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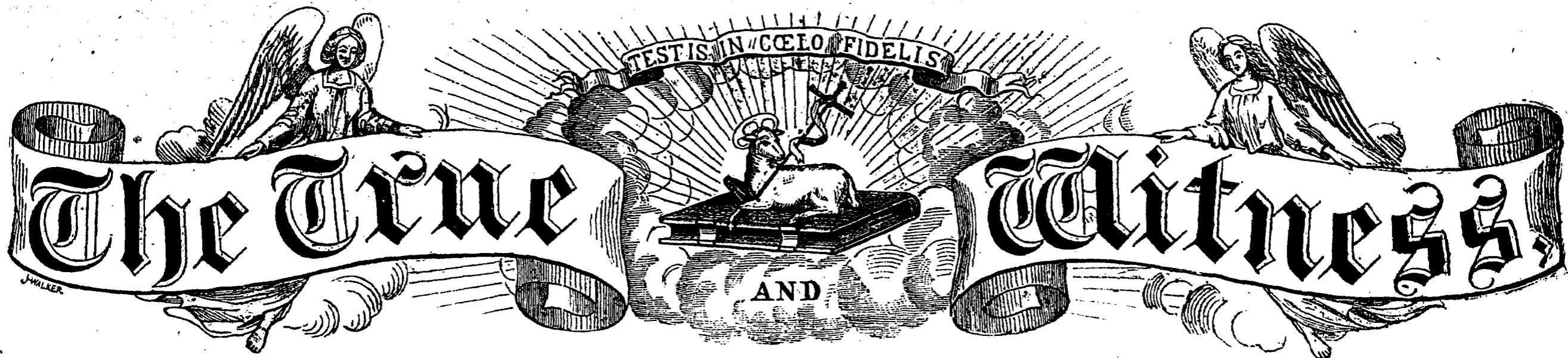
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CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, NOV. 29, 1872.

NO. 16

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FAITHFUL AND BRAVE.

AN ORIGINAL STORY.

(From the Dublin Weekly Freeman)

CHAPTER VI.

It was a sultry July morning, the last Aylmer Courtenay was to spend at Oakfield. The hot sun poured waves of heat upon the earth, stealing from the fresh flowers their pride of growth. Not a sound broke the stillness but the hum of insects in the grass, and nothing moved except the long, bright dragon fly, gleaming in the sun like golden filigree. The sheep even had sheltered beneath the spreading chestnut trees. Not a breath rustled the leaves; the air was heavy with perfume, and the very ground seemed throbbing with the heat.

Kate and Eda had taken work, or, as Harry called it, "the mullin to torture," to their favorite haunt—the cool little shaded summer house.—There Mark Bindon and Aylmer Courtenay followed them, the latter to say farewell; for the last time to steal blissful moments of forgetfulness from the stern realities of life; for the last time to gaze on the pure childish face so beautiful to him.

Sadly Aylmer was coming down the shrubbery walk to say "Good-bye," for the lonely student knew that in the dreary moments when thought cannot be banished Eda Hamilton's image would rise up before him. He dreaded those moments, which must inevitably come, when the broad light fades and shadows steal with gentle step to shroud the day's hard worldly thoughts. Well he knew that the twilight hour is consecrated to the absent love, or else rendered as a sweet sad sacrifice to the dead. As the evening yields its perfumed incense heavenwards, so would his affection turn to the font from which it sprung, and conjure up the form of little Eda, with all her witcheries of artless grace, to make his home more desolate than ever by the very contrast. Yes, Aylmer Courtenay dreaded the hour when his heart must cry out in a maddening uncontrollable longing for the presence of Eda Hamilton.

As the gentlemen approached the summer-house they heard Eda saying, "It was a strange dream, and so poetical; but it requires thinking over to understand its meaning."

"Talking of dreams, ladies," interrupted Aylmer, as he bent his head to enter the low doorway; "may I hear it also? I am too often a dreamer myself not to feel interest in the dreams of others."

"You shall hear it," replied Eda. "Now, Katie, begin without any circumlocution."

"Mr. Courtenay, I dreamt it was a beautiful autumn day, and I sat beside a babbling brook, which wound its way through an uncultivated garden. The flowers were all tangled in wild confusion, the rich blossoms mingled their gorgeous hues with delicate fragile ferns, like some wondrous piece of ancient tapestry. A soft, velvet mossy bank sloped to the water's edge, and there I sat, leaning my head upon my hand, watching in the distance a field of ripe corn waving in the September wind. For a long time I pondered upon God's glorious works, then I drifted off into thoughts of fate and destiny. My fancy wove a net of dreams, waiting me far above the present life of care.

While thus I mused, to a branch close by there flew a bird, a plain brown bird, such as one sees on a snowy day, but one from whose throat no melody has ever gushed to charm the list'ners ear. Yet that bird was a gentle thing, with a soft, wistful eye and a pleading look that made it lovable. It hopped close to my hand, and as I did not stir, with a twittering cry it fluttered to my arms, and, nestling there, seemed to claim a refuge. I was so surprised that for a time I let it rest, but then I quickly exclaimed, "You ugly bird, without even a note of music, to win pity or protection, why do you come to me? I don't want you," and saying those pitiless words, I flung it hard upon the ground. There was no spark of mercy in my soul. I was deaf to the kindly voice of nature, which always prompts to charitable deeds. There are times, I think, when we all prove false to noble instincts. For a minute the poor bird lay stunned, then dragged, for it could never fly again, its way to a bush and crept underneath it to die. I could not forget it. One reproachful look took possession of my mind, to haunt me wherever I turned. When I awoke this morning, tears were on my cheek."

For a moment or so there was silence in the little summer-house, and when Kate looked up Mark's dark eyes were fixed mournfully upon her. "Kate, I will interpret your dream," he said. "Poised on a peak of pride, so high above this earth in which you should revolve, you sometimes lose yourself in altitude, letting the real good pass by. Many a friend would be yours whose inner worth would far surpass in value all that superficial gloss which gains a passing friend, did you not too often judge by outward appearances."

"I am positive you wrong Miss Vere, Mark," hastily interposed Courtenay. "She is the last person I could ever fancy lacking discernment. I should fancy her, at all risks, standing by her friends, Faithful and Brave to the end."

Kate rose, and, extending her hand to Mr. Courtenay, "You do me justice, and should you ever need a friend, you will find that I am not swayed by outward appearances. Now, good-bye," and with that she quitted the summer-house.

Mark lingered, uncertain how to act, whether to follow Kate and atone for his sarcastic speech, or let matters take their course. He ended in leisurely sauntering towards the house being "in no humor to assist Courtenay in mounting his political hobby horse."

For a few minutes there was an embarrassing silence before Aylmer told Eda he had come to bid her good-bye, and in doing so tried to steel his voice, not to let it falter. He tried hard to assume a careless manner before the girl he loved. His Irish pride whispered "Be a man." His common sense reminded him of his poverty, and the heavy mortgages upon what Lady Bindon had termed "his father's place in Galway." His advantages and disadvantages grouped themselves in review before him. He knew that he had brains in plenty, but finances at the ebb, and dearly-bought wisdom told him a brainless pauper is quite as much esteemed as an intellectual pauper. How dare he tell Colonel Hamilton's daughter and heiress of his undying love. What would that gallant colonel say to a pauper suing for his daughter's hand, and that pauper a papist. As well dare he covet the Koochi-noor, so rare and priceless. Sitting there, he knew she loved him. The ingenuous simplicity of that childish nature made acting an impossibility. Innocence rendered her secret transparent.—Honor, then, must govern the impulse of the man, that impulse which would have made him gather her into his arms, and call her "his darling, his own."

"I did not know you were going so soon," said Eda, with a ring of sadness in her voice. "I did not think you would go for another week, at least. Will I not see you before I leave Ireland? Papa has given me leave to stay until the beginning of October. Harry will return to his ship then, and he is to bring me home. You will surely come out to Oakfield soon to see Mark?"

"I must return to town to-day, Miss Hamilton, I cannot afford to be idle, I am one of the hewers of wood and drawers of water," he added, with a hollow semblance of mirth in his voice. "The shadow of success lies before me, and I must strive to convert it into a reality. Dreaming day dreams will not accomplish anything for me."

Brave words, Aylmer, brave words, while your heart is aching so sorely. The honor of a braver man than Aylmer Courtenay would have wavered upon looking at the little pale face before him. Eda Hamilton was no strong-minded woman to trample down her emotions; or to hide them away from sight; the very effort to control her agitation made it the more apparent.

Again he looked at her, then rose, and for a moment leaned against the doorway, his hand

clutching fiercely at the fragile honeysuckle boughs. For the first time in his life he proved himself to be a coward. He thought of those heavy mortgages, and that incumbered place in Galway, and stifled down the words surging to his lips.

He turned to her, and eye to eye, soul to soul, they stood. "Miss Hamilton," and his voice came huskily, "I must go now. I dare not stay. Were I to remain longer in Oakfield I would dream, a bright unattainable dream, which could never be realised. It is better that I do not return. Now, Eda, for once Eda, bid me God speed."

Poor child, poor motherless child! she looked in his face and saw the intense love glowing there, and though words trembled on her white lips no sound came from them. She put out her little slender hands, and he took them in his, but shivered at their coldness on that broiling summer day.

He bent his head towards her; "Once more, good-bye Eda. Eda, say good-bye, Aylmer."

Slowly she repeated it after him, like one stunned, "Good-bye, Aylmer." She was barely conscious of his passionate "God bless you, my darling," when she heard his footsteps die away in the distance, as he hastily left the little summer-house.

(To be Continued.)

FATHER BURKE'S LECTURE

ON THE

"Norman Invasion of Ireland."

THE FIRST LECTURE IN ANSWER TO MR. FROUDE.

IRISH GOVERNMENT AND IRISH LAWS IN THE DAYS OF OLD.—THE ENGLISH FALSIFIERS REPUTED FROM ENGLISH AUTHORITIES.—GRAND VINDICATION OF THE IRISH PEOPLE.—SERVITUDE UNKNOWN IN IRELAND.—MORALITY AMONG THE NORMANS.—CONDITION OF THE SAXONS UNDER THEIR CONQUERORS.—IRISH HISTORY FROM AN IRISH STANDPOINT.

(From the N. Y. Metropolitan Record.)

The first of the Very Rev. Father Burke's lectures in answer to Mr. Froude, was delivered in the Academy of Music on last Tuesday evening, November 12. The subject of the lecture was "The Norman Invasion," the Reverend lecturer having decided to take the same periods of history, as divided under the same heads by Mr. Froude. The full report which we give below is a masterly and crushing reply to the distorted historical assertions made by Mr. Froude in dealing with the same period, and will well repay perusal by every lover of the truth.

LADIES AND GENTLEMEN.—It is a strange fact that the old battle that has been raging for seven hundred years should continue so far away from the old land. The question on which I am come to speak to you this evening has been disputed in many a Parliament—one that has been disputed on many a well-fought field, and is not yet decided—the question between England and Ireland. (Applause.) Amongst the visitors to America who came over this year, there was one gentleman distinguished in Europe for his style of writing and for his historical knowledge—the author of several works which have created a profound sensation, at least for their originality. Mr. Froude has frankly stated that he came over to this country to deal with England and with the Irish question, viewing it from an English standpoint; that, like a true man, he came to America to make the best case that he could for his own country; that he came to state that case to an American public, as to a grand jury, and to demand a verdict from them—the most extraordinary that was ever yet demanded from any people—namely: the declaration that England was right in the manner in which she has treated my native land for seven hundred years! (Applause.) It seems, according to this learned gentleman, that we Irish have been badly treated—that he confesses; but he puts in, as a plea, that we only got what we deserved.—(Laughter and applause.) "It is true," he says, "that we have governed them badly. The reason is: because it was impossible to govern them rightly. It is true that we have robbed them. The reason is: because it was a pity to leave them their own they made such a bad use of it; it is true we have persecuted them; the reason is: persecution was a fashion of the time and the order of the day. On these pleas there is not a criminal in prison to-day in the United States that should not instantly get his freedom by acknowledging his crime and pleading some extenuating circumstance. Our ideas about Ireland have been all wrong it seems. Seven hundred years ago the exigencies of the time demanded the foundation of a strong British Empire; in order to do this, Ireland had to be conquered, and Ireland was conquered. Since that time the one ruling idea in the English mind has been to do all the good that they could for the Irish. Their legislation and their action has not always been

tender, but it has been always beneficent.—They sometimes were severe but they were severe to us for our own good, and the difficulty of England has been that the Irish during these long hundreds of years; never understood their own interests or knew what was for their own good. Now, the American mind is enlightened and henceforth no Irishman must complain of the past in this new light in which Mr. Froude puts it before us. Now, the amiable gentleman tells us what has been our fate in the past he greatly fears we must reconcile ourselves to in the future. He comes to tell us his version of the history of Ireland, and he also comes to solve Ireland's difficulty, and to lead us out of all the miseries that have been our lot for hundreds of years. When he came many persons questioned what was the motive or the reason of his coming? I have heard people speaking all around me, and assigning to the learned gentleman this motive or that. Some people said he was an emissary of the English Government; that they sent him here because they were beginning to be afraid of the rising power of Ireland in this great nation; that they saw here eight millions of Irishmen by birth, and perhaps fourteen millions by descent; and that they knew enough of the Irish to realize that the Almighty God blessed them always with an extraordinary power, not only to preserve themselves, but to spread themselves until in a few years, not fourteen, but fifty millions of descendants of Irish blood and of Irish race will be in this land. (Great applause.) According to those who thus surmise, England wants to check the sympathy of the American people for their Irish fellow-citizens, and it was considered that the best way to effect this was to send a learned man with a plausible story to this country—a man with a singular power of viewing facts in the light in which he wishes himself to view them and put them before others; a man with the extraordinary power of so mixing up these facts that many simple-minded people will look upon them, as he puts them before them, as true, and whose mission it was to alienate the mind of America from Ireland to-day by showing what an impracticable, obstinate, accursed race we are. (Laughter.)

Others, again, surmised that the learned gentleman came for another purpose: they said "England is in the hour of her weakness; she is tottering fast, and visibly to her ruin; the disruption of that old empire is visibly approaching, she is to-day cut off, without an ally in Europe. Her army a cipher, her fleet nothing—according to Mr. Reade, a great authority on this question—nothing to be compared to the rival fleet of the great Russian power now growing up. When France was paralyzed by her late defeat, England lost her best ally. The three Emperors in their meeting the other day, contemptuously ignored her, and they settled the affairs of the world, without as much as mentioning the name of that kingdom, which was once so powerful. Her resources of coal and iron are failing; her people are disheartened, and she is showing every sign of decay." Thus did some people argue that England was anxious for an American alliance, for they said, "What would be more natural than that the old tottering empire should seek to lean on the strong, mighty, vigorous young arm of America?" (Applause.)

I have heard others say that the gentleman came over to this country on the invitation of a little clique of sectarian bigots—(laughter)—in this country. Men, who, feeling that the night of religious bigotry and sectarian bitterness is fast coming to a close before the increasing light of American intelligence and education—(applause)—who would fain prolong the darkness for an hour or two, by whatever help Mr. Froude could lend them.

But I protest to you gentlemen here to-night, that I have heard all these motives assigned to this learned man, without giving them the least attention. I believe Mr. Froude's motives to be simple, straightforward, honorable and patriotic. (Applause.) I am willing to give him credit for the highest motives, and I consider him perfectly incapable of lending himself to any base or sordid proceedings, from a base or sordid motive. (Applause.) But as the learned gentleman's motives have been so freely canvassed and criticised—and I believe, indeed, in many cases, misinterpreted, so my own motives in coming here to-night may be perhaps also misinterpreted and misunderstood unless I state them clearly and plainly. As he has been said to come as an emissary of the English Government, so I may be said perhaps, to appear as an emissary of rebellion and revolution. As he is supposed by some to have the sinister motives of alienating the American mind from the Irish citizenship of the States, so I may be suspected of endeavoring to excite religious or political hatred. Now I protest these are not my motives; I come here to-night simply to vindicate the honor of Ireland in her history. (Enthusiastic cheering.) I

come here to-night lest any man should think that in this our day, or in any day, Ireland is to be left without a son who will speak for the mother that bore him. (Renewed cheering.)

And, first of all, I hold that Mr. Froude is unfit for the task that he has undertaken, for three great reasons: First, because I find in the writings of this learned gentleman that he has solemnly and emphatically declared that he dispairs of ever finding a remedy for Ireland, and he gives it up as a bad job. (Laughter.) Here are his words, written in one of his essays a few years ago: "The present hope," he says, "is that by assiduous justice, that is to say, by conceding everything that the Irish please to ask, we shall disarm that enmity and convince them of our good will. It may be so; there are persons sanguine enough to hope that the Irish will be so moderate in what they demand, and the English so liberal in what they grant, that at least we shall fling ourselves into each other's arms in tears of mutual forgiveness. (Laughter.) I do not share that expectation. (Renewed laughter.) It is more likely that they will push their importunities until, at last, we turn upon them and refuse to yield further. And there will be a struggle once more, and either emigration to America will increase in volume until it has carried the entire race beyond our reach, or in some shape or other they will again have to be coerced into submission."

Banish them or coerce them! There is the true Englishman speaking. "My only remedy," he emphatically says, "my only hope, my only prospect of a future for Ireland is, let them go to America; have done with the race altogether, and give us an Ireland at least such as we have labored to make it for seven hundred years, a desert and a solitude. (Applause.) Or if they remain at home they will have to be coerced into submission." I hold that that man has no right to come to America to tell the American people and the Irish in America that he can cast the horoscope of Ireland's future. He ought to be ashamed to do it after uttering such words.

The second reason why I say he is unfit for the task of describing Irish history is because of his contempt for the Irish people. "The original sin of the Englishman has ever been his contempt for the Irish. It lies deep, though dormant, in the heart of almost every Englishman. The average Englishman despises the Irishman, and looks down upon him as a being almost inferior in nature. Now, I speak not from prejudice, but from an intercourse of years, for I have lived among them. I have known Englishmen, amiable and generous, charming characters, who would not for the whole world wrong willfully a feeling of contempt in their hearts for any one, much less express it in words, yet I have seen them manifest in a thousand forms that contempt for the Irish which seems to be their very nature. (A voice: "True.") I am sorry to say that I cannot make any exception amongst the Protestants and Catholics of England in this feeling. I mention this not to excite animosity or to create bad blood or bitter feeling; no. I protest this is not my meaning. But I mention this because I am convinced it lies at the very root of this antipathy and of that hatred between the English and Irish, which seems to be incurable, and I verily believe that until that feeling is destroyed, you never can have cordial union between these two countries, and the only way to destroy it is by raising Ireland through justice and by home legislation, that she will attain such a position, that she will enforce and command the respect of her English fellow-subjects. (Applause.) Mr. Froude, himself, who, I am sure, is incapable of any ungenerous sentiment towards any man or any people, is an actual living example of that feeling of contempt of which I speak. In November, 1856, this learned gentleman addressed a Scottish assembly in Edinburgh; the subject of his address was, "The Effect of the Protestant Reformation upon Scottish character." According to him, it made the Scotch the finest people on the face of the earth. Originally fine, they never got their last touch that made them as it were archangels—amongst men, until the holy hand of John Knox touched them. (Laughter and applause.) On that occasion the learned gentleman introduced himself to his Scottish audience in the following words: "I have undertaken," he says, "to speak this evening on the effects of the Reformation in Scotland and I consider myself a very bold person to have come here on any such undertaking; in the first place the subject is one with which it is presumptuous for a stranger to meddle. Great national movements can only be understood properly by the people whose disposition they represent. We see ourselves by our own history that Englishmen only can properly comprehend it. It is the same with every considerable nation that works out their own political and national lives through tempers and humors and passions, peculiar to themselves, and the same disposition which produces the result is required to interpret it after-

was... Did the learned gentleman... such apology for entering so...

What, on the other hand, is his treatment of the Irish? I have, in this book before me...

Thirdly: Mr. Froude is utterly unfit for the task of delineating and interpreting the history of the Irish people...

One fact will show you how this gentleman treats history. When King Henry the Eighth declared war against the Church...

During this time when the monasteries were beginning to be pillaged, the Catholic clergy of England, especially those who remained faithful to the Pope...

willful murder against the Chancellor of the Bishop of London, and the Bishop was obliged to apply to Cardinal Woolsey to have a special jury to try him...

Well, now, my friends, we come to consider the subject of his first lecture. Indeed, I must say I never practically experienced the difficulty of hunting a will-o'-the-wisp in a marsh...

The first proof that he gives that there was no government in Ireland is a most insidious statement. He says: "How could there be any government in a country where every family maintained itself according to its own ideas of right or wrong, acknowledging no authority?"

Again he says: "In this deplorable state the people lived, like the New Zealanders of to-day live in underground caves." And then he boldly says: "That I myself opened up in Ireland one of these underground houses of the Irish people."

In order to understand the Norman invasion I must ask you to consider, first, my friends, the ancient Irish constitution which governed the land.

own chieftain; and to him they paid the most devoted obedience and allegiance, so that the fidelity of the Irish clansman to his chief was proverbial.

And so they came together and wisely selected the best, the strongest, the bravest and the wisest man, and he was acknowledged to have the right to the succession. He was the Tanist according to the ancient law of Ireland.

There Patrick found them in the year 432, minstrels and bards and Brehons, princes, crowned monarchs, and high king; there did he find them discussing, like lords and true men, the affairs of the nation, when he preached to them the faith of Jesus Christ.

This was the ancient Irish Constitution my friends. And now, does this look anything like anarchy? Can it be said with truth of a land where the laws were so well defined, where everything was in its proper place...

So much for the question of government. Now for the question of religion. The Catholic religion flourished in Ireland for 600 years and more before the Anglo-Normans invaded her coasts.

And for 300 years Ireland was subject to the invasions of the Danes. On Good Friday morning, in the year 1014, Brian Boroihme defeated the Danes at Clontarf, but it was not until the 23d of August, 1103, in the twelfth century, that the Danes were driven out of the land by the defeat of Magnus, their king, at Loch Strangford, in the centre of Ireland.

glorious memory. (Great applause.) We find Felix and Christian, Bishops of Lismore; Catholics of Down; Augustus, of Waterford; every man of them famed not only in Ireland but throughout the whole Church of God for the greatness of their learning and for the brightness of their sanctity.

And at the same time Irish monks, famous for their learning as men of their day, and as famous for their sanctity. In the great Irish Benedictine monastery of Rathfarnham, we find Laurence and twelve other Irish monks. We find, moreover, that the very year before the Normans arrived in Ireland in 1168, a great council was held at Athboy, thirteen thousand Irishmen representing the nation; thirteen thousand warriors on horseback attended the Council, and the bishops and priests with their chiefs, to take the law they made from them and hear whatever the Church commanded them to obey.

There Patrick found them in the year 432, minstrels and bards and Brehons, princes, crowned monarchs, and high king; there did he find them discussing, like lords and true men, the affairs of the nation, when he preached to them the faith of Jesus Christ.

Mr. Froude tells us that they were right—that they were the apostles of purity, honesty and clemency, and Mr. Froude "is an honorable man." (Laughter.) Ah! but he says, remember, my good Dominican friend, that if they came to Ireland, they came because the Pope sent them.

Mr. Froude tells us that they were right—that they were the apostles of purity, honesty and clemency, and Mr. Froude "is an honorable man." (Laughter.) Ah! but he says, remember, my good Dominican friend, that if they came to Ireland, they came because the Pope sent them.

I prefer to believe it was a forgery. Alexander's letter bears the date 1172. Now let us see whether it is likely for the Pope Alexander to give Henry such a letter recommending him to go to Ireland.

Such is the man that Alexander sent to Ireland to make them good people. (Laughter.) According to Mr. Froude, "The Irish never loved the Pope until the Normans taught them." (Laughter.) What is the fact. Until the accursed Norman came to Ireland, the Papal Legate always came to the land at his pleasure.

Al, bitterly did Laurence O'Toole feel it—the great, heroic saint of Ireland—(cheers)—when he went to England on his last voyage! The moment he arrived in England, the King's officers made him prisoner. The King left orders that he was never to set foot in Ireland again.

But let us suppose that Pope Adrian gave the Bull. I hold still it was of no account, because it was obtained under false pretences; for he told the Pope: "The Irish are in a state of miserable ignorance, which did not exist. Secondly, he told a lie, and according to the Roman law a Papal Rescript obtained on a lie was null and void.

But suppose the rescript was valid. Well, my friends, what power did it give Henry? Did it give him the land of Ireland? Not a bit of it. All it was that the Pope said was, "I give you power to enter Ireland, there to do what is necessary for the glory of God, and the good of the people."

Again, let us suppose that Henry intended to conquer Ireland and bring it into slavery. Did he succeed? Was there a conquest at all? Nothing like it. He came to Ireland—the King and Princes of the Irish people—said to him: "Well, we are willing to acknowledge your high sovereignty."

IRISH INTELLIGENCE.

The following letter from His Grace the Archbishop of Tuam, was received by Sir John Gray, M.P., during his visit to New Portacarron to restore Captain Nolan's evicted tenantry to the Irish soil.

"My dear Sir John,—Although the severity of the weather prevents my personal presence, I will be with you in spirit, sharing the joyful feelings inspired by your kind visit on this auspicious occasion. It must be a source of gratification to you to find your sanguine anticipations regarding tenant-right partly realized, and yourself an efficient agent in reducing your benevolent and equitable theories to practice. The hopes of the restoration of the evicted tenantry of Portacarron to the independence and happiness of a fixed home cannot henceforth be deemed visionary or delusive. And the odium which the conduct of Captain Nolan has excited in the breasts of a certain class of people is not because he had evicted and thrown on the world some industrious tenants, but because, under wiser and more virtuous influences, he repented of conduct no less injurious to his own character than disastrous to the public weal, and proved the sincerity of his laudable regret by making the evicted tenants adequate atonement."

"This 29th day of October, the auspicious Feast of St. Colman, will be memorable in the Irish annals, and the comparative contentment of which its proceedings have been productive will, it is to be hoped, induce the Prime Minister to follow up the wise policy which he has inaugurated, and perfect the work of national justice and conciliation. Half-measures or miserably instalments of justice, with which our people have been so long amused and insulted, will no longer do. For centuries have our people been deprived of the sacred rights of education in conformity with their religious convictions. All Dissenters, of whatever creeds or conventicles, were sure of having schools—nays, Colleges and Universities—established for their benefit, and sometimes extravagantly endowed, with the wealth of which the Catholic Church in Ireland was plundered. It is high time to make restitution by giving the Catholics schools and a University exclusively Catholic and endowed with a portion of their unjustly confiscated revenues. Such contrivances as your antiquated charter schools and Kildare-street schools, and your Queen's Colleges, though more modern, equally noxious, cannot satisfy the just demand of a people conscious of their religious rights, and resolved to persevere in their assertion. By the stubborn perseverance of our rulers in their refusal they are only swelling the tide of emigration from our shores, and augmenting the aggressive power of America, already sufficiently formidable. It is in vain to strive to arrest the dangerous exodus until the people are practically assured that their children are blessed with perfect freedom of unimpeded Catholic education at home. Some English statesmen—if narrowed bigots can be deserving of the name—indulge rather unreasonably in wanton merriment at the notion of the repeal of the Union, or Home Rule, or a fair legislative independence of Ireland, by whatever name it may be called. It is not the first time that religious hate became blind to the dangers which its injustice and intolerance had provoked. Such men are themselves the most active and efficient agents in maturing for execution the projects which they so compassionately deprecate. By denying us Catholics—forming, as we do, with comparatively few Protestants, the nation—that religious autonomy to which every nation is entitled, they give an impulse to the advocates of Home Rule and the legislative independence of Ireland. More than three centuries of unheeded privations for the faith are a sufficient pledge that they prize its purity beyond any political boon, and that for no political benefit will they compromise the precious treasure. Let not the foes of our country fancy that they will succeed in propagating their political system of education by detaching the people from their pastors. If they were so inexperienced as to entertain such a notion, the recent magnificent demonstration from every part of Ireland, regarding the Railway petition, springing as if impulsively from the fervent faith of the people, and unexampled in its spontaneous generosity, will teach them that it is in vain they kick against the goad, and that neither priests nor people will at their bidding resign their hereditary attachment to the faith of Rome. The Holy Father, for such brief time as the Almighty wills, may be tried, as several of his predecessors have been tried,—he may be abandoned by princes and statesmen, as Popes before him have been abandoned; he may be imprisoned in prison and bound in chains, as his great prototype, St. Peter, has been bound; still he will be as great in prison as on the throne; and, whether free or in chains, he will continue to be the guide of the education of Ireland and of its united hierarchy and people. You may perceive how your auspicious visit has given occasion to touch on those important topics of vital interest to our people, and which it may well be put forward to the public in time, in order that, under the pretence of ignoring the unalterable resolve of our nation not to mix itself up with sectarian schools, our statesmen may not waste their time with impracticable and abortive projects, but shape their counsels in accordance with the religious convictions of those for whom they are chosen to legislate.—Believe me, my dear Sir John, your faithful servant.

J. JOY, Archbishop of Tuam.

"Sir John Gray, M.P." The Irish correspondent of the London Times gives the following obituary notice of the late lamented Mr. Maguire:—"The death of Mr. Maguire, the popular and distinguished member for the city of Cork, which occurred rather unexpectedly on the night of the 1st inst., in this city, will excite a feeling of deep regret throughout the country. He had been for some time in very delicate health, having suffered a stroke of paralysis some weeks ago which gave very much concern to his friends. It was recommended, however, that he should be removed to Dublin for medical advice, and he arrived here on Monday evening from Dr. Barker's establishment at Blarney, County Cork, where he had been staying under the directions of Dr. Savin.—Dr. Adams was called in to see him on his arrival in Dublin, and immediately pronounced his case hopeless. He seemed, however, to rally a little, and was thought to be better on Thursday, when he was visited by his relative the Master of the Rolls; but yesterday morning he was again seized and gradually succumbed. He died at 8 o'clock last evening, in the 57th year of his age. He was the son of a respectable merchant of Cork, and from an early age evinced the possession of qualities which attracted the affection of a wide circle of friends, and won for him the highest distinction in professional life. As a journalist and a politician, his career was marked by the highest consistency, earnestness, and ability. He was called to the Irish Bar in 1843, and entered public life in 1848, when, as a Repealer, he contested Dungarvan with the late Richard Lalor Sheil, the then Master of the Mint under the Russell Cabinet. His triumph then, though he was a young man and Sheil had a great reputation and high influence to back his claim, was signal and complete. He represented the borough for 18 years, successfully resisting every combination to dislodge him. For the last six years he represented his native city, which was justly proud of him. In 1841 he founded the Cork Examiner, one of the ablest and most successful journals in the kingdom; and although engaged in arduous duties of a journalist and a leading representative in Parliament, he found time to produce some works which have earned for him a high reputation in the literary world. Among these may be mentioned Rome and its Rulers, which was published in 1857;

the Life of Father Mathew, which was issued in 1863; and the Next Generation, which was suggested by a visit to America. He was engaged in a history of the Jesuits when he died."

IRISH REPRESENTATION.—To the Editor of the Times.—Sir,—The moment you intimate a wish that the discussion on the subject of the Irish representation should close, I have not the slightest right to claim to be permitted to trespass further on your space. I might, perhaps, find something to complain of in your last article, but no man is a fair judge of criticism upon himself, and I prefer to acknowledge with thanks the indulgence you have shown me, and to admit that if I have failed in placing my views clearly before your readers the fault has not been yours. Still I hope that you will not think me unreasonable in asking for a few last words—which your last observations call for as a matter of justice to myself. I cannot think I have so entirely failed in making out the case I undertook to make as those observations would lead your readers to suppose. At Limerick I had complained of the miserable state of our town constituencies, and the wretchedly small number of persons in the country who are admitted to the enjoyment of the town franchise, and I attribute this to be the fact that Parliament had never found time to apply to Ireland the principles which had been enacted for England in 1867 and 1868. In England the town franchise conceded in 1867 established that which is substantially household suffrage. In Ireland the laws of rating are so contrived that there is scarcely a town in Ireland in which one household in four has a vote. I am happy to see that the restriction of the Irish franchise is not defended in the Times, but it is contended that even with an enlarged franchise it is impossible to find urban constituencies, and that, therefore, the only remedy is a sweeping disfranchisement of the Irish boroughs and a transfer of their members to the counties. But in this suggestion it appears to be forgotten that the county franchise and that of the boroughs are in Ireland, as in England, essentially different. The county qualification is a far higher one. Every member, therefore, who is transferred from a borough to a county is a transfer of electoral power given to a constituency framed on a less popular basis. There are other objections to an annihilation of the borough representation of the country which must occur to every mind. From the earliest period the "burgesses" have been an essential element of our Parliament. They represent a class and an interest different from those which have their representation in the members for counties or even for great towns. If borough representation is to be destroyed, that destruction can only be justified by absolute necessity. I undertook to show and I still think I have conclusively shown, that in Ireland no such necessity exists. I have suggested a plan by which, adopting literally the English precedent of the last Reform Bill, establishing the English franchise, slightly extending boundaries wherever towns have outgrown in any direction those of 1832, and transferring to the most populous of our towns a few members taken from the smallest, we might have in Ireland (giving a second member to Derry and a third to Dublin) 31 represented towns returning 39 members. These 31 towns would have an aggregate population exceeding 900,000, and an aggregate number of electors of more than 120,000. None of them in population would be below 5,000. All of them would have, on the lowest estimate, constituencies of more than 600. In very few of them would the electors be less in number than 1,000.

Tried by any fair test, collectively or individually, this body of Irish towns is perfectly entitled to this share of a representation distributed in the manner in which that of the United Kingdom now is. It is quite true that we have not the same town populations in Ireland that there are in England, and therefore we cannot have the same urban constituencies. But is not the difference more than represented by the proportions, which show in England 198 town constituencies returning 309 members, and in Ireland 21 constituencies returning 39? Compare them with the aggregate of the 61 English boroughs to which I referred in my former letter, these 61 boroughs, with a population of a little more than 400,000, and 68,000 electors (according to the last parliamentary paper), send 61 members to the House of Commons. All the Irish boroughs, with just double their number of electors, would send only 39. Comparing them individually with the English boroughs there is not one of them which may not be set off against some English represented town. Comparing the constituencies with those of the Irish counties they would be more entitled to the present proportion of town members. The whole county constituency amounts to 175,000. With the English franchise the boroughs I have proposed would have an aggregate of at least 120,000 electors. 39 members against 64 returned by the counties is not an extravagant proportion. If a town with 5,000 or 6,000 inhabitants and 600 or 700 electors is unfit to be represented in Parliament, why do Calne and Dorchester and Harwich still retain the right? Calne has a population of 5,779, and 582 electors; Bandon has a population of 6,100, and a present constituency of 285. The return of inhabited houses shows that with household suffrage that constituency would be more than doubled. With what show of justice can you disfranchise Bandon while Calne retains its right? It is no slight objection to any plan of general disfranchisement that you are applying an entirely different rule to the Irish towns from that which has been applied to the English. And the difference would be, as usual, against popular right. If the suggestion of disfranchising 20 Irish boroughs were carried out, England would have 300 members—considerably more than one-half of all her representatives—elected by household suffrage. Ireland would have just 19, assuming that our franchise was assimilated to the English. If, indeed, the proposal were to lower the county franchise so as to make it as popular as that of the boroughs, then indeed the proposal to transfer some of the borough members to the counties would assume a wholly different aspect; but while the county franchise remains as it is and while we are entitled to a household one in the boroughs, the proposal to transfer is simply an abridgment of popular right. It is, moreover, a diminution of the number of those entitled to the franchise. The number of county electors would remain the same as it is now. The members would be distributed among the 175,000 electors now on the registry of the several counties. The number of electors in all Ireland would be diminished by nearly the constituencies of the boroughs you would disfranchise. Some of the electors would, of course, be entitled to the county franchise but the large majority of them would not.

It is no answer to these arguments to tell me that there are anomalies and inequalities in the borough representation of Ireland. Of course there are, and great ones. But there is no anomaly as great as those which attend the annihilation of the borough franchise of Ireland would remain untouched. There would be none as great as that which gives Calne, with its 589 electors, one member in Parliament, while Hackney, with 49,000, has but two. I take this one instance out of many in equalities as flagrant. There is none so great as that 61 English boroughs, with 61,000 electors qualified by household franchise should return nearly as many members as all the counties of Ireland put together. It would be a great mistake to imagine that the inequalities are all on the sides of the boroughs. The county of Carlow, with a population of 50,000, and a constituency of 2,200, returns two members, the same as the city of Cork, with nearly double its population and more than double its electors, or as Dublin city, with five times as many of both. The counties of Fermanagh, Wicklow, and some others fall far below the most populous of

our towns. It may be that we are approaching a period when we must recast our whole system of representation, and distribute it among constituencies that will approach nearer to equality than do those to which the accidents of ancient right, tempered and modified by cautious innovation, have allotted electoral powers. But, while no attempt is made to effect this, the proposal, under the guise of assailing particular instances of inequality (and these by no means the most glaring), to destroy the small portion of civic representation which Ireland retains is really to make war, not upon electoral inequality, but upon Irish popular right. With these last words I must leave the question to that discussion which it must certainly receive elsewhere. Perhaps you will allow me one other last word, and that is to acknowledge the fairness with which you have permitted me to write in opposition to the views which you have, I think unfortunately, adopted. If you have struck too hardly in your criticism you have at least heard me patiently. In the spirit of the ancient disputant who was content to ask for this I close our discussion, forgetting the blow, and only remembering and thanking you for the hearing.—Your faithful servant, ISAAC BURT.

FATAL CASE OF CHOLERA.—At the last meeting of the Wexford Board of Guardians—John Sinnott, Esq., in the chair. The medical officer, Dr. Crean, reported that he had admitted during the week into the hospital a woman affected with cholera, and that she died forty-three hours after her admission. He further reported that he admitted a woman and her children who were suffering from small-pox, but of a very mild type.

The following article taken from the Financial Reformer will be interesting:—"There can be no doubt that, of late years, madness has been frightfully on the increase in these kingdoms, and quite as little that indulgence in intoxicating liquors, and that not always to excess, has had, and has, a great deal to do with the awful fact. But in what degree, it is at all, pure and genuine liquors are responsible for it, is quite another question, and one which is generally ignored by advocates for the total suppression of the liquor traffic. On this point Dr. Holmes of Belfast, who had occasion recently to analyse several samples of so-called whiskey, has furnished to the Dublin Evening Mail some curious information. He states that a bottle of whiskey described as a fair sample of the liquor sold in low class public-houses, was heavily adulterated with naphtha, cayenne pepper, and vitriol; that another sample consisted almost entirely of naphtha, with a slight coloring tinge of genuine whiskey; and that another charming compound was composed of Cayenne pepper, vitriol, spirits of wine, and bluestone, which could be produced at the rate of a penny per gallon, though it would, of course, be sold as if in addition to cost of a genuine article, a duty of 10s. per cent. were on it, to say nothing of dealers' profits on the article, and on the duty. A writer in the Scientific Review, some three or four years ago, enumerated amongst the multifarious ingredients for the adulteration of ale, beer, and porter—cream of tartar, alum, green vitriol, copper, lead, pyrolic acid, cocculus indicus, grains of paradise, colouring matter of various descriptions, quassa, and other cheaper and more hurtful bitters, sedum polastro, myrrha gale, and datura stramonium, besides liquorice, molasses, coulander, capsicum, caraway seeds, salt, horse beans, &c., &c. Hence, though the honest products of barley, hops, and the vine may have much to answer for they are debited with a vast amount of evil, which is really occasioned by noxious, and, in some instances murderous substitutes for them. One of the multifarious recipes for fraudulent and villainous concoctions, given in a book published for the guidance and assistance of publicans and vintners, winds up with a pinch or two of urtic acid does something or other, we forget exactly what—but it is something in the way of improvement! Might it not be worth the while of legislators, philanthropists and agitators for the total suppression for the liquor traffic, to consider what share the duties upon intoxicating drinks have in causing these usually fatal and ruinous to health, sanity, and life? We think so, and more especially as some of the adulterants or substitutes—all of which are duty free—are much dearer than genuine, and honest extracts from barley and the vine would be, if the ingredients, the manufacture and the sale, were equally favoured by being liberated from the clutches of the tax-gatherer. As it is, her Majesty's revenue is alike fed and defrauded by means of duties which afford both encouragement to, and opportunity for, the maddening and poisoning of her Majesty's subjects."

DUNAM, Nov. 2.—The surface of Irish political life, which has been for a long time so remarkably placid is now disturbed by electioneering rumours. Two seats are rendered vacant by the elevation of Mr. Dowse to the Bench and the lamented death of Mr. Maguire. Two other vacancies are expected to arise from other causes. There will be plenty of room for speculation and strategy among the different parties which compose the two constituencies of Derry and Cork, and if time be allowed for it there will be no lack of local agitation. In both boroughs the question of Home Rule will be brought prominently forward as a test of fitness in estimating the relative claims of candidates, and whatever answer they may be disposed to give to it they will find it equally embarrassing. Mr. Dowse in a retiring address to the electors of the maiden city, reminds them that on two occasions they testified their approval of Mr. Gladstone's policy by electing him to represent them. In taking leave of political life he states that he has nothing to regret except that he is obliged to say farewell. Mr. Pallas, the new Attorney-General, will, it is understood, offer himself as his successor, and with a fair prospect of success. There are, however, difficulties in his way which Mr. Dowse had not to encounter. Irrespective of the change of political circumstances effected by the ballot, there are some doubts as to the course which the Presbyterian electors may think it right to take. At the previous elections the power of returning the member was practically in their hands, and as they were in perfect accord with the Government upon the Church question, they had no hesitation in voting for the Ministerial candidate. But their position is quite different as regards the education question. They have declared in the strongest terms their hostility to the denominational system, and as Mr. Pallas has pronounced strongly in its favour when addressing another constituency, it will not be easy to overcome their scruples and induce them to accept him. If they continue in union with the Liberal party his position will be strong, but still not quite secure. The Home Rulers are ready to make a blank attack, and if by any dexterous manoeuvre their forces can be combined with the Conservatives he could hardly escape defeat.

The other seats which are spoken of as likely to be vacant are Waterford and Longford. It is reported to-day that Mr. De La Poer is about to retire from the representation of the former county, and Major O'Reilly from that of the latter. In the event of a vacancy in Longford, Captain King Harman would again be put forward to fight the battle of Home Rule.—From Times Corr.

The Court of Exchequer has granted a conditional order, on the application of the Attorney-General for a new trial of the action of "O'Byrne v. Hartington," of which the Phoenix Park affray was the subject. It will be remembered that the jury found a verdict for the plaintiff, with £25 damages. The motion for a new trial was upon the ground that the verdict was against the evidence and the weight of evidence, and also of misdirection by the Chief Baron. His Lordship, in giving the order, stated that he would frame it in such a way that the fullest opportunity should be given for discussing the legal questions, which are in issue.

We have received from Mr. Gray, whose letters on our coal fields have caused considerable attention to be given to the important question he is so ably discussing in our columns, several specimens of Irish coal, of various qualities. The specimens which may be seen at our office include cannel coal, gas coal, lignite, and three other kinds, from the coal measures Coal Island, Co. Tyrone; a specimen from true coal measures, Ballycastle, Co. Antrim, where several beds occur from eighteen to eight feet thick; a specimen of lignite from Ballintoy, county Antrim, another specimen of lignite from Killymorris, in the same county.—Belfast News Letter.

A shocking occurrence arising out of the practice of "waking" the dead happened recently in a house in Essex-street, in Dublin. A child named Sharpe having died of bronchitis, its parents had a wake in accordance with the usual practice of the lower classes, which, though strongly discommenced by the Catholic clergy, is still persisted in. The company retired at 11 o'clock at night, and at daybreak next morning an alarm of fire having been raised, the room in which the dead child lay was broken open, and it was found that both the father and mother were suffocated, and the corpse of the infant was burnt to a cinder.

There are in Belfast, with a population of 171,000, 4,300 burgesses; in Dublin, with a population of 246,000, 5,500 burgesses; in Belfast there are 13,000 parliamentary electors, in Dublin 13,000. So that with 70,000 more of population, Dublin has just an equal number of votes, including 2,200 freemen.

The Corporation of Dublin has discussed and appointed a committee to further inquire into the decrease of the population of Ireland in the quarter ending June both by 24,000 persons, and the diminution last year of land under tillage by 135,000 acres. The committee are also to investigate the reported continuous decline in the number of small traders in Ireland.

Returns lately issued by the Lunacy Commissioners show an alarming increase of the number of lunatics in the country. Compared with 1870 there was an increase of 1,134 in 1871, and of this number we are told that there are 624 "lunatics at large."

King's County contains 48,000 inhabitants, 900 of whom are electors, and two boroughs.

GREAT BRITAIN.

LOYSON'S MARRIAGE.—Some curious particulars of this scandalous affair are furnished by the London correspondent of the Paris Times.—It has been said that Dean Stanley witnessed the marriage; this is true, but he absolutely refused to put his signature to the register. The clerk, at the marriage register office, asked Loysen what his name was, whereupon the ex-priest answered, "Hyacinthe Loysen—bachelor." "Your profession?" inquired the clerk. "A Roman Catholic priest." "I cannot write that down," observed the clerk, "it is against the rules." "I wish it especially to appear on the register, that I am a priest," said Loysen, determinedly. "Can't do it, sir," answered the clerk again, firmly.

"Then write," said Hyacinthe, "clerk in Holy Orders." "Very well, I will do so," agreed the clerk; and so he did. Loysen, therefore, figures as "a clerk in Holy Orders," and not as a priest on the register. "What was your father's profession?" now asked the clerk. "Rector of the Paris University." "Very well, and your madam?" said the official, turning to Mrs. Merriman—"What was she?" "A merchant of New York City," murmured the relic of Merriman. "You are a widow?" "I am," stammered the bride. "If you please to sign the register," both parties obeyed. "Now, sir, will you sign?" inquired the clerk of the Dean of Westminster. "No, I cannot," answered Rev. Mr. Stanley. "I cannot do so. This is not a religious marriage, and a marriage consecrated by the Church is the only one which I, a Christian Minister, can witness."

After this out, Hyacinthe was obliged to get Mr. C. A. Bowles and Mr. J. W. Probyn to sign instead of Stanley, both these persons having accompanied the marriage party in quality of guests. So the ex-priest and ex-Catholic was not married by Stanley, or by a clergyman at all, and the Dean absolutely refused to sign the register, although he countenanced the ceremony—a civil one which he considers anti-Christian by his presence.

The San Juan Award will be chiefly objections to Canada West. The adventurous farmers of Ontario have been looking with longing eyes on the valleys of the Red River and the Fraser River, and it is they who have called for means of communication to those tempting settlements. They will now resent the Award which has interfered with their plans of the future, and they will join their brethren on the coast in execrating the Treaty of Washington.—When the Canadians turn round upon us, and say, "You have muddled away our interests without obtaining for us what we desired. You have abandoned our Fisheries; you have sacrificed our frontier; you have not given us open trade with the States; you have not secured any satisfaction of our claims for wanton injuries; what answer shall we give? We must begin by confessing our faults. It is true we have failed; we did our best; but we had to keep one eye on ourselves and another eye on you, and all the time to watch the temper and meaning of the American Commissioners with very little intelligence to guide our interpretation of their words; and if the result is not satisfactory to you, neither is it to ourselves. This we must say if we would be frank; but we may go on to add something more. It is this.—From this time forth look after your own business yourselves; you are big enough, you are strong enough, you are intelligent enough, and if there were any deficiency in any of these points it would be supplied by the education of self-reliance. We are both now in a false position, and the time has arrived when we should be relieved from it. Take up your freedom; your days of apprenticeship are over."—London Times.

INCREASE OF SUICIDES IN ENGLAND.—Suicides have increased of late years in England. In the six years 1859-64, the annual average was a little over 60 to every 1,000,000 population; but in the six years 1865-70, the latest period to which detailed returns extend, the annual average was nearer to 68 than 67 in 1,000,000 of the population. In the first six years the suicides of a year only once reached 70 per 1,000,000 of the population; in the last three years, 1868, '69, '70, the rates were 70, 73, 70 per 1,000,000. The range in the twelve years was from 62 per 1,000,000 in 1867 to 73 in 1869. Comparing the last period of six years with the first, we find that the suicides by drowning bear a larger proportion to the whole number of the suicides than they did; but there is a smaller proportion of suicides by hanging than formerly, though it is still the most frequent mode of self-destruction.

LONDON, Nov. 19.—The dismissal of the members of the London Police Force, yesterday, for insubordination, has served to increase the trouble in the organization. Many of the remaining policemen manifested in strong terms their indignation at the discharge of their brethren, and this morning two hundred more were suspended. The insubordination has now spread throughout the entire force, and further suspensions are looked for. There is great excitement in the city over the prospects of the streets being left unguarded.—At 11 o'clock this morning not a policeman was to be seen on the Strand.

AN ADULTERATION PAKIC.—It is authoritatively stated that some of the wholesale houses have refused to deal in many cococas, mustards, and spices, unless the article in question is genuine, or that the outer wrapper or tin containing adulterated articles bears a label stating the composition of the mixture. Whether as the Food Journal suggests any manufacturer will label a canister of cocoa as a mixture of brown sugar, flour, and refuse bisuit, with a trace of cocoa for flavour; or a tin of mustard as a mixture of flour, cayenne pepper, turmeric, and mustard? It is of course, impossible to say beforehand, but it is quite certain that in many cases no other label would describe the articles in question with any approach to accuracy. There could not, however, be any more gratifying testimony to the efficiency of Mr. Muntz's Act than the consternation with it is thus said to be causing among the wholesale adulterators of food.

UNITED STATES.

INCIDENTS OF THE BOSTON FIRE.—Among the more thrilling incidents of the Boston Fire was the narrow escape of six clerks. By some unaccountable accident they had been locked in the store in which they were employed, in Winthrop-square. The flames burst into the upper stories of the building, rendering its total destruction but a question of time, and the young men, in attempting to escape, found they were imprisoned. They repeatedly shouted in vain for help and attempted to break open the door. At a moment when they had given up in despair the firemen battered down the door and they escaped.

A woman who had been employed in a dry goods and trimmings establishment, having secured from the stock of the threatened building \$20,000 worth of lace. The store was subsequently burned, and what they saved is all the firm have left from the fire.

During the progress of the fire a tall, bony female pushed her way through the excited crowd shrieking frantically for "Clara." "Will nobody put out a hand to save the poor thing?" she implored in almost frantic accents. "Oh dear, oh dear! my little darling will be burned to death." Even the most hardened felt for the agony that seemed to be urging the poor woman to madness. Firemen stopped their work and professed their services to rescue the missing "Clara." Soon, however, the woman found the object of her search, which proved to be a large white cat with single foot. But "Clara" was not willing to be "saved." When the woman attempted to embrace her she reached out her claws, drew a picket fence upon the tender cheeks of her benefactors, and darted away.

An amusing diversion from the sadness of the scene of destruction was created by a tall, well-knit and rather rugged specimen of humanity, who stood gazing at the fire with the deepest interest. "Every now and then," says the Boston Globe, "he would take a vigorous bite at a large hunk of tobacco and chew with an energy that knew no flagging, but without taking his eyes from the fire, which appeared to fascinate him. As the flames made headway he moved uneasily and looked with renewed animation. Each new building that fell a prey to the fire seemed to cause him to experience the most poignant despair. His glance was not so strongly marked by sympathy as by anxiety. His hollow jaws seemed to elongate with every fresh building that went down. His dress and appearance did not betoken a man who had any enormous amount of property at stake there, and the general impression among those who observed him was that his alarm was caused by a prospect of losing his situation. Presently, when the flames seemed as though they would engulf the whole city, he turned his eyes from the flames, and addressing a party by his side, exclaimed, with no less pride than disgust, 'Pshaw! It can't be done. The place ain't big enough. The Chicago fire knocked this all to splinters. Yes it did, I tell you. I was born there, and I ought to know. I tell you, sir, Chicago is bound to be ahead on this fire yet, and he walked away, his face glowing with patriotic fervour and an expression of the most unbounded contempt overlooking his contribution."

The woman with the broken looking glass appears at every great fire. This time she was seen rushing down the street with a cheap but large looking-glass in her arms, which was cracked in all directions, with great gaps where pieces of glass had fallen out. Every now and then she looked backward over her shoulder, and the sight that met her view seemed to fill her with additional fear. Suddenly she tripped and fell to the pavement, with the looking glass under her. It was crushed into splinters, but she, unharmed, gained her feet, and seizing the fragments of the frame, hugged them to her heart, and sped on her frantic course, like an arrow shot from a bow.

In spite of prohibition and all that sort of thing, Boston was not a whit behind Chicago in the display of drunkenness to be witnessed during the fire. Botted individuals reeled and staggered about on all sides, their maddened eyes making mockery of the scene. One of these surged along through the crowds dragging a huge bundle behind him, which upset everybody with whose legs it came in contact. A policeman brought him to a stand still and asked him what right he had to the street. He replied, "Aiver, missus! Big fire down here. Whall yer take?" No slaking, hustling, or conversation could win any other answer from him. At length the policeman began to drag him away, "Aver, and all, when the tipsy lout loosened his hold on the bundle and said, "Look-a-here, missus policeman; if yer point to take me up, yer mayzwell carry me back, too. I'm willin'. Mine's whiskey; was yours?"

The N. Y. Tribune says: At last, we have the secret of the burning of the steamship Missouri. At the examination of Saturday, a witness testified that a denajohn of spirits was knocking about loosely in a locker in the pantry. This locker was over the boiler, and the dry, tinder deck was beneath it. The denajohn was broken by its tumbling about; the spirits took fire from the boiler and the flames spread over the ship. We know the rest; the pumps broke down; there were boats without oars, and other clumsy lowering away. The melancholy details of the disaster must go on to the end of the investigation; but there is a record of carelessness and lack of ordinary foresight which seems criminal.

How is a curious and melancholy story illustrative of a great public disappointment. Strange as it may, Tellico County, Ga., has never enjoyed a circus. Somebody procured a number of old bills and posted them at Jacksonville, announcing that the circus would be exhibited on a certain Friday. A great crowd of men, women and children gathered, all wild with joy and expectation, but no circus appeared. After hope deferred had made a great many hearts sick, a little boy rushed into the town crying that he had seen the clown crossing the river. And who should the clown turn out to be but Gen. Cook coming to make a political speech! The crowd melted sadly away, and the General had but a hard time of it.

An Iowa woman has considerable faith in life insurance. By its agency she has realized \$50,000 of two husbands, and not very good husbands either.

A married couple in Springfield have not spoken to each other for years. The man boasts that he is the happiest home in the country.

Twenty-five thousand working girls were thrown out of employment by the Boston fire.

Horses sold in New York at \$1 each, under the epileptic excitement.

The True Witness

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

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MONTREAL, FRIDAY, NOVEMBER 29, 1872.

ECCLIASTICAL CALENDAR. NOVEMBER—1872. Friday, 29—Vigil of St. Andrew. Saturday, 30—St. Andrew, Ap. DECEMBER—1872. Sunday, 1—First in Advent. Monday, 2—St. Bibiana, V. Tuesday, 3—St. Francis Xavier, C. Wednesday, 4—Fast. St. Peter Chrysologus, B. C. Thursday, 5—Of the Feria.

NEWS OF THE WEEK.

France has just been threatened with something akin to a ministerial crisis. Not satisfied with the numbers of the majority in his favor in the Assembly on a question equivalent to a "vote of confidence," M. Thiers had recourse to his old and hitherto successful trick of threatening to resign; whereupon it was rumored that Marshal McMahon would be named his successor. The latter, however, declined to accept the burden of ruling France; and the upshot was that M. Thiers allowed himself to be pacified, and so still retains the post of President, with every prospect of a four year's tenure of office. Were he actually to retire from business at the present moment, the consequences would be very injurious to France. For want of a better man, the country must needs put up with him, for even M. Thiers is to be preferred to M. Gambetta. The other news from Europe transmitted by electric cable is of little interest; there is not even so much as a new revolution in Spain to chronicle. The health of King Amadeus is improving, as is also that of the German Pombal, Bismarck.

We read in our exchanges that, "on the first day of the current month, the new Act regulating baby-farming in Great Britain went into effect. According to the terms of this new Act, not more than one infant under one year old is to be nursed for hire unless the name of the nurse, and the number of her house be registered." The wording of this paragraph by our contemporaries, fully sustains our position that the term "baby-farming" never is, never has been used in any but an opprobrious sense: that the new coined term denotes "nursing for hire," and with a bad intent, of babies, by persons who make a profit by the transaction; and that it does not apply to the charitable efforts made from charitable and disinterested motives to prolong the existence of children abandoned by their parents or natural guardians; for our contemporaries from whom we copy add—"The Act does not apply to relatives, or guardians of infants, nor to public institutions." None of these come within the provisions of the new law relative to baby-farming, since they are not baby-farmers, i.e., persons who for pecuniary motives undertake the charge of babies, with the understood intent of letting them die.

There promises to be a warm contest to supply the place in Parliament left vacant by the lamented death of Mr. Maguire late M. P. for Cork. Several candidates are mentioned for the vacant seat; amongst others the Mayor of Cork, Mr. Daly who is a Home Rule man, and an advocate of denominational education; Sir George Bowyer; Mr. J. P. Ronayne a Nationalist; Mr. O'Donnell of Dublin, and Mr. Matthew a relative of the great Temperance Apostle.

The last published Official Criminal Statistics of Ireland furnish satisfactory evidence of the morality of that country, in spite of the political and social disturbances to which it is subject. But for crimes proceeding from these sources, and its peculiarly unfortunate, or exceptional position, crime would be almost unknown in Ireland, and Her Majesty's Judges would for the most part be in the enjoyment of sinecure offices. We glean some admissions to this effect from the London Times, which we recommend to the notice of the maligners of Ireland, and her religion:—

"Ireland contrasts favorably with England in the ease of criminal offences, crimes against property other than malicious, perjury, and attempts to commit suicide. The advantage is in the first case from 13 to 66 per cent; in the next from 51 to 68 per

cent; in the third 51 per cent; and on attempts to commit suicide 66 per cent. Infanticides were 41 per cent less in Ireland, the number being 21 against 35 in England and Wales. London Times.

Again:—"The Irish contrast favorably with the Scotch statistics. The number of offences of all kinds in Ulster, which is similar in race and habits, was less by 7,404 offences, or 11 per cent. On the other hand the balance is almost redressed for Scotland in riots, assaults, and breaches of special Acts of Parliament. The larger proportion—(mark this)—the larger proportion of offences against morals in Scotland, suggests a further consideration of the impolicy of maintaining a different law of marriage there from what prevails in other parts of the United Kingdom."—*Ib.*

The last suggestion is pregnant with meaning, as shewing what is the peculiar nature of the offences against morality for which Scotland, as compared with Ireland contrasts so disadvantageously. In short, for violation of police regulations and breaches of conventional laws, or "special Acts of Parliament," Ireland takes the lead; but for sins against morality, against God's unalterable laws, for offences against chastity, for thefts, murders, and more particularly infanticide, England and Scotland both *par excellence* lands of an "open Bible," enjoy a bad pre-eminence over Romish Ireland; whose people are for the most part, if we may credit a certain Montreal evangelical tub-preacher, distinguished for their "poverty, their ignorance, and degradation, because adherents of the corrupt Papal Church." Of the comparative merits of the two systems—that of the "open bible" and that of the said Church—it would be impossible to find a fairer or more conclusive test than that furnished by the Official Documents on which the Times makes the above given comments. Of both it is true that, "by their fruits ye may know them."

On Thursday of last week Montreal was honored with a flying visit from His Excellency Lord Dufferin, Governor-General and representative of our gracious Sovereign. He availed himself of the opportunity to solemnly inaugurate the statue of the Queen on Victoria Square, amidst a large concourse of our citizens. To his Honor the Mayor, as representative of the City, His Excellency presented the statue with an expression of his hope that it would ever be carefully conserved. After the usual loyal speeches a royal salute was fired by our Montreal Garrison Volunteer Artillery, and the National Anthem was very effectively given by the pupils, in number about 2,000, of the city schools.

We give the latest telegrams from Europe: THE CANDIDATE OF THE RIGHT.—PARIS, Nov. 25.—It is announced to-day that the members of the party of the Right in the National Assembly have selected Gen. Changarnier as their candidate for President of the Republic in the event of the resignation of M. Thiers.

THE COMMITTEE OF THE ASSEMBLY.—PARIS, Nov. 25.—The Committee on the address have completed their report. They propose the immediate nomination of a select committee of fifteen to draw up a bill providing for the creation of a responsible ministry.—They declare a reply to the Presidential Message unnecessary, because Thiers is a delegate to the Assembly. The report suggests no solution to constitutional questions. The minority of the committee, favorable to the President, have resolved to prepare a counter report. The report of the majority which makes the rupture between President Thiers and the Right complete, causes much anxiety in political circles.

Le Soir advises the President to retort in a second message. The majority of the Right is disposed to accept Thiers' resignation if tendered, and appoint Gen. Changarnier Dictator, with the Duke de Broglie, and Barbie and Desjardines in the cabinet.

ROME, Nov. 25.—Victor Emanuel has arrived in the city. At the sitting of the Chamber of Deputies to-day, Signor Nicotera moved a resolution censuring the Government for a needless and offensive display of the military force in the capital during the past three days. Minister Lansa and others spoke in justification of the measures taken by the authorities to preserve order, and the debate was adjourned. Signor Nicotera subsequently withdrew his motion, fearing it would unfavourably affect the parties recently arrested. At the same sitting Deputies Nicete and Corrutte attacked the foreign policy of the Government.

LONDON, Nov. 25.—A despatch from Rome to the Echo says the five persons who were prominently connected with the movement to hold a Radical meeting in that city yesterday, have been arrested and will be tried on the charge of high treason. No disturbance followed this action of the Government authorities, and the city remained quiet.

A case, filled with Orsini bombs, destined for Rome, has been seized by the police at a railway station in Leghorn.

ROME, Nov. 26.—Monseigneur de Merod, private chaplain of the Pope, is again reported to be ill.

SMALL-POX.—There were only two deaths from small-pox last week.

The following query has been addressed to us on a subject which we thought had been sufficiently discussed, and with which we desired to finish. As the question is, however, put in good faith, we will once more answer it, to the best of our ability.

To the Editor of the True Witness.

MONTREAL, Nov. 18th, 1872.

SIR.—What is the general opinion of the Fathers as to the relative positions of St. Peter, and St. James at the meeting vulgarly spoken of as the Council of Jerusalem; which meeting, I believe, neither the Western nor Eastern Church, nor yet the Anglican denomination looks upon as a General Council.

ULTRAMONTANES.

We have already shown the opinions of the Eastern Church on this subject as expressed by St. John Chrysostom. "That which it behoved to be established by law—that the Law was not to be observed—that Peter brought forward."—*Ibid.* 33.

Equally, or more explicit is St. Jerome amongst the Latins. He, in a letter to St. Augustin published amongst the works of the latter—*Tom. ii., Ep. 75*—tells us that Peter was the author, *principem*, of the decree that, subsequent to the Gospel, the Law was not to be observed.

"Petrum imo principem hujus fuisse decreti, Legem post Evangelium non esse servandam."

Nor is this all; for St. Jerome, by implication, gives us to understand that in his opinion, St. James and many of the others present at the Council, were not at first of this opinion, but were subsequently brought round, or won over to it, by the authority of St. Peter. For, having literally quoted the speech of St. Peter from Acts 15, 7, to the words "then all the multitude kept silence," 12 v., St. Jerome goes on to say, that, to the sentence or judgment of St. Peter, St. James the Apostle, and the others passed over.

"et in sententiam ejus, Jacobus Apostolus, et omnes simul presbyteri transierunt."

Certainly the verb "*transierunt*" implies a change of opinion, or *transition* on the part of St. James, and the others—which change was wrought by the sentence pronounced by Peter. This shows what was the opinion of St. Jerome on the relative positions of the two great Apostles who took part in the meeting at Jerusalem; and St. Jerome was a man of great erudition who certainly had studied the Scriptures carefully, and was in consequence competent to form a good opinion on the matter. With this we must let the matter drop.

Sunday last, 24th inst., being the anniversary of the death of John Knox, three hundred years ago, our Protestant contemporaries have of late been engaged in singing the praises of the man, whilst the *Globe* lauds him as one of Scotland's greatest sons; as one of the noblest patriots of whom the world can boast. Seeing that this same John Knox was the fautor and encourager of murderers; the avowed eulogist of assassins; one who approvingly spoke of the murder of Rizzio, "as if it had been an innocent or commendable deed."—*Robertson's Hist. of Scotland*, b. iv.; who allied himself with the band of ruffians who in cold blood murdered Cardinal Beaton; and who when at last captured in St. Andrew's Castle together with many of his rascally accomplices, was sent to the galleys as a punishment, a very mild punishment too, for his crimes—one would think it a hard task, even for the *Globe*, to wash this moral black-amoor white. Yet the *Globe* gallantly attempts the task, and no doubt imagines that it has accomplished it, by the simple process of suppressing the truth—the truth even as told by Protestant historians, whose sympathies are all with the Reformers, and church robbers of the sixteenth century. We give an instance.

Professing to give a rapid sketch of the main features of Knox's career, and having mentioned the fact that at "thirty-seven years of age he openly professed himself a Protestant"—the *Globe* continues:—

"A man of Knox's temperament and ability could not but speedily come in those times into prominence. In 1547 he was taken prisoner, and for two years endured all the nameless horrors of service in the French galleys."

Not a word of the how, or the where, he was taken prisoner, or of the why he was sent to the galleys as a felon. These are prudently omitted, though these are the main points of the case; and trusting to the ignorance of modern history generally prevalent amongst many Protestants, and the contempt for truth in which so many others indulge, the *Globe* leaves its readers to suppose that it was because of his prominence as a Protestant Reformer, that Knox was sent to the galleys. It is thus Protestants delight to write history; thus that an ignorant, and unscrupulous multitude desire that history should be written.

Knox, we say was righteously dealt with. He was, the *Globe* knows it well, accessory after, if not before, the fact to the brutal murder of Cardinal Beaton. After the consummation of the crime—with the moral character of the victim we have nothing to do—Knox and the actual murderers took refuge in the castle, which he and his accomplices held for many long months against the lawful government; but at last, and with the co-operation of a French fleet, the castle was taken; whereupon

the garrison were also made prisoners, and punished for their crimes—that is, Murder and Rebellion. On this the Protestant historian Buckle remarks that:—

"It is with a certain sense of satisfied justice that we learn that in 1547, the castle being taken by the French, Knox was treated with great severity and was made work at the galleys, from which he was not liberated till 1549."—*Vol. ii., p. 177.*

These are ugly facts in the life of a saint, but still they are facts, and the *Globe* perhaps does well to suppress them. For the rest, what one good, or Christian like thing can be predicated of Knox? He approved of—as we have seen from Protestant testimony—the cowardly murder of Rizzio; he allied himself with the assassins of Cardinal Beaton whose murder he praised, and called a "godly fact"—see Buckle; he gave proofs of his malignity, and of his being imbued with the spirit of that Christian charity without which the most noisy professors are—so says St. Paul—but "as sounding brass or a tinkling cymbal"—by his foul abuse of his Queen, of whose head one hair was worth more than all his filthy carcass; and in short, from first to last, he approved himself spiritually akin to him of whom it has been said that "he was a murderer from the beginning." And it is this foul piece of carrion that the *Globe* and others of our contemporaries, seek to canonize!

A good cause is very often injured by injudicious advocates. Such is the case with the Temperance Cause, to which all men must wish success, as certainly a great part of the sin and misery upon earth proceeds from excess in drinking.

The way in which the cause is advocated, however, especially by some of our contemporaries, is such as rather to provoke laughter than sympathy, and as to make the good cause almost ridiculous. Take, for example, an instance which we clip from the *Selected* matter of the Montreal *Witness* of the 21st November. It forms part of a "Goodie Story," and its purpose is to show how easy it would be to convert the world to temperance, and make all drunkards sober, by the simple process of getting them to "sign the pledge":—

In this instructive little tale, one boy just returned from a Temperance lecture, asks another boy "what do you think he—the lecturer—said?" The answer given is:—

"Why, he said, if there's only one teetotalter in the world now, and he was to get one man to sign the pledge in a year, and then both of them get one each the next year, and so on, each getting one a year, everybody in the world would be teetotalters in thirty years."

It is such silly stuff as this that makes the Temperance cause ridiculous. Every body who has had any experience with drunkards, well knows that the one great difficulty in dealing with them consists, not in getting them to "sign the pledge," but in getting them to "keep the pledge." This is the difficulty, and this difficulty can only be surmounted by the grace of God. There is in the "signing of the pledge" no virtue, no mystic power to overcome the terrible craving for stimulants that comes like madness over the habitual drunkard, when for a short time he has been stinted of his accustomed dram. Of course, any arithmetic book will show what a lot of signatures to the teetotal pledge might be obtained in thirty years, by the process given above; but it is silly, and worse than silly, to argue that because by that time the entire population of the globe would have "signed the pledge," therefore all that population, or one quarter of it, or ten per cent of it, or one per cent of it, or even an infinitesimal fraction of one per cent of it, would be teetotalters in practise.

The several Fire Insurance Companies doing business in Montreal have agreed to raise their rates from and after the 18th inst. The increase is very considerable, and has been determined upon in view of the late revelations as to the inefficiency of means at our command to extinguish fire, and the heavy losses incurred by the late Boston disaster.

We have to acknowledge the receipt of a Prospectus of a forthcoming work by M. Stanislas Drapeau, of the Department of Agriculture Ottawa. In this work it is proposed to give, together with numerous engravings and anecdotes of distinguished persons, a full and accurate account of the Charitable and Benevolent Institutions of Canada, Protestant as well as Catholic. It will be published in French and English simultaneously, and will be completed in five volumes, at the price of \$1 per volume, of the cheaper form, and of \$2.50 for the edition of the more costly kind. The bringing out of the work is entrusted to M. Desbarats.

WESTMINSTER REVIEW—October, 1872.—New York: Leonard Scott Publishing Co.; Messrs. Dawson Bros., Montreal.

This leading Protestant organ is rather dull this quarter and its articles are very heavy reading. We give a list of the contents:—1. The Heroes of Hebrew History; 2. Pindar; 3. Free Public Libraries; 4. The Descent of Man; 5. The Scotch Education Settlement of 1872; 6. France: her Position and Prospects; 7. The Aesthetics of Physiicism; 8. Contemporary Literature.

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

"THOU SHALT NOT KILL."—(5th Com.)

Having refuted the errors of certain heretics against this commandment, and having seen how far it is lawful to wish for death, it becomes us now to examine what is forbidden by this command.

Murder is any unjust act by which we kill a man, be it by public authority or by the act of an individual. Governments and judges who unjustly—whether by due process of an unjust law, or by a just law unjustly administered—put a man to death, are as equally guilty of murder as the individual man, who, without just cause of self-defence, takes the life of his fellow-man. The government of England was guilty of murder every time it put to death its Catholic subjects, who refused to acknowledge the King's spiritual supremacy, because, though they were condemned by due process of law, that law was an unjust law. As to individuals, except in case of necessary self-defence, it is always murder to take away life whether of an innocent man or of a public malefactor. Almighty God, it is true, has said in the Book of Exodus, that malefactors shall not be allowed to live, but this is addressed to the public authorities, and should be done through due process of law, and not by individual caprice; for the Apostle, speaking of "the higher powers," tells us that this is their special duty. Speaking of the Prince, he says: *He beareth not the sword in vain, for he is God's minister, an avenger to execute wrath upon him that doth evil.*

And here let me warn you, Christian soul, against that manifest infraction of this law, which is so common on this Continent, and which goes under the name of "lynching." I know there are some crimes so manifestly enormous and revolting: I know that there are some criminals so utterly brutal and degraded: I know that there are some judges so manifestly venal and corrupted, that the public good seems in such cases to demand condign and speedy justice; and I must acknowledge at times, on the impulse of the moment, to have felt rejoiced on reading of these executions.—But beware, Christian souls. To drag a malefactor from prison and to put him to death without due process of law,—however revolting may have been his crime—is to subvert God's law, and to rob him of his divine prerogative by asserting that all power comes from man and not from God. The divine prerogative of life and death belongs to God alone, and, therefore he only can depute. This He has done, but not to individual man. Only to the higher powers has he given this authority, for the Apostle tells you, *there is no power but from God, and those that are (i.e., higher powers) are ordained by God.* Beware, then, how you usurp this power, for it is an usurpation that brands the usurper a murderer. For private individuals to drag a man from prison and to put him to death without due form of law, is pure murder, and every citizen who has hand or part in such an execution, is as much, nay! is more a murderer than was the infamous Cain. Beware then, Christian soul! Have no part in these things, not even in approving them in your conscience, for Almighty God has said *Revenge is mine.*

Need I say that wilful murder is a sin most grave and detestable in the sight of Almighty God? So heinous indeed does He deem it that in the Old Law He ordains that the assassin shall be condemned to death without hope of pardon,—that he shall pay with his own life, for the life he has snatched from his neighbor; and he demands that the culprit shall even be dragged from before the altar to which he may have fled for refuge. Listen to the words of this inexorable though salutary law. *If a man kill his neighbor on set purpose, and by lying in wait for him, thou shalt take him away from my altar that he may die.* (Exod. 21.); nor was this law of life for life to be put in execution only against man; even the beast that had caused the death of a human being was to be slain. *If an ox gore a man or woman and they die, he shall be stoned; and his flesh shall not be eaten.* There are four crimes, in Scripture phraseology, are said to cry to Heaven for vengeance. First, impurity; second, defrauding the labourer of his hire; third, oppressing the poor; and fourth, wilful murder. *The voice of thy brother's blood, said Almighty God to Cain, cries to me from the earth.* And yet, alas! this great crime is the first on record as staining the earth after man's expulsion from the garden. How terrible is that denunciation by an avenging God of the murderer Cain. *And the Lord said to Cain: "Where is thy brother Abel?" And he answered: "I know not; am I my brother's keeper?" And He said to him: "What hast thou done? The voice of thy brother's blood crieth to me from the earth, now, therefore, cursed shalt thou be upon the earth; which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit; a fugitive and a vaga-*

bond shall thou be upon the earth." And do not think, Christian soul, that in thus sparing his life, and making Cain a vagabond and a fugitive, Almighty God was dealing more leniently with him. It was in order that his punishment, as the first offender, should be more grievous, because livelong, and a warning to others that he was made to wander, a sign to the Gentiles over the earth. Cain himself acknowledged that his crime was beyond all pardon. *And Cain said to the Lord: "My iniquity is greater than that I may deserve pardon. Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth; every one therefore that findeth me shall kill me."* And the Lord said to Cain: "No it shall not be so; but whosoever shall kill Cain shall be punished sevenfold." And the Lord set a mark upon Cain, that whosoever found him should not kill him. What was this mark which Almighty God set upon Cain, that should drive men away from him not to kill him? Was it not, think you, that terrible and mysterious disease, the leprosy, which strikes the beholder with such horror and abhorrence that he immediately and instinctively flies from it? If so, is it not a terrible type of the punishments awarded this equally loathsome crime? It is remarkable, that at the very commencement of the world, and long even before any settled code of laws had been promulgated, Cain knew instinctively that the punishment of murder was death, and that he took it for granted that every one else knew it also. *Every one therefore that findeth me shall kill me.* In the early ages of the Church, the Canons were most strict in their punishment of the crime of murder. The Church has not the power of life or death, because that has been delegated to the civil power alone. Hence in the Inquisition, she never condemned to death—her office was only to try the crime; it was for the civil power to award the punishment and to put it in execution. But if the murderer, as far as the Church was concerned, escaped the penalty of death, the Church still inflicted the most severe punishment in her power, and one which to the eyes of faith is far more terrible than death. The secret murderer, or the murderer who had been already pardoned by the civil tribunals was condemned to stand during his whole life at the church door—was never allowed to enter its sacred precincts; and even more terrible still was deprived of the Sacraments, those sacred riches (silver and gold I have not, but what I have, that I give to thee, arise and walk)—which Jesus Christ has con-signed to her, as more precious than all the wealth of nations and all the joys of earth.—From these sacred rites the murder was de-barred until his expiring breath. Could punishment be more severe? And not only was the wilful murderer punished, but to mark her abhorrence of this crime she condemned even those who had caused death only by accident or imprudence to seven years of public penance. (Con. 22, Coun. Ancyr.)

Beware then, Christian soul, how you run the risk of becoming in any way, voluntarily or involuntarily, your brother's murderer. Beware the mark of Cain! The blood of the murdered can never be washed away from the hands of the murderer. Though he repent ever so sincerely—though his sins be forgiven through the all powerful grace of the Sacrament of Penance,—though his soul be as white as snow,—the mark of the blood will still be on his hands, for he can never give back the life he has taken.

ENGLAND OF THE NINETEENTH CENTURY OPENLY ADVOCATING INFANTICIDE.

"The glorious Reformation" has now had its hold upon the English nation for upwards of three hundred years. By the help of the rack, the gibbet, and fines innumerable and enormous, it has succeeded in trampling out the "corruptions of Romanism," and planting in their stead "a pure Christianity." For two and a-half centuries, at least, it has had undisputed sway over the hearts of the enlightened Englishmen, and may say of itself with Alexander Selkirk, and with an equal truth: "I am Monarch of all I survey, my right there is none to dispute From the centre all round to the sea I am Lord of the fowl and the brute."

So entire in fact has been this occupation of England by Protestantism, that your average Englishman looks upon Catholic England as a myth, and begins his English history with the amours of Anna Boleyn.

And what has been the result of this occupation so complete and so overwhelming? What is this *pure Christianity*, which has superseded the Roman superstition? Let an English paper of the day answer this not unimportant question. In a lengthy article on "The selfishness of (English) husbands, the *Examiner* thus curiously sums up:—

"There is some reason to hope that the true secret of life is beginning to be understood, and that it will one day be seen, that the man who has six sons when he ought to have only one, does all the six an irreparable injury. Monstrous families of twelve and fourteen children are now usually the glory of pure curates, whose views, as might have been expected, are of course

apt to be tinged by the color of their profession. It is indeed impossible to doubt that *sounder ideas* on the subject are more prevalent than is generally supposed."

Now this is monstrous. Monstrous in its deductions, and monstrous in its effrontery. That the selfishness of husbands is to be cured by the ogre-like destruction of the children is a monstrosity of deduction little creditable to the *Examiner* as a literary production; whilst the effrontery of this cool and calculating and open counselling of infanticide is even less creditable to it as an advocate of a *pure Christianity*. England owes little to the *pure Christianity* of the Reformation, if child murder has to be thus openly and unblushingly, and with a certain literary grace withal, advocated by the leaders of English thought. In the Middle Ages—those pre-historic times of English existence—murder was murder, and "the corruptors of Rome" read her Commandment "Thou shalt not kill." England's "pure Christianity" has changed all this, and by the appliances of modern science has discovered the NOR to be a mere interpolation of monasticism and priest-craft on the table of stone. "The man who has six sons" "ought only to have one!" If this be not counselling wholesale slaughter of the innocents, we do not know what is! "The man who has six sons" has them by the ordinary course of nature; and to tell him, that he ought only to have one, is to tell him in as many plain and unmistakable words, that at some period of life,—the sooner doubtless the better,—he must put a cord around the necks of the other five, if he do not wish to do all the six an irreparable injury. Baby-farming is a speciality of modern England's *pure Christianity*. This open advocacy of child-murder, whether under the form of infanticide or baby-farming, is an extension by a *pure Christianity* of the cords of her tent. Protestantism secured its hold upon the English nation by the knife and the gibbet. It is only vindicating its thirst for human blood by this unblushing, cool, and calculating advocacy of infant slaughter as a means of escape from "genteel squalor." By all means strangle the babes, they are only apes in an advanced stage of civilization, and are not "co-heirs with Christ." SACERDOS.

THE BRITISH SLAVE TRADE.—With all our boasted philanthropy it must to the Great Briton, be surprising to be informed that the slave trade flourishes at the present day, and is mainly carried on under the British flag, and by British subjects. That this, however humiliating to the laud of the "open bible," is nevertheless the fact, will appear from the perusal of the following extract from the Australian correspondent of the London Times, writing from Melbourne, under date September 11th:—

"Dr. Murray's narrative of man-stealing and murder in the South Seas has interested us more deeply than any other event of the month. His evidence was given at Sydney against the captain of the brig Carl, of which he was owner. He deposed that in a labour venture from Fiji, on his account among the Solomon Islands, the natives were induced to come out in their canoes to trade with the brig; that the canoes were upset by throwing iron into them; and that as many of the natives as could be picked up were forced into the hold, the brig then sailing off to pick up more by the same process. When about 200 had been thus collected they became refractory, and after a night spent in quieting them by firing into them from the deck, it was thought advisable to throw over-board not only about 50 dead, but all the wounded, to the number of about 20. To this Dr. Murray objected, but his objection being unfavourably received, he contented himself by walking forward to be out of the way while the wounded were bound and dropped alive into the sea. All this he coolly described in detail, without suggesting one extenuating circumstance. It may be wondered how he came to give evidence as damning to himself as to the accused; and I have heard the explanation. It appears that he was dangerously ill at one of the islands, and then resolved, if he recovered, to expose the horrors of the traffic. His resolution was strengthened by the neglect of his attendants on the brig, which he attributed to a design to get rid of him. On arriving at Levrika he put himself in communication with the British Consul, who at first treated his story as the delusion of fever, but was at last convinced by finding blood-stains and bullet-marks where Dr. Murray told him to look for them—in the hold under the whitewash with which it had been coloured to conceal them. Without this confession the crime would probably have remained undiscovered. How many other cases there may be in which confession would throw as lurid a light on the labour traffic it is painful to conjecture. Dr. Murray had lived for some years in Victoria, and had been a resident surgeon at the Melbourne Hospital and Benevolent Asylum. When he gave evidence in Sydney he was health officer of Sandhurst, and had earned approval in dealing with the recent small-pox outbreak. He was new to the business, and not likely to have originated the system on which he carried it on."

THE FOLLIES OF FROGS.—The enmity of the Rev. J. B. Aylesworth* and the *Gazette* to the followers of Ignatius, and their desire to ape Bismarck, recall most forcibly to our mind the fable of the Frog and the Ox. It will be remembered that Froggie, jealous of the immense bulk of neighbor Ox, endeavored by means of several right hearty puffs, to inflate it's poor, diminutive body, so as to equal, if not surpass, the useful quadruped in size. The result was a melancholy "bust up"; and a moral for all the surviving members of the family Frog.

Without disrespect to any of the parties, let us suppose that the Rev. J. B. Aylesworth and the *Gazette* are two little, very little frogs,

and Prince Bismarck, a very big ox. The twins gaze with admiration and awe, upon the huge proportions of the German bovine. What a noble animal! How proudly erect he carries his head! With those horns has he goaded prostrate France! With that tail has he lashed the Jesuit conspirators! Mighty ox! Brother, can we not be great and formidable as he? Let us try! The gods will aid us in the attempt! And the froggies begin to puff! puff! puff! reckless of the terrible fate of their ancestor.

Why expose their precious persons to such a risk! Do they think they can play Bismarck in Canada! Dare they entertain any like thought? Orangism and Freemasonry are, of course, willing and anxious, that the tyranny conceived by Kaiser William and his Prime Minister should be executed in Canada; but the Constitution, a large Catholic population, and the *Toronto Globe*, will it not.

That our Constitution is no friend to arbitrary measures, is the boast of every Canadian. That Catholicity is, and ever has been, the opponent of tyrannical powers and arbitrary measures, no one—except, perchance, Mr. Whitewasher Froude—will undertake to deny. That the *Globe* is seriously opposed to everything arbitrary and unjust, is evident from the doctrine daily expounded by that journal: "the subject who is truly loyal to the Chief magistrate will neither advise nor submit to arbitrary measures—*Times*."

How foolish therefore is Mr. Aylesworth! How brainless the *Gazette*! How rash the frogs! The gods are against them! Who dare contend against the gods? MARK.

To the Editor of the True Witness.

DEAR SIR.—Your readers will doubtless remember what a "tempest in a teapot" was raised by a few bigots in this quiet village in the month of July last,—(had the dogdays, anything to do with it?) because that terrible Jesuit Father Langecke, during the course of a most successful Mission which he gave in this Parish about that time, had the hardihood to exercise his legal right to vindicate triumphantly our holy mother the Church from the foul aspersions cast upon her by ultra Protestants for some three centuries past; and notably, by those great Presbyterian Saints, John Calvin and John Knox. No doubt it was gall and wormwood to these fanatics to hear the eloquent Jesuit, in his slashing style, demolish one after another sheer houses of sand, and malicious falsehoods against the Church; but they were neither invited nor compelled to listen to him. They might have staid at home, and hugged their delusions as long as they chose. But the audacity of this Jesuit, who being a convert, knew the gentry's kidney thoroughly, was intolerable. He and his abettors should be taught a lesson for all time to come, for this flagrant violation of the civil immunities of her Majesty's Protestant lieges in Glengarry. And straightway they convened an open-air indignation meeting, whereat addresses of the most inflammatory character were spouted forth by individuals claiming to be ministers of the Gospel of Peace! and prominent amongst these was a Rev. firebrand all the way from Nova Scotia who had been stationed here for some five years past; but who latterly, finding that Glengarry would no longer endure his extreme bigotry, has betaken himself to the more congenial atmosphere of western Ontario. Now, why, you may naturally ask, Mr. Editor, do I recall these facts at the present moment? It is that your readers may have an opportunity for contrasting the conduct of those fanatical busy bodies on the occasion of Father Langecke's Mission here, with that of the Catholics of this village a few days since, when these same worthies—the Nova Scotian excepted—brought that unfortunate renegade Chiniquy here, to regale them with his coarse diatribes in broken English, against the Church of his youth! Did the Catholics who constitute three fourths of the population of Alexandria village, call an indignation meeting of their sympathizers throughout the Country, to protest against this pointed insult? No Sir, they did nothing of the kind. On the contrary, as well became them, they hearkened to the private suggestions of their Priest, and took no notice whatsoever of the dirty fellow's presence in their midst! Our few vaunting bigots had nothing for their trouble in fetching the Apostle Chiniquy amongst us, but the satisfaction of being mulct-ed by him out of a goodly number of their beloved bawbees; for the benefit of his dear Canadians out west; we all know pretty well who and what they are.—Yours truly,

TOLERATION.

Alexandria, Ont., Nov. 19th, 1872.

NEW BOOKS FROM MESSRS. SADLER.—We have received from this enterprising firm of publishers the following works:—*Life of Father Matthew*, by Sister Mary Frances Clare, price 75 cents; and *Jane Sinclair*, or *The Fawn of Springvale*, by William Carleton, price \$1. Both these works are elegantly bound, and very handsomely printed.

THE BRITISH QUARTERLY REVIEW—October, 1872.—The Leonard Scott Co., New York; Messrs. Dawson Bros., Montreal.

This is the organ of the Dissenting interest in England, as the *Westminster Review* is the representative and exponent of the views of the liberal and more advanced section of the Protestant community. The contents of the current number of the *British Quarterly* are as under:—1. The Goths at Ravenna; 2. Immortality; 3. Our Railway System; 4. The Authorship of the Fourth Gospel; 5. The Present Phase of Prehistoric Archaeology; 6. Sir Henry Lawrence; 7. Contemporary Literature.

OBITUARY.

At Rockville, State of Connecticut, on the 11th inst., the Rev. James Quinn, aged 47, a native of the city of Cashel, County Tipperary, Ireland.

Father Quinn emigrated to Canada when a young man, being always religiously inclined, he entered the Montreal College, and was ordained Priest in 1853. His first mission was to St. Alphonse in the County of Joliette. He was shortly after appointed Parish Priest to St. Patrick's of Rawdon, Diocese of Montreal, where he officiated for six years, when he left, regretted and beloved by his parishioners, for the United States, and was appointed Parish Priest for Moosup, in the Diocese of Hartford, State of Connecticut, from whence he was removed to Rockville, same State where he fulfilled his holy office for the last three years.

Father Quinn was a devout Christian, a charitable and upright man, and beloved by all who had the pleasure of his acquaintance.—*May his soul rest in peace.*

REV. DAVID RAMSAY.—We are glad to learn that this reverend gentleman who lately returned to Canada from his mission in England in consequence of impaired eye sight, has so far recovered that he occasionally officiates in the Catholic Churches of the city. On Sunday last he celebrated Low Mass in the Church of St. Gabriel's Farm, and at the request of the pastor, Rev. Father Salmon, preached at the Grand Mass in that Church on the same forenoon; at 2 o'clock, p.m., he also delivered a most instructive address to the children of the parish assembled in the Church for catechism. This incidental reference to St. Gabriel's Church enables us to congratulate its pastor, Father Salmon, on the marked improvement which has recently taken place in the Church and its surroundings. Since we last had occasion to notice our respected friend's labours, a new sanctuary and vestry have been added to the Church, and a flourishing day school, conducted in the upper apartment of the vestry building, has been brought into existence. A new and commodious presbytery is also being erected, in fact, is almost completed. Rev. Father Salmon, is indeed, the right man in the right place—at Point St. Charles; and what is better, his congregation fully and fondly appreciate his fitness.—*Herald.*

REMITTANCES RECEIVED.

Port Lewis, J. C., \$1.50; Fort William, Rev D D R, 2; St Wenceslas, Rev I. N. R., 2; Sydney, C. B., C. K., 2; St Hippolyte de Kilkenny, Mrs R M, 2; Stella, P. M., 2; Ottawa, J. W. R., 2; Williamstown, Mrs F., 2; Lochgarry, Mrs C. McD., 1; Peterborough, T. B., 4; Ellengowan, P. C., 2; St. Marie de Monroir, J. C. C., 1; St. Laurent, M. O. G., 1; St. Jerome, P. S., 3.40; St. Ours, J. T. D., 2; Point Edward, R. R., 2; Morrisburg, Rev J. R. M., 2; Niagara, P. C., 2; St. Roch's Pachegan, J. M., 2; Lowe, J. M., 2; Kingston, E. B., 2; Arnprior, J. W., 2; Leeds Village, J. D., 2.

Per Rev J. D. Perth—P. M., 2; Carleton Place, W. H., 2.

Per J. D., Peterborough—P. H., 2; Indian River, J. L., G.

Per M. H. St. Stephen, NB—Self, 2; P. McM., 2.

Per W. C. Coenwal—O. L., 2.

Per J. M. Toronto—J. D., 4.

Per E. McG., Danville—P. K., 1.

Per Rev R. A. Carlsruhe—Dunkeld, P. B., 2; Malcolm, J. McE., 2.

Per J. C. Hemmingford—T. M., 1.50; W. A., 1.50.

Per J. G.—Brockville, Rev J. O. B., 2; R. E., 2; M. P. R., 4; Maryville, A. A., 2; M. B., Jr., 2; D. H., 2; J. H., 2; Mrs M. S., 2; P. K., 2; Read, P. MacE., 1; Trenton, A. M. C., 2; F. J. M., 2; Rev H. B., 4; A. P., 2; J. T. F., 2; Hastings, Rev M. Q., 4; Belleville, Rev J. F., V. G., 2; T. L., 6; J. B., 2; J. A. McD., 1.

Births.

At Point Edward, Ont., on the 15th inst., the wife of Mr. R. Reilly, of a daughter.

In this city, at Richmond street, on the 20th inst., Mrs Thomas H. Cox, of a daughter.

Died.

In Cumberland, Maryland, on the 21st of last September, James Reagan, a native of Dublin, Ireland, aged 25 years.—*R. I. P.*

Quebec and Dublin papers please copy.

At St. Johnsbury, Vermont, on All Saints Day, of brain fever, Mr. Lawrence Flavin, aged 35 years, a native of Granby, P. Q., where his remains were taken for interment.—*R. I. P.*

THE REGULAR MONTHLY MEETING OF THE above CORPORATION will take place in TOUPIN'S BUILDING, on MONDAY EVENING NEXT, 2nd Dec.

By order, W. E. DORAN, Asst. Rec-Sec.

WANTED.

AN EXPERIENCED ENGLISH TEACHER, desires to obtain employment in an Academy, or other Institute of Education, where a proficiency in Latin and Greek Classics with a perfect knowledge of French would be required. Satisfactory references can be given. Address to "M. F.," Buckingham Post Office, Co. Ottawa, P. Q.

INFORMATION WANTED OF PATRICK CONROY, native of Queen's Co., Ireland, aged about 54 years, Cooper by trade, who emigrated to this country about 40 years ago, and settled in St. Columban, which place he left about 30 years ago. When last heard of he was at the Bay of Quinte, Ont., about 16 years ago, since which time nothing has been heard of him. To any one giving information of his whereabouts will be given the sum of Ten Dollars. Address:—James Conroy (his nephew), care of Mr. Michael Sheehan, St. Columban, Co. Two Mountains P. Q.—(Belleville and Ontario papers please copy.)

WANTED

For a School at St. Columban, a MALE TEACHER, (Elementary Diploma). For particulars apply to JOHN BURKE, President.

BREAKFAST—EPPE'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. Eppe 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 Eppe's & Co. Homoeopathic Chemists, London." Also, makers of Eppe's Milky Cocoa (Cocoa and Condensed Milk.)

WILD CHERRY BALM.—The memory of Dr. Wistar is embalmed in the hearts of thousands whom his *Balm of Wild Cherry* has cured of coughs, colds, consumption, or some other form of Pulmonary diseases. It is now over forty years since this preparation was brought before the public, and yet the demand for it is constantly increasing.

Anemia, or depravity of blood, is a disease known by extreme paleness or waxiness of the skin, lips and nails. Persons so afflicted always have dyspepsia, and are liable to hysteria, consumption, disease of the heart, convulsions, etc., consequent upon the withdrawal of material in the blood for nutrition of nerve. As Fellows' Compound Syrup of Hypophosphites will supply the healthy constituents to the blood and endow it with vitality, patients need not suffer from these diseases.

To protect the understanding of humanity nothing there is like leather fastened together by CASK SUEW WIND. Boots and Shoes made in this way never rip, or leak or come apart.

WANTED

A HEAD MALE TEACHER for the Roman Catholic Separate School, Lindsay. Duties to commence 1st January, 1873. Good testimonials required.—Address (stating salary), JOHN O'LEARY, Sec.

WANTED

FOR THE SEPARATE SCHOOL of the Town of PICTON, P. E. County, a fully qualified Male or Female TEACHER, to enter on duty on or before the first of January. Salary liberal. J. BRENNAN, P. P. Picton, October 28th, 1872.

WANTED

A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials given if required.—Address (Stating Salary given) "S. K. T.," Martintown P.O., Glengarry Ont.

WANTED

For the Male Department of the Roman Catholic Separate School at Alexandria, Glengarry, a FIRST CLASS MALE TEACHER, to whom a good Salary Will be given.—Address, D. A. CHISHOLM, Cbr of Bd, Alexandria, 13th Nov 1872

DOMINION BUILDING SOCIETY, Office, 55 St. James Street, PRESIDENT—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq. DIRECTORS—L. Belanger, Esq., Chas. Lamoureux, Esq., M. H. Bissette, Esq., L. W. Telmoise, Esq., Robt. McCrosdy, Esq. FOUNDED, 14th AUGUST, 1872. First issue, subscribed Appropriation Stock, \$1,000,000. Second issue, \$2,000,000, open for subscription. As the Subscription Books for the first issue, are now closed, persons wishing Books of \$1,000, payable fifty cents a week during about thirteen years, can do so only by purchasing and having transfers made of Books from actual members. Owing to the success of the first issue, and the many applications for new shares, the Directors have resolved to issue 20,000 new shares of appropriation stock in Books of \$2,000 each, payable at the rate of one dollar a week, during about 13 years, with an entrance fee of one dollar a Book. Subscription Books for such second issue are now open, the entrance fee and Book are payable on subscription. Permanent Stock, shares \$100, payable ten per cent, every three months; dividends half-yearly.

MONEY TO LEND,

On Mortgage, repayable yearly, or half-yearly, or by monthly instalments, during any period of time that may suit borrowers, from one to twelve years, or more if necessary. Also on Collateral Securities, repayable on call, at short dates, or by monthly, half-yearly, or yearly payments, to suit borrowers.

SAVINGS DEPARTMENT.

Until further notice, interest at the rate of six per cent shall be granted on all loans, under \$500, made to the Society on call or short notice, as in a Savings Bank.

Five per cent shall be given on loans of over \$500, but arrangements can be made to obtain six per cent on such amounts over \$500, if lent to the Society for fixed dates.

The 15th, 16th, 17th, and 18th Appropriations on the first issue will be balloted for about the end of the present month.

Persons wishing to subscribe in the Permanent Stock, or in the second issue of Appropriation Stock are requested to do so on call.

F. A. QUINN, Secretary-Treasurer.

INSOLVENT ACT OF 1869, In the matter WILLIAM P. O'BRIEN of the City of Montreal, Trader, Insolvent I the Undersigned, L. JOS. LAJOIE of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Saturday the Twentieth day of December next at Eleven o'clock A.M. for the examination of the insolvent and for the ordering of the affairs of the Estate generally. L. JOS. LAJOIE, Assignee. Montreal, 20th November 1872.

INSOLVENT ACT OF 1869, In the matter of GATIEEN BERNIER, Shoemaker and Trader, of Montreal, Insolvent. The Insolvent has made an assignment of his estate and effects to me, and the creditors are notified to meet at the Court House in the room allotted for matters in Insolvency in the City of Montreal, on Wednesday the Eleventh day of December next, at Eleven o'clock A.M., to receive statements of his affairs and to appoint an Assignee. L. JOS. LAJOIE, Interim Assignee. MONTREAL, 25th November, 1872.

INSOLVENT ACT OF 1869, AND AMENDMENTS THEREOF. In the matter of MELINA LEBEAU, of the City of Montreal, Trader, Insolvent. I, the undersigned, Joseph N. Dupuis, have been appointed assignee in this matter. Creditors are requested to file their Claims before me, at my office in Montreal, within one month. JOSEPH N. DUPUIS, Assignee. Montreal, 15th of November, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

DEMANDS ON M. THIERS.—PARIS, Nov. 22.—M. Thiers attended a meeting to-day of a committee of the National Assembly, appointed to draw up a reply to his opening message. The committee, in their address, demanded of the President the appointment of responsible Ministers, that His Excellency shall not participate in debates in the Assembly, and that he shall communicate with that body by message only. These points will be strongly contested by the adherents of M. Thiers when the reply of the committee is presented to the Assembly for its action.

M. THIERS IN THE ASSEMBLY.—PARIS, Nov. 22.—M. Thiers to-day told several of his friends who called upon him that he would make all reasonable concessions to secure harmony in the government, but it was impossible for him to relinquish his well-known convictions.

The President this morning received a deputation from the party of the left centre in the Assembly, consisting of M.M. Casimere, Ferrier, Laboulay and Picard, to whom he said he was with them in opinion, but the first question to be settled was now between himself and the committee appointed by the Assembly to draw up the reply to his message.

ANOTHER INDEMNITY PAYMENT MADE.—PARIS, Nov. 22.—The payment of the third milliard war indemnity has been completed. France will have half a milliard ready by the 11th of December.

THE PRESIDENT'S TERM OF OFFICE.—PARIS, Nov. 22.—All reports agree in stating that there will be no opposition by any party to the prolongation of Thiers' term of office, for 4 years.

ROCHEFORT'S REAPPEARANCE.—In a fitful shadowy, ghost-like manner, the intractable pamphleteer Henri Rochefort, whose bitter gibes neither Empire nor Republic could tolerate, has made his reappearance at Versailles. He has been heard of as an inmate of the Prison of St. Pierre, the motive for his removal to Versailles being withheld by the Government; but, according to the Temps, the hopeless political offender, condemned last year to transportation for life within a fortress, has been permitted by the authorities to visit the neighborhood of Paris for the purpose of being married to a lady with whom he had long lived "maritally," and thereby "legitimizing" his children. The bride, it is said, was lying dangerously ill in a convent when this Spectre Bridgroom, with a squad of gendarmes, was supposed, as his "best man," came to wed her. She is now Madame la Marquise de Lucy; and did fate ever devise anything more horribly ironic? To some the phantom-like passage of Rochefort across the page of contemporary history, which, it was thought, had quite done with the incorrigible journalist, may be in a double sense astonishing. It was generally thought that he had been transported beyond the seas many months since; but it is scarcely possible that he should have been brought back to Cayenne from New Caledonia, for his dismal wedding. Where has the man been all this time? Unhappily there are a great many State prisons in Republican France, and Rochefort may have been hidden away in a secure casement of the Chateau d'If or at Mont St. Michel, at La Rochelle, or at the castles of Amboise or Goux. English people unfamiliar with the French system may be amazed to learn that a convict under sentence of transportation should be permitted to contract a matrimonial alliance, and that the course of his punishment should be interrupted to allow him to get married. The grant of such a privilege would be, however, quite in accordance with French jurisprudence.—London Daily Telegraph, Nov. 7.

The Paris Figaro contains the following remarkable paragraph on the Catholic movement in France: "The great religious demonstrations of this year have a greater importance than is usually believed. They are a direct answer to the atheistical democratic party a slap on the face to the sects that with a refinement of blasphemy rarely if ever equalled, calls God Almighty 'un nomme Dieu,' a certain party called God." "The good old common sense of the French people, the honest common sense of the French revolts at the recital of all the scandals which have taken place of late, and it expresses itself openly on the subject. That is what the pilgrimages mean. They mean 'we Frenchmen openly profess ourselves Catholics.' Yes, France is Catholic and only Catholic, and this movement sprang from the people and not from the clergy. Neither Mgr. Dupanloup or Mgr. Guibert or the Cardinal of Rouen have headed the movement, it came from the heart of the people. It is a revival of faith like that of the League in the sixteenth century, like the Vendean war in the last. It is not a political movement. The failure of the democratic party proves this. Can they move a million of men to go on a pilgrimage to their places of union—to their congresses of peace? No. The Catholics have shown us the way—the way of faith and prayer, let us follow their example. They gave us a glorious one during the war and covered our fields with their heroic dead. Only yesterday a Catholic deputy, M. de Bourq, was buried, and he lost both his sons on the field of battle. There is an anecdote which reminds us much of the attitude of the Catholics to-day, it is related of the Abbe Marhallab. It was at Hautes Bruges, during the campaign of 1870. The colonel commanding a Breton regiment had ordered all his men to lie down, as the enemy was firing a volley in their direction. The Abbe was the almoner of the regiment, and he alone stood erect. "M. l'Abbe, lie down," cried the colonel. "I cannot," he answered. "Why not? See the men here prostrate!" "They are soldiers, I am a priest, and I must see who dies or who is wounded, so that I may succor him, and if I lie down I cannot do this"—and he went on praying. Was not this grand?

Can Gambetta and Garibaldi tell us a tale of equal pathos and simple heroism? Yet it is not unlike the present attitude of the Catholics of France. Alone erect and defiant—their motto is God, France and Duty. We applaud them with all our heart, and trust to imitate their noble example."

ITALY.

Emigration from Italy to the United States has increased to such an extent that the attention of the government has been called to it.

Rome, Nov. 18.—The Pope to day gave audience to Grand Duke Nicholas Constantinoivitch, nephew of the Emperor of Russia. The Grand Duke was accompanied by two generals and was presented to His Holiness by the Russian Charge de Affairs.

Rome, Nov. 20.—The Prefect of Police of this city has issued an order forbidding the assembling of a meeting, advertised to be held here on the 24th inst., in furtherance of the principle of Universal Suffrage, because he has reason to believe that the meeting is really called in the interest of the Opposition to the present form of Government in Rome.

HOLLAND.

The Dutch Protestants do not seem at all to share the religious enthusiasm for persecution felt by Mr. Kinnard, Lord Dudley, and their friends. The Arnhemse Courant, the principal organ of the old Liberal party, and usually most hostile to Catholics, expresses itself as follows:—"Prussia has awakened a conflict of which it is impossible to see the consequences and the end. The Bishop of Ermland has the beau role in this struggle. On an attentive examination of his words and acts, it must be acknowledged that the Bishop has done all that could reasonably be demanded of a prince of the Catholic Church in the way of rendering to the Emperor what belongs to the Emperor, without sacrificing anything which falls under his own ecclesiastical competency. One may be as anti-Ultramontane and as anti-Catholic as possible, but one cannot deny that the pretention of the Prussian Government, to judge of the opportunity of an act of ecclesiastical excommunication is something quite exorbitant. What should we say, we Protestants, of a Catholic Government, which criticized the application of our church regulations, or opposed and annulled an ecclesiastical censure, because it was directed against the subject of a Catholic Sovereign?"

GERMANY.

THE BISHOP OF ERMALAND.—The Bishop of Ermland has taken another step in the cause at issue between himself and the Government. He has notified to the latter that, if it persists in withholding his revenues, he shall be obliged to bring the matter before the Courts, and plead the Sovereign decrees which secured to his predecessors, himself, and his successors this income, in lieu of the property surrendered by them. As, however, he would much prefer that the affair should be settled amicably, he leaves the Government a certain interval in which to consider their reply. The case has been submitted to some of the most distinguished jurists in Prussia, and one and all have given it as their opinion that no Court in the kingdom would disallow the Bishop's plea. Of course the Government may proceed with a high hand, and trust to an act of indemnity afterwards. But this will only be an additional confirmation of the charge that they have as little regard for law as they have for justice. In thanking the Bien Public, of Ghent, for the contributions collected by that paper in Belgium, Mgr. Krenzschmar expresses a desire that these contributions should be reserved until a legal decision is obtained in Prussia; the subscriptions are accordingly placed in a bank to remain there until the Bishop requires them.

GOVERNMENT INTERFERENCE WITH THE COLLECTION OF PETER'S PENANCE IN CATHOLIC SCHOOLS.—The Silesian Volkszeitung published on the 23rd October a communication from the highest Government official in Breslau to the authorities at Oppeln (Silesia), to the effect that "the Government was informed that collections for Peter's Pence had been usually made in many of the Catholic girls' schools in the province by the teachers or schoolmistresses." The Government wished—this is the substance of the rest of the communication, abstracting the interminable German official circumlocutions—to know whether this was the case, in the district of Oppeln, in the experience of the authorities, "with a view to the essential regulation which it might be necessary to make on the subject." The whole signed by Count Poninski (we cannot refuse ourselves the satisfaction of letting the world know what august hands are willing to do its dirty work for it), who represents Government in Silesia—in fact is a kind of paid) Lord-Lieutenant. The German, which also inserts this touching instance of Government's interest in its subjects' proceedings, very pertinently asks why, if such collections made unofficially are objectionable, the Protestant scholars should be officially ordered in their schools to contribute to the "Gustav-Adolf-Verein?" which is founded and maintained amongst German Protestants on exactly the same principle as the Peter's Pence amongst Catholics.

A STRONG MEASURE.—The Westfaler Merkur contains the following astounding announcement, of which we give the pith.—On the evening of the 21st October, the head of the police in Munster, "Ober-Burgemeister" Offenberger received a letter from the Government in Berlin, to be read to the assembled civil and municipal authorities, who, being at that moment sitting in Council in the Town Hall, were able to satisfy themselves, by ocular inspection of the document, that it was not a hoax. It ran to the effect that the head of the police was "instantly to institute enquiries, and to report at Berlin, which of the civil servants of the State, and which of the civic authorities or employees, and in general, who out of all those persons in office had taken part in the ovation given to the Jesuits on their departure." We English can only pray fervently: "From civil liberty, as understood now in Prussia—Libera nos, Domine!"

LES JOURNÉS SEPTENNAIRES SE RESEMBLENT PAS.—On the 22nd of last July, by a special Cabinet order, emanating directly from the Emperor of Germany—the Order of the Iron Crown of the 3rd class, with a special class, was conferred on Freiherr (Baron) von Schorlmer-Alst; some time previously, the same royal hand had conferred on the same loyal subject, "as an acknowledgment of his dutiful and loyal conduct during the war 1870-1871," the war medal for non-combatants. A few days back, the same "loyal and dutiful" subject was brought into court, by order of Government, on a charge of high treason, of which crime he was supposed to be guilty in consequence of a speech made by him at a public meeting of Catholics, in which he expressed deep regret at the late anti-Catholic measures.

A BERLIN LIBERAL PAPER ON THE PRESENT STATE OF THINGS.—The Berlin Volkszeitung, which is the most "Liberal" of all "Liberal" papers, has proved that it has some glimmering notion of true liberty by publishing a leading article, which begins as follows:—"A SADDENING SIGHT.—It is a truly saddening experience, that every time that Liberalism has had a free field opened for itself by many hard combats on the part of its followers, it should be instantly seized with the desire to exercise its power, and assure its supremacy, by means of the self-same principles which it has till then fought against and denied."

Then follows a long history of the new regulations for Protestant schools, which are sufficiently arbitrary but which do not concern us at present. Then the Liberal organ goes on to say that it grieves us that, because Liberals are in power, they should therefore be willing—nay, anxious—to put everything into

the hands of the State, and that this is a "diseased form of Liberalism." "Thus," continues the Liberal paper, "we see that Liberals only resist the omnipotence of the State so long as their opponents are at the helm; but that they wish to claim 'exactly the same omnipotence for the State, whenever they have merely the smallest hope of being themselves the rulers.'"

Then follows a paragraph which concerns the details of the law for Protestants; and the Berlin Volkszeitung is greatly indignant at the late laws on education being set aside, and their place supplied by a royal decree: which, as it says, is calling upon "arbitrary power to supply the want of the laws on education which have been promised for the last quarter of a century." "And," it adds, "the Liberals are delighted, even before the tenour of the promised decree is made public, because it enables them to pass a condemnation on free education," i. e., education with which the State does not interfere. "They say free schools are dangerous, because the Jesuits might misuse them. Enlightenment must only proceed from the State, in which case they—the Liberals—will be victorious!" And then they say to the Church and to the people: Do not worry us about your principle of free education, we will provide you with all necessary liberties through the State! Yes, it is indeed a sight to sadden any man."

When even "advanced Liberal" papers use such language as this it is high time for Catholic Bishops and the Catholic people to protest in their turn; for, as the Germania observes, the whole of the present system of persecution against Catholics "is founded on the principles here set forth as being those of the German Liberals" by one of their own organs.

FATHER BURKE'S LECTURE.

Continued from 2nd Page.

disdained the Saxon. Even one of their followers, Gerald Barry, speaking of Saxons, says: "I am a Welshman; who would think of comparing the Welsh with the Saxon bores, the basest race on the face of the earth." (I am only giving his words—not his sentiments.) "They fought one battle, and when the Normans conquered them they consented to be slaves forevermore. Who would compare them with the Welsh—the Celtic race?" Says this man: "with the brave, intellectual and magnanimous race of the Celts." Now, my friends, when these Normans went down into Ireland amongst the Irish people, went out from the Danish portion of the Pale, what is the first thing that we see? They threw off their Norman traits, forgot their Norman French language, and took the Irish, took Irish wives and were glad to get them—(applause and laughter)—and adopted Irish customs, until in two hundred years after the Norman invasion, we find that these proud descendants of William FitzAdelm Earl of Clancricard, changing their names, for our name of Burke was changed to the upper and lower McWilliam, or sons of William, in the days of Lionel, Duke of Clarence, and so they called themselves by the name and adopted the language and customs of the country. Of the four hundred and years that followed the Norman invasion down to the accession of Henry VIII. Mr. Froude has nothing to say, except that Ireland was in a constant state of anarchy and confusion; and it is too true. It is perfectly true. Chieftain against chieftain. It was comparative peace before the invasion, but when the Normans came in they divided them by craft and cunning. The ancient historian, Strabo, says: "The Gauls always march openly to their end, and they are therefore easily circumvented. So when the Normans came and the Saxons, they sowed dissensions among the people. They stirred them up against each other, and the bold, hot blood of the Celt was always ready to engage in contest and in war. What was the secret of that incessant and desolating war? There is no history more painful to read than the history of the Irish people from the day that the Norman landed on their coast until the day when the great issue of Protestantism was put before the nation, and when Irishmen rallied in that grand day as one man. (Applause.) My friends, the true secret of that early and constant effort of the English to force upon Ireland was the establishment of the feudal system, and consequently to rob the Irish of every inch of their land and to exterminate the Celtic race. I lay this down as the one secret, the one thread by which you may unravel the tangled skein of our history for the four hundred years that followed the Norman invasion. The Normans and the Saxons came with the express purpose and design of taking every foot of land in Ireland and exterminating the Celtic race. It is an awful thing to think of, but we have evidence for it. First of all, Henry II, whilst he made his treaties with the Irish kings, secretly divided the whole of Ireland into ten portions, and allotted each of these portions to one of his Norman knights. In a word, he robbed the Irish people and the Irish chieftains of every foot of land in the Irish territory. It is true they were not able to take possession. "It is as if a master robber were to divide the booty before it is taken. It is far easier to assign property not yet stolen than to put the thieves into possession of it. There were Irish lands and Irish battle-blades in the way for many a long year, nor has it been accomplished to this day. (Great cheering.) In order to root out the Celtic race, and to destroy us, mark the measures of legislation which followed. First of all, my friends, whenever an Englishman was put in possession of an acre of land, he got the right to trespass upon his Irish neighbors, and to take their land as far as he could, and they had no action in a court of law to recover their land. If an Irishman brought an action at law against an Englishman for taking half of his field or for trespassing upon his land, according to the law from the very beginning that Irishman was sent out of court—there was no action—the Englishman was perfectly justified; worse than this. They made laws declaring that the killing of an Irishman was no felony. Sir John Davis tells us how, upon a certain occasion at the assizes at Waterford, in the 25th year of Edward I. a certain Thomas Butler brought an action against Robert de Almar to recover certain goods that Robert had stolen from him. The case was brought into court. Robert acknowledged that he had stolen the goods; and he was a thief. The defense he put in was that Thomas, the man he had plundered, was an Irishman. Now, my friends, just think of it! The issue that was put before the jury was, whether Thomas the plaintiff, was an Irishman or an Englishman. Robert, the thief, was obliged to give back the goods—for the jury found that Thomas was an Englishman. But if the jury found that Thomas was an Irishman he might go with the goods—there was no action against him. We find upon the same authority—Sir John Davis, a description of a certain occasion at Waterford, where a man named Robert Welsh killed an Irishman. He was arraigned and tried for manslaughter, and he, without the slightest difficulty, acknowledged it. "Yes, I did kill him," said he; "you cannot try me for it, for he was an Irishman!" Instantly he was let out of the dock, on condition—as the Irishman was in the service at the time of an English master—he should pay whatever he compelled him to pay for the loss of his services and the murderer might go scot-free. "Not only," says Sir John Davis, "were the Irish considered aliens, but they were considered enemies inasmuch that though an Englishman might settle upon an Irishman's land, there was no redress; but if an Irishman wished to buy an acre of land from an Englishman, he could not do it. So they kept the land they had, and they were always gaining to it by plunder; they could steal without even buying more. If any man made a will, and left an acre of land to an Irishman, the land was forfeited to the Crown of England—even if it was only left in trust

to him, as we have two very striking examples. We read that a certain James Butler left some lands in Meath in trust for charitable purposes, and he left them to his two chaplains. It was proved that the two priests were Irishmen and that it was left to them in trust for charitable purposes; yet the land was forfeited because the two men were Irishmen. Later, a certain Mrs. Catherine Dowdall, a pious woman, made a will, leaving some land, also, for charitable purposes to her chaplain; and the land was forfeited because the priest was an Irishman.

In the year 1367, Lionel, a third son of Edward III., Duke of Clarence, came to Ireland, held a parliament, and passed certain laws in Kilkenny. You will scarcely believe what I am going to tell you. Some of these were as follows: "If any man speaks the Irish language, or keeps company with the Irish, or adopts Irish customs, his lands shall be taken from him and forfeited to the Crown of England." If an Englishman married an Irish woman, what do you think was the penalty? He was sentenced to be hanged; to have his heart cut out before he was dead, and to have his head struck off, and every right to his land passed to the Crown of England. "Thus," says Sir John Davis, "it is evident that the constant design of English legislation in Ireland was to possess the best Irish lands, and to extirpate and exterminate the Irish people."

Now, citizens of America Mr. Froude came here to appeal to you for your verdict, and he asks you to you: Was not England justified in her treatment of Ireland because the Irish people would not submit? Now, citizens of America, would not the Irish people be the vilest dross on the face of the earth if they submitted to such treatment as this? (Great and enthusiastic cheers.) Would they be worthy of the name of men if they submitted to be robbed, plundered and degraded? It is true that in all this legislation we see this same spirit of contempt of which I spoke in the beginning of my lecture. But remember it was these Saxon churls that were thus despised, and ask yourselves what race they treated with so much contumacy and attempted in every way to degrade whilst they were robbing and robbing. Gerald Barry, the liar, speaking of the Irish race, says the Irish came from the grandest race that he knew of on his side of the world, "and there are no better people under the sun." By the word "better" he meant more valiant and more intellectual. Those who came over from England were called Saxon hobs, or churls, while the Irish called them *burdeha roseannach*. These were the men who showed, in the very system by which they were governed, that they could not understand the genius of freedom; that they could not understand the nature of a people who refused to be slaves. They were slaves themselves. Consider the history of the feudal system under which they lived. According to the feudal system of government the king of England was lord of every inch of land in England. Every foot of land in England was the king's and the nobles who had the land held it from the king—held it under feudal conditions, the most degrading that can be imagined. For instance, if a man died and left his heir, a son or daughter under age, the heir or heiress, together with the estate, went into the hands of the king. He might perhaps leave a widow with ten children. She would have to support all the children herself out of her dower, but the estate and the eldest son or the eldest daughter went into the hands of the king. Then, during their minority, the king could spend the revenues or could sell the castle and sell the estate without being questioned by any one; and when the son or daughter came of age he then sold them in marriage to the highest bidder. We have Godfrey of Mandeville buying for 20,000 marks from King John, the hand of Isabella, Countess of Gloster. We have Isabella de Lincjra, another heiress, offering 200 marks to King John—for what?—for liberty to marry whoever she liked, and not be obliged to marry the man he would give her. (Laughter.) If a widow lost her husband, the moment the breath was out of him the lady and the estate were in his possession, and he might squander the estate or do whatever he liked with it, and then he could sell the woman. We have a curious example of this. We have Alice, Countess of Warwick, paying King John one thousand pounds sterling in gold for leave to remain a widow as long as she liked, and then to marry anyone she liked. This was the slavery called the feudal system, of which Mr. Froude is so proud, and of which he says: "It lay at the root of all that is noble and good in Europe." (Laughter.) The Irish could not understand it—small blame to them. (Laughter.) But when the Irish people found that they were to be hunted down like wolves—found their lands were to be taken from them and that there was no redress, over and over again the Irish people sent up petitions to the King of England to give them the benefit of the English law, and they would be amenable to it; but they were denied and told that they should remain as they were, that is to say, England was determined to extirpate them, and get every foot of Irish soil. This is the one leading idea or principle which animated England in her treatment of Ireland throughout those four hundred years, and it is the only one you can find to that turmoil and misery, and constant fighting which was going on in Ireland during that time. Sir James Cusick, the English Commissioner sent over by Henry VIII., wrote to his Majesty these quaint words: "The Irish be of opinion amongst themselves that the English wish to get all their lands, and to root them out completely." He just struck the nail on the head. Mr. Froude himself acknowledges that the land question lies at the root of the whole business. Nay, more, the feudal system would have handed over every inch of land in Ireland to the Norman king and his Norman nobles, and the O'Briens, the O'Tooles, the O'Donnells, O'Neills, and the O'Connors were of more ancient and better blood than that of William, the bastard Norman. (Applause.)

The Saxon might submit to feudal law and be crushed into a slave, a clod of the earth—the Celt never could. England's great mistake—in my soul I am convinced that the great mistake, of all others the greatest—lay in this, that the English people never realized the fact that dealing with the Irish they had to deal with the proudest race upon the face of the earth. (Applause.) During these wars the Norman earls, the Ormonds, the Desmonds, the Geraldines, the De Burghes, were at the head and front of every rebellion. The English complained of them, and said they were worse than the Irish rebels; that they were constantly stirring up disorders. Do you know the reason why? Because they, as Normans, were under the feudal laws, and therefore the king's sheriff would come down on them at every turn with fines and forfeitures of the land held from the king. So, by keeping the country in disorder, they were always able to be sheriffs and they preferred the Irish freedom to the English feudalism—therefore, they fomented and kept up these disorders. It was the boast of my kinsmen of Clancricard, that with the blessing of God, they would never allow a king's writ to run in Connaught. (Laughter and applause.) Dealing with this period of our history, Mr. Froude says that the Irish chieftains and their sept or tribes were doing this or that—the Geraldines, the Desmonds and the Ormonds. I say, slowly, Mr. Froude, the Geraldines and the Ormonds were not the Irish people, so don't father their acts upon the Irish; the Irish chieftains have enough to answer for. During these four hundred years, I protest to you that in this most melancholy period of our sad history I have found but two cases, two instances, that cheer me; and both were the action of Irish chieftains. In one we find that Turlough O'Connor put away his wife, she was one of the O'Briens. Theobald Burke, one of the Earls of Clancricard lived with the woman. With the spirit of their heroic ancestors, the Irish chieftains of Connaught came together, deposed him

and drove him out of the place. Later on we find another chieftain, Brian McMahon, who induced O'Donnell, chief of the Hebrides, to put away his lawful wife and marry a daughter of his own. The following year they fell out, and McMahon drowned his own son-in-law. The chiefs, O'Donnell and O'Neill, came together with their forces and deposed McMahon in the cause of virtue, honor and womanhood. I have looked in vain through these 400 years for one single trait of generosity or of the assertion of virtue among the Anglo-Norman chiefs and the dark picture is only relieved by these two gleams of Irish patriotism and Irish zeal in the cause of virtue, honor and purity. (Applause.)

Now, my friends, Mr. Froude opened another question in his lecture. He said that all this time while the English monarchs were engaged in trying to subjugate Scotland and subdue their French provinces, the Irish were rapidly gaining ground, coming in and entering the pale year by year: the English power in Ireland was in danger of annihilation, and the only thing that saved it was the love of the Irish for their own independent way of fighting, which, though favorable to freedom, was hostile to national unity. He says, speaking of that time, "would it not have been better to have allowed the Irish chieftains to govern their own people? Freedom to whom?—freedom to the bad, to the violent? It is no freedom." I deny that the Irish chieftains with all their faults, were, as a class, bad men or violent men. I deny that they were engaged, as Mr. Froude says, in cutting their people's throats, that they were a people who would never be satisfied, Mr. Froude tells us emphatically and significantly that "the Irish people were satisfied with their chieftains," but people are not satisfied under a system where their throats are being cut. (Great laughter.) The Irish chieftains were the bane of Ireland by their divisions; the Irish chieftains were the ruin of their country by their want of union and want of generous acquiescence to some great and noble head that would save them by uniting them. The Irish chieftains, even in the days of the heroic Edward Bruce, did not rally around him as they ought. In their divisions is the secret of Ireland's slavery and ruin through those years. But with all that, history attests that they were still magnanimous enough to be the father of their people and to be the natural leaders, as God intended them to be, of their septs, families and namesakes. And they struck whatever blow they did strike in what they imagined to be the cause of right, justice and principle, and the only blow that came in the cause of outraged honor and purity, came from the hands of the Irish chiefs in those dark and dreadful years.

Now I will endeavor to follow this learned gentleman in his subsequent lectures. Now a darker cloud than that of mere invasion is lowering over that Ireland; now comes the demon of religious discord—the sword of religious persecution waving over the distracted and exhausted land. And we shall see whether this historian has entered into the spirit of the great contest that followed, and that, in our day has ended in a glorious victory for Ireland's church and Ireland's nationality, and which will be followed as assuredly by a still more glorious future. (Great cheering.)

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A CATHOLIC SCHOOL TEACHER for the coming year, for School Section No. 1, in the Township of Montegale and Hershel, Co. of Hastings, Male or Female, holding Second or Third Class Certificate, for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN.

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PUBLIC NOTICE.

IS HEREBY given that the Corporation of the Town of Terrebonne, will apply to the Legislature of the Province of Quebec, at the next Session for the passing of an Act: to change and extend the limits of the town, to extend the powers already granted and to acquire others for the confection and repairs of its roads and streets, to empower the Council for the payment of a certain contribution, for the use of the water furnished by the Town Water Works, and for other ends relating to the internal management of the Council and Town. By Command, O. FORGET, Secretary Treasurer.

CITY HALL, Terrebonne, 14th October, 1872.

INSOLVENT ACT OF 1869. IN the matter of PETER W. WOOD, of the City and District of Montreal, Cotton Manufacturer, An Insolvent.

The Insolvent has made an assignment of his estate to me, and creditors are hereby notified to meet at his place of business on Saturday, the thirtieth instant, at eleven o'clock in the forenoon, to receive statement of his affairs and to appoint an Assignee, and immediately thereafter to consider an offer for sale of the entire Estate and effects of the Insolvent, real and personal, in one lot at a dollar rate upon the liabilities of said Insolvent, or for a gross price, or upon such other terms and conditions as to the payment of the price, the payment or assumption and payment of the purchaser of mortgages or hypothecary debts, and the payment of privileged debts, as may be considered advantageous thereat.

JAMES RIDDELL, Interim Assignee. Dated at Montreal the Thirteenth day of November, A.D. 1872.

INSOLVENT ACT OF 1869. IN the matter of CHARLES ASSELIN, heretofore of the City of Montreal and now of the Parish of Montreal, Tin Smith and Trader, Insolvent.

THE Insolvent has made an Assignment of his estate to me, his Creditors are notified to meet at his business place, Workman Street, Montreal, on the 2nd day of December next, at 10 A.M., to receive a Statement of his affairs and appoint an Assignee. G. H. DUMESNIL, Interim Assignee.

INSOLVENT ACT OF 1869. IN the matter of JOHN PATERSON, heretofore of the City of Montreal, as well in his own and private name as having done business in the said City in partnership with JACOB WURTELE, under the name of "PATERSON & WURTELE," and now of the Parish of St. Michel de la Pointe Claire, Insolvent.

THE Insolvent has made An Assignment of his Estate to me, his Creditors are notified to meet at the Insolventy room, in the Court House, at Montreal, on the 3rd day of December next, at 10 o'clock A.M. to receive a Statement of his affairs and appoint an Assignee. Montreal, 14th November, 1872. G. H. DUMESNIL, Interim Assignee.

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H. BOUTH,
gent, Montreal-12m.
February 1, 1872]

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