales; Are You My Wife; The future of the Russian Church; Stray Leaves from a Passing Life; In Memoriam; The Tragedy of the Temple; Spring; Substantial Generations; The Leader of the Conium in the German Reichstag; An Exposition of the Church; Odd Stories; New Publications.

BROWNSON'S QUARTERLY REVIEW.—April 1875.—F. Pustet, New York.

The following are the contents of the current number:—The Conflict of Science and Religion; Reforms and Reformers; The Prisoners of St. Lazarus; St. Gregory the Seventh; The Possible Nothing in Itself; Newman's Reply to Gladstone; Our Colleges; Father Hill's Philosophy; Literary Notices and Criticisms.

SHERBROOKE ST. PATRICK'S SOCIETY.—At the annual meeting of St. Patrick's Society of Sherbrooke and vicinity, held at their rooms, on Sunday, April 11th, the following gentlemen were elected office-bearers for the ensuing year:—President, M. L. Connolly re-elected, 1st. Vice President, Wm. Murray re-elected; 2nd. Vice President, P. Pierson, re-elected; Treasurer D. McManany, re-elected; Recording Secretary, W. Shea, re-elected; Corresponding Secretary, J. S. Brodriek; Committee: Messrs. J. McGowan, J. Cotter, J. Tracy, H. Connors, E. Fissette, M. Meehan and J. Walsh. Auditors: A. Noel and M. Sheridan. Chaplain, Rev. F. P. Diguard. Physician, E. D. Worthington. Grand Marshal, P. Connors; Assistant-Marshal, P. Murphy.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table with 2 columns: Commodity and Price. Includes Flour, Superior Extra, Extra Superfine, Fine, Strong Bakers, Middlings, U. C. bag flour, City bags, Oatmeal, Corn, Pease, Barley, Lard, Cheese, Pork, Thin Mess, Ashes, Firsts, Butters, etc.

TORONTO FARMERS' MARKET.—(Globe)

Table with 2 columns: Commodity and Price. Includes Wheat, Barley, Oats, Peas, Rye, Apples, Geese, Turkeys, Carriages, Onions, Dressed hogs, Beef, Mutton, Potatoes, Butter, Eggs, Turnips, Hay, Straw.

THE KINGSTON MARKET.—(British Whig)

Table with 2 columns: Commodity and Price. Includes Flour, Family, Ex Fancy, Grain, Meat, Hides, Lambkins, Calf Skins, Deken Skins, Poultry, Geese.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Bond Street), MONTREAL. May 1st, 1874.

Advertisement for 'The Balm' with decorative border and text.

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April 23, 1875. 36-3m

Advertisement for Heelan's Boot Store, featuring an illustration of a man and a woman, and text: 'GO TO HEELAN'S BOOT STORE. 242 ST. JOSEPH STREET, MONTREAL.'

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CANADA, In the CIRCUIT COURT. Province of Quebec, for the District of Joliette.

IN VACATION. On Monday the fifteenth day of the month of March One Thousand Eight Hundred and Seventy-five, DAME LOUISE AYOTTE, of the Parish of St. Guillaume d'Upton, in the District of Richelieu, widow in her first marriage, of HYACINTHE BANDIAC de LAMONTAGNE, and in her second marriage, of LOUIS BEAUDOIN, both, when living, of the Parish of St. Ambroise of Kildare, in the District of Joliette, farmers,

DAME PHILOMENE AYOTTE, wife of JOSEPH MARTEAU, laborer, and the said JOSEPH MARTEAU as having married the last mentioned; EMILIE AYOTTE, wife of THEODORE CHARBONNEAU, laborer, and the said THEODORE CHARBONNEAU as having married the last mentioned; and ALEXIS AYOTTE, laborer, all five of St. Paul, in the State of Minnesota, one of the United States of America; CLAIRE AYOTTE, of Suncook, in the State of New Hampshire, one of the United States of America, wife of ISIDORE VELLEUX, laborer, of the same place, and the said ISIDORE VELLEUX as having married the last mentioned; and PIERRE AYOTTE, laborer, late of the Parish of St. Ambroise of Kildare, in the District of Joliette, and now absent from the Province of Quebec,

IT IS ORDERED on the motion of Messrs. Godin and Desrochers, Advocates and Counsel for the Plaintiff, in as much as it appears, by the return of A. Trudeau, one of the sworn Bailiffs of the Superior Court for the Province of Quebec, acting in the District of Joliette, on the writ of summons in this cause issued, written, that the Defendants have left their domicile in that part of the Dominion of Canada called the Province of Quebec, and cannot be found in the District of Joliette, and that they have property therein, that the said Defendants by an advertisement to be twice inserted in the French language in the newspaper published in the town of Joliette, and called "La Gazette de Joliette," and twice in the English language in the newspaper published in the City of Montreal, and called the "True Witness," be notified to appear before this Court and there to answer the demand of the said Plaintiff within two months after the last insertion of such advertisement, and that upon the neglect and default of the said Defendants to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment in this cause, as in a cause by default.

MORIN & DESILETS, C. C. U.

INSOLVENT ACT OF 1869. In the matter of EDWARD MULLIN, of Montreal, An Insolvent. A First and Final Dividend sheet on Moveables has been prepared in this matter open to objection until the third day of May, 1875, after which day Dividend will be paid. Montreal, 16th April, 1875. G. E. MAYRAND, Assignee.

CANADA, In the SUPERIOR COURT Province of Quebec, District of Montreal.

In the matter of H. EMANUEL & CO., Insolvents. The undersigned have filed in the Office of this Court, a consent by their creditors to their discharge, and on Tuesday, the twenty-fifth day of May next, they will apply to the said Court for confirmation of the discharge thereby effected. HENRY EMANUEL, HERMAN HEYNEMAN, By KER, LAMBE & CARTER, Their Attorneys at Law. Montreal, 16th April, 1875. 35-6

INSOLVENT ACT OF 1869. In the matter of CHARLES E. PAQUET and Dame EMMA BARBEAU, both of the City of Montreal, and there doing business together in Partnership under the name and firm of LEFEBVRE & PAQUET, Insolvents. I, the undersigned, L. JOS. LAJOIE, of the City of Montreal, have been appointed Assignee in this matter.

Creditors are requested to file their claims before me, within one month, and are hereby notified that the Insolvents have filed in my office a deed of composition and discharge, executed by the proportion of their 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 Wednesday, the 23rd day of April, 1875, the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS. LAJOIE, Official Assignee. Montreal, April, 1875. 35-2

INSOLVENT ACT OF 1869. CANADA, In the SUPERIOR COURT Province of Quebec, District of Montreal.

In the matter of JAMES LEAR, An Insolvent. The undersigned has filed in the Office of this Court, a consent by his creditors to his discharge, and on Monday, the seventeenth day of May next, he will apply to the said Court for a confirmation of the discharge thereby effected. JAMES LEAR, By KER, LAMBE & CARTER, His Attorneys at Law. Montreal, 1st April, 1875. 34-6

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER

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MONTREAL, 1st April, 1875

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For sums under \$500 00 lent at short notice 6 per cent
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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.

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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.

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

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For the relief and cure of all derangements in the stomach, liver, and bowels. They are a mild aperient, and an excellent purgative. Being purely vegetable, they contain no mercury or mineral whatever. Much disease arises from the bowels being clogged and suffering in prevention by their timely use; and every family should have them on hand for their protection and relief, when required. Long experience has proved them to be the safest, surest, and best of all the Pills with which the market abounds. By their occasional use, the blood is purified, the corruptions of the system expelled, obstructions removed, and the whole machinery of life restored to its healthy activity. Internal organs which become clogged and singular are cleansed by Ayer's Pills, and stimulated into action. Thus the incipient disease is changed into health, the value of which change, when reckoned on the vast multitudes who enjoy it, can hardly be computed. Their sugar coating makes them pleasant to take, and preserves their virtues unimpaired for any length of time, so that they are ever fresh, and perfectly reliable. Although searching, they are mild, and operate without disturbance to the constitution, or diet, or occupation.

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As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach.

An occasional use of these Pills cleanses the stomach and bowels, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

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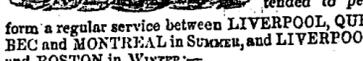
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TRAINS GOING SOUTH. DAY EXPRESS will leave Montreal, 8.10 a.m., arrive at St. Johns 9.20 a.m.; West Farnham, 9.55 a.m.; Newport, 1.04 p.m.; Boston 10 p.m.

TRAINS GOING NORTH. DAY EXPRESS leave Boston, Lowell Depot, 8 a.m., Newport 5.27 p.m., St. Johns 9.20 p.m., arrive Montreal at 10 p.m.

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This Line is composed of the following first-class, full-powered, built, CLYDE-BUILT S.F.S.A. ships, and is intended to perform a regular service between LIVERPOOL, QUEBEC and MONTREAL in SUMMER, and LIVERPOOL and BOSTON in WINTER.

Table with columns for destination (MONTREAL, DOMINION, MISSISSIPPI, ONTARIO, VICTORIA, MEMPHIS, TEXAS, MISSISSIPPI, QUEBEC, ST. LOUIS) and ship names (Capt Bouchette, Capt French, Capt Roberts, Capt Mellon, Capt Laurensen, Capt Wrake, Capt Bennett, Capt Reid).

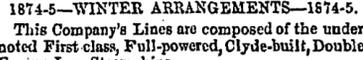
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For Freight and Passage, apply in Havre to H. Genestal and Dolzous, or C. Brown; in Paris to H. Genestal and Dolzous, 55 Rue d'Hauteville; in Hamburg to August Behrens; in Bordeaux to Messrs. Faure Freres; in Copenhagen to P. M. Krolle, 19 Sanctanaplads; in Bergen to Michael Krona, Consul; in London to Bowring & Jamieson, Langbourne Chambers, 17 Frenchchurch street; in Belfast to Henry Gowan, Queen's Square; in Liverpool to Flinn, Main & Montgomery, Harvey Buildings, 24 James street; in Quebec to W. M. Macpherson; in Boston to Thayer & Lincoln; and in Montreal to

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1874-5—WINTER ARRANGEMENTS—1874-5.

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Corkage will be charged at the rate of 2c per bottle to Cabin Passengers supplying their own Wines or Liquors.

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H. & A. ALLAN, Corner of Youville and Common Streets, Montreal, Jan. 15, 1875.

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1874. PREMIUM LIST OF ELEGANTLY BOUND CATHOLIC BOOKS SUITABLE FOR ROMAN CATHOLIC COLLEGES, CONVENTS, SUNDAY SCHOOL CLASSES, PRIVATE CATHOLIC SCHOOLS, AND ALL CATHOLIC INSTITUTIONS.

Persons ordering will please take notice that we have marked before each book the lowest net price from which No Discount will be allowed, as the following List of Books with its Special prices has been made expressly for the Premium Season of 1874.

This list is an abridgment of our Premium Catalogue. The Complete Premium Catalogue will be forwarded free of Postage on receipt of address.

Father Jerome's Library, 32mo, paper covers, 12 vols in box. 1 00 per box. Father Jerome's Library, 32mo, fancy cloth, 13 vols in box. 2 04 per box.

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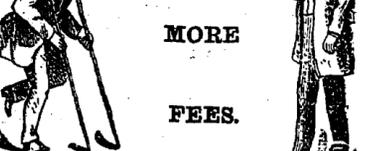
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