

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, JULY 5, 1872.

NO. 47.

BOOKS FOR JUNE.

DEVOTIONS OF THE SACRED HEART. Arranged for each day of the Month of June; to which is added a Novena in honor of the Sacred Heart of Jesus.....	50
DEVOTION TO THE SACRED HEART OF JESUS. By Secondo Franco, S. J. Translated from the Italian.....	75
THE SACRED HEART OF JESUS and the SACRED HEART OF MARY. Translated from the Italian of Father Lanzani.....	60
THE VIRTUES AND DEFECTS OF A YOUNG GIRL, AT SCHOOL AND AT HOME. By a Chaplain.....	75
ON THE DUTIES OF YOUNG MEN; Translated from the Italian of Silvio Pellico. By R. A. Vain. With selections from Lacordaire's Letters to Young Men.....	0 75
SERMONS ON ECCLESIASTICAL SUBJECTS. By Henry Edward, Archbishop of Westminster. American Edition, Vol. I.....	2 00
THE HOUSE OF YORK; from the Catholic World, Illustrated.....	3 00
CONSTANCE SHEPWOOD: An Autobiography of the 16th Century. By Lady Georgiana Follen. With four illustrations.....	2 00
FLORENCE O'NEILL. The Rose of St. Germain; or, the Siege of Limerick. By Agnes M. Stewart.....	1 50
HISTORY OF BLESSED MARGARET MARY. A Religious of the order of the Visitation of St. Mary; and of the origin of the Devotion to the Sacred Heart by Father Ch. Daniel, S. J., Translated by the Authoress of the "Life of Catherine McAuley".....	2 25

D. & J. SADLER & CO., Montreal.

ELEVEN THOUSAND POUNDS.

"Take care of it, Hugh."
"All right, sir; good morning."
"Good-morning," and Mr. Hugh Randall put on his hat, and passing through the bank, took his way into the town with £11,000 under his charge.

Oh, Hugh, Hugh, did it never occur to you that pockets have been picked before you that pockets have been picked before now, and that some such trifle as a few odd thousands might not come amiss to any one who, with limited means of his own, was desirous of increasing them at his neighbors' expense? Whether the thought of danger entered his mind or not, Hugh risked it, and went leisurely on his way, for Mr. Hugh was one of those people who make it a point of never being unduly excited. He was frequently employed in the execution of such transactions as the present between his uncle's bank and the other banks of the city; consequently he felt much at home when, on reaching his destination, he marched up to that portion of the bank counter which was appropriated to the business transactions of a multitude of people whose surnames happen to fall within the bounds marked out by the letters "L to R."

The elderly and precise clerk who occupied the high stool on the opposite side of the counter was almost shaken out of his propriety by Hugh's start and confused exclamation, as after searching vainly in the depths of his pockets for the precious notes, the fact dawned upon him that they were gone, unmistakably gone.

"What's the matter, Mr. Hugh?" "What is it?" was repeated more than once before his scattered senses were recalled, and then the query was only met by another, and one which, alas! was not to be so easily answered.

"What am I to do?" were the words which he at last stammered out. Had any one kindly suggested some plan by which he might, without loss of time, have shipped himself for the antipodes, no doubt Hugh would gladly have adopted it; and perhaps his gratitude would have been quite as great had the floor opened and swallowed him up, hiding from his bewildered eyes the inquiring faces around, which seemed to be dancing waltzes with the green lamp shades, to the sound of the sovereigns clinking in the little scales. Unfortunately neither of these favorable openings presented itself, and in default of either, he returned in the most crest-fallen condition, as fast as a Hansom cab could carry him, to the room which he had left so complacently less than an hour before.

How Hugh managed his confession he could never afterwards remember; but nothing could efface the recollection of the grave kindness which amidst his extreme annoyance, his uncle showed himself, and which was harder to bear than the sternest reproof. Half unconsciously Hugh felt that even the uncle, who had been as a father to him, had not forgotten the young brother, whose dying message from a field of battle had commended the baby-boy, whom he had never seen, to a care scarcely less kind and watchful than his might have been. Once in possession of the loss, Mr. Randall's views instantly shaped themselves into the definite form of "the police station," whether the hapless eluded of the patent Hansom was urged by every inducement that could be afforded by the driver's whip, to which, but for a lingering sense of propriety, Hugh would fain have added the strokes of his umbrella.

As he and his uncle were ushered into the inspector's presence, Hugh experienced, to an

uncomfortable degree, a return of the feelings which years ago possessed him, when the discipline of school life, brought him into unpleasantly close communication with the head master. The inspector was a gentleman who had seen many days since that eventual one on which he rose from the inferior position which called for the exhibition of his prowess in whatever field might be afforded by the streets for its display; consequently his personal appearance had now assumed a portly dignity much in accordance with his more domestic but doubtless immeasurably more elevated sphere of labor. He had apparently been aroused from an afternoon doze by the entrance of his visitors, but the air of dull business which he had contrived to assume very soon gave place to an excitement which he could scarcely conceal under a veil of decorous sorrow for Mr. Randall's loss. Rubbing his hands, he took up his position behind an official-looking desk, and proceeded to subject Hugh to a rigorous cross-examination upon every particular of the theft. Poor Hugh! he began to feel as if the thumb-screw itself would be a mild form of treatment compared with the neatly-turned questions by which the inspector made him confess himself guilty of the most egregious carelessness in the presence of his uncle, and one or two attendant policemen, who he felt were standing behind him open-mouthed with wonderment, in contemplation of the phenomenon of a man who, having come to years of discretion, had been so devoid of common-sense as to walk down a crowded thoroughfare, in the busiest part of the afternoon, with eleven thousand pounds in his coat-tails. The examination—which indeed elicited little else—being ended, an ominous silence ensued, broken after a few minutes by the inspector who, striking his hand on the desk, ejaculated, "I have your man!" with a warmth which almost made the two gentlemen expect to see the flattened form of the thief lying upon the desk when the official hand was withdrawn. Further explanations put them in possession of the fact that a celebrated detective was at that moment in the city, nay, in the very police-station itself, having come down from London in the course of an investigation in which he was engaged; "and," added the inspector, "if any one can find your money he's the man."

Mr. Taplin soon added his presence to the council of war. He was a great contrast to his brother official, being rather below the middle height, and of a spare wiry figure; and was, moreover, possessed of sharply-cut features and a pair of keen gray eyes, which without the smallest symptom of restlessness, seemed to take in to the full everything around. As Hugh glanced from the one man to the other, the vision of a bull-dog and a grayhound flashed through his mind, and he instinctively came to a conclusion as to which of the two was the more likely to run down the game. His meditations were brought to a close by the request for "particulars," and once more he went through the meagre details, which he felt only sufficed to make him an object of pity to all beholders. Wasn't it enough to have made away with eleven thousand pounds of other people's money, without having perpetually to refresh his memory on the subject, and he felt strongly moved to appropriate to his own case sundry poetical similes of "stags at bay," "hunted lions and so forth;" consequently the detective's assurance of his certainty that the money was on its way to either London or America was rather crossly received.

"I don't see what's the use of your being certain," he answered, somewhat sharply; "better say the North Pole at once; I should be quite as likely to find it."

Mr. Taplin vouchsafed no other reply than the shadow of a smile, showing his pitying sense of the young man's inability to estimate the extent of his resources. He was not one of the people who carry on all their mental processes outside their heads, and a silence fell on the whole party for several minutes, during which, with amazing rapidity of thought, the detective laid his schemes, the first step in which was a visit to the post-office just before the bags were made up.

By that time Hugh's fit of injured innocence had been succeeded by despondency, and he watched with extreme anxiety while, in accordance with the detective's directions, the registered letters were spread out before them. There was a line which bounded over Mr. Taplin's powers; here he might look, but he might not touch. As he bent over the letters Hugh saw a flash of pleasure in the gray eye as it rested on an envelope addressed, in a scrawling hand, to "Mrs. G. Hopkins, 19 P— street, London." The detective just laid one finger on it, turned to Hugh and said, with an emphasis which carried weight with it, "Your money is in that letter, or it's gone beyond our reach. You must come up to town with me to-night."

A few hours later the two were shooting on the line on their way to London. Now, if there was one thing which Hugh Randall hated more than another, it was travelling by night, and with the words "wild-geese chase" running races with each other in his head, he was not likely to look with favor on the present ex-

pedition, or to compose himself very tranquilly to sleep. He tried a few scraps of conversation, but Mr. Taplin appeared more disposed for meditation, and Hugh sought solace in the contemplation of the same scene reversed, as reflected in the window pane. He grew provoked as time went on, and sleep, which reigned undisturbed at the other end of the carriage, entirely declined to visit either his companion or himself. "Not that I think he wants it," he soliloquised; "I never saw anything like those eyes, so terribly wide awake. I don't believe a fly could stir in that carriage and he not see it. I wonder if he thinks that old lady is a 'case;' how he looks at her?" In a few moments more Hugh was rushing, in his dreams, no more along a material railway, but down a fathomless abyss in pursuit of a Hansom, containing a stout old lady in a blue head-dress trimmed with bank-notes, who was being driven to Newgate by Mr. Taplin. He awoke, with a start, to encounter the gray eyes over which no veil of drowsiness had fallen; and when the hours of the weary night had digged through, and a succession of equally unpleasing dreams had given way to the cold reality of a London station in the early dawn, the detective was as perfectly himself as though he had enjoyed hours of refreshing sleep, and the ringing cheerful voice which proposed a bath and breakfast sounded wonderfully fresh and pleasant.

The curtain next rises upon a trio passing along the streets of London. This trio consisted of our two friends and the postman in whose boat P— street was situated. By a hasty visit to the district post-office, Mr. Taplin has possessed himself of such information as was necessary for his purpose, and having given minute directions to the postman; had joined him again when he reached the street. All hopes of seeing the money had faded from Hugh's mind again and again, but his heart beat faster than usual as they turned into the dingy-looking street in which the last scene of the play was to be enacted, and by the time they reached the door of No. 19, it was beating like a sledge-hammer. Taplin desired him to be quiet, and by a look enforced on the postman the remembrance of the directions he had given; for the detective was far too canny to risk, by their reiteration, the calmness upon which the chance of their being carried out depended.

The double knock was quickly answered, and Hugh started back almost as if he were the thief, when the door opened only disclosing, however, a rather shadowy-looking woman. Mr. Taplin stood back just hidden from her sight, but in the quiet of the dull street every word came distinctly through the frosty morning air.

"Registered letter." "Mrs. G. Hopkins."
"Can she sign the paper?"

Then the answer; "I am Mrs. Hopkins. Give it here."

In accordance with his orders the postman only produced the paper, while apparently searching his pouch for the letter, Mrs. Hopkins took the bait most satisfactorily, walked away, and after a few moments of suspense the anxious listeners heard her footsteps as she returned with the signed paper, and handed it to the postman, who then placed the letter in her hand. In another moment—Hugh scarcely knew how, so rapid was the change—the postman was doubling the corner of the street, with a well earned coin in his pocket, and Mr. Taplin was in the narrow passage, and had snatched the letter from its owner's hand. As Hugh pressed up to his side he tore open the seal, and the rustling notes lay in his hand! Hugh could scarcely believe his eyes; but a motion of his companion checked the torrent of wonder that was rushing from his lips. The unhappy woman had realized something of what had happened, and, with a faint cry of "It's all up with us!" fell back against the wall. A feeling akin to reverence took possession of Hugh Randall, as without the shade of triumph in the success of his work, the detective supported her into the shabby parlor, and laid her on the black horse-hair sofa. It was a daring and perilous move to seize the letter, but his instructions certainly led him to run the risk. With a muttered "Are there no woman-kind in the house?" he left the room, and Hugh heard the firm step sounding along the passage, and the clear voice calling at the top of the stairs, "Here Betty—Susan—whatever your name is, where are you?" A slatterly mid-of-all-work answered the summons, in no small amazement at the sight of two strange gentlemen, and to her charge Mr. Taplin left her mistress, while he and Hugh assured themselves of the identity and completeness of the notes. Mrs. Hopkins soon recovered sufficiently to pour out a flood of tears and bewildered lamentations; but with calm patience the detective at length drew from her the facts which he needed. "Ah," she cried bitterly, "he told me he would make our fortune this time, and I should have plenty then. He drank everything he made before, the wretch! and left me here in this miserable holes. But I'll be revenged on him yet."

"Ah, poor thing! poor thing!" remarked the detective to Hugh; "there are generally

women mixed up in this sort of thing. Money stolen in this sort of way is almost always sent to women. I suppose they think it is not so likely to be suspected."

As they left the room, when Mr. Taplin had made such arrangements as suited his good will and pleasure, he desired Hugh to look at a photograph hanging in a frame over the chimney-piece, and no sooner were they in the street than, with the wonder one watches yards of many-colored ribbon, drawn out from a conjuror's ears, Hugh beheld issuing from Mr. Taplin's pocket-book the duplicate of the carte. "That's the man," observed Mr. Taplin at last, with a ring of triumph over in his calm voice, "After whom I came down to your parts. Strange, now isn't it? That was a little matter which took place weeks ago, and we were altogether off the scent. Well, we got on a new track early this week, and I went down, believing if I caught my bird anywhere it would be there. Then your business turned up, and, like a flash, it crossed my mind that in finding out the one I should be carrying on the work I came after. I can't in any way account for it, but that was my impression; and you see how true it was. I knew enough of the fellow I was after to be pretty sure that, if your notes were in his hands, they would either come to town or go direct to America. But it was just a toss up between the two; and I should have been altogether at sea if it hadn't been for seeing this letter at the office. When I saw "Mrs. Hopkins" I was as sure as that I was a living man that the money was there, for I knew "Hopkins" was one of my man's aliases, though he was going by another name when he did the bit of work about which I went north. It was a queer thing seeing the photograph which I had to trace him by, and which had gone about in my pocket these few weeks till I knew the face as well as my own, hanging up over that poor thing's fireplace."

And so Hugh Randall went home again, not grudging his five hundred miles' journey, inasmuch as he carried with him eleven thousand pounds—but not in his coat-pocket.

FATHER BURKE'S LECTURE ON "The Pope's Tiara—Its Past, Present, and Future."

(From the New York Irish American.)

The following very interesting lecture was delivered on the 16th of May, in the Academy of Music, New York City, by the Very Rev. T. N. Burke, O. P., Archbishop McCloskey presiding. The reverend gentleman said:—

May it please your Grace: Ladies and Gentlemen!—The subject on which I propose to address you is: "The Pope's Tiara, or Triple Crown; its Past, its Present and its Future." We read of a celebrated orator of Greece, that the grandest effort he ever made was in a speech which he pronounced upon a crown. I wish I had, to night, the genius or the eloquence of Demosthenes; for my theme, my crown, is as far beyond the glory of the crown of which he spoke, as my thoughts and my eloquence are inferior to his.

Amongst the promises and prophetic words that we read in Scripture concerning our Divine Lord and Redeemer, we read that it was prophesied of Him that He should be a King; that He should rule the nations; that He should wear a crown; and that His name was to be called "The Prince of Peace." He came; He fulfilled all that was written concerning Him; and He transmitted His headship and His office in the Holy Church to be visibly exercised and to be embodied before the eyes of men in the Pope of Rome. And, therefore, amongst the other privileges which He conferred upon His Vicar, He gave him that his brows should wear a crown. Therefore it is that, from the first day of the church's history, her ruler, her Pope, her head, rises before us, a sceptred man amongst men, and crowned with a glorious crown. Therefore it is that, encircling his honored brows, for ages, the world has beheld the triple crown, or tiara,—of which I am to speak to you this evening. Every other monarch amongst the nations wears for his crown a single circlet of gold. Ornament it as you will, there is but one circle; that would represent the meeting and the centre in the person of the sovereign of all the temporal interests and authority of the State. Upon the Pope's brows, however, rests a triple crown, called the tiara. It is made up of three distinct circles of gold. The first of these is symbolical of the universal episcopate of the Pope of Rome—that is to say, of his headship of all the faithful in the Church; for, "there shall be but one fold and one shepherd," was the word of Christ. The second of these circles that crowns the papal brows represents the supremacy of jurisdiction, by which the Pope governs not only all the faithful in the world at large,—feeding them as their supreme pastor,—but by which, also, he holds the supremacy of jurisdiction and of power over the anointed ministers, and the episcopacy itself, in the Church of God. The third and last circle of this crown represents the temporal influence, the temporal dominion, which the Pope has

exercised and enjoyed for more than a thousand years in this world.

Behold then, what this tiara means. Upon those great festival days, when all the Catholic world was accustomed to be represented by its highest, by its best and noblest, by its most intellectual representatives in Rome, the Holy Father was seen enthroned, surrounded by cardinals, patriarchs, archbishops, bishops, the priesthood, and the faithful. There he sat upon his high, and ancient, and time-honored throne; and upon his head did he wear this triple crown, symbolizing his triple power.

Now, my friends, in the Church of God everything is organized; everything arranged and disposed in a wonderful harmony which expresses the mind and the wisdom of God, Himself. And, therefore, it is, that in every detail of the Catholic liturgy and worship, we find the very highest, and the very holiest gifts symbolized and signified to the man of faith. What do those three circles of the Pope's tiara symbolize? They signify, first of all, the unity that God has set upon His Church. Secondly, they signify the power and jurisdiction that God has conferred upon His Church. And thirdly, they signify all these benefits of a humane kind, which the Church has conferred upon this world, and upon society.

The first circle of this tiara represents the unity of the Church. For, it tells the faithful, that although they may be diffused all the world over, although they may be counted by hundreds of millions, although they may be found in every clime, and speaking every language, although they may be broken up into various forms of government, thinking in varied forms of thought, having varied and distinguished interests in the things that should never perish, but abide with them for eternity; that moment, out of all these varied elements, out of these multiplied millions, out of these different nations, arises one thought, one act of obedience, one aspiration of prayer, one uplifting of the whole man, body and soul, in the unity of worship, which distinguishes the Catholic Church, the spouse of Christ (ehers). This was the first mark that Christ, the Son of God, set upon her the brows of His Church. He set upon her the glorious seal of unity in doctrine that all men, throughout the world, who belonged to her, were to be as one individual in the one soul, and the one belief of their divine faith. He set upon her brows the unity of charity—that all men were to be one, in one heart, and in one bond, which was to bind all Christian men to their fellow men, through the one heart of Christ. And, in order to effect this unity, the Son of God put forth, the night before He suffered the tender, but omnipotent prayer, in which He besought His Father, that the unity of the Church should be visible to all men, and that it should be so perfect as to represent the ineffable unity by which He was one with His Father, in that singleness of nature, which is the quintessence of the Almighty God. It was to be a visible unity. It was to be a unity that would force itself upon the notice of the world. It was to be a unity of thought and belief that would convince the world that the one mind, and the one word of the Lord of all truth, was in the heart, and in the intelligence, and upon the lips of His Church. It would be in vain, that Christ, the Son of God, prayed for that unity, if it was to be a hidden thing, not seen and known by men; if it was to be a contradictory thing, involving an outrage upon all logic and all reason; as, for instance, the Protestant idea of unity, which is, "Let us agree to differ." "Let us agree to differ!" Why, what does this mean? It means something like what the Irishman meant, when he met his friend, and said, "Oh, my dear fellow, I am so happy and glad to meet you! And I want to give you a proof of it." And he knocked him down! (Laughter.) But you remember this was the sign of love (renewed laughter). And so, the Protestant logic of this world says:—"Let us agree to differ." That is to say: Let us create unity by making disunion! Now, as the divine, eternal, incarnate Wisdom determined that that crown and countersign of unity should be visible upon His Church, it was absolutely necessary for Him to constitute One Man—One Individual Man—as the visible sign and guarantee of that unity in the Church, for ever. It would not have answered to have left the twelve Apostles, equal in power, equal in jurisdiction. For, all holy as they were, all inspired as they were, if equal power and jurisdiction had been left to all, if no one man amongst them had been brought forth and made the head of all, with all their perfection, with all their inspiration, with all their love for Christ, they would not, being twelve, have represented the sacred principle of unity in the Church. Therefore, did Christ, the Son of God, from amongst the Twelve take one; called that man forth, He laid His hands upon him; and said, "Hear him! hear his words!" That, He did not say of any of the others, but took care that all the others should be present to witness these words and to acknowledge their chief. He took that man in the presence of the Twelve, and He said to him—to them: "Hitherto you have been called Simon; now I say your name is Cephas, which means a rock; and upon this

rock I will build My Church." Again, in plainest of language. He said to that man: "Thou—thou! O rock! confirm thy brethren!" In the presence of all, he demanded of that man the triple, thrice-repeated acknowledgment and confession of his love. "Peter," He said to him, "You know how dearly John, my virgin friend, loves Me. Do you love Me more? You know how well all these around Me love Me. Do you love Me more than all?" And until Peter three times asserted that he loved His Master with a love surpassing that of all others, Christ delayed His divine commission. But, when the triple acknowledgment was made, He said to Peter: "Feed thou My lambs; feed thou My sheep!" "Thou shalt be one fold," said the Son of God, "and one shepherd." That was the visible unity of the Church; that was to be the countersign of the divine origin of the Church of God, and that was to be represented unto all ages by the one Head and Supreme Pastor of all the Popes of Rome (cheers).

Mark the splendid harmony that is here. The Adorable Son of God, is one with the Father by the ineffable union of nature from all eternity. The Son of God made man, still is man, and only man, in the hypostatical union in which the two natures met in one divine person. The Church that sprang from Christ,—the Lord God and man, united,—is to be one until the end of time. And, therefore, the principle of unity passes, as it were, from Christ to Peter, and from Peter to each succeeding Pontiff; so that the Church of God is recognized by its union with its Head, and by that, the One Head, which governs all. Therefore did St. Ambrose say: "Show me Peter; for, where Peter is, there is the Church of God."

Now, you see at once the significance of that first circle of gold that twines round the papal crown. It speaks of the Pope as the supreme pastor of all the faithful. It speaks of him as the one voice, and the only one, able to fill the world, and before whose utterances the whole Christian and Catholic world bows down as one man (cheers). It speaks of the Pope as the one shepherd of the one fold; and it tells us that as we are bound to hear his voice, and as that voice can never resound through the whole Church, which cannot by possibility, proclaim a lie—that when the Pope of Rome speaks to the faithful as supreme pastor, pronouncing upon and witnessing the Faith of the Catholic Church,—that the self-same spirit that preserves that Church from falling into error, preserves her Pastor, so that he can never propound to her anything erroneous or unholy, or at variance with the sacred morality of the Christian law (cheers).

The second circle of gold represents the second great attribute that Christ, our Lord, emphatically laid upon His Church. As clearly as He proved that that Church should be one, so clearly did he pray and prophesy that that Church was to have power and jurisdiction. "All power," He said to His Apostles, "all power in Heaven and upon earth is given unto Me." Behold the Head of the Church speaking to His Church. "Given unto me!" "I am the centre of that power." "As the Father sent me, thus I send you, so do I send you." And then he set upon the brows of his Apostles, and, through them, on the Church, the crown of spiritual power. But, as all power is derived from God, it follows that, in the Church of God, whoever represents, as vicar and vicar, supreme Pastor and ruler of the Church,—whoever represents Christ, who is the source of all power, that man has supreme jurisdiction in the Church of God, not only over the Faithful, but over the pastors of the flock and the Episcopate. James, and John, and Andrew, and Phillip, and the others, were all bishops. St. Ignatius of Antioch, and all the succeeding great names that adorn the episcopal roll in the Church—all had power; all exercised power; and all were recognized as the Church recognizes them and their successors still, as her archbishops and bishops; and all had that power by divine institution, and that their episcopacy in the Church is of divine origin; and yet, that power is so subjugated and subordinated that the Pope, as the supreme bishop of bishops, to whom Christ said, "Feed not only the lambs," my faithful; but "feed my sheep," the matured ones and holy ones in the sanctuary of the Church (loud cheers.)

Finally, the third circle of gold twining around that time-honored crown of the tiara, represents the temporal power that the Pope has wielded for so many centuries, and which has been the cause of so many blessings, and so much liberty and civilization to the world.

It was not in the direct mission of the Church of God to civilize mankind, but only to sanctify them. But inasmuch as no man can be sanctified without being instructed, without the elements of civilization being applied to him, therefore, indirectly, but most powerfully, did Christ, our Lord, confer upon His Church that she should be the great former and creator of society; that she should be the mother of the highest civilization of this world; that she should be the giver of the choicest and the highest of human gifts: and, therefore, that she should have that power, that jurisdiction, that position, in her head, amongst the rulers of the nations, that would give her a strong voice and a powerful action in the guidance of human society (cheers). And as to the second circle of this golden crown—viz., the universal pastorate of the Church—and the supremacy, even in the sanctuary,—both of these did Peter receive from Christ; and these two have been twined round the Papal brow by the very hand of the Son of God, Himself!

The third circle, of temporal power, the Pope received at the hands of the world; at the hands of human society; at the hands of the people. And he received it out of the necessities of the people, that he might be their king, their ruler, and their father upon this earth.

Now, such being the tiara, we come to consider it in the past, as history tells us of it;

in its present, as we behold it to-day; and in its future.

How old is this tiara? I answer that although the mere material crown, and its form dates only from about the year 1340, or '42, and the Pontificate of Benedict the Twelfth, the tiara itself—the reality of it—the thing that it signifies—is as ancient as the Church of God, which was founded by Christ, our Lord. In the past, from the day that the Son of God ascended into Heaven, all history attests to us that Peter, and Peter's successors, were acknowledged to be the supreme pastors of the Church of God. Never, when Peter spoke, never did the Church refuse to accept his word, and to bow down before his final decision. In very first Council of Jerusalem, grave questions that were brought before the Assembly were argued upon by various of the Apostles, until Peter rose, and the moment that Peter spoke and said: "Let this be done so; let such things be omitted; such things be enforced"—that moment every man in the Assembly held his peace, and took the decision of Peter as the very echo of the Invisible Head of the Church, who spoke in him, by and through him (loud cheers). In all the succeeding ages, the nations bowed down as they received the words of the Gospel. The nations bowed down and accepted that message on the authority and on the testimony of the Pope of Rome! Where, amongst the nations that have embraced the Cross,—where, amongst the nations who have upheld the Cross,—where is there one that did not receive its mission and its Gospel message, on the message and on the testimony of the Pope of Rome? From the very first ages, whilst they yet lay hid in the catacombs, we read of saintly missionaries going forth from under the Pope's hands to spread the message of Divine Truth throughout the lands. Scarcely had the Church emerged from the catacombs, and burst into the glory and splendor of her renewed existence, than we find one of the early Popes of Rome laying his hand upon the head of a holy youth that knelt before him, consecrating that youth into the priesthood, into the episcopacy and sending him straight from Rome to a mission, the grandest and the most fruitful—the most glorious of any in the Church. That Pope was Celestine, of Rome; and the man whom he sent was Patrick, who, by the Pope's order, vended his way to Ireland (cheers).—From the Pope of Rome did he (Patrick) receive his mission and his message. From the Pope of Rome did he receive his authority and his jurisdiction. The diploma that he brought to Ireland was attached to the Gospel itself.—It was the testimony of the Church of Christ, countersigned by Celestine, who derived his authority from Peter, who derived his from Christ. And when, in his old age, he had evangelized the whole island; when he had brought Ireland into the full light of the Christian faith, and into the full blaze of her Christian sanctity, the aged apostle, now drooping into years, called the bishops and the priests around him; and, amongst his last words to them were these: "If ever a difficulty arises amongst you;—if ever a doubt of any passage of the Scripture, or of any doctrine of the Church's law—or of anything teaching the Church of God or the salvation of the souls of your people,—if ever any doubt arises amongst you, go to Rome—to the mother of the nations—(and Peter will instruct you thereon!) (cheers). Well and faithfully did the mind and the heart of Ireland take in the words of its saintly apostle. Never—through good report or evil report—never has Ireland swerved for one instant—never has she turned to look with a favoring or a reverential eye upon this authority, or upon that; but straight to Peter. Never has she, for an instant, lost her instinct, so as to mistake for Peter any pretender, or any other Pope! Never, for an instant, has she allowed her heart or her hand to be suared away from Peter! It is a long story. It is a story of fourteen hundred years. But Ireland has preserved her faith through her devotion to Peter, and to the Pope of Rome, Peter's successor; and she has seen every nation that ever separated from Peter—she has seen them, one and all, languish and die, until the sap of divine grace—was dried up in them; and they utterly perished, because they were separated from the Rock of Ages, the Pope of Rome (enthusiastic cheering.)

Just as the people, in all ages, and in all times, bowed down before their supreme pastor, so, also, has the Episcopate in the Church of God, at all times, recognized the supremacy of the Pope of Rome, and, at all times, bowed before the second crown that encircles his glorious tiara. Never did the Episcopate of the Catholic Church meet in council except upon the invocation of the Pope of Rome. Never did they promulgate a decree until they first sent it to the Pope of Rome to ask him if it was according to the truth, and to get the seal and the countersign of his name upon it, that it might have the authority of the Church of God before their people. From time to time, in the history of the Episcopate, there have been rebellious men that rose up against the authority, and disputed the power of the Church of Rome. But, just as the nations that separated from Peter, separated themselves thereby from the unity of the truth, and of sanctity, and of Christian doctrine, and of Christian morality, so in like manner, the Bishop who, at any time, in any place, or in any age, disputed Peter's power, Peter's authority, and separated from him, was cut off from Peter and from the Church; the mitre fell, dishonored, from his head; and he became a useless member, lopped off from the Church of God, without power, without jurisdiction, without the veneration, or the respect, or the love of his people. Thus has it ever been in times gone by. The Pope of Rome commands the Church through the Episcopate. The Pope of Rome speaks and testifies to the Church's doctrine through the Episcopate. Whenever any grave, important question, touching doctrine, has to be decided, the Pope of Rome has always

called the Episcopate about him;—not that he could not decide, but that he might surround his decision with all that careful and prudent examination, with all that weight of universal authority over the world which would bring that decision, when he pronounced it, more clearly and more directly home to every Catholic mind. And faithful has that Episcopate been,—since the day eleven Bishops met Peter, the Pope, in Jerusalem, in the first Council,—down to the day when, three years ago, eight hundred Catholic Archbishops and Bishops met Peter's successor in the halls of the Vatican and bowed down before the word of truth upon his lips (cheers).

Such, in the past, as history attests—such were the two circles of the supreme pastorate and supreme jurisdiction in the Church.

The Roman empire, as you all know, was utterly destroyed by the incursions of the Barbarians, in the Fifth Century. A king, at the head of his ferocious army, marched on Rome. The Pope was applied to by the terrified citizens; and Leo the Great went forth to meet Attila, "the Scourge of God." He found him in the midst of his rude barbarian warriors, on the banks of the Mincio. He found him exulting in the strength and power of his irresistible army. He found him surging and sweeping on towards Rome, with the apparent force of inevitable destiny, and with his outspread wings of destruction. He found him, in the pride and in the supreme passion of his lustful and barbaric heart, sworn to destroy the city that was the "Mother of Nations." And, as he was in the very sweep of his conquest and pride,—unfettered and almost alone, having nothing but the majesty of his position and his glorious virtue around him, the Pope said:—"Hold! Rome is sacred, and your feet shall never tread upon its ancient pavement! Hold! Let Rome be spared!" And, whilst he was speaking, Attila looked upon the face of the man, and presently he saw over the head of St. Leo, the Pope, two angry figures, the Apostles St. Peter and St. Paul, with fire and the anger of God beaming from their eyes, and with drawn swords menacing him. And, even as the angel stood in the prophet's path of old, and barred his progress, so did Peter and Paul appear in mid-air and bar the Barbarian. "Let us return," said he, "and let us not approach this terrible and God-defended city of Rome!" Attila fled to his northern forests, and Leo returned, having saved the existence and the blood of ancient and imperial Rome! (cheers). But army followed army; until, at length, Alaric conquered and sacked the city, burned and destroyed it, broke up all its splendor and all its glory, overran and destroyed all the surrounding provinces; and, so the destruction that he began was completed a few years later by the King Odoacer, who wiped away the last vestige of the ancient Roman empire! Then, my friends, all Italy was a prey to and was torn with factions; covered with the blood of the people. There was no one to save them. In vain did they appeal to the distant Eastern Emperor, at Constantinople. He laughed at their misery, and abandoned them in the hour of their deepest affliction and sorrow; whilst wave after wave of barbaric invasion swept over the fair land, until life became a burden too intolerable to bear, and the people cried out, from their breaking hearts, for the Pope of Rome to take them under his protection, to let them declare him King, and so obtain his safeguard and his protection for their lives and their property. For many long years the Pope resisted the proffered crown. It grew upon his brows insensibly. It came to him in spite of himself. We know that, year after year, each successive Pope was employed sending letters, sending messengers to supplicate, to implore the Christian Emperor to send an army for the protection of Italy; and when he did send his army they were worse, in their heretical lawlessness, more tyrannical, more blood-thirsty over the unfortunate people of Italy, than even the savage hordes that came down from the north of Europe. And so it came to pass that, in the dire distress of the people the Pope was obliged to accept the temporal power of Rome, and of some of the adjoining provinces. History tells us that he might, in that day, have obtained, if he wished it, the sovereignty over all Italy. They would have been only too happy to accept him as their King; but not just of power, no ambition of empire guided him; and the great St. Gregory tells us that he was oppressed with the cares of the temporal dominion, and that it was forced upon him against his will.

However, now the crown is upon his head. Now he is acknowledged a monarch—a reigning king amongst monarchs. And now let us see what was the purpose of God in thus establishing that temporal power in so early a portion of the history of the world's civilization. At that time there was no law in Europe. The nations had not yet settled down or formed. Every man did as he would. The kings were only half-civilized, barbarous men recently converted to Christianity, wielding enormous power, and only too anxious to make that power the instrument for gratifying every most terrible passion of lust, of pride, of ambition, and of revenge. Chieftains, taking to themselves the titles of Baron, Duke, Margrave, and so on, gathered around them troops, bands of mercenaries, and preyed on the poor people, until they covered the whole Continent with confusion and with blood. There was no power to restrain them. There was no power to make them spare their people. There was no voice to assert the cause of the poor and the oppressed, save one; and that was the voice of the monarch who was not crowned in Rome, the ancient and powerful head of the Catholic Church (cheers). Whence came his influence or his power over them? Ah, it came from this: that, with all their crimes, they still had received from God the gift of faith, and they knew,—the very worst amongst them knew—as history tells us, that when the Pope spoke it was the echo of the voice of God. They acknowledged it, as a supreme power over their consciences, over their actions—as a power that could be wielded not only for their salvation, but even for their destruction, by the terrible sentence of excommunication, by which the Pope could cut them off from the Church. The faith that was in the hearts of these rude kings was also disseminated amongst their people; and so strong was it, that the moment the Pope denounced or excommunicated any monarch, that moment, no matter how great he was as a warrior, as a statesman, as a writer—that moment the people shrank from him, as they would from the pest-stricken leper, and his voice was no longer heard as an authority either in the battlefield or in the council chamber. Knowing this, the people looked up to the Pope; and if any king overtaxed his people, and ground them to the earth, or if any king violated the law of eternal justice by shedding the blood of any man without just cause, or if any king declared an unjust and unnecessary war, or if any king repudiated his lawful wife, and, in the strength and power of his passion, sought to scandalize his subjects, and to openly insult and outrage the law of God,—the people, the soldiery, society, the abandoned and injured woman, all alike, looked up to and appealed to the Pope of Rome, as the only power that could sway the world, and strike terror into the heart of the greatest, the most powerful, and the most lawless king upon the earth (cheers).

History,—from every source from which we can draw it—tells us what manner of men were the kings and dukes and rulers the Pope had to deal with. What manner of men were they? In the eleventh century, the Emperor Otto invited all his nobility to a grand banquet; and whilst they were

in the midst of their festivity, in came one of the king's officers with a long list of the names of men who were present; and every man whose name was called out, had to rise from the banquet, and walk into a room adjoining, and there submit to an unjust, a cruel, and an instantaneous death. These were the kind of men that the Pope had to deal with. Another man that we read of was Lothair. His lustful eye fell upon a beautiful woman; and he instantly wits away and repudiates his virtuous and honored wife, and he takes to him this concubine, in the face of the world, proclaiming, or suggesting that he could proclaim, that, because he was an emperor, or a king, he was at liberty to violate the law of God, outrage the proprieties of society, scandalize his subjects, and take liberties with their honor and with their integrity, which would not be permitted to any other man. How did the Pope in these instances deal with such men? How did he use the temporal power, so great and so tremendous, with which God and society had invested him? He made the murderers do public penance, and make restitution to the families of those whose blood they had shed. He called to him that emperor, Lothair; he brought him before him; he made him, in a public church, and before all the people, repudiate that woman whom he had taken to his adulterous embrace; take back his lawful empress and queen, pledge to her again, by solemn oath, before all the people, that he never would love another, and that he would be faithful to her as a husband and a man, until the hour of his death (loud cheers). Lothair broke his oath—his oath taken at that solemn moment, when the Pope, with the ciborium in his hand, held up the body of the Lord, and said, "Until you swear fidelity to your lawful wife, I will not place the Holy Communion upon your lips." He took that oath; he broke it; and that day month—one month after he had received that Communion—he was a dead man; and the whole world—the whole Christian world,—recognized in that death the vengeance of God falling upon a perjured and an excommunicated sinner (cheers). How did the Pope vindicate, by his temporal power and authority, the influence that it gave him amongst the kings and the nations? How did he operate upon society? When King Philip of France, wished to repudiate his lawful wife, and take another in her stead, the Pope excommunicated him, and obliged him, in the face of the world, to take back and to honor with his love and with his fidelity the woman whom he had sworn before the altar to worship and to protect as long as she lived. How did the Pope exercise his temporal power, when Spain and Portugal, both in the zenith of their power, were about to draw the sword, and to deluge those fair lands with the blood of the people? The Pope stopped in and said, "No war!—there is no necessity for war!—there is no justification for war; and if you shed the blood of your people," he said to both kings, "I will cut you both off, and fling you, excommunicated, out of the Church!" (cheers). Thus did he preserve the rights—the sacred rights of marriage; thus did he preserve this honor, the integrity, the position of the Christian woman—the Christian mother who is the source, the fountain-head of all this world's society, and the one centre of all our hopes (cheers). Thus did he save the people, curb the angry passions of their sovereigns; thus did he tell the king, "So long as you rule justly, so long as you respect the rights of the humblest of your subjects, I will uphold you; I will set a crown upon your head, and I will fling around you all the authority, and all the jurisdiction, and sacredness of your monarchy. I will preach to your people obedience, loyalty, bravery and love; but, if you trample upon that people's rights, if you abuse your power to scandalize them, to injure them in their integrity, in their conscience,—I will be the first to take the crown from your head, and to declare to the world that you are unworthy to wear it" (loud cheers). Modern historians say, "O, we admit all this; but what right had the Pope to do it?" What right had he to do it! What right? The best of right. Who on this earth had a right to do it, if not the man who represented Christ, the Originator and Savior of the world (cheers). What right had he to do it? He had the right that even society itself, and the people, gave him; for they cried out to him, "Save us from our kings; save us from injustice; save us from dishonor, and we will be loyal and true as long as our leaders and our monarchs are worthy of our loyalty and our truth" (loud cheers).

Such, in the past history of the world, was the third circle that twines round the Papal Crown. Now, passing from the past to the time of to-day, what do we find? We find a man in Rome, that ever succeeded to the supremacy of the Church, and in the office of St. Peter,—most extraordinary, particularly in his misfortunes,—most extraordinary in the length of his reign, for he is the only Pope that has outlived "the years of Peter";—most extraordinary in the ingratitude of the world towards him, and the patience with which he has borne it;—most extraordinary in the heroic firmness of his character, and in the singleness of his devotion to his God and to the spouse of God, the Church (great cheering).—Pius IX. (renewed cheering), the glorious Pontiff, the man whom the bitterest enemies of the Church, whom the most foul-mouthed infidels of the day are obliged to acknowledge as a faithful and true servant of the Lord, his God, a faithful ruler of the Church, and a man from whose aged countenance there beams forth upon all who see him, the sweetness and the purity of Christ (great cheering). I have seen him in the halls of the Vatican; I have seen the most prejudiced Protestant ladies and gentlemen walk into that audience chamber. I have seen them come forth, their eyes streaming with tears; I have seen them come forth entranced with admiration, at the vision of sanctity and venerableness that they have beheld in the head of the Catholic Church (cheers). He is extraordinary in that he has outlived the years of Peter. Well do I remember him, as he stood upon the altar five and twenty years ago, fair and beautiful in his youthful manhood. Well do I remember the mighty voice that pealed like a clarion over the mighty square of St. Peter's, and seemed as if it was an angel of God that was come down from heaven, and in a voice of melodious thunder, was flinging a pentecost of grace and blessing over the people (great cheering).—Five-and-twenty years have passed away, and more. Never during the long roll of Pontiffs—never did man sit upon St. Peter's chair so long; so that it even passed into a proverb, that no Pope was ever to see the years of Peter. That proverb is falsified in Pius. He has passed the mystic Rubicon of the Papal age. He has passed the bounds which closed around all his predecessors. He has passed the years of Peter upon the Papal throne. Oh! may he live, if it be God's will, to guide the Church, until he has doubled the years of Peter (great cheering). He is singular in what the world calls his misfortunes; but what, too me, or any other man of faith, must absolutely appear as a startling resemblance to the last week that the Lord, our Saviour, spent before His passion, in Jerusalem. I remember Pius IX., surrounded by the acclamations and the admiration of the whole world. No word of praise was too great to be bestowed upon him. He was the theme of every popular writer. He was the idol of the people. The moment they beheld him the cry came forth—"Viva, viva, il salvatore de la patria!" Long live the savior of his people, and of his country! To-day he must not show his face in the very streets of Rome; and in the very halls of the deserted Vatican he hears the echoes of the shouts of those that cry, "Blessed be the hand that shall be imbrued in thy blood, O Pius!" (sensation). Now, I ask any man on the face of the earth, what has this man done? What can the greatest enemy of the Pope lay his hand upon, and say, he has done

so and so, and he has deserved this change of popular friendship, and of popular opinion? The greatest enemy that the Pope has on this earth is not able to bring a single charge against him, during these twenty-five years, to account for that change of opinion. What has changed blessings into curses? What has changed homage and veneration into contempt and obloquy? There is no accounting for it. It is like the change that came over the people of Jerusalem, who, on Palm Sunday, cried "Hosanna to the Son of David," and on Good Friday morning cried, "give Him to us! We will tear Him to bits for it. Has he oppressed the Roman people? No, I lived many years in Rome, under his Pontificate. There was no taxation worth speaking of; there was no want, no misery. There was plenty of education for the children, plenty of employment, plenty of diversion. There was no forcible conscription of the youth, to send them into some vile cess-pool of corruption, in the shape of a burnek, or to hunt them out to the battlefield, to be mown down and flung into blood-stained graves. No; every man possessed his house and his soil in peace. There was prosperity in the land. And over all this there was the hand ever waving a blessing, and a voice invoking benediction and grace for his people.—Whence came the change? No man can tell.—Therefore, I say, this man is extraordinary in his misfortunes, in as much as they bring out, in the most striking and terrible manner, his resemblance to his crucified Lord and Saviour, the Head of the Church (cheers). He is singular in the magnificence of his character. The student of history may read the lives of all the Popes that have come down from Peter to Pius, and I make this assertion, that there is not a single feature of grandeur or magnificence in the character of any one of these Popes, that does not shine out, concentrated, in the character of Pius IX. (cheers). We admire the missionary zeal of St. Gregory the Great, of St. Celestine.—Pius the Ninth has sent from under his own hand, and from under his own blessing, men who have honored his Pontificate, as well as the Church, their Mother, by shedding their blood in martyrdom, for the Faith (loud cheers). From under his hand have gone forth those holy ones who have languished in the dungeons of China and of Japan. From under his hand have gone forth these heroic Jesuit sons of St. Ignatius, that have lifted the standard of the Cross, and uplifted the name—the name which forms their crown and their glory, even in the eyes of men, unto the furthest nations of the earth (cheers). If we admire the love of Rome that shines forth in the character of St. Leo the Great, who was the Pope amongst them all that ever loved Rome and the Romans so tenderly as the heart of Pius IX. loved them (cheers)? When he came to the throne there were Romans in exile, and there were Romans in prison. The very first act of the Pontiff was to fling open the prison doors, and to say to these children of misfortune, "Come forth, Italians! Breathe the pure air and feast your eyes upon the loveliness of your native land" (cheers). There were Roman who were in exile: he sent them the message of manumission, and of pardon, and of love, in whatever land they were, and said, "Come back to me;—come back and sit down in peace and in contentment under my empire; for O Rome, and children of Rome, I love you." This was the language and these were the emphatic accents of the glorious Pius IX.—Where was the Pope who ever embellished Rome as he did? I lived in Rome during the first years of his Pontificate: I lived there in the last. I might almost say that he found it a city of brick, and that he handed it over to Victor Emmanuel, the robber, a city of polished and shining marble (loud cheers). Orphanages, hospitals, public schools, model lodging houses, public baths and lavatories, splendid fountains; everything that the Roman citizen could require, either for his wants or for his luxury, or if you will, his pleasure, the magnificent hand of Pius IX. provided for; for the last five-and-twenty years, that hand has never ceased in beautifying and embellishing his loved and imperial Rome (cheers).—We admire the glorious firmness, the magnificent, rock-like endurance of St. Gregory VII., whom history knows by the name of Hildebrand; how he stood in the path of the impious German Emperors, like a rock against which the tide dashes, but dashes in vain;—so did he stand to stem the torrent of their tyranny and of their corruption. We admire Gregory VII., when, saying Mass before the Emperor, he took the blessed Eucharist into his hands and turned round, with the Holy Communion, and said, "Oh! majesty, I am about to give you the Holy Body of Jesus Christ. I swear before my God," said the Pope, "in whose presence I now stand, that I have never acted save for the Church which He loves, and for the happiness of His people. Now, Oh! King, swear thou the same; and I will put God upon thy lips." The Emperor hung his head and said, "I cannot swear it, for it would not be true;" and the Holy Communion was denied him (cheers). We admire that magnificent memory in the Church of God, which upheld the rights of Peter and of the Church against king and kaiser; but, I ask you, does not the image of the sainted Gregory VII. rise before our eyes from out the recesses of history, and come forth into the full blaze of the present generation in the magnificent constancy and firmness of Pius IX., the Pope of Rome (cheers)? It was a question of only giving up a little child that was baptized into the Christian Church, and engrained, by Baptism, upon Christ, our Lord—a little child that was engrained unto the Son of God and His Church,—had received the rites, and claimed, in justice, to come to know and love that God on whom he had been engrained by Baptism. All the powers of the world,—all the dukes and kings and governments in Europe, came around the Pope, and said, "You must give up that child; he must be taught to blaspheme and to hate that Lord upon whom he has been engrained by Baptism. He must not belong to Christ, or the Church, even though he is baptized into it." And they asked the Pope by the surrender of that child, to proclaim the surrender of that portion of the Church's faith that tells us, on the authority of the inspired Apostle, that, by Baptism, like a wild olive branch let into a good tree, we are let into Jesus Christ. They sent their fleets to Civita Vecchia; they pointed their cannon against the Vatican; and told the Pope that his existence and his life depended upon his giving up that child. And he declared, in the face of the world, and pronounced that word which will shine in characters of glory on his brow in Heaven,—he pronounced the immortal *non possumus*.—"I will not do it, because I cannot do it" (cheers)! If he wants do an epitaph, the most glorious language that need be written on his tomb would be "Here lies the man whom the whole world tried to coerce to commit a sin; and who answered the world '*non possumus*,' I cannot do it" (renewed cheers). This is the man that to-day wears, and so gloriously wears, the time-honored tiara that has come down to him through eighteen hundred years of suffering and of glory, of joy and of sorrow.

The third circle,—that of the temporal power,—for a time is gone. There is a robber, who calls himself a King, seated now in the Quirinal in Rome. He had not the decency to tell the Pope that he was coming to plunder him. He had not the decency, when he did come to Rome, to build a house for himself; but he must take one of the old man's houses (sensation). It was a question of bringing his women into these, the Pope's own chambers, which were always like sanctuaries, where ladies, generally are not permitted to come in. There was a kind of tradition of holiness about them and exclusiveness, in this way; and he brings his Queen and his "ladies all" to these chambers where, if they had a particle of womanly decency, and delicacy,

IRISH INTELLIGENCE.

It appears that there are no less than 10,000 to 12,000 people out of work by the strike in the linen trade at Belfast.

THE DUBLIN CLERGY AND KEOGH.—At the meeting convened by Cardinal Cullen, and held in the Cathedral, Marlborough-street, an address was adopted which condemned in the strongest manner the conduct of Judge Keogh.

DEATH OF DANIEL O'CONNELL'S GRANDSON.—A sad accident occurred in Dublin Bay on Saturday last. Five small yachts started for a single-handed match.

THE GALWAY VINDICATION FUND.—The Freeman's Journal acknowledges the receipt of cash to the amount of about £900 and promises for about £100.

MALLOW ELECTION.—After a close contest, Mr. Munster was elected. The polling was for Mr. Munster, 91; for Mr. McCarthy, 78. Majority for Mr. Munster, 13.

IRELAND INDIGNANT.—We wonder what Judge Keogh's feelings must now be in presence of the storm of indignation his conduct has raised throughout Ireland?

ARMSMAN MACHALE IN 1835.—As a pendant to our remarks on the results of the Galway election inquiry we (Catholic Opinion) give the following eloquent extract from a Pastoral of Archbishop MacHale, addressed by him in the year 1835 to the Clergy of the Archdiocese.

"We are again on the eve of one of those periods so disastrous to the interests of morality and religion that recur occasionally in Ireland. During elections the minds of many of the faithful are so often loosened from the ordinary restraints of duty that it is unfortunately looked upon as a time when bribery, perjury, drunkenness, and every species of corruption, are permitted to supplant the ordinary virtues of the people."

"It is our duty to endeavor to check those mighty evils, filled with a just apprehension of the threat of the prophet that the faithful should sin for want of reasonable warning, the Judge of the living and the dead shall demand their blood at our hands."

"I am well aware than an apology is sought for these transgressions in the strong temptations held out by men, who, as they affect a zeal for the morality of the people, should never hold out any inducements to sin."

"The dread of those who might persecute the freeholders for a faithful discharge of their duty ought to be subdued by the words of the Redeemer, telling us not to fear those who can kill the body, but rather to fear Him who can destroy both body and soul in hell."

"After filling their souls with this salutary fear which the Gospel inspires, you will not fail to impress upon the people that they risk the loss of their immortal souls by the crimes of perjury and bribery to which I have alluded. Remind them of the inspired admonition, 'Speak the truth every one to his neighbour: judge truth and judgment: love not false oaths, for these are the things which I hate, saith the Lord.'"

"The curse of the Lord shall come upon the man who swears falsely in His name! Let them not, therefore, give a vote, unless their conscience assures them that they have a real freedom to the enjoyment of which they have already sworn. As for bribery, that foul crime that has done so much to corrupt the purity of elections by debauching the minds of the people, your denunciations of so enormous a sin must be cogent in proportion to its atrocity."

"The freehold is not a property to be set up for sale. It is held in trust for the benefit of the people, and no man can have a right to traffic upon that which is not solely his own, and by such a vile bargain to inflict injury upon the community. There can be no compromise of this truth; let, therefore, the people be persuaded that whoever receives a bribe directly or indirectly for his vote is to be excluded from the benefits of the Sacraments until he makes restitution of the money, which might be called the price of happiness of the poor, the widow, and the orphan."

"In a letter from his Grace to the Freeman's Journal, on the recent decision at Galway, the following striking passages occur:

"I have to evince my sympathy with a cause which Ireland has so nobly made its own. I send you a cheque for £100. Had this extraordinary banquette which issued from the bench in Galway no other bearing but that connected with its parliamentary representation, I should on the present occasion forbear from any further reference to so singular a specimen of judicial or forensic iniquity. I deem it a solemn duty to caution my Catholic countrymen against taking their religious impressions from the advocate of a system of education condemned by the Catholic Church, and a special pleader for the Galway godless colleges. This I consider more important than to dwell on his chequered career, which, however instructive, would be difficult to pursue without the danger of risking gravity and dignity. I will not, therefore, compare or contrast his oratorical essays at Athlone and Ballina, twenty years ago, with those at Galway in 1872, or his different estimate now, and at the former celebrated trial connected with a peer of the realm; but I will conclude by directing the attention of the people of Ireland to the disastrous legislation which ventured to commit such weighty national interests to the wisdom or the caprice of any one man. Let them compare the economy and expedition which, it was argued, would result from the measure of 1868 with the frightful loss of time and money—nay, more, of the justice of which, beyond all former examples, it has been productive—and then let them petition the Legislature to repeal a law which has inflicted on the country, and may continue to inflict, such annoyance and lasting injury."

MELANCHOLY END OF A PAPAL SOLDIER.—A melancholy death has terminated the life, which, if the story told be true, merited a more glorious end.—The body of a man named James Bailley, who was stated to have served in the Pontifical Army for nearly a quarter of a century, and who had in his possession a discharge from the Zouaves, dated at the time of the final disbandment of that gallant corps, was found drowned in the river Galway, near Killamoy, on Friday. The poor fellow, while striving to keep up an appearance of respectability, fell into extreme poverty, and, ashamed to make known his penury to friends who might have assisted him,

was travelling on foot towards Kenmare, when, in some unexplained manner, he fell into the river and was drowned.

THE IRISH COURT OF QUEEN'S BENCH.—In committee on Queen's Bench (Ireland) Procedure Bill, Mr. Heron will move the following clause:—"It shall and may be lawful for the Lords Commissioners of her Majesty's Treasury from time to time, as occasion may require, to grant such superannuation or retiring allowance to the clerk of the Crown, and to the chief and second clerk in the said office, when from age, sickness, or other sufficient cause they or either of them may become less adequate to the due and efficient discharge of their respective duties as to the said Lords Commissioners shall deem fitting and proper, without prejudice however to any rights which the said clerk of the Crown has under his patent of appointment from her Majesty the Queen."

The tenant farmers of Ireland are threatened with a great danger. It behoves them to be wise in time, and to be on their guard. The discussion in the House of Lords on Monday showed that the Tory peers grudge the Irish occupier even the scant measure of justice which the Act provides them with. Fired no doubt by the recent distributive of Judge Keogh's Lord Lifford on the night in question made a fierce onslaught on the Land Act, describing it as a measure "dangerous and uncertain," and quoting a number of cases of very doubtful authenticity to show that the Act was pressing with too much severity on the landlords. The noble lord concluded by asking for inquiry into the measure, but it was quite plain from his tone that by inquiry he meant assault. Lord Kimberley and the Lord Chancellor protested against any interference with the Act, the latter nobleman comparing inquiry at the present stage of the Land Act's existence to the act of a child who pulls up a flower to see how it was growing. Notwithstanding these protests, the Lords adopted Lord Lifford's motion for inquiry by a very large majority. This is a serious and a dangerous event. There can be no doubt that this is one of the results of the wonderful impetus given to Ireland's enemies by the recent conduct, or rather misconduct, of certain of her Majesty's Judges in this realm. With all its faults the Land Act is a great measure, capable of being developed into a Magna Charta for Irish occupiers. We cannot believe that Parliament will commit such an act of wrong and folly as any hostile interference with the working of this measure would be.—Freeman, 8th June.

PROTEST OF MR. HENRY, M. P. AGAINST JUDGE KEOGH'S LANGUAGE.—Mr. Mitchell Henry, M.P., sends the following letter to the Dublin Freeman:—"I think the best protest I can make against the language employed by Mr. Justice Keogh in giving his decision on the Galway election petition is to send you the enclosed cheque for a hundred guineas, to be added to what has been aptly called 'The National Insult Fund.' The almost superstitious reverence which in these islands attaches to the dicta of the judges is maintained principally by the sobriety and dignity of their conduct on the bench, and by their moderation in the expressions of opinion upon controversial matters arising in the course of the business in which they happen to be engaged. In proportion as a judge allows his prejudices or his passions to lead him outside the matters before him does he weaken the authority of his judgment and degrade the office which he holds. The only self-offense, therefore, that I see to the recent lamentable exhibition is the certainty that all thoughtful and impartial minds must feel considerable doubts as to the competency and impartiality of a tribunal which, whilst professing to ensure the effervescence incidental to a contested election, has eclipsed all examples of judicial vituperation which the accident of position has alone made of importance; although it has failed to redeem it from contempt."

MR. MCCARTHY DOWNING, M. P.—We regret to learn that in all probability the country will lose for some time the valuable services of Mr. McCarthy Downing, M.P. for the county Cork, as we fear he will be unable to resume his parliamentary duties as soon as the country, or, we have no doubt, the honorable gentleman himself would desire. Seldom has domestic affliction visited any household in the land more heavily than his. Within the short space of four years he has attended to their last resting place the remains of his lamented wife, a beloved daughter, and two sons, all in the prime and vigour of life. Within the last ten days he has been suddenly summoned from his public duties to witness two of these bereavements. Sympathy, deep and universal, has been evinced towards the honorable gentleman by all classes of the community. We hope, however, at no distant period to see him again in the Imperial Parliament hardworking and indefatigable as ever in the interests of his country.—Freeman.

LORD LIFFORD ON THE IRISH LAND QUESTION.—The following letter has been addressed to the editor of the Times:—"Will you permit me to say a few words about your intelligent article in the Times on the Irish land question. It is true that it was sworn before Mr. Justice Lawson, in the case where 41 years' purchase was awarded as compensation to an evicted tenant at will, that the tenant had paid to his brother, I think £180 for the good-will of the farm, with sanction of Lord Leitrim's agent. I have in my possession a letter from Lord Leitrim's then agent, stating he was prepared to prove precisely the reverse. That so able and conscientious a judge as Judge Lawson should under any circumstances feel bound to award 41 years' purchase to an out-going tenant on a farm pretty fairly valued seems to me a conclusive argument against certain provisions of the Irish Land Act.—I am Sir, your obedient servant, 'Lifford.'"

Only the other day there appeared a new novel bearing the title—a title well known to magazine readers—of "Lord Kilgobbin." To this volume was a dedication to his deceased wife which ran thus:—"To the memory of one whose companionship made the happiness of a long life, and whose loss has made me hopeless, I dedicate these volumes, written in breaking health and broken spirits. The task that was once my joy and pride I have lived to find associated with my sorrow: it is not, then, without a cause I say, I hope this effort may be my last." The inexpressible sadness of this melancholy wail touched the reader all the more deeply when he remembered who had written it. It issued from the pen of nice, gay, brilliant, mercurial Charles Lever. It was at once a dirge and a prophecy. A few weeks only have elapsed since it (Lord Kilgobbin) was given to the world, and yesterday Charles Lever followed into the mystic region of the hereafter the wife he loved and mourned. All men must suffer and grow old and die; but the gloomy ending of the career of Charles Lever strikes cold to the heart of all. What a gay and joyous spirit was his, what inexhaustible fun, what a never-ending fountain of humor, rich, generous, robust! It is nearly forty years ago since Harry Lorrequer appeared, and took the novel-reading world, especially the young, by storm. Charles O'Malley, Jack Hinton, and the rest followed in quick succession. What a wonderful world of romance it was to which Lever introduced the reading world! What spirits, what constitutions, what luck, his heroes had! What hunts they rode, what duels they fought, what dangers by flood and field they passed through! Then his heroines, how fair and fearless were those ladies of romance: What a fairy land was Irish society as painted by Charles Lever! There were the old gentlemen who seemed to pay a debt and lived in their grand mansions protected by a feudal tenantry from duns and bailiffs. There were the young gentlemen fighting duels, carrying off heiresses, leaping like-bar gates, "raking, drinking, never thinking" like the heroes of the old ballad. What a world of

improbability; and yet the wit, and fun, and real humor of the author made us forget the improbabilities and absurdities. Let us say also, that in the main Lever was true to Ireland; that his Irishman was a being differing *totally* from the vile buffoon which his predecessors had too often painted. The latter productions of the novelist were tame and bloodless compared with his early works. Unlike Yoricke, age had dulled and calmed his early works. Mr. Lever was the son of an architect and was born in Dublin a little over sixty years ago. Educated abroad, he adopted medicine as a profession, but after a time exchanged the lancet for the pen. In his latter years he resided mainly abroad and was appointed to a consular position in Italy by Lord Derby. In politics he was a staunch Conservative; and it often caused surprise that so goodnatured a man could write with such bitterness as he did in *Blackwood* over the *nom de plume* of "Cornelius O'Dowd." In his domestic life Mr. Lever was singularly happy and he was greatly beloved by all who had the happiness of knowing him.—Freeman.

INNOVATION MEETING IN GALWAY.—On Sunday, a public open-air meeting was held at Eyre-square, to afford the people of Galway and its surroundings an opportunity of denouncing the abuse heaped upon the Catholic Bishops, Clergy, and People of Galway, in Judge Keogh's recent judgment. Never was there a movement which met with such enthusiastic and universal approbation as this; never before did the men of every class so fully and heartily join in any demonstration. Although but a very short notice was given of the meeting, yet at the hour named (two o'clock) a demonstration assembled in the Square well worthy of old Galway—numerous beyond expectation, respectable in the highest sense of the term, and as enthusiastic as ever assembled before. Every street in the good old "City of the Tribes" seemed all life and animation. Crowds of people traversed the thoroughfares, while loud cries of "we are all the sounds one heard." From street to street the signal rang, announcing the opening of the meeting, and on the chair being taken a multitude was collected at the trying place which leaves no room for doubt or cavil that in the mind of every true Galwegian and every sincere Catholic, Judge Keogh has rendered himself the most unpopular man within the four seas. Shortly after six o'clock p.m. the chair was taken by George E. Burke, Esq., J. P. Several strong resolutions condemnatory of the judgment were passed.—Freeman.

JUDGE KEOGH'S SPECIAL CASE.—The judge has lodged his "special case" for the determination of the Court of Common Pleas with reference to the reserving question of the Hon. Captain Trench's claim to the seat. In this document the judge refers generally to the evidence given before him—that certain prelates of the Roman Catholic Church, by letter, resolutions, &c., aided and assisted in the exercise of the undue influence which was proved to have been practised by the electors, in pursuance of arrangements made by the respondent, Captain Nolan and his agents; and also to the evidence that many Roman Catholic clergymen, by their speeches at public meetings, and by denunciations and threats of temporal injury and spiritual punishment, uttered during and after Divine service, had intimidated and unduly influenced the electors. He certifies that by the foregoing and other acts of intimidation the respondent was disqualified to be elected, that such disqualification existed previous to the day of nomination. He stated that it was proved that on the day of nomination the petitioner caused notices to be extensively posted and distributed cautioning the electors that respondent was disqualified from being elected; and having given a summary of the arguments urged before him on this subject of notice of disqualification, his lordship requests the opinion of the Court on the following questions:—First, were the electors who constituted the majority of the respondent fixed with sufficient knowledge of his disqualification and should they have acted upon such disqualification, and refrained from voting for him? Secondly, was the petitioner, there being no disqualification on his part, entitled to be declared elected?

Judgment has been given in the Galway election case reserved for the Court of Common Pleas. It is a judgment destined to be memorable. Judges Lawson and Morris were in favor of giving the seat to Captain Trench. Chief Justice Monahan dissented; and Judge Keogh—having, we presume, the casting vote, where his conclusions and not the facts were the evidence—again displayed his partisanship, and the seat was declared to belong to Captain Trench. Trench polled 606 votes against Nolan's 2,165. This decision is pronounced from the "Throne of Justice."

GREAT BRITAIN.

MONSIGNOR CAPEL ON CATHOLICISM IN ENGLAND.—On Sunday night, 2nd June, in the pro-Cathedral, Kensington, Monsignor Capel delivered a sermon on the spread of Catholicism in England. He commenced with a short summary of his former lectures, on the movement of the spirit of God, which day by day brings more and more souls into this community. The stream, which was at first but a small spring, is widening and deepening, and its course brings its converts to the Church of God. The movement, which was only confined to London a few short years ago, has now spread over north and south, east and west, until finally we will be all brought into unity. No zeal is greater on the part of any of the now so-called divisions than that of our community to win over all places into the Church of God. We labor in all countries and climates to draw converts. There is no Catholic clergyman who would not work in the slums of London—no layman of earnest and Catholic principles who would not sacrifice everything to bring in souls. We would give up everything to preserve the present converts and win others, and to draw in all those now without the pale of the Church of God. He then spoke of the new idea started about the reunion of Christendom. No less than 196 clergymen signed a petition and sent it to the assembled council, advocating the reunion of Christendom. I condemn, said he, what is called Union. Union is one thing—unity another. The latter means unity of nation, unity of idea, unity of procession—that those who advocate corporate union pray that all may be one, that the three great divisions may each give up some superstition, and all at once have the same union of prayers. It means that each body should meet on some common basis, as in America or Switzerland, or that another country might meet and discuss on a common basis of action. The answer sent to these 196 clergymen of the Church of England was that the reunion of Christendom would lead to three other evils—first, that it was heretical; second, that it would lead to indifference; and thirdly, that it would lead to infidelity; that to pray for unity was blasphemous, that there was already unity, as there was one God, one baptism, one Kingdom. To ask God to unite His kingdoms was an insult to His person, and would destroy our belief in His word. He then minutely went through the proceedings of this society for that union, explaining to the thousands people the fallacy of their arguments. He concluded a very long discourse by saying: "Let us not harden our hearts but let us do our duty towards God. We must be one heart, one mind, under one authority—the authority of Jesus Christ. May God grant we may live to see that the souls that misunderstand and the hearts that are at variance may be united under that one fold, and one Shepherd."

The Westminster Gazette says—"It is reported on good authority that the eldest son of one of our most influential English dukes is about to be received into the Roman Catholic Church."

MONSIGNOR CAPEL.—We hear that Monsignor Capel continues to receive many Protestants into the Catholic Church. He is said to have conditionally rebaptized a thousand with his own hand. His occupations are so numerous and pressing that he has recently been obliged to engage the services of a secretary. The volume of controversial sermons, which he is now preaching, are, some of them, already in the press, and the volume entire is looked for with great interest.—Catholic Times.

A numerously attended meeting of the Liverpool Home Government Association was held in the Clarendon-rooms, on Tuesday night. It was resolved to hold a public meeting as soon as possible, and to invite Mr. Butt, Captain Nolan, and other prominent leaders of the Home Rule movement to be present. Great indignation was expressed at the late decision of Judge Keogh, and a subscription was inaugurated in aid of the fund for indemnifying Capt. Nolan for the heavy expenses of the late trial. A very handsome sum was subscribed in the room.

KICKED TO DEATH.—The account of the brutal murder of the poor old Irishman Lynch at Aspall, near Wigan, gives some idea of the daily warfare often carried on against the poor exiles from Erin by the population among whom they are compelled to live. The whole affair reads more like a description of an attack by the natives of some savage island on some unfortunate stranger rather than an occurrence in civilized (?) England.—Catholic Times.

The second reading of the Ballot Bill was carried in the House of Lords by a majority of 20. The Marquis of Ripon forcibly dwelt on the advantages of secret voting, especially as tending to diminish bribery. It is believed no very serious opposition will be offered by the Peers to the measure, which seem to be regarded by them with a species of indifference. They may yet show light over points of detail; but their Lordships, although the majority do not like secret voting, will not fight over a question, the settlement of which concerns them much less than the Commons. The Peers joined the Commons in bestowing the franchise, and they are now asked—for the second time—to protect the voter in the exercise of it; and it is obvious the Opposition do not intend to fight, lest the inconsiderate exercise of constitutional power might rouse, as the Duke of Richmond reluctantly confessed it would "existing unapplied into a dangerous agitation"—Cath. Opinion.

LONDON IRISH HOME RULE ASSOCIATION.—The promoters of this organization in the Metropolis seem determined to prosecute their object with vigour. In order to enlist the co-operation of the resident Irish population and to bring the claims of their native country prominently before the English people, it is proposed to hold a series of mass meetings at short intervals, in each of the ten metropolitan boroughs. The first public demonstration in favour of the movement was held in the St. Mary's Hall, attached to the Agricultural Hall, on Monday evening last, when the chair was taken by Mr. John Eugene O'Connell, chairman of the London branch of the Home Government Association, supported by Mr. Isaac Butt, M.P., Mr. John Francis Maguire, M.P., Mr. Blennerhasset, M.P., Sir George Bowyer, and others. The following are the resolutions unanimously adopted in favour of the movement.

1. That the bitter experience of the last seventy-two years has satisfied us that the Act of Union has failed to realise the sanguine anticipations of its promoters, and we hereby express our solemn belief that nothing less than Home Rule, or the control of the domestic affairs of Ireland by a Parliament consisting of its own representatives sitting in Dublin, can confer on her people those solid advantages of progress and prosperity to which they are entitled.

2. That, while we would insist upon the management of the domestic, or exclusively Irish affairs, by an Irish Parliament, we would willingly leave the exclusive consideration and control of all questions of an Imperial scope and character to an Imperial Parliament.

3. That the London Irish Home Rule Association pledges itself to forward the object of the Home Government Association of Ireland by using all legitimate means of influencing public opinion in Great Britain, and by seeking to unite all Irishmen for the purpose of increasing and utilising the electoral power.

We trust there were many Englishmen amongst the two thousand who filled the body of the hall, because they must have been convinced by the speeches therein delivered, that Irishmen, in asking for Home Rule, come in a friendly and loyal spirit to the Empire, for whose best interests they plead. Such gatherings, if judiciously managed, cannot fail to effect much good by giving us side by side with the vigorous expression of national aspirations, emphatic declarations of friendliness towards the Empire, whose interests, will be most effectually served by conceding to Ireland a just liberal measure, based on the principle of Home Rule. Irishmen—like Englishmen if similarly placed—will certainly not be loyal or contented subjects of the Empire until they see their native land re-established in her ancient position; and "a nation once again."—Catholic Opinion.

SABBATH BREAKING.—It must really be very difficult for the best intentioned Scotchman to please the Sabbatarians of the country to which he belongs, unless during the whole of Sunday he lies on his back in a state of perfect stagnation. They object to riding or driving, and they also strongly protest against walking; it is therefore obvious that if every one acted in accordance with their views all locomotion would be impossible on the Sabbath, and what would become of the country it is hard to tell. This difficulty stares them in the face, and they are now, it seems, busy devising some substitute for walking which will enable people to get about without breaking the Sabbath; probably in the end they will find themselves compelled to allow crawling on all fours or rolling, and it is evident from a discussion which took place at a meeting of the General Assembly of the Free Church on Saturday that some such indulgence is in contemplation as a matter of necessity. After the report of the committee on Sabbath observance had been read, Major Ross, elder of Aberdeen, moved its approval by the Assembly, and in the course of his observations remarked—"In regard to walking on the Sabbath, that was a point which, he thought, they ought to approach with great circumspection and care in the Assembly. He would say that there must be some substitute devised. He did not defend Sabbath walking, but there were many persons with whom it was a fault of the heart; and they must get something to put in substitution for it before they actually went and said to those persons 'You must not do that,' otherwise they might drive a number of individuals back into dirty and squalid houses—individuals who if not walking out, might perhaps be drinking at home." Dr. Thomas Smith followed in the same strain, and was half inclined to permit walking on Sundays for the present, provided that it was conducted with a solemn deportment. "To walking on Sunday he confessed that he could not set himself in absolute opposition; but the gathering in the meadows, for example, of people who had no family relationship to each other, made the scene one—if not of riot exactly—at least of merriment. He knew, too, that in not a few cases people lay in their bed all Sabbath reading comparatively low publications—publications which were utterly unfit for Sunday reading, which, indeed, were unprofitable reading at any time." It is a most difficult question to decide what is to be done on Sundays with vast numbers of active people denied the privilege of using their limbs, and even when this is settled they remain the more awkward question of their lungs. Sabbath breaking, it is to be feared, prevails to an awful extent.—Fall Mail Gazette.

UNITED STATES.

Whether it is their purpose to do so or not we do not say, but we very much regret to see that daily newspapers of New York are again doing all in their power to bring about a repetition of the brutal massacre which has for ever desecrated the memory of the last twelfth of July. Those papers which affect a "friendship" for Catholics and Irishmen, will best consult their own and our interests by avoiding everything that savors of incendiary writing, hogus interviews and inflammatory letters from "Constant Subscribers."—Brooklyn Catholic Review.

THE LATE FATHER WILLIAM MCCLOSKEY.—It is with deep regret that we announce the death of Father William McClosky, late pastor of Whitestone, L. I., and well known to the citizens of Brooklyn, amongst whom he labored for many years. He died at the residence of his parents, Jersey City, on June 18th. A solemn requiem mass was performed at St. Peter's Church, Jersey City, on Friday, June 21, and was largely attended by the priests of the diocese of Newark and Brooklyn. The Rev. F. McAuley, of New York was celebrant, Deacon Rev. Father Flannery, sub-deacon Rev. Father Carroll, of Brooklyn; master of ceremonies, Rev. Father James McElroy, of Brooklyn. Among the Rev. Clergy present, were: Rev. Fathers O'Brien, Taile, McNamee, Cassidy, McNamara, Kearney, Purcell, Campbell, McDonald, Crimin, Moran, Gercoran, of the diocese of Brooklyn. Rev. Fathers McGahan, Corrigan, Killen, Smith, of Newark. Father Cassidy delivered an eloquent panegyric. Father McClosky was ordained six years ago for the diocese of Brooklyn. He spent two years at St. Mary's, Williamsburg, afterwards two years at St. Ann's, Brooklyn. From St. Ann's the most Rev. Bishop sent him to take charge of the congregation at Whitestone, L. I., where he continued his mission until his prematurely and lamented death. May he rest in peace.—Id.

TEMPERANCE AMONG THE CATHOLIC PEOPLE.—How to AWAKEN THE GOOD CAUSE.—Two difficulties meet the workers in the cause of total abstinence in our day: First, it is difficult to get members; secondly, it is difficult to keep all that are obtained. Each society goes on from month to month and year to year, gaining some and losing some, steadily. This is the rule. The process of gaining adherents has been slow and laborious. The number who fall away and the regularity of that process cause worryment of mind and pain of heart to the true friends of our associations, among the clergy as well as the laity. We have long asked ourselves: "How can we manage our movement so that more men may join us and our members show more devotion to the cause of temperance?"

The teachings of our prelates and priests upon the subject afford the best means of surmounting all obstacles. If each man in every congregation were to read one of these speeches or lectures quietly at home, or if some little boy or girl were to read one aloud to father, mother and brothers at every Catholic fireside, a vast number of adherents would be gained.

Discourses like those of Father Burke and Bishop Bayley come from the heart and go to the heart, and are calculated to draw countless numbers of the heedless, and the hardened, from the clutches of the demon of intemperance. But how are these speeches and lectures to be sent into Catholic families? It has been done. The pastor of the block has a thousand left in the parson, and posts bright little "A-lar boys" at the door on Sundays, handing these glorious messages of Temperance and Religion to the roused, honest men of the parish as they come from mass. The Total Abstinence Societies of the parish procure thousands and sends committees through the blocks and the rows of houses in their districts, leaving the temperance speech, sermon or lecture in the mansion, and the temperance apartments alike.

The seed thus sown produces a fruitful harvest, and when men are led into the ranks through this process of quiet persuasion and home conviction, they are the best of members; they prove true themselves and are eager to spread the faith that is in them. The progress made is rapid and steady and enduring. The ground is firm, and the temperance organizations built on such basis have every test and stand there, a shelter and a refuge for the people under the shadow of the church. So we earnestly urge this system for general adoption. We ask pastors and societies to join in this great crusade, so that when some of our great prelates give us a discourse calculated to arouse our people and lead them into the way of temperance, his words may reach half a million of people and so produce the grandest results.

Signed in behalf of the Board of Government, JAMES W. O'BRIEN, President. Catholic Total Abstinence Union of New Jersey, 142 Nassau street, N.Y., June 21, 1872.

The following Catholic Temperance Discourses are furnished in pamphlet form, for general circulation:

No. 1. "Intemperance—How to Check its Ravages," by Bishop Bayley.

No. 2. "The Catholic Church, the Great Temperance Society," by Bishop Bayley.

No. 3. "The Christian and Catholic Virtue of Temperance," by Father Burke.

No. 4. "Temperance and Patriotism" (with portrait), by Father Burke.

Cost—\$5.00 per 1,000; \$3.00 for 500, by express; \$1.00 for 100 post paid.

Address, J. O'Mahony, Sec., care J. W. O'Brien, 142 Nassau street, N.Y.

INTEGRITY.—Integrity is a virtue which costs much. In the period of passion, it takes self-denial to keep down the appetites of the flesh; in the time of ambition, with its far more dangerous, it requires very much earnestness of character to keep covetousness within its proper bounds, not to be swayed by love of the praise of men, or official power over them. But what a magnificent recompense does it bring to any and every man. Any pleasure which cost conscience a single pang is really a pain and not a pleasure. All gain which robs you of your integrity is a gain which profits not—it is a loss. Honor is infamy if won by the sale of your soul. But what womanly and manly delight, does this costly virtue bring into your conscience and elsewhere.

HOW TO MAKE YEAST.—Take twelve common-sized potatoes boil them, wash them up while hot, pour in one pint of boiling water, add one pint of cold water, put it in a colander, get all through you can, then add one teaspoonful of yeast, one table-spoonful of salt, and a teaspoonful of sugar, and set it to rise in a warm place.

POTATO PUDING.—One pound potatoes boiled and well washed, one-quarter pound of butter stirred in while warm, two ounces of sugar, the rind of half a lemon chopped fine, with the juice, a teaspoonful of milk; butter the tin, put in the mixture, and bake in a moderate oven for half an hour; two eggs may be added.

A Lady of the name of Kismo, who behaved very nobly both to French and German wounded during the Strasburg siege has lately been awarded the Iron Cross of Germany by the Empress Augusta. Madame Kismo declined and returned the decoration to Prince Bismarck, accompanied by a letter in which she says—"I cannot receive an honorary distinction from the hands of a sovereign who caused my country and my native town to be invaded, burned and plundered. What I did for the German wounded was only the effect of a good heart of a French woman, who can never understand cruelty to the vanquished, to invalids, women and children. Please to return this cross to the Empress of Germany—it would be an insult to an Alsatian woman to accept it."

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

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

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

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. PATTENGL & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

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

MONTREAL, FRIDAY, JULY 5, 1872.

ECOLESIASTICAL CALENDAR.

JULY—1872.

Friday, 5—Of the Octave.
Saturday, 6—Octave of SS. Peter and Paul.
Sunday, 7—Seventh after Pentecost. Most Precious Blood of Our Lord.
Monday, 8—St. Elizabeth, V.
Tuesday, 9—SS. Zenon and Comp., MM.
Wednesday, 10—The Seven Brothers, MM.
Thursday, 11—St. Bernardine of Sienna, C.

NEWS OF THE WEEK.

The treaty providing for the evacuation of French territory by the German troops was signed last Saturday night. It requires the ratification of the French and German Government within one week after having been signed. The republicans have resolved to oppose every form of monarchical government in Spain.

A Geneva special says the mode of proceedings on the direct claims has not yet been ascertained, but the court will probably consider *seriatim* the character of the Confederate cruisers, and accordingly as they determine that character, adjudge England responsible or not for the depredations of one or all of these ships. The character of the ship being thus determined, the arbitrators will next consider the award of damages on this point, and will probably confer freely with the counsel of either side; should the views of these not too widely differ, as to the amount of the indemnity, the court may name a gross amount between the two. If there should be no hope of reconciling the conflicting estimates to the assessors, provided for by the treaty, and so conclude their sittings.

We continue our task of sifting the lot of rubbish, shot from the historical dust cart of the *Witness*. It is a tiresome job, and somewhat a dirty one; still it has to be done.

We laid down the proposition, in reply to the *Witness*'s remark that Education was the battle-ground on which the conflict betwixt Romanism and Protestantism had to be fought out—that, wherever the State had remained strictly neutral, refraining from occupying the battle-ground, but leaving the belligerents to fight it out betwixt themselves—there the cause of Romanism had triumphed. So it happened three centuries ago, when, as the *Witness* admits, the Jesuits by means of their schools, turned back the flow of the Reformation, and check-mated it. So will it be again we argued, if the State will but remain neutral and not interfere with that which is not its legitimate business, that is to say Education, leaving it to the *Family* in whose hands God has placed it. We again assert that in no country has Protestantism obtained a footing, or maintained its position without the aid of the State; and that wherever the State has refrained from passing Penal Laws against the Catholic Church, or has repealed its persecuting code, there Catholicity or Romanism has always approved itself more than a match for its opponent.

To refute us, all that the *Witness* had to do was to adduce one single instance of a country, or State, in which Catholics unmolested by penal laws have been left free to practise their religion and to educate their children as they pleased, and in which that religion has not triumphed. Such an instance our opponent does not adduce; but in lieu thereof he seeks to divert attention by raising irrelevant issues; and he rakes together all the dirt and garbage that he has been able to collect from "*Hand Books of Popery*" and similar works to show that Protestants were as lambs in the midst of wolves, gentle, and the victims of Romish persecution. It is this filth that we have to sift.

He cites the "Sanguinary Duke of Alva" and his severities against the rebels in the Netherlands, aided and countenanced as were the said rebels by the government of Elizabeth. Now it is not our business to defend Alva; he

was a brave and able soldier we believe, and a ruthless one; but we must remember that he had to deal with ruthless enemies, whose cruelties against Catholics provoked, if they did not justify, the severe retaliatory measures of the Spaniards. In the words of the Protestant historian Froude, whom we quote, not because he is a correct historian, but because he is a bitter Protestant historian—"the Commons of the Netherlands rose in rebellion, sacked churches, and cathedrals, burnt monasteries, killed monks when they came in their way, set up their own services, and broke into the usual excesses which the Calvinists on their side considered also supremely meritorious."—Vol. 9, c. 16. Perhaps after all, Alva had some good reasons for treating these gentle Protestant lambs with the severities of martial law—even as we dealt with the lamb-like Sepoys in India at the time of the great mutiny.

And yet with all his severity, Alva was a mild and gentle soldier, compared with the captains whom the Protestant government of England sent to Ireland with instructions to impose the Protestant religion upon the Irish; and whose cruel proceedings were duly reported to and approved of by the aforesaid Protestant government. Again let us hear what the Protestant Froude says upon this matter:

"The English nation was shuddering over the atrocities of the Duke of Alva. The children in the nurseries were being inflamed to patriotic rage, and madness, by tales of Spanish tyranny. Yet Alva's bloody sword never touched the young, the defenceless, or those whose sex even dogs can recognise and respect."—Vol. 10, c. 24.

No! Alva—pitiless to the strong and the armed though he may have shown himself—never stained his sword with the blood of the weak, of the defenceless, of children, or of woman. These outrages on human nature were perpetrated indeed, but not by Catholics on the Protestant lambs, but by the gentle chivalrous soldiery of Protestant England on the Catholic Irish. Again we quote Froude:—

"Sir Peter Carew has been seen murdering women and children, and babies that had scarcely left the breast; but Sir Peter Carew was not called on to answer for his conduct, and remained in favor with the Deputy. Gilbert who was left in command at Kilmallock was illustrating yet more signally the same tendency. He regarded himself as dealing rather with savage beasts than with human beings, and when he tracked them to their dens, he strangled the cubs, and rooted out the entire broods."—*Froude's Hist.*, 7b.

And these atrocities on women and children, were, in the Court of the Protestant Queen of England received the highest applause:—

"Not he only"—says Froude—"but Elizabeth's representative, the statesman, the gentleman, the accomplished Sidney, he too, for these things could find but words of praise, nay, could scarce find words sufficient to express his admiration of them."—7b.

And all these horrors proceeded from the attempt of the Protestant government of Ireland to force their blessed religion upon a Catholic people. "But for the question of religion," admits Froude, "the towns would have been loyal * * * while the native chiefs, however turbulent, would never have seriously desired to transfer their allegiance to Spain." But England was determined to curry the blessings of the Reformation to Ireland; and as in England these blessings had, in the reign of Edward the VI., been forced upon a reluctant people by the gospel ministrations of German Lanknechts, and Italian musketeers—so a few years later it was attempted by similar evangelical processes to confer similar blessings on Catholic Ireland. This it was that provoked the resistance of the Irish to their foreign oppressors:—

"The suppression of the Catholic services, enforced wherever the English had power, and hanging before the people as a calamity sure to follow as the limits of that power were extended, created a weight of animosity which no other measure could have produced, and alone, perhaps, made the problem of Irish administration hopelessly insoluble."

A little modesty and moderation of language on the part of English Protestants when speaking of Alva and the action of the Spanish Government towards its revolted subjects in the Netherlands would, we think, not be out of place.

But even the action of the Crown towards Irish Catholics—of the Sir Peter Carews, and Gilberts recorded above—was mildness itself, as compared with the treatment which the Protestant colonists of Ireland meditated towards them; and would, but for "an accident" have carried into execution. That treatment involved the wholesale massacre of all the Irish race, and their total improvement off the face of the earth. Again we quote the Protestant Froude:—

"The action of the Crown was hesitating; embarrassed by a sense of responsibility, and hampered by considerations of humanity." [We have seen to what these considerations amounted.]

"The adventurers" (or Protestant colonists) "it is plain, understood the problem which they were undertaking, and meant to hesitate at no measure, however severe, which would assist them in dealing with it. . . . Their extinction—that of the Irish Papists—was contemplated with as much indifference as the destruction of the Red Indians of North America by the politicians of Washington, and their titles to their lands as not more deserving of respect . . . but it is no less certain that to these intending colonists, they were of no more value than their own wolves, and would have been exterminated with equal indifference. Accident only, which betrayed the project prematurely, and gave the chiefs time to combine, prevented the experiment from being tried."—*Froude's Hist.*, Vol. 9, c. 24.

When Protestants feel disposed to expatiate

on the horrors of the French St. Bartholemew—a crime which Catholics are not called on to apologise for—they would do well to remember that, by the confession of one of the ablest of their own historians, but for an accident, but for the premature betrayal of their hideous conspiracy—the Protestant colonists of Ireland would have instituted a St. Bartholemew in that country. A little modesty would certainly become Protestants, when treating of the religious wars of the sixteenth century.

As we are treating of Irish subjects we will take up next, though not in chronological order, another instance from Irish history adduced by the *Witness* in support of his thesis, and of the lamb-like nature of Protestantism of these Carews, Gilberts and others of Elizabeth's Protestant captains whom we have seen "murdering women and children, and babies that had scarcely left the breast." The following is the instance to which the *Witness* refers us:

"1641. Rebellion in Ireland under Phelim O'Neil, and the Massacre of 40,000 Protestants in Ulster, October 23."—*Witness*, 18th ult.

We can not see what the desperate struggle made by the Irish in 1641, for their liberties, and national independence has to do with the question at issue betwixt us and the *Witness*. The Irish, it is true, in 1641, flew to arms to expel the alien oppressors of their native land; just as did the Scotch—and with quite as much of right on their side as had the Scotch—under their national leaders, in the days of the English Edwards. The Scotch of to-day are rather proud of Bannockburn and are apt to talk of it over their whiskey toddies—and small blame to them; but why should they find fault with the Irish for having attempted that which the Scotch nobly effected, the establishment of their national independence and the purgation of their native land from the presence of the foreigner.

Unable longer to bear the cruelties of their alien rulers, and encouraged to appeal to force by the successful rebellion of the Scotch against their lawful king as well as by the stormy aspect of politics in England—the Irish did take up arms in 1641. Their cause was a good and holy cause, if ever a cause were good and holy; and though it is probable that, in the fury of the conflict that ensued, and when men were violently excited, many acts of indiscriminate violence were perpetrated, and in some cases, bloody vengeance exacted for the cruel wrongs of a century—there is no historical evidence worth one straw, to show that there was anything like a general or premeditated massacre of the Protestant Scotch and English who had settled on the lands of the Irish, and who were compelled to disgorge their iniquitously acquired possessions. Clarendon, an English Protestant, does indeed assert that in the war for independence of 1641—it is absurd to call it a rebellion unless we call the Scotch under Bruce rebels—40,000 Protestants were massacred in cold blood; but what authority does Clarendon adduce for his statement? what are the *data* on which it is based? Many perished no doubt; but if we put down the number at 4,000, not 40,000 we believe that we shall have far exceeded the truth.

We have no reliable statistics from which to calculate the numbers of those who perished actually by the sword in 1641 in Ireland; but the question as to the number has been carefully discussed by Dr. Lingard, the celebrated Catholic historian, the worth of whose argument our readers will determine for themselves. We ask them to take nothing on Dr. Lingard's bare assertion, for so to act would be as unreasonable, as it is to accept Clarendon's unsupported statement as truth; but we ask them to weigh his reasons, why there are no valid grounds for accepting the story of the premeditated massacre of 40,000 Protestants.

No contemporary records of such a terrible catastrophe exist; and Dr. Lingard argues that if it ever occurred, there would be some traces of it to be found in the long letters written regularly during the months of October, November, and December, from Dublin, by the Lords Justices, giving, in so far as they knew them, full and ample details of the progress of the rebellion.

These letters exist, and in them there is no allusion to a general massacre of Protestants. Under date Oct. 25th they describe the rising; and several acts of plunder by the insurgents; adding, "this though too much is all that we yet hear is done by them."

Under date Nov. 15th, the Lords Justices report the capture of almost all the strongholds, and castles of the Protestant Englishry in certain Counties of the North of Ireland; they tell us that the insurgents had put many of the garrisons of these places to the sword; that they had surprised and deprived of their arms a troop of horse in the King's army, commanded by Lord Grandison; that they had captured, and still retained as prisoners, Lord Caulfield, Sir Edward Trevor, and a number of gentlemen of quality; that they, the insurgents, had wasted, destroyed, and spoiled wherever they came; that they had slain many, robbed and spoiled thousands, and turned many Eng-

lish off their lands; that they warn the English to be gone—a proceeding not consistent with the theory of a conspiracy to murder; that they demand the restoration of the lands whereof they had been robbed; the right of self-government; and the re-establishment of the Catholic religion. These, and other enormities of like nature are insisted upon at length by the Lords Justices in their despatches during the first fortnight of November; but not a word do they say of a wholesale massacre of 40,000 Protestants. Indeed they recognise the fact that the insurgents detained many as prisoners—a fact incompatible with the theory that they put to death all who fell into their hands.

Later in the same month of November under date 25th, the Lords Justices write again: they deplore the expulsion from their houses and castles of many of the English; and they record that, having, with the loss of 120 men on their side, stormed and captured Mellifont the Lord Moor's house, they had killed ten of the garrison: on the 27th of the same month they lament their incapacity to prevent the spoiling of the English, even in the vicinity of Dublin, so strong had grown the rebels; and on the 6th December, they tell us that the rebels have added to their former cruelty, threatening with death all who gave help to the enemy: that at Longford they had put the garrison to death, and continued to harass and lay waste the country held by the English. Still no allusion even to a wholesale massacre of Protestants. On the 23rd December, the said Lords Justices give to Henry Jones, Dean of Kilmore a commission to take evidence as to the injuries to property inflicted by the rebels—examining such Protestants as have been robbed, and despoiled—which would have been a hard thing to do had the insurgents killed indiscriminately all Protestants who fell into their hands. Now all this affords certain proof that the Lords Justices had up to January 1642 never heard of a massacre of 40,000 Protestants during the month of October, 1641, or assuredly they would have made mention of it in their elaborately prepared bill of indictment against the insurgents; and if they had never heard of it then, the presumption is strong, very strong that no such an event ever occurred.

Evidence taken before Commissioners, and still extant in Dublin, gives us the number of 2,109 persons as having been killed by the insurgents *out of wars*, during the first two years of the rebellion: to this number, on the report of Protestants 1,619 were added; and on further reports 300 more—which would give us a total of about 4,000 actually killed by the insurgents in a war of several years duration. Many more probably perished from hunger, from exposure, sickness, and the invariable concomitants of war; but it would be absurd to set these down as the victims of a massacre.

On the whole we conclude:—That there was no general or premeditated massacre of the Protestants by the Irish in 1641: that in many instances prisoners were put to death, when captured with arms in their hands or in places that were taken by storm: that as a general rule no quarter on either side was given: and that there is not a well authenticated instance of the intentional killing of any women, children, or even any non-combatants by the Irish.

THREE QUESTIONS.

To the Editor of the True Witness.

Asent the New Brunswick School difficulty and the discussion thereon in the House of Commons, we desire (with permission of course) to put the following three questions to the *True Witness*:—

First—If Sir John A. Macdonald, in his capacity of Minister of Justice, sincerely believed (as we are willing to suppose) that he was *right* in declaring the School Law of New Brunswick *Constitutional*, cannot the unanimous voice of the House of Commons, recommending the case as a doubtful one to the attention of the Judicial Committee of the Privy Council, be regarded as an expression of *want of confidence* in the decision arrived at by the Premier?

Second—Should the Judicial Committee of the Privy Council declare the School Act *unconstitutional*, from what tribunal must we then demand the repeal of the said Act—from the Federal Government, from the New Brunswick Local Government, from the Judicial Committee, or from one of the many Canadian Courts? (Here we would remark that the Federal Government is the acknowledged guardian of the Constitution.)

Third—If we should be obliged to return for redress to the Federal Government, is it not highly probable that the said Government and their supporters (Protestant and Catholic), will again throw us overboard, under the plea that they are opposed to Centralization, because "Centralization is dangerous to all the Provinces in general, and to Quebec in particular?"

We tender *Marle* the following answers to his three questions:—

(1.) The appeal from the legal opinion of Sir J. A. Macdonald as to the constitutionality of the New Brunswick School law, to the Judicial Committee of the Privy Council is a sign that neither by the Ministry nor the House of Commons is Sir John looked upon as infallible, or as constituting in himself a Supreme Court of Appeal.

(2.) Should the Judicial Committee of the Privy Council declare the New Brunswick School Act unconstitutional the Federal Executive will be obliged by the Act of the Imperial

Parliament which created it—to disallow the said School law. Catholics will be quite safe in refusing to pay any assessments attempted to be levied on them, for the Courts of Law will uphold them in that refusal. No political action of any kind will be required.

(3.) The answer to the second question disposes of the third. No law declared "unconstitutional" by the Judicial Committee of the Privy Council, which is the Queen's adviser on legal matters can be enforced on British subjects. The matter will be altogether beyond the grasp of our Federal government, which has no powers but these which it holds from the Imperial authorities. These decisions that the New Brunswick School Act is unconstitutional, the Federal legislature and Federal executive have no longer any dominion in the premises, unless indeed they proclaim their independence, and renounce their allegiance.

DEATH OF THE REV. SISTER SLOCOMBE.
—In our last issue we briefly announced the death of the Rev. Jane Mary Slocombe, Superior General of the General Hospital of the Grey Nuns. Since then we have been furnished with following details:—

The Sister Jane Mary Slocombe was born at Taunton, County of Somerset, England, on the 29th of Oct., 1819; her father and mother were Protestants, but she lost them at an early age. Two years after, at the age of ten, she had the happiness to learn the Catholic religion, and she embraced it with joy. Educated at one of the best educational establishments in England, she came to Canada at the age of 16. For years after, feeling herself impelled by her piety to consecrate herself to God, and devote her life to alleviate the sufferings of the poor, she obtained admission to the Noviciate of the General Hospital of the Grey Nuns.

From the first day of her entrance, to the day of her death, Rev. Mother Slocombe was the perfect model of all the virtues of a true Religious. The Almighty, Who wished to use her as a means to teach religious life to a great number of young Sisters, and Who had even destined her to be one of the main supports of her Sisterhood, had endowed her with all the qualities of mind and heart the most apt to secure to her the esteem and confidence, not only of the Sisters who formed her family in religion, but also of all those of the outside world who occasionally met her.

To a mind highly educated and polished, she united the greatest kindness of heart, which made her feel in herself all the sorrows and sufferings of others, and taught her to succour them, but with such delicacy and tact that her advice and assistance were ever sought by all, great and small, rich and poor.

In 1853, eleven years after her profession, she was named Mistress of the Novices, a duty which she fulfilled during 10 years, with perfect satisfaction to the whole community, and which she resigned only to fulfil the functions of Superior General, to which place she was assigned by the General Chapter of Sisterhood in the year 1863. Re-elected again five years afterwards, she continued to govern with all the zeal and devotedness of a worthy religious, until death almost suddenly snatched her from the esteem and affection of every member of the Sisterhood, who lament to-day the loss of a Mother worthy of their most sincere regrets.

We are not in the habit of writing against the Corporation, we fully understand that there are many things which cannot be managed in the very best possible manner, and therefore we do not consider it necessary to pitch into the City Councillors when anything in the civic management displeases us; neither are we in the habit of suggesting all sorts of improvements which may suggest themselves to our mind; we fully understand that were our Councillors to accept all suggestions offered, they would have an endless task to perform, but there are some improvements which present themselves so strongly to our mind that we cannot refrain from urging them, among others there is one to which we wish to draw the particular attention of the Road Committee and the whole Council, as being absolutely necessary and of an immediate necessity. It is that there should be a sidewalk placed on the south-west side of the Cote des Neiges Road, leading to the Cemetery; the sidewalk on the other side also is in great need of improvement. It is a road frequented every week by hundreds on the most painful of errands, they are obliged, when in carriages, to leave their seats at the foot of the hill, and with the poorer mourners to trudge their way up the hill under a broiling sun, whilst at the other side of the street, were the rubbish removed and replaced by a foot-path, they would have protection from the heat and their melancholy labor would not at least be made heavier by reason of unnecessary physical suffering. We hope that some of our energetic Councillors will take the matter up, and see that a reform be effected at once; we look to the representative of the Ward to move all in his power with that object, and we are certain that in so doing he will earn the gratitude of many a weary mourner.

OUR MODERN PILLORY.—In view of the coming elections the Mail and Leader are somewhat suddenly and some will think over-zealously exercised about Clear Grit delinquencies against the Catholics of Ontario. Poor George Brown is in the pillory, with our good Tory editors as drummer's boys; and right generously do they administer the lash. Blood flows at every stroke. Poor George with that want of forethought so seldom wanting in a canny Scotchman having in former times forgotten the admonitory proverb scripta manent (things written live as witnesses to all time) is made to do penance like honest old Hudibras in the stocks with all his nasty speeches of former days against Catholics pinned to his back, whilst the Mail and Leader throw rotten eggs at his devoted head. This is unkind and inconsiderate, because poor George (de mortuis nil nisi bonum) was after all only doing Tory work from another point of view—was only upholding the great Protestant tradition from a Puritan stand point. Both love Catholics about as much as Falstaff loved watered sack, hard beds or fair fighting. What's in a name? What the Tories call "bloody papists," George calls "Dogsans." There is little difference in the terms, beyond the letters, each being intended to be equally complimentary to Catholics. A rose would be as sweet under any other name. A blow in the face is a blow in the face whether administered from Orange or Clear Grit knuckles. We have yet to learn that Tory fists strike softer or are more covered with down, than Clear Grit fingers.

George has doubtless deeply offended and is doing penance for his misdeeds in the sack-cloth and ashes of a rejected and broken down politician, and it is hardly generous to laugh at him as he stands shivering at the church door with sheet and candle. If ever the Scotchman's motto, nolle me tangere, applied to any institution on earth, it is to the Church of God. No one that blasphemes the Church has ever yet prospered. Where is George Brown? We have already said; doing penance at the church door. Where is Ogle B. Gowan? An issuer of Marriage licenses! Bah! Where is J. Hilliard Cameron? Politically dead.—Where is our Rouge friend the chivalrous Dorion? About to retire to private life.—Otiom cum dignitate for he was an honorable enemy though a bitter withal. Let our Tory friends take a warning from all this. It is useless to battle against God.

It is never a consistent course to prove ourselves white by proving others black. We all know, though few care to express it, the hard and ungentlemanly name which the pot called the kettle. Pot the Tory and Kettle the Grit have the same black political antecedents. Orangeism and Puritanism though at issue on theology, are as one in their hostility to the Catholic Church. Without the most careful analysis it would be impossible to determine, whether the Orangeman's "To Hell with the Pope" or the Globe's scurrility is more painful and insulting to Catholic feelings. Be that as it may, when Toryism can prove, that it has never aided or abetted the Orange faction—has never had any sympathy with the "Protestant Ascendancy and No Surrender" theology and has never called Popery any hard names, it will be time to ask leave to remove the mote from Mr. George Brown's eye. Until it can prove itself immaculate, it would be the more consistent course to keep a discreet silence.

SACERDOS.

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

"Honor thy father and thy mother." Having spoken of the obedience which we owe our parents, it becomes us now to speak of the respect and love which is included in this commandment. It is surely unnecessary to prove to the Christian child that honor includes respect and love. Let us occupy ourselves then rather in considering how this respect and love ought to be manifested. The Holy Spirit has long ago determined for us this important question. "Honor thy father in word and in deed and in all patience" says Ecclesiastes. Our actions then and our words and our forbearance must all take part in this great duty. The Christian child respects and loves its parents, when it enters on no business of importance without consulting them in order to take council with them and to obtain their consent. It is of this that the Holy Spirit would remind you when it declares that "the father's blessing establishes the houses of the children but the mother's curse rooteth up the foundation." This is especially the case in the choice of a state of life or of a profession; in establishing the house or in laying the foundation of future happiness. The pious child then will never engage in marriage without first informing his parents, asking their advice and obtaining their permission. Self interest even would appear to demand this. Young people are in all things so apt to be led away rather by appearances than by what is right and proper, that they would appear to be altogether incapable of forming a just judgment on any point. But above all

things this is especially the case in the choice of a husband or wife. Outward appearances go further with these young people (who have only so lately laid aside their dolls and hobby horses, and whose passions on account of their youth are so easily inflamed) than moral worth and sterling virtue. Not so with their parents. A long life of observation and experience far removed from the enthusiasm of youth, which is caught by every gilded toy, has enabled them to form a true value of all things and to be able to give a dispassionate counsel. But it is not Christian child by arguments of expediency and human prudence that I would wish to influence you from this sacred altar of God. I would wish to lay before you higher and far holier aspirations. Your parents hold towards you the place of God, and depend upon it, they have received an especial mission and an especial enlightenment from Almighty God in the direction of their children. Theirs is a species of infallibility vouchsafed them by Almighty God—an immunity from error in directing their children lest they fall into harm. This is no fanciful invention of mine, Christian child; you will find it expressed in those words I have already quoted. Recall them! Imprint them on your memory! They are of the greatest importance. The father's blessing establisheth the houses of the children, but the mother's curse rooteth up the foundation. Is not this a promise of an especial direction given to the parents in the advising their children, in the choice of a husband or wife, or as the Holy Spirit expresses it, "in the establishing of their houses?" Almighty God in His all wise providence has endowed the Holy Father—Our Supreme Pontiff—with infallibility i. e. immunity from error whilst directing the Church of God. So in like manner He would appear to have granted to the Father of the Family a lesser infallibility—a like immunity from error in the more restricted sphere of advising their children in the choice of a partner for life—in the establishing their houses. Listen then Christian child to the advice of your parents before entering upon that important state of holy marriage. They have an especial duty to direct you—they have an especial grace in directing you, and you will obtain an especial blessing in following that direction. For the father's blessing establisheth the houses of the children.

But it is not sufficient that you honor your parents in works only. The Holy Spirit commands that that honor shall extend to your every word. In thy words * * honor thy father. When children speak to their parents, it must be with reverence, humility, modesty, and sweetness. If inferiors are bound to speak to their superiors—the private soldier to his captain—the servant to his master—the pupil to his preceptor—with respect and deference; how much more is the child bound to do so to that parent, who besides the authority with which he is invested—besides the marked superiority with which he is endowed, has above all things been the author of his existence. Never lose sight of this truth, Christian child. You have received from your parents, that life which is to enable you to merit and obtain the eternal happiness of heaven. Without that life you would have remained in your original nothingness. You could never have seen God. Without your parents then you could never obtain heaven. Ought not this fact alone to invest them with an authority, a superiority, and a boundless claim to your respect and love?

But if you would wish to learn the highest claim your parents have upon your respect and love remember what we have already proved. Your parents hold towards you on earth the place of God. Where then can there be a higher motive for respect and love? They are in the household the vicegerants of God—clad with His authority in all things pertaining to the family—holding towards you on earth Christian child, the place of the Great Counsellor. Acknowledge then these great prerogatives in your parents. Let your every word be fitted to their high office. Whenever you speak to them let all your words be duly weighed and measured. Be careful never to say anything that can savor of irreverence either in tone or manner. In speaking to them speak as you would to God. You know that the slightest contempt to an earthly judge is punished with severity as an offence against that earthly power which that judge represents. Must the vicegerants of God—of the Mighty Counsellor be treated with less respect than an earthly judge? The young Tobias was called by his mother Ann, the Consolation of her life. Behold Christian child your role! Your every word should be a consolation to your parents.

But the Holy Spirit does not stop even here. Not content with commanding the child to honor its parents in work and in word, He exacts yet more. Honor thy father in all patience. Yes Christian child in all patience, in all submission you must support all the weaknesses, and the ill humors, all the defects, all the irritabilities of your parents. Is this a difficult task? Not if the slightest gratitude

still lingers on the earth. What have they not already suffered for you? Are their present weaknesses anything like as great as your's were all those long years, when you could not yet even crawl upon the ground? Are their ill humors any thing comparable to yours when you cried out in season and out of season? At midnight as at mid-day? Are their defects any thing equal to what your's were, when you had not yet learnt to be a human being? Are their irritabilities anything approaching what your's were, when if you were not petted and spoiled, you felt neglected and resented the neglect with petulance and ill humor? No Christian child! suffer what you may from your parents—your sufferings from them and for them, will never approach anywhere near to what they have suffered from you and for you. What has bowed your aged father's back? Anxieties for you. What has ploughed those furrows on your mother's brow? Anxieties for you. Anxieties before you were born— anxieties at the hour of your birth— anxieties whilst you could not yet walk— anxieties whilst you were too young to appreciate danger— anxieties whilst you were under instruction as well as when you were beyond control—their whole life from the first moment of your conception has been one uninterrupted anxiety for your protection and well being. Can your anxiety for them ever equal this? Gratitude then Christian child (not to mention your duty to God) should teach you to honor your parents in all patience.

GRAND DRAWING OF PRIZES IN AID OF THE NEW CATHOLIC CHURCH, RENFREW, ONT.—This Drawing of Prizes is unavoidably postponed to the 1st of August prox., at which date it will invariably take place.

COLLEGE OF MONTREAL. On Thursday morning, 27th June, at an early hour the distribution of prizes to the students took place in the Montreal College. The Hall was magnificently decorated, and the attendance of visitors was very large. The Rev. Mr. Bayle, Superior of the Seminary, presided, having on either side of him several gentlemen of the Society of Jesus, Rev. Canon LeBlanc, Judge Monk, Hon. C. S. Rodier, Dr. Beauvian, &c., &c. The proceedings were opened by the performance by the Choir of the introduction to Flotow's Martha. Then followed several essays by the pupils, followed by more music, after which the distribution of prizes proceeded as follows:—

- PHILOSOPHY.—H. Charboneau, 7 prizes; E. Filiatrault, 7 do.
RHETORIC.—M. E. Morreau, 13 prizes.
BELLES LETTRES.—J. Monk, 12 prizes; N. Bruchesi, 10 prizes.
VERSIFICATION.—C. Provost, 5 prizes; V. Thibardier, 5 do.
METHOD.—Joseph Decarie, 7 prizes.
SYNTAX.—E. Turgeon, 10 prizes.
ELEMENTARY LATIN.—E. Langevin, 8 prizes; A. Tremblay, 8 prizes.
The oratorio, of Deborah was then given by the choir, after which the Superior addressed the pupils, and the proceedings came to a close.—Herald.

DISTRIBUTION OF DIPLOMAS AND PRIZES AT VILLA MARIA.

The annual distribution of diplomas, gold medals and prizes at Villa Maria, Monklands, came off on the 27th June, before a large and distinguished audience. The Vicar General, the Rev. Mr. Truteau, presided on the occasion. The day was intensely hot, and very pleasant proved the cool shade of the grand hall, specially devoted to such ceremonies, and hung with leafy festoons and wreaths of verdure. At the upper end of the spacious and lofty room on an elevated platform were seated the pupils of the establishment. Those latter, some two hundred in number, dressed in snowy white, a colour most appropriate for such torrid weather, were ranged on benches raised one above the other, whilst harps and pianos, hanging baskets of glowing flowers, and white statues, were arranged on the stage with charming artistic effect. The graduates on whom to a certain extent the chief interest centered, standing as they do on the threshold of womanhood, and about to exchange so soon the quiet joys and tasks of convent life for the graver cares and duties of woman's lot, were twenty in number.—Miss Pinsonneault, Miss Leprohon, Miss Leblanc, Miss Wheeler, the Misses Cuddy and Miss Buchanan, of Montreal, Miss Dever, St. John, N. B.; Miss Pouliot, L'Islet, Miss Rankin, P. E. Island; Miss Conway, Miss Sallier, Miss Sowers, Miss Martin, and Miss Riley, New York; Miss Cunningham, Brooklyn; Miss Miron, Plattsburgh; Miss M'Guire, Louisiana; Miss Grant, Georgia, and Miss Heald, Portland. Medals were awarded to Miss Leblanc for good conduct, and to Miss Wheeler for domestic economy, a branch to which particular attention is paid in the institution. The musical part of the entertainment consisted of the overtures to La Gazza Ladra, Oberon and Il Barbiere di Seviglia, played with great taste and brilliancy of execution on five pianos and two harps. The vocal music, under the charge of Madame Petipas, also excited much admiration. Prizes were awarded by that lady to such of her pupils as had distinguished themselves by industry or proficiency during the past year.—After the distribution of honors and prizes to the superior course, as well as to the senior and junior classes, the following eloquent poetical valedictory was pronounced by Miss Powers, of New York, one of the graduates, in the name of herself and companions.

Thrice blissful and joyous this day has been, One brighter these old walls have rarely seen; Nature herself seems to share our mirth,

With flowers and beauty decking fair earth, Honors have gladdened our girlish crowd, Mid the smiles of parents fond, tender, proud, But a shadow darkens the sunshine free, We must say farewell, Convent loved, to thee!

Oh Villa Maria, home of our youth, Home too of innocence, virtue and truth, Calm as a sun-lit and silvery sea, Has been the life we have led in thee; Is it wonderful then that with aching heart We hear the fiat that we now must part From teachers, companions all loved so well, Close, endeared by many a magic spell.

To thee, gentle mother, oh what shall we say For the love thou hast shown us from day to day, That love so patient, gentle, yet strong, In whose sunny light we have dwelt so long, So prompt to reward, yet so slow to blame, Respecting when just, each childish claim, Accept, we pray thee, before we depart, The homage and love of each grateful heart.

Friends tender and true, ah! well do we know Dwell in the dear homes to which now we go: And fancy whispers in soft sweet tone, Of the pleasures that soon will be our own, She shows the world a glittering sight, Its portals unwarmed with roses bright, Through the golden radiance that fills the air, Showing misty, confused, yet strangely fair.

But vainly the world's temptation falls, 'Neath the holy shade of these convent walls, And we turn from its promised charms to grieve For the innocent joys which now we leave, For the chapel where oft we've knelt in prayer, Class rooms, where we've studied with anxious care, Green terrace, fresh woods, and our lakelet bright, With its diamond ripples of dancing light.

We have learned that life has many woes That oppress the breast with anguished throes, Griefs none can escape, and in that hour When bending 'neath sorrow or suffering's power, Back will we look mid our burning tears, Through the long vista of vanished years, On this earthly Eden, cherished so well, To which with sad hearts we now say farewell.

But too dull such words for a day like this When all seems to speak of hope and bliss, Though a mournful note must sadden our song; Still joyous thoughts on our hearts will throng; Trusting in Him who will ever be our stay, Mid life's shoals and snarls we go forth to-day, Resolved to remember where'er we roam The truths we've learned in our Convent home.—Gazette.

DEDICATION OF THE NEW CATHOLIC CHURCH AT WESTPORT.

The new and beautiful church at Westport was solemnly dedicated on Wednesday the 19th inst. The building is one whose architectural merits would be an ornament to any city in the Dominion, and render it a fitting monument to be dedicated to the honor and glory of our Lord. Situated upon the top of a small hill which gradually slopes to the edge of the lake, and facing the abrupt mountain which extends in either direction as far as the eye can reach, the site is one of the most beautiful that could have been selected. Constructed in the pure Gothic style and built of fine white sand stone, its outward appearance creates the most pleasing impression, for it combines in the most agreeable manner the essential qualities of strength and faultless symmetry of proportion. But notwithstanding the prepossessing character of its outward appearance, we must enter the interior if we desire to behold to advantage its chief fascinations. The altars, the high narrow Gothic windows, the large pillars, and beautifully vaulted ceiling, which is close on fifty feet in height, are indeed grand and beautifully finished. Yet perhaps the most pleasing feature of all is that although highly ornamented (the plastering alone cost \$3,200), it still retains the most pleasing simplicity of appearance. The size of the main building is 50 x 90 feet. It was commenced in 1869 by the Rev. Mr. Foley, then Parish Priest of Westport, who during the remainder of his stay presided over the work with vigor and success. It was however reserved for the present pastor, the Rev. Father O'Donnell, to complete the work, which he is doing in a manner worthy of the spirit with which it was commenced, and worthy of the grand cause to which it has been dedicated. There has already been expended over \$10,000, and we learn that an additional \$5,000, will be expended before it is completely finished. The present debt is only \$400, and if we can form any opinion of the future by what has been done in the past, our generous-hearted friends beyond the mountains will not be backward in supplying their zealous pastor with the required sum. Father O'Donnell went to Westport scarcely four years ago, and in that length of time, besides building a church in Bedford, finishing a church in Phillipville and paying the ordinary expenses of his mission, he has expended over \$7,000 on his Church in Westport. When we consider that all this money has been collected in his parish alone we cannot help being surprised and gratified at the zealous industry of the Rev. gentleman and the truly catholic generosity of his people.

Solemn High Mass was celebrated by the Rev. Chas. Murray, of Cornwall, assisted by the Rev. Chas. A. McWilliams, of Perth, and the Rev. M. Connolly of Smith's Falls, as Deacon and Subdeacon. There were also present in the sanctuary the Rev. J. J. Christlitz, D.D., of Perth, Rev. J. O'Brien, of Brockville, and the Rev. J. Bouvier, of Arnprior. The ordinary services, together with many beautiful pieces appropriate for the occasion, were sung by the choir of St. John's Church, Perth. After mass the Rev. Father O'Brien ascended the pulpit and preached a very effective and eloquent discourse on the truth and vitality of the Church, taking for his text "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and I will send the Holy Ghost the spirit of truth to teach you all things and abide with you forever." He dwelt at some length upon the trials of our religion in the early ages of Christianity. Away back in the dim twilight of the past she beheld the Pagan world in the heyday of prosperity, and she beheld it buried amid its own ruins. When in after years the mighty torrents swept down from the mountains of the North she alone preserved the last vestige of civilization and cherished in her bosom the gems of a purer and better policy. In spite of wars and deep laid plots—in spite of opinions and principles which have undermined the mighty powers of the world, she has lived on fulfilling her divine mission, when all else died, plainly showing that "the finger of God is here." Had she been the work of man she would have passed away long ages ago. Even to-day when Europe is shaken to its very foundation—when governments become the footballs of the scheming internationalist—when the fall of the papacy is speculated in and hoped for by those who are enemies of our Church, the faithful Catholic sees but one result—another victory added to that glorious and unbroken series which stretches in golden links from the days of Constantine, and from his days down to the 10th century, and will reach as the Lord has promised until the end of ages. The Rev. gentleman concluded by exhorting his hearers to be true to their duty as Catholics, and prove themselves worthy soldiers of Him in whose honour they had erected such a beautiful temple.

A collection was taken up, the proceeds of which amounted to the very handsome sum of \$300.—Perth Courier, June 28th.

ST. MICHAEL'S COLLEGE, TORONTO.

The annual mid-summer exhibition of this popular and flourishing educational institute came off on Tuesday evening, 26th ult. Several of the Rev. Clergy of the Archdiocese, and a very large concourse of the laity attended. The entertainment was varied. The dramatic features of the evening were creditable and well sustained. The music, vocal and instrumental, was in keeping with the high character which St. Michael's has obtained in that regard. The College, we are happy to learn, is flourishing. May it long continue to prosper, and send forth from its halls worthy men to adorn the Church, the higher professions, and the various walks in life.—Freeman.

BREAKFAST—EPPS'S COCOA—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

PARSONS' PURGATIVE PILLS.—Best family physic; Sheridan's Cavalry Condition Powders, for horses. 42

With an exhibition of energy, whether of mind or body, there is a coincident change or waste of nervous element, and as this element may be restored as rapidly as it is expended by the judicious use of Fellows' Compound Syrup of Hypophosphites, persons may study or otherwise work with comparative impunity while using it.

A sure thing. CABLE SCREW WIRE BOOTS and Shoes will not rip, leak or come apart, and are the easiest ever worn. Try them. All bear the Patent Stamp.

REMITTANCES RECEIVED.

- Ormslow, E. M., \$1.50; J. D., 1.50; M. F., 1.50; St. Roch l'Achigan, J. M., 4; Eganville, D. B., 4; Jarvis, T. H., 4; Aylmer, J. F., 4; Rev. J. M., 4; J. P., 4; Buckingham, Mrs. H. G., 4; Rev. L. J., 4; W. K. G., 4; J. M., 2; Ottawa, C. G., 2; J. B., 2; M. D., 2; Mrs. J. E., 2; F. C. I., 2; J. G., 2; T. K., 2; J. H., 2; N. McC., 4; W. McK., 4; T. M., 2; B. M., 2; P. O'M., 2; T. J. O'N., 2; T. C. S., 2; H. S., 2; T. S., 2.50; J. O., 2; F. McD., 2; C. S., 6; Rev. Mr. C., 2; J. R., 5; A. D., 3; J. M., 2; J. O'G., 2; T. L., 2; B. D., 2; A. T., 4; G. B., 1; Pickett, P. K., 4; P. P., 4.50; Quincey, H., G. S. K., 4; Almonte, J. O'R., 2; Bradwell, J. C., 1; Key West, Florida, Rev. J. B. A., 10; Marysville, T. D., 2; Quebec, M. L., 2; Lochiel, R. McM., 2; Clayton, M. T., 1; Pierreville, G. T. F., 8; Smith's Falls, J. H., 4; Norton Creek, P. O'S., 2; Gananoque, T. McM., 1; Boston, Mass., Miss R. A. B., 3; Rawdon, J. R., 2; Carleton Place, A. G., 1; Port Daniel, Rev. N. L., 2; Grenville, T. J., 2; Sullivan, P. M., 1; Port Lewis, J. F., 1; St. Martin, P. C. D., 2; Ayr, J. M., 4; Prescott, J. S., 2; Cote St. Paul, J. D., 6.25; St. Helen's A. McA., 2; Waterloo, P. M., 4; East Dunham, M. McC., 2; Grand Paves, J. M., 2; North Nation Mills, T. B., 2; Collied, M. K., 5; St. Germain, Rev. J. T., 2.50; Valcutt, W. J. C., 5; St. Maurice, J. B., 1; Cornwall, Miss M. J., 2; East Templeton, J. S., 1.
For W. H., Waterloo—Self, 4; W. J. I., 1.
For L. M., Seaford—E. M. M., 4.
For F. S., Ingersoll—Salford, J. G., 2.50.
For M. H., Carden—M. S., 2.
For P. E. E., Kingsbridge—P. H., 1; C. O'K., 1.
For P. P. L., Belleville—J. S., 5; M. G., 2.
For Rev. H. B., Granby—T. M. K., 3; H. C., 2.
For Mrs. McD., St. Raphael's—J. B. McD., 2; D. J. McD., 1.
For S. S., North Bristol—Self, 2; H. R., 2.
For G. M., Ottawa—Richmond, Rev. Mr. O'C., 2; Manotick, R. H., 4.50.
For Rev. J. O'D., Brockville—Farmersville, J. H., 2; Gaitowin, J. B., 2.
For W. H., Lacolle—Self, 1; M. L., 2; Saratoga Spring, N. Y., J. H., 1.
For Rev. J. J. McC., Williamstown—A. McL., 6.
For Rev. F. W., Huntingdon; W. W., jr., 1.50.
For A. L., York—Self, 1.50; J. K., 1.50; J. R., 1.50; P. S. C., 1.50; Indiana, P. J., 1.50; Willowgrove, M. H., 1.50; T. W., 1.50; Seneca, D. K., 1.50.
For F. O'N., Arnprior—Self, 1; T. D., 2; Arnprior, J. M., 2.
For W. H. McL., Earlley—M. B., 2.
For T. D., Vicars—P. H., 1.50.

Births.

In this city, on the 25th ult., the wife of J. Cox, H. M. Customs, of a son.

In this city, on the 30th ult., at 37 Lorn Avenue, the wife of E. C. Monk, Esq., of a daughter.

Died.

At Rawdon, P.Q., on the 25th ult., Mrs. M. Rowan, aged 82 years. The deceased lady emigrated to this country, from Crossmolina, Co. Mayo, Ireland, in the year 1826, and was highly respected by her neighbors, by whom, and a large circle of friends, her death is much regretted.—A.L.P.

In this city, on the 30th ult., Mary Frances, aged one year and nine months, youngest daughter of Mr. D. Rooney.

W. P. J. BOND, A.B., Scholar of Trinity College, Toronto, and late Head Master of the Trenton High School, wishes to obtain a few pupils to prepare for Arts Law, or Medicine; he would also be willing to give instruction to those preparing for Commerce. Address—Box 274, P.O.; or, 234 St. Urban Street. Montreal, July 4, 1872. m.2.

BOOKS FOR JULY.

- TRAVELS IN EUROPE, EGYPT, ARABIA, PERSIA, PALESTINE, AND SYRIA. By Rev. Eugene Vetroville, D.D. 2 vols. in one. 4 00
HONNEURIST RECTORY. By Sister Mary Frances Clare. 2 vols. in one. 2 50
LEGENDS OF ST. JOSEPH, Patron of the Universal Church. Translated from the French by Mrs. J. Sallier. 1 00
MARION HOWARD, or, Trials and Triumphs. 2 00
GOING HOME. A Catholic Novel. By Eliza Martin. 2 00
THE MERCHANT OF ANTWERP. Translated from the Flemish of Hendrick Conscience. 1 50
ST. HELENA; or, The Finding of The Holy Cross. A Drama for Girls. By Rev. J. A. Bergrath. 0 30
DEVOTIONS FOR THE ECCLESIASTICAL YEAR. By the Author of "Jesus and Jerusalem." 1 50
THE EXILED SOUL. A Legend. Also, SEMIA, THE CHRISTIAN. From the French. 0 50
SIX WEEKS ABROAD in Ireland, England, and Belgium. By Geo. F. Haskins. 1 00
DYRBINGTON COURT; or, The Story of John Julian's Prosperity. By Mrs. Parsons. 1 25
THE CHATEAU MORVILLE; or, Life in Touraine. From the French. 1 50
EXCELSIOR; or, Politeness, Education, and the Means of Obtaining Success in Life. D. & J. SALLIER & CO., Montreal.

FOREIGN INTELLIGENCE.

FRANCE.

PROCESSIONS IN FRANCE.—The solemnity of Corpus Christi has brought round the annual attacks on religious processions in France. The attempts to prohibit them, made usually by municipalities composed of free-thinkers, are always based on a supposed enactment by which they are alleged to be confined to places where there is no Protestant or other non-Catholic place of worship.

OF PARIS.—We (Tablet) translate, with some abridgement, from le Monde, an account of the cure of a boy named Andrew D., residing in Paris at the chapel of the Jesuit Martyrs of the Commune. Andrew had been afflicted for two months with a nervous affection, which contracted the extremities of his limbs, and made him unable to walk or even to stand, and deprived him of sight and of hearing.

ITALY. ROME.—THE MINISTERIAL DIFFICULTIES.—June 1.—The Ministry has had to sustain two severe attacks this week from the Republican party in the Chamber. On Monday the immediate suppression of the Religious Orders in Rome and the Roman provinces was demanded, and the Government only saved itself, as already stated, by promising to bring in a Bill for the purpose before the close of the Session.

THE STRASBOURG CAPITULATION.—Gen. Ulrich, in the case drawn up for his defence, has made several good points, some of which appear impossible to answer. General Ducrot, he says, declared, in a pamphlet published by him some years ago, that he would undertake to take Strasbourg in a week; General Ulrich held it for two months.

GERMANY. DECLINE OF PROTESTANTISM IN NORTH GERMANY.—The Kreuz-Zeitung publishes a pastoral letter addressed by the Superintendents-General of the Evangelic (Established) Church of Prussia to the clergy of the same church as the result of the deliberations of its governing body lately assembled in synod at Berlin.

ANOTHER CURE BY THE JESUIT MARTYRS

OF PARIS.—We (Tablet) translate, with some abridgement, from le Monde, an account of the cure of a boy named Andrew D., residing in Paris at the chapel of the Jesuit Martyrs of the Commune. Andrew had been afflicted for two months with a nervous affection, which contracted the extremities of his limbs, and made him unable to walk or even to stand, and deprived him of sight and of hearing.

BELGIUM. BELGIAN ELECTIONS.—The elections for Provincial Councilors in Belgium have just concluded with a great triumph for Catholics. The body consists of 559 members, and 337 Catholics and 222 Liberals were elected. Last year the Catholics were in a minority of 10.

ITALY. ROME.—THE MINISTERIAL DIFFICULTIES.—June 1.—The Ministry has had to sustain two severe attacks this week from the Republican party in the Chamber. On Monday the immediate suppression of the Religious Orders in Rome and the Roman provinces was demanded, and the Government only saved itself, as already stated, by promising to bring in a Bill for the purpose before the close of the Session.

THE OUTRAGES IN ROME.—An effective answer is preparing to those English papers which have thought fit to deny the frequency and atrocity of outrages on ecclesiastics and religious in the streets of Rome. An English gentleman resident here is believed to be engaged in the preparation of a complete list of cases of such outrages down to the present time, supported by documentary evidence and the testimony of eye-witnesses.

THE RELIGIOUS ORDERS IN ROME.—The policy likely to be embodied in, or based upon, the Bill dealing with the Religious Orders in Rome is perhaps indicated in an article which has just appeared in the Ministerial Liberta. It is no other than that which proved so efficacious in the rest of Italy, where it was not thought advisable to apply the law of dissolution in all its rigour at first.

GERMANY. DECLINE OF PROTESTANTISM IN NORTH GERMANY.—The Kreuz-Zeitung publishes a pastoral letter addressed by the Superintendents-General of the Evangelic (Established) Church of Prussia to the clergy of the same church as the result of the deliberations of its governing body lately assembled in synod at Berlin.

TURKEY. THE ARMENIAN PATRIARCHATE.—It is satisfactory to learn from the Franceis, that M. de Vogue, the French Ambassador at Constantinople, has, in concert with the Austrian Intendencia, protested vigorously against the false election and subsequent sanction of the Turkish Government, by which a schismatic Bishop has been imposed as Patriarch upon the Armenian Catholics.

TURKEY. THE ARMENIAN PATRIARCHATE.—It is satisfactory to learn from the Franceis, that M. de Vogue, the French Ambassador at Constantinople, has, in concert with the Austrian Intendencia, protested vigorously against the false election and subsequent sanction of the Turkish Government, by which a schismatic

tical Bishop has been imposed as Patriarch upon the Armenian Catholics. According to the statement in the Franceis, the Ambassador's protest followed the election, and was previous to any confirmation of it by the Porte, but as the election certainly took place on or before the 19th May, and as it has been positively stated that the beat of investiture was conferred on Mgr. Cupelian, the excommunicated Biferon on the 25th, and as M. de Romusat, when the question was put to him on the 29th was unaware that any action had been taken by M. de Vogue, we agree with the Univers that the presumption is that the protest was not made till after the confirmation of the election. If so, it may be more difficult to induce the Turkish Government to recede from the position which they have taken up, particularly as it is well known at Constantinople that in the last days of the Empire M. Bourree and Count Daru himself did all they could to oppose Mgr. Hassoun and to encourage the schismatics.

FATHER BURKE'S LECTURE.

(Continued from 2nd Page.)

and propriety, they would not enter. I do not believe there is a lady here listening to me, who would walk into the Quirinal, to-morrow, even if she was in Rome (cheers). The third circle, for a time, is plucked from the Pope's brows; and, instead of a crown of gold, the aged man has bent down and has received from the hands of ungrateful Italy the present of a crown of thorns. But, as if to compensate him for the temporary absence of the crown of temporal rule; as if to make up to him for that which has been plucked, for a time only, from the tiara, the Almighty God has brought out, in our age, upon the pontificate of Pius IX., the other two circles, that of supreme Pastoral and supreme Bishop of the Church, with an additional lustre and glory that they never had before (cheers).

And what shall be the future of this tiara? We know that the crown of universal pastorage and the crown of supremacy are his; that no man can take from him that which has grown unto him under the hand of Jesus Christ. We know that he may be in exile to-morrow,—that he may be without a home, persecuted and hunted from one city to another. But we know that God and the Church of God have set their seal upon him, and their sign that no other man upon this earth can wear, namely, that he is the head of the Church, and the infallible guide of the infallible flock of Christ (loud cheers).

And what shall be the future of this tiara? We know that the crown of universal pastorage and the crown of supremacy are his; that no man can take from him that which has grown unto him under the hand of Jesus Christ. We know that he may be in exile to-morrow,—that he may be without a home, persecuted and hunted from one city to another. But we know that God and the Church of God have set their seal upon him, and their sign that no other man upon this earth can wear, namely, that he is the head of the Church, and the infallible guide of the infallible flock of Christ (loud cheers).

And what shall be the future of this tiara? We know that the crown of universal pastorage and the crown of supremacy are his; that no man can take from him that which has grown unto him under the hand of Jesus Christ. We know that he may be in exile to-morrow,—that he may be without a home, persecuted and hunted from one city to another. But we know that God and the Church of God have set their seal upon him, and their sign that no other man upon this earth can wear, namely, that he is the head of the Church, and the infallible guide of the infallible flock of Christ (loud cheers).

And what shall be the future of this tiara? We know that the crown of universal pastorage and the crown of supremacy are his; that no man can take from him that which has grown unto him under the hand of Jesus Christ. We know that he may be in exile to-morrow,—that he may be without a home, persecuted and hunted from one city to another. But we know that God and the Church of God have set their seal upon him, and their sign that no other man upon this earth can wear, namely, that he is the head of the Church, and the infallible guide of the infallible flock of Christ (loud cheers).

our hand to cheer, to console, to help our Holy Father the Pope (cheers). This hall is crowded; and, from my priestly, Catholic, and Irish heart, I am proud of it (vehement cheers). It is easy to acclaim a man when he is "on the top of the wheel," as they say, and everything is going well with him.—It is easy to feel proud of the Pope when the Pope abides out, acknowledged by all the kings of the earth. Ah, but it is the triumph of Catholic and of Irish faith, to stand up for him, to uphold him before the world, and, if necessary, to fight for him; when the whole world is against him (great cheering). Therefore, I hope, that when the proceeds of this lecture are sent to the man, who, although poor, and in prison to-day, has kept his honor, has kept his nobility of character; and when millions were put before him by the robber-King, said he would dirty his hands by touching them (cheers);—but when the honest and the clean money of to-night shall be sent to him, I hope that some one of those officials here will also inform him that that money was sent to him with cheers, and with applause, and from loving and generous Irish Catholic hearts (cheers); that it was given, as Ireland always has given when she gave,—given with a free hand a loving and generous heart (cheers).

And, now, my friends, I have only to state to you that, from my heart I thank you for your presence here this evening. I know that the sacredness of the cause brought you here as Catholics. I flatter myself, a little, that, perhaps, some of you came, because, when I was last here before you, I told you, in all sincerity, that my heart and soul were in this lecture, and that I would take it as a personal favor if the hall were crowded this evening. The hall is crowded; and I am grateful to you for your attendance, and your patience in listening to me, and for the encouragement that you gave me by your applause (loud cheering, amid which the eloquent lecturer retired).

ARROWROOT BISCUITS FOR INVALIDS AND CHILDREN.—Rub together three-quarters of a pound of sugar and the same weight of butter until they rise; beat three eggs well and mix with it, then stir in two cups of sifted arrowroot, and two cups of sifted flour; roll them out thin, cut them with a biscuit cutter, place them in buttered tins, and bake them in a slow oven.

LAWLOR'S SEWING-MACHINES.

PRINCIPAL OFFICE: No. 365 NOTRE DAME Street, MONTREAL.

To those of my patrons who have been familiar with the working qualities of my Sewing-machines, during the past ten years, no other commendations are necessary; but to persons who are desirous of obtaining information to assist them in determining which of the many Machines to select, I respectfully submit a few testimonials which will, undoubtedly, afford a sufficient reason for investigating the merits of my Sewing-machines before purchasing elsewhere.

MISS PHOEBE ALLAN, "Ravensaraig," McTavish street. MONASTERY OF O. L. OF CHARITY, Ottawa, Oct. 21st, 1871.

THE SISTERS OF O. L. OF CHARITY. MONTREAL, March 16th, 1872.

MRS. E. TASSE, MILLNER, 100 Notre Dame street. HOSPICE St. JOSEPH, Montreal, Aug. 5th, 1871.

VILLA MARIA, Montreal, Sept. 7th 1871.

HOTEL DIEU DE St. HYACINTHE, Montreal, 11th Sept. 1871.

THE SISTERS OF CHARITY OF HOTEL DIEU, ST. HYACINTHE. MONTREAL, May 3rd, 1872.

SISTERS OF PROVIDENCE, St. Catherine Street.

MONTREAL, May 3rd, 1872. Mr. J. D. LAWLOR: Sir,—We are happy to say that your Singer Family Sewing-machine proves highly satisfactory in every respect. It works to perfection on any material, light or heavy, with any kind of cotton or linen thread. Therefore, it suits our purpose better than we have ever used, and we shall recommend it as such with much pleasure.

MONTREAL, April 13th, 1872. Mr. J. D. LAWLOR, Sir,—Having in this Establishment seventeen of your Singer No. 2 Sewing-machines, some of which have been in constant operation on various kinds of that they prove perfectly satisfactory, and are superior to the Wheeler & Wilson, or any other Sewing-machine of either home or foreign manufacture we have ever used for manufacturing purposes.

QUEBEC, April 25th, 1872. DEAR SIR,—We have twenty-two of your machines, which have been in constant work for the past year, and we find them so serviceable that we have arranged with you to furnish us with some more of the same, in place of other kinds we have, they stitching our work better than any other we have tried.

DE LA SALLE INSTITUTE.

Nos. 18, 20 & 22 Duke Street, Toronto, Ont.

DIRECTED BY THE CHRISTIAN BROTHERS. This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

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

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

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

The Academic Year commences on the first Monday in September, and ends in the beginning of July.

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

FIRST CLASS. Religious Instruction, Spelling and Defining (with drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

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

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

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

EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD, Director. Toronto, March 1, 1872.

JOHN MUIR, GENERAL COLLECTOR, No. 9 HANOVER STREET, MONTREAL. P. O. Address—6947. Orders left at "Pickups," St. James Street.

WANTED.—We will give energetic men and women. BUSINESS THAT WILL PAY from \$4 to \$8 per day, can be pursued at your own homes, and is strictly honorable. Send for samples that will enable you to go to work at once. Address J. LATHAM & CO., 292 Washington St., Boston, Mass.

SPECIAL NOTICE.

AGENTS WANTED TO SELL OUR PATENT IVORY AND LIGNUM VITÆE EYE CUPS.

Dr. J. BALL & CO'S PATENT EYE CUPS. The value of the celebrated well-known Patent Eye Cups...

Certificates of cures performed by the application of Dr. J. Ball & Co's Patent Ivory and Lignum Vitæe Eye Cups...

Dr. J. BALL & Co.—Gentlemen:—I have now thoroughly tested and proved the Patent Eye Cups...

My mother, an old lady of sixty-four years, is an enthusiastic advocate of the Cups. Three months since she could not read a letter, or letters as large as her thumb...

The business is beginning to assume something like form and shape. I have inquiries from all directions, and often great distances, in regard to the nature of the Cups...

I am, very truly yours, HORACE B. DURANT, M.D.

FENTON, MECH., July 17, 1871.

Dr. J. BALL & Co.—Gentlemen:—It is with pleasure that I am able to inform you of my success with the Patent Eye Cups...

My old eyes of 14 years standing are perfectly restored. Many blessings on the inventors of the Patent Eye Cups...

I remain, most respectfully, REV. ISAAC MORTON.

BLOOMING VALLEY, PA., Sept. 4, 1871.

Dr. J. BALL & Co., Oculists.—Gentlemen:—I received your Patent Eye Cups by the hand of Mr. Rondebush; after testing the efficacy of the Cups for two weeks, I am satisfied they are what they are purported to be.

Very respectfully yours, REV. J. SPOONER.

BLOOMING VALLEY, Crawford County, Pa.

CHESTER, Sussex Co., England, Dec. 15, 1871.

Dr. J. BALL & Co.—Gentlemen:—On the reception of the Patent Ivory Eye Cups, on the first application, I found benefit, and now, I am happy to say unhesitatingly, from my own practical experience...

Over 12 years I have worn spectacles, and to my own wonderment, I can read Newspaper print, and I am writing this letter without my spectacles.

I cease to wonder at once why people are so anxious for them, now I have tried them myself, and proved them with an ocular demonstration. They are simple in construction, and could not possibly, I think, be more suitably adapted for the Eyes, besides being Harmless, Painless and Pleasant.

And now in conclusion, I beg to return you my sincere thanks for the inexpressible benefit received by using your Patent Ivory Eye Cups.

Yours faithfully, REV. J. FLETCHER.

CANBRO, C. W., June 13th, 1871.

Dr. J. BALL & Co.—Gentlemen:—It has been a long time since I wrote to you. I have wanted to see what effect the Patent Eye Cups that you sent me last January would have upon my eyes. I can truly say the effect produced upon my eyes is truly astonishing.

Before using the Eye Cups, a printed sheet was like a dirty blank paper to my naked eyes, but now I can see to read without glasses any print with apparent ease. The glasses I was compelled to use before I applied the Eye Cups were of the greatest magnifying power to enable me to read or write, but now I have laid them aside and can read diamond print, and write without them. My sight is restored as in youth.

A young lady, the daughter of my tenant, which I have on my place, was affected very badly with near-sightedness, brought on by inflammation. She came to me to have the Eye Cups applied to her eyes, and, strange to say, after a few applications, (the reading) the book was removed from six inches to nine inches focus, and she can see objects at a distance distinctly, a thing she could not do before.

The Patent Eye Cups are the greatest invention of the age. May heaven bless and preserve you for many years, for the benefit you may confer on suffering humanity.

Yours most truly, ISAAC BOWMAN, Canbro, Haldimand Co., C. W. NEAR BOONE FURNACE, Greenup Co., Ky., February 8, 1872.

Dr. J. BALL & Co. Gentlemen: This is to certify that, having been afflicted with sore eyes for several years, to such an extent that my sight was almost gone—could not see to walk about—having tried almost everything known in the Materia Medica, I was constrained to try Dr. Ball's celebrated Eye Cups, with happy results.

My eyes are entirely cured, and my sight is fully restored. After such results, one of my neighbors, who had been entirely blind for three years, commenced using the Eye Cups, and now he can see to do any kind of work, and is restored to his full eye-sight.

Very respectfully, J. R. THOMPSON, Justice of Peace.

DEMORSEVILLE, C.W., Feb. 2, 1872.

Dr. J. BALL & Co. Gentlemen: When I obtained your Patent Eye Cups from you I was suffering very much from inflammation, dimness of vision, and weak eyes; I have been so bad for several weeks that my sight became so affected that I could not distinguish a man from a woman eight rods off.

I will also state my friend's case, who applied your Patent Eye Cups. I returned this morning from visiting an old lady that was almost totally blind in one eye, and could see no person standing before her with the other eye.

Very respectfully yours, REV. JOHN HILL.

LEES, C. E., March 13, 1872.

Dr. J. BALL & Co. Gentlemen: I sold a pair to a man that was so blind he had to be led about by the hand; now he can see to go where he pleases.

JOHN DONAVAN, Leeds Village, Canada East.

LUCAN, C W., Feb. 7, 1872.

Dr. J. BALL & Co. Gentlemen: I have some good news to tell you. My father and mother have been using the Cups since I received them; they are improving fast. Father is beginning to read without his spectacles, after using them for over 20 years.

F. WALDEN, M. D., Lucan, Middlesex Co., Canada West.

Dr. J. BALL & Co. No. 91 Liberty Street, New York City, N. Y.

Agents wanted for every County in the United States and the Dominion of Canada not yet disposed of. Send for Pamphlet, Circulars, and price list, sent free of charge.

GOOD CABLE SCREW WIRE BOOTS & SHOES

Are Selling from Maine to California. JAMES CONAUGHTON, CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands.

GRAND DRAWING OF PRIZES, Will take place in Renfrew, THURSDAY, JUNE 27th, 1872.

In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

The strictest impartiality will be observed in the Drawing, which will be conducted under the superintendence of the Managing Committee, viz:—J. P. Lynn, Esq., M.D. Patrick Devine, Esq., J. W. Costello, Esq., Patrick Ryan, Esq., Patrick Kelly, Esq., and Rev. P. Rougier, P.P., J. L. McDougall, Esq., M.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN.

- A Splendid Gold Watch, valued at \$100
A very fine Melodeon, " 80
A Magnificent Eight-Day Clock, " 80
Gerald Griffin's Works, (10 vols) " 20
One large Family Bible, " 10
One Gun, " 10
One Microscope, " 10
One Concertina, " 10
A beautiful Tablette Tableau, " 10
One ditto, " 10
McGee's History of Ireland, " 8
One new Double Wagon, " 50
A Splendid Cow, (gift of Rev. P. Rougier), " 46
A new Set of Double Harness, " 30
A new Cooking Stove, " 30
Six prizes of \$5.00 each, in cash, " 30
Fourteen yards of Dress Silk, valued at 24
A new Saddle, " 15
One Cattle of Tea, " 15
Two prizes of \$10.00 each, in cash, valued at 10
A new Saddle, " 10
One Plough, " 24
One Irish Poplin Dress, " 24
And hundreds of other prizes.

TICKETS ONE DOLLAR EACH. Winning Numbers, together with the Numbers of all Tickets sold, will appear in the Renfrew Mercury, the True Witness and the Irish Canadian Newspapers, in their Second Issue after the Drawing.

February 1, 1872

ACADEMY OF THE SACRED HEART, SAULT AU RECOLLET, NEAR MONTREAL. THIS institution is beautifully and healthfully situated about six miles from Montreal. Every facility is afforded for acquiring a thorough knowledge of the French language.

BELLOC'S CHARCOAL Approved by the Imperial Academy of Medicine of Paris. It is especially to its eminently absorbent properties that Belloc's charcoal owes its great efficacy. It is especially recommended for the following affections: GASTRALGIA, DYSPEPSIA, PYROSIS, ACIDITY, DIFFICULT DIGESTION, CRAMPS IN THE STOMACH, CONSTIPATION, COLIC, DIARRHOEA, DYSENTERY, CHOLERA.

MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT. F. GREENE, 574 & 576, CRAIG STREET. Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's improved Hot-Water Apparatus.

WILLIAM H. HODSON, ARCHITECT, No. 59 St. BONAVENTURE STREET MONTREAL. Plans of Buildings prepared and Superintended at Moderate Charges. Measurements and Valuations Promptly Attended to.



J. D. LAWLOR, MANUFACTURER OF SINGER'S, B. P. HOWE'S AND LAWLOR'S SEWING MACHINES. PRINCIPAL OFFICE: 365 NOTRE DAME STREET, MONTREAL.

ROYAL INSURANCE COMPANY. FIRE AND LIFE: Capital, TWO MILLIONS Sterling. FIRE DEPARTMENT. Advantages to Fire Insurers. The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch: 1st. Security unquestionable. 2nd. Revenue of almost unexampled magnitude. 3rd. Every description of property insured at moderate rates.

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER. No. 37, BONAVENTURE STREET, No. 37, Montreal.

JOHN BURNS, (Successor to Kearney & Bro.) PLUMBER, GAS & STEAM FITTER, TIN & SHEET IRON WORKER, &c. Importer and Dealer in all kinds of WOOD AND COAL STOVES AND STOVE FITTINGS, 675 CRAIG STREET (TWO DOORS WEST OF BLEURY,) MONTREAL.

KEARNEY & BRO., PRACTICAL PLUMBERS, GAS AND STEAM FITTERS, BELL HANGERS, TINSMITHS, Zinc, Galvanized and Sheet Iron Workers, 699 CRAIG, CORNER OF HERMINE STREET, MONTREAL.

PETER M'CABE, MILLER, PORT HOPE, ONTARIO, MANUFACTURER AND WHOLESALE DEALER in flour, Oatmeal, Cornmeal, Pot and Pearl Barley, Grain, Bran, Shorts, Middlings, and feed of all kinds.

GRAY'S SYRUP OF RED SPRUCE GUM FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS. THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for Medicinal purposes.

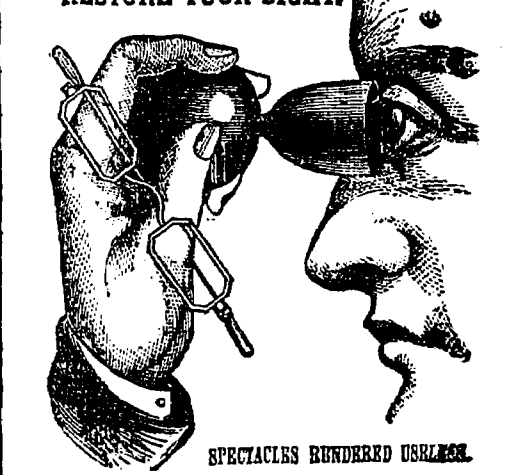
F. CALLAHAN, JOB-PRINTER, CORNER OF NOTRE DAME AND ST. JOHN ST., MONTREAL.

UNIVERSAL EXHIBITION OF 1868 FIRST-CLASS MEDAL ALF. LABARRAQUE AND Co. QUINIUUM LABARRAQUE Approved by the Imperial Academy of Medicine. The Quiniuum Labarraque is an eminently tonic and febrifuge Wine, destined to replace all the other preparations of Peruvian Bark.

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

THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL. P. E. BROWN'S No. 9, CHABOLLEZ SQUARE. Persons from the Country and other Provinces, will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE, AND ONLY ONE PRICE ASKED.

P. J. COX, MANUFACTURER OF PLATFORM AND COUNTER SCALES, 637 Craig Street 637 SIGN OF THE PLATFORM SCALE, MONTREAL. BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges.



RESTORE YOUR SIGHT. OLD EYES MADE NEW. All diseases of the eye successfully treated by Ball's new Patent Ivory Eye-Cups.

Patent Improved Ivory Eye Cups. Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases: 1. Impaired Vision; 2. Presbyopia, or Far Sight-ness; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Anisotropia, or Obscurity of Vision; 12. Cataracts, Partial Blindness; and the loss of sight.

From honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office. Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: 'J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition.'

Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old. Truly Yours, PROF. W. MERRICK. REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has procured a certain cure for this disease. Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face. Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage. Address Dr. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street, New York. Nov. 18, 1871.

DR. M'LANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. 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. The stomach is affected with loss of appetite and sickness; the bowels in general are constipated; sometimes alternate with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER. DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take note that Dr. M'LANE'S PILLS are prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

Sold by all respectable Druggists, and Country Storekeepers generally.

DR. C M'LANE'S VERMIFUGE

Should be kept in every nursery. If you would have your children grow up to be healthy, strong and vigorous MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE, TO EXPEL THE WORMS.

A GREAT OFFER!!—Horace Waters, 481 Broadway, N.Y., will dispose of ONE HUNDRED PIANOS, MELODEONS and ORGANS of six first-class makers, including Waters's, at extremely low prices for cash, or will take part cash and balance in monthly instalments. New 7 octave first class PIANOS, all modern improvements, for \$275 cash. Now ready a new kind of PARLOR ORGAN, the most beautiful style and perfect tone ever made. Illustrated Catalogues mailed. Sheet Music, Instruction Books and Sunday-School Music Books.

WRIGHT & BROGAN NOTARIES, OFFICE—58 St. Francois Xavier Street, MONTREAL.

JONES & TOOMEY, HOUSE, SIGN, AND ORNAMENTAL PAINTERS, GRAINERS, GLAZIERS, PAPER-HANGERS, &c., 15 ST. PATRICK'S HALL, (Victoria Square,) MONTREAL.

ALL ORDERS PUNCTUALLY ATTENDED TO.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP LYNCH, AND THE DIRECTION OF THE REV. FATHERS OF ST. BASIL'S.

STUDENTS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz. English Grammar and Composition, Geography, History, Arithmetic, Book-Keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages.

TERMS. Full Boarders, per month, \$12.50 Half Boarders, do 7.50 Day Pupils, do 2.50 Washing and Mending, do 1.20 Complete Bedding, do 0.60 Stationery, do 0.80 Music, do 2.00 Painting and Drawing, do 1.20 Use of the Library, do 0.20

N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College.

Address, REV. C. VINCENT, President of the College, Toronto, March 1, 1872.

PRIZE BOOKS.

The Subscribers request the attention of the Trustees of the Roman Catholic Separate Schools, Directors of Colleges, Convents, Catholic Institutions, and Catechism Classes to their complete assortment of Catholic Books, suitable for Premiums, at prices from 10c upwards.

When ordering give the number required of Premium Books; also, the amount you wish to expend for same.

D. & J. SADLIER & CO., Montreal.

NEW BOOKS AND NEW EDITIONS.

- A COMPENDIUM OF IRISH HISTORY. By M. F. Cusack, Author of "The Illustrated History of Ireland," etc. 1 50 THE IRISH LANDLORD SINCE THE REVOLUTION. By the Rev. Patrick Lavelle, P.P., Cong. 2 00 SERMONS FOR THE TIMES. By Rev. D. A. Merrick, S.J., (late of Montreal) 1 50 LECTURES ON THE CHURCH. By Rev. D. A. Merrick, S.J., (late of Montreal) 1 50 THE CATECHISM ILLUSTRATED BY PASSAGES FROM HOLY SCRIPTURES. Compiled by the Rev. John Bagshawe 0 75 THE LEADERS OF PUBLIC OPINION IN IRELAND: Swift, Flood, Grattan, O'Connell. By W. E. H. Lecky, M.A. 1 75 BUBBLES AND BALLAST, being a description of Life in Paris during the brilliant days of Empire. By a Lady 2 00 FIFTEEN SERMONS, preached before the University of Oxford, Between A. D. 1826 and 1843. Now edited by John Henry Newman 2 25 SEVERAL CALUMNIES REFUTED ON EXECUTIVE DOCUMENT. No. 37. Reprinted from the Catholic World. Paper. PASTORAL ADDRESS OF THE ARCHBISHOPS AND BISHOPS OF IRELAND ON THE SCHOOL QUESTION. Paper. THE CATHOLIC WORLD, a Monthly Magazine of General Literature and Science. Terms per year 4 50 Single copies 45

The year begins with the April number. The Catholic World is the best Catholic Magazine published.

- THE NEW MONTH OF MARY (Kenrick's) 55 THE PEARL OF ANTIOCH, a picture of the East at the end of the fourth century. By the Abbe Bayle, Illustrated. 1 50 CINBAS; or, Rome Under Nero. By J. M. Villefranche. Translated from the French THE LIFE OF ST. STANISLAS KOSKA, of the Company of Jesus, with Portrait. 1 50 ORANGEISL, Sketches of the History of the Institution in Ireland. By Daniel O'Connell 0 60 THE FOUR GREAT EVILS OF THE DAY. By Archbishop Manning; cloth 0 60 do do do paper 0 25 THE FOURFOLD SOVEREIGNTY OF GOD, By Archbishop Manning; cloth 0 60 do do do paper 0 25 THE SPOUSE OF CHRIST, Her Privileges and Her Duties. 3 00 THE OFFICE OF THE BLESSED VIRGIN MARY, in Latin and English, for the three seasons of the year; New Edition; Printed red and black; full bound. 0 60 PARADISE OF THE EARTH; or the True Means of Finding Happiness in the Religious State. Translated from the French of Abbe Sanson 1 50 THE HOLY COMMUNION. It is My Life; or Strains of Love of the Ferrent Soul. Translated from the French of M. A. Garnett 1 00 THE LIQUEFACTION OF THE BLOOD OF ST. JANARIUS at Naples. 0 50 LIFE OF MOTHER JULIA, Foundress of the Sisters of Notre Dame. 1 50 VICAR OF CHRIST, or Lectures by the Rev. Thomas S. Preston 1 50 TO AND FROM THE PASSION PLAY. By the Rev. G. H. Doune 1 50 LIGHT AND DARKNESS. By the Rev. A. F. Hewitt, of the Congregation of St. Paul. INSTRUCTION ON MENTAL PRAYER. By Abbe Courbon. 0 75 MARY QUEEN OF SCOTS, and her latest English Historian, with some remarks on Mr. Froude's History of England. 1 75 THEOLOGIA MORALIS DE LIGORIO. 10 vols, bound in 5, full leather. 6 25 HOMO APOSTOLICUS D'ALPHONSO DE LIGORIO. 3 vols; bound in full leather. 3 00 KENRICK'S THEOLOGIA DOGMATICA. Paper. 3 vols. 4 80 KENRICK'S THEOLOGIA DOGMATICA. Bound in full leather, 3 vols. 6 50 KENRICK'S THEOLOGIA MORALIS. Paper, 2 vols. 3 25 KENRICK'S THEOLOGIA MORALIS. Bound in full leather, 2 vols. 4 50 MONKS OF THE WEST. By the Count De Montalembert; 2 vols, cloth. 8 00 BALLADS OF IRISH CHIVALRY. Robert Dwyer Joyce 1 50 LEGENDS AND FAIRY TALES OF IRELAND. 2 00 NEW SERMONS. By the Paulists. Vol. VI 1 50 PATRON SAINTS. By Eliza Allan Starr. 2 00 VESPERAL ROMAIN 1 50 GRADUAL ROMAIN 1 50

The above are the third editions and have the approbation of His Grace the Archbishop of Quebec dated April 22, 1871.

- INSTITUTIONS PHILOSOPHIQUE SALVATORIS. Tommasi S. J. 1 vol. 1 75 GUYOT'S COMPENDIUM THEOLOGIE MORALIS, with Ballerini's notes, 1 vol, bound. Ratisbone Edition. 3 00 SPARE HOURS; an illustrated Catholic monthly (one year bound). 2 50 CASUS CONSCIENTIA & GUYOT. 1 vol bound 2 50 POINTS CONTROVERSY (Summaris). 1 50 GENERAL HISTORY OF THE CATHOLIC CHURCH. By Abbe Darrais; 4 vols, cloth 12 00 Published with the Approbation of His Grace the Most Rev. Archbishop of Toronto.

THE PASTORAL of His Grace Sent Free on Application.

THE NEW AND IMPROVED Edition of the Most Rev. Dr. Jas. Butler's Catechism for the Archdiocese of Toronto, with texts of Holy Scripture by the Venerable Archdeacon Northgraves, of Toronto—

- Single copies, bound 0 10 do do per dozen 0 80 do do do by mail 1 15 do do paper covers 0 05 do do do per doz. 0 40 do do do do by mail 0 60 do do do per 100 3 33 Express charges for 100 copies, unbound, to any Railway Station between Toronto and Montreal. 40c From Toronto West. 50c to 75c.

D. & J. SADLIER & CO., Montreal.

F. A. QUINN, ADVOCATE, No. 49, St. James Street, MONTREAL.

HIGH COMMERCIAL EDUCATION.

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

PROGRAMME OF STUDIES. 1ST SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes.

- MATTERS: 1st Simple reading, accentuation and declining; 2nd An equal and solid study of French and English syntax. 3rd Arithmetic in all its branches; Mental calculation; 4th Different styles of writing; 5th Reading of Manuscripts; 6th Rudiments of book-keeping. 7th An abridged view of Universal History. 2ND SECTION. 3rd year.—Business Class.

This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fine-similes of notes, bills, draughts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the College, and is chiefly intended to put the pupils of the "Business Class" on current events, commerce, &c.

- N.B.—This class forms a distinct and complete course, and may be followed without going through any of the other classes. MATTERS. 1st Book-keeping in its various systems; the most simple as well as the most complicated; 2nd Commercial arithmetic; 3rd Commercial correspondence; 4th Calligraphy; 5th A Treatise on commercial law; 6th Telegraphing; 7th Banking (exchange, discount, custom commissions); 8th Insurance; 9th Stenography; 10th History of Canada (for students who follow the entire course.)

3RD AND LAST SECTION. 4th year.—Class of Polite Literature.

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

5th year.—Class of Science.

- MATTERS. 1st Course of moral Philosophy; 2nd Course of civil Law. 3rd Study of the civil and political Constitution of the Dominion of Canada.

4th Experiments in natural Philosophy; 5th Chemistry; 6th Practical Geometry.

LIBERAL ARTS. Drawing—Academic and Linear. Vocal and instrumental Music.

- TERMS: Board and Instruction. \$100.00 per annum Half Boarders. 20.00 Day-Scholars. 10.00 Bed and Bedding. 6.00 Washing and Mending of Linen. 6.00 Use of Library. 1.00

GUYOT'S TAR CONCENTRATED PROOF LIQUEUR

Mr Guyot has succeeded in depriving tar of its insupportable sourness and bitterness, and in rendering it very soluble. Profiting by this happy discovery, he prepares a concentrated liquor of tar, which in a small volume contains a large proportion of the active principle.

Guyot's tar possesses all the advantages of ordinary tar-water without any of its drawbacks. A glass of excellent tar-water without any disagreeable taste may be instantaneously obtained by pouring a teaspoonful into a glass of water.

Any one can thus prepare his glass of tar-water at the moment he requires it, thus economizing time, facilitating carriage and obviating the disagreeable necessity of handling tar.

Guyot's tar replaces advantageously several more or less inactive pibans in the treatment of colds, bronchitis, coughs, and catarrhs.

Guyot's tar is employed with the greatest success in the following diseases:—

AS A DRUGIC. — A teaspoonful in a glass of water, or two tablespoonfuls in a bottle.

BRONCHITIS CATARRH OF THE BLADDER COLDS OBSTINATE COUGHS IRRITATION OF THE CHEST PULMONARY CONSUMPTION WHOOPING COUGH DISEASES OF THE THROAT

AS A LOTION. — Pure or diluted with a little water.

AFFECTIONS OF THE SKIN ITCHINGS DISEASES OF THE SCALP

Guyot's tar has been tried with the greatest success in the principal hospitals of France, Belgium, and Spain. Experience has proved it to be the most hygienic drink in time of epidemics.

Detailed instructions accompany each bottle. Depot in Paris, L. FRERE, 49, rue Labat. General Agents for Canada, FABRE & GRAVEL, Montreal.

CENTRAL MARBLE WORKS, (Cor. Alexander & Lagacheuere Sts.)

TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

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

IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION.

B. TANSEY, M. J. O'BRIEN.

NEW GOODS! NEW GOODS!!

JUST RECEIVED

WILLIAM MURRAY'S, 87 St. Joseph Street,

A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Bracelets, Brooches, Scarf Pins, &c., &c.

As Mr. M. selects his Goods personally from the best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade. Remember the Address—87 St. Joseph Street, MONTREAL.

O'FLAHERTY & BODEN, PRACTICAL HATTERS AND FURRIERS, 221 M'GILL STREET, (NEAR NOTRE DAME)

WOULD RESPECTFULLY invite the attention of their friends and the public to their Stock, which has been Selected with the GREATEST Care from the BEST Houses in the Trade, and will be found COMPLETE in all its details. Montreal, May 10th, 1872.

POETRY.

Come hither, friends!—come one and all, And leave your dreary climes; Come cast your lot in Kansas, where The sun forever shines!

You'll have no need of over-coats, Nor ever fear the snow; You'll want no scarf around your throat, No matter where you go!

Reader, send twenty-five cents and receive by return mail a large forty-column paper, containing Market Reports, prices of Stock, Horses, prices of wages for all trades, laborers, salesmen, &c.; prices of board; also a large map, showing every city, town and village, every railroad, river and stream. It will guide you to the best homes; It will save you money when traveling; It will keep you posted on the Kansas markets. It will save you time, trouble and expense. Say what paper you see this in, and address W. F. HAZELTON, Land Agt. Silver Lake, Kansas.

THE GREAT ENGLISH AND SCOTCH QUARTERLIES AND BLACKWOOD'S MAGAZINE,

REPRINTED IN NEW YORK BY THE LEONARD SCOTT PUBLISHING COMPANY QUARTERLY.

The Edinburgh Review, London Quarterly Review, North British Review, Westminster Review.

Blackwood's Edinburgh Magazine.

These periodicals are the medium through which the greatest minds, not only of Great Britain and Ireland, but also of Continental Europe, are constantly brought into more or less intimate communication with the world of readers. History, Biography, Science, Philosophy, Art, Religion, the great political questions of the past and of to-day, are treated in their pages as the learned alone can treat them. No one who would keep pace with the times can afford to do without these periodicals.

Of all the monthlies Blackwood holds the foremost place.

TERMS. For any one of the Reviews. \$2.00 per annum For any two of the Reviews. 7.00 " For any three of the Reviews. 10.00 " For all four of the Reviews. 12.00 " For Blackwood's Magazine. 4.00 " For Blackwood and one Review. 7.00 " For Blackwood and any two of the Reviews. 10.00 " For Blackwood and three of the Reviews. 13.00 " For Blackwood and the four Reviews. 15.00 "

Single numbers of a Review, \$1; single numbers of Blackwood, thirty-five cents. Postage two cents a number. Circulars with further particulars may be had on application.

For Sale by Dawson Bros., Montreal. LEONARD SCOTT PUBLISHING CO., New York.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.]

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

E. A. & C. R. MENEELY, West Troy, N. Y.

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

PROFESSOR. THIS College conducted by the Fathers of the Society of Jesus.

Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department.

The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses. The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book-keeping and whatever else may fit a youth for Commercial pursuits.

Besides the Students of either section learn, each according to his talent and degree, History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Science. Music and other Fine Arts are taught only on a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

TERMS. For Day Scholars. \$3.00 per month. For Half-Boarders. 7.00 " For Boarders. 15.00 "

Books and Stationery, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges.

JOHN MARKUM, PLUMBER, GAS AND STEAM-FITTER, TIN AND SHEET-IRON WORKER, &c., Importer and Dealer in all kinds of WOOD AND COAL STOVES, 712 CRAIG STREET, (Five doors East of St. Patrick's Hall, opposite Alexander Street,) MONTREAL. JOBBING PUNCTUALLY ATTENDED TO

SELECT DAY SCHOOL.

Under the direction of the SISTERS OF THE CONGREGATION DE NOTRE DAME, 744 PALACE STREET.

HOURS OF ATTENDANCE.—From 9 o'cll A.M.; and from 1 to 4 P.M.

The stem of Education includes the English and French languages, Writing, Arithmetic, History, Geography, Use of the Globes, Astronomy, Lectures on the Practical and Popular Sciences, with Plain and Ornamental Needle Work, Drawing, Music Vocal and Instrumental; Italian and German extra. No deduction made for occasional absence. If 1. Pupils take dinner in the Establishment \$3.00 extra per quarter.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

TRAINS NOW LEAVE BONAVENTURE STREET STATION as follows

GOING WEST.

Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West, at 8.00 A.M.

Night " " " 8 P.M. Accommodation Train for Brockville and Intermediate Stations at 4.00 P.M.

Accommodation Train for Kingston, Toronto and intermediate stations at 6 A.M.

Trains for Lachine at 8.00 A.M., 9.30 A.M., 3.00 P.M., 5.00 P.M.

GOING SOUTH AND EAST.

Accommodation Train for Island Pond and Intermediate Stations at 7.00 A.M.

Express for Boston via Vermont Central at 9.00 A.M. Express for New York and Boston via Vermont Central at 3.30 P.M.

Mail Train for Island Pond and Intermediate Stations at 2.00 P.M.

Night Mail for Quebec, Island Pond, Gorham, Portland, Boston, &c., at 10.30 P.M.

Sleeping Cars on all Night Trains, Baggage checked through.

C. J. BRYDGES, Managing Director.

BROCKVILLE & OTTAWA RAILWAY.

WINTER ARRANGEMENTS. Trains will leave Brockville at 7.45 A.M., connecting with Grand Trunk Express from the West, and arriving at Ottawa at 12.50 P.M.

Mail Train at 2.15 P.M., arriving at Ottawa at 6.00 P.M.

Express at 3.25 P.M., connecting with Grand Trunk Day Express from the West, and arriving at Ottawa at 7.25 P.M.

LEAVE OTTAWA.

Express at 10.00 A.M., arriving at Brockville at 1.50 P.M., and connecting with Grand Trunk Day Express going West.

Mail Train at 4.20 P.M., arriving at Sand Point at 7.45 A.M. and 3.45 P.M.

Trains on Canada Central and Perth Branch make certain connections with all Trains on the B. and O. Railway.

Freight loaded with despatch, and no transhipment when in car loads.

H. ABBOTT, Manager for Trustees.

PORT HOPE & BEAVERTON RAILWAY.

Trains leave PORT HOPE daily at 9.15 a.m. and 3.00 p.m. for Perrytown, Summit, Millbrook, Fraserville and Beaverton.

Leave BEAVERTON daily at 2.45 p.m. for Fraserville, Millbrook, Summit, Perrytown and Port Hope.

PORT HOPE AND WAKEFIELD RAILWAY.

Trains leave PORT HOPE daily at 10.25 a.m. and 4.25 p.m. for Quay's, Perrytown, Campbell's, Summit, Millbrook, Fraserville, Peterboro, and Wakefield.

Trains will leave WAKEFIELD daily at 8.20 a.m., for Peterboro, Fraserville, Millbrook, Summit, Campbell's, Perrytown, Quay's, arriving at Port Hope at 11.40 a.m.

A. T. WILLIAMS, Superintendent.

GREAT WESTERN RAILWAY.—TORONTO TRM.

Depart 6.15, 12.00 Noon. 4.25, 9.10 P.M. Arrive 5.45, 10.00 P.M. 7.15, 9.55 A.M.

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

NORTHERN RAILWAY—TORONTO TRM.

City Hall Station. Depart 7.45 A.M., 3.45 P.M. Arrive 1.20 A.M., 9.20 P.M.

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

VERMONT CENTRAL RAILROAD LINE.

WINTER ARRANGEMENTS. Commencing December 4, 1871.

Day Express leaves Montreal at 8.40 a.m., arriving in Boston via Lowell at 10.00 p.m.

Train for Waterloo leaves Montreal at 3.00 p.m. Night Express leaves Montreal at 3.30 p.m., for Boston via Lowell, Lawrence, or Fitchburg, also for New York, via Springfield or Troy, arriving in Boston at 8.40 a.m., and New York at 12.30 p.m.

TRAINS GOING NORTH AND WEST. D Express leaves Boston via Lowell at 8.00 a.m., arriving in Montreal at 9.45 p.m.

Night Express leaves Groulx's Corner at 9.00 p.m. South Vermont at 9.58 p.m., receiving passengers from Connecticut River R.R., leaving New York at 3.00 a.m., and Springfield at 8.10 p.m., connecting at Bellows Falls with train from Chebire R.R., leaving Boston at 5.30 p.m., connecting at White River Junction with train leaving Boston at 6.00 p.m.; leaves Rutland at 1.50 a.m., connecting with trains over Rensselaer and Saratoga R.R. from Troy and New York, via Hudson River R.R., arriving in Montreal at 9.45 a.m.

Sleeping Cars are attached to the Express trains running between Montreal and Boston, Montreal and Springfield, and St. Albans and Troy. Drawing-Room Cars on Day Express Train between Montreal and Boston. For tickets and freight rates, apply at Vermont Central R. R. Office, No. 136 St. James Street. G. MERRILL, Gen'l Superintendent. See ALBANY, Dec. 1, 1871.