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# CATHOLIC CHRONICLE 

roL. XIX
NELLIE NETTERVILLE
one of tie transplantrd.
By the atthor of ' $\mathbf{W}$ ild Tiveg,' ' Bliod Agrese,


[^0]




CMother, you are ano arraidY burst from axiety rushng to her mind.
A Araidp Mirss. Netereroile echoed the ex




$\qquad$





Jour disco:nfort.'
'Thints of not
one word of Scripture, 'Blessed are the deati
who die in the Lord', and hope and pray thit : may be so with mee tompht. Nuw, dy ynur
eqes and listen, for I have much to sar and but little time left wherein to say it. Dry your
eres for I canuot bear to see vou weepng thus.
Your tears hase alnost the power to make me
That lest hint was sufficient. Nellie resolutely checked ier tears, and had her head down on
her mother's pilhow, in order that the la'rer might spakk to her with liss danger of tratizue. Then, in a few earnst, touching word, Mrs,



 In flace of burial.
'It canotot be at Neter.ullo, I know, she Tester of tre rave huxhan! But 1 pour nem western home, dear Nrhe, - i believe. are set un-
home, where the chirehes.
desecrated-there, if it be posshble, I would glad If take my rest-there, wiere pou can com
sometimes to may for your poor mother, and sometimes to pras for your poor mother, and
where, when my husband's father follows me, as
no doubr he must full soon, te can be lad dureetl o sliep beside me.' Nollie muttered something She paused and Nat, which she hoped would sound like an assent in her mother's ears. No
for worlds would she bave saddened her qt suct a moment hy allowing her to discover tha
Roger, lise themsplves, bad been robbed of his Roger, hike themsplives, bad been robbed o? his
theritance, and that, instead of that quet west
ern home of which she spoke so con fillenily, be ern home of which she spoke so con inibentiy, be
wedded life wihh him must be spent of necessity a foreign land.
Whatever ste did or did not say, her mothe widently fancied it was a promised conformit liag way peculiar to the dying.
it was not thus-not thus that 1 had thouglt o vist that wild land. I dreamed of a rescing place and a welcome, a meeting of mingled Jo, and sadness, and then a homely life, and at
close a peacelul ending. But it is better as it -much better. Oar next meeting will be all of jof-joy in that eternal home where Go
athers together his beloved ones, and buds them mite in the suusbine of his presence. Yes, ye, it is belter as it is.
As God wills. ad the knows best ; ie lnoms-- Remember me to my father, Nellie, Mrs Netterville continued fantly -' for father I inas ruly call hm who has been in rery deed a. parent to me ever stnce I was wedded to his son.-
And nuor Hamish, also-let bims not think hims self forgotter, and tell him especially of the gra me by bis fothful service-my Nolle's heart to rest or in dyng-my Nellie's bands to close my eyes in death.'
hey were whas were barelp audible, and, after long time so mute and still that, fancyug sh was asleep, Nellie bardly dared to move,
even, almost, to breathe, Jest she should duturb

TREAL, FRIDAY, JANUARY 29, 1869


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CATHOLIC CHRONICLE, Printed and pobliseed nyary friday At No. 696 Craty Stret
J. GILLIES. G. E. OLERE, Editor.

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YONTREAL, FRIDAY. JAN. 29, 1869. ecolesiastioal ca



## NEWS OF TEE WERK

The Greek Goveroment, we are told, has re ected the declaration of the Conference lateld beld at Paris. What this may bode thardly dare defy
not, but lte Greeks would not, but lbe Greeks would hardy dare defy
Turkey unless they were assured of the suppor Russaa in case of war. The Viceroy of Egypt bas offered his
There have been volent debates in the Par hament at Florence on the question of the op pressive mill tax which the Piedmontese Go7ern ment is striviog to enforce upon the wretched mminest. From Spain there is nothing new to eport, but it seems that the Provisional authori tues have declared that thes will not even enterA Mr. Robinson, ia the United States Senate as moved that the people of the Uatted States will approve of no trealy with Great Britain so iong as United States citizens are held in prison This motion was referred to the Committee on Forelgn Affairs

The Montreal Witmess finds the answer in our ast, to bis strictures upva the Seminary of doubt, the reason why he, lorer of "fair play" as he 1s, abstanos from laying it before bis read rill abstain fiom iusertugg the replies which give to-lay to a string of questions that be puts us in bis paper of the 21st. He tha relif of the poor among the objecta for
13t. In


 4th. Dld not the Seminary, in point of fact relieve
the pror both before and after tie pasing of that or
dingce
5tb Is the learing out of a comma in the Eage

 Th Does il do so
We asssme that by the words "Corporation of St. Sulpice at Paris," the Witness allud o Sulpice at Paris: this premised, we reply to his everal questions as follows:
ist. No. The relief of the poor was not among the objecis for which the Corporation of the Semonary of St. Sulpice at Paris was estab-
lished, and endowed. This answer evidenily lished, and endowed.

## 4th. Yes

5th. No.
6th. No. The Seminary is "not lound (legally), at all events to provide for poor 10 It is at liberty to provide for them : but legally $t$ may do as it pleases in the premises. W mill explain.
The clause about the poor was inserted in the Ordinance of 1840 , at the suggestion, and by the selves, as they wished to be at liberty, legally to appropriate to the relief of the poor any surplus income that might remain to them, afte
Gaving effciently provided for the mano object for which they bad their belog, and for which teere Order was instututed-to wit: "The cure sixision of the Lake of the Two Mountans: the support of the pette Semznaire or College at Montreal : the support of schools for children
the clause autborising them to contribute to "the
support. of such other religious, charitable, and
support. of such odititional institurs, as cray from tinue to tume be appurn Thess not legally bind them to the support of every such religous, charitable, or educationa oli of such institutions as legitumate objects for the application of the Seminary's revenues. So also wib the poor. As the sd un port of these was not lae
the founding asd establishment either of the Seminary of St. Sulpice of Paris, of of that of Montreal, the Sulpicians, took care to bave a special clause inserted to the Ordioance, an
thorsing them to support the poor - lest baply in alter days, some capious or racer them of crilic of the Witness type, mught ac
mal-appropration of therr reverues.

To the last question we reply,-
Yes: according to its means the Seminary most liberally supports the poor.
We bave given short, and straightforward answers to the questions put to us by the Wit
ness: and with these we close the controversy, leaving it to the other party thereunto to convict us of error if he can-not by bare assertions, but Y proof
Dr. Pusey at umes forcibly reminds us of a man famous, or rather infamous in his generation, the notoribus Barrere, by Burke entilled "the
Anacreon of the Guillotine." The great busiAnacreon of the Guillotine." The great bus:-
vess of this man in the Convention was to make ugly things pleasant to the ege. Carlyle de

 Mueded." - Frenck Revilution
Much another man, in bis generation, and most equally indispensable to his brother H igh Cburcbmen, is Dr. Puses. In the great Art of Varnush, or of puttiog a "good face" on a very ugly plece of business, none can compete with
Dr. Pusey; and wien fron Judictal Committee Dr. Pusey; and when frow Julicial Committee
of Privy Council there comes forth a decree, or judgment which, to the rugar eye, seems smasher to the Ditualists, who, like Dr. Pusey can detect theren a comelness; and so nolish he very party agaiast whom it was aimed, and whose fordest hopes it bad to all appearance crusied.
Tbe late Judgment in the Mackonoche Case tas of course called for the exercise of Dr
Pusey's peculiar gifts. Fatal as that judgment is to all the pretensions of the Ritualists; decisive as it is against those who beliere, or pretend to elieve, or fancy that they believe, in a real ob-
ective presence in the Eucharist, Dr. Pusey jective presence thatter quite coolly, not to say pleatakes the matter quite coolly, not to say plea-
santly. "It does not affect the consciences of clurcbmea in itself," he says; nay, perhaps the condemnation that it pronounces upon those exernal acts, or out ward and vissble signs whereby he Ritualists have bitherto sought to declare to he world the faith that was in them, may be
looked upon as a postive gain; since-do not ugh reader-since :

We have pondered over this sentence, we have been in great strats as to what baply it might mean. The idea that the very reverend writer apparently wishes to conver is:- Thar, so nrog
and earnest is his fath, and the faith of his bretbren in the Catholic dostrine of a real, ob rective presence, that like lovo, and the tooth
ache. it cannot be hiden; but will betray itself in their eyes, in the tones of their voice, in their very dress, in the cut of a wastcoat, in the tre of their cravats, and the arrangement of their back har. It-their fatio-will ooze out of
their finger eads, and umpregnate the rery air their finger eans, and mpregnate the rery air around bem with an too subtle indeed for the coarse organs of Low Church bishops, of Courts of Arches, and members of the Privy Council ; and of consolation
full of savor to the intiated, and o the bearts of ritualists. In short, if we understand hum sightly, Dr. Pusey hints at a kind
of spirtual Freemasnnry or secret signs ; which of spiritual Freemasnnry or secret signs; which
the law of the land shall be unable to lay hold of, but whereby Ritualists may be ab'e to take sweet counsel together, and thereby comfort one an-
ther.
Tbis may satisfy the ritualisttc and high-church onscience, which seems to be tough as buffalo hide, ment of the Privy Council. What would affect it we can not even conceive, since we remember lo have read in some old book about men having therr consciences seared with a bot ron, and in Bessules, as in matters of taste, so in matters of consclence, there is no use disputing : nevertheless to our more unsophisticated miads, it does appear that the Ritualist who shall attempt to
reconcile bis belief in a real ohjective presence
in the Euctarist, with the law as laid down by
the bighest ecclesiastical tribual knowo to the Church of. Eogland, mill find it no very, eas matter. Let us try and realse bis postien. He ss standing at what be calls the "altar," in virtue of that consecration, and enther unde The appearance of these consecrated elements, or together with them, or at all events in som mysterious and undefinable manner. he be Person of the erer blessed Truity, is verily and irdeed present. How, under sucl circumstances, shall be so demean himself as not to break the law? so as to reconcile the promptngs of his conscience, with lhe requirements of an Act of Yar God for his want of reverence sowards Him Whom be believes to 'se really and truly pre and mioe? Gladly, no doubt, mould he bo and wioe? GladlF, no doubl, would he bow
down and adore: but Lord Cairns decides that down and adore: but Lord Cairns decides that
he shall not, and that, by Stalute, no external honors are to be given to the Lord of Hosts. This certainly would be a strange dilemma t men ordinarily constituted, and yet Ritualists
make nothing of it! It is a blessing that the Cbristians of the firs centuries of our era were of sterner stuff, and
had consciences more tender than those of the Ritualists, or there would have been no Cburch in the $X I X$ century. What silly fellows the martyrs must appear to the Ritualists—wilh
their false scruples about saluting an image of the reignong scruples about saluting an image of two of minense to the Capitoline Jupter; abou tramping upon the cross, or giring up ther sacred books to a healhen magistrate! Or
ritualistic friends would have done all thes things, according to therr arowed principles, ware gloried in them, upon the grounds that, by concealing their belief, by smothering their fee! ungs of love and veneration for the Lord Who had bought them, by their outward expressions of denal of the Christ-their prous sauls would onls be the more driven inwards; and thus their inward devotion, invisible of course to the Stale authorites, would but shine the more through. vengeance. This is a flight far outstripping the vengeance. This is a fight far outstrupping the
widest eflorts of a Barrere. Great as he was in the Avt of Varnesh, be must yield the palm to Dr. Pusey, and we ack onledge that, in sublimit of impudence, the Anghican doctor of divinity lars t
soars.
reach.

Is Protestantism a Fallure? - We clip the following paragrapi from the Montreal $G a$ zette of the $25: \mathrm{h}$ instant. Remembering tha - Divorce" is essenitally a Protestant institution beld in abhorrence bs the Catholic Cburch. - we can bardig concur with Dr. Ewer that Protest boast of, both in the U. States and in Canada It has to a great extent trumpbed over the pre chastity: and in U. Canada, Restellismn as the chastity: and in U. Canada, Restellism as the
Globe has it, is becoming one of the fine arts:-




ast a eerritrys thas cort, when covers.
The "Family Desmemberment Business" Catbolic country could it be practised. "Wh then sha!!
Failed ?"
Failed?" Ion of "A Very Distressing Case of Suicide," appears in the Toronto Globe, brings to light fearful amount of immorality in that section'o
the Dominion, and reveals the general prevalenc the Dominion, anu revealis a hideone vice for which jurtes as there com posed, seem to have an especial tenderoess. I
bitherto "Restellism" as the Glohe strles it hitherto "Restellism" as the Glohe styles it
"has been mostly confined to the other side of "has been mostly confined to the other side
the lines," this Yankee crime is now gettin " sadly common in Canada"-as indeed we ina see any day by referring to the columns of our with denunctations of Romanism, and Popish schools, we shall constantly find adrertisements announcing how mothers may destroy their own out danger to themseives. We leave the para
or graph from the Globe to speak for itself:






but there is enough of it to muke anxions thoge wh
on concerced for the hocour and proppority ire conce
Oa adda.

Departure of the Bishop of Mont Eat - On the afternoon of Wednesday las! eal, started for New York by the cars, thus commencing his long jouraey to the Holy Caty, to take part in the General Council of this year. revious to his departure Monse!gour receireu ancerlaroed at lanchan, a lergy of ibe cily and logral diods of our mast distoguisted citizens. About 3 p.m. the ringrog the bells of all the Catholic Churches an ounced that the Bishop was learing the Palace
 ezcorted by a dense crowd of bis attached people,
whose pragers for his safe ropage, and speedy whose pragers for his sale ropage, and speedy
eturn will accompany bim acruss the ocean.

The Montreal Herald urges "compulsory ceilisratico" upns the unknown parents of the
 some influence." But how are the parents to be got at? The uofortunate children,sometimes re left often in artzculo mortis, at the door of be Hospital ; a bell is rung, and the bearer runs was: and when the door is opened there is a ascertan the parentage of the child, unless as metimes lappens, when certan marks hav cent leit For the purpose of subsequent dentifiCanada, from the $U$. States the unfortunate fruits of vice are brought to the asjlum, ant great pans the Herald map be sule, are taken by the bearers aroid observation: how then can any systera of
compuisory registration," be generally en frced? It would be easier by far to enforce a law requirng all writers of anocymous letters to sign
their real names in full, and to gire therr places of diress, at the bottam of their several epistles. The Herald $1 s$ nel one of those who join in he unfarr cutcry against the Foundling Hospital ad would not knowingly we are sure misreprewe take the liberty of assuring him that be eridentis knows nothing of the conditions under which the children are left at the door of the Hospital, and found to pulsory registration.'

The Whelas Case.- Judgment was given this case at Toronto on Friday last 22 ad inst. f ten judges, six were in favor of susfaining the
judgment of the Court below, and four for set iog it aside, atd granting a new trial. Mr Campron, the prisoner's counsel is
tain an appeal to the Privy Council.
The question on which the Judges bad to nocence, but bad reference to the manit hich the jury that convicted him was composed This pont of law has been decided by a majo rity aganst Whelan; but that decision does not
ives universal satisfaction. The Evening Telegraph of the 23 rd tust., has the following remarks:-


The oews of the conversion of the Marquis of Bute is confirmed: be was received into the $\mathrm{Ca}-$ oo Christmas Eve last. This young notleman ha heen much spoken ot for his excellent qualties as landord, and the interest winch he dispiags for the well being of the residents on his lange es per annum. The Prorestant press discuss thi conversion at lengib : some are surprised at it with indfference. The London Daily News opines that "it is of course a pity when a tnan elf and to moach in religion :" but consoles it reflection that "men who can exercise far more
nfluence over therr fellows than the Marquis of Bute will ever do, are dropping silently out or
fath altogether." Evidently the Daily Neus, quis of Bute, is much of Dame Quickly's opiniod quis of Bute, is much of Dame Quick| ${ }^{\text {p/s }}$,

In reply to an invitation from the City o Montreal, His Escellency the Governor General has sent word that he will arrive in Mon:real by
the night train of Monday nex!. Tue event will e celebrated by a public dıoner, and a bail.

The Quebec Legislature was opened at Queon the 20th inst. by the Lientenant Goveraor. It it expected that the Province will be
able to show a surplus of $\$ 750000$ of revenue aver expenditure. The Montreal Gazette beieves thyt in the course of the Session a Suthool Bill for quieling all differences betrixt Catholic ${ }_{3}$ and Prolestants will be introduced: our contemporary beheres also that it is of bigh importance that this shouid be done, lest agitation, and ill. eeling should spring up.
These are to be deprecated: and it would be well we think if our Protestant contemporary would state clearly what it is in the existing system of which bis friends complain, and what Schor, spstem is perfect we by no meass pretend and that it may in some instances, encroach upon the sacred rights of the Familf, we will not post. tirely deny: but we are confident that on the part of the Catholic majority there is no desire to prolong this state of affars if it really exist, which we nellber deny nor affirm: and the promptness of the Catholic maiority of Lower do justice to their Protestant fellow subjects, will we are sure stand out in strisiog contrast with the injustice and dishonesty of the Protestant malority of the Upper Province

Who is in Fault.-A correspondent of the Montreal Witness thus mrites
:I have just retarned from 9 tour in the country,
d among a people bospitable indeed, but veriteble nd among a people bospitable indeed, but veritable
Mary worshippers Before going in bed a family will


Were this true, which it is not, since no Catholics pray to Marie to pardon them-the faul ould not be in the teachings of the Catholic Thurch; since, even by the admission of ber
enemies, she puts into the hands of ber children, enemies, she puts into the hands of ber children,
and commends to their use, "excellent prayers addressed to Jesus," as may be seen from th passage that we bave italicized in the above ex Montreal $W$ itnes

Relig:ous Liberty-What Is It?-In is ren of he leadiog erents of tie past sear wer to this question:
: In Continental countries, religious liberty mesrs
antagonsman to the clergy, aud eepecially to the reliTuns is the "religious liberty" whach, bad they e porer to do so, Liberals would establish in

A good cil:zen, a good Curistian has passer way from us. Oo the morning of Sunday las M. Hubert Pare, brother of the Reserend
Chanoine Secretary, was found dead in his bed. Chanoine Secretary, was found dead in his bed
Tie cause was heart disease.
M. Pare was about 56 years of age, and had long enjoyed the esteern of bis fellow citizens by his virtues, public and private. An actire bene. actor of the poor, his cbarites, though bidden fom the world,were large and numerous; and the Society of St. Vincent de Paul has to mourn the loss of one of its most uselut and active members. The mortal remaios of the deceased were com mitted to the grave on Thursday. - R.I. P

The death of Lieut.Cnl. Ermatinger is an oounced. The deceased was a well known, and generally popular citizen pounger days he served with much distinction in the revolution which placed Issbella on the throne, in lieu of Don Carlos the lawful or right

Dramatic and Musical Sorbee-On the evenog of Slirove Tuesday, the 9.1 prox., wit
be given, in the Academic Hall of St. Mary. be given, in the Academic Hall of St. Mary:
College, a dramatic and musical entertainment College, a dramatic and musical entertainment, of the Deal and Dumb Assfam, Mile End.

Young Mens' Sodacity. - The following he 23 cd were elected at the Jesuit's College, on fenry Lanning, President; J. Gibbons, 1st Ityre, Treasurer ; Charles F. Smuth, Secretary

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[^0]:    The ratlung of the key in the lock, as jater shut them up for the nugbt, came like
    death knell on poor Nellie's ear. So long Ormiston and Roger bad been there bestde he d a sort of hope that something (she knew no What) might get be devised for the solace of her die felt as people feal when the phystician take his leape of his dring patient, thus tacilly con in abedience to a word from Ormiston, the jaile bad brought in trimmed and lighted for the nigh revealeu the cell to her in ull its bleak reality, at Netterville thep would have hesitated to plac beneath a beggar, to the pitcher of cald water which was the nnly refreshment provided for
    dyng worsan, Nellite felt anew such a sense of her molker's misery and of her own ioability to procure her comfort, that, unable to utter a sin. gle syllable, she sat for a few moments by he side weening hapelessly and helplessly as a child
    Mrs. Netterville heard ber sobbing, and, after walling a . few minutes in hopes the paroxys 'Nelle-my' little one
    -weep not so bitteris I entreat you ; you know not how it pains me,
    ' How can I belp it, mother 1 ' sobbed the gir! unable to conceal the thought uppermost. in her
    own mind. \& You suffer, and the lowest scullion berself ill-used in such poverty as this

