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# The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, DEC. 1, 1871.

NO. 16.

FATHER CONNELL; A TALE.

BY THE O'HARA FAMILY.

CHAPTER XXI.—(Continued.)

As Nelly Carty approached her door to unfasten it, the morning's blessed light—blessed even on a November morning—was spreading tolerably well through the interior of her hut, and by its help she saw an eye peeping in through the many cracks of that frail safeguard. She started back. But at a second glance it could not be Robin Costigan's eye, neither had it the expression nor the color of Father Connell's. It would have done very well for the eye of a jackdaw, on an extra-gigantic scale; as she smiled complacently at the re-assurance, an uncommonly low whistle, just breathing in, through another crack, quite convinced her of the identity of its possessor.

"Why this, Tom Naddy, what in the world brings you here, at this hour in the mornin'?" she asked, flinging her door wide open.

Word Tom uttered not; but, half turning his head, without suspending his whistle, beckoned, as it were, with one of his shoulders, to a group of strong young fellows at his back, to follow him into the cabin.

Of this group each held a something in his hand. Two or three clutched good cudgels; another, what seemed a shoemaker's hammer; while two or more bore coils of quite new rope, whether for the comparatively peaceful purpose of securing somebody's limbs, or for another, too serious to be lightly mentioned, has never been perfectly ascertained. As for Tom Naddy himself, he had his hands in his waistcoat pockets and held nothing at all in them, so far as could be seen or known.

He lounged very leisurely into the hovel, and first struck by the figure of Mary Cooney, in a corner, stopped short, gazing and whistling at her. Then he suddenly scraped one of his feet, and pulled his hat a little downward by way of a polite salute, and passed to Bridget Mulrooney's bed. The old potato-beggar awoke just as he was looking down upon her, his head turned sideways, and first screamed aloud, and then began to scold and curse him. He quietly proceeded to Nelly Carty's empty couch, and then, to the pig's well occupied one, and when this master of the house also began to remonstrate against his unceremonious intrusion on his luxurious morning slumbers, he only patted the animal's fat shoulders and sides, while his scrutinizing glances stole round and round the apartment. Finally he started up, and hurrying to the open door, and snatching his hands out of their repositories, spread wide the fingers of each, pointed outwards in various directions through the shower of houses, and then running himself through one of the crooked ways of the puzzle, and followed by his men, each running through another of its crooked ways, he and they were soon out of sight and hearing.

A few moments after, Father Connell, and Mary Cooney, side by side, and hand in hand, were also threading the labyrinth. After a few words with her, the bare-legged and bare-headed beggar-girl had taken his offered hand, smilingly and trustingly, as a child of six years old might have done; and while he worked and squeezed hers in it, as we know to have been his wont, on similar occasions, she did not shrink from the real pain thus inflicted, as, indeed, she might reasonably have done, but, looking up into his face, only smiled the more.

Nelly Carty watched the pair from her open doorway, till she could see them no longer. She then knelt on her threshold, and crossing her face with her hands, sobbed out, in a weak, feminine tone—"Ay, alanna machree—go home wid the priest—an' may he make you a better an' a happier woman than your misfortunate mother ever was, afore you."

CHAPTER XXII.

Miss Bessy Lanigan was the proprietress of a small, genteel house in a small genteel street, where none but small, genteel houses, inhabited by small, genteel people, held a place. No shop was to be seen in it, or any other evidence of an occupant who might be supposed to earn his or her bread by traffic, or handicraft pursuits. Towards its end indeed, a small, genteel boarding-school for young ladies, might have been found, but as this was not illustrated by a brass plate on the little, green hall-door, it passed well enough for a small, genteel, private house also.

Miss Bessy Lanigan herself was on a scale of small gentility with her house, her street, and her neighbors. Her figure was small, and her dress genteel—barely genteel, just a degree or two removed from thread-bare genteel; her little drawing-room was, by a series of contrivances, genteel; her voice was small and genteel; her talk small and genteel; her intellect, and her acquirements just as small, and just as genteel.

No person in her native city boasted a wider circle of acquaintances, among the small genteel, than did Miss Bessy Lanigan; and indeed she merited this distinction; her prodigious knowledge of the affairs of others, and her

readiness, nay zeal, in imparting that knowledge, would alone have entitled her to it. But the little lady, furthermore, played whist and the more Irish game of five-and-twenty, incomparably well; she was always good-humored—nay, in recollection of former times—absolutely frisky; but above all other things, Miss Bessy Lanigan was good-natured. How? She had lived a certain number of years, and yet had never been married, nay, had never refused an offer of marriage; but instead of becoming soured at these circumstances, or envious of those whose fortunes were differently shaped, it seemed to do her little heart good to rejoice in, to promote, and particularly to be made confidentially acquainted with the love affairs of her younger associates, from one end of the town to the other. Let it be added that Miss Bessy Lanigan was sentimental to the small, genteel extent of a perusal of a certain class of the novels of the era in which she lived, as well as of that before it; and poetical too, so far as an acquaintance with the love lyrics of those times might deserve the term.

Nor was her acquaintance limited to the small genteel alone. Some of the great genteel themselves—Heaven bless the mark—who lived in a larger private street; in larger houses, and with everything larger surrounding them, shone upon her with the light of their countenances; and this is going to appear.

On a fine autumn evening, as Miss Bessy reclined gently on a little sofa in her little drawing-room, waiting for the hour to go out on an invitation to tea—for scarcely ever did her engagements, or her means, allow her to take tea at home—a hasty, though lengthened assault was made on the brightest of brass knockers at her hall-door—an oval-shaped one, of about four inches long—and, in a few moments after, a very lovely girl bounded into the room.

Had Miss Lanigan known Mary Cooney, and not known this visitor, she might have started at the supposed apparition of poor Mary, suddenly appearing fashionably dressed before her. For the young lady and the beggar-girl were of the same height, with the same turn of figure, and symmetry of limb; with the same blue eyes, or very nearly so, the same golden hair, the same general expression—their very smile was the same; and a difference in their age could scarce be detected. Thus Miss Lanigan might, as has been said, have been startled at this vision of Mary Cooney in fine masquerade; but the next instant would have removed her delusion, for when the young lady began to speak, and to express herself, through the still more emphatic language of movement, action, and manner, it could not have been our humble friend who stood before her.

When friendly greetings had been interchanged—"Gracious me now," cried Miss Lanigan, "only to see you here, in such a flurry, my dear!"

"And I am in a flurry," answered the young lady, "I've run away from papa and Mr. Stanton, while they are at their wine, just to ask your advice as usual, when I shall have told you something; and I must be back again to them, in time to make their tea."

"On this beautiful evening, when nature's self woos you, in gentle language, if the absent youth does not, to saunter far and wide?" said Miss Lanigan, and waving her little hand she quoted—

"Primrose deck the bank's green side,  
Cowslips enrich the valley,  
The blackbird woe his destined bride,  
Let's range the fields, my Sally!"

"Oh, nonsense, now, dear Miss Lanigan—that is—I beg your pardon, I mean—but I have really something to say. Let us sit down till I take breath. How am I to begin? I scarce know how; I don't know whether to laugh or to cry; I don't know how to say it. A word against dear papa I will not utter; but every evening, since the last you spent with us, there is this Mr. Stanton, formally received by him, as my wooer, and as formally installing himself—the odious animal!—in the office. At first, I could laugh, till the tears came into my eyes, at the man; now, I really begin somehow to fear him—there is such a steady, stupid pertinacity in his proceedings."

"And you have bluntly rejected him, so often?" said the little cabinet councillor, "and he still continues his assiduities?"

"Yes, still continues his assiduities, as you are pleased to call them. Take a specimen from yesterday evening, of the various ways in which he continues them. I had gone upstairs to the drawing-room, and was busily employed with some work, when his creaking shoes and he entered the room."

"Gracious me now! I vow and protest, my dear! Well, my love? There you were, seemingly engaged with your needle, and he came in?"

"I was really engaged with my needle, for I dislike seeming to do anything which I do not in reality do. He sat for a long while on the edge of a remote chair, without opening his lips; his hideous eyes rolling about, as if they were glaring after a ghost, from which he seemed eager to escape if possible."

"My goodness, my dear! On the edge of a

chair too! Oh, the creature, my dear! Just as if soft things could be whispered from the edge of a remote chair. My gracious goodness! Well, love?"

"At length his eyes fixed on my needle and thread, and he got speech. 'Miss Helen,' said he, and he stopped."

"To which you made answer, 'Sir,' and you stopped, my dear?"

"Miss Helen," quoth he again, "Do you know what I'm thinking I'll do?" "No, indeed, Mr. Stanton," I replied, "what is it?" "I'm thinking then that I'll—I'll break your thread, Miss." "Don't stir, pray," said I, and so he did not."

With a laugh that came from her usually merry heart, Helen M'Neary ended this anecdote. The little hysteric, "hi, hi, hi," of Miss Lanigan ably responded to her.

"Poor fellow, my dear, poor frightened fellow! It was his overpowering passion for you, that so bewildered him. If he could, he ought to have sung at the moment—

"Since you've taught me how to languish,  
Teach, oh teach me, how to please?"

"Well, my dear, what did he do or say then?"

"Nothing for a long while, not a word, not a stir reached me. Suddenly his shoes creaked, so loudly and abruptly that I started, and for the first time, looked fully at him. He was standing erect, one hand in a coat pocket.—With that hand, from that pocket, he extracted, by-and-by, a soiled old pocket-book, of huge dimensions, and from it again, a letter, folded and wafered. Then he advanced to me, and saying, 'I would thank you to read that, Miss Helen,' turned his back on me, and strode out of the room."

"Dear me! good gracious, my dear! a tender epistle! oh, can I see it, my dear? can I read it, love?" admired and interrogated Miss Lanigan.

"You can do both; I have it with me.—Here it is, and perhaps you will let me read it for you."

"Oh, of all earthly things, my dear! gracious goodness! I am dying to hear it."

"Listen then," and Helen read, with a good meek gravity, the following, "tender epistle," as Miss Lanigan called it. The young lady, now young no longer, has handed it to us for insertion in these memoirs; we copy it word, and letter for letter; and moreover, we preserve it carefully for inspection, by any sceptic who may doubt, reasonably enough, however, the real existence of so valuable a document.

May 2. Anno Domini.

"DEAR HELEN,—I hope to be excused for taking the liberty of writing these few lines to you, which I hope will be instigation of terminating my affection towards you, or a perpetual Existency for futurity, viz. in matrimonial bands. For I positively declare that I hold you in the utmost estimation, in respect of your principles, and other characterizing transactions deserving the greatest attention; and, moreover, my particular motives for addressing you thus, is that you would be so partial and kind as to divulge a part of your sentiments to me, in an Answer to this Letter, which I shall expect instantaneously; and, moreover, I request and conjure you to be neutral about it, for fear of extending it into circulation, which would be no addition to either of us. Now, dear Helen, I am candid with you, and declaring to you in the following lines my intention, I am fully determined to undertake or rather promote myself in some measure, and as to Land property, its laborious attended by several difficulties, to wit, oppression of taxes and other tributes, high rents, and many other inconveniences to what there would be in a situation in the town. Now I hope you will answer this letter in the affirmative and negative manner, sincerely declaring your intention to me; and, moreover, I hope you will make a distinction or rather a choice of the Conduct and edifying abilities of youth for a permanent contract, for I hope to the great omni potent that I shall prove and humble and affectionate comrade until the termination of my existence. I hope you will excuse me for making so free, for I allow I am not equalized with principles to equalize you, nor neither am I descended from such a dignified extraction. But I hope to God I shall ratify my declarations, if fortune favours me to obtain my wishes or elevates my mind that I can produce a character as worthy of attention as any other young man of my age in town or country, of my abilities, and I suppose you are not without knowing that it was a particular Business caused me to cross the Atlantic to Philedoa, although at my own expenses. But I hope to be retaliated handsomely at a future day, for I am the person was elected to go, and am the person that is in possession of the deed and will hold it, I shall expound nothing more in respect of that consequence as my acquaintance with you dear. It is still for I assure you it's a very near friend I would make such an open about a consequential affair."

"Write to me what your sentiments are in respect of me, and if you encourage I shall move to you, and if you discourage it never shall be more but Bewried in Oblivion, no person the wiser, and I hope you will do the same,

what I should think is a very proper way for both of us. Now I am confident you have Intimates in abundance, and I hope as I have placed a confidence in you, you will never show it to either of them but burn it.

"Direct your letter thus, U. R. L.

"The name of the town and Parish forward it soon, Particular place and it will soon, Be with me."

"Write immediately.

"I shall call to see, "No more at present, Again in short, From your loving, But I expect it will, And affectionate friend, Be unexpressed."

"Well," said Helen M'Neary, looking steadfastly at her little companion, "what do you think of your tender epistle now, Miss Lanigan?"

"Think, my dear! Gracious goodness me, my dear!" was Miss Lanigan's only reply, while she returned the affected solemn stare of her young friend with a very puzzled look, not knowing how she was wished to answer.

"Do you continue to think it tender?"

"Bless me, no my dear!" now beginning to see how she ought to reply.

"Do you think it the production of a gentleman?"

"Dear me, not at all; not a bit of gentility about it."

"Is it quite comprehensible? Do you perfectly understand it?"

"Me, my dear?"

"Why," said Helen, abandoning all her attempts at continuing grave, and again bursting into a hearty laughter, "was there ever such a mass of puzzled vulgarity? and without saying a word of anything else connected with it, or the man who wrote it, you notice of course the fact of 'Q. O. unexpressed' placing his own letter with his own hand before me, in my father's house, whither he comes as a suitor at my father's invitation. What a 'characterizing transaction,' as he himself would call it. And then you also observe, of course, the incomprehensible manner in which he requires my answer to be directed, while he himself is to be its bearer. Why the person's head must be one great ravelled skein of confusion."

"Oh, good gracious my dear! Surely—

"None ever had so straws an art,

His passion to convey."

Poor Q. O. unexpressed! Tell me, my dear, did you return any answer to this strange effusion?"

"Indeed I did, and here it is:—

"Mr. Q. O. unexpressed.—Your very perspicuous letter is certainly the instigation of terminating my affection towards you, and the perpetuity of future existence—you have full permission from me. I assure you, to promote yourself in some measure, both in the affirmative and negative manner, and according to the abilities of youth, you are welcome home from Philed, at your own expenses, and I would advise you by all means to hold the deed, and I hope to see you retaliated with all my heart—as you express it very clearly, calling to see me again will be useless."

"So no more at present

"From your humble servant,

"G. O. unexpressed."

Both ladies indulged anew in laughter. At length Miss Lanigan resumed:—

"Why, my dear, rich as he is, the man must be a very low person. I thought from the first that he had nothing of a genteel look about him; though, to tell the truth, his clothes are very nice and new, and his cambric very fine. Dear me! How did papa become acquainted with him?"

"That's a little secret. Twenty years ago, he was a poor and distant relation of our family; papa himself sent him out to America, to some mercantile friend, and he now returns to Ireland, rich enough, in papa's estimation, to become my husband. And oh, dear Miss Lanigan, you know papa's determination, in anything he once sets his mind upon; and you know if crossed in it, his terrific, his almost maniac temper—Heaven forgive his daughter, and only child, for saying it—and you can easily imagine what, under these circumstances, my fears for the future must be. Oh, I wish, I wish," the young lady continued, her manner completely altered, while tears rolled down her cheeks—"I wish—as I have often wished, since this misfortune began to threaten me—that I had been brought up under a mother's care, and that I had a mother now."

Miss Lanigan, not having heard the last words, ran on—

"Gracious goodness, my dear; the crisis of your fate approaches indeed, the distress of your plot thickens terribly! Bless me, my dear, what is to be done? Ah, Edmund, Edmund, why are you now absent from us?"

Helen M'Neary started up hastily, and seemed attentively studying some little pictures, on the walls of the little room, as she said—

"My dear Miss Lanigan, we are beginning to talk nonsense, I do fear. At all events, I cannot now enter into that question; oh, how I dread to enter into it; oh, I dread that my conduct has been all wrong; oh, why did I ever allow a childish, almost an infantine friendship, to become confirmed into a more

serious attachment—at least, why did I ever let him know it!"

"Poor, dear, suffering soul!" said Miss Lanigan, sobbing sympathetically, as she rose and took Helen's hand, looking up into the young lady's face, as stood about the height of Helen's elbow.

"Why, at least," continued Helen, "did I suffer the matter to steal upon me, without consulting my father, my only parent! And yet again, could I have dared to open my lips to him about it. Edmund Fenell, his daughter's lover! Edmund Fenell, poorly, poorly born, the protégé of a poor priest, and beyond everything else, a Roman Catholic! As to lineage or birth, I don't think indeed there is much superiority on my father's side in that respect; but, my dear Miss Lanigan, papa would as soon make the Pope of Rome, tiara and all, an alderman and mayor elect of his native city, as bestow his daughter on a papist."

Helen said this, with something of a return of her laughing temperament.

"Good gracious defend us, my love! but why does not the youth himself come home, to advise you what to do—or at least, to console and cheer you? I protest and declare now, my dear, I begin to think that he takes your gentle distress very coolly."

"Do not say that, Miss Lanigan, do not wrong poor Edmund. Oh, Miss Lanigan—Ever since he gave up his business to enter college in Dublin, with a view to a profession, now more than twelve months ago, I have had a letter from him almost every day—and advice and consolation he does offer me; but oh, are they of the description I ought to accept?—Farewell—'tis more than time I should be at home. And what do you think sent him away from here to begin a new career, and perhaps a ruinous career, in Dublin? Oh, you will hate me for telling you! One word of mine—one foolish, vain word of mine! I was led to say it, however, in the hope that my father might—but I must hasten home—Farewell. Oh, I am indeed very, very erring—and—Helen added, bursting into fresh and plentiful tears—

"very, very unhappy!"

The young lady flew down stairs, without stopping for Miss Lanigan's advice. Had she really come expecting that any was to be had? Her little friend paused a moment in consternation at her hasty and agitated departure, and then ejaculating—"My gracious goodness!—Dear me!" hurried to put on her things for going out to tea.

CHAPTER XXIII.

Upon that day, as has been observed, "Q. O. unexpressed" dined at Gaby M'Neary's.—Gaby provided him with a dinner he preferred himself, believing that it was one "fit for a king." Somewhat unrefined, however, it certainly was; but no matter, Gaby did not do it the less justice on that account; and it may be conjectured that neither the tastes nor the experience of his guest found any fault with it. And yet Mr. Stanton scarcely touched a morsel of dinner, replying to every expostulation on the subject, while his large green-and-yellow eyes fixed on Helen—"No, sir; I am obliged to you, I choose to admire."

Dinner being over, and Helen supposed to be in the drawing-room, host and guest remained *tele-a-tele*. There was prime old port and sherry to hand, together with Helen's little dessert, and they looked very comfortable.

"Blug-a-bouns, man!" cried Gaby M'Neary. "Do you mean to keep the deacons before you all the evening? Fill your glass, and send them this way. Good ating deserves good drinking; and though you didn't stand like a man to your knife and fork during dinner, the more fool you; but I'll take my oath you shan't keep me thirsty at present."

"I ask your pardon, sir—may I make so bold as to give you a toast?"

"And heartily welcome, my buck."

"Well then, sir, I'll give you the-a, the-a—I'll give you, sir, Miss Helen M'Neary's very—good—health."

"Helen's health—here it goes. Come, no heel-taps to that toast, my chap. But tell me, Have you yet agreed on the day between you?"

"The-a—the-a—the day, sir. What day, sir?"

"Why, the splicing-day to be sure, you great goose."

"The-a—the splicing-day, sir?"

"Ay, to be sure—the wedding-day."

"No, indeed, sir, we have not."

"And why the devil haven't you? Why do you come here, sneaking about my house, for nothing? Why, man, when I made up to Helen's mother, I didn't give her time to say Jaak Robinson, till I had made her consent to run away with me. I ran away with her mother, by Gog, or they would never have given her to me. Well, Masher Tom Naddy; Gaby continued, addressing that individual, as he entered the parlor—Tom having left the service of Father Connell, in the hope of "promoting himself," as Mr. Q. O. unexpressed would say—"Well, Masher Tom Naddy, you lazy, scheming rascal; have you hung Boxer, as I bid you?"

"Oh fair, sir, and sure I did."

"And sure you did? Well, and you were in a damned hurry, my good chap. Boxer was as good a dog as ever muzzled a rat." Gaby continued, turning his head to his son-in-law elect, "and I'm devilish sorry he's gone—devilish sorry."

"Didn't you tell me, sir, never to come before your face, till I had him well hanged for you?" questioned Tom Naddy.

"Go along, you scoundrel! you wouldn't be so ready to do anything that would be useful—no, you wouldn't—you'd take your time at that, and be damned to you."

(To be Continued.)

HOME RULE.

No. I.

In the following papers we propose to give a history of that Act by which the Parliament of Ireland was transferred to Great Britain at the beginning of the present century; and, in order to do so effectually, we shall, in as brief a resumé as possible, state the relations which subsisted between the two parliaments of England and Ireland from the time of the Revolution—by which the succession was changed in England—and the foundations of English liberty secured on the present basis. We shall do so with temper and moderation, and with a due regard to the consideration of Imperial interests; and we have such confidence in the love of justice which is planted in the mind of every true-born Englishman, and that innate sense which prompts him to reject and disown with scorn and indignation every act of wrongdoing which has been perpetrated in his name, however long-standing the iniquity, that we honestly believe if the truth-loving, unjusticahating people of this country were ever once thoroughly conscious of the circumstances under which, and the means by which, the Act of Union was carried, they would disavow the whole iniquity in the face of the world, and set themselves strenuously to undo its evil consequences by demanding, in tones that no Minister dare refuse to listen to, the total and absolute repeal of such an odious enactment.

An Act of Parliament is, no doubt, a solemn instrument or transaction, brought about by much labour, and ratified by the highest authority known to the Constitution. But it is of the very essence of that Constitution that the same legislature which passed the law should also have the power to rescind, whenever the interests of the state and the well being of the people demand its repeal. This is such a simple and elementary truism that it requires only to be stated to be at once acknowledged: and yet, if one were to judge from the assertions put forward by some of our public writers, it would seem as if there were an insuperable bar to any change being made in the laws of England, as if the reply of the barons to the prelates at Merton—*Nobis leges Angliæ mutantur*—and which was only directed against the introduction of the canon law in regard to legitimising children by the subsequent marriage of their parents, were to apply in all cases, and for all times.

Assuming, therefore, that it is within the competence of Parliament at any time to undo the evils of past legislation by reversing the policy of its predecessors, when experience shall have proved the expediency and wisdom of such a course, we propose here to discuss the question of repealing an Act of Parliament which was purposely introduced in a time of terror, and carried by the most flagitious means by which the liberties of a people could be annihilated. We do not speak rashly or unadvisedly, for the union was proposed and carried while the *Habeas Corpus* Act was suspended; while military law was still in force; immediately after the suppression of a rebellion which was fostered and encouraged by the Government for this very purpose, a fact of which there is undoubted record, as we shall show hereafter; and while the people of Ireland were generally so harassed and intimidated that public opinion was stifled, and the English rulers had full swing to "work their wantonness, in form of law." And as to the means by which it was carried, it is on record that "the union was accomplished by the most open, base, and profligate corruption that ever yet stained the annals of any country." In a public manifesto put forward in 1840 by the Repeal Association, and signed by O'Connell, the following statement was made, based upon solid fact, which has never been denied or controverted:—

"The leading feature, after all, in the Union was the daring profligacy of the corruption by which it was carried. It was reduced into a regular system. It was avowed in the House. It was acted on everywhere. The minister set about purchasing votes; he opened office with full hands; the peerage was part of his stock in trade, and he made some two scores of peers in exchange for Union votes. The episcopal bench was brought into market, and ten or twelve bishoprics were trucked for Union votes. The bench of justice became a commodity, and one chief justice and eight *puisne* judges and barons ascended the bench as the price of votes for the Union. It would extend beyond our calculation to make out a list of generals, and admirals, and colonels, and navy captains, and other navy and military promotions which rewarded personal or kindred votes for the Union."

This universal corruption has often been made the groundwork of the most strenuous endeavours on the part of English writers to prove the worthlessness of the Irish Parliament, and the smallness of the loss sustained by its removal. But this argument comes with a bad grace from those who profited by the corruption; and we are inclined to doubt whether, in an ethical point of view, on a comparison between the corrupter and the corrupted, the former would not be held the guilty of the two. But, at any rate, the Irish Parliament, however corrupt, had the one merit, which no other could possess, viz., that it was Irish; and, during the period of its short-lived independence, and when it was under the influence of the public opinion of the country, the unex-

ampled progress which Ireland made in everything that constitutes the glory and prosperity of a nation, was the most unerring proof of its necessity and use, and of the wise and able system of legislation which it inaugurated and carried through. If the extensive corruption which prevailed were held to be a plea for deprivation, and for the surrender of a people's rights and liberties, we wonder what reply could be made if such a reason were put forward with a demand from France for the transfer of the English Parliament to Paris?

But the truth is, the Irish was not more corrupt than the English legislative body about the same period. Sir Robert Walpole, writing to a friend respecting the Parliament of his day says:—"There is scarcely a member whose price I do not know to a sixpence, and whose very soul almost I could not purchase at the first offer." Whether this was mere cynicism, or truth, there can be little doubt that it conveyed the general opinion of the actual condition of public honesty in his time. This may have been the origin of another famous saying attributed to Walpole, that "every man has his price," which, whether uttered or not, was unscrupulously received as a political truism in those corrupt times. It should be remembered, however, that Reform had not yet come, and that popular representation was then unknown even in England. By the removal of the Parliament to this country, the wholesome influence of public opinion and patriotic spirit was entirely lost; the slavish, selfish, venal members were rendered wholly subservient to the English minister, and for long periods independent of, or insensible to, Irish wants and wishes. Granted, that the Irish Parliament did not carry Catholic Emancipation; still, soon after the era of Independence, measures began to be introduced for the relief of the Catholics; and who can doubt that, if the Government had not destroyed it, the Irish Legislature would have swept away, long before 1829, every vestige of the penal laws; whilst the Imperial Parliament—although the British Minister was bound by an honourable understanding (not, indeed, written down on parchment), to give immediate relief—took more than a quarter of a century to get over the bigotry of the national prejudices, and redeem the pledges of a solemn engagement made by the agents of Pitt, but so cleverly and adroitly managed that, when the time came for the expected fulfilment, the compact was broken, because the bond could not be produced.

And yet, so patent is the special aptitude of England to legislate for Ireland, and so much gratitude is expected for the beneficent dispositions of English rulers towards their subjects across the water, and so gracious is the much-vaunted magnanimity with which our statesmen devote so many days and nights of every session to Irish affairs, that it would be scarcely credited, if it were not a lamentable fact, that it has taken seventy years since the Union—which was to bring peace and plenty and never-failing prosperity—to adjust the Land question, even on its present unsatisfactory basis, and to undo the gross iniquity of maintaining the hostile Church of a paltry minority at the expense, and in opposition to the wishes, of the great majority of the Irish people. But the Imperial Parliament is to be arraigned not only for what it did not do, with all its powers and opportunities, but likewise for the long series of repressive and crushing enactments which it passed—so tardy and reluctant in acts of conciliation, and so hasty and eager in passing coercion bills and suspending the *Habeas Corpus*—Royal Commissions terminating in fruitless reports, and all the elaborate machinery of delay being set in motion to prevent any measure of real good for the country from being adopted, if at all unpleasant to English prejudices, or supposed to be adverse to English interests; whilst even the solemn repose of the Sabbath has been broken, in our own day, to expedite the passing of some Insurrection Act, or some other measures suspending the constitutional rights, and goading the feelings of the majority of the people of Ireland. The most paltry excuse was deemed sufficient, not very long since, to exonerate a Minister from carrying out a policy of conciliation and justice, because of some dreadful coronation oath upon the Throne, or some sinister influence behind it; whilst even those who were better disposed yielded their judgments and their good wishes to popular clamour, through fear of the danger of rousing the latent bigotry of Exeter Hall, or perhaps risking their places by provoking the hostility of the once all-powerful "country party."

In our next paper we shall give a sketch of Irish history prior to the Union.

HIBERNICUS.

Catholic Opinion.

HOME RULE ASSOCIATION.

A meeting of the Home Rule Association was held on Tuesday, the 31st of October, in the Ancient Concert Rooms, Alderman V. Mackey, J.P., in the Chair.

The minutes of the last meeting having been read and signed, the Rev. Professor Galbraith proposed that the following gentlemen be elected members of the association:—Sir Charles M. Browne, Bart., Corinthian Club, 316 Regent-street, London; De Vere Beauclerk, Ardglass Castle, Ardglass, county Down, and St. James's Club, London; John Horgan, Solicitor, 42 South Mall, Cork; Denis K. Gilmartin, Temple-derry, county Tipperary.

The Rev. Mr. Carroll seconded the motion. Dr. Nuttall, in a brief but pithy speech, gave his experience, extending over a great many years in America, England, and other countries, in favor of Home Rule for Ireland, and in favor of the association's plan for obtaining it. He was loudly cheered, and concluded by moving the election of the following new members, who like the others were unanimously agreed to:—J. White, 20 Eccles-street; William H. O'Sullivan, Kilmallock, county Limerick; William O'Sullivan, jr., Kilmallock; John P. Aywood, Tullamore; Andrew Thomas Moore, T. C., 23 and 24 High-

street, and Ashton House, Phoenix-park; Matthew Dunn, 58 Thomas-street; Patrick Farrell, Killyman, Tullaght; James Cooper, Mill-street, county-Cork.

The Rev. Professor Galbraith proposed the election as members of the association of the Rev. J. M. Lucy and the Rev. J. Mangan, two names which showed them that they were getting into the association an accession of Catholic and Protestant clergymen, a fact upon which they ought to pride themselves. It had been said that if they succeeded in getting Home Rule they would not be as well off as they were at present, as they would not have that amount of capital from England which they at present possessed; but what they knew to be the fact was that though they had the capital they lacked that national spirit in the employment of it, a spirit which he contended never could properly exist until they obtained their rights (hear, hear).

The resolution was seconded and agreed to. Mr. A. M. Sullivan handed in the subscription of the proprietor of the *Mayo Telegraph*—from that locality where Lord Lifford had made his anti-Home Rule speech.

Mr. John Francis Maguire, M.P., who was most enthusiastically received then came forward and said—I stand here this day as a member of the Home Government Association (cheers), believing as I do in the justice, the wisdom, and the usefulness of what it proposes, and in the power of the people of Ireland to obtain it, and obtain it without injury to the empire, and without loss or sacrifice to a single human being (hear). This may be considered a bold assertion; it is one, however, which I may demonstrate by reason and analogy. But I first desire to state this of myself—that I refused, now some three or four years back, to join in, or give any countenance to, a movement of this kind when asked to do so by one of the ablest and most patriotic clergymen in Ireland—Dean O'Brien, of Limerick; the motive of my then refusal being my unwillingness that any agitation, such as was contemplated, should interfere with the passing of two vital measures then before the country—namely, those of the Church and the Land. Actual relief, he knew, was needed by the tenantry of Ireland from a state of laws utterly barbarous in their power of injustice (hear), and I also felt that so long as the Church question remained unsettled it was humanly impossible that there could be any union, or approach to union, between the Protestant and Catholic populations of this country. Both these measures are now the laws of the land. The Land Act is on its trial, and may be proved by its operation and by the valuable test of the public courts, to need amendment or enlargement, and no doubt the same power that carried it can also amend. Happily the Church Act is also a thing accomplished; in other words, a formidable barrier to union between Irishmen of different denominations is now laid low, never again to rise on this Irish soil (hear, hear). This being so, men like myself are not only free, but willing to co-operate with their countrymen to consummate a far more glorious work—the resurrection of a nation (cheers). And now, Sir, I proceed to answer the plea of "impossibility" raised or based on the opposition of the Prime Minister and the members of the Cabinet, and that of the English press. The assertion may seem strange, but I certainly mean no offence by it. I am entirely indifferent to any declaration of hostility now made by Mr. Gladstone, Mr. Bruce, or any other English Minister, and I am equally indifferent to the opposition of the English press, be that opposition furious, scornful, or contemptuous. Now, one of the difficulties we still have to encounter is religious jealousy, and apprehension of each other's objects and designs. I may say I am thoroughly free from any apprehension whatever on this score. I have no fear whatever of the objects or designs of my Protestant countrymen (cheers). They do not contemplate injury to the interests I cherish and defend, but if they did there is ample power to resist and defeat any such intention, and we should be slaves if we did not exercise it to the utmost (hear, hear). But there is none. On the other hand, it is said by some Protestants of the Catholics:—"We are afraid of them, and of Rome, and of the Catholic hierarchy; were we left to their mercy there is no knowing what they would not attempt against us." This is not the voice of reason—it is the cry of foolish credulity or of downright dishonesty. Bringing down this alleged apprehension from the region of mere imagination to the level of common sense. I would ask any one who pleads his dread of Catholic intention to put his apprehensions in something of a categorical form and state how and in what manner Catholics would attempt to interfere with the civil and religious liberty of their Protestant brethren. I would ask him to say what they have done, what they are doing, or what they propose to do, which would justify an honest apprehension of their intention? I am a Roman Catholic, attached to my church, devoted to her freedom and independence, obedient to her authority; but I am utterly unable to see that the bishops or the priests of my church attempt the slightest interference with the members of any other church, be it the most important in its influence, or be it the smallest and the least influential. If they demand that the church shall not be without its influence or control in education, it is in the education of its own, and not any other communion that it demands the influence and control, yet insists, and I think rightly, on denominational or religious education for its people; but the people whom it seeks to educate in this fashion are its own people—Catholics—not Protestants, not Dissenters so called. It says, on the contrary, "We have no concern with what those who are of another faith do—that is exclusively their own affair; we concern ourselves only and entirely with those who belong to us, and who submit to our authority" (hear, hear). Take the most critical of all tests—that of the late Church Act, its agitation, and its passage through Parliament—and I ask those who dread that Catholics

would attempt to perpetuate injustice against Protestants, if they had the power, to point out a single instance of a Catholic bishop, or priest, or member of Parliament, attempting to appropriate for his church one shilling of the ecclesiastical revenues of this kingdom? From first to last there was on the part of Catholics—many of whom were sorely pressed by local necessities—nothing but the most unequivocal repudiation of any such desire (hear). And yet many Protestant politicians of these countries were willing and anxious to appropriate to Catholic uses a large proportion of those revenues, which, I thank God for it, neither bishops, priests, nor people would, for a moment, think of accepting (cheers). They—bishops, priests, people, and representatives—went into the struggle with clean hands, and they came out of it with clean hands, and with clean hands they laid the broad foundation of future union between Protestant and Catholic Irishmen (cheers). This, surely, was a test by which fair-minded men might judge of the intentions of Irish Catholics.—Then, again, what do we see done by popular constituencies in this country? Do they exclude Protestants from their confidence?—do they drive them from the hustings, and shut the doors of Parliament in their faces? About half the Liberal Irish members are Protestants, and Protestants sit for the most Catholic constituencies in the country (hear, hear). But I, an Irish Catholic, may ask how many Catholics sit for England, for Scotland, or for Wales? I believe there is not one (hear, hear). Then, where is the ground for apprehension? Why, this—that Catholics seek to put an end to Orange demonstrations in the North. And this is attributed to Rome, and the influence of the Pope, and the cardinals (laughter)—in fact, to the "tyranny of Rome." Let the Irish Orangeman who sees the machinations of the church of Rome in this very simple and obvious matter take me as a typical Catholic, and let him ask me why I object to their celebrations. I at once answer, because I long for civil peace and Christian concord in this land of ours (cheers); because strife in the name of religion, is the most hateful and odious of all; because men are not angels, but human, with human passions and infirmities, and are liable to wrath when provoked; because the conflicts by which these anniversaries have been signalized have made us the object of English contempt, and worse still, English pity (hear, hear); because they set Irishmen against Irishmen in unnatural strife; because, in a word, they divide those who should be united, and who, if united, would be invincible (cheers). Now, I do not see the slightest connection between this legitimate opposition to dangerous and injurious demonstrations, and the Church of Rome, the Pope, or the Cardinals. In fact some of the most firm and uncompromising Protestants in the country have spoken against and reasoned against the holding of these commemorations (hear). For my part, I see no principle involved in the maintenance of those celebrations—nothing which freemen and Christian patriots ought to cling to and cherish; still, if such is the belief of any section of my countrymen, I would allow them to have their way, and would ask my fellow-Catholics not on any account to interfere with them (hear, hear); and I would trust to time and the influence of a better feeling to convince the Irish Orangeman that such commemoration of bygone strife and hate are not in accordance with the civilisation or enlightenment of the age in which we live (cheers). I shall only add this much—that if Protestants, who, in their hearts, are in favour of an Irish Parliament really apprehend danger from Catholics, nothing could be more simple than to adopt the precaution of a solemn and binding guarantee—making such part of the fundamental arrangement on which the new state of things should be based (hear, hear). Surely, then, this phantom of the imagination—this ideal Rome—should not prevent honest Irishmen from yielding alike to the convictions of reason and the inspiration of patriotism. I should like the Irish Orangeman if I denied to him the holy inspiration of patriotism (hear, hear). Listen to the voice of the Irish Orangemen of the Spring of 1869, the fatal year of the Union. Thirty-two Orange Lodges of Down and Antrim, to speak of none other, protested against the Union in the strongest language. Here are the words of some of these lodges:—Lodge No. 596.—"Replete with affection to the people of England, we desire a union with their dispositions, manners, and danger; but fraught with patriotic feelings similar to theirs, we do not choose to give up, nor will we relinquish, the kingdom which gave us birth, or the constitution under which we have so eminently thriven. That if, by force or subtlety, we should be compelled to their destruction, we can never forget the violence nor forgive the violators" (cheers). There is only one more:—Lodge, No. 651.—"That we see with unspeakable sorrow an attempt made to deprive us of our constitution, our trade, our rising prosperity, and our position as a nation, and reducing us to the degrading condition of a colony to England" (hear, hear). Others termed it "a destructive measure," others destructive "of our rights, liberties, trade, and commerce." I would ask the Irish Orangemen of 1871 to sit in judgment on the opinions and anticipations of those who thus spoke in 1869, and say, on their honour and conscience, and in the face of mankind, if those opinions were not true and just, and if those anticipations were not wise and well founded (hear). I do not propose to refer to the union more than I have done, for my object is rather to show that we must endeavour to remove difficulties at home than concern ourselves with the declaration of politicians in England. I assert we can carry this great national demand by union of creeds and classes—in a word, of Irishmen (hear, hear). And when the time comes that we are thoroughly united—when our union of heart and mind, of feeling and conviction, is so strong that neither trick, nor will, nor seduction can divide us—I tell you we can smash down every obstacle in the path of our success (cheers). Ministers, after all, are only mortal men, and not demigods, and must yield to pressure in the future as they have done in the past (hear, hear). Ministers and parties can only live by majorities; and when the time for real action comes—when Irishmen in and out of Parliament must make up their minds to decide between their country and a leader or party—when the Irish people back the action of their representatives by their solemn determination to carry Home Rule—then will politicians and statesmen, and governments understand that a nation's resolution is neither a trifling nor a delusion, but a thing most serious and urgent; and you will see that, like other measures, made a Cabinet question which is now the subject of denunciation or of ridicule (cheers). Pray, be not surprised to see rival statesmen and parties striving who will be lucky enough to adopt and settle it (laughter). And all this, I contend, can be carried in the face of day, in the light of the sun, and by the open ways of the law and of the constitution—carried, too, without sorrow or

suffering being brought home to the fireside of the humblest citizen (hear, hear). My heart has often bleated as I had interviews with the families—the mothers, the wives, and the daughters—of men who had rashly sacrificed themselves for what they conceived to be the cause of their country; and as I saw their misery, and strove to assist in restoring the victim to home and family, I determined whenever I could to raise the voice of warning against what would inflict similar misery and sorrow on others (hear, hear). O'Connell used to say, "He who commits a crime strengthens the hand of the enemy;" but I say, he who commits an indiscretion, in word or in act, hinders the progress and prevents the triumph of our cause (hear, hear). We require no weapon save that which never misses—the elective franchise; we need no force save the will of a nation acting through its representatives in Parliament. These means and this force are what we alone require to secure our success. We must show to our English brethren that we have no intention against the integrity of the Empire, and that in seeking for the right of managing our own affairs we are no more opposed to the integrity of the Empire than are the people of Massachusetts, of Wisconsin, of Pennsylvania, or any other State, against the Union, because they possess unlimited powers of making their own laws and of managing their own affairs (hear, hear). And we must prove to our own countrymen that what is good and sufficient for the free American would be also good and sufficient for them (hear, hear). We would not surrender our right to interfere with Imperial matters while we strive to develop the resources of our country; and God knows there is not in the civilised world a country which more demands this care and development more than Ireland does (hear, hear). We are asked what we want. We answer—We desire to do that for ourselves which that huge, clumsy, over-worked machine, the Imperial Parliament, cannot do for us—which no such institution can accomplish. We want something better, wiser, more useful than legislation blundered through at three and four o'clock in the morning (cheers)—legislation which raises crops of litigation for the advantage of lawyers. We want to get rid of a scandal and a reproach—that which will and must continue, notwithstanding Mr. Gladstone's sanguine anticipations of there being an end to choke and legislate congestion (hear, hear). Reason and common sense are with us, and these will prevail. But we must first unite in friendship and in harmony. This union is a thing sacred and dear to us; but let it not be supposed that Catholics would give up, or ask any one to give up one jot of principle for its accomplishment (hear, hear). It would then be built on a sandy foundation, and would go to pieces in shame and disaster. No, let us not surrender principle, or right, or duty; let us surrender musty prejudice, and blind hate, and stupid jealousy; let us give up, as an offering on our country's altar, what is evil or wicked, not what is great or holy (cheers). Let the Catholics of Ireland prove by every possible means in their power that those who suspect their motives and objects do them injustice, and cannot understand the lesson read by the history of their sorrow and their sufferings (hear, hear). Let them, above all, not do them so foul a dishonour as to believe that in the past, far a elevations and ennobling atmospheres of national freedom, they would contemplate a policy from which they shrank with loathing in the darkest hour of their bondage and oppression (loud cheers). I beg to propose:—

That the accomplishment of the object of this association, in the manner proposed in its programme, so far from endangering, would secure complete and perfect civil and religious liberty for all classes of Irishmen and would render justice or ascendancy on the part of any absolutely impossible.

Mr. Blunden, barrister-at-law, seconded the resolution, and in doing so, observed that "civil and religious liberty" was the fundamental principle of the association; to gain it was their object, and he was confident they would succeed (hear, hear). There was a spirit in the country which could never merge with that of England, and the time would yet come when that spirit of nationality would assert itself and maintain its right to a free and separate existence (hear, hear).

Dr. Stuart having spoken in support of the resolution, it was adopted.

Mr. A. M. Sullivan having spoken warmly of the address of Mr. Maguire and commended Mr. Blunden, moved a cordial vote of thanks to Alderman Mackey, which was passed with acclamation, and having been acknowledged the meeting separated.—*Dublin Freeman*.

IRISH INTELLIGENCE.

DEATH OF THE REV. JOHN POWER, P.P., BALLYGARRY.—A good and zealous priest and a noble-hearted Irishman is no more—our old and esteemed friend, the Rev. John Power, P.P., Ballygarry. Long associated with him, in company with many other patriot priests of gallant Tipperary, in the brave days of old, when treachery was rampant in that noble county, we fought and conquered together, till the recreants and renegades were obliged to flee before the aroused indignation and patriotism of the true-hearted priests and people of Tipperary. Though Father Power's retiring and gentle nature would not allow him to take a prominent place in that noble phalanx, few, if any were more devoted to Ireland's cause, or whose pen was more scathing in scourging traitors. For many years curate in Ballyropleigh, where he won the love of the people by his kindly, genial nature, as well by his ardent zeal in the cause of religion, he was, a few years ago, appointed to the pastoral charge of Ballygarry, where he was equally successful in winning the affections of his flock, who to-day deeply deplore the loss they have sustained in the death of their good and devoted pastor. Father Power was ailing for some months past, and on last Friday, 27th ult., he expired amid the heartfelt regrets and prayers of his faithful people. There was a solemn office and High Mass for the repose of his soul in the Church of Ballygarry last Monday, attended by a vast concourse of the clergy, both of the archdiocese and Ossory, by all of whom he was esteemed and beloved for his virtues, both as a priest and a patriot.—*Reginæval in pace.—Kilkenny Journal*.

THE NEW BISHOP OF CLONTAR.—It gives us sincere pleasure to be able to announce that the Rev. Patrick Duggan, P.P. of Cummer, has been elevated to the episcopacy as Bishop of Clontarf. There are few men in Ireland to whom the Rev. Father Duggan is not known, if not personally, at least by name, as one of the most devoted band of clergymen whose hearts are centered in their flocks, and who, in season and out of season, think only of their great mission, and of the welfare and happiness of their people.—Father Duggan will bring to the high office to which he has been called great learning as well as exalted piety—a singleness of purpose and an earnestness of spirit, which pre-eminently fit him for the onerous duties of the episcopacy. In the famous times Father Duggan exerted himself so modestly, and yet so successfully, for the famishing poor of his own parish and the surrounding district, that he won alike the hearts of God's poor, and the approbation and esteem of the gentry of the surrounding counties. Wise and far-seeing—moderate, yet firm—conciliatory in manner, yet tenacious in all matters where principle is concerned—the new Bishop of Clontarf brings to his new field of labour all the qualities that are calculated to add fresh laurels to those so honourably won, and so modestly borne.—*Freeman*.

THE IRISH PARLIAMENTS ON THE EDUCATION QUESTION.—The pastoral address to the clergy and laity, of Ire-

land on the Education question, was issued on Sunday, Oct. 29th, signed by Cardinal Cullen, three archbishops, and twenty-one bishops. The document extends over 54 pages. For a lengthy argument on the subject it proceeds:—"As to primary education, we demand:—First.—For all schools which are exclusively Catholic, the removal of all restriction on religious instruction so that the fullness of distinctive religious teaching may enter into the course of daily secular education, with full liberty for the use of Catholic books and religious emblems, and for the performance of religious exercises, and that the right be recognised of the lawful pastors of the children in such schools to have access to them; to regulate the whole business of religious instruction in them; to remove objectionable books, if any, in such schools. The teachers, the books, and the inspectors, should all be Catholic. Secondly.—That the public money should never be used in the work of proselytism. Thirdly.—That in mixed schools where the children of any religion would be so few as not to be entitled to a grant for a separate school, a stringent conscience clause should be enforced so as to guard as far as possible against even the suspicion of proselytism. Fourthly.—That the existing model schools should be abolished. Fifthly.—That Catholic teaching schools; male and female, should be established in which teachers would be educated morally and religiously as well as intellectually, and in accordance with Irish traditions and feelings for the holy office of teaching the Catholic children of Ireland. The reasonableness of this demand is manifest from the fact that of the entire number of teachers in Ireland, about 9,000, there are in schools connected with the National Board about 7,500 untrained. As to intermediate education, we demand that the large public endowment now monopolized by schools in which you and we have no confidence, and many of which are directly hostile to the Catholic religion, should be taken up by a commission in which the Catholics of Ireland would have full confidence. That the commission thus appointed should be merely for financial purposes, and should hold the endowments in question for the benefit of the whole nation of all the intermediate schools in Ireland without religious distinction, and for the general advancement of middle class education. That the national fund thus held should be devoted to the encouragement of intermediate education by means of exhibitions open to the competition of all youths under a certain age, and to payment by results to every institution established for middle class education, the examinations being conducted in such a manner as to preclude the possibility of partiality or of interference with the religious principles of any competitor or of any school. As regards higher education: since the Protestants of this country have had a Protestant university with rich endowments for 200 years, and have it still, the Catholic people of Ireland have a right to a Catholic University. But should Her Majesty's Government be unwilling to increase the universities in this country, religious equality cannot be realised unless the degrees, endowments, and other privileges enjoyed by our fellow subjects of a different religion be placed within the reach of Catholics on terms of perfect equality. The injustice of denying to us the participation of those advantages except at the cost of principle and conscience, is aggravated by the consideration that whilst we contribute our share to the public funds for the support of educational institutions from which conscience warns us away, we have, moreover, to tax ourselves for the education of our children in our own colleges and universities. Should it please Her Majesty's Government, therefore, to remove the many grievances to which Catholics are subjected by existing university arrangements, and to establish our national university in this kingdom for examining candidates and conferring degrees, the Catholic people of Ireland are entitled in justice to demand that in such universities, or annexed to it, they shall have one or more colleges conducted upon purely Catholic principles, and at the same time fully participating in the privileges enjoyed by other colleges of whatsoever denomination or character.—That the examinations and all other details of university arrangement be free from every influence hostile to the religious sentiment of Catholics, and that with this view the Catholic element be adequately represented upon the senate or other supreme university body, by persons enjoying the confidence of the Catholic bishops, priests, and people of Ireland. All this, can, we believe, be attained by modifying the constitution of the University of Dublin so as to admit the establishment of a second college within it in every respect equal to Trinity College, and conducted on purely Catholic principles, in which your bishops shall have full control in all things regarding faith and morals, securing thereby the spiritual interests of your children, placing at the same time Catholics on a footing of perfect equality with Protestants as to degrees, emoluments, and all other advantages.

**THE IRISH EDUCATION QUESTION.**—Mr. James W. Kavanagh, of the Catholic University, Dublin, presents, in a letter to the Times, a few facts on the Irish education question in support of his assertion that it is an egregious mistake to suppose that there can be mixed or united education, primary, intermediate, or superior, in Ireland. "The creed distribution alone of the population renders such mixture physically impossible, there being no religious elements to mix over the chief portion of the kingdom. Twenty-three per cent. of the people are Protestants of various forms, and 77 per cent. Catholics. Seventy-five per cent. of these Protestants are in Ulster, and 25 per cent. in the other three provinces. Outside of Ulster the Protestant minority is large, in the leading cities and towns. This peculiar location of Protestants affords special facilities for denominational schools in Ulster, where the Protestants are *en bloc*, and in civic and urban districts in the other provinces. Twelve per cent. of all the Presbyterians in Ireland are, according to the census of 1871, in a single parish in Belfast, and 60 per cent. in the two Counties of Antrim and Down; while the city of Cashel, the ecclesiastical metropolis of Munster, has only two Presbyterians, both males, probably policemen, and the city of Kilkenny only 83. According to the census of 1861, which differs in no material degree from that of 1871, there were 199 or 8 per cent. of the 2,428 civil parishes in Ireland which had no Anglican; 1,251, or about 43 per cent., that had no Presbyterian; and 1,386, or 57 per cent., parishes that had no Dissenter. Surely, you do not propose to provide for and enforce united education and secularism in those parishes, which contain no creed elements to mix? If we now pass to religious minorities of one to 20 Protestants, we find 676, or 23 per cent. of the 2,428 parishes had only one to 20 Anglicans; 688, or 28 per cent., had one to 20 Presbyterians; and 606, or 25 per cent. of the 2,428 parishes, had one to 28 Dissenters. These parishes contained an average ten Protestants each, or not quite two Irish families, thus supplying less than two children, aged 5 to 15 years. When we come to examine the actual facts as to attendance, they are in exact accordance with what should be anticipated. About 75 per cent. of the children in primary schools are in those aided by the national board, the other 25 per cent. being in conventual and monastic Catholic schools, and Church education, parochial, and all other Protestant schools, all of an openly denominational character. The national schools, as stated by Mr. Fortescue, M.P., and repeatedly proved, are the most denominational schools in Ireland. In fact, since the junction of the Presbyterians in January, 1840, the schools have been openly, avowedly, glaringly denominational, the fallacy of alleged mixture depending on extreme minorities of ones, twos, threes." In references to the Queen's Colleges, Mr. Kavanagh says:—"In

the aggregate of the three Queen's Colleges, 4,141, 933 Catholics supplied 48 entrances in 1869-70, while, including these, there were 178 Catholic students in lecture, 161 matriculated and 17 non-matriculated; it took, therefore, the 23,270 Catholics to supply one student to the Queen's Colleges."

The trial of Robert Kelly for the alleged murder of Constable Talbot miscarried at the last Commission through the insufficient attendance of jurors; and it was not assuredly through the promptitude or willingness of the attendance on Monday at the Court-house in Green-street that a similar miscarriage is not to be registered for the present Commission. The number of jurors was far more considerable than upon the last occasion. It was almost full—but it was manifestly forced. There was little contumacy, but there was infinite repugnance. Every one who could set up an exemption or a disqualification was forward to produce it; and nothing could be more evident than that, with men of all parties and religions, the office of juror upon an issue of life and death was not coveted as a privilege or an advantage by an individual upon the panel. The prevailing feeling now among men of all orders is that "*Panaram sub ezestum est*," and that the Constitution could be at all worked without the machinery of the drop, so much the better. A jury, at all events, has been obtained, fairly constituted upon the whole—no thanks to the formation of the panel—or to the practices of the Sheriff's Office. As regards the politico-secularian aspect of the panel we have no more to say than that the document was framed upon the old lines, with a perfection of science, or a miracle of coincidence, leaving nothing absolutely to be desired. The panel comprises 232 names, and of these some 84 will represent the Catholics. This proportion of Catholics to Protestants in a city like Dublin is already sufficiently outrageous; but it is not so much the proportion as the distribution that deserves to be noted in the present, as in every similar instance. There is no apparent classification in respect of probable wealth or presumed intelligence among the jurors. The nearest Protestant of "the right colour" may come first to the book, and the Catholic, or suspected Protestant, of the best mercantile standing and highest social repute be absolutely out of range. The Sheriff's Office is practically all-powerful and irresponsible. We say "is" with reference to the present Commission only, inasmuch as the jury now empanelled for the trial of Robert Kelly is the last that will be struck under the present system. The first names upon the panel belong to Protestantism; then comes a solitary Catholic, who, after a succession of seven Protestants, is followed by a second Catholic. Then follow eleven Protestants, succeeded by a third Catholic. Next we have eight Protestants, and then succeed three Catholics, followed by no fewer than twenty Protestants. Seventh upon the list appears another Catholic, with as many as twelve Protestants; so that out of the first sixty-four names we obtain fifty-six Protestants, while of the eight Catholics, distributed at rare intervals, not one, under a jury-packing Government, would have a better chance of entering the jury-box than an olive might have of blooming at Cape Horn; and so on to the end of the list, when we meet with the overpowering number of fourteen Catholics. All this, however, has come to an end; and, although it would be easy to follow up the analysis of the panel to curious results, we forbear to do so, because the Sheriff's panel is all but a thing of the past, and we might say almost as much for the Sheriff himself. The principal occupation for which he was valued by his makers is gone. It was said that the worst use that could be made of man was hanging him, but no much viler use could be made of too large a proportion of Irish gentlemen up to the present than making Sheriff's of them. A fair jury has been obtained this time for the prisoner Kelly—"Yet so as by fire." Henceforward it ought to be impossible to secure an unfair jury.—*Weekly Freeman, Nov. 4.*

**LORD DUFFERIN'S PROMOTION TO AN EARLDOM IS GAZETTED.** His lordship receives the dignities of Viscount and Earl of the United Kingdom of Great Britain and Ireland, by the names, styles, and titles of Viscount Clanclyffe, of Clanclyffe, in the County of Down, and Earl of Dufferin, in the County of Down.

**GLADSTONE ON HIS IRISH POLICY.**—In his speech at Greenwich the Premier said:—"When I had the honour of receiving my parliamentary mission at your hands, there were two subjects which were prominently placed before you, and which constituted, in fact, what is popularly called the programme of the Government. The first and the greatest of these related to Ireland with respect to which you will recollect that the venom of political discontent had virtually become so grave and so powerful, that even in London you saw alarm pervade the whole community. You saw violence attack one of the public goals and in Manchester you saw murder, the fruit of Irish discontent, stalking in the streets. Well, gentlemen, I am not going to treat in detail on the manner in which Parliament has dealt with the great and paramount portion of the mission of the Government upon the subject on which it was that we had defeated our opponents, and for the sake of dealing with which it was that we took office. But this I will say, that I believe the community of Ireland is well satisfied,—(O'No! and cheers)—with the measures which obtained the sanction of the Legislature—and that in Ireland there have been laid for no very distant future the foundations of solid political content. It would be premature to anticipate too confidently their ultimate results; but I feel justified in saying that of all that I addressed to you in December, 1869, there is no part or portion which it is needful for me to qualify or retract. In the face of three countries, and in the face of all civilized mankind, this Legislature has made a great effort to do justice, and all that takes place leads me to the confident expectation that that effort will be crowned with success."

**MR. BURT AND MR. BRUCE.**—The Times holds that Mr. Butt is unreasonable in his complaints against Mr. Bruce's reply to the Fenian amnesty petition. Mr. Butt objects that the communication is made to come from her Majesty, and not her Majesty's advisers; that it contains argument besides conveying a decision, and thus opens a prospect of altercation between the Sovereign and her subjects; that it uses hard words, and that on all these grounds it is "inconsistent with the dignity of the Crown and the constitutional rights and privileges of the people." In his heart Mr. Butt could never have expected any other reply, though the unhappy locality of the Home Secretary offered him a chance of retorting, which he was too clever to miss. There is an old saying about the danger of giving reasons for a decision, and the example before us adds illustration to the rule. All that Mr. Bruce said in his letter he could have said to better purpose in Parliament, and if he had reserved his say for the opportunity, Mr. Butt would have found it a much harder task to reply.

**GENERAL MACADARAS.**—This distinguished Franco-Irish officer arrived in Dublin on Wednesday morning from France by the Holyhead boat, and proceeded immediately from Kingstown to the Gresham Hotel, where apartments had been prepared for him. The General is the only native-Irishman who has attained the rank of general-de-brigade in the French army since the dissolution of the "Old Brigade." His career has been most distinguished, and throughout the late campaign he held many important commands. At the battle of Le Mans he fought under General Chanzy, and received his special thanks for the bravery with which he defended the post entrusted to his charge. General MacAdaras was remarkable for the untiring kindness he displayed towards such of his countrymen as he met in France during the recent campaign. He is ac-

companied by M. Burton, and we understand it is his intention to make a brief tour throughout the country. We feel assured he will receive that warm and hearty welcome during his sojourn amongst us which his talents and distinguished position, no less than his high personal character, deserve.—*Weekly Freeman, Nov. 4.*

GREAT BRITAIN.

**DEATH OF FATHER FURLONG.**—All Catholics, and especially the Liverpool community, to which he belonged by birth and early training, will be deeply pained to learn that the distinguished preacher and zealous missionary, Father Moses Furlong, of the Order of Charity, died suddenly on Sunday morning, October 29th, at Ratsiffe College, Leicester-shire.—*Liverpool Catholic Times.*

**CATHOLICS IN LEEDS WORKHOUSE.**—Mr. Charles Heald, who, in his capacity of Poor Law guardian, has introduced the question of a room being set apart in the Leeds workhouse for the celebration of mass by the Catholic clergy inside the precincts of the building, was triumphantly returned to the Leeds Town Council. The large majority of the Catholics of the district, including the clergy of the East ward, (for which ward he is returned) manfully, supported and aided in his return.

**LEEDS IRISH HOME RULE ASSOCIATION.**—The committee met on Sunday afternoon, Oct. 29th, at Rosendale's Temperance Hotel, Briggate. Various measures were adopted for further organization in Leeds. A letter was read from the Hon. Secretary of the Dublin Council, and it was resolved to affiliate the Leeds branch to the parent body in Dublin.

**FATHER NUGENT'S EMIGRATION SCHEME.**—A special meeting of the Liverpool Industrial Schools Committee was held on Monday. Mr. Byron presided. The Vestry Clerk (Mr. Baggot) submitted a statement which he had drawn up for the information of the Local Government Board, embodying the representation made by the Rev. James Nugent on his first application to be allowed to send paper children to America. It was to the effect that Father Nugent had travelled through Canada and a greater part of the United States, for the purpose of discovering the best localities for the immigration of our surplus population; and had found on all sides a demand for female labor, and a willingness on the part of the inhabitants to receive orphan children and treat them as members of their families. He had established in many places reliable agencies for the reception and disposal of any young woman or children whom he might send out; and had made special arrangements of this kind in Rochester, State of New York, and Rockville, in Maryland, which would ensure the placing of children with respectable families, where every care and attention would be paid to their well-being and education.—Father Nugent was of opinion that there was not the most remote probability of any of the children becoming a burden upon the general public of the locality to which they might be sent. The committee decided to forward this statement to the Local Government Board, with an inquiry as to whether the explanation would remove the objections which had been raised by the Board and the American Minister. Mr. Hagger stated that he had received another communication from the Local Government Board, dated the 26th October, in which Mr. Fleming, the secretary, announced that the board would be glad to receive, as early as possible the further information on the emigration scheme promised by the Vestry; but in the meantime wished to acquaint the Vestry with the fact that the Board were of opinion that, as the outfit of the children would be paid for out of the poor rate, the 13th and 14th Vic., c. 101, s. 4, was applicable to this proposal, so that the emigration would be illegal without the order of the board being previously obtained and the consent of the children given before justices.—Moreover, the board thought that the question did not depend entirely upon the provisions of the statutes specially relating to emigration, but that in such cases as the present a responsibility was imposed upon them by the general law in regard to the relief of the poor. The board did not intend to imply that the arrangements for the emigration of these children under the charge of Father Nugent would not be perfectly satisfactory; although, as it was obvious that the children now under consideration were such as had been contemplated by the Legislature as being under the care of the board, and having regard also to the objections entertained by the Government of the United States, they deemed it necessary to have additional statements on the subject. It was hoped that these statements might enable them to approve of Father Nugent's scheme, concerning the benevolent intent of which there could be no difference of opinion. The committee were of opinion that the document prepared by Mr. Hagger would be a sufficient answer to this and the other letters from the board.—*Catholic Times, Nov. 4.*

**MR. GLADSTONE AND THE CITY OF EDINBURGH.**—If Mr. Gladstone declines to stand for Greenwich at the next election the Glasgow Star says:—"His admirers in Edinburgh are anxious to secure his Parliamentary services, and his recent sojourn in that city had some connection with that contingency. It was proposed to present him the freedom of the burgh, but the proposal was violently opposed by some Town Councilors, so that it was abandoned."

**CATHOLIC OR PROTESTANT, OR BOTH, OR WHAT?**—The Graphic of last week had the following:—"Dr. Goss, the Roman Catholic titular Bishop of Liverpool, has strongly protested against Mr. Bruce's use of the word "Popish," in his letter to the Rentfree electors. Even in Acts of Parliament the designation was "Roman Catholic." Catholics, the doctor added, could not be considered free till the Premier and the Queen, were free to profess that religion. We will not discuss the probability of these events; but while we accord the name of "Roman Catholic" to the Church of Rome we must be careful not to allow them the exclusive use of the latter term. The Church of England is Protestant as it were by accident and will cease to be so, when Rome renounces what we believe to be its errors; but she is "Catholic" also, as she declares in her Liturgy and articles; and she is a branch of the Catholic Church in which she professes her belief in the Creeds."

**LIBELLIOUS POST CARDS.**—A legal discussion interesting in the last degree to every member of the community has lately been raised by the decision of one of the English police-courts. The question is, whether a libel can be sent upon a post card, that is to say, whether sending a message upon a post card constitutes publication. In order to make the point at issue quite clear to our non-legal readers let us point out in a few sentences what the law of libel is. Libel, in the sense in which it is generally understood, namely, libel on individuals, may be defined briefly as a malicious defamation published of any person, and tending to hold him up to public hatred, contempt, or ridicule. We have underlined the word published, because this is the important point in the post-card question. In order to make a document a libel it must be published, and that the meaning of the word "published" may be understood, let us say that if a man wrote to another "Sir, you're a scoundrel," and before sending it off showed it to a third party, that would undoubtedly constitute publication, and make the letter a libel. The question now for decision is, we repeat, whether sending a libel on a post-card, which may be read by many persons, constitutes publication. The case taken for trying the question is as strong a one as can well be imagined. One man wrote to another, the following letter on a post-card:—"35th application. I will strike a bargain with you. Send me half the money by return of post, and I will send you the apology, or forfeit the rest. I do not believe a single line of your letter: you have so often

told me an untruth. You have done so wilfully, and I mean so scandalously, for you have told me a misleading lie. Miss Ryan and others warn me, and I know the man I am dealing with. You sent me back to Reading out of your way." For this letter a criminal prosecution was instituted, and it is now certain that the letter was false and libellous. The only question remaining is, does writing such a document on a post card constitute publication. Nothing but the subtlety of intellect developed in an advocate driven into a corner by a bad case could ever have raised such a question, and yet it appears that it is exercising the ingenuity of the London police magistrates. If writing a letter on a post card is not publishing it, we should like to know what is. Anything written on a post-card is possibly read by the Post-office officials, probably read by the postman, and certainly read by the servants if they are masters of that accomplishment. Once laid down the doctrine that a man may write with impunity whatever he wishes in a post-card, no matter how blasphemous, false, libellous, or obscene, and you have converted a great social convenience into a great social curse. By means of post-cards a clever villain could with equal ease and safety stab to death a trader's credit, or a woman's honor. If, unhappily, the law as at present constituted is not strong enough to reach such cases, we trust that before next session is a month old a stringent enactment may be framed to prevent a public boon from being grossly abused.—*Weekly Freeman.*

UNITED STATES.

**MISSION AT ST. JOSEPH'S CHURCH, BROOKLYN.**—The Mission at St. Joseph's Church was commenced on the 24th of October, by the Jesuit Fathers of Chicago, Fathers Damen, Coghlan, Van Groch, Swagers, Koopmans, Dresden, and concluded on the 14th of November. The result of the Mission is as follows: 9,700 communions, 31 converts, 147 adults were prepared for their first communion, and 716 persons were confirmed, most of them grown up persons. The same Fathers will open the Mission at St. John the Evangelist, Madison Avenue, between 50 and 51st Streets, New York.—*N.Y. Tablet.*

On Nov. 1st a large and respectable congregation were present at the chapel attached to St. Mary's Hospital, San Francisco, Cal., to witness the imposing ceremony of receiving the White Veil. The postulants were Miss Josephine O'Dwyer (in religion, Sister Mary Bernard) and Miss Margaret Hughes (in religion, Sister Felicitas). The Very Rev. Father McCullough officiated, assisted by the Rev. Father Gilbey, who delivered an excellent discourse suitable to the occasion.

His Grace, Archbishop Perche, of New Orleans, during his late pastoral visit gave continuation as follows:—Sept. 23th, at Lockport, 112 persons; Oct. 1st, at Houma, 80 persons; Oct. 3d, at Bayou du Large, 30 persons. On the same day His Grace blessed the new chapel at Bayou du Large, which is twelve miles from Houma. The Most Rev. Archbishop has since visited most of the towns on the upper coast of the Mississippi. He returned to the city last Tuesday morning, and officiated pontifically, on All Saints' Day, at the Cathedral. He is now visiting the towns on the Lake coast, from whence he will go to the lower coast of the Mississippi, which will end his pastoral visitation for the year.

The Sisters of the most Holy and Immaculate Heart of Mary have opened in Gilroy, Santa Clara County, a novitiate of their Order, where ladies will be received who desire to devote themselves to the service of God in a religious state of life. Attached to the novitiate is an academy for young ladies.—*Monitor.*

**A NEW COLLEGE.**—A Catholic College, dedicated to St. John, has been lately established under the direction of the Christian Brothers, and is situated in the immediate vicinity of Prairie du Chien, Wisconsin, and is surrounded by the richest and most romantic scenery. The location of the College cannot be surpassed for health and convenience of access. The object of the institution is to afford the youth of the Northwest an opportunity for acquiring a thorough education, based upon the principles of religion. The *Northwestern Chronicle* says:—"To John Lawler, of Prairie du Chien, too much credit cannot be given for the present status of this growing and popular educational establishment. He was the originator, and has spent thousands and thousands of dollars of his own private fortune towards its establishment on a firm basis. Mr. Lawler is also providing at his own expense, in addition to the above, a first class historical, classical and miscellaneous library, for the use of the College. We venture to assert, without the slightest fear of contradiction, that Mr. Lawler has done more for the great cause of Catholic education, according to his means than any other Catholic gentleman in the United States. And we congratulate the Christian Brothers upon having such a valuable and charitable co-worker in the sacred cause in which they are engaged."

**FATHER WENIGER'S MISSION.**—The *Northwestern Chronicle*, speaking of a Mission just concluded at the (German) Church of the Assumption, in St. Paul, Minn., says:—"Since the 28th of October until Tuesday this church has presented a scene of devotional exercises, which attracted congregations that filled it to its utmost extent. A stranger, who has read of the good old days of the Benedictine Fathers, upon entering the church, must necessarily have reverted to the times when St. Benedict and his faithful monks shed a halo of glory upon Europe, which at this moment, lights up the path of the members of the Benedictine order, who labor in this country for the salvation of man in that true spirit of Apostolic zeal and self-denial, which retrueated the fathers of the fifth century. It is not our purpose here to refer at any length to the early labors of the Benedictines in the cause of religion and civilization.—The mission of the Church of the Assumption was conducted by the eminent missionary Father who has been justly styled the Apostle of the Germans in the United States of America, where he has earnestly and with unremitting zeal labored during a period of twenty-four years, in the sacred cause of religion and morality. We need hardly say that we refer to the Rev. Father Francis Xavier Weninger of the Society of Jesus. There is not a state or territory in this Union that has not been visited by this venerable and ardent missionary. For the last four months he has given missions in Minnesota, having come here from California where he has been similarly engaged. Our contemporary proceeds to give an account of the mission, from which we learn that there were 2,600 Communicants during the mission, and eight adult converts received into the church—seven Germans and one American."

**ONE HUNDRED YEARS AGO.**—One hundred and ten years ago, there was not a single white man in Kentucky, Ohio, Indiana and Illinois. Then, what is the most flourishing part of America was as little known as the country around the mysterious mountains of the moon. It was not until 1767 that Boone left his home in North Carolina to become the first settler in Kentucky. The first pioneers of Ohio did not settle until twenty years after this time. A hundred years ago Canada belonged to France, and the population did not exceed a million and a half of people. A hundred years ago the great Frederick of Prussia was performing those grand exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single handed contest with Russia, Austria and France, the three great powers of Europe combined. Washington was a modest Virginia colonel, and the great events in history of the two worlds in which these great but dissimilar men took leading parts were then scarcely foreshadowed. A hundred

years ago the United States were the most loyal part of the British Empire, and on the political horizon no speck indicated the struggle which within a score of years thereafter established the great republic of the world. A hundred years ago there were but four newspapers in America. Steam engines had not been imagined, and railroads and telegraphs had not entered into the remotest conception of men. When we come to look back at it through the vista of history, we find that to the century just passed has been allotted more important events, in their bearing upon the happiness of the world, than almost any other which has elapsed since the creation.—*San Francisco Bulletin.*

**A BOOTBLACK'S GOOD FORTUNE.**—His GRANDMOTHER BECAME HIS OWN \$100,000.—Six years ago, a boy, then only fourteen years of age, left his home in Millwall, Ireland, and worked his way to New York. He left behind only two relatives, his maternal grandmother, then an old woman, named Armstrong, and his paternal grandfather, named White. The boy's name is William A. W. White. He arrived in New York about six years ago, without a dollar in his pocket, but being determined to make a living, and not minding anything else to do, although he had received a fair education, he went to work blacking boots about the Battery and Washington Street. After he had been at that about two years, he added to his business by selling newspapers in the evening. Being a steady and economical boy, he saved in nearly six years almost \$2,000, which he had placed in the Savings Bank in small sums. Two months ago a gentleman, who had been his regular customer in the boot-black line, advised him to go to Philadelphia, and he did, and there obtained a situation as assistant bookkeeper in Mr. Cole's saloon. White had been there only two months when Mr. Cole showed him a copy of the Philadelphia *Levyer* with the following advertisement:—"223,928 left to William A. W. White, by the death of his grandmother. A letter is in the Philadelphia Post-office for him."—"That must be you, William," said Mr. Cole. White hurried to the Post-office and found that he was heir to 223,928, bequeathed by his grandmother, Mrs. Armstrong. The letter also contained a draft for \$2,000 in gold, and a photograph likeness, by which he was identified. Fortunately for him, he was in good hands, and Mr. Cole gave him money and advised him to come to New York, to place his case in the hands of the British Consul. White did so, and all the papers necessary were safely lodged with Mr. Archibald on Nov. 10.

At Indianapolis, a man was tried, convicted and sentenced to eleven years in the penitentiary. His counsel applied for a new trial, and it has just been granted; but unfortunately the prisoner has been dead a month.

**PLOUGHING.—ATTENTION AND SENSE.**—We frequently hear the question put, "will it pay to plough swart land in the autumn?" Sometimes the enquiry is extended, and the matter of cross-ploughing the same in the spring is referred to. I do not purpose to lay down a law for those things, or to convince all who may read; yet a few words to the thoughtful may not be devoid of interest.

It will be evident that circumstances will very materially influence the result of profit in autumn ploughing, and also that of cross-ploughing an inverted swart in the spring. Such is the general character of the spring time, during which we have under preparation the land for the ensuing season's crop, that an excess of moist weather (and consequently wet soil) exists so that we have to lose some ploughing time; and this is especially so on lands not well underdrained, or else overlying a thick stratum of gravel. By autumn ploughing, the preparation can be greatly advanced, and less hurry and more care given to what is really necessary work at the time of plating. If, however, a cross-ploughing be practised instead of the single ploughing, the amount of preparatory work is not diminished, and the question arises, does the cross-ploughing tend to lessen the labor of tillage required to develop the crop? I hold this general principle to be sound and it to govern our practice in the main—that all possible cultivation anterior to planting is done at a saving expense—because we can do the same more readily when the growing crop is not in the way. For instance, he who, by the use of the plough and harrow, or other implement, destroys the weeds or grass growing on the field ere the crop is planted, can do so at less expense of labour than if he wait for the crop to get a start and then attempt it.

The argument may be presented that a cross-ploughing turns up no small quantity of sods that will readily grow, and especially if it should be rather moist weather.

I have tried the various methods, and found each to have some attendant disadvantages; and it is only by a comparison of these that the more profitable way can be ascertained. If the working force a farmer has at his disposal is rather limited, he will find it expedient to do as much ploughing in the autumn as he is able; and if the same is not done smoothly or thoroughly—sometimes impossible—then by all means cross-plough in the spring; for a roughly-turned swart left over winter will make no small increase of labor necessary in the cultivation of the crop succeeding. I have even ploughed another time after the cross-ploughing, when the season was unfavorable to the early decay of the swart, and have found the result very satisfactory.—But as such a system would involve an excess of labor, over which there is a substantial doubt as to its general profit, I will not urge it as expedient.

I have seen land that was ploughed in autumn become so packed down by the spring rains that it was unfit for planting, and yet was planted without a cross-ploughing; the result was by no means satisfactory. A cross-ploughing in this case would make the difference between a fair profit and none at all. Last spring, I chose to plant upon the inverted sod, ploughed the autumn before, without a cross-ploughing, for the reason of the soil seeming so fine and mellow on the surface; and the result was particularly satisfactory. I have seen late spring ploughing handled nicely, and the crop tended with quite as little expense as any other; yet as this cannot be done very generally, I would not deem it wise to adopt it as a system.

It is my conclusion, drawn from observation and experience, that autumn ploughing is profitable; and that cross ploughing in the spring is desirable in many cases, if not all, and that, as a system, it has advantages over every other. The manure can be drawn out of the land during the late autumn or early winter, or very early spring, and spread thereon, and thus so much of the labor of preparation accomplished at a time when it interferes with no other crop labor. The real labor on the farm is more equally divided, and thereby better utilized, which is a matter of no mean importance.

Just any one should say this simply refers to where a swart is to ploughed, let them add that I hold the practice to be most excellent and wise to adopt for mellow ground as well; if there is more danger of such land becoming packed rather hard to handle nicely, then resort to the cross ploughing; or if the land is a narrow strip, a second ploughing. If the land is rather level, or other wise retains an excess of moisture, then plough in the autumn in quite sharp ridges, which will tend very much to preserve the mellowness.

One other advantage, perhaps of mere importance than is generally esteemed, arises by autumn ploughing, and this is the opportunity of ploughing a little deeper and turning up a new stratum of soil to the action of the winter; and then, by cross ploughing, this fresh soil can be quite thoroughly incorporated with the older. It will pay so to do.—*Cor. Country Gentleman.*

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.

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.

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MONTREAL, FRIDAY, DECEMBER 1, 1871.

ECCLESIASTICAL CALENDAR.

DECEMBER—1871.

- Friday, 1—Of the Feria. Saturday, 2—St. Bibiana, V. M. Sunday, 3—First Sunday of Advent. Monday, 4—St. Peter Chrysologus, B. C. D. Tuesday, 5—St. Francis Xavier, C. Wednesday, 6—Fast. St. Nicholas, B. C. Thursday, 7—St. Ambrose, B. C.

NEWS OF THE WEEK.

Much anxiety is still felt for the life of H. R. H. the Prince of Wales who has been suffering for some time past from a severe attack of typhoid fever. The bulletins represent him at one moment, as improving; at another, as again in a very critical condition. Winter has already set in with unusual severity in parts of England; from London reports come that several poor people have been frozen to death. The long pending dispute betwixt Great Britain and the U. States on the San Juan question are about to be submitted to the arbitration of the Emperor of Germany.

The position in Rome remains unchanged. In spite of all that has been asserted about the intention of the Sovereign Pontiff to abandon Rome, it seems probable that unless compelled to leave it by physical force, he will still remain in the Vatican. There have been serious riots in Belgium, arising out of the appointment of M. Decker to the governorship of the Province of Leoburg; up to the latest dates great excitement on the subject continued.

PASTORAL LETTER OF HIS GRACE THE MOST REV. ARCHBISHOP OF TORONTO.

JOHN JOSEPH LYNN, by the Grace of God and the Appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, &c.

To the Rev. Clergy, Religious Communities, and Laity of our Diocese, Health and Benediction in Our Lord.

There is at present a spirit of earnest and constant enquiry concerning Catholic doctrine and discipline. Catholics are frequently asked in amazement by Protestants whether they really believe the absurd doctrines persistently attributed to them. We have ourselves been frequently obliged to answer this question, and to explain Catholic doctrine and to disabuse many of erroneous ideas concerning it. Many persons of distinction have asked us:—"Why do you not publish to the world a synopsis of your real belief founded on God's word?—Lovers of truth would rejoice at its publication." We have generally answered that we have books, and especially the Catechism, containing all the explanations required, and that these may be obtained at Catholic and other book stores; but that in order to know God's truth people must be in earnest in search of it, and must give themselves the little trouble needed to find those books; yet we felt that we are less zealous in disseminating by means of books and tracts our doctrines of truth, than the children of this world are in propagating error.

In view of the many demands even of those not considered of our fold, for short works explanatory of our doctrines, and also to meet the increasing wants of our own people, we procured another edition of the Catholic Catechism compiled by the Most Reverend Dr. Butler, and approved of by the Bishops of Ireland and Canada. As however there were few texts of Scripture appended in proof of the doctrines set forth in the answers, we considered it advisable to increase the number of such references. The Venerable Archdeacon Northgraves, of Our Diocese, has, with much erudition and care, accomplished this work, and added by our direction texts of Scripture which prove the doctrines of the Catholic Church, especially such as are denied or misapprehended by Protestants. A short explanation of Papal Infallibility, also of the doctrine of the Immaculate Conception of the Blessed Virgin Mary, and of free will; and Scripture references on controverted points of doctrine, form a valuable supplement to this excellent work. This cheap and valuable work, published by Mr. James A. Sadlier, of Montreal, we earnestly recommend to all who wish to study from the proper source the Catholic religion, and we exhort Catholics to distribute copies of it amongst their neighbours; for the Prophet Daniel says xiii. 3. "They that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as stars for all eternity."

This Catechism sets forth with authority the principal doctrines of the Catholic Church

which Our Lord Jesus Christ has left in his stead to teach, to govern, to bind and to loose and to perform those sacred functions which lead the people to eternal life. "As the Father sent me so also I send you." [St. John, xx. 21.]

Every soul made to the image and likeness of God is bound to seek after eternal life. "Seek first the Kingdom of God" [St. Matt. vi. 33.], and this is life everlasting that we may know Thee, the only true God and Jesus Christ whom thou has sent, [St. John xvii. 3.] The knowledge of God is therefore the first and most necessary knowledge to be acquired in this world. The child who knows the Catechism is wiser than the proud Philosopher who can count and weigh the stars of the heavens, and discourse on all the sciences except that of the knowledge of God and His Son Jesus Christ. The first question of the Catechism is adapted to one who has considered the wonders of creation and is asked who made the world. God, is the answer; for no being with less power could make it. The world therefore proves the existence of an all wise, all powerful and Almighty God, its Creator. St. Paul says in his Epistle to the Romans, 1st Chap. v. 20: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity; so that they (i. e. infidels) are inexcusable. Because that, when they had known God they have not glorified him as God—nor gave thanks; but became vain in their thoughts, and their foolish heart was darkened; for professing to be wise, they became fools."

As this Catechism is intended, not for infidels chiefly, but for those who believe in the truth of the Christian religion, it treats of the doctrines concerning Christ, and the Holy Spirit, the fall of our first parents, and the remedies which our Lord Jesus Christ has established on the earth to counteract and cure the evils brought on us by original and actual sins. Hence there are chapters on these points, including the sacraments, which are required from our entrance into the world till our last anointing for the tomb. The first sacrament treated of is Baptism, which was instituted for regeneration into the life of grace, through the merits of Christ applied to the soul by that Sacrament, whereby we become engrained as a wild olive branch, into the good olive tree, which is Christ. (Rom. xi.) Our Lord himself expressly says: "Except a person be born again of water and the Holy Ghost, he cannot enter into the kingdom of God;" and "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." (St. John iii. 5. 6.)

A child is born into this world under the sin of our first parents: "In sins my mother conceived me." (Ps. 50.) By our earthly birth we are children of wrath; by our heavenly birth we are made children of life; for St. Paul says: "we were by nature children of wrath." (Eph. ii. 3.) By baptism we become children of God, for Christ our Lord says, "so that he that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (St. Mark xvi. 16.) And St. Paul says, (1. Titus iii. 5.) "not by the works of justice which we have done, but according to his mercy, he saved us by the laver of regeneration, and renovation of the Holy Ghost." Those, therefore, who say that baptism is a mere ceremony, or that it confers no grace, but leaves the recipient in the condition in which he was before Baptism was administered, contradict the Holy Scriptures and lead souls from Christ; for Christ has not said in vain, "unless you are regenerated of water and the Holy Ghost, you cannot enter into the kingdom of God."

Our merciful Redeemer brought to a fallen world a copious Redemption; [Ps. 129]; and having paid more than a necessary price for our salvation, [Rom. v. 20], and moreover knowing the clay of which we are formed, and the weakness of human nature and its terrible temptations; and on the other hand willing none to perish, provides another sacrament for the remission of sin after Baptism. This is called the Sacrament of Penance, or the plank after shipwreck.

This sacrament consists of contrition, confession and satisfaction, on the part of the penitent, and absolution on the part of the priest. This blessed means of reconciliation with an offended God is not new. Confession was ordered by God himself in the 5th Chap. of Numbers to the Jews, His chosen people, and was practiced by them notably when they went to be baptised by St. John in the Wilderness, as we read in the Gospel of St. Matthew xiii. 8., and again in the Acts of the Apostles xix. 18.

Christ instituted this sacrament on the day of His resurrection, when, making use of a most significant and mysterious ceremony, "he breathed on them [the Apostles] and he said to them, Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." [John xx. 22. 23.] Christ never pronounced a more merciful sentence for all time, in favor of repenting sinners; and never was there a more unmerciful deed performed, than to deny and to explain away this merciful institution. It was a cruel robbery, a sacrilegious interference with God's mercy. St. Paul calls this sacrament [2 Cor. v.] the ministry and work of reconciliation. "But all things are of God who hath reconciled us to himself by Christ, and hath given to us the ministry of reconciliation." This ministry is exercised when the priest in the person of Christ (2 Cor. x.), and by his authority says, "I absolve you from your sins in the name of the Father and of the Son and of the Holy Ghost." But the sinner on his part, as we said above, must have contrition for all his sins, and firm purpose of amendment, and of making satisfaction for all injuries done to his neighbor. This idea of the sacrament of Penance, so beneficial in all respects, may be new to non-Catholics, but is familiar enough to Catholic children.

In the exercise of our sacred ministry for over 28 years we have received many persons into the Catholic Church, and we have remarked that this saving ordinance of Christ, so repugnant to the proud and worldly minded, was to the newly-converted one of the most attractive features of Christ's dispensation. We are all sinners, (St. John i. 8.), and we want to go to our offended God with pure hearts washed with the blood of the Lamb, through the saving Sacrament of Penance. At the hour of death especially does the sinner try to grasp at this plank of salvation, after the shipwreck of sin.

It is often objected: who can forgive sins except God? This is a quotation also from the Sacred Scriptures; but who made the objection? The unbelieving Scribes in the crowd hearing Christ say to the man sick of the palsy: "Son, thy sins are forgiven thee" thought within themselves "who can forgive sins but God only?" Do those persons who repeat these words reflect, that they use the objection of the scribes and Pharisees, the enemies of Christ? Our Divine Redeemer performed a miracle, healing the man sick of the palsy to prove that he, as Son of Man, could forgive sins. It is true God is ultimately the forgiver of sins committed in the Sacrament of Penance, inasmuch as the power of forgiveness which is exercised by the priest is derived from God, and is ratified in heaven; for Christ has said "Whose sins you shall forgive they are forgiven," as an earthly judge by the power derived from his Sovereign, condemns and acquits the accused according as he is found guilty or innocent.

Speaking of the Sacrament of Penance reminds us of another Sacrament of the utmost importance—Holy Order—treated of in another part of the Catechism. Holy Order is the transmission of the divine power and commission from Christ to his Apostles, and through them to other men adopted into their corporation or body, and ordained to transmit to the end of time those powers conferred on the Apostles and their successors, of offering up gifts and sacrifices for sins. (Heb. v. i.) Christ died for all men, and purchased for them abundant graces for salvation; but those graces must be applied to the souls of the people of nations and countries to the end of time. Hence the necessity of a regularly constituted ministry for this purpose, holding their power and commission from Christ through the ordination and appointment of the Apostles and their successors. Christ was appointed by his Eternal Father as High Priest (Heb. iv. 14.) "Having, therefore, a great high priest who hath penetrated the heavens, Jesus the Son of God." This divine High Priest ordained and commissioned other priests whom he called Apostles (Luke xi.), and gave them the powers received from his Eternal Father. "As the Father sent me, I send you [John xx. 21], that is for the salvation of the world. He commissioned his Apostles to communicate those powers to other faithful men. Hence they chose by lot, Matthias, to fill up the place of the fallen Judas, and enumerated him amongst themselves, so that he became a partaker of the powers that they had received from Christ, (Acts. i. 26.) So also Paul and Barnabas received ordination by the imposition of hands. "Then they, fasting and praying, and imposing their hands upon them, sent them away. So they being sent by the Holy Ghost went to Seleucia" (Acts xiii.) St. Paul also ordained Titus, and left him in Crete to ordain priests for cities (Titus i. 5), and Timothy was also similarly associated in the ministry (1 Tim. iv. 14.)—The Apostles ordained their co-laborers and successors, and these in turn ordained other men; and thus the Bishops, priests, and deacons of the Catholic Church at the present day have been consecrated and ordained by Bishops who derive their orders in regular succession from the Apostles. Our Holy Father, the reigning Pope, succeeds St. Peter, the Chief of the Apostles. The Bishops who govern the Church with due submission to the successor of St. Peter, are the successors of the other Apostles. "He appointed the Bishops to govern the Church of God" (Acts xx. 28.) The priests are the successors of the seventy-two disciples chosen by Christ himself (St. Luke x.), and ordained in the sacrament instituted likewise by Christ. Thus the present generation in America and throughout the world, cannot reasonably envy the lot of the first Christians of Asia, who received the word and ministrations of the Apostles, as the same Gospel and powers and benefits are enjoyed by them, through the ministry of the Bishops and priests of the Catholic Church. The Holy Spirit of God is the principal operator in conferring grace, through all the sacraments, and the presence of Jesus Christ is also guaranteed to the true Church by his own promise, when he said: "Behold I am with you all days even to the consummation of the world" [St. Matt. xxviii.] What a glorious privilege and grace, to belong to this true Church of Christ, and how grateful should we be to God for being called to it!

There are chapters on the other sacraments, which we shall touch but slightly. The principal amongst these, and the highest in dignity is the Sacrament of the Holy Eucharist. This divine sacrament of Christ's body and blood cannot be understood by man. This compendium of God's miracles, this mystery of infinite love, cannot be believed except through a direct ray of grace from the throne of God, "for with Him is the fountain of life, and in His light we shall see light." [Ps. xxxv.] We may here well quote the words of Christ; "No man can come to me, except the Father who hath sent me, draw him." (St. John vi. 44.) When Christ announced his intention of instituting this sacrament, there were cavillers who protested against his doctrine, just as there are at the present day some who say with the Capharnaites, this saying is hard, and who can hear it? [St. John vi.] But as Christ in clear and positive sentences frequently repeated, pronounces, that he changes bread into his body and wine into his blood, we lay aside all cavillings and objections, and with the simplicity of children say: "Lord! we believe thy word; Thou art Omni-

potent; Thou canst do all things; Thou art truth itself and canst not deceive us; Thou canst do more for us through Thy infinite love than we can understand." The world may say to us this is not the body of Christ; this is not the blood of Christ: they are only figures and signs of His body and blood, We shall answer them from our inmost soul; "Lord, though Thy words are above our comprehension, we believe them, and not the contradictions of men," and say with St. Peter who when asked by Our Lord would he also go away with the unbelieving disciples, made answer and said: "Lord to whom shall we go, Thou hast the words of eternal life." A God who can die on a cross for the salvation of sinners, can give his flesh to eat and his blood to drink, under the appearances of bread and wine.

An explanation of the Mass follows. This sacrifice was instituted by Our Lord after His Last Supper. No nation had pretended to worship God according to their notions of the Deity, without offering a sacrifice to Him, until for the sake of human modes of worship, the sectaries of more modern times abolished this first and most necessary act of religion, whereby we acknowledge God's supreme dominion over us and our total dependence on him. Christ commanded his Apostles to continue the same sacrifice which he himself offered when he said to them at His Last Supper "Do this for a commemoration of me." [St. Luke xxii. 29.] Hence modern translators of the Bible have substituted table for altar and Elder for Priest, because the terms "altar" and "priest" convey the idea of sacrifice which the Apostle, in accordance with Christ's institution, had in view when saying "We have an altar whereof they have no power to eat, who serve the tabernacle." [Heb. xiii. 10.]

(To be Continued.)

We have often expressed our anxiety to get at the real motives which prompt the agents of the F. C. M. Society, and the other swaddling organisations, in their labors. Not a spiritual motive—we argued, could it be, or the desire to secure the eternal salvation of French Canadian Catholics; for, taken to task on the matter, there is no Protestant who believes in God, and a life to come, but will admit that the Catholic who, believing all she teaches, faithfully conforms his life to the precepts of his Church may be saved. What then is it that prompts the Protestant missionaries to seek our conversion? The Witness of the 4th Sept. answers this question in an article addressed to the Journal de Quebec:—

"Mr. Cauchon ought to know that the object of the Protestants in circulating the Holy Scriptures is, to raise the people from that state of humiliation 'in the eyes of other populations,' which he recently asserted they were in, and by bringing them to a state of spiritual enlightenment and freedom, to assure their material prosperity, as has invariably been the case with other nations who have taken the Word of God for their guidance. M. Cauchon and others would then be enabled to build railways, and otherwise hasten forward the development of Lower Canada's resources, without interference from priests or programmatists."

We know that M. Cauchon is a very clever writer; but we have not followed his writings so closely as to be able to say whether he ever did use the expression respecting his Catholic fellow-countrymen attributed to him by the Witness; whether he ever did speak of their state as being one of humiliation in the eyes of other people. If he did—which we much doubt—then M. Cauchon said that which was very incorrect, very unbecoming a Canadian, and a Catholic. God forbid that Canadians should boast; but so far from their state being one of "humiliation," it is as compared with that of their neighbors, one on which they may well congratulate themselves; or rather one for which they should return hearty and humble thanks to God, by whose grace they have been preserved from sinking to the moral level of the Protestant communities by which they are surrounded. We will illustrate our meaning by some extracts from our Protestant contemporary, the Montreal Herald. In the course of an article, headed "The Season of Horrors," the Herald of the 4th Sept. thus depicts the moral state of Yankeeland; and we ask, is there aught therein which French Canadians need envy?

"In the same number of weeks as those which make up the holidays of this summer, there never has been we suppose, in one civilized state, and during a time of peace, so long and so crimson a catalogue of murders, by crime or by criminal neglect. . . . And then upon all these have been superadded a catalogue of outrages most of them of a description whose cowardice is hardly less disgusting than their cruelty. For two or three days indeed—the New York papers have been as full of intelligence about the offences of a set of male and female villains who have reduced crime to a recognized and openly practised profession, as they are at other seasons full of political intelligence from Washington."

From another column of the same paper, of the same date we learn that The Murder Crop of the U. States a pre-eminently Protestant, and "open Bible" sort of country, in which the Holy Scriptures are freely circulated, posted up, for the year ending, May 31st, 1870, to 2,052—(homicides of, or by, Indians not included); and in a short paragraph introductory to these bloody statistics the Herald says of the Murder Crop for the current year, that:— "to judge by the reports since the date to which the tables are made up, it is much worse now."—Herald, Sept. 4th.

In its issue of the 15th Sept., the Herald again returned to the same topic, and gave us another editorial sketch of the moral level of that people in whose eyes, according to the lan-

guage attributed, falsely we hope, by the Montreal Witness to M. Cauchon, the Catholics of Lower Canada are in a state of "humiliation."

"We might ask them if there is any other Government within their acquaintance, even in countries which abound in ignorance and poverty, where the public daily record of fraud and crime is equally shocking with that which the American Press lays before the public every morning and evening.—Where are the bloated aristocrats, who rob the people as meanly and shamelessly as these foreign adventurers, who a few years ago were in the lowest position of society? Where are the cities of the civilized world, where it is unsafe for man or woman to visit places of public entertainment in the open air, lest if a female, she may be exposed to insult, and if a male, to murderous assault?"

Were the loudly proclaimed Christianity of our Montreal Witness anything better than a sham, a pretext for bringing grist to his mill—and putting the dollars and cents in his pocket, he would know that it is not railroads, or canals, or improved processes in agriculture, but righteousness that exalteth a people; and that it is the lack of righteousness, that it is immorality, and corruption in high places, and systematic child murder, and lust, and disregard for the sanctities of the family, and for human life everywhere, that degrade a people—and which alone, reduce them to a state of humiliation in the eyes of all honest men. Tested by this standard, the only standard, which the Christian man recognises, what though the Witness wote not of it, we ask—is there in the relative positions of Catholic Lower Canada and the Protestant U. States aught that should cause the first named to blush—or to feel itself in a state of humiliation?

But the Witness propounds as the object of the several proselytising societies, the promotion of the material prosperity of the country, and especially the building of railroads, which is to follow the spreading of the Holy Scriptures. Well: perhaps were the people of Lower Canada to renounce their religion, to give more of their time to the things of earth, and less to those of heaven, to serve Mammon more, and God less, that sort of thing called material prosperity, which is the concomitant not of strict honesty, but the result of sharpness, cunning, and successful roguery, might be increased; but we doubt if the material happiness of the people would be thereby at all improved. Some few would be enriched; but in the actual state of society, for one who grows rich, ten become poor, and the material prosperity of a few is the sure indication of the moral and material ruin of hundreds. Great no doubt is the material prosperity, in one sense of England; but scratch through the thin scab of this so-called "material prosperity," and what a hideous mass of foul ulcerated flesh in the shape of a festering, and fast spreading Communism, presents itself to view. Unprecedented are the material progress and prosperity of the U. States; and yet no so-called civilised community on the face of the earth has so hideous a moral record to show as have those same Protestant States. May God in His mercy prevent Lower Canada from sinking to such a humiliating moral state as that which the articles we have quoted from the Montreal Herald exhibit and with which the F. C. M. Society threaten us.

COMMON SCHOOLS.—The Charlotetown Examiner of the 25th Sept., makes some revelations as to the physical and moral condition of the common schools in P. E. Island. These schools are, as is the case in the U. States, frequented by pupils of both sexes; and the filthy but inevitable consequences are hinted at rather than fully set forth in the annexed paragraph:—"For teacher and pupil the most of the public school rooms are like a pest-house. The strongest constitution in such small, over-crowded, unventilated places, must necessarily become infected with disease. Then the temptations to immorality are almost too revolting to describe. The revelations which were made some few weeks ago in the Police Court can not be named in a respectable press. Mr. McPhail in his report says that in one school he found the poor children closely packed in double rows and the out-house in a ball state; in another, the children have to go up two flights of rickety stairs, and there is no out-house for the use of the children, so they are obliged to go to those of private parties or wherever they can find access." This is certainly hard enough, but other places in which schools are kept are in a still worse condition. A school attended by males and females is thus spoken of officially, which is used in SHOCKING and DISGRACEFUL. Another school-place is thus alluded to:—"The out-house here, which serves for all the families around, is in a PESTILENTIAL STATE and utterly BEYOND DESCRIPTION."

And these beastly schools, ruinous to soul and body the Protestant majority are always trying to impose upon Catholics. As the Lord liveth should be our answer, we will have none of them should be our reply. Rather would a true Catholic see his child lying dead at his feet, than in attendance on one of these infamous Common Schools.

CARD OF THANKS.—The Ladies who conducted the St. Patrick's Orphan Bazaar are happy to announce that the nett proceeds amounted to three thousand eight hundred and sixty-two dollars, (\$3,862.00). For this most satisfactory result under most discouraging circumstances, they are indebted, after the blessing of God, to the devoted generosity of their well tried Patrons. The Ladies thought it befitting to delay their Bazaar some three

weeks in order not to divide public sympathy with the sufferers of Chicago. In return the public seemed determined to forget the noble efforts lately made to relieve suffering abroad, and cheerfully imposed on themselves fresh sacrifices to provide for the wants of their own orphans.

FATHER KELLY, O. D. C., AT ST. GABRIEL CHURCH.

The Mission conducted by this zealous and talented Carmelite Priest for the benefit of Father Salomon's congregation, terminated on Sunday last with the happiest results. Every day, from the previous Sunday, Father Kelly preached, in most instances to a large audience as the church could contain, and till a late hour each evening the confessional of the good Father, as well as those of the Parish Priest, and several other clergymen from the Bishop's Palace, who assisted, was surrounded by penitents.

Before the congregation dispersed the following Address to Father Kelly was read and presented by A. Brogan, Esq.:

To THE REVEREND H. P. KELLY, O. D. C. Reverend and Dear Sir,—On the part of the congregation of St. Gabriel Church we beg to tender you unfeigned thanks for the services you have rendered to us during the past week, by means of the Holy Mission which is to terminate to-day. It will always be a happiness to us to reflect that you, the first of the Order of our Holy Mother of Mount Carmel who has ever set foot on American soil, chose the humble church in which we worship as the first scene of your Missionary labors in the new world.

Edward McKeown, J. P.; A. Brogan, N. P.; James McVey, Hugh McQuillan, John McCarthy, Stephen Furlong, Patrick Dwyer, William Bracken, James McGavran, Hugh McGreevey, John McMenamen, James Curran, Henry Brownrigg, Michael Hennessey, Jeremiah McCarthy, Wm. Wall.

The rev. gentleman delivered an extempore reply, thanking the people most cordially for their beautiful address, assuring them that the happiness they experienced at the result of the Mission was equally felt by him, that he was abundantly rewarded for his week's labors in their midst by the effects which he witnessed, and that he hoped that this, the first occasion upon which a member of his Order set foot on American soil, would be followed, in good time, by more permanent and extended services to the cause of religion.

THE CATHOLIC ASSOCIATIONS OF OTTAWA. ST. JEROME'S SOCIETY.

Winter, our stern Canadian winter is fast setting in. Some there are who heed it not, but others—and they are many—shudder as they think of the cold north winds, the keen frosts, the heavy snows, which they must encounter in scanty rags. To them, winter means misery, if the hand of Charity fail to interpose. Should that hand be stayed in a country blessed with plenty, in a land that abounds in riches, vegetable, mineral, and animal? Let those who sit by the snug parlor fire, ask themselves this question, and let them likewise consider that they shall be held accountable before God for the wretchedness they see around them, wretchedness which it is in their power to prevent.

sacrifice on your part would properly clothe them. You shrug your shoulders and say: "our parents will see to them,—we have other duties to perform." We answer, thank God sincerely for having given you charitable parents, and strive to imitate their noble example. In our youth we learn the rudiments of language, the fundamental ideas of science; why not also the principles of charity? We ask no labors that surpass your strength, we simply invite you to join the association whose title heads these rather brief remarks.

The society of St. Jerome established in many cities of Canada, is supported by those ladies who are entirely free from family cares, or whose household occupations are not of a too pressing nature. In Ottawa, this association, though but a few years in existence, has done immense good. Every parish has its branch, with spiritual director, president and officers. A meeting is held at an appointed time and place one afternoon in every week, when a few hours are spent in sewing articles of clothing for the distressed families of the neighborhood.

These few words we consider sufficient to give an idea of the excellence of such an institution as that of St. Jerome. You who reside in localities where it is already established, should join it without delay; while you less favored ones who do not possess it in your midst, should introduce it on the first favorable occasion. Nothing can be thereby lost, but much gained.

The annual bazaar in aid of the St. Patrick's Orphanage of Ottawa was held during the first week of November. The proceeds reached the munificent sum of two thousand four hundred and forty-five dollars. When we consider that this was the work of a single month, we may well say that the zeal of the Irish Catholic ladies of Ottawa cannot be easily surpassed.

Father Damon and his companions will open a mission in the Cathedral parish on the 10th December. Many leading Protestants have signified their intention of attending the sermons, and it is hoped the most beneficial results will be produced. There are a few lukewarm Catholics in the city, who of course will be present through curiosity; of such we trust to hear it said: "they remained to pray."

There is no little excitement at present concerning the construction of St. Patrick's Church. This building was commenced some six years ago, and progressed favorably for the space of twelve months, but since that time the work has been entirely suspended. Some attribute the fault to His Lordship the Bishop, others to the Rev. pastor, others to the parishioners themselves. For our part, we are loth to blame any one in particular, and would recommend a speedy investigation of the matter.

To the Editor of the True Witness.

MY DEAR SIR,—The following will, I am certain, be interesting to many of your readers. The subscriber with two other gentlemen visited the town of St. Thomas, situated 17 miles south of this city on the L. and Port Stanley Railway, for the purpose of calling upon Father Flannery, and seeing the progress of the Church he is erecting.

Any time previous to six months since, or before the present incumbency of St. Thomas mission, passengers on the railway and others were scandalized at the shabby and unsightly old frame building surmounted by a Cross, standing at an angle of forty-five, the whole representing the only place of worship for the Catholic people in the capital of the rich and fertile County of Elgin. 'Tis true our people are neither wealthy nor numerous, yet this place of worship was a disgrace to them.

Father Flannery lost no time in dismantling the memorable antiquity—moved the shell to the rear, fixed it up temporarily, and proceeded at once to lay the foundation of a church, which when finished, will answer the following description:—Body of Church, 45 feet wide; Transept, 55 feet wide; Tower, brick, 75 feet; Spire, 35 feet above; 120 feet long outside, including Tower and Sanctuary; inside from entrance to rails 80 feet; material—Brick, Ohio Stone, first-class Bead for Sills, Caps and Buttresses, to cost between \$11,000 and \$12,000. Architect, Henry Langley, Toronto; style, pure Gothic. To be finished by the 1st June, 1872.

The worthy pastor hadn't a dollar to commence with. Father Flannery's first move was to get the farmers to haul sand and stone for the foundation. He soon gave them to understand in St. Thomas what he meant—he intended to build a church to cost \$12,000 and they were to pay for it. With his characteristic good nature and energy, and confident of enlisting the sympathy of the citizens, he has

succeeded at the present writing in having the walls up, the roof on, and all paid for and a few hundred dollars in bank to his credit.

But where did this money all come from? The Catholics done well, as they always do in such matters. Father Flannery however must feel gratified to know with what hearty generosity his financial perplexities were modified and relieved by the very liberal subscriptions of his Protestant neighbors of St. Thomas and vicinity. In one day he collected from a few Protestant gentlemen \$800 in sums varying from \$10 to \$50.

It may be difficult to tell the motives that prompted those gentlemen. It is evident that a spirit of toleration was manifested, a desire to see a structure erected that would be an ornament to their town, and last, though not least, an utter inability to refuse Father Flannery, whose kind heart, and thorough knowledge of human nature, makes him irresistible. May God speed the good work.

Yours, &c., LONDON.

WILLIAMSTOWN.—The friends of the ladies of the Congregation of Notre Dame, Williamstown,—and they are many—will be delighted to learn that the new Chapel of the Convent, begun last summer, was solemnly dedicated on Tuesday morning, 21st ult., feast of the Presentation of the Blessed Virgin, in honor of the Sacred Hearts of Jesus and Mary. The dedication began at half-past ten; and at the conclusion of this interesting ceremony, Grand High Mass was celebrated by the Rev. Father MacCarthy, assisted by the Rev. Father O'Connor and Gauthier, as Deacon and Sub-deacon.

In the Sanctuary were the Rev. the parish priests of Lochiel and St. Raphaels. At the desire of the Rev. the Mother General, Sisters representing the Convents in Montreal and Kingston, were present to do honor to the occasion. Among the laity we noticed several of our most respectable Catholics.

At 4 P. M. there was Solemn Benediction of the Most Holy Sacrament, during which the nuns and their fair pupils, executed very brilliantly some choice selections of vocal and instrumental music.

The altar, decorated with exquisite taste, was the admiration of all present. We beg to offer our warmest congratulations to the ladies of this establishment, on the success that has constantly crowned their noble labors since their advent to this parish.—Con.

THE ROMAN CATHOLIC TEMPERANCE MOVEMENT IN KINGSTON.

Last Sunday week, a temperance movement was originated by his Lordship the Bishop of Kingston at St. Mary's Cathedral in this city. A very powerful sermon on the evils of intemperance was first preached by the Very Rev. Oliver Kelly, Vicar General of the Diocese, who called upon the people to join in a crusade against the whiskey shops and low grocers that infest the city and tarnish its fair name. He said that it was unnecessary for him to play before them any picture of the evils of intemperance as it must have been only too vividly portrayed to them by the want, misery, and crime, that alas! were so often presented to their view in the streets of Kingston, and the consequences of intemperance.

It therefore, he said, became their duty to do something to mitigate the evil and rescue their fellow creatures from its body and soul destroying influences. As a Christian Minister he was bound to do his duty, and would endeavour not only to check the monster evil but assist in eradicating every trace of the deluding vice. He said that he would be heartily supported by his excellent Bishop who had given his sanction to the present temperance movement and consented to place himself at its head. Accordingly after Divine Service the Bishop in eloquent and fervid language called upon Catholics to assist him in the formation and establishment of a Temperance Association, to be named the Temperance Society of the Holy Cross. They would he said fight intemperance under the sacred banner of the Cross, for under it, Christians who worthily invoked its aid were ever victorious in their struggles with the arch enemy of man. The law of the Society of the Holy Cross would be that of honour guided and influenced by religion. Heaven would bless it. He had he said, just finished his Episcopal visitation of the Diocese, and from what he saw in his travels of the ravages caused by the soul destroying vice of intemperance, he was determined with God's assistance to stay its destructive course and banish it altogether from his Diocese. That his and their efforts would be crowned with success, he had no doubt, for he hoped they would bring an earnest purpose and a loyal will to the good work. The Holy Sacrifice of the Mass would be offered every week for the members of the Association, and not a day would pass but the Almighty's blessing would be invoked for those who had the courage to enroll themselves as members and strictly adhere to the principles of the Association. He said that those who were already temperate could and ought to join for example's sake, and those who stood most in need—the intemperate—would do so not only for their body's sake but for the sake of their immortal souls, for it was by the neglect to practice this great virtue that so many Christians were being hourly hurried into Eternity and into the presence of a just and angry God without a moment's warning or preparation. The Saviour of the world, the good Bishop said, drank vinegar and gall, and wept drops of blood for their sins. Do not renew his sufferings! Christian people, nor scoff at His sorrows by giving way to the debasing vice of intemperance, the foundation, the cause, the source of the innumerable acts of rebellion against heaven. He, the Bishop, was their spiritual guide and counsellor; they were his beloved people, entrusted to his care, and as example was generally better than precept he would lead the way in this work of charity and love for one's neighbour, by placing his name first on the Roll of the Association. The Bishop then closed his remarks, and in due form organized the Society of the Holy Cross, placing his own name first on the list. Quite a number immediately came forward and enrolled themselves as members. Amongst them several ladies and leading gentlemen of the congregation who wished to lend their aid and countenance to the good work. Much enthusiasm was evoked, and a spirit-aroused that will soon manifest itself by a practical illustration of the advantages to the people of total abstinence from the use of intoxicating liquors.

The Hamilton Spectator announces that the net proceeds of a recent Catholic bazaar in that city were the handsome sum of \$4,755. The money received at the door for entrance fees was sufficient to pay all expenses connected with the bazaar. The Catholic population of America is estimated at 5,500,000, with 4,800 priests, worshipping in 4,250 churches, and 1,706 chapels and stations. The Census returns of the Dominion of Canada for 1871 puts down the population as 3,484,924 being an increase of 395,265, or twelve per cent. since 1861. There have been two or three cases of Asiatic cholera at Halifax. It was brought there in the German steamer Franklin. Considerable apprehension is felt in medical circles.

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tical illustration of the advantages to the people of total abstinence from the use of intoxicating liquors. The importance of this great movement on the part of the Roman Catholics cannot be over-estimated. It marks an era in the social progress of a people numerous and influential. A few years ago in one of the Parishes a similar Association was started, and it now numbers two thousand three hundred members! Wonderful evidence of what energy and enthusiasm will accomplish. Now that the Bishop of Kingston has placed himself at the head of this movement in the cause of temperance, its influence will become wide-spread and powerful, and an earnest given to it that will be certain to ensure success, their motto being that in which Roman Catholics all over the world place the greatest faith.—In hoc signo vinces.—Kingston Whig.

THE LATE EDWARD QUINN, Esq.—The New York Tablet of last week says:—

"It is with sincere regret that we see by the Montreal papers the announcement of Mr. Quinn's death. He was in many respects a remarkable man, and his decease, although for some time expected, leaves so large a void in society, that it cannot pass unnoticed in these columns. Born in Clonmel, County Tipperary, Ireland, of a respectable family, in the early part of this century, Mr. Quinn emigrated to Canada while yet young, and by steady industry, indomitable energy, aided by intelligence of no common order, raised himself, by the time he had reached maturity, to a position of honor and independence. Not only had he acquired considerable property, but was chosen to fill various offices requiring tact, judgment, and that high probity which through life distinguished this lamented gentleman. He was for many years Provincial Appraiser, Commissioner of Roads, and County Magistrate. By his humble neighbors for miles around, Mr. Quinn's advice was sought in every important affair, and his judgment and general knowledge of affairs were held in the highest estimation. In large-hearted, whole-souled hospitality he was a true Irish gentleman, and amid all the bustle of an extremely active life, he found time to read the best books of the day, so that, with his great knowledge of the world, keen Irish wit, and great good humor, his conversation was varied and agreeable. As a warm and steadfast friend, a good husband and an affectionate father, in short, a man faithful to all social and religious duties, and possessing an extensive and well-merited influence, Edward Quinn was an honor to the country of his birth and to the Religion he faithfully practised. Of his large family, three daughters are serving God in holy religion. We beg to offer our most sincere and respectful condolence to the afflicted family by his death bereaved. May his soul rest in peace!"

CHURCH DEDICATION AT DUFFIN'S CREEK.—The handsome new church at Duffin's Creek, erected by the will of the Rev. F. J. Hayden and his parishioners, was on Sunday week solemnly dedicated by His Grace the Archbishop of Toronto, assisted by His Lordship the Bishop of London. The Rev. F. J. Hayden celebrated High Mass, assisted by the Very Rev. C. Vincent and the Rev. J. McEntee as Deacon and Sub-Deacon. The choir was from the choir of Toronto, and their singing was as usual exquisite. The new church which is indeed a gem, is a credit to the pastor and people of Duffin's Creek Parish.—Toronto Freeman.

ACCOMMODATE A CHURCH BELL.—Sunday morning, while the bell at St. Michael's Cathedral was being rung for morning service, shortly before ten o'clock, it suddenly broke into several pieces. The bell was one of the best toned in the city, and it is estimated that the cost of a new one will be about two thousand dollars. The accident is supposed to have been caused by a flaw in the metal.—Ibid.

St. Patrick's Institute.—On Wednesday evening under the auspices of the St. Patrick's C. & L. Institute a dramatic entertainment was presented by the pupils under the charge of Brother Archelus to a large and highly gratified audience. The programme was very good and of a varied character. The boys acquitted themselves admirably; Joseph Courtney, Michael Dwyer, James McCutcheon, were worthy of all praise. Great credit is due to the Institute for the entertainment and we have heard that they propose in a few days to invite the well-known Irish writer Thorne N'Op to deliver a lecture on the subject of Home Rule which is at present agitating Ireland.—Quebec Saturday Budget Nov. 25.

WIFE POISONING.—A warrant has been issued for the arrest of Villebon Bissonnette, a farmer of Buckland in the county of Bellechasse, for the murder of his wife by poisoning. It is now suspected that Bissonnette poisoned Germain Brousseau, the former husband of his victim, he having died suddenly, Bissonnette being at that time, several years ago, servant of Brousseau, who was an old man, M's. Brousseau being then young and, it is stated, on familiar terms with Bissonnette.—Quebec Mercury.

It is reported that the Quebec Government have completed arrangements with an Emigration Society to bring over yearly, for eight years, two hundred Belgian families to settle in the district of Beauce.

The Kingston Whig, in reply to the ill-natured remark of the Globe on the supposed decrease of the population of Kingston, points out that the real population is about 2,000 greater than in 1861.—When the census was last taken, there were seven companies of Royal Canadian Rifles lying in the Tete de Pont Barracks, and about 200 artillerymen. The men of the R. C. Rifles were all married men with large families, and the total of the military population would be about 3,350. Deduct from this the apparent decrease 1,336, and the result is an actual increase of 2,014.

The Parkville Gazette says:—We have just purchased, and have now in our possession, the veritable Wm. Lyon Mackenzie press, which performed such a notable part previous to the rebellion of 1837-8 and which was thrown into Toronto Bay and afterwards recovered therefrom. Like an old warrior, it is covered with scars and bruises; but is still able to do good work.

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A few years ago, Mr. Fellows ventured to recommend a new combination of Hypophosphites (Fellows Compound Syrup of Hypophosphites) to the medical profession and the public, based upon the effects he himself experienced from its use; since then it has been employed with marked success in the treatment of various debilitating diseases, and the sale which was at first numbered by single bottles, has now reached large proportions, so that it is impossible to estimate the good results which have followed.—Many cases of confirmed Consumption are known to have been cured, in others the physical signs have disappeared, while great improvement has been marked in all. The inventor has yet to be informed of a single instance where Bronchitis, either acute or chronic, has not been successfully treated by it; while in other Lung difficulties, diseases of the Heart, Nervous System, and the Brain, it far surpasses everything hitherto known.

Its freedom from the constipating tendency of many otherwise valuable remedies, makes it obviously adapted to a wide range of diseases.

It is pleasing to note a chemical preparation emanating from a provincial town, prescribed by the leading medical men of the great cities, as is the case with this preparation.

BREAKFAST.—EPPE'S COCOA.—GRAPEFUL AND COMFORTING.—The very agreeable character of this preparation has rendered it a general favourite. The Civil Service Gazette remarks:—"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. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled—James Eppe & Co., Homoeopathic Chemists, London.

Married. In the Cathedral of St. Mary, at Halifax, the 24th Oct., by His Grace the Archbishop, the Hon. William Miller, Senator, to Miss Annie, daughter of the Hon. James Cochrane, member of the Legislative Council, Nova Scotia.

Died. In this city, on the 21st Nov., Catherine Crowley, wife of Samuel Hall.—R.I.P.

MONTREAL WHOLESALE MARKETS. Nov. 27.

Table with 2 columns: Commodity and Price. Includes Flour, Middlings, Fine, Superior Extra, Extra, Fancy, Fresh Supers, Ordinary Supers, Strong Bakers, Supers from Western Wheat, Supers City Brands, Fresh Ground, Canada Supers, Western Supers, U. C. bag flour, City bags, Wheat, Oatmeal, Corn, Pease, Oats, Barley, and Cheese.

MONTREAL RETAIL MARKET PRICES. Nov. 24, 1871.

Table with 2 columns: Commodity and Price. Includes Flour, Oatmeal, Indian Meal, Wheat, Barley, Pease, Oats, Buckwheat, Indian Corn, Rye, and Flax Seed.

Table with 2 columns: Commodity and Price. Includes Beef, Pork, Mutton, Lamb, Veal, and Bacon.

Table with 2 columns: Commodity and Price. Includes Potatoes, Turnips, Hares, Woodcock, Snipe, and Plover.

Table with 2 columns: Commodity and Price. Includes Butter, Cheese, Onions, Apples, Hay, and Straw.



THE REGULAR MONTHLY MEETING OF THE ST. PATRICK'S SOCIETY will be held in the ST. PATRICK'S HALL, on MONDAY EVENING, DEC. the 4th.

(By Order), Jno. F. WHELAN, Sec.-Sec.

\$150,000 00 GRAND GIFT CONCERT, IN AID OF THE MERCY HOSPITAL AT OMAHA. Under the auspices of the SISTERS OF MERCY, January 30th, 1872, at Redick's Opera House, Omaha. \$150,000 00 in Cash Prizes. HIGHEST PRIZE, \$50,000 GOLD COIN. TICKETS, \$5 Each; or Two for \$5. Omaha Papers Sent Free. Agents Wanted. For full particulars address PATTEE & GARDNER, Business Managers, OMAHA, Neb.

## FOREIGN INTELLIGENCE.

## FRANCE.

PARIS, Oct. 29, 1871.—The French Government has given proof of a good spirit in a religious respect, both by its choice of the new Bishops, and by its conduct towards the Sovereign Pontiff. I am personally acquainted with the Abbe Duquesnay, and with the Abbe Richard, now respectively nominated, the one to the Bishopric of Limoges, and the other to that of Belley. M. Duquesnay, who was Cure of S. Laurent, at Paris, was highly esteemed, both for his talent as a preacher and also for his zeal in pastoral work. He is in fact a man of approved usefulness in the priestly office. M. Richard was Vicar-General at Nantes, under Bishop Jaquet; he is a priest of holy life, and the whole diocese in which he held office entertained the very highest opinion of his qualifications. As to the Rev. Father Nouvel, now nominated Bishop of Quimper, he has won golden opinions even from the most critical. After discharging the duties of Vicar-General of Rennes, he entered on the novitiate in the celebrated Monastery of *La Pierre qui vire*, whence he has been called to preside over an important diocese in Brittany, the part of France to which he is most attached. He is brother-in-law to M. Kerdrel, the Catholic deputy, who has several times distinguished himself in the debates of the Versailles Assembly.

The selection of P. Nouvel does honour to the Government, and has given extreme satisfaction to the Catholics of Brittany, both clergy and laity.

When M. Thiers in one of his speeches, claimed for the Chef de l'Etat the right of "nominating" the Bishops, he seemed to attach to the word "nominating" a meaning and an importance that scarcely belong to it. Explanations have followed which have occasioned the very general rumour of a misunderstanding between our Government and the Holy See. There was no misunderstanding. The chief of the Government nominates or designates those ecclesiastics whom he wishes to see at the head of dioceses, but the Pope only can make them Bishops, and give them canonical institution. The Concordat fully recognizes his Holiness's right to reject, if he pleases, all the nominations presented to him, and under the Empire he more than once exercised that right.

The Bank of France is putting in circulation the Pontifical coinage which had been unjustly withdrawn from circulation by the Finance Minister, Buffet. The Bank not only pays in this money cheques presented by individuals, but it also makes it in payment to the public offices. The coins are issued in bags of 1000 francs each. So much for the spiteful calumny against the Papal Government, spread by certain Revolutionary organs, that it put in circulation a depreciated or spurious coinage.

Talking of revolutionists reminds me that they have had their characters correctly drawn in a pamphlet that has appeared from the pen of Father Blot. It is entitled, *The Two Revolutions: The One to Ruin, the Other to Save*. The author draws a striking contrast between the Socialist Revolution and the Christian Revolution; between the spirit of the Commune and that of the "Upper Chamber" at Jerusalem. The book has been very favorably noticed in all the respectable journals; some calling it a masterly production. The author has also received the congratulations of the Count de Chambord, General Trochu, and several persons of eminence in the official world.

The Infidel revolutionists have, moreover, just received a most severe handling from Louis Veuillot, in his 2 vols., just out, entitled, *Paris during the Two Sieges*. They consist of the articles written by the gifted author in the *Univers*, during the events to which they refer. It is needless to say that they display all that vigor of thought, incisive satire, withering invective, and unflinching assertion of true principles which have gained for M. J. Veuillot such high renown throughout Catholic France, and made his name respected and feared even in the enemy's camp. The reprint will now have a still wider circulation than the articles obtained in the influential organ in which they originally appeared. They will be eagerly perused by many who would never have thought of reading the *Univers* itself, and who will gain from them a large amount of instruction both as to facts and principles. It is no small proof of the goodness of Providence still extended over this country, that so many eloquent tongues and pens are still sent to warn and to inculcate still further the teaching of stern facts, namely, that one way of safety alone remains for France—a national return to Christian faith and practice.

How little the lesson of the last 15 months has benefited numbers is lamentably shown in the frightful increase of putrid and blasphemous publications. They are displayed and sold everywhere without check from the law or the police. No words can adequately describe the mischief they must be doing. The *Moniteur Universel*, not a professedly religious paper, asks with just indignation:—"Is this then the first of the liberties which the Republic was to bring us—the liberty of obscenity?" May God save France! is the ejaculation that goes up from the hearts of Catholics in France, almost more in terror than in hope, when they think of such things.

May the myriads of petitions that ascend daily from French altars and the cloistered seclusion of French Religions, and from the homes of the Christian laity, avert, if it may be, the Divine anger at the crying sins of the metropolis!—*Paris Correspondent of London Tablet*.

## ITALY.

The Roman Correspondent of the *London Tablet* writing on the 26th October, says:—"His Holiness enjoys most excellent health, and all rumours to the contrary are without foundation. His appearance is healthy and vigorous, and in my opinion there is in it a remarkable

absence of the defects which usually accompany old age.

The decree for the expropriation of the Jesuit novitiate attached to the Church of S. Andrew on the Quirinal, was published about a fortnight ago in the *Official Gazette*, giving only 15 days' notice of the intended seizure, and as I write I hear that the Government has taken possession. I am told also that they are about to seize upon the Catacombs. The generals and heads of the various religious orders and congregations have sent a joint protest to the Ambassadors and Ministers accredited to the Holy See, but I am afraid that this will not prevent the passing of the law of suppression of all religious establishments, which is to be proposed at the very opening of Parliament. This law, and the other already sanctioned, subjecting Religious and clerics to the conscription with no exemption, will be most ruinous to the Catholic Church in Italy, if it should not please God to put a speedy termination to its time of trial.

The language of the anti-religious press in Rome is intolerably loathsome. The vilest calumnies are spread against the most respected individuals among the clergy. On the other hand, the Catholic press is so hotly persecuted that it is almost impossible to keep it in existence. The *Osservatore Cattolico*, of Milan, was sequestered and brought up for trial three times within 14 days. The editor has been arrested and sentenced to a heavy fine of about 6000 francs with many months' imprisonment, simply for defending the cause of the Pope. A similar treatment has fallen to the lot of the *Voce della Verita* in Rome. The editor has been condemned to pay a fine of 2500 francs, with 10 months' imprisonment, for *having spoken of the laws with contempt*. In this last instance the trial was a mere mockery, and occasioned so much derision and tumult that the president was obliged to command silence in Court in order to save appearances.

Rome is very empty. Among the few visitors, however, who are here, is Dean Stanley. Since his arrival he has preached twice to his Protestant friends in their usual place of assembly. We hear talk of new Protestant churches in the very centre of Rome, and that Lord Shaftesbury and the Missionary Societies are exerting their utmost efforts for this object. They will not obtain a single convert to Protestantism, though they may succeed in increasing the number of unbelievers. If these zealous Protestants could fully appreciate the actual effect of their labours, they would find themselves engaged in a very unholly undertaking.

The extremely high taxation and the absence of the usual visitors, make the Romans complain bitterly and look back with regret to the better times of old. The *Liberia* holds out to them the poor consolation, that Rome, as befits it, should live by its own resources and not depend on strangers, and also that the price of liberty must be duly paid for.

## GERMANY.

We give the following extracts from a letter which has appeared in the *London Tablet* from a Correspondent at Munich, on the attitude of the Prussian Government has assumed towards the Catholic Church in Germany:—"Prussia being resolved to complete the thorough subjugation of Germany to her absolute sway has thought proper, after living twenty years at peace with the Catholic Church, to resume hostilities against her.

Prussia has done this with an eye to South Germany, specially Bavaria. Here the work of subjugation is still in a relatively imperfect state. It was obliged to be kept so, because Prussia wanted Bavaria's co-operation in the French war. That war having been waged so successfully by means of Bavaria's co-operation, the work of Bavarian subjugation can be proceeded with at leisure. Until it is satisfactorily accomplished, and the South reduced to an equality of subjection with the North, Prussia will not consider her new German Empire as settled on a firm foundation.

There never was, and never will be, any love lost between Prussia and the Germans Principality and States she has seized possession of, or reduced to vassalage; but it is Bavaria, Catholic Bavaria, that cherishes the strongest, deepest feelings of national and religious aversion and opposition to Prussia. How vehemently did not these feelings break out in the Parliamentary elections of 1869! When, in consequence, Prince Hohenlohe had to retire from office, when all the other ministers ought to have retired with him, when they would have retired, if the other members of the popular majority had but evinced themselves what they professed to be, what they were believed to be, men equal to the occasion, and had not comprised so many egotists, trimmers, and men of half measures! Neither would Bavaria by any means have consented to co-operate in the war, had those very members all stood firm to their principles, had none of them at the last moment shirked their duty, deserted their post.

This Catholic refractory spirit in Bavaria, Prince Bismarck appears resolved to chastise and crush, to make the Bavarian Catholics as sick of resistance to him as the Baden Catholics have become. In Alsace and Lorraine the same intention is manifested. German Liberalism has proclaimed that the new German Empire must realize the triumph of Protestantism, and German Liberalism gives the word at Berlin. Have not the two great Catholic powers, France and Austria, succumbed to German prowess led on by Prussia? Has not the temporal power of the Pope been demolished in Rome, where, in defiance of the warnings of Prussia and other states, the Vatican Council presumed to proclaim the Dogma of Papal Infallibility?

At no time has Prussia allowed her Catholic subjects to enjoy their political rights as fully as their religious ones. Political intolerance towards the Catholics, in imitation of her great Frederick, has ever been her system, especially in excluding them, though legally qualified, from all the higher posts in the state. This is now

her programme for her new German Empire. In order to carry it out, in order to see if a National German Church might not even be achievable, she has deemed a persecution of the Catholics expedient. When it has done its work it can be relaxed, and spiritual matters made easier again.

Most opportune for the programme in question has been Dr. Dollinger's anti-Catholic agitation in Bavaria. No where else in Germany could it have happened more *apropos* for Prussia than in Catholic Bavaria. The Bavarian Court and Government, in contradiction to the conservative majority of the nation and its Parliament, being adherents of Prussia and German Liberalism, have patronised the anti-Vatican agitators from the first, until the preposterous view those agitators take of the Dogma of Papal Infallibility, that it is a Dogma dangerous to the State, has obtained official sanction both at Munich and Berlin. What better pretext could have been adopted for the policy chalked out?

That Prussia will succeed in realising her Protestant, military, centralising absolutism as completely south of the Main as north of it, seems plain enough. The pseudo-Catholic Government of Bavaria evinces the utmost zeal and energy in the task. Indeed, Prince Bismarck has a colleague worthy of himself in Herr von Lutiz, who treats the Bavarian Bishops and the Catholic majority in the Bavarian Parliament with a defiance and contempt not inferior to the most notable performances in that line of his great Prussian prototype. Nor has the Parliamentary majority so treated failed hitherto to eat with all due docility and resignation the humble pie his Excellency supplies them with so freely. Ever since, in fact, they were elected by the people against such odds expressly as defenders of the Church in Bavaria, that Church has experienced only aggravated indignities from the State, aggravated violations of her legal rights. It would now really appear as if those rights, guaranteed by the Concordat and Constitution, were on the point of being taken away from her altogether. The Concordat especially is an abomination in the sight of the Liberals, and it will most probably suffer the same fate as the Baden and Austrian Concordats. No severer satire on parliamentary government in Germany could be imagined than the present relations, political and ecclesiastical, between the Bavarian Ministry and the majority of the Bavarian House of Commons. What an illusion, what a comedy, how alien, in its modern sense, the whole thing is when set at naught by a statesman of despotic mind and energetic will, the examples of Prince Bismarck and Herr von Lutiz sufficiently prove. Such Governments excite no respect no pity—deserve the doom that awaits them.

What if Prussia had kept on the same terms of amity with the Catholic Church after the late war as before it, and had sought to turn the Conservative spirit, the principles of authority and order of the Church to account in the task of consolidating her power in Germany, not unmindful of what Catholic valour had done to exalt it? Would not this have been the wiser course? Was not this the sort of policy German Catholics might reasonably have expected? Is it surprising if it appears almost ineradicable to many of them that Prussia has preferred, instead, to stir up a system of obloquy and outrage against their faith as violent as that some thirty years ago, when, by her orders, Archbishop Droste-Vischering of Cologne was dragged a prisoner to Minden on an accusation worthy of the accusation now set up against the Vatican Council; namely, that the Archbishop also was dangerous to the State, affirming, as they actually did, that he had been found out conspiring with two revolutionary parties to upset the Government! How that affair terminated is well known. But are the 16,000,000 of German Catholics now to form the conclusion that Prussia's twenty years of peace with them was a hollow truce, a breathing-time to gather strength, so that she thinks herself able at last to cope with an entire host of Bishops where one was too much before?—Is such a reckless rooting up of all confidence in her sincerity a better means of consolidating German unity under her sceptre than an opposite course? Time will show. At any rate it will no longer be Hapsburg but Hohenzollern that France, when she recovers her former vigour, will have to encounter as her political rival in Europe, and thus her future Cardinal Richelieu will not need to repeat the crying scandal of siding with German Protestantism in their conflicts with the German Emperor; their hostility to him will involve support, not detriment, to oppressed Catholicity in Germany.

Meanwhile the fanatical apotheosis of Prussia and Prince Bismarck, begun immediately after Sadowa by German Liberalism, which reviled both so fiercely before Sadowa, has, since Sedan, completed the climax of infatuation. Sedan is it exultingly proclaimed, has exalted German valour, piety, and culture to the stars, and for ever extinguished the shameful prestige of the degenerate Latin race, of reactionary Rome and the Vatican Council!

With what ineffable scorn does all Protestant, all Liberal Germany look down on Prostrate France, on the fallen Pope!

What poet, what writer, is more enthusiastically revered by the generality of Germans than Schiller? A Protestant unbeliever, Schiller was also no friend to the Papacy and the Catholic Church. He saw both reduced in his day to even worse extremities than they are at present. But he indulged at times in a train of thought on the subject different from what the present generation of his liberal admirers are in the habit of doing. If they would but ponder a passage of his like the following, what a pregnant lesson it might teach them about greatness in adversity, about Pius IX. and his reverses.

It occurs in a fragmentary essay of the poet entitled, "An Universal Historical Survey of the most Remarkable Political Events in the time of the Emperor Frederick I." After speaking of Pope Innocent II. in Germany as a fugitive, and a petitioner for assistance against

his enemies to the Emperor Lothair, and how the Emperor, emboldened by the helpless situation of Innocent, sought to avail himself of it in order to gain from him the restoration of the right of investiture; but only met with an undaunted, inexorable rejection of his request from the distressed Pontiff. Schiller proceeds thus:—"From traits like to this may the spirit be recognised which animated the Roman Courts, the inflexible firmness of the principles which every Pope, setting all personal considerations aside, saw himself following. Emperors and kings, illustrious statesmen and stern warriors, were seen to sacrifice their rights under the pressure of circumstances, to prove false to their principles, and to yield to necessity. This seldom or never happened to a Pope. Even when he wandered about in misery, possessed not of a foot of land in Italy, not a soul that was gracious to him, and lived on the compassion of strangers, he held firmly to the prerogatives of his See and the Church. If every other political community at certain times had suffered, and suffers still, from the personal qualities of those to whom their government is confided, this was hardly ever the case with the Church and her Head. How unlike soever to one another the Popes might be in temperament, mind, and capacity, their policy was ever firm, uniform, immutable. Their capacity, their temperament, their mind seemed not to be infused into their office at all. Their personality might be said to melt away in their dignity; and though, on the decease of every Pope, the chain of succession to the throne was broken, and with every new Pope was pieced afresh; although no throne in the world changed its master so often, was so stormily occupied and so stormily relinquished; yet was this the only throne in Christendom which never seemed to change its possessor; because only the Popes died, but the spirit that animated them was immortal." ZETA.

A married gentleman of Elizabeth, N.J., lost a valuable diamond pin, which he advertised in the  *Herald*, leaving \$15 with the bookkeeper as a reward to the finder. His wife was the lucky person. She took the pin to the  *Herald* office and got the money.

A Chicago boot-black recently appeared in Detroit and bought a \$900 lot, for which he paid in fractional currency, mainly in the denomination of ten cents, and which it took three hours to count. He is only eleven years old, and says he made this money in boot-blackening in three years.

TRUE AIR.—The eccentric Dr. Darwin, who died about seventy years ago in England, occasionally transgressed the laws of strict sobriety. Once, on a boating party, he became highly exhilarated; as the boat approached Nottingham, he surprised his companions by slipping into the middle of the river and swimming ashore. His companions landed as soon as possible, passed to the market-place, and there found the Doctor, standing upon a tub, and addressing the populace in the following language, which no sober man could surpass in its just appreciation of the value of fresh air, and with which, therefore, we will close this portion of our subject:—"Ye men of Nottingham listen to me. You are ingenious and industrious mechanics. By your industry, life's comforts are procured for yourselves and families. If you lose your health, the power of being industrious will forsake you. That you know; but you may not know that to breathe fresh air constantly is not less necessary to preserve health than sobriety itself. Air becomes unwholesome in a few hours, if the windows be shut. Open those of your sleeping rooms, whenever you quit them to go to your workshops. Keep the windows of your workshops open whenever the weather is not insupportably cold. I have no interest in giving you this advice. Remember that I, your countryman and physician, tell you if you would not bring infection and disease upon yourselves and upon your wives and children, change the air you breathe; change it many times a day by opening your windows." So saying, he descended from the tub, and was led away by his friends, leaving this sound advice for their and our instruction.—*Dr. Kaeveland in "Good Health."*

Instant relief guaranteed in croup by *Johnson's Anodyne Liniment*, internally and externally. 15

PROVINCES OF QUEBEC, } SUPERIOR COURT for  
District of Montreal, } LOWER CANADA

The Twenty-fourth day of October, One Thousand Eight Hundred and Seventy-one

## PRESENT:

The Honourable Mr. Justice BERTELOT.

Ex parte

PIERRE DAMOUR, of the City and District of Montreal, Gentleman, Bourgeois.

Petitioner for the sale of Immoveable.

KNOW ALL MEN that the said PIERRE DAMOUR, by his petition filed in the office of the Superior Court, under number five hundred and sixty-five, prays for the sale of an immoveable situated in the said District, to wit: "A lot of ground situated in the Rue St. Charles of the City of Montreal, in Voltigeurs Street, containing forty feet in front, by eighty feet in depth, the whole French measure, bounded in front by Voltigeurs Street, in rear by Charlotte Currier, widow of Joseph Glovinski, and by Joseph Vallee, and on the other side to the south by the said Pierre Damour, with a house thereon erected;" which said lot of ground has been occupied by Ann Kinch up to the year one thousand eight hundred and fifty-two, and has not since been occupied. The said Pierre Damour alleging that by deed of sale entered into by James Vincent, Esquire, to the said Ann Kinch before Blackwood and colleague Notaries at Montreal, on the fifteenth day of February, one thousand eight hundred and fifty, a hypothec was constituted upon the immoveable above described in favor of the said Pierre Damour for the sum of four hundred dollars with interest, being a *Constant* and claims from the present proprietor of the said immoveable the sum of eight hundred and thirty-six dollars, and another sum of four hundred and thirty-three dollars for interest accrued upon the above sum from the fifteenth day of February, one thousand eight hundred and fifty-two, and costs of these presents.

The said Pierre Damour further alleges that the present proprietor of the said immoveable is unknown.

Notice is therefore given to the proprietor of the immoveable to appear before the said Court at Montreal within two months, to be reckoned from the fourth publication of this present notice, to answer to the demand of the said Pierre Damour, failing which, the Court will order that the said immoveable be sold by Sheriff's sale.

HUBERT PAPINEAU & HONEY,

Prothonotary,  
Superior Court.

The Venerable Archdeacon Scott, of Dunham, Canada East, says, that he suffered from Dyspepsia more than twenty-five years, but that three weeks use of the Peruvian Syrup (an Iron Tonic), has benefited him so wonderfully that he can hardly persuade himself of the reality, and people who know him are astonished at the change. 39.

\$150,000 IN 3,000 CASH PRIZES.—Highest prize \$50,000 Gold Coin, to be distributed legally by chance, January 30th, 1872, in aid of the Mercy Hospital, Omaha, Nebraska. Pattee & Gardner, General Managers. See advertisement.

LAWLOR'S SEWING MACHINES.—Principal office, 365 Notre Dame Street, Montreal.  
HOSPICES St. JOSEPH, MONTREAL, }  
August 5th, 1871.

Mr. J. D. LAWLOR:

Sir,—On former occasions our Sisters gave their testimonials in favour of the Wheeler & Wilson Sewing Machine, but having recently tested the working qualities of the "Family Singer," manufactured by you, we feel justified in stating that yours is superior for both family and manufacturing purposes.

SISTER GAUTHIER.

MONTREAL, April 23, 1871.

Mr. J. D. LAWLOR:

DEAR SIR,—In answer to your enquiry about the working qualities of your Family Singer Sewing Machine, which we have in constant operation on shirts, we beg to say that they are, in every respect, perfectly satisfactory and we consider them superior to any American Machine, and consequently take much pleasure in recommending them as the most perfect, useful and durable Machines now offered to the public.

Most respectfully,

J. R. MACK & Co.,  
Shirt Manufacturers,  
381 Notre Dame St

VILLA MARIA,  
Montreal, Sept. 7th, 1871.

Mr. J. D. LAWLOR:

Sir,—Having thoroughly tested the qualities of the "Family Singer" Sewing Machine manufactured by you, we beg to inform you that it is, in our estimation, superior to either the Wheeler & Wilson or any other Sewing Machine we have ever tried, for the use of families and manufacturers.

Respectfully,

THE DIRECTOR OF VILLA MARIA.

HOTEL DEUR DE ST. HYACINTHE.

11th September, 1871.

Mr. J. D. LAWLOR, Montreal:

Sir,—Among the different Sewing Machines in use in this Institution, we have a "Singer Family" of your manufacture, which we recommend with pleasure as superior for family use to any of the others, and perfectly satisfactory in every respect.

THE SISTERS OF CHARITY  
OF L'HOTEL DEUR, St. HYACINTHE.

## LOTTERY

IN FAVOR OF THE CATHEDRAL AND BISHOPRIC OF THREE-RIVERS.

THE object of the present lottery is to assist in relieving the Cathedral from the heavy burden of debts by which it is still encumbered, and to offer the Bishop means to build a house suitable to the requirements of the diocesan administration. The urgency of such relief, and the confidence with which His Lordship relies on the generous assistance of the Faithful of the diocese will be easily understood from a brief statement of his actual position.

The first bishop of the diocese, the regretted Dr. Cooke, saw himself compelled to undertake the building of a Cathedral whilst the resources of a diocese so recently erected were yet inadequate to the expenditure of such an enterprise. Consequently, as the walls arose, debts increased; and when the edifice was closed in and dedicated to divine worship, it was found to be enveloped in a deficit of about £24,000.

To meet this enormous debt every sacrifice had to be accepted, every source was drained; and with the aid of a generous contribution from the clergy, and a yearly collection in all the churches of the diocese, the burden has been reduced in ten years from £24,000 to £7,500, and the interest from £1,500 to £350. The result is indeed gratifying and permits, to look upon the future without despair.

But the wants of the Bishopric are still great, and in one respect they have increased. The Bishop is yet without a house to lodge himself or his Assistants. His present residence, being that of the parish priest of Three Rivers, is quite insufficient to meet the wants of a Bishopric. It is too small to admit the necessary assistants, and in such a condition as to afford no fit hospitality to those who do the honor of a visit.

On the other hand, the yearly collections in favor of the Cathedral are to discontinue after the present year, and also another important source of aid. In this extremity, his Lordship appeals to the faithful of the diocese, asking that their last offering be more abundant. And in order to render their contribution less onerous, he offers them the advantage of the present Lottery, hoping and earnestly requesting that all those who have made their first communion shall take at least one ticket each, not so much indeed in view of the many chances of considerable gain, as from a sense of the duty for all to help their Bishop, and in order to participate in the benefit of a monthly Mass to be always offered for the benefactors of the Cathedral.

The following is a summary of the many valuable prizes to be drawn:—

125 acres of land, close by Aston Railway,	\$	500
valued at.....		500 00
75 " " " " " " " " " " " "		300 00
100 " " " " " " " " " " " "		200 00
A fine horse, or a hundred dollars in cash.....		100 00
Muff and tipset of vison fur.....		50 00
Box with precious topaz.....		45 00
Two gold watches.....		65 00
Complete course of Theology; 25 vol. Migne edit, valued at.....	40	00
Golden bracelets, valued at.....	30	00
50 articles varying from \$25 to \$10 valued at	610	00
90 " " " \$10 to \$5 " "	500	00
975 " " " \$5 to \$1 " "	3,040	00
2,875 " " " \$1 to \$0.25 " "	1,154	00
4,000 prizes altogether.....	\$6,708	00

## RATE OF TICKETS.

1 Ticket for.....	\$	0
12 Tickets for.....		25
25 Tickets for.....		3 00
50 Tickets for.....		6 00
75 Tickets for.....		12 00

The drawing of prizes will take place on the 1st of March, and will be conducted by a Committee of three priests and three laymen, under the presidency of Very Rev. C. O. Caron, Vicar General, after which each person will be duly informed of what he may have won. Tickets are deposited with all the parish priests of the diocese, and will be sent by the undersigned to all friends and generous persons outside of the diocese, who would kindly participate in the good work.

ED. LING, Fr.,  
Secretary.

**WANTED**  
**A TEACHER** for the Male Department of the R. C. Sep. School at Alexandria, Co., of Glengarry, Salary liberal—to enter on his duties in January, 1872—must be well recommended. Applicant to state Salary and qualification.  
 GEO. HARRISON, Chairman.  
 Alexandria, Nov. 14th, 1871.

**WANTED**  
**IMMEDIATELY** for School Section No. 1, Co. of Hastings, Townships of Montegale and Herschel, a R. C. MALE or FEMALE TEACHER, holding Second or Third Class Certificate, to open school immediately for the term ending and the coming year. A liberal salary will be given. Application to be made by letter (pre-paid) to JEREMIAH GOLDEN, School Trustee, Maynooth P. O., Hastings County.

**WANTED**  
**AN APPRENTICE.** Apply to  
**J. CROWE,**  
 Black and White Smith,  
 No. 37, Bonaventure St., Montreal.

**CIRCULAR.**  
 MONTREAL May, 1867  
 THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market comprising in part of FLOUR, OATMEAL, CORN-MEAL, BUTTER, CHEESE, PORK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SALT BREAD, and every article connected with the provision trade, &c., &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada. Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co., and Messrs. Tiffin Brothers.

**D. SHANNON,**  
 Commission Merchant,  
 And Wholesale Dealer in Produce and Provisions,  
 451 Commissioners Street,  
 Opposite St. Ann's Market.  
 June 14th, 1870.

**PROVINCER OF QUEBEC, } SUPERIOR COURT.**  
 District of Montreal. }  
 No. 2297.  
 Dame SERAPHINE GADBOIS, of the Parish of Beloeil, in the District of Montreal, wife commune en biens of FLAVIEN GUERTIN, farmer of the same place and duly authorized *dester en justice*.  
 vs.  
 PLAINTIFF.  
 FLAVIEN GUERTIN,  
 DEFENDANT.  
 The Plaintiff in this cause has brought before this Court an action in separation of property, an *separation de biens*, against the Defendant, the twenty first day of October instant.  
**TRUDEL & DE MONTIGNY,**  
*Procureurs de la Demanderesse.*  
 MONTREAL, October 21st, 1871.

**MONTREAL SELECT MODEL SCHOOL.**  
 NOS. 6 AND 8, ST. CONSTANT STREET.  
 THE duties of the above Institution will be resumed on MONDAY, the FOURTH DAY OF SEPTEMBER next, at Nine o'clock A.M.  
 For terms, and other particulars, apply at the School, or at 185 St. Denis Street.  
 Wm. DURAN, Principal.

**CONVENT OF THE SISTERS**  
 OF THE  
**CONGREGATION OF NOTRE DAME,**  
 WILLIAMSTOWN, ONTARIO.

THIS Institution is directed by the Nuns of the Congregation of Notre Dame, who have charge of the most celebrated establishments for young ladies, in the Dominion.  
 The system of education embraces the English and French languages, Vocal and Instrumental Music, drawing, painting and every kind of useful and ornamental needle work.  
 Scholastic year, 10½ months.  
 Terms:  
 Board and Tuition. (English and French).....\$6.00  
 Music..... 2.00  
 Drawing and Painting..... 1.00  
 Bed and Bedding..... 1.00  
 Washing..... 1.00  
 Bed and bedding, washing, may be provided for by the parents.  
 Payments must be made invariably in advance. (Quarterly.)  
 The Convent having been considerably enlarged there is ample accommodation for at least fifty boarders.  
 Williamstown, August 5th, 1871.

**KEARNEY & BRO.,**  
**PRACTICAL PLUMBERS,**  
 GAS AND STEAM FITTERS,  
**BELL HANGERS, TINSMITHS,**  
*Zinc, Galvanized and Sheet Iron Workers,*  
 699 CRAIG, CORNER OF HERMINE STREET,  
 MONTREAL.  
 JOBBING PUNCTUALLY ATTENDED TO.  
 THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.  
 KEARNEY & BRO.

**OWEN M'GARVEY**  
 MANUFACTURER  
 OF EVERY STYLE OF  
**PLAIN AND FANCY FURNITURE,**  
 Nos. 7, AND 11, ST. JOSEPH STREET,  
 (2nd Door from McGill Str.)  
 Montreal.  
 Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

**JOHN CROWE,**  
**BLACK AND WHITE SMITH,**  
 LOCK-SMITH,  
 BELL-HANGER, SAFE-MAKER  
 AND  
**GENERAL JOBBER,**  
 No. 37, BONAVENTURE STREET, No. 37,  
 Montreal.  
 ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

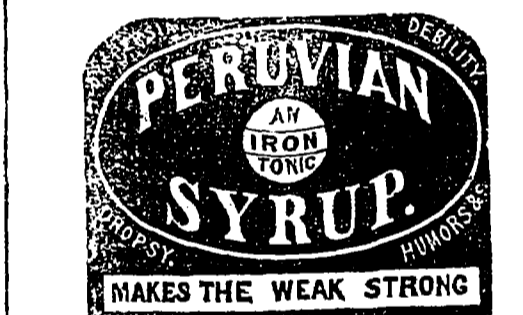
**JOHN BURNS,**  
 (Successor to Kearney & Bro.)  
**PLUMBER, GAS & STEAM FITTER,**  
 TIN & SHEET IRON WORKER, &c.  
 Importer and Dealer in all kinds of  
**WOOD AND COAL STOVES AND STOVE FITTINGS,**  
 675 CRAIG STREET  
 (TWO DOORS WEST OF BLEURY.)  
 MONTREAL.  
 JOBBING PUNCTUALLY ATTENDED TO.

**GEO. T. LEONARD,**  
*Attorney-at-Law,*  
 SOLICITOR IN CHANCERY,  
 PETERBOROUGH, Ont.  
 Office: Over Stethem & Co's., George St

**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, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

**P. J. COX,**  
 MANUFACTURER OF  
**PLATFORM AND COUNTER**  
**SCALES,**  
 637 Craig Street 637  
 SIGN OF THE PLATFORM SCALE,  
 MONTREAL.



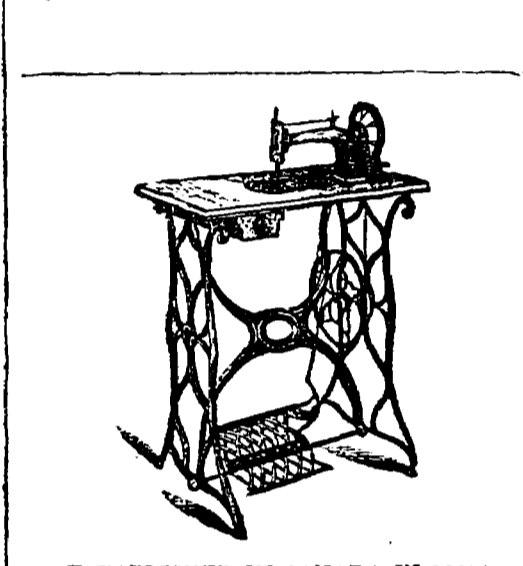
**CAUTION.**—All genuine has the name "Peruvian Syrup" (not "Peruvian Bark") blown in the glass. A 32-page pamphlet sent free. J. P. DISAMONTE, Proprietor, 36 Dey St., New York. Sold by all Druggists.

**PROGRAMME OF TUITION**  
 IN THE  
**LYCEUM OF VARENNES.**

**PREPARATORY COURSE.**  
 French and English Reading. Mental Arithmetic. Writing.  
**FIRST YEAR.**  
 The Elements of French and those of English Grammar. Sacred History. Reading in French and in English. Arithmetic. Epistolary Art. Writing. Vocal Music. Geography.  
**SECOND YEAR.**  
 Syntax of French Grammar and Syntax of English Grammar. History of Canada (French Domination). Arithmetic (all the Commercial Rules). Book-Keeping by Single Entry. Writing. French and English Reading. Translation of English into French. Vocal Music. Geography.  
**THIRD YEAR.**  
 Exercises on all the parts of French Grammar and of English Grammar. Translation of English into French and French into English. Book-Keeping by Double Entry. The Principles of Literature and Composition. Notions on the English Constitution and that of this country. Notions of Agriculture. Notions of Algebra and Geometry. History of Canada (English Domination). Vocal Music. Geography.  
 Tuition in English is on the same footing as in French.  
 Book-Keeping in all its branches is taught by an Accountant well versed in all commercial transactions.  
 The utmost care is bestowed on the morals and health of Pupils.  
 Should a number of Pupils desire to learn Instrumental Music, Drawing, etc., a Professor will be given to them; but Pupils will have to pay extra for that particular teaching.  
 N. B.—Pupils, before passing to the second or third year of the Course, will have to stand an examination and prove that they have made satisfactory progress.  
 Pupils may either be boarders or half-boarders (the latter going out of the House only for their meals), at the following rates:  
 Boarders.....\$80.00  
 Half-Boarders..... 10.00  
 The children of the Parish of Varennes standing in an exceptional position with regard to the Establishment, their parents will have to come to an understanding with the Director of the College.  
 Pupils will find in the house the Books and all the other school requisites, at current prices.  
 Religious teaching forms part of tuition in each class.  
**F. X. SAURIOL, Ptre,**  
 DIRECTOR.  
 VARENNES, 15th August, 1871.

**LEEDS CLOTH HALL.**  
**JOHN ROONEY,**  
**CLOTHIER,**  
 35 St. LAWRENCE MAIN Str.,  
 MONTREAL.  
 BOYS' TWEED SUITS.....\$ 3.50  
 MENS' " ".....\$ 8.00  
 MENS' BLACK CLOTH SUITS.....\$10.00  
 MENS' TWEED COATS.....\$ 4.50  
 MENS' TWEED VESTS.....\$ 1.50  
 MENS' TWEED PANTS.....\$ 2.50  
 The Subscriber has opened this Establishment  
 with a large and unequalled Stock of

**TWEEDS, CLOTHS, AND GENTS' FURNISHINGS,**  
 In endless variety, which he now has the pleasure to offer at Wholesale Prices.  
 He has unusual facilities for purchasing his Stock, having had a long experience in the Wholesale Trade, and will import direct from the manufactures in England, giving his Customers the manifest advantages derived from this course.  
 In the CLOTH HALL, are, at present employed, five Experienced Cutters, engaged in getting up MENS' and YOUTHS' CLOTHING for the Spring Trade.  
 Gentlemen, leaving their orders, may depend upon good Cloth, a Perfect Fit, Stylish Cut, and Prompt Delivery.  
 L. KENNY (Late Master Tailor to Her Majesty's Royal Engineers) is Superintendent of the Order Department.  
 Inspection is respectfully invited.



**J. D. LAWLOR,**  
 MANUFACTURER  
 OF  
**SINGER'S,**  
**B. P. HOWE'S**  
 AND  
**LAWLOR'S**  
**SEWING MACHINES,**  
 (ESTABLISHED IN CANADA IN 1861.)  
**CASH PRICE LIST.**

**PRINCIPAL OFFICE:**  
**365 NOTRE DAME STREET,**  
 MONTREAL.  
**BRANCH OFFICES:**  
 QUEBEC.—22 St. JOHN STREET.  
 St. JOHN, N. B.—82 KING STREET.  
 HALIFAX, N. S.—103 BARRINGTON STREET.

**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.  
 4th. Promptitude and Liberality of Settlement.  
 5th. A liberal reduction made for Insurances effected for a term of years.  
 The Directors invite Attention to a few of the Advantages the "Royal" offers to its Life Assurer:—  
 1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.  
 2nd. Moderate Premiums.  
 3rd. Small Charge for Management.  
 4th. Prompt Settlement of Claims.  
 5th. Days of Grace allowed with the most liberal interpretation.  
 6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence.  
**REJ. ROUTH,**  
 gent., Montreal.  
 February 1, 1870;

**JOHN ROONEY,**  
 35 St. LAWRENCE MAIN STREET, MONTREAL.  
**JAMES CONAUGHTON,**  
 CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands.  
 All Orders left at his Shop, No 10, St. EDWARD STREET, (off Bleury,) will be punctually attended to.  
 Montreal, Nov. 23, 1866.  
**WRIGHT & BROGAN**  
 NOTARIES,  
 OFFICE—58 St. FRANCOIS XAVIER STREET,  
 MONTREAL.

**G. & J. MOORE,**  
 IMPORTERS AND MANUFACTURERS  
 of  
**HATS, CAPS, AND FURS,**  
**CATHEDRAL BLOCK,**  
 No. 269 NOTRE DAME STREET,  
 MONTREAL.  
*Cash Paid for Raw Furs*  
**JONES & TOOMEY,**  
**HOUSE, SIGN, AND ORNAMENTAL**  
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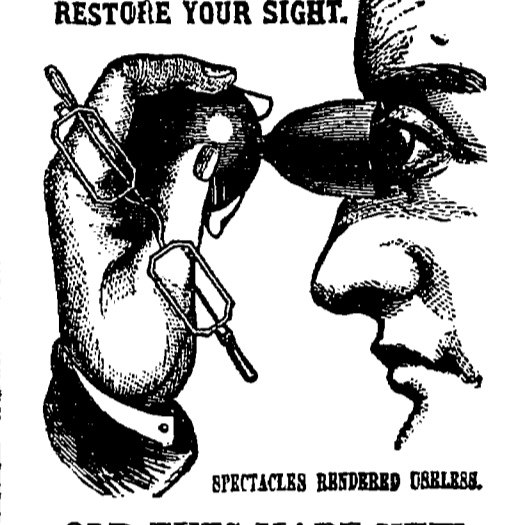
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**U. E. ARCHAMBAULT,**  
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 Nov. 18, 1870.

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**BROCKVILLE & OTTAWA RAILWAY.**  
WINTER ARRANGEMENTS.  
Trains will leave Brockville at 4:45 A.M., connecting with Grand Trunk Express from the West, and arriving at Ottawa at 8:30 A.M.  
Mail Train at 7:30 A. M., arriving at Ottawa at 1:50 P.M.  
Express at 3:30 P.M., connecting with Grand Trunk Day Express from the West, and arriving at Ottawa at 7:16 P.M.  
**LEAVE OTTAWA.**  
Express at 9:40 A.M., arriving at Brockville at 1:40 P.M., and connecting with Grand Trunk Day Express going West.  
Mail Train at 3:45 P.M., arriving at Brockville at 9:15 P.M.  
Express 10:30 P.M., arriving at Brockville at 2:15 A.M., and connecting with Grand Trunk Night Express going West; arrive at Sand Point at 1:35 and 7:10 P.M.  
Freight forwarded with despatch. Car-loads go through in Grand Trunk cars to all points without transhipment.  
H. ABBOTT, Manager for Trustees.

**PORT HOPE & PETERBORO RAILWAY.**  
Trains leave PORT HOPE daily at 3:00 p.m. and 5:45 a.m. for Perrytown, Summit, Millbrook, Fraserville and Peterboro.  
Leave PETERBORO daily at 3:30 p.m. and 5:20 a.m. for Fraserville, Millbrook, Summit, Perrytown and Port Hope.  
**PORT HOPE AND LINDSAY RAILWAY.**  
Trains leave PORT HOPE daily at 5:45 a.m. and 3:00 p.m. for Millbrook, Bethany, Onemec and Lindsay.  
Leave LINDSAY daily at 9:35 a.m. and 12:35 p.m., or Onemec, Bethany, Millbrook and Port Hope.  
A. T. WILLIAMS, Superintendent.

**GREAT WESTERN RAILWAY.—TORONTO TIME.**  
Arrive 5:30, 11:00 A.M. 5:30, 9:30 P.M.  
Depart 7:00, 11:45 A.M. 4:00, 5:30 P.M.  
Trains on this line leave Union Station five minutes after leaving Yonge-st. Station.  
**NORTHERN RAILWAY.—TORONTO TIME.**  
City Hall Station.  
Arrive 11:10 A.M., 8:10 P.M.  
Depart 7:45 A.M., 3:45 P.M.  
Brock Street Station.  
Arrive 10:55 A.M., 7:55 P.M.  
Depart 8:00 A.M., 4:00 P.M.

**TRY IT.**  
GRAY'S "SYRUP OF RED SPRUCE GUM"  
This Syrup is highly recommended for Coughs, Colic, Asthma, Bronchial and Throat Affections. Its flavor is delicious, and its Balsamic, Expectant, Tonic and Healing Properties render it especially adapted to the annoying Coughs and Throat Affections so prevalent at this season of the year. It is for sale at the following respectable drug establishments, price 25c. per bottle.  
**MEDICAL HALL,**  
DEVINS & BOLTON,  
E. MUIR,  
R. S. LATHAM,  
J. A. HARTE,  
RICHMOND SPENCER,  
JAMES GOULDEN,  
J. D. L. AMBROSSE,  
JOHN BIRKS,  
LAFOND & VERNIER,  
SELLEY BROTHERS,  
MUNRO & JACKSON,  
T. D. REED,  
DR. DESJARDINS,  
DELOIRIER & DUCLOS,  
DR. GAUTHIER,  
RICHARD BIRKS,  
TATE & COVERNTON.

And throughout the Dominion. Country merchants can be supplied by any of the above, or by the following wholesale houses, where also western druggists can send their orders:—  
EVANS, MERCEUR & CO.,  
KERRY BROS. & CHATHERN,  
LYMANS, CLARE & CO.,  
and wholesale and retail at the store of the Proprietor,  
HENRY R. GRAY, Dispensing Chemist,  
144 St. Lawrence Main Str.  
(Established 1859.)

**SELECT DAY SCHOOL.**  
Under the direction of the  
**SISTERS OF THE CONGREGATION DE NOTRE DAME,**  
744 PALACE STREET.  
HOURS OF ATTENDANCE—From 9 till 11 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 Pupils take dinner in the Establishment \$6 extra per quarter.