

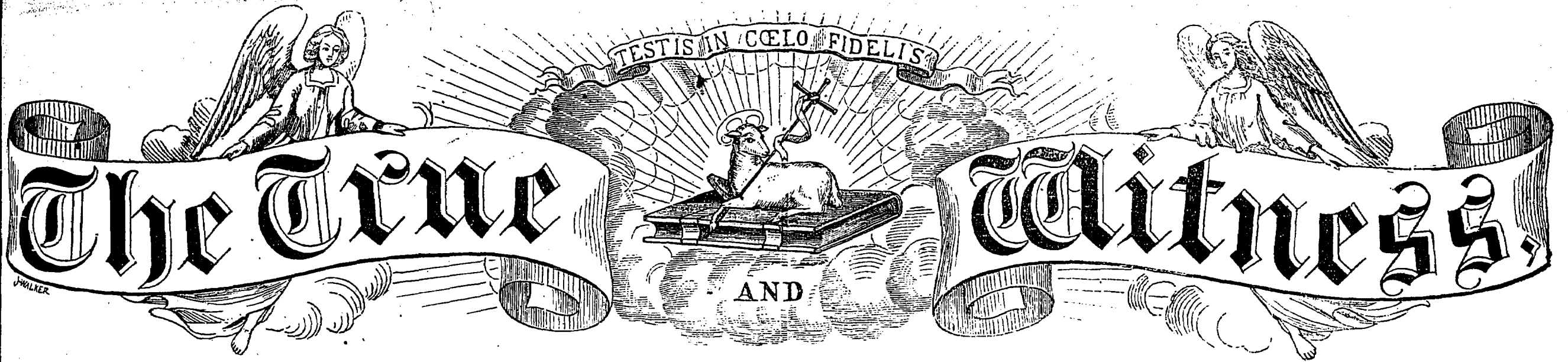
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THE

LIMERICK VETERAN; OR, THE FOSTER SISTERS.

BY THE AUTHOR OF "FLORENCE O'NEILL."

(From the Baltimore Catholic Mirror.)

CHAPTER XXI.—THE OLD HOUSE IN THE EDINBURGH CLOSE.

The Wynds and Closes of the new old town of Edinburgh, with their great tall houses of gray stone eight, ten, and even twelve stories high, crowned in the distance by that grand old castle, the relic of former days, standing on the summit of a precipitous rock, at once arrested Margaret's attention.

Little indeed did the beautiful and haughty woman ken, as the Marshal's cumbersome equipage wound its way up the High Street, that in that portion denominated the Lawn-Market her grandsire had kept his woolen and linen store, or she would almost have wished herself back again in France.

In one of those old Closes wherein the houses are so very near each other that they almost shut out the blue sky and the free air of heaven, now sinking into decay and ruin, but in the year 1735 places of fashionable resort, as their names bear witness, the Marshal had engaged a portion of a spacious Flat for the use of his family during their sojourn in Edinburgh. The best rooms were situated at the back of the house, and they overlooked a pleasant garden, quaintly laid out with patches of green turf, gravel walks, and leafy trees, between the branches of which you might catch a glimpse of the castle, frowning grandly on the scene beneath.

The attendants on the Marshal's family were principally the wife and daughter of the landlord of the Flat in question; the one a homely middle-aged woman, the younger was good-looking, and was reserved, quiet, and staid in her demeanor; there was also one serving-maid, whose office appeared mainly limited to keeping the rooms cleanly and in good order. The younger woman, Janet, particularly pleased the ladies upon whom she waited. She appeared to be the presiding genius of the very comfortable and homelike lodgings into which, for some six weeks, they were located.

A man far advanced in life particularly excited the risible faculties of Margaret, who, from her chamber window, was in the habit of looking down into the garden beneath, in which he usually took his seat for many hours on the bright summer days, his bald head covered with a flannel night-cap, and his bent frame swathed in a large plaid; and from thence she not infrequently heard him raving soundly at the women of his household, or reading the Bible in a clear, sonorous voice for their edification.

That he ever intruded himself into the portion of the Flat his lodgers had engaged they were not aware; but one morning when the sun was shining brightly on the castle walls in the distance, with its green slopes and frowning mass of rock beneath, and idle Margaret not yet out of her bed, she amused herself by listening to the following colloquy whilst an adjoining room was being cleaned: "Dinna glower at me in sic a fashion, woman. I dinna care wha the folks are, I'll not

gie plack o' my savings for my chield to become a lazy limmer."

"They be braw people," was the reply, "and the young leddy thinks much o' hersel and gies mickle trouble. Janet does na ken how to do sic wark."

"Haud thy clavers, woman. All the siller I hae saved will be Janet's when I dee. I let her hae ane taw pie to help, and she maun do her best, or I sall turn my back upon her as ye ken, gudewife, I hae dune before. You had it your ain way years ago, I working hard and you and your bairn hauding your heads as high as any o' the leddies o' the land; and now that the Lord sees fit some o' my siller and gowd suld pass frae me, and I canna let you ruffle your plumes as the wife and chield of a rich trader, and now you hae only to come back to the same point at whilk you started when I made you my wife, but you make sic a clavers about my ears as never was heard before."

"But, Davie, mon, I could put up wi all, an I didna ken you had muckle siller, still, an you were really a poor mon, Davie, I"—

"I tell you, gudewife, I hae not a bawbee to spare, and you maun tell Janet as soon as you list, if she wanna be blithe and happy, then she maun flit, as ane as gude or better than she had to do lang syne."

Then there was a pause, and Margaret heard the old man shuffle down the long gallery without to his own portion of the Flat, and a little later came the light step of Janet, followed by that of the servant-maid.

"O, mither, mither," she heard the former distinctly say, though she spoke in an undertone, as if she feared she should be heard, "I hope the fine folks hae na heard my father's din. He hae sent me and Marion to help you."

"I am just sick of my life," was the reply. "Your father's a miser, Janet. He is saving his siller and making us wark like horses."

"Sic an awfu' temper the gudemon hae got," said the handmaiden. "He is amaist daft the morn, deaving ane wi his clavers. To speak among oursel, were I in your shoon, the gudemon suldna mak me wark. I'd be as braw a leddy as ony i' the land, instead o' waitin on others."

The answer, whatever it might have been, was lost on eaves-dropping Margaret, beyond the careful. "Whist, lassie, the folks may hear you" of the old man's wife, who gently closed the door as she spoke.

It was not in the nature of proud Margaret to be courteous and affable to those whom she considered beneath herself, and the humble Janet had suffered from her superciliousness from the moment she entered the house.

CHAPTER XXII.—THE BEGINNING OF THE END.

"Gude guide us, what do I see?" said Janet, starting back, and giving utterance to a loud shriek.

"Hout na, Miss Janet, dinna ye skeirgh like that. Ye hae gien me sic a fright. Wha is in that wee bit o' locket to gar ye turn so pale?"

Thus spoke the maid as, one bright morning, she stood beside Margaret Lindsey's toilet-table earnestly regarding Janet, who, busily employed in the task of putting away sundry articles prior to the chamber being cleaned, had taken up, amongst other trinkets, the locket which that young lady's dead mother had hung round her neck, and which, rarely laid aside, had been on this identical morning forgotten.

With parted lips and eyes rivetted on the tiny miniature contained in the locket, Janet remained for a few moments silent; then, without answering the girl, she rushed like one demented along the gallery leading to her father's room. And speaking never a word when she entered, she went to the antique mantel-piece and took down from thence a very small, but finely executed portrait. She stood for a moment silently comparing it with the miniature in the locket; the one was a perfect face-simile of the other.

Her father gazed at her in mute astonishment.

"Art thou ganging clane daft? Janet, wha's the matter wi ye?"

"Father, father," and Janet crept round to the old man's side, "I can bring you comfort. Look here, tell me whose portrait is this?"

"Janet, you are worse than silly, for you open an old sore. Have I not often told you it is the portrait of your half-sister Margaret, whom I druv from heart and hame, and whose bairn, may the Lord forgie me, I turned adrift?"

As the old man spoke his hands trembled and his face grew pale.

"Look, father, look at this!" and Janet showed him the locket. "It has upon its back the name of Margaret Graham!"

The old man pushed back the white locks which strayed over his forehead, on which a damp dew had gathered.

"Margaret! Margaret!" he twice repeated, and then, putting on his glasses, he gazed intently, first on one, and then on the other.

"Gude Lord! Thy ways are sae wonderfu' ways," said he, with head bowed down, and in tones of the deepest emotion. "Tell me, lassie, frae where did ye get this locket?"

"It belongs to the fine young leddy whom they ca' Margaret; she whom we thought was the Marshal's daughter, father;" and there was a slight touch of sarcasm in the tones of Janet's voice. "The maid told me she was no relation to him or to the ladies. Wha if she be my ain long-lost tilkie, father?"

"Silly lassie, she wad be auld enough to be thy mither. But the Lord can bring light out o' darkness. Wha if she be the bairn whom I in my wicked fury turned adrift?"

Again his face grew white with a ghastly pallor, and his long, withered fingers trembled as he placed one hand on his heart and with the other strove to steady himself as he grasped his daughter's arm.

Then he tore off the flannel cap which disfigured his head and called hastily for his coat and walking-stick; his whole manner was marked by extreme nervous agitation.

With somewhat of alarm, his wife and daughter—the former having just entered the room—watched his movements; but their anxiety increased when they found he was about to proceed to the apartments of Lady St. John, the Marshal having been for some days absent in a distant part of Scotland.

Janet and her mother did their best to detain him, but without effect.

"Haud your clavers, gudewife," said he, "I hae found again the bairn I turned adrift."

He left the room, and when he had nearly reached Lady St. John's apartments he suddenly paused.

"Gang awa quickly, lassie, and ask the leddy to gie me speech a few minutes. Is my bairn—is the young leddy frae hame?"

"Yes, father, Lady St. John is alone."

Her heart beating more wildly than usual, Janet left her father alone, and with a tremor in her voice beyond her power to control, she enquired if her "Leddyship" would let her father have the honor for a few moment's conversation.

Somewhat surprised, for but that the old man was the butt of Margaret's ridicule, Lady St. John had not known there was such a person in existence, as the apartments had been taken from his wife. She signified her acquiescence, and in no small wonderment awaited the coming of her visitor, whose feeble steps and panting breath she heard as he approached her room.

The Lady Florence was now advancing into years, but time seemed chary of leaving his usual trace on her still fair, un wrinkled brow, and like another Ninon, the charms of her youth had survived the hand of time.

Introduced by his daughter, the old man stood for a moment at the entrance of the apartment nervous and irresolute, one trembling hand grasping the stick, the other clutching the miniature Janet had discovered, together with the portrait, both of which had been taken at the same time, and were each the production of the same artist.

"My father, my Leddy," stammered out poor Janet, as she tried to lead him further into the room.

"Come hither, my good Janet, and tell me what your father wishes," said the lady good-naturedly.

But Janet did not heed her words.

"Come, father, come," said she, in the tone in which one would address a little child; "what do you wish to say to Lady Florence; do you not see she is waiting for you to speak?"

Then the old man hobbled forward, leaning on his stick; he approached the table at which the lady was seated, looked at her as if she could inspire him with the words for which he felt at a loss, and then placed side by side, before her wondering eyes, the portrait and the miniature.

"Pardon the trouble an old man gives you, my Leddy," he faltered out, "but look, and tell me, Madam, are not both alike?"

In his nervous agitation he no longer spoke his Scottish dialect.

"Undoubtedly," was the reply, in a tone of unfeigned surprise, for Lady Florence at once recognized Margaret's locket.

"Alack-a-day, Madam! alack-a-day! that I should stand in your honorable presence and be obliged to own that I turned from my home and from my heart the child of whom I had those portraits taken."

Here a low sob choked the old man's utterance, and Lady Florence felt as one spell-bound at the revelation which was bursting upon her. Wishful to help him, if possible, she said, pointing to the locket:

"A miniature, like that, is worn by the young lady who lives with me and whom I adopted when an infant."

"It is the same, my Lady," replied Janet; "surprised at recognizing my half-sister's like-

ness, led me to take the locket from the toilet table to show it to my father."

"Ah! Madam, Madam, pity me for the shame I feel," burst forth the old man, "I turned my Margaret's bairn from the door even as I had driven forth its mother, and I have told, and wept, and prayed in hopes that the Lord would sooner or later restore her to me, and that day has at last come, Madam."

"We shall see, we shall see," said the Lady, lost in a maze of the wildest conjecture. The meeting with this old man had been so sudden, the revelation so startling, and then came the remembrance of the proud and haughty disposition of Margaret; this very old man had been the object of her ill-timed ridicule; his simple-minded daughter, in her eyes, had been as less than nothing.

"Yes," he rambled on, in a low voice, speaking rather to himself than to the Lady Florence, "by night and by day, for mony a year, I hae never ceased to pray that the Lord would send back her bairn to me; holy be His name! He hath seen fit to grant my prayer before He calleth me frae the world."

At this moment, the quick ear of Janet caught the sound of voices in the gallery.

"I wish I could have seen Margaret alone before she hears this startling revelation," thought Lady Florence, and at the same moment, Janet observed, with a glance of pity at his pale face:

"My father is much excited, Madam. I wish he would leave you, my Leddy, to break out the truth to—to his grand-daughter."

But there was no time to take him away, for the next moment, preceded by the stately Madame St. John, and in all the luxuriance of wealth, and youth, and beauty, proud Margaret swept into the apartment.

Like Madame, she paused when midway; the presence of the pale, trembling old man, and the simple, awe-struck Janet, holding a conference with Lady Florence, filled them both with surprise.

"Margaret, my own winsome bairn," burst forth David Graham, tears of joy trickling down his furrowed cheeks, "have I found thee at last; welcome, dear lassie, to my home and heart," and, as he spoke, he advanced to the wondering beauty and laid his trembling hand upon her arm.

Terrified, surprised, fearing she knew not what, Margaret visibly shuddered, and recoiled from his touch.

A glimmering of the appalling truth had floated across her mind.

"I do not understand, what does all this mean?" said she, in a cold and frigid tone; then her eyes fell on her own locket, containing the miniature of her dead mother, and beside it the larger portrait, and she faintly comprehended how matters stood.

A shiver ran through her veins. Why, oh! why had she neglected to place the miniature round her neck? are these low, vulgar people claiming affinity with me? were thoughts which flashed with the rapidity of lightning through her brain. She then came forward, with a pallid face, and, in a voice the trembling tones of which she could not check, exclaimed proud Margaret:

"I do implore you, dear Lady Florence, tell me at once what means this strange tale? I know nothing of this man who presumes to claim kindred with me."

There was supplication in the tones of Margaret's voice, entreaty, even horror. Lady Florence, who knew well the passion of pride that had enthralled her soul from infancy upwards, noted all this, but most the pure, humble-minded lady felt for the unhappy old man, and his gentle daughter, who stood pale and trembling by her side.

"My dear Margaret," said she, "that your dead mother was the daughter of this aged man, and that you are, consequently, his grand-daughter, admits not of a doubt. The miniature you had left upon your toilet table has been compared, my love, with yonder portrait; both were taken at the same time, before—before—"

Here Lady Florence hesitated. "Before, wretch that I was, I turned my poor bairn from my home," said David Graham; "but, alack! alack! I have wept and sorrowed long, and now let me but hear you say you forgive me, and come and share with me the money I hae saved for you, for whom I hae so long waited, and I can die happy and my heart will never sorrow more."

"I cannot credit this wild story, I do not admit the relationship, old man," and the haughty beauty drew herself up to her full height; "I have only your bare, unsupported assertion that I am the child of a daughter of yours."

"Spare him; he speaks, alas! the truth," and gentle Janet drew her father to a seat, and strove to kiss away the tears which fell down his furrowed cheeks; then, observing the ghastly pallor of his countenance, she exclaimed:

"Proud Margaret Lindsey, if you want further proof, my mother can supply it; unfortunately for her and for me, you are of our kith and kin."

"No word, not one word of affectionate forgiveness, and yet the Lord knoweth David Graham hath sorrowed long over the sin of twenty years syne; he hath toiled that she might reap, if ever again his bairn's bairn should cross his path; he made his wife and daughter toil that there should be enough and to spare for all. Speak, lassie, speak, say but one kind word to thy ain grandsire; thy mither would not have been half sae hard."

"Enough! I will hear no more. It is all an idle tale; I believe not a word of it," said Margaret, wrenching the end of her robe from her grandfather's grasp, as she passed him by.

"Proud, cruel woman, pause and see what you hae done," said Janet, grasping her niece by the arm and compelling her to stop. The aged head had fallen heavily on the bosom of his child, and the features, still wearing the same expression of piteous entreaty with which he had addressed his ruthless kinswoman, were now fixed in the repose of death.

Struck with horror at the sight, a revulsion then took place in the heart of this haughty woman. That the tale she had listened to was true she had not for one moment doubted; but her terrible pride, that hideous master-passion, the hydra-headed monster which had prompted many of her deeds of wickedness, and which she had suffered to sway every action of her still young life, had stole her heart. To be claimed by him, to be proved to be the grand-child of this man, of an inferior class of life, the niece of the woman who was as a servant to them all, and whom she had looked on as the dust beneath her feet, was far more than she could endure.

But she was now in the presence of death, nay, of that which she dreaded far more, of the stings of her own conscience; for he could never speak again, would that he could! But there sat the Lady Florence, whose sorrowful eyes said far more than words. There stood Madame St. John, whose "Hush, you shock me child," when she had last addressed the old man, still trembled in her ears.—There was his daughter, her dead mother's half sister, her arms still thrown around the corpse, her eyes raining torrents of tears on the pallid features; and more, even, than all these, there stood the dead man's irate wife, who, out of respect for her lodgers, had not intruded in their presence, but had listened in the gallery without, her blood at boiling heat when she ascertained why he had suddenly become penurious, and had sentenced himself and her daughter to a life of toil.

But she could impose restraint upon herself no longer when she found, from Janet's lamentations, that her husband, in the midst of his excitement, had been struck with death.

"Ye hae had nae pity on his white hairs, proud queen," said she, forgetting, in her excitement, the English she had so carefully studied, "and sma' comfort may his gowd and siller bring till ye; an' unco bad thing it is for ye to hae killed him wi your bitter words; ah! it is sma' use to grat noo, ye maun drink as ye hae brewed; and ye hae my malison wi the gowd and siller my misfortunate David hae kept for ye."

"Woman, spare me; none can sorrow more deeply than I now do over the past; would—that I could recall it; yet, suffer me," said she, advancing to where Janet stood, and pushing aside a lock of white hair, she pressed her lips on the forehead of the corpse; then, clasping her hands together, she exclaimed, as she left the room:

"Ah! my God! would that I could recall the words I have uttered."

"You must do more than wish, Margaret Lindsey," said the Lady Florence, who, with Madame, had followed her from the apartment; "pray that the grace of an humble spirit may be given you; put far away from you, one and for ever, that indomitable, miserable pride, for it has become the very curse of your nature."

If tears could have restored the spark of life, those of Margaret would have availed, if the remorse she really felt might be accepted as an atonement; her heart was pierced through and through, now, alas! too late.

She locked herself up in her own room, visited by none but Janet and the angelic Lady Florence.

With the former, she every night and morning visited the chamber in which the corpse was laid until, a few days later, the remains of the old woollen-drawer were interred in the churchyard of the Gray-friars.

The day following the Marshal returned from Argyshire, and the family prepared for their journey to St. Germain's.

To the amazement of her former protectors, Margaret avowed her determination of remaining in Edinburgh, and also avowed her intention of profiting by the fortune



which, in his remorse for his hard-hearted conduct to his daughter, the old man, whose death Margaret had caused in the end, had bequeathed to her in his will. To enable him to carry out this intention, he had sentenced his wife and daughter to a life of toil and labor.

In the minds of the Marshal and his family it was a question as to which humiliation was most intolerable to proud Margaret, that of remaining with themselves, after the denouement, in their Edinburgh lodgings, or descending at once from her high state and live in an humble though independent style on the savings of her unfortunate grandfather.

At any rate, the Marshal and his wife and daughter-in-law were well pleased that their son Maurice, whose engagement to Isabel she had herself broken off, was no longer exposed to the artful machinations of a woman as proud and ambitious as she was beautiful and wicked.

The night before Lady Florence left Edinburgh Margaret craved an interview alone. She entered the room, pale and subdued, clad in robes of the deepest mourning. There was nothing bright and exultant in her now, as taking Lady St. John's hand in her own, she said: "I cannot summon up resolution to face the Marshal and Madame St. John, dear Madam, but I beg you all to accept my thanks for the past, and I conjure you to try and forget that such a being as Margaret Lindsay ever existed."

"Ah, Margaret, my child," said the gentle Lady, "rather will I pray unceasingly that you, on whom God hath showered so many gifts, may strive to overcome your own nature; then, not in vain, my Margaret, will you have been claimed at last. I shall always be glad to hear from you and of your well-being."

"I shall never forget you, dear Lady Florence, whether you hear from me or not you will please bear in mind," and the beautiful head was bent, and a tear fell on the hand of her former benefactress as she raised it to her lips.

This was the only manifestation of womanly weakness, then Margaret was herself again, and making a low obeisance to the impulsive and affectionate friend, who for one moment had folded her in her arms and kissed her on either cheek, she vanished from the room.

Gentle, warm-hearted Lady Florence watched the statey retreating form, then she covered her face with her hands and shed some very bitter tears. "These women, whom I have loved and cherished even as my own daughters, they both have left me," she murmurs, "Margaret is almost as passionate as ever. Oh! my God! touch Thou, in Thy mercy, that proud heart, and bring her to Thee yet, if even through the furnace of tribulation."

To be Continued.

FATHER BURKE.

HIS FAREWELL SERMON IN NEW YORK.

"The Divine Commission of the Church."

(From the Irish American.)

The following magnificent sermon was preached by the eloquent Dominican in the Church of St. Vincent Ferrer, New York, previous to his departure for Ireland.

At the Gospel Father Burke ascended the pulpit, and delivered the following sermon, taking as his text the Gospel of the day, Luke v. 1-11:

"At that time: It came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitude out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to him: Master, we have labored all night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes that were taken. And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him."

When we read the positive doctrines laid down in the Gospel, we are bound to open our minds to the utterances of the Almighty God. We are also bound to meditate upon even what appear to be the most trifling incidents, recorded in the actions and sayings of Jesus Christ. Every word that is recorded of Him has a deep and salutary meaning. There is not one word in the Gospel, nor one incident, that is not full of instruction for us; and the evidence that this Gospel gives of the divinity of the Christian religion, and of the divine origin of the Church, lies not only in the broad assertion,—such, for instance, as where Christ says: "I will build My Church upon a rock; and the gates of hell shall not prevail against it;" or, elsewhere: "He that will not hear the Church, let him be to thee as a heathen and a publican;" but these evidences lie also in the minor incidents which are so carefully recorded in the mysteries which they convey to us. Now I ask you to consider in this spirit the Gospel which I have just read to you. St. Peter—who was afterwards Pope of Rome,—began life as a fisherman, on the shores of the Sea of Galilee. He had his boats, he had his nets; he swept those waters, pursuing his humble trade in company with James and John, the sons of Zebedee, and with Andrew, his own elder brother. These men had passed the night upon the bosom of the waters, toiling and laboring, but they had taken nothing. Sad and despondent for so much time and labor lost, they landed from their boats in the morning; and they took out their nets to wash them. Whilst they were thus engaged, a great multitude appeared in sight,—men who followed the Lord Jesus Christ, and pressed around Him, that they might hear the words of divine truth from His lips. He came to the shores of the Lake, and he entered into one of the boats; and the Evangelist takes good care to tell us that the boat into which the Saviour stepped was Simon Peter's boat. He then commanded Peter to push out a little from the land that he might have a little water between Him and the people, and yet not remove himself so far from them but that they might hear His voice. There,—

whilst the people stood reverently listening to the law of the Divine Redeemer,—sat the Saviour, in Peter's boat, instructing the people. After He had enlightened their minds with the treasures of the divine gospel which flowed from Him, He turned to Peter and said to him: "Now I have something to say to you; launch out into the deep, and cast out thy nets for a draught of fishes." Said Peter, answering: "Master, we have been in this work all night; we have labored all night; and we have taken nothing. However," he replied, "In thy word I trust; and at thy command I will let down the net." No sooner does he cast that net into the sea, under the eyes, and at the command of Jesus Christ, than it is instantly filled with fishes, and Peter's boat is filled until it is almost sinking. This is the fact recorded. What does it mean? What is the meaning of this passage in the gospel? Has it any meaning at all? Was it prophetic of things that were to be? Oh my brethren, how significant and how prophetic, in the history of this Christian religion, and in the Bible, was the action of Jesus Christ as recorded in this phrase, "He sat in Peter's boat; and from that boat He taught the people." What does this mean? What is this bark of Peter? Need I tell you, my Catholic friends and beloved brethren, what this bark of Peter meant? Christ our Lord built upon Himself His Church! He made her, so that she was never to be shipwrecked upon the stormy waves of this world. He built her, so that He Himself shall be always present in her, although Peter sat at the helm. He built her so that it was her fate to be launched out upon the ever changing, ever agitated and stormy sea of this world and its society. He declared that Peter should be at the head of this ship; when He said to him: "Feed thou My lambs; feed thou My sheep;" Confirm thou thy brethren; "I will make thee to be a fisher of men;" "Launch thou out into the deep in thine own ship; I am with thee."

St. Peter himself, inspired of the Holy Ghost, in after times, taught that the Church of God was like a goodly ship, built by Jesus Christ, in which were to be saved all those that are to be saved unto the end of time: for he compares this ship to the Ark of Noah, in which all who were saved in the great Deluge, found their refuge; for he says all were destroyed and perished, save and except the eight souls who received shelter in the Ark of Noah; and the rest were tossed upon the stormy, tumultuous billows of the Deluge; thrown upon the tide; and as the waters rose up around them in mighty volume, the strong man went down into the vasty deep; the infant sent forth a cry, and presently its cry was stifled in the surging waves. All was desolation; all was destruction, save and except the Ark, which rode triumphant over the waters, passing over the summits of the mountains, braving the storms of Heaven above and the angry waves beneath, until it landed its living freight of eight human souls in safety and in joy. So, also, Christ, our Lord, built unto him a ship—His Church; he launched this Church forth upon the stormy waves of the world, and it is a matter of surprise that this ocean of human society has not welcome for the Church of God. Men say, "Is Christianity a failure?" Why are so few saved? Why are so few found to comply with the conditions which the Holy Church commands? Why, if she received the commission to command the whole world, and to convert them, why is it that this Church of God seems to have always been persecuted and abused? Oh! my friends, there is a deep and profound analogy between the things of nature and the things of grace. The goodly ship is built upon the stocks; she is strongly built, of the very best material; she is sheathed and plated with everything that can keep her from the action of the seas; she is built so that, in every line, she shall cleave through the waters and override them; and, when she is all prepared, she is launched out into the deep; and her mission is to spread her sails, and navigate every sea to the furthest end of the world. Through all of them she must go; over them all she must ride; a thousand storms must she brave; and that ocean that receives her in its bosom, apparently receives her only for the purpose of tossing her from wave to wave, of trying her strength, of trying every timber and every joint, opening its mighty chasms to swallow her up and, failing in that, dashing its angry waves against her, as if, in the order of nature, the ship and the sea were enemies and that the ocean that received that vessel was bent only upon her destruction. Is it not thus in the order of nature? Is it not this very stormy ocean, these mighty, foam-crested billows, these angry, roaring waves, the thunder that rolls, and the lightning which flash around her,—is not all these that try and prove the goodness of the ship; and if she outlive it,—if she is assuredly able to override them all and to land her freight and her passengers in the appointed port,—is it not a proof that she is well built? If the ocean were as smooth as glass; if the winds were always favorable; if no impediment came upon her; if no waves struck her and tried to roll her back, or no charm opened to receive her into its mighty watery bosom; what proof would we have that the ship was the making of the master-hand, and the care of the master-minds? And so Christ, our Lord, built the ship of His Church, and launched her out upon the world; and from the very nature of the case it was necessary that, from the very first day that she set forth, until the last day, when she lands her freight of souls in the harbor of Heaven, she should meet, upon the ocean of this world of human society, the stormy waves of angry contradiction on every side. This was her destiny, and this, unfortunately, is the destiny that the world takes good care to carry out.

Men say, Christianity is a failure, because this Church has not been enabled to calm every sea, and ride triumphant, without let or hindrance, upon every ocean. I answer, my friends, Christianity would have been a failure if the ship had been wrecked; Christianity would be a failure if there was no ocean into which the ship was free to enter; Christianity would be a failure if that ship were known, at any time,—at any moment of her existence, since the day she was built and rigged by Divine law and the Divine Architect, Christ,—if she were known for an instant to have gone down; for a moment to have let the angry waters of persecution and error close over her head. Then would Christianity be a failure. But this could not be, for two reasons. First of all, because the helmsman, whom Christ appointed, is at the wheel; and he is Peter, and Peter's successor. Second, because, in the ship, Himself seated in her, and speaking in her, casing out the nets that are to gather in all those who come on board, and are to be saved, is Christ, the Lord our God. The great lessons that are in this Gospel are, that Peter's boat cannot be wrecked, because Christ, our Lord, is in her; Peter's boat cannot be emptied of the living freight of souls, because He is in her who commanded the nets to be cast out until the boat was filled. Peter's boat cannot be destroyed, because Peter himself, in his successor, is at the helm. And this boat of Peter's is the Holy Roman Catholic Church. In no other ship launched out upon this stormy ocean of the world is the voice of God heard. In every other vessel it is the voice of man that commands the crew; it is the hand of man that turns the ship's prow to face the storm; it is the hand of man that has built the ship, and, consequently every other ship of doctrine that has ever been launched out on the waves of this world has gone down in shipwreck, and in destruction; whereas, the oldest of all, the Holy Catholic Church, lives upon the waves to-day, as fair to the eye, floating as triumphantly the standard, spreading as wide a sail as in the days when she came forth from the master-hand of Jesus Christ our Lord. In her the word and voice of God is heard. Christ sat in Peter's boat; and Christ sits in Peter's boat to-day; and we have His own word for it. "And Heaven and earth." He says, "shall pass away, but My word shall not pass away, and

My word is this: I am with you all days until the consummation of the world." But, for what purpose did we ask, "Art Thou with us?" He answers and says: "I am with you to lead you to all truth; and to keep you in all truth; to teach you all truth; and to command you that, even as I have taught you, so go you and teach all nations whatsoever things I have taught you." The voice of Christ is in the Church; the voice of God has never ceased to resound around her; the voice God has never been silent, from the day that Mary's child first opened His infant lips upon Mary's bosom, until the last hour of the world's existence. That voice is misinterpreted; that voice is sometimes misunderstood. Men say, here is the voice of God, and there is the voice of God; the people lift up their voices with loud demands, sometimes against law, sometimes against right and justice, and the time-serving politician and statesman, says: "It is the voice of the people; it is the voice of God. Vox populi vox Dei." But the voice of the people is not the voice of God. There is, indeed, the voice of God resounding on the earth; but it is only heard in the unerring Church; therefore we may say with truth, "Vox ecclesie vox Dei;" the voice of the Church is the voice of God. Wherever the voice of God is, there no lie can be uttered, no untruth can be taught, no falsehood can be preached; wherever the voice of God is, there is a voice that never for an instant contradicts itself in its teachings; for it is only enunciating one truth, derived from one source, the mind, the heart of the infinite wisdom of the Almighty. Where is the evidence in history of a voice that has ever spoken on this earth, which has never contradicted itself, except the voice of the Catholic Church? I defy you to find it. There is not a system of religion which pretends to teach the people at this moment upon the earth that has not flagrantly contradicted itself, save and except the Holy Catholic Church of Jesus Christ. Take any one of them and test it, where is the voice that teaches with authority save and except in the Catholic Church. Remember wherever the voice of God is, there that voice must teach with authority, wherever the voice of God is it must teach with certainty, and clearness and emphasis, not leaving anything in doubt, not allowing the people to be under any misapprehension. Where is that voice to be heard to-day save and except in the Holy Catholic Church?

Men say, "Is Christianity a failure?" I answer, no! It will be a failure as soon as that voice of the Catholic Church is hushed, it will be a failure as soon as some King or some Emperor or some great Statesman, successful in war and in council, is able to bend the Catholic Church and make her teach according to his notions or his views. Where, in her history, has she ever bowed to King or potentate? Where has she ever shaped her doctrines to meet the views of this man and further the designs of this other man because they were able to persecute her, as they have persecuted her, as they are persecuting her to-day? The most powerful man of the world says to the Catholic Church, "You must remodel your teachings; you must teach some of the dogmas and some of the material principles; you must admit that the State has a right to educate the children; that you have no right; you must admit that religion is not a necessary element of education; I will make you do it." Thus speaks Von Bismarck. He imagines, because he has put his foot upon the neck of the bravest and most heroic race upon earth, that now he can trample upon the Church of God. Oh! fool that he is! Oh, foolish man! He thinks, because he has trampled upon a nation, that he can trample upon Christ and His holy Spouse. He says to the Church: "I will make a decree, and I will expel every Jesuit in Germany; and I will persecute your Bishops; I will take your churches; I will alienate your people; I will persecute and imprison your priests; I will put them to death if necessary." But the Church of God stands calmly before him, and says: "You cannot do it: God is truth!" Christ speaks in Peter's boat. It is true that there are many who will not hear His voice. I ask you what is their fate? What is their fate who refuse to hear the voice of the true Church? They appeal to the Scriptures. In this morning's New York Herald, there is a letter from a man who denies the immortality of the soul; and he proves it by "five texts from Scripture." The very truth that Plato, the pagan philosopher, wrote a book to prove,—a man who had never heard the name of God; who had never known the light of God;—by the natural light of his enlightened, pagan intellect arrived at the conclusion that the soul was immortal, and that its immortality was inherent, and belonged to it as its nature. That which the pagan philosopher discovered and proved, the Christian of to-day denies; and he quotes five texts of Scripture to prove that the soul of man is not immortal; and that men when they die, even in their sins, cease to exist. They have no judgment, no consequences, no vengeance; for them no torments; they have no hell. He proves it by the Scripture, and gives the lie to Him who said, "Depart from me, ye accursed, into everlasting flames." That is the fate of all those outside the Catholic Church. They are tossed about by every whim and caprice of Doctors, who now start one theory, and then another; who now dispute the inspiration of the Scripture, and again the Divinity of Jesus Christ; who now deny the immortality of the soul, and then come and abuse me, and the like of me, because I tell them that until they step on board of Peter's boat they have no security, no certainty, no true light, no true religion, and that they must go down. We are called bigots, because we preach the Word of God. If this is not true, then where is the use of having a Church at all? If this be true, then remain outside of the Catholic Church. But if the Church teach the truth: if she comes with a message from God, it is not in her power, nor in my power, nor in any man's power to change it. "This is a message from God. This is the truth." Understand, if they say to you, "You cannot be excluded,—it is all right;—you need not mind these lessons;—you need not learn them." I come to preach to you the very words of Christ: "He that will not hear the words of My Church, let him be to thee as a heathen and a publican." If I come then and say, "It is not necessary to remain in the Catholic Church,—if you love the Lord and believe, it is all right;" if I say that I am telling a lie and I am damning my own soul. I cannot do it. I must preach the message which Christ, our Lord, has given me. I should be glad to preach a wider faith if God would let me; but I must preach the message of God. If they steal their hearts and turn their ears against our doctrines, God will hold them accountable; for He has said: "He that believeth not, shall be condemned."

Not only, my brethren, is the voice of Christ heard in that Church in the truth which has never changed nor contradicted itself; but the second great action of the Church of God is prefigured in our Divine Lord's action in this day's Gospel. "Peter," He said, "launch out thy boat into the deep; and down with thy nets for a draught." It is no longer a question of preaching. The people have heard the Lord's voice; they have retired from the shores of the lake, and scattered themselves to their homes, each one taking with him whatever of that word fell upon the soil of a good heart. Now, the next operation begins; and it is between Christ and Peter. "Launch out into the deep," He says; "cast forth thy net." Peter cast out his net, and he filled his boat with fishes. What does this mean? It means the prefiguration of the saving and sacramental action of the Church of God; for not only is the voice of Christ heard; but the action of Christ is at work in her, taking you, and me, and all men who will submit to that action, out of the waters of passion and impurity, and vain desire, and every form of sin, and lifting us up by sacramental action, out of those

waters, and placing us in the ship under His very eyes,—in the light of His sanctity and the brightness of His glory. His action lies in the Catholic Church, and she alone can draw forth from the stormy, destructive waters of sin, the soul that will submit to be so drawn. A man falls into that sea;—a man,—like Peter, in another portion of the Gospel,—the Christian man,—treading upon the fluctuating waves of his own passion, of his own evil desire and wickedness, can scarcely keep his footing, and can only do it as long as he fixes his eye upon Jesus Christ, and adheres to Him. But a moment comes, as it came to Peter, when the waves seem to divide under our feet when man is sinking, sinking into the waves of his own passions, of his own baseness, into the waves of his own corrupt nature, when he feels that these waves are about closing over him. He is lost to the sight of God; and he sees Him no more. God sees him no more with the eyes of love; God sees him no more with the eyes of predilection. He has lost his past with all its graces, and his future with all its hopes; he has gone down in the great ocean of human depravity and human sin, and he has sunk deeply into these waters of destruction. Oh! what hand can save him! what power can touch him! The teacher of a false religion comes with its message of glozing and flattery: comes to tell this fallen, sinful man: "You are an honest man; you are an amiable man; you have many good gifts; be not afraid; trust the Lord; it is all right;" whilst the serpent of impurity is poisoning his whole existence. Oh! that I had the voice of ten thousand thunders of God, that I might stifle the false teachings, and drown the voice of those who are poisoning the people by pandering to their vices and flattering their vanity, and not able,—nor willing even if able,—to teach the consequences of their sins! The Catholic Church alone, ignoring whatever of good there may be in a man, if she finds him in mortal sin, lays her hand upon that sin; she makes the man touch himself with his own hand, look at himself, swollen with his miseries. She tears away the bandages with which his self-love conceals the wound; and then, with her sacramental power, she cleanses the wound with the saving blood of Jesus Christ; she brings forth, from out that slough, that cesspool, all the impurity, all the wickedness of the man, and cures him; and brings him forth with the tears of sorrow on his face, with a new-born love of God in his heart, in the whiteness of his baptismal innocence; and he is now no longer in the wiles of hell; but he takes his place, and lifts up his eyes in gladness before the Lord. What other Church can do that? What other religion even pretends to do it, and does it? In her sacraments she does it. Her sacramental hand will though sin be sunk into his blood, go down and sweep the very bottom of the deep lake of iniquity; and take even those who lie there, fossilized in their sin, and scrape them up from out the very depths of their misery, and make them fit for God once more. As they are out of the way of salvation who hear not the voice of the Church,—the voice of Christ,—so, also, these Catholics are outside of the way of salvation, who will not come and submit to her cleansing and sacramental power, who refuse to open their souls to her, who refuse to come frequently and fervently to her confessional, and to her communion. To do that is as bad as if they refused even to hear her voice, even as if they disputed her testimony. The bad Catholic is in as bad a position, and in even a worse position,—than that of the poor man who disputes, and raises questions as to whether the soul is immortal, and as to whether Jesus Christ is God. Oh, my brethren, let us be wise in time; let us have the happiness to know and to hear the voice that speaks in the Church. Oh, let us lay ourselves open to her sacramental power and bare our bosoms to her sanctifying touch and cleansing hand, that so we may be guided into the treasures of her choicest and best gifts; that so if we have not the ineffable gift of purity, if we have sinned, we may at least have our robes washed in the waters of grace, and restored to their first brightness through Jesus Christ, who is our Saviour; and in this hope, let us pass the few remaining days of our lives here, sharing in our mother's buffetings; taking a hand in her quarrels; weathering with her every storm that bursts over us in the confidence that she is destined to triumph and to ride in safety over the crest of every opposing wave. It will not always be so. The haven is at hand. The Church militant passes from the angry ocean of her contests into the calm and quiet haven of her triumph. Oh, in that harbor, no stormy winds shall ever blow; no angry waves shall ever raise their foaming crests; there, and only there, when the night, with its tempests and storms of persecution and of difficulty,—the night with its buffetings upon the black face of the angry ocean,—when all that has been passed through; in the morning shall the Christian come to catch a glimpse of his eternity. Then will he hear the voice of Him who was present in his sleeping and in his rising, saying to the waves, "Be still! Be calm!" and to the stormy winds howling around, "Depart. Leave us in peace." Then the clouds shall fade, and every ripple shall cease; and there on that ocean, which was so stormy, every angry gust of wind shall die away into perfect calm; and, in the distant horizon before us, we shall behold the Church triumphant,—while, like the spread of the illimitable ocean, we see that pacific ocean of God's benign benevolence illumined by the sunshine of His blessedness. And there will be every beauty. All that shall be ours if we only fight the good fight, if we only keep the faith, and the commands of God delivered to us by His holy Church.

CATHOLIC IRELAND.—The name is redolent of sweet and sacred memories. It includes the holiest traditions of a people whose history, in relation to the Church, is at once unique and glorious. The association of ideas embodies a national claim to distinction which draws its title from the most fervent days of Christianity.

The martyr-nation of Europe, Ireland, has survived the cruel tyrannies of a worse than pagan persecution; and, blessed be God, the old race, which at one time seemed about to be extirpated, has sprung up with a new vitality; and the old Faith, which hereby blindly hoped to extinguish, attests once again, in the face of the world, the truth of the old apophthegm, Sanguis martyrum, semen Ecclesie: the blood of martyrs is the seed of the Church.

But, if Ireland's unsullied Catholicity be, as it undoubtedly is, her proudest boast, the fidelity of Ireland to the Faith which S. Patrick brought from Rome, is at the same time a lasting glory to the Catholic Church spread, as its name implies, throughout the entire world.

It was, therefore, a most appropriate and natural event which took place on that memorable Passion Sunday, the 30th of March, 1873, when the bishops, priests, and people of Ireland solemnly dedicated their country to the Sacred Heart of Jesus. Such a national act of religion, in an age of scoffers and infidels, was most worthy of a religious people; and such a renewed consecration of a country to the Adorable Son of God, at a time when Christianity is openly blasphemed, was pre-eminently benefiting the "Island of Saints."

That such an unprecedented act of national devotion should have a permanent record amongst a people whose early love of literature was coeval with their reputation for sanctity was also in the nature of things to be expected; and we are proud to hail with glad welcome and a fervent God-speed

Catholic Ireland, a monthly memorial of our country's consecration to the Heart of Jesus. Dublin: McGlashan and Gill. London: Burns and Oates.

the new magazine—Catholic Ireland—which has been started with the happy idea of presenting a "monthly memorial of the consecration of Catholic Ireland to the Heart of Jesus."

In the introductory address, with which the magazine opens, there is a graceful and eloquent exposition of the "aims and hopes" of the projectors; and if the magazine be always conducted in such a spirit and with such a vivid force of expression as it has begun, we can confidently predict for it a long and useful, and, we trust, profitable career.

Several of the articles bear the initials of distinguished names, both lay and ecclesiastical, well known in Irish literature.

There are two exquisite sonnets on the subject of the national consecration, from the facile pen of Aubrey de Vere.

Another of Ireland's latest poets, Denis Florence MacCarthy, contributes a sweet poem, "Recantation," in which the gifted writer promises to keep his muse—too long bound by "Calderson's spell"—at home for the future by the hills and streams of Ireland—

"Hills such as those on which I've gazed,  
Ah! many a year ere youth was gone,  
That seem'd but fields more heavenward raised  
A little nearer to God's throne.

Streams by whose sweet and sparkling tide,  
So oft I played when life began,  
That kissed the banks at either side,  
And murmured music as they ran."

A paper on "Catholicity and the Spirit of the Age" is marked by great power and earnestness, and, whilst furnishing a masterly outline of the present position of the Church, and a stern denunciation of the new creed of "Rationalism," gives, at the same time an earnest of the undoubted ability of the writers who are to contribute the sound theology and learning of the magazine.

But what promises to be a most prominent attraction of the new serial is the tale of "Jack Hazlett," by the distinguished author of "Ailey Moore," the Very Rev. Dean of Limerick. The first chapter opens with all the old vigor which characterizes the peculiar style of the eloquent Founder of the Young Men's Society. Written with that keen insight into human character, and with that searching analyses of minds and motives which were so remarkably developed in the story of "Ailey"—a story, by-the-by, which has, we believe, been translated into all the languages of Europe—the new tale will, we have no doubt, prove in every way worthy of the author's genius and high reputation.

When we add that the magazine is got up in first-rate style, with nearly sixty pages of superior letter press, and issued at the moderate price of sixpence, we feel assured that our readers, and especially all Irishmen, will hasten to have their names enrolled as subscribers, and thus do their duty by supporting this last, but not least contribution to the Catholic literature of Ireland. In the introduction, to which we have already alluded, there is one passage which, amongst many others of singular beauty, has particularly struck us; and we cannot do better than conclude this hasty summary by repeating it here by way of forerunner of the intellectual feast to which we invite our readers.

"Even in her darkest day, in days far darker than ours, Ireland kept up a light heart, and beguiled her toils and her privations with story and song and many a bright fancy. This cheerfulness, elasticity, and vividness of the Celtic genius shall, we trust, be not altogether unrepresented in our pages."

Such a pledge of national faith deserves and claims support, and will, we hope, be honourably redeemed and nobly requited.—Catholic Opinion.

IRISH INTELLIGENCE.

The County Clare grand jury awarded £500 compensation under the Peace Preservation Act, to the father of Patrick McCarthy, the farmer who was so brutally murdered at Coolbane, near Tubber, in March last.

CROPS IN THE COUR DISTRICT.—The crops in the neighborhood of Abbeystead, Athna, and Aulagh are said to be the best for the past four years, especially potatoes. Wheat, however, is rather patchy, but oats is considered on the whole to be a fair crop. New potatoes are sold at 1s. 7d. per stone, old at 1s. 2d. per stone.—Cork Examiner.

NEAUGH AT THE VIENNA EXHIBITION.—One of the most successful competitors in the carpet department at the Vienna Exhibition is Mr. John Lewis, a Neaugh man, born in Queen-street. He is son to the late Rice Lewis, Esq., who, in his time, carried on the woollen and weaving business to a very large extent in buildings and cottages erected by him at Cudville. Mr. Lewis at one time, had a score looms working for him on those premises of which we speak, while his extensive establishment in Queen-street was more like one of those emporium factories which are found in cities than what one would not expect to see in a country town like Neaugh.—Neaugh Guardian.

STRIKE OF HOUSE-CARPENTERS IN BELFAST.—The long-expected strike in the carpenters' trade took place on Saturday, the men having been refused their demand of 4d. an hour for both classes. The masters offered 3d. an hour, but the men declined to take it, and a strike has resulted. Much speculation has taken place as to the judiciousness of this step at a period when there is a slackness in the building trade, even in Belfast, which is growing so rapidly.—Belfast Morning Post.

STRIKE OF THE PORTERS IN THE EMPLOYMENT OF THE DRUGHEDA STEAMPACKET COMPANY.—The porters in the employment of the above company have struck work for an advance of wages. The rate paid at present is 10s. per week, and they ask 20s. weekly, and the Drogheda porters allege that they are not fairly treated, and complain further that they have to work by tide time often 18 hours per day, without additional pay. The company have replaced men on strike to a certain extent by the freemen and stokers of the vessels, who now perform the duties of loading and unloading the steamers.—Northern Whig.

A marriage is arranged between Mr. Dacre Hamilton, eldest son of Mr. Hamilton, of Concessa, county Monaghan, and Miss Helen Nugent, youngest daughter of the late Mr. Walter Nugent, Baron of the Austrian Empire.

THE NEW GRATTAN.—The Wexford People thus speaks of Mr. Blunden, whose splendid speech on coercion everybody is admiring:—"Like the great poet who woke one morning and found himself famous, Mr. John Overington Blunden finds speech talking of his truly able and remarkable speech at the Home Rule Association last week. The speech has set people talking about the Coercion Acts as a code; a view which many people seem never to have taken before. We have got so used to Coercion Bills that it is only the latest or newest one we talk about. The orator of the day on Tuesday week is a young man—under thirty; but full of promises as to ability, and with a right chivalrous devotion to the cause of Ireland. He is son of Sir John Blunden, of Kilkenny, an old Church-and-State baronet of the type of the days when George the Third was king. Whether the old gentleman is dismayed to find the "young fellow" taking after Grattan and Davis is more than I can tell; but he ought rather to be proud of him. It was a study to watch Mr. Butt's face the other day while Mr. Blunden was speaking. A father's, beholding the success of a favourite child, could only surpass it. And here I would note that one of the great qualifications for a leader among men is possessed in a large







The True Witness

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, AUGUST 8, 1873.

ECCLESIASTICAL CALENDAR.

AUGUST—1873.

Friday, 8—St. Cyriacus and Comp., M.M.  
Saturday, 9—Vigil of St. Peter of the Shackles.  
Sunday, 10—Tenth after Pentecost.  
Monday, 11—Of the Octave.  
Tuesday, 12—St. Clare, V.  
Wednesday, 13—Of the Octave.  
Thursday, 14—Vigil of the Assumption.

NEWS OF THE WEEK.

By the latest accounts the health of the Pope is excellent; and his bodily vigor and spirits unimpaired.

The present position of Italy is only second to that of Spain in material and moral ruin. No one has any illusions as to the durability of the present Cabinet. It may precipitate, it cannot avert, the catastrophe. The men composing it are tarnished in honor, bankrupt in political honesty, and not one of them enjoys the public esteem. To the Left the triumph of the Consorteria will widen the gulf between it and the Administration and absolve it from all support. Moreover, the Government has now given the Left all it asked, or nearly so, in the suppression of the Religious Orders, and may expect the usual wages of the Scept to its instruments—desertion when no longer needed.

It seems that Victor Emmanuel is extremely offended with the pilgrims of Paray, and especially at the words "Sauvez Rome et la France, au nom du Sacre Cour!" which he considers a menace to Italy.

In Venice the cholera has broken out with considerable violence, and threatens to spread, and the misery caused by the earthquakes in the adjoining provinces is augmented by the dread of the pestilence, and by the ruinous price of all necessaries of life.

The *Republique Francaise* is so astonished at the Christian tone pervading the National Assembly, as to say:—"Never did we witness so singular a spectacle. We had before us, not politicians, nor representatives of the people but actual pilgrims and crusaders! They expressed approval or disapproval, just as if they had all been making acts of faith. We felt as if France was back again in the middle ages!"

The Mayor of Villedieu has publicly insulted the procession of Corpus Christi; but there is a spirit now in France which will show him that, though the Mayor, he has violated the law with great scandal and will be made to suffer the penalty he so richly deserves.

The Carlist arms are again successful. The important town of Puycedra, which was a short time ago unsuccessfully attacked, has at last been taken by Prince Alfonso and the gallant and chivalric Saballs. The important town of Berga, with its garrison of 500 men, has also surrendered.

The Military Governor of Saragossa, who had been ordered to send the troops of his garrison to Madrid, has replied that he could not comply because that the Carlists had crossed to the right bank of the Ebro in force. He also apprehended a fresh Carlist rising in his province. According to Carlist reports General Cabrinyeta was killed by his own soldiers at Alpens.

We publish, at request, a communication from the Rev. Mr. Cramp, Protestant minister, on the New Brunswick School question, appending thereto such comments as seem to us to be called for.

To the Editor of the True Witness.

Sir—Some one has sent me the True Witness for June 27, and July 4. If I were an adept at abuse I would reply to your Editorial of the 27th ult.; but as I cannot pretend to any skill in that line, I shall refrain, although it is in my power to prove that in regard to the omission in my article as published in the *Telegraph*, I am guiltless of the "trick" which you impute to me. Having reviewed the whole case as carefully as I can, I am unable to adopt any other conclusion than that which has been repeatedly avowed, and which I now present to you in a somewhat different form.

1. Civil government is instituted for the preservation of life, liberty, and possessions. It is an institution to protect man in the enjoyment of his rights.
2. Civil government is not instituted for the propagation or defence of religion. Man is not responsible to man for his religious views or actions, but only for his outward life, as a member of society.

3. If the State undertakes to teach religion, it has passed beyond the limits of its power. It should protect all men, whatever may be their religious sentiments or practices, as long as they live peacefully, and do not injure their neighbors.

4. Taxation for religious purposes, whether direct or indirect, is contrary to the rights of man, and inconsistent with the objects for which civil society is constituted.

5. If education is provided by the State, it should be so administered as to avoid interference with religious rights and liberties.

6. The Free School System is so constructed; the children of persons of all sects and classes are instructed together; but their instruction in religion is left to their parents and their religious teachers.

7. The Separate School System does not meet the case. While the money levied on Protestants in Quebec and on Roman Catholics in Ontario is employed for the support of Protestant or Roman Catholic Schools, respectively, they all receive payments from the public funds, and so they are all taxed for each other's support—Protestants for Roman Catholic schools, and Roman Catholics for Protestant schools.

8. When Roman Catholics complain that they are treated with injustice, in that they are taxed for the support of a system of education which they repudiate, because it is not religious, the following considerations may be suggested in reply:—

1. They are not all agreed. The complaint is not the complaint of the body, but of persons who wish to influence and govern the body. The Free School System is thankfully received and honestly worked by large numbers of Roman Catholics.

2. Permission to Roman Catholics to apply their portion of the school-tax to the support of schools of their own, will not relieve them from the supposed injustice, unless they decline to receive aid from the public funds, and so sustain their schools entirely by their own money, because they will still be taxed, though indirectly, for a non-religious education.

3. The full and fair establishment of Separate Schools would be a death-blow to the Free School System. The Episcopalians have as much right to Separate Schools as the Roman Catholics; and other denominations have as much right as they. Admit those rights, and the fabric of education, free to all, falls to the ground.

4. Separate instruction in religion after school hours, either by the same teachers or by ecclesiastical personages, removes all difficulty, and should satisfy all objectors, Protestant and Roman Catholic. The case of the Catholic School in Carleton, St. John, N.B., may be adduced in illustration. It is placed under the control of the School Trustees, and Protestant as well as Catholic children receive instruction, pursuing the studies prescribed by the Board of Education under the Common Schools Act. At 3.30 P.M. the Protestant children retire, and then "each teacher instructs his or her Catholic pupils in their Catechism for half an hour."—(*St. John Telegraph*.)

5. The recent action of the Dominion House of Commons, by which the Government were directed to advise the Governor-General to disallow certain Acts passed by the Legislature of New Brunswick, was illiberal and unjust; and the combination of members of that House, Liberals and Conservatives, Protestants and Roman Catholics, in an attempt to trample on the independence of one of the Provinces of the Dominion, deserves to be severely reprobated.

6. The promise of aid to the Roman Catholics, in prosecuting an appeal to the Judicial Committee of the Privy Council bears the appearance of partisanship and one-sidedness, and justly subjects the Dominion Government to censure.

Such are my views. They differ from yours, and from those generally entertained in the Provinces of Quebec and Ontario, but I do not think that they can be successfully assailed.

J. M. CRAMP.

Wolfville, N.S., July 17, 1873.

The first paragraph of this letter is the writer's reply to an article that appeared in our issue of the 27th of June, over the signature *Mark*, wherein the Rev. Mr. Cramp was taxed with duplicity in that he sent to, and caused to be published in, the *St. John, N. B. Telegraph* a letter professedly identical with one on the same subject—the N. B. School Laws—addressed to and published in the *Montreal Gazette*; but which nevertheless differed in a most important respect from the letter sent to, and published by the *Gazette*, in that an entire passage was omitted from the *Telegraph* letter, which however was retained in that sent to the *Montreal* paper.

The *Gazette* version of the letter read as under:—

"It comes to this. Let the Roman Catholics avail themselves of the provisions so liberally made for the whole population. If they cannot, or will not, do it, let it be considered whether some plan may not be adopted (there will be difficulty and awkwardness in it, I know), whereby dissenters from the established order may support their own institutions, without being called on to sustain what is contrary to their conscientious convictions at any rate." &c. &c.

Now in the letter to the *Telegraph*, professedly identical with that sent to the *Gazette*, the entire passage printed in Italics was omitted, although by far the most important in the entire letter, as conceding all that Catholics contend for. All that they ask is, that, since mixed or common schools are "contrary to their conscientious convictions"—whether these conscientious convictions be reasonable or not is a question which no secular tribunal can so much as entertain—they be not "called on to sustain" such schools, either directly or indirectly. This principle is recognised and acted upon in this Province in the case of Protestants as well as Catholics, and therefore, we suppose, the Rev. Mr. Cramp thought it well in an article designed for the Lower Canadian market, to adopt it as his own, and as that of these in whose name he spoke. But from an article intended for the exclusive benefit of the New Brunswick market, where the same principle is not recognised, but is outrageously violated by the Provincial Legislature, the passage was carefully eliminated. This is what *Mark* calls, and which all men whose moral sense has not been blunted by the infected atmosphere of the conventicle, call duplicity, or "contemptible trickery." The Rev. Mr. Cramp says that "it is in his power to prove that in regard to the omission in his article, as published in the *Telegraph*, he is guiltless of the trick" imputed to him. If he have it in his power so to do, why does he not do it?

why does he content himself with the bare assertion that he can justify his double dealing?

For the rest, Mr. Cramp's communication is but the old rignarole which we have often had dinned into our ears. With the merits of the question he does not attempt to deal; he assumes all that has to be proved; he argues from premises which we deny; and above all he always calls things by their wrong names. It is impossible to argue with such a one; for unless there be community of premises, or first principles, all controversy is impossible.

He assumes, for instance, and this error underlies and vitiates all his argument, that Education is the function of the State.

This we deny. We insist that it is the function of the Family.

He calls the *State School System* the "Free School System," thus again convicting himself of duplicity, or of using the same words, sometimes in one sense, and sometimes in another and contradictory sense. For instance: if asked to define, a "Free Church System," and wherein it consisted, the Rev. Mr. Cramp would say, that Freedom of the Church consisted in its total emancipation from all State control; in its being supported by the voluntary contributions of those, and of those only, who saw good to avail themselves of its services; and that a Church System imposed on the community by Act of Parliament and to the support of which all were compelled to pay, whether they approved or disapproved of it, was not a "Free Church system," even though its services were open free of charge to all, but the direct contradictory of a "Free Church System."

But when Mr. Cramp comes to the School, he uses the word *Free* in the very opposite sense. He does not thereby mean a system of school, free from State control; to which no one who conscientiously objects to that system is compelled by law to contribute; but he means that which, in the exactly analogous case of the Church, he would denounce as *State-Churchism*, and rank oppression on tender consciences. He would not have called the State Church system in Ireland a "Free Church System" although sustained upon precisely the same principles as is that system of schools which in New Brunswick he calls a "Free School System." Out upon such duplicity, and scandalous abuse of terms. A system, whether of religion or of education imposed by law, irrespective of conscientious scruples, subject to State control, and to the support of which all, without regard to their conscientious convictions, or if you will scruples, are by law compelled to contribute is not a "FREE" system, and no one knows that better than does Mr. Cramp.

The Rev. Mr. Cramp is for the Voluntary system in religion; it suffices, he will tell you, for the Church, and for man's spiritual needs. Compulsory, or State taxation, in aid of the Church is an infraction of man's rights, and civil liberties.

For the sake of argument let all this be granted. But carry out your principle, we say, to Mr. Cramp, fully and fearlessly. If the Voluntary system is sufficient for the Church, it is enough for the School. If Religion, or that which concerns man's spiritual interests, may be safely entrusted to it, much more then may Education, as that which concerns man's secular interests, be also safely left to it; for all experience shows that men are always more ready to provide and to make sacrifices for their secular interests, than they are for their spiritual interests. If then the Voluntary System be good for the Church, it is good for the School. If it suffice to make ample provision for man's spiritual interests, it will suffice for his secular interests. To the safeguard of the Voluntary System, then, let us leave both Church and School, both Religion and Education; and let the State mind its own business of which Education is not a portion.

But we are not advocating, either to the one or to the other the application of the Voluntary principle. All that we contend for, the very utmost—is, in the words of the Rev. Mr. Cramp, this:—

That there, where there is a School system established by law, "dissenters from the established order may support their own institution without being called on to sustain what is contrary to their conscientious convictions."

Either directly or indirectly; and that no portion of the funds to which they contribute be applied to any schools, unless their schools also receive a share of the funds devoted to school purposes.

RELIGIOUS LIBERTY.—The tendency of the age or "modern progress" is towards religious liberty; the Catholic Church is opposed to that progress, and is at conflict with the liberal tendencies of the nineteenth century. Therefore she is the enemy of Religious Liberty.

So be it. That there is antagonism, bitter and irreconcilable, betwixt the Church and Modern Liberalism, betwixt the Catholic religion, and the spirit of the age must be admitted. But does it thence follow that the Church is to blame? Let us see whither Liberalism

leads; what the religious liberty that it proposes to establish, rather than that it has established.

Surely no Protestant can object if we pursue our enquiries with the spectacles of the *London Times*; or, if from the columns of that journal, we seek to ascertain wherein consists that progress towards religious liberty, which the Catholic Church sets herself against.

It is in Germany that the spirit of the age has developed itself with the most perfect freedom; it is to Germany therefore that we must look, would we know whither modern progress tends, and how far its advance conduce to the promotion of religious liberty. Or rather, seeing that Germany under the present regime is held up by the Protestant press throughout the world as the country in which religious liberty as the Protestant public understands it—is it to what is actually being done in Germany that we must look, would we know what it is that Protestants understand by religious liberty, and what it is that under that name the Catholic Church opposes. We copy from an editorial of the *London Times* of the 21st ult.:

"Germany erects, defines, and fortifies the rights of the Civil Power. The measures now in the German Parliament, and likely to become a law"—(they have actually passed into law)—"amount to a secular organization, so complete as not to leave the Pope a soul, a place, an hour that he can call entirely his own. Germany asserts for the Civil Power the control of all education, the imposition of its own conditions or entrance to either Civil or Ecclesiastical office, the administration of all discipline, and at every point, the right to confine religious teachers and preachers to purely doctrinal and moral topics."

The Civil Power of course determining in virtue of its infallibility what is true in doctrine, what is pure in morality. Thus the State or Civil Power will not allow the priest to denounce as adulterous and contrary to the law of God sexual unions which it may please to encourage or tolerate amongst its subject. Nor is this all; for as the *Times* continues:—

"Henceforth there is to be neither priest, nor Bishop, nor Cardinal, nor preacher, nor proclamation, nor public act, nor penalty, nor anything that man can be, or do, or say, for the soul's good of man in Germany without the proper authorization, mark and livory of the Emperor."

This is "Religious Liberty"—as understood by Liberals, and as enforced by them wherever they have the power to enforce it, amidst the loud plaudits of the vast majority, not of all indeed, but of the vast majority of the Protestant world.

It is not new. The world has seen something exactly like it before. Indeed, though it may seem to detract from the merits of Prince Bismarck as a legislator to say it, he has but servilely copied the pattern of "Religious Liberty" so gloriously established many long centuries ago by the Roman Caesars, and rigorously enforced by the enlightened rulers of the Pagan world. Ignorant writers, unlearned in the meaning of words as interpreted by a Protestant dictionary have spoken of these times, when no man might preach, or teach, or do, or say anything for the soul's good of man, without the authorisation of Caesar, or of the consul—as times of persecution; when in fact it was in these days, when for the unpardonable offence of disobeying Caesar and refusing to burn a grain or two of incense before his image, men and women were torn to pieces on the rack, or cast to the wild beasts in the Colosseum, that the true principles of Religious Liberty were best understood, and the most faithfully carried out.

But such is the perversity of man, such the power of "un homme Dieu," to use the language of the Communists, and most advanced Liberals—it is to be feared that the enlightened legislation of the new German Empire will prove as ineffectual as that of Imperial Rome. We fear, we say, that there are still many infatuated creatures in Germany, as elsewhere, who hold to the old superstition that there really is a God—*un homme Dieu*—whom it is better to obey than it is to obey man, and who will conform their practice to their faith, and whose only answer to the Bismarckian edicts will be—"We will not obey;" who will in consequence continue to preach, and teach, to hear confessions, to give or withhold absolution, to administer, or refuse the Sacraments, utterly careless as to what the Civil Power enjoins upon these matters; and whom no threats, no penalties, will frighten, or deter from the exercising of their prohibited functions.

But the present, or more immediate lesson to be derived from the analysis as given in the *London Times* of the Ecclesiastical Laws of Germany is this—We thence can learn what, in the mouth of Liberals, the words "Religious Liberty" really signify, whither it is that "modern progress" tends, what it is that the Catholic Church resists, in opposing herself to that progress.

We have been careful to note that not all Protestants approve of the ecclesiastical legislation of Germany, and there are even in England some Protestant papers in whose columns that legislation is severely criticised. Amongst the papers that have taken this side of the question, we must make mention of the *London Spectator*, which, however, has brought the

editor of a German Catholic paper—the *Germania*—to grief. He, not understanding the true principles of "civil and religious liberty," translated from the *Spectator*, and published without a word of comment in his own paper, one of these criticisms; for which offence he has been convicted of sedition and sentenced to four months imprisonment. Truly they are to be esteemed happy who live under a Liberal and Progressive Government.

RELIGIOUS LIBERTY IN TORONTO.—In the *Montreal Witness* of the 29th ult., and amongst the special items forwarded to that journal by telegram from Toronto, we find the following paragraph:—

"A crowd of ruffians carrying an Orange flag, marched down Richmond Street, and stoned the Christian Brothers, and doing considerable injury. Stones were also thrown at the residences of Catholic citizens."

It does not seem that the City authorities made any efforts to repress these attacks upon the Papists, neither does the *Witness* utter a word in reprobation of the means which its pet lambs, the Orangemen, resort to in order to uphold the glorious principles of civil and religious liberty. But suppose the case reversed; that a band of Irish Romanists had "marched" through the streets of Montreal with flags flying; had attacked first, and considerably injured, some Protestant educational institution, and had afterwards, finding themselves unassisted by the Police, proceeded to pelt with stones the residences of the Protestant citizens, indiscriminately, would the *Witness* have been thus silent?

What an outcry did that journal raise some years ago, when the men of a Volunteer encampment, into which a tract pedlar had impudently poked himself, contrary to all military rules, with his controversial wares, pelted the intruder with potatoes and beef-bones! a measure to be condemned certainly, since the fellow, though the aggressor, might have been got rid of by the use of less violent means. But, improper as was the action of the Catholic Volunteers, how trivial the offence of which they were guilty compared with that of the Orange *canaille* of Toronto, for which the *Witness* has not one word of censure!

EXEMPTION FROM MUNICIPAL TAXATION.

—The *Montreal Witness* publishes a return or list of all the Religious and Charitable properties in Montreal, exempt from taxation. From this it appears that the assessed value of such property so exempted amounts to \$3,930,700; of which Catholics own a little more than two-thirds, that is to say \$2,722,200; the balance, or \$1,208,500 being the amount at which Protestant Charitable and Religious Property exempt from Municipal taxation is assessed.

Now taking into account the relative numbers of Catholics and Protestants in Montreal, it cannot be pretended that any undue privilege or advantage has been extended to the former. Catholics and Protestants, as before the law, are, in the matter of exemption from Municipal taxation, on a footing of perfect equality; nothing has been accorded to the one, which has not at the same time been freely accorded to the other.

We have to acknowledge the receipt of the following standard Catholic works from Messrs. D. & J. Sadlier, Montreal, published by P. Donahoe of Boston:

THE VALIANT WOMAN—A series of discourses intended for the use of Women living in the world, by Mgr. Landriot, formerly Bishop of La Rochelle, now Archbishop of Rheims, and translated from the French, by Helena Lyons. Second Edition. Price, \$1.50.

RUSSERT AUBREY OF AUBREY CHASE: An Historical Tale of 1681. By the Rev. Thomas T. Potter. Price, \$1.25.

POINTS OF HISTORY.—This little book contains a series of articles on several very important and much disputed events, for instance: The Inquisition; The Albigenses and the Waldenses; The Massacre of St. Bartholomew; The Fifth of November; or Gunpowder Plot; Galileo and the Inquisition; Religious Toleration. Price, 60 cents. Any, or all, of the above will be sent, free by mail, on receipt of price by the Messrs. Sadlier.

WELL DESERVED.—Mr. Thomas Barry, of the Customs, after a faithful term of service of more than twenty-nine years, has been granted leave of absence for more than two months by the Honorable the Minister of Customs, and avails himself of the opportunity thus afforded to visit his native land. He left this city on Thursday evening last for Quebec, where he has a large circle of friends, who honored him with a supper and corresponding entertainments, at Hinchey's Hotel on the evening following.—Mr. Barry is well known in this Port as an intelligent, obliging, and active public officer, and we are sure that a large number of citizens participate in our hearty desire that his visit to the Green Isle may afford him abundant enjoyment.

Several cases of cholera morbus are reported in Toronto.



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

"THOU SHALT NOT COMMIT ADULTERY." Three other causes of impurity demand our attention to-day; drunkenness, idleness and a sensual life. The Apostle St. Paul speaking to the Ephesians commands Christians to abstain from drunkenness as a cause of impurity. "Be not drunk with wine in which is luxury." And again writing to the Romans, he puts drunkenness and impurity in juxtaposition as works of the night. "Let us walk honestly as in the day, not in rioting and drunkenness; not in chamberings and impurity." And that even the Pagans had learnt this intimate connection between impurity and much eating and drinking, is evident from that saying of the poet Terence, "Without Ceres and Bacchus, Venus would grow cold." Ceres was the goddess of corn and therefore of eating, as Bacchus was the god of wine and therefore of drinking, and Venus was the goddess of carnal love. Hence this saying of the pagan poet must be understood thus: "Without eating and drinking, carnal love would grow cold." Tertullian among the early Christians considers these vices so inseparable, that one without the other would be deemed monstrous. "Carnal passion," he says, "without excess in eating and drinking, would be looked upon as a monstrosity." The Apostle evidently considering these two vices dependent one on the other, considers also the opposite virtues of temperance and chastity as equally dependant on each other, when he joins them together in the Epistle to the Corinthians amongst the marks of a true servant of God (II Cor. VI. 5 and 6). Yes, Christian soul, as the large fish which came up out of the waters of the Tigris to devour Tobias, languished and died when drawn on the dry land, so impurity dies within us in proportion as it is weakened by sobriety and temperance. The rigour of fasting, says St. Jerome, extinguishes the fiery darts of the wicked one. St. Hilariion was so impressed with this truth that he thus addresses his body, "I know well, insolent animal, why you revolt. It is because you are nourished with too much delicacy and abundance. But I know how to bring you to reason by lessening your food. I will make you feel the pangs of hunger in order that, being preoccupied by your wants, you may find no time to suggest unholy desires." And another holy man tells us: "Since the first day I entered my monastery, I have never taken my fill of bread, nor drunk as much water as would satisfy my wants, and thus I have driven away all temptations, and escaped the danger of falling into impurity. Behold here, Christian soul, the experience of ages! These holy men had fought the great fight of purity which you are fighting. They had fought and conquered; and they have given you the secret of their great victories. Use it in your battle if you would conquer as they have conquered. This is the secret of the holy war of purity against impurity—temperance and sobriety. These are the weapons which will never fail. But if, alas! instead of contenting yourself with what is necessary and depriving your body of all superfluities, you satisfy your disorderly appetites with food and your thirst with intoxicating drinks beyond their real need, depend upon it any victory over impurity is impossible. This is the plain teaching of Sacred Scripture and the unanimous experience of the holy fathers. "In wine there is luxury," says St. Gregory (ep ad vega), "and wherever there is satiety and ebriety there lust will hold dominion." And in another place he tells us, "I have nothing but contempt for those, who pretend to be chaste without being temperate in drinking and eating." Even the Saints expected to overcome the temptations of the flesh only by means of the strictest fasts, and do these men flatter themselves, that in the midst of abundance and delicacy they will be secure from its attacks. Mount Gible and Mount Vesuvius are not more inflamed and full of heat, than the flesh of young people filled with food and wine (ad Fur). And again, writing to the Virgin Eustochia, he says "If you believe me capable of giving you any advice, fly wine as a poison." Yes, Christian soul, the fire of youth, the fire of animal passion, is of itself strong enough to burn and destroy a thousand souls, temples of purity, without adding the fire of wine. "Youth and wine," says St. Jerome, are a double fire. Who would throw oil upon a blaze?" And the Holy Spirit in the Book of Proverbs had long before announced this truth. "Wine," it had said (c. 20), "is a lustful thing," and again in another chapter (23), after describing the taste of wine, that "it goeth in pleasantly," he describes also its lustful effects. "But in the end it will bite like a snake, and will spread abroad poison like a basilisk. Thy eyes shall behold strange women and thy heart shall utter perverse things." St. Jerome, by a striking metaphor, describes the connection between impurity and wine as though impurity were the froth of fermenting wine. "Can I," he asks, "deem that man chaste, who delights in

eating and drinking? or, what is worse, who gets drunk? No, for a soul fermenting with wine, soon foams over in acts of lust. Animus mero estuans cito desupamat in libidinibus (liv 2 in Joy)." Nor is St. Lawrence Justinian less emphatic in announcing this connection, when he attributes to idleness and inebriety "the shipwreck of chastity," Ah! Christian soul, if you value purity, if you look upon it as you ought to do, as the brightest ornament of the soul—if you hate impurity—if you look upon it as the crowning deformity of fallen nature, this infallible teaching of Holy Scripture and this unanimous voice of the Holy Fathers must not be despised. Both establish beyond doubt this important truth, wine and impurity—intemperance and lust go hand in hand. Hell-hounds as they are, they have over from the earliest ages hunted in couples. What brought on the lusts of Sodom? After pride, fullness of bread and abundance. Listen! it is the great prophet Ezechiel speaking to Jerusalem, who declares it, "Behold this was the iniquity of Sodom thy sister, pride, fulness of bread and abundance, &c (XVI)." But if intemperance is the inevitable cause of impurity, so also is idleness. The prophet Ezechiel, in the passage just quoted, announces this truth. In the passage just quoted, after assigning pride and fulness of bread as the causes of the iniquity of Sodom, he also enumerates idleness. Behold this was the iniquity of Sodom, thy sister; pride, fulness of bread, and abundance, and the idleness of her and her daughters, &c. This city, and those that immediately surrounded it, were situated in a country so beautiful and so fertile as to have received the name of Jehovah's Garden. Their inhabitants gathering the fruits of the earth without toil, "grew fat and kicked;" the beloved grew fat and gross; he forsook God who made him, and departed from God his Saviour. (Deu. XXXII, 15.) And this departure from God was, as you know, through the sin of impurity. Pride, fulness of bread, and idleness led them on to that sin which was so utterly abominable in the sight of God, that it brought down fire and brimstone from heaven, and destroyed them so utterly that all vestige or record of a vestige of them is long ago lost to the earth. It is a law of our nature that as long as we live thoughts must pass through our minds.—Even though we be asleep these thoughts are ever passing. By day and by night, sleeping or waking, they are leaving their impressions on the brain. If our thoughts are good, or at least honest, our desires will be good or honest likewise. If our thoughts are evil, our desires will in all probability be evil also. Now our thoughts are regulated by our exterior actions. We think of what we see or hear or feel.—And herein lies the utility of honest labor.—Labor produces, or, rather, suggests thoughts. We cannot plough, or sow, or reap without our mind being occupied. When we are ploughing, our thoughts will be of ploughing—when we reap, our thoughts will be directed towards our reaping. Here then there will be no place for impurity; here the devil will find no standing ground. But why, you ask, are you so afraid of impure thoughts? why do you expect them rather than good thoughts to occupy the idle mind? Ah, Christian soul, have you ever seen a field that has been left idle for years, without having been turned over by the ploughshare? What, I pray you, did it grow?—Good fruit? No! It was covered with weeds thorns and briars. And why? Because it is a law of nature that the earth, if left in idleness shall inevitably bring forth only bad fruit. And this law of the earth appears to be a law also of the mind. If not employed in good works, or at least, in honest ones, it will inevitably busy itself about evil ones. Weeds will spring up; not good grain. And, besides this natural proneness to evil, there is another reason why this evil will take the form of impurity. The seat, the home of impurity is within us. Our animal passions—i.e., concupiscence of the flesh is a part of our nature. It is a fire within us that is ever burning. It may be smothered for a time, it is true, and nothing smothered it so effectually as honest employment. But though it be smothered, it is never extinguished. Any moment it may break into a flame. Take off the pressure of labor, it burns immediately with its usual vigor. It was the knowledge of this fact that led St. Jerome to declare that "idleness is the mother of all concupiscence and impurity."—And he knew that there was another source of danger: a danger from without. The Holy Ghost had taught him that the devil, like a roaring lion, wanders about seeking whom he may devour. He knew that an enemy without is inevitably victorious over the city, however strong, when there is an enemy within. Hence, as a true watchman of the City of God, he cried out from his watch-tower to the inhabitants of the city, "Do some work, so that the devil shall always find you occupied." As though he had said: Work! citizens, work! so that the enemy, concupiscence, within your walls, may not find time to plot with the enemy, the devil, from without. Listen, Christian soul, to this cry from the watch-tower, if you would see God. The watchman is a grey-haired old man, who has grown old in experience and the service of the city.

LETTER OF THE ARCHBISHOP AND BISHOPS OF THE PROVINCE OF QUEBEC TO THE GERMAN AND SWISS BISHOPS.

Their Lordships, the Archbishop and Bishops of the Province of Quebec have addressed the following letter to the Archbishops and Bishops of Germany and of Switzerland:— "To Our Venerable Brethren the Archbishops and Bishops of Germany and of Switzerland. "Venerable Brethren,—The uproar of the persecutions directed against the Church of your country has crossed the ocean, and has filled our souls with deep grief. You are in suffering, and the sight of the evils endured by the flock entrusted to your care, together with the prospect of other evils still greater that threaten, aggravate your griefs. But we are filled with admiration at the noble attitude which you have taken up in the face of the persecutors of the Church, and the invaders of her sacred rights. We, the Archbishop and Bishops of the Province of Quebec, now assembled in Council, cannot separate without expressing to those Princes of the Church, who are affording us so sublime an example of attachment to her sacred laws, our sympathetic sorrow. "In this bitter, but impotent war, which the powers of darkness wage incessantly against the Church, their most recent attacks are directed against her August Chief and her principal pastors to stifle their voice, and paralyze their action. To overthrow the divine authority of the Church, to trample under foot her sacred laws, to dispute her right to exist on the earth, such is the real end which is aimed, at although disguised under the studied formalities of courts, under the veil of pretended legality. You, Venerable Brethren, have understood this, and your energetic protests, your courageous acts of resistance, and the faithfulness of your clergy who are worthy of such leaders, has proved to the persecutors that the Church's sons have faith in that word of their divine Master, 'Portes inferi non praevalent adversus eam.' "Stand upright on the breach, Venerable Brethren; and your firm attitude and constancy in defending the Church's liberties, and in maintaining the truth, shall gladden the Spouse of Christ, and shall assure to yourselves a glorious part in those conflicts which must perpetuate victory. Yea, we say to you with St. Peter, 'Communicantes Christi passionibus gaudebit et in revelatione gloriae ejus gaudebitis cum illo.' "Meanwhile, Venerable Brethren, we lift up our hands in supplication towards heaven, to God who ruleth the winds and the sea, and we pray that He would be pleased to disperse the storm, and bring back calm and serenity to the sky of your beautiful country. May He cause days of consolation to shine upon you, and may He pour forth upon you the abundance of His consolations: Benedictus Deus pater Domini nostri Jesu Christi qui consolatur nos in omni tribulatione nostra. "Receive, Venerable Brethren, this expression of our admiration, of our warm sympathy, and of the wishes which we once more express, with all the affection of our hearts. "Quebec, May 27th, 1873. "Signed, "E. A., Archbishop of Quebec. "Ic., Bishop of Montreal. "Jos. Eccles., Bishop of Ottawa. "C., Bishop of Saint Hyacinthe. "L. F., Bishop of Three-Rivers. "Joux, Bishop of Rimouski. "E. C., Bishop of Gratianopolis."

THE CHARITABLE INSTITUTIONS OF CANADA.

To the Editor of the True Witness: Mr. Editor,—Knowing the interest that you take in a work of which you have already spoken so favourably, permit me to make use of your valuable journal for the purpose of informing the public that the publication of Historical Studies on the subject of the charitable, benevolent and educational institutions of Canada, in accordance with the announcement in the prospectus of the month of October last, will suddenly take place, notwithstanding the comparatively limited number of subscribers, who hardly exceed four hundred altogether. Convinced of the utility and interest of the work, I hope to dispose of the thousand copies which I intend to have printed; however, the impression will be limited to the number of subscribers only. This work will comprise five volumes, richly illustrated, at the rate of \$2.50 a volume, of large size, in 8 vo. The first volume will certainly appear next February, and will give statistics up to the 1st of January, 1873. A pretty full sketch of the Provinces and the principal towns of Canada will make up an introduction to the work, which will be illustrated with portraits, maps, plans and bird's-eye views of the towns, taken by the best artists in the country. Persons wishing to subscribe to this work, are urgently requested to inform me by letter as soon as possible, in order to determine what number of copies should be struck off. STANISLAS DRAPPEAU, Bureau of Agriculture, Ottawa.

July 31, 1873. Editors of newspapers are respectfully requested to publish the above letter in the interest of the work and of the institutions to which it refers.

The drawing of the Ville Marie lottery has been postponed from the 1st of August to the 1st of next October to afford time to ticket holders for registration.

LOCK-JAW.—A young man in the Miguonne street Reformatory stepped on a nail. For about six days he felt no great inconvenience; the wound healed, and nothing was thought of the matter; but then feeling a stiffness in his back and legs, Dr. Mount was sent for. Getting rapidly worse, Dr. Hingston was called in on Tuesday for a consultation, and on Wednesday the young man was attacked with lock-jaw, and pronounced hopeless. Great efforts were being made to let him be taken to his father's residence to die.

CLEARING THE DRAINS.—The drains were flushed in various places throughout the city yesterday, by means of hoses from the hydrants.

IMMIGRANTS.—A great many French immigrants have been coming to the Craig Street Home. There are twenty woollen workers now, waiting for the opening of Mr. Hudson's factory at Hochelaga.

ROBBING HIS FATHER.—Achille Hubert Sentenne was arrested by Constables Coslien and Lamontagne in a house of ill-fame in Dorchester street, for stealing \$75 and some goods belonging to his father. A PRIZE.—We notice in the window of Messrs. Savage, Lyman & Co, Jewellers, a very beautiful object in silver. It consists of an epergne in the form of a convoluted shell, supported by stalks of Egyptian lilies with leaves and flowers. This beautiful and useful ornament is offered by Mr. S. J. Lyman as a prize for the best hand bouquet at the annual exhibition of the Horticultural Society.

THE SUICIDE IN THE RAPIDS.—The individual who leaped from the Bohemian into the Lachine Rapids the other night is said to have been named J. H. Goston. A card found on board shows that this person had deposited \$42 and a valise in charge of the Superintendent of Police at Buffalo.

OTTAWA, July 31.—Yesterday, being the twenty-fifth anniversary of the Episcopate of the Bishop of Ottawa, fitting addresses were presented to His Lordship by the different religious bodies over which he has presided for such a lengthy period. It is needless to review the career of Bishop Guiges, for it is well known to every Roman Catholic citizen that

he is a general favorite and has administered to the spiritual wants of the church in a manner that makes him dear to his followers. In reply to an address from the orphans in the evening, His Lordship stated that if Providence spared his life for three years, he would then have attained the fiftieth anniversary of his priesthood.

A GOOD THOUGHT.—The large establishment of the Grey Nuns, on Guy Street, is now connected with the Municipal Fire Alarm Telegraph.

THE WRECK OF THE "RENAUD."—A telegraph item in the Globe, dated Garden Island, July 20th, says:—"The pilots and men in the habit of running timber and stave draws over the Lachine Rapids have to-day unanimously refused to run any more oak draws until the balance of the wreck of the "Renaud" is removed, giving as a reason that they are afraid of striking the wreck, which would cause the draws to sink, and in consequence most of the men would lose their lives. Up to the present time the water has been high enough to run the rafts through the channel southward of the "Renaud," but the water having fallen they are now debarred from using this outlet. Unless the balance of the wreck is removed it will prove a great loss to lumbermen. Already two large rafts are detained at the head of the rapids. This should be seen to without delay.

TIMBER ON THE OTTAWA.—A correspondent of the Ottawa Citizen, writing from Sandpoint, says a great quantity of timber is now on the Ottawa, between the mouth of the Ottawa and Chats Rapids. Some beautiful rafts are hauling from the Mattawan county this season. The timber makers in that section seem to have vied with each other to produce the best rafts. The north side sends some better timber to Quebec this year than usual; in fact all timber seems to be better made in this than in other years.

Lord Dufferin has presented the Royal Canadian Yacht Club with gold, silver, and bronze medals, to be sailed for at the approaching regatta.

PROVINCIAL EXHIBITION.—The Prize List for twenty-eighth annual Exhibition of the Provincial Agricultural Association, to be held in London on September 22, 23, 24, 25 and 26, has just been published. For horses, cattle, sheep, poultry, implements, entries must be made on or before Saturday, August 23rd, four weeks preceding the Show. For grain, field roots, and other farm produce, machinery and manufactures generally, on or before August 30th. Horticultural products, ladies' work the fine arts, &c., up to Saturday, Sept. 13th.

SHERBROOKE, July 31st.—A fire occurred here this morning a little after one o'clock. All the Square was consumed and one-half of the new bridge over the Magog. About fifteen tenements, all occupied, with shops, were totally burned. Total loss about \$60,000. The town had a narrow escape from being totally destroyed. No life lost.

TORONTO, July 31.—During this month, 3,620 emigrants have arrived here, of whom 1,606 Norwegians and Germans went to the States, and the rest remained in the Province. Large crowds of young Britons and other young men assembled last night in the streets, but no breach of peace was committed.

KINGSTON, July 31.—Last evening two convicts, while working at repairs on the Penitentiary wall, escaped. The guards did not miss them for over a minute, and they escaped into the woods. A working-man saw them, however, and after a mile chase, brought them to bay at Herchmer's farm, where the guards captured them.

QUEBEC, July 31.—The Hibernian picnic took place to-day. Two steamers left this morning for St. Michel crowded with pleasure seekers.

An American schooner was struck by lightning in the Gulf of Gaspé last week. She had her mainmast destroyed, and three of her crew severely injured. The coal trade in Pictou and Sydney is brisk. A number of large steamers are constantly loading.

HEROIC ACT OF A MONTREAL LAD.—A correspondent from St. Anne des Plaines requests the Witness to narrate a heroic act of a boy who saved the life of his friend, who was on a visit to that place, the circumstances of which are as follows: The Rev. Mr. Richard, missionary for the Protestant Church in the District of Terrebonne, has for several years undertaken the teaching of lads in the French language. A few days ago the son of Mr. C. Brown, of Montreal, came on a visit to the son of Mr. C. S. Wood, of the same city. The lad accompanied Mr. Wood to a small river close by for the purpose of bathing. The little fellow being venturesome went beyond his depth, and would have certainly been drowned, had not a lad who was also a pupil of Mr. Richards, plunged into the river, and swimming to the spot where his little friend had sunk, succeeded in conveying him to the land. The name of this clever little fellow, who is only 14 years of age, is Master Wilson, son of Mr. Andrew Wilson, proprietor of the Montreal Herald.

THE GRASSHOPPERS.—The Manitoba Gazette, of the 18th, says: "The grasshoppers are now getting their wings, and we are glad to see that they all seem to be of one mind about returning from whence they came, viz.—to Minnesota and the land of the Dakotas. There is a general movement to the South; their ravages in Manitoba have been confined to a comparatively narrow slip along the Red River.

EMIGRANTS FOR MANITOBA.—The Mennonite Deputation have made arrangements to have one thousand emigrants settle in Manitoba next Spring. The Minister of Agriculture has also made arrangements to secure one thousand Norwegian settlers to settle in Manitoba early next spring.

PLUMBAGO MINES.—The Buckingham Plumbago Company has issued a prospectus in London, proposing to raise a capital of \$750,000 in shares of \$10, to purchase for \$50,000 in cash, and \$50,000 in shares. The plumbago mines and quarries are near Ottawa, and are 1,250 acres in extent.

SWORN IN.—The Hon. Mr. Archibald was duly sworn in as Lieutenant-Governor of Nova Scotia, at Halifax, on the 23rd July, in presence of a large number of leading citizens.

Our garrison has been augmented by the addition of 166 men; 56 artillery from the Kingston School of Gunnery, 56 Infantry from New Brunswick, and 50 from Nova Scotia, and one officer. They arrived on Saturday last via Fort Francis, in charge of Captain McDonald, and are now undergoing their setting-up drill. This makes our military force 300 men strong.—Manitoba.

NEWFOUNDLAND, July 25.—Captain Halpin has just successfully completed the laying of a fourth cable between Sidney, C. B., and Placentia, N. F.

That Iron is valuable as a Medicine has long been known, but it is only since its preparation in the particular form of Peruvian Syrup that its full power over disease has been brought to light. Its effect in cases of dyspepsia and debility is most salutary.

REMITTANCES RECEIVED. St Jean Chrystom, J. M. S., \$2; Toronto, Mrs E, 4.50; Boucherville, Mde L de L, 4; Bonnechere Point, J. W. F., 2; Almonte, S. K., 4; Newmarket, Rev P. J. K., 4; Angers, Rev E. T., 2; Lacolle, H. B., 2; New Westminster, B. C., Rev E. H., 2; Oranston, P. W., 10; Ingersoll, E. C., 2; Upper Wakefield, Rev C. G., 2; Lennoxville, T. D., 2; Newborough, M. M., 2; Aylmer, D. M., 1. Per A. B. McI., Chatham—Self, 6; J. McG., 2. Per J. B. McI., Lochiel—Self, 1; M. M., 2. Per Rev. C. G., Upper Wakefield Low, M. O. M., 10. Per L. M., Seaforth—T. H., 2.

MARRIED. On the 4th inst, at St. Patrick's Church, by the Rev. Father Dowd, John Tobin, Esq., of Sorel, Que., to Mary Ann, daughter of the late John Ringwood, Esq., Kingston, Ont.

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

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in Cassell's Household Guide.

CHILDREN OFTEN LOOK PALE AND SICK from no other cause than having worms in the stomach.

BROWN'S VERMIFUGE COMFITS will destroy worms without injury to the child, being perfectly white, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors, No. 215 Fulton Street, New York. Sold by Druggists and Chemists, and dealers in Medicines at TWENTY-FIVE CENTS A BOX.

P. T. BARNUM TO THE PEOPLE.—A rumor—originating with, and industriously circulated by unscrupulous showmen,—having gained some credence, that I would divide my Great Travelling Exhibition on leaving Boston, I beg to state that such an idea has never been entertained for a moment. The vast enterprise,—involving a cost of one million five hundred thousand dollars,—is the crowning event of my managerial life, and, although acting against the advice of many experienced showmen, I shall adhere to my determination to keep the monster combination intact during the entire season. The public's obedient servant, P. T. BARNUM.

Table with 2 columns: Commodity and Price. Includes Montreal Wholesale Markets and Toronto Farmers' Market.

Table with 2 columns: Commodity and Price. Includes Toronto Farmers' Market and Kingston Markets.

WANTED. By the School Commissioners of the Parish of St. Sophie, County Terrebonne, Four Teachers capable of teaching English and French. Apply to N. MARION, Sec.-Treas.

LADIES LITERARY INSTITUTE, OF NOTRE DAME DU SACRE CŒUR, RIDEAU STREET, OTTAWA. The Classes will re-open on Monday, September 1st. Particular attention will be paid to the cultivation of both languages. For Terms and further information apply to the Address given above. 49-3m.



FOREIGN INTELLIGENCE.

FRANCE.

PARIS, July 31.—One hundred deputies in the French Assembly have sent to the Pope an address, assuring him of their continued devotion to his Holiness. General Chaboud Catonave refuses to sit on the Court Martial convened for the trial of Marshal Bazaine.

PARIS, August 1.—Nancy and Belfort were evacuated yesterday by the German troops who burned all their goods that could not be carried off. The inhabitants of both cities remained in their houses while the Germans were leaving.

Disturbances are reported at Raute Etape, in the Department of the Vosges. The sub-Prefect was beaten by the mob, who cried, "Vive Thiers!" and "Vive Gambetta!" During the evacuation of the Vosges by the Germans there were cries of "Vive la Commune."

The Prefect of the Department of the Upper Loire has forbidden the sale in the streets of the Radical journal *Le Peuple Souverain*.

THE ELECTIONS.—In the recent supplementary election, the first since the change of Government, the Marquis de Tacougue (Conservative) has beaten the Radical, a good sign of feeling when relieved from Republican terrorism. A healthy state of thought and action is setting in. The landed interest is regaining its influence, and the reign of briefless barristers and infidel doctrinaires is over. There is, however, much to do, and the Government cannot afford to stand still. To prepare the country for a monarchical solution, is its task, and any divergence from this policy would be a negative of the vote which raised it to office. While deprecating all precipitate measures, the country asks for the assurance of its future, not only to-morrow but the day after, and nothing save a dynastic vote can effect this. It is fully understood by all members of the Administration that to their hands is committed the noblest of tasks. To—

"Unthread the rude eye of rebellion,  
And welcome back again discarded faith."

is their portion in contemporary history, and that they have invoked the aid of God publicly and officially is the best warrant for the success of their efforts. The Assembly has accepted the demand of the Archbishop of Paris for the authorization to build a Church of the Sacred Heart on Montmartre, and has appointed M. Beller Reporter of the motion. M. Cazenove de Pradines will demand that a deputation of fifty deputies be appointed to assist at the laying of the foundation-stone, and this also will probably be voted.—*Catholic Opinion*.

FOURVIERES AND LYONS.—The incendiary attempt to destroy the chapel of the miraculous image of the Blessed Virgin last week, at Fourvieres, was the occasion of a very touching *amende honorable*, to days later, on the part of the Lyons people. Thousands of citizens spontaneously united in a reparatory devotion, at which but a portion of those assembled could crowd into the church. The Devil is having, in fact, rather a bad time of it at Lyons just now. Until the electoral lists of the city shall have been revised, no good candidates for any office whatever can easily be elected, and Conservatives are sometimes condemned to an inaction which is not so apathetic as your Paris correspondent has supposed; but rather the choice of the lesser of two evils. But the breaking-up of the worst drinking dens, the curbing of licentious newspapers, and the suppressing of public atheistic demonstrations at burials, by the new Prefect of the Rhone, M. Ducrot, has dismayed and discomfited the Reds, as much as it has gratified order-loving citizens. His measures are making impious scandals appear contemptible and ridiculous, and anything laughed at in France is lost.—*Tablet*.

The Pope follows the march of affairs in France with the deepest interest, and especially the revival of the pilgrimages, on which he much relies for a quickening of popular faith and love of the Holy See. He has also expressed his admiration of General de Barrail's words on the civil interments: "If once you take away the soldier's belief in the next world, you have no right to ask him to sacrifice his life in this."

Of all strange combinations none could be stranger than that of which we have been reminded by a pamphlet just published under the auspices of the Carlist Committee; namely that the advocates of the legitimacy of Don Carlos's claims to the Crown of Spain are in fact defending Orleanist interests in France. Of course if the Treaty of Utrecht had never been executed, Don Carlos would be the direct heir to the Crown of France after the Comte de Chambord's death, and if the male descendant of Philip V., according to the Salic law should no longer be held to have a right to the Crown of Spain, his exclusion from the throne of France, arranged in order that the two Crowns should never be united, would no longer have any meaning. This is obvious; but as, although he doubtless did it with this intention only, Philip V. made an express renunciation of the Crown of France on behalf of himself and his descendants in France, first of his brother the Duc de Berri, and his male heirs, and then of his uncle, the Duke of Orleans, and his male heirs; it seems odd that Louis Philippe should have expressed the deliberate opinion that the renunciation would be actually rendered null by the introduction of female succession in Spain. He wrote, however, in these terms to M. de Polignac during the reign of Charles X: "I take a lively interest in this question" [the question of the Spanish succession], "not only as a Frenchman, but as a father, for in the event (which will not occur during my time) that we should have the misfortune to lose M. le Duc de Bordeaux without his leaving children, the Crown would descend to my eldest son, pro-

vided the Salic law be maintained in Spain; but should it not be, the renunciation made by Philip V. of the Throne of France, on behalf of himself and his male descendants, would be null and void—since it is only by virtue of this renunciation that the male descendants of this Prince have acquired an incontestable right to the Crown of Spain; but this right once abrogated, they would be entitled to reclaim that which the Salic law of France gives them, the inheritance of Louis XIV., for, as the grandsons of that monarch, they take precedence of my children." In the opinion therefore of Louis Philippe—interested, and afterwards doubly interested in maintaining the contrary—the establishment of the right of Queen Isabel to the Spanish Crown would involve the substitution of Don Carlos for the Comte de Paris as heir to Henri V.; to whom he is otherwise closely related as the nephew of his wife and the husband of his niece. It is a curious coincidence that, but for one female cousin of the house of Modena, who has by marriage taken that eventual succession, into the Royal Family of Bavaria, Don Carlos would also, after his uncle the Duke of Modena, be the lineal representative of the House of Stuart.—*Tablet*.

It is stated that the French Government has given notice of a renewal of commercial negotiations with England, that important negotiations between the two countries "are already on the way to be carried out," and that a successful result may be anticipated before the parliamentary recess.

EDUCATION.—Petitions in favour of religious education continue to be forwarded in great numbers, principally through the Catholic clubs, to the Secretary of the Commission on Education. Already more than one million persons have signed the petition, and more are coming forward every day.

The Shah was greatly struck by the noble and commanding presence of President MacMahon. During the procession from the train to the carriage, his Majesty twice turned round to examine, with evident admiration, the personal appearance of his gallant host. The magnificent beauty of the "queen of cities" fairly astonished the Shah. Everywhere loud shouts filled the air, not shouts of welcome to the royal visitor, but cries of *Vive MacMahon!* Of far greater importance than the visit of a thousand kings, are the manifestations of affection and honor with which a gallant and chivalrous people welcome the man into whose hands they have confided the fortunes and destinies of their native land.—*Catholic Opinion*.

SPAIN.

MADRID, July 29.—The refusal of the authorities of Almeria to comply with the demand of General Contreras, for the contribution of 500,000 pesetas was followed by an attack upon that city by the insurgent fleet. After two hours firing the insurgents made an attempt to disembark, but were repulsed by the National forces. The women and children left Almeria before the commencement of the attack. The town is now occupied only by Republican troops, who are determined to make a desperate resistance against the attacks of the insurgents.

The Cortes has resolved to proceed immediately with the consideration of bills providing for a new national loan, the national armaments and the suppression of the right of pardon by the President.—The Civil Governor of Barcelona has seized a newspaper in that city, for endeavouring to incite mutiny amongst the National troops stationed there.

MADRID, July 31.—The insurgents in Valencia still refuse to surrender, and the republican troops resumed the bombardment of the city last night. The citizens of Alicante, fearing an attack from the insurgents, have made urgent application to the Madrid Government for re-enforcements. Despatches have been received from Seville, announcing that the insurgents have set fire to that city in four different places by means of petroleum.

MADRID, Aug. 1.—A sharp fight has taken place near Malaga between the Republicans and the insurgents, in which the latter were defeated and driven from the field, Eighty-seven insurgents were killed.

PAU, Aug. 1.—The Carlists announce that Don Carlos has captured Estella with the entire garrison, which surrendered as prisoners of war.

A CARLIST VICTORY.—The *Times* correspondent, writing from Bayonne on the 1st inst., gives the following account of the recent Carlist victory: "The victory of Carlists is not a successful array of some petty band, the surprise of a village or of an isolated party of troops, but a regular victory according to all the rules of the field. Six or seven days ago it was ascertained that the bands of the chiefs Ollo, Dorregaray, Lizarraga, Rada, Lera, Elio, and others, amounting in all to over 7,000 men well-armed and equipped, after remaining three days at Lecumberri, left it suddenly during the night for the Amescos. Lecumberri is on the main road from Tolosa (Guipuzcoa) to Pampeluna, in the picturesque valley of Larraun, and the stream, from which it takes its name traverses valley and village. The road, not by any means broad, becomes still more narrow as it approaches the defile known as the *Paso de las dos Hiermas*, where rocks rise perpendicular on both sides, and look as if they had once formed but one mass and been rent asunder by some convulsion of nature. It was through this pass that General Sarsfield (the descendant of James II.'s Sarsfield) was on the point of advancing to join General Evans's force in 1837 near Hernani for a combined attack on the whole Carlist line, instead of by Vera and Oyarzun, as originally intended. He made one day's march as far as Iruzan, but was driven back by the snow, which fell heavily during the night. The formidable mountain positions of Lecumberri, over which a column would have to pass, are now, as then, the enemy's centre of operations in the north-western provinces, and the country is held or menaced by them from a mile or two out of Tolosa to near the walls of Pampeluna. The day after the Carlist General and his chiefs traversed this pass they fell in with the Republican troops, commanded by Castanon, near Murieta. The combat commenced about three o'clock in the afternoon, and was not over till nightfall, during which Elio, a regularly trained soldier, a veteran of the Seven Years' War, and a native of Navarre, manoeuvred so as to place Castanon between two fires. Castanon employed cannon, and did his best to cheer on his men; it was in vain, he was forced to retreat on Murieta. It was rumoured that Generals Novillas and Portilla came up with the Carlists after the combat—it is not said when—and inflicted on them a severe check, with the loss of some hundreds in killed, wounded, and prisoners. This last account is not implicitly believed, as all the Carlist villages in that part of Navarre were up the last moment manifesting the utmost joy, and young men by scores were setting out of their own accord to join the Carlists, and others are only waiting for arms to follow their example. The loss inflicted on both sides is variously stated, but after the combat the ground was strewed with dead bodies. The Carlists

took a gun, two gun carriages, some artillery ammunition, and a large quantity of muskets and cartridges. Twelve officers and 67 men of the regular army were made prisoners. Lizarraga, the Carlist commander in Guipuzcoa, had two horses killed under him.

ITALY.

The new Ministry in Italy has been constituted by Signor Minghetti. Fearful of anything which would hasten the impending fall of his tottering throne, Victor Emmanuel sent the following telegram to Minghetti:—"Settle it as best you can, but do not make a crisis." The Ministers are—Minghetti, President of the Ministry and Minister of Finance; Cantelli, Minister of the Interior; Spaventa, Minister of Public Works; Vigianna, Minister of Justice; Visconti Venosta, Minister of Foreign Affairs; General Ricotti, Minister of War; and Scialoja, Minister of Public Instruction. The last three Ministers held the same portfolios in the Cabinet which has just resigned. Nothing positive is known with regard to the Ministers of Agriculture and Marine, and Visconti Venosta's acceptance of the Foreign Office has not yet been received.

Thick as leaves in the Shady Vale are the travesties of fact whenever the Catholic Church or its venerable Head is concerned, which have generally been presented to its patrons by our halfpenny contemporary, "the terror of the streets." It is, therefore, as an augury of better counsels that we note the following "uncooked" morsel of Roman news, published on Monday from "our own correspondent":—"The nuns of Rome are naturally in a state of much suspense about their future prospects. The younger women, who have friends to return to, are not so badly off; but the poor old women, who have outlived all their nearest relations, are much miseraled by people here, who do not profess any strong political bias. I cannot conceal the fact that very little faith is placed in the declarations of the Government that all the aged and helpless will be amply provided for. Much will be left to private charity." The good Sisters need not long remain in suspense; happy are they "who expect nothing for they shall not be disappointed." What consideration or compensation can have the Lord's consecrated virgins to expect from the ruffians of the royal Barabaras, who, as the late J. F. Maguire said, has "the temperament of a goat, and the morality of a mess-trouper?" The Poor Clares of Rome, according to the same correspondent, have been dispossessed to give place to a chemical-school. The perfume of their pious prayers is less agreeable to the nostrils of King "Honest Man" than the noisome stink of sulphuretted hydrogen—fit emblem of the atmosphere of the infernal locality, to a freehold in perpetuity in which he has so well become entitled.—*Catholic Opinion*.

The *Observatore Romano* says that the Chapter of Alessandria have laid at the feet of the Holy Father an address in which the members express their sorrow at having afflicted the heart of the Sovereign Pontiff, on the occasion of the obsequies of Rattazzi. They profess before God their willingness to obey the ecclesiastical laws, and to mark always, by every one of their acts, their devotion to the Holy See and to the person of the Pope.—The *Journal de Bruxelles* says that the ex-queen of Spain, in taking farewell of the Spanish monks of the Holy Trinity in Rome, said, "Pray for me—and pray for Don Carlos!" It is reported in connection with this saying, that Isabella's only desire in life now, is to be allowed peacefully to live in Madrid as a private princess en retraite.

The volcanic phenomena continues without cessation in Upper Italy, and have broken out at Belluno, Tarra, and the Lake of Santa Croce, which has risen to boiling temperature. At most of the villages in the province of Udine, churches, houses, and beliefies, have fallen, the earth has given way, the crops are ruined, and the terror is general. All the families who are able to do so have gone into tents in the open country, and the damage is estimated at more than two millions sterling.

Fresh accounts from Belleuno mention that just before the earthquake the water in the Public Mormal Baths turned as red as blood, and a few hours after was filled with ashes. On the 2nd of July the shocks continued and the population were emigrating.

The instructions sent by the Duc de Broglie to the two ambassadors in Rome, though extremely moderate, are, it is said, very distasteful to Italy, who feels uncertain of her ground, and is beginning to recognize the truth of the axiom, that France can never be otherwise than Catholic and that the first use she will make of her recovered strength will be to place herself at the head of a Crusade, which will have even the sympathy of the German Catholics.—It is this certainty that paralyzes Italy, and renders any definite ministry a sheer impossibility. It is felt that the abyss is opening beneath her feet, and that she is everywhere losing hold after hold on public opinion even in Protestant countries. The discontent increases hourly, and if the smallest exterior pressure were exercised there is not a doubt that the mass of the population would regard any army of rescue as its saviour and not as its enemy.

REACTION IN SICILY.—The Island of Sicily has forwarded an address to the English Parliament, of which all mention has been carefully suppressed by the "Liberal" press, but which is particularly important at the present moment. In it the Sicilians demand the support of Great Britain in regaining their liberty, autonomy, and the restoration of Francis II. They acknowledge their culpable mistake in 1860, and reserve their right of separation at any moment which may be favourable. The petition is signed by above 100,000 of the principal inhabitants. This fact is especially worthy of note, as it shows that if a Federal Republic in imitation of Spain be proclaimed, Sicily and Naples will become the *Duque* of Italy, and afford a firm footing for Catholic and Royalist action. Federation may cut in two directions in the Peninsula. Prussia knows this, and, as a very intelligent and well-written article in the *Crusader* of this week remarks, "is already looking to a favourable result to herself in the shape of a Mediterranean port." Italian unity is no longer possible, and the autonomist organizations in the Sicilies are far better managed and more widely extended than is generally supposed. The success of Don Carlos would ensure the autonomy and reconstruction of the Sicilies and give a sure refuge to the Holy See if needful; and the Carlist cause is evidently the key to all action elsewhere, pending the freedom of France and her power of external policy.—*Catholic Opinion*.

SWITZERLAND.

THE NEW CONSTITUTION.—The draft of the new Federal Constitution has just been published, and from it we quote the items which affect the welfare of the Church.—Art. 25. The confederation is empowered to establish a University, a polytechnic school, and other educational establishments of a similar kind. Primary instruction is to be provided by the Cantons; it will be compulsory and gratuitous. Art. 48. There will be a complete freedom of conscience and creed. No one shall be compelled to take part in the acts of any religious body or in religious instruction. Civil and political rights must not be dependent on any regulations or conditions of a religious kind, and no religious opinions will be admitted as a justification for the neglect of the duties of a citizen. No one shall be compelled to pay taxes specially imposed for the spiritual objects of a religious body to which he does not belong. Art. 49. Every citizen shall so far as is compatible with morality and public order, enjoy equal freedom in the exercise of his religion, and equal protection for the services of his Church. The Confederation and each Canton will take such steps as they may deem necessary for the preservation of

peace and order among the members of the various religions, and to prevent any encroachments on the domain of the State or Church. The establishment of bishoprics on Swiss territory is subject to the approval of the Confederation. Art. 64. Any one who, without the permission of the Confederation, shall exercise any official functions on Swiss territory as the agent of a foreign State or Power, may be expelled from the country by the Federal Council. The Confederation has the right of expelling from the Swiss territory all foreigners who endanger the internal or external security of the country.

The *Liberte* of Fribourg publishes a long letter Mgr. Dupanloup, the Bishop of Orleans, on the persecution of the Catholic Church in Switzerland, in which his lordship recounts the horrible maltreatment Catholics are now undergoing in that country; refers to the supposed "liberty of conscience" of the age; reminds the Catholics of the Jura that their religious freedom has been established by the Federal and Cantonal constitutions, and guaranteed by the powers who signed the treaty of Vienna, who have however, in a cowardly manner ignored those signatures; refers to Prussia as being at the bottom of it all; but prophesies an end, sooner or later, to the ephemeral reign of violence now prevailing.

The immediate peril of the Church is far greater in Switzerland, than it is in any other portion of the Continent. In Germany, the danger is of considerable magnitude and the oppression already commenced is severe; but in that empire the Catholic force is immense numbers, and even Bismarck is forced to move with what to him must be unusually guarded steps. Not so in Switzerland. She is willingly acting the part of catstep to the anti-Christ of the day, and at Bismarck's bidding is actively engaged in attempted suppression of the Faith. What she aims at is the entire extirpation, not of Catholicism alone, but of all trace of Christianity, and to that end she has made considerable advances. In another column will be found the answer of the Swiss Bishops to the address of the English hierarchy, and we would beg of our readers to peruse that document attentively so that, being impressed with the gravity of the crisis, they may take speedy steps—practical as well as sympathetic—to aid our afflicted brethren in Switzerland. We may mention as a hint, that the French Catholics have subscribed large sums to help the despoiled priests, and that a similar effort on the part of Englishmen would be hailed with delight and gratitude by those who are now in such dire need through their devotion to the Church of God.—*Catholic Times*.

GERMANY.

BERLIN, August 1.—Germany proposes a Congress of the Maritime Powers to decide the status and treatment of the insurgent Spanish ships.

ALSACE-LORRAINE.—It is officially announced that the Emperor of Germany, has given his consent to the law introducing the constitution of the German empire into Alsace-Lorraine.

"STATE CATHOLICS."—A confidential circular, apparently from those Catholics who recently signed an address to the Emperor, has somehow or other obtained publicity in the *Germania*. These gentlemen express great alarm at the prospect of being confounded with Ultramontanes, and so subjected to unjust and violent usage, and even to "cruel oppression on the part of the State," and they therefore propose to save themselves by remaining, throughout the struggle of "the Ultramontanes and the Jesuit party" against the German Empire, firmly and immovably attached to the State. And as they acknowledge that the Empire, as well as every particular State, has the full right to determine by legislation the limits between the respective attributions of the State and of the Church, they will of course have no difficulty; as whatever the State claims to do they will acknowledge that it can do. For signing the first address of disloyalty to the Church, the Catholic Knights of the Johanniter Order in Silesia have deposed the Duke of Ratibor, Cardinal v. Hohenlohe's elder brother, from their presidency, at the cost however of some secessions from their Society.—*Tablet*.

THE OFFICIAL PERSECUTION.—The Prussian Government does not relax its efforts to reduce the Church to absolute inaction and complicity with schism.—The proceedings against the Archbishop of Cologne and his coadjutor, M. Baudry, are being pressed on before the new Ecclesiastical Court; the charge against the two prelates being that they have communicated two priests for openly joining in the schism, and have interdicted from sacred functions two seminarians who had got themselves ordained by the schismatical Dutch Archbishop. In Posen, after having banished religious instruction in the Polish language—the only one known to the younger children—from the schools, the authorities have now taken upon themselves to prohibit its being given even in the churches. A priest who teaches the catechism in church is conducting "a class without the necessary permission." Even the *Kreuz-Zeitung* sees the injustice of this.—*Id.*

THE EMPEROR WILLIAM.—A most elaborate programme has been laid out for the autumn movements of the Emperor of Germany, ending with the unveiling of the monument of Victory, in Berlin, in September. But the Emperor is an old man, feeble in bodily health, his mind gone, and tottering on the bring of eternity—how would it be if the victory was one gained by king death?

Slowly but surely is the persecution forging ahead in Germany. The Posen clerical seminary is to be shut up forthwith, because the noble bishop refused to submit the programme of studies to the infidel officers of the Government; its revenues have already been sequestrated by the same officials; and the seminary of Paderborn has been treated in a like manner. Already are the rats leaving what they suppose to be a sinking ship, and one instance, that of Dr. Martin of the Pulpin Seminary, who has resigned his place in the hopes of obtaining a far superior one when the bishop of Fulda is driven into exile on account of his heroic defence of the Church, is already recorded. At the same time, it is worthy of note that the Prussian Protestants are fighting bitterly amongst themselves, and quite recently their Supreme Consistory, has overruled the sentence of expulsion, pronounced by a local (Brandenburg) Consistory, against the Rev. Mr. Sydow for denying the miraculous birth of Christ. It is a wonder Germans trouble themselves about such questions at all—with their Pope William at their head they cannot surely go astray; or, if they do wander far from his peculiar fold, they will find themselves pretty sharply dragged back again, with severe punishment for the escapade. Religious liberty is almost dead in Germany.

A DREAM AND ITS CONSEQUENCES.—On the afternoon of Saturday, July 19, about 4 o'clock, considerable excitement was created in the neighborhood of Bolton and Hoffman Streets by the report that a negro child had fallen into a well. The alarm was created by the appearance of a negro girl in an excited state at the front door of a block of small dwellings known as "Gunnison's Row," calling for assistance. A crowd quickly collected, which was soon swelled to about five hundred persons of both sexes and colors, and measures were promptly instituted to rescue the child. The building surrounding the well was soon razed to the ground, and grappling-hooks and other improvised devices were brought into use, but all to no effect. Finally a stalwart negro volunteered to descend into the well, and was promptly secured by ropes and lowered. He remained down a few minutes, and was then hauled up, and declared he could see nothing of the child. At his request the ropes were readjusted so as to give him more "play," and he was again lowered and began his search. At this incident, to the surprise of the

now thoroughly excited crowd, she negro girl who had caused all the alarm appeared at an upper window and shouted, "I found de chile asleep on de bed." This unexpected intelligence so startled the men holding the ropes to which the unfortunate negro was dangling like a fish on a line, that they instantly released their hold, but, fortunately some officers grasped it before it had disappeared, and hauled the heroic "friend and brother" up, and landed him fairly on terra firma. The mother of the child, who had swooned during the excitement, was restored by the application of a few pailful of water, and the excitement subsided as speedily as it had risen. In explanation of her assertion that the child had fallen into the well, the girl said that she had dreamed that she saw it fall, and on looking around and not finding it, supposed the dream must be true. More than three hours were consumed in the fruitless search, during all of which time the unconscious cause of the alarm was quietly snoring in an upper room.—*Baltimore Gazette*.

MORE TRUTH THAN POETRY.—When you are carrying several articles and one of them slips, it is best not to try to recover it. An Essex street man, named Roberts, was helping his wife prepare dinner table on Sunday, as one of the deacons was to take dinner with them. Roberts took a plate of steak in one hand and the coffee-pot in the other, and had a dish of peas on the arm with the steak. The wind blew the dining-room door partly to as he approached it, and putting out his foot to push it back, the arm with the peas moved out of plumb, and the dish commenced to slide. A cold steak flew up Robert's spine, and his hair began to raise, and he felt a sudden sickness at the stomach, but he dodged ahead to save the peas, partly caught them and made a wrong move, lost them again, jabbed at them with the coffee pot, and upset the steak dish, and springing back to avoid the gravy, stepped on the cat that belonged to the family down stairs, and came to the floor with the steak and peas and a terribly mad cat under him, and an overflowing pot of scald-coffee on the top of him. Then he bounded up and stamped on the steak-dish, and picked up the other dish and threw it out of the window, and finished that performance in time to lurch the coffee-pot and remaining contents after the cat, which was making the very best of time down the front stairway. The deacon didn't stay to dinner. Robert retired to the bedroom with a bottle of sweet oil and a roll of cotton batting, and Mrs. Roberts went over to her mother's to cry.—*Danbury News*.

WANTED

By an experienced and competent Professor of Latin, Greek, English and French, a situation either now, or on the 1st September. Highest testimonials as to ability and moral rectitude. Address "Prof," *True Witness Office*.

Provincial Agricultural and Industrial EXHIBITION FOR 1873.

THE PROVINCIAL AGRICULTURAL and INDUSTRIAL EXHIBITION for 1873 open to the world, will be held in the CITY OF MONTREAL, on TUESDAY, WEDNESDAY, THURSDAY and FRIDAY, the 16th, 17th, 18th and 19th SEPTEMBER next, on the GROUNDS, MOUNT ROYAL AVENUE.

Prizes Offered, \$12,000 to \$15,000.

For Prize Lists and Blank Forms of Entries in all the Departments, apply to GEORGES LECLERE, Esq., Secretary of the Council of Agriculture, 63 St. Gabriel Street, Montreal; or to the Secretaries of County Agricultural Societies. Entries for Stock will not be received after the 30th of August, and in the industrial Department not after the 6th September.

The principal Lines of Railways and Steamboats will carry stock and articles for exhibition at reduced rates.

For further information apply to the undersigned, GEORGES LECLERE, Sec. of the Council of Agriculture. Aug. 1. 50

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THIS Institution is beautifully and healthfully located about six miles from Montreal. Every facility is afforded for acquiring a thorough knowledge of the French language.

TERMS:

Boards and Tuition for the Scholastic year, \$150. Piano, Vocal Music, Harp, German, &c., are extra. For further particulars apply to the LADY SUPERIOR. 48-2m

5,000 AGENTS WANTED.—Samples sent free by mail, with terms to clear from \$5 to \$10 per day. Two entirely new articles, saleable as flour. Address, N. H. WHITE, Newark, N.J.

A SURE CURE FOR CATARRH.

Instantaneous relief guaranteed to any one afflicted with catarrh or cold in the head, by using Dr. Williams's (the noted Indian doctor) cure for Catarrh, (a vegetable remedy, prepared from roots and gums.) One box will cure the worst case—has cured cases of 25 and 30 years standing. It cures when every other remedy fails. Sent by mail for \$1.00. Williams's Proprietary Medicine Company, Sole Manufacturers and Proprietors, Pittsburgh, Pa., U.S.A., P. O. Box 1236. 45-3m

A SURE CURE FOR THE PILES.

Dr. Williams, the noted Indian Physician, has discovered a positive cure for the blind, bleeding, itching and ulcerated piles, (a powerful healing Vegetable Ointment.) One box is warranted to cure the worst case. Not one single failure in five years. Sent by mail, securely sealed from observation, for \$1.00. Those who now suffer with the loathsome disease should suffer if they don't use Dr. Williams's Remedy. Williams's Proprietary Medicine Company, Sole Manufacturers, Pittsburgh, Pa., U. S. A. P. O. Box 1236. 45-3m

PUBLIC NOTICE

Is hereby given that the undersigned, Tutor to the minor children of the late Joseph Deschamps, in his lifetime of the Parish of Ste. Anne du Bout de l'Isle, Blacksmith, and of the late Basile Charlebois, his wife, has been this day duly authorized, in his said quality, to accept the estate of the said deceased, and also of the late Joseph Olivier Deschamps, brother of said minors, under benefit of Inventory. Montreal, 4th July, 1873. ANDRE CHARLEBOIS.

INSOLVENT ACT OF 1869.

In the matter of F. X. BENOIT, of Somerset, Insolvent. A dividend sheet has been prepared, open to objection, until the 5th day of August next, after which dividend will be paid. G. H. DUMESNIL, Assignee. 49-2w

Montreal, 19th July, 1873. 49-2w



**INFORMATION WANTED.**  
OF PETER OSSELIN, aged about 36, and who during the Summer of 1872, was employed as a sailor on Lake Superior. Any information would be thankfully received by his Father, ANTHONY OSSELIN Lafontaine, P. Q., Ontario.

**WANTED.**  
A first class teacher will be open for an engagement on the 1st of September or sooner if required. Would prefer teaching classics and French. Best of references. Address "Tutor" True Witness office.

**WANTED,** a R. C. Teacher to teach English and French in an Elementary School,  
Apply to  
C. BARSALOU,  
CALUMET ISLAND.

**WANTED—A TEACHER** for a French and English School. A liberal salary.  
JOHN HANNON, Sec.-Treas.  
St. Canut, P. Q.

**INFORMATION WANTED,**  
OF DENIS MALAN, a native of the County Limerick, Ireland, aged about 40 years. When last heard of was working on the Grand Trunk Railway, at Standford, P. Q.  
Any information would be thankfully received by his sister, Johanna Kennedy, Watwick, P. Q. 3-48

**\$5 TO \$20 per day. Agents wanted!** All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine.

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45-17  
June 27th, 1873.

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Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "I, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."

Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using your Spectacles twenty years; I am seventy-one year old.

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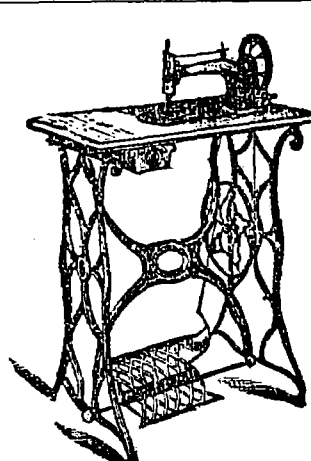
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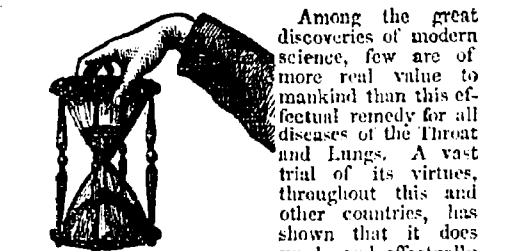
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