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The True Witness,

AND

CATHOLIC CHRONICLE.

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NO. 38.

FLORENCE O'NEILL, THE ROSE OF ST. GERMAINS, OR, THE SIEGE OF LIMERICK.

By Miss ANNE M. STUART, author of the "World and Cloister," "Life in the Cloister," "Grace O'Halloran," &c.

(From the Catholic Mirror.)

CHAPTER XXVI.—(Continued.)

Florence stood as one bewildered, as, uttering these words, the queen—her majestic, portly figure erect as a dart, and her countenance expressive of anger—left the room.

"Was ever any one in this world mere tormented," sighed she as, entering her own apartment, she sat down, and thought over the events of the last few hours. "Wish no friend or relative in London but the dear old man, who will not, I fear, linger long, as the queen coldly reminded me, and unable to get over to France, what step can I take to guard myself against this new tyranny?"

Then she sat still for a time, but her tears fell fast. She might seem to be looking out, as she sat at the open window, on the prospect in the distance, for the last rays of the sun were setting, and the tops of the tall trees and the stately mansions in the distance were lighted up by its golden beams, the clouds tipped with the brightest hues of the ruby and amethyst.

"I am rich, and what does my wealth do for me," sighed the girl. "Better be the daughter of a poor cottager on my uncle's estate, or of some humble peasant woman in *la belle France*, than suffer as I do. What is the use of wealth, I wonder," she rambled on, "when one cannot do as one pleases? I would do much good if I could but be left alone, and try to put to good account what God has given me, yes I am sure, I am sure I would. Riches I would make a passport to heaven, unless my nature changes; but, will they ever make me happy, I wonder, this wealth that people covet so; I shall have in abundance, but deprived of my liberty. I am worse off than the poorest woman in England."

She was silent for a little while, then suddenly a perplexing thought filled her; she rose and walked about the room, then sat her down and rambled on again.

"Well, if this be the case, then, indeed, I am undone," she said. "I heard the Lady Marlborough say, that the queen was so angry that the Princess Anne got the pension from the government, because she wanted the money to help the king with his continental wars.—Von Arnheim is one of his foreign subjects and a favorite; is it possible, that from interested motives they are trying to force me into a marriage with this man. If so, the deaths of the only two relations from whom my wealth is derived, at this particular juncture, is favorable to any scheme they may have formed. Shall they have their way then, shall the queen force me into compliance? No, not while Reginald lives, or even if I am to have the pang of hearing of his death, she shall shut me up in the gloomy old Tower first."

The more Florence suffered her mind to dwell on this new idea, the more convinced she became that an ulterior motive was at the bottom of the marriage they were evidently about to coerce her into making, and the more terrified she became, at the near prospect there evidently was of her uncle's death. The queen, early in the first year of her regal power, dismissed all Catholics from the vicinity of the metropolis, and Florence was at no loss to guess why her invalid uncle was suffered to dwell at Kensington, or she herself in the palace, and could no longer shut her eyes to the fact that she would ere long be subjected to some cruel tyranny, unless some fortuitous chance occurred in her favor.

Warned at last by a sudden chillness seizing her whole frame, she closed the open window near which she had been seated.

The moon had sunk beneath a cloud, and the sky now looked wild and stormy, a wind had arisen, and a few rain drops, pattering against the window, betokened an approaching storm.

"Dark as is my own fate, oh, my God support me," sighed the girl, whilst her eyes filled with bitter tears; but even as she turned away, one bright star shone out in the canopy of heaven, whilst all around was black and gloomy. Call it imagination, call it enthusiasm or what you will, that bright star appeared to her as a presage that all would yet be well, an answer to the aspiration she had uttered, the almost wild cry which, in the agony of her heart, she had sent up to heaven for help. Turning from the casement, she fell upon her knees, and with uplifted hands prayed long and earnestly for guidance and assistance, and then soothed and comforted, and sustained by the providence of the God in whom she placed an unwavering trust, she slept in the midst of the dangers that beset her path, the calm, peaceful sleep of an infant cradled by the protecting arm of its mother.

On the morrow when she sought the queen, she observed that her manner was cold and restrained to herself, but more than usually free and pleasant with the other ladies, and it was a relief to Florence when business on matters

of State summoned the queen to her cabinet, and left her free to visit her uncle.

The baronet was propped up by pillows, and she observed with a shudder, that a change had taken place since she was with him the previous evening. She had never stood face to face with death, had never before been present when the spirit was passing away from its earthly tenement, consequently, she was not aware that the grey shadow which seemed to rest upon his countenance, was the shadow that betokens speedy dissolution; and she had been conscious of this she would not have distracted his mind with the narration of the tyranny of the queen on the previous evening.

She had dismissed the nurse immediately on her entrance, and seated herself by his bedside, her hand resting in his.

"Does he not feel for my wretchedness?" thought she, when she had concluded. "He seems as if he did not heed what I have said."

She was mistaken, however, but the sands of life were running quickly out, though at last he gathered strength to speak.

"My child, be firm and courageous, whatever you suffer; I charge you with my dying breath, do not marry the king's favorite, be true to yourself, as I was not when I came to London. Remember my words, the day will come, sooner or later, in which, impossible as it now appears, you will return to France. Now draw up the blinds and let the glorious sunlight fall upon my room, the next rising of which mine eyes will not behold, and then give ear to what I am about to say."

A spasm shot across her heart, as drawing aside the heavy curtains of crimson satin, she suffered the soft beams of the October sun to enter the room, and, at the same time, beheld more vividly the dusky shadow over the face of the dying man, more painfully vivid by the clear light of day, than when she had first entered the darkened room.

"Dearest uncle, my beloved and only friend," said she, "do you really believe that you are dying?"

"I know it, my child, now do not take on so; now listen to me, I am about to ask a question. Know you that Father Lawson is in London?"

Florence shook her head, her emotion was too great to allow her to speak.

"Well then, he is stopping at a house in Soho, the direction of which I can give you. The servants can be trusted, they are all from Morville, and without one exception, are good Catholics; the nurse must be got out of the way, she being a Protestant. In the dead hour of the night, my child, Father Lawson must come hither and sustain a dying man with the life-giving Sacraments he so sorely needs."

"I will write to the queen," said Florence, "and shall ask leave to be absent some days from the Palace. I will take the nurse's place at night, and send her to bed."

"Ring the bell then, and tell the servant who answers it to send the house steward to me immediately."

Florence delivered her uncle's message and a few moments later, Onslow, a white-headed man, who had grown up from early youth in the baronet's service, as dependents were wont to do in old times, made his appearance.

The poor fellow was much moved when he approached the baronet. The simple, unaffected manner of the old gentleman, who was one of the best type of the school of country squires, had attached his servants and his tenantry strongly to his person. He had been a good master, an indulgent landlord, and a faithful friend.

"My dear Sir Charles," said Onslow, but he could say no more, grief choked his utterance.

"Onslow, my good fellow, give me your hand," said the dying baronet; "you are witness for me that I have never been a hard master, nor a grasping landlord; that I have ever made it a rule to allow every man as much or more than his due; that I have led a moral life, bringing shame and trouble to no man's household; that I have opened my purse and fed those that were hungry; that no poor person was ever suffered to pass the gates of Morville Grange unrelieved; that I have been called a good man, and held by my neighbors in respect, as one who lived in good accord and fellowship with others; and yet, Onslow, now that I come to die, I see sins where of old I saw not anything; now, I see cause for repentance in many things, which in past days seemed of no account."

"My dear, dear master, would that when I myself die, my conscience may reproach me with nothing more of weightier import than that which is on yours," said Onslow.

"Sufficient for every is his own burden, and mine seemeth very heavy now; so Onslow, I warn you by our common faith, hasten to Soho, in Bolton Street, at the sign of the Blue Boar. You will find, on asking for him, and presenting this ring, one Mr. Allen; wait, if he be not within; when you see him you will recognize mine own saintly chaplain, Father Lawson, forced by the perils of these dangerous times, to abide in places scarce seemly for a priest of our holy Church to dwell in. When you give him the ring it will be a sign to him that my hour has come: tell him not to fail to

be here as soon as the shades of night have fallen, for that his old friend may see the setting of the sun, but will never look on its rising."

Onslow, much moved, took the ring and hastened to execute his errand, and a short time after, the physician, calling to see his patient, the fears of Florence and the conviction of Sir Charles that he was near his end, were confirmed by him.

The only difficulty was in the disposal of the nurse in such a way as not to give rise to suspicion; it was managed by Florence herself. Her eyes, swollen by her tears, testified to her affection, and sending for the woman she said to her,

"I am going to take upon myself a portion of the task of nursing my uncle, therefore, during the early portion of the night alone, should your services be required, should you be wanted I shall have you called."

The woman, who had for several nights been deprived of her rest, was nothing loth to hear that she could have her place supplied, and thus procure comfortable sleep; and as Florence took care to arrange that the room provided for her use should be quite at the other side of the house, there was no fear of molestation or intrusion from her.

In the early part of the night, then, Florence, in compliance with the wishes of her dying uncle, took a few hours' rest. At midnight she was again seated by his side, the woman having been conducted to the room destined for her use. The door communicating with her uncle's suite of apartments she ordered to be carefully locked, lest curiosity or any other cause should lead the nurse to leave her room in the night and wander to any other part of the house.

Between the hours of twelve and one, disguised as a farmer, Father Lawson was ushered into the sick chamber. The metamorphosis was complete, as far as outward appearances went. He looked like some one of the stout, honest, and somewhat rough mannered men whose character he had assumed for the time being.

After the confession of the baronet had been heard, the servants were summoned (none but the Protestant nurse went to bed that night), and the little party, kneeling around the bed, joined in prayer whilst the last rites of the Church were administered and the Bread of Life broken to the dying man.

The ceremonies were over, but still Father Lawson lingered, wishing to see the last of the friend to whom he had for many years been chaplain, in the quiet solitude of Morville.

The end drew very near; the dull, glazed eye, the heavy death dews, the restlessness, all betokened approaching dissolution.

Present to him now are the times forever past; he rambles, and his speech is thick and incoherent; secular amusement and religious persecution are all mixed up together.

"A fine morning for the hunt, gentlemen, Sir Thomas, I shall come and see your pack. Hallo—to horse—bring out the hounds—rare sport shall we have to day—"

There was a pause. The eyes of the dying man are closed, the breath suspended; will he speak again?

"Hark! hark how the knaves beat against the door. Never mind, let them in; Morville boasts a secret hiding-place and outlet for her priests which none have yet discovered."

Florence trembled and turned pale as these words fell upon her ear. There was no "priest's hiding hole" at Kensington should the visit of Father Lawson be known to any but themselves.

Other thoughts, and holier ones, now fill the mind of the dying man. "Florence, my child," he says, "God protect and bless you. Nay, do not take on so much, my loving niece, because the old man's life is near the end.—Rather be glad the aids of religion have sustained him, aids which many cannot have in times like these. Father Lawson, accept my thanks for having at your peril visited me this night," and he slightly raised his hand so that the priest might clasp it in his own.

Then his voice grew more and more faint, but he begged that his servants might each press his hand, and asked their forgiveness if he had ever done them wrong.

He never spoke again, but remained perfectly quiet. His lips occasionally moving, showed he was joining in prayer with the priest.

He had been quite right in his assertion the previous day—he was not to see the rising of another sun.

The grey of the early morning had, however, dawned before all was over. In pity to him, Florence strove to suppress the hysterical sobs which ever and again broke forth in spite of herself. She at last succeeded, and the deep voice of Father Lawson reciting the prayers for a soul in its agony alone interrupted the silence of the death chamber.

A deep sigh at length broke the stillness, the cold fingers which had been entwined in those of the niece he so dearly loved relaxed their hold. They looked upon the features of the dead, the spirit of Sir Charles had fled from its mortal tenement.

These were the times of persecution, when a price was set upon the priest who durst venture

to labor in England for the salvation of souls.

Florence hung for a few moments in speechless grief over the corpse; then, mindful of the duties of hospitality, and of the peril of Father Lawson, she turned from the dead to the living, not forgetting either the necessity of at once dispersing the servants, and arousing the nurse, who was to be led to believe that the baronet had died suddenly, to account for not requiring her assistance.

Save a glass of hot spiced wine and a piece of dry bread, Father Lawson partook of no refreshment. He had rendered the services of his priestly ministrations, and was now anxious to be gone.

"My poor Florence," he said, at parting, "I grieve to think of the dangers that beset you at the court, but bear up awhile; I have powerful friends amongst the Jacobite nobility, and though you may not be aware of it, persons will be around you who take an interest in your welfare, and who are also connected with the exiled court. But see the morning has fairly dawned, it bids me leave you. Will you not return to the palace at once?"

"Not till after the interment, certainly not," and Florence laid a stress on those last two words; "he was so good to me. The last two relations have been snatched from me so suddenly I am scarce as yet realize my position. I shall be firm in my refusal to contract an alliance in marriage at the court, live only in hopes of returning to St. Germain, and when, a short time hence, I am able to claim the inheritance bequeathed to me, the persecuted of our Church shall have all the help it is in my power to bestow."

"May God bless your good intentions, my child, and, guiding you safely through your troubled life at Mary's court, make you ever worthy of the position in which He has placed you. Farewell, may we one day meet under less trying circumstances."

Thus, in the still silence of the morning, the disguised and persecuted priest went his way, to his obscure lodgings. Alas, for the spirit of the times, that in secrecy and silence the zealous priest was able to preserve the faith, which but for men like Father Lawson must absolutely have died out during the period when the horrible penal laws were in full force.

Florence, now a ward of the crown, was not allowed to nurse her grief in the presence of Death. The queen summoned her to the palace, ordered her mourning, treated her with all imaginable kindness, and deputed one of the officers of the royal household to give the necessary instructions for the removal of the body for interment in the family vault of the De Greys at Morville.

This arrangement Florence rebelled against in her heart, but her in the queen was perfectly right in removing her from a scene calculated only to nurse the depression of spirits to which she was gradually yielding.

Once again she was permitted to revisit the house, and gaze on the features, serene and peaceful in the slumber of the grave. The body of the deceased baronet was removed by night to the hearse which was to convey it to Morville, whither it was to be followed to the grave by his devoted tenantry, dependents, and friends, but no blood relation. The young heiress, Florence, being his only surviving relative, was at the head of that long troop of mourners.

The Grange was then left in the care of two persons, one of whom, at the express wish of Florence, was Robert Onslow.

Some three or four weeks after the death of Sir Charles the queen had decreed that Florence should look over the papers and personal matters belonging to the baronet, and the house and furniture—the terms of its occupation would then have expired—was to be delivered up to its owner.

CHAPTER XXVII.—LETTERS FOR ST. GERMAINS.

No suspense or anxiety can well exceed that of watching for the post, above all, when we are on the look-out for, perhaps, important intelligence. If this is the case in the nineteenth century, when postal arrangements are conducted with such facility, what must the tortures of suspense have been such as those suffered who were situated as were the exiles at St. Germain.

Wearily and vainly watching for news, Mary Beatrix began gradually to awaken to the painful idea that she had forever lost her favorite. It was one trial more to add to the many already suffered, and a very great one she held it to be.

A year has passed away, another and the last effort of any consequence had been made in behalf of James by the battle of La Hague, but the very winds of Heaven were against the hapless king. He had waited a month for favorable winds to cross over to England, and meanwhile the Dutch fleet, joining with that of Admiral Russell in the Downs, appeared on the coast of France. A Jacobite at heart, and a favorite of his old master, vain would Russell have avoided a collision, and if Tourville, the commander of the French fleet, would consent to pass quietly by with his squadron at night he should not be attacked.

The bravery of Tourville, however, was too

unreasonable to allow of his putting his own glory in the shade for the sake of James, and the encounter that ended in the loss of the French fleet sent James back in grief and sorrow to St. Germain, and filled with despair and mortification his adherents in England.

Down-spirited, the poor king had lingered three sad weeks in Normandy ere he could make up his mind to return to St. Germain, whither he had at last returned, won over by his sorrowing and anxious queen.

At fitful and uncertain intervals only came news from England. In the previous year they had been prostrated with grief by the news of Ashton's execution. Then when, after the famous Treaty of Limerick had been signed, and Lord Lucan came over to St. Germain, bringing with him Sir Reginald and a troop of devoted followers, a multitude of letters at the same time reached the hands of the king and queen. On a fine summer morning, about the end of July, in the year 1693, after several weeks' weary watching, came news from London.

The window of the king's favorite closet were formed in a large bay, and jutting boldly forward, they presented a fine view of the valley beneath, as also of the surrounding country. It was in this room that the queen had held an interview with the unfortunate John Ashton at the beginning of our tale.

Down in the valley he recognizes, making his way to the chateau, an old sea commander of his own, a man of large proportions, stout, and tall, his features hard and weather-beaten, and his hair, whitened by the hand of time, blowing about in the summer breeze.

"Why, surely, yonder is my brave old friend and mate, Davy Lloyd," said the king, watching the man beneath ascend with some difficulty the ascent leading to the chateau. "Had I known he was at St. Germain, a carriage should have been sent for him. Time begins to leave its traces on him now; how old he looks."

How prone we are to notice its trace on others, and forget ourselves. James looked old and care-worn beyond what he imagined. Time and trouble had plowed deep furrows in his face.

Heartily the king welcomed his old sea commander, and not long had he been seated before he informed the king, with a significant glance, that he had letters from England, which he had promised to deliver with his own hands.

"I met and recognized the Earl of Lucan and Sir Reginald St. John, of your Majesty's Guards. 'Sdeath, how the young rascal's eyes sparkled when I gave him a letter from his lady-love, the fair Mistress O'Neill. She also sent one for Lord Lucan; and I must crave your Majesty's pardon for giving to any one before yourself," said Lloyd to the queen, "but I thought I might not meet with them again, as my time here will be but short. Here, madam, the letter," and the old sailor presented it to the queen, whose eyes sparkled with delight, for she recognized the handwriting of her favorite Florence; "and here, sire, are two of the greatest consequence, and you see they are presented last, which ought to have been the first. Do you know the handwriting, sire?"

Poor fond father! A flush of pleasure lighted up his face as the king recognized the handwriting on one of the letters. He remembered the other also, but laid it aside till he had perused the first. It ran as follow:

December, 1691.
I have been very desirous of some safe opportunity to make you a sincere and humble offer of my duty and submission, and for you to be assured that I am both truly concerned for the misfortune of your condition, and sensible, as I ought to be, of my own unhappiness. As to what you may think I have contributed to it, if wishes could recall what is past, I had long since redeemed my fault. I am sensible it would have been a great relief to me if I could have found means to have acquainted you earlier with my repentant thoughts, but I hope they may find the advantage of coming late—of being less suspected of insincerity than perhaps, they would have been at any time before.

It will be a great addition to the ease I propose to my own mind by this plain confession, if I am so happy as to find that it brings any real satisfaction to yours, and that you are so indulgent and as easy to receive my humble submission as I am to make it, in a free, disinterested acknowledgment of my fault, for no other end but to deserve and receive your pardon. I have a great mind to beg you to make one compliment for me; but fearing the expressions which would be most proper for me to make use of might be, perhaps, the least convenient for a letter, I must content myself at present with hoping the bearer will make a compliment for me to the queen.

The king laid it aside, and took up Marlborough's letter. The queen meanwhile had vanished, and was busily employed with the perusal of her old favorite's epistle in her own cabinet. Lord Marlborough wrote, averring that he could neither eat nor sleep for his remembrance of the crimes he had committed against his king. "I make your Majesty," he added, "offers of unlimited service, and I assure you I will bring back the Princess Anne to her duty if I receive the least word of encouragement."

(To be Continued.)

Men willingly believe what they wish to be true.

REVEREND FATHER BURKE'S SERMON ON THE "Groupings of Calvary."

ST. JOHN, THE EVANGELIST.

(From the N. Y. Irish American.)

Annexed we give a full report of the sermon of the Very Rev. Father Burke, on "St. John, The Evangelist," delivered on Sunday, March 24th, in the Dominican Church in the city of New York.

The Rev. preacher said: I told you this morning, my brethren, that we should confine our attention, during the next few days, to the groupings that surrounded our Blessed Lord upon the Hill of Calvary. I then intended, this evening, to put before you the various characters and classes of men who were there as the enemies of God. I must however, alter somewhat this programme. To-morrow will be the Feast of the Annunciation of the Blessed Virgin—one of the greatest festivals of the Christian year—commemorating a mystery from which all the mysteries of our redemption have flown. It will be held, as you are aware, of obligation, and therefore, I shall be obliged so far to depart from my original design, as to let in, to-morrow evening, a sermon on the great festival of the day the Annunciation of the Blessed Virgin. Thus far I must interfere with the plan I have laid down, and this will oblige me, this evening, simply to notice briefly the different groups and classes by which the enemies of our Divine Lord were represented upon Calvary. We shall pass, at once, to the consideration of the man who stood there as the friend of his dying Lord and Saviour.

There were many classes of men surrounding our Blessed Lord on that fearful and terrible journey, where, starting from the house of the High Priest, Annas, He turned his face towards Calvary, and set out upon the dolorous "Way of the Cross." The men who condemned Him, sitting in that tribunal, were not satisfied with that sentence; but, in the eagerness of their revenge, they would fain witness His execution—following out the expressed word of the Evangelist, that the Scribes and Pharisees followed our Lord, and fed their revengeful eyes upon the contemplation of His three hours of agony on the Cross. The immediate agents of this terrible act of execution were the Roman soldiers of the cohort who had scourged Him, who had crowned Him with thorns and who had accompanied Him with stolid indifference to the place of His execution. They were the pagans. They were the men who had never heard of the name of God. They were the men who, had they heard of it, must have heard of it, if at all, in a language which they scarcely understood, and which was the medium of the common record of what were called "the wonders,"—that is, of the miracles of Christ. But it scarcely stirred up in them even a natural curiosity; and, therefore, they brought Him to execution, as they would have dragged any other criminal, with this one exception, that, by a strange, diabolical possession, they looked upon this man of whom they knew nothing—upon this man who had never injured them in word or in deed,—with intense abhorrence, and hated Him with an inexplicable hatred. They thus typified the nations which, in the old law, knew not the Lord of Truth. In paganism, in the darkness of the wickedness of their infidelity, they knew not the name of God. When that name is pronounced in their presence, it falls upon their ears rather as the name of an enemy than that of a friend. They cannot explain why they hate Him. No more can we explain the hatred of the Roman soldiers. The missionary goes forth to-day in all the power of the priesthood of Christ. He stands in the presence of the people of China, or of Japan. As long as he speaks to them of the civilization, of the immense military power, of the riches and of the glory of the country from which he came, they hear him willingly and with interest. As long as he reveals to them any secret of human science, they make use of him, they are glad to receive him. Thus it is we know that some of the Jesuit missionaries held the very highest places at the court of the Emperor of China. But as soon as ever the missionary mentions the name of Christ, they not only refuse to hear him, but they are stirred up on the instant, with diabolical rage, hate and anger flash from their eyes; and they lay hold of the messenger who brings them the message of peace, and love, and of eternal life, and they imagine they have not fulfilled their duty until they have shed his blood upon the spot. Oh, how vast the crowd of those who, for centuries, have thus greeted the Son of God and every man who speaks in His name! Think of the outlying millions, to whom, for eighteen hundred years and more, the Church—the messenger of God—has preached and appealed, but in vain! Behold the class that was represented round the Cross lifting up indifferent, stolid, or, if anything, scowling faces, amid the woe of Him who, in that hour of His agony and of His humiliation, mingled His prayers for forgiveness with the last drop of blood that flowed through His wounds from His dying heart!

There is another class there. It is made up of those who knew Him well, or who ought to have known Him. They had seen His miracles; they had witnessed His sanctity; they had disputed with Him upon the Law, until He had convinced them that His was the wisdom that could not belong to man, but to God. He had silenced them. He had answered, every argument that fool-hardy and audacious men made to Him. He had reduced them to such shame that no man ever wanted to question Him again. But He interfered with their interests and their pride. That pride revolted against submitting to Him. That self-love and self-interest prompted the thought that if He lived His light would outshine theirs, and their influence with the people would be gone. These were the Scribes and the Pharisees. They were the leaders of the people. They were the magistrates of Jerusalem. They were the men whose loud voice and authoritative tones were heard in the Temple. They were the men who walked into that house as if it was not the house of God, but their house. They were the men who walked fearlessly up to the altar, to speak words of blasphemous pride, and call them prayers. They were the men who tried to despise the humble Publican making his act of contrition. They were the men who lifted their virtuous hands and hypocritical eyes to Heaven to lament over the weakness of human nature. They were the men who hated Christ, because they could not argue with Him—because they could not uphold their errors against His truth—because they could not hold their own, but were struck dumb at the sight of His sanctity and the sound of His peaceful voice. What did they do? They began to tell lies to the people. They began to tell the people how He was an impostor and a blasphemer. They began to mislead the people,—to warp the estimate that people might make of Jesus Christ. They endeavored to find false witnesses to bring them to swear away first His character and then His life. Ah! need I say whom they represent? Need I tell a people in whose memories is fresh to-day the ever-recurring lie that is flung in the face of the Catholic Church,—the ever-recurring false testimony that is brought against her,—the burning of her churches, the defiling of her altars, the outrages on her priests,—the insults heaped upon her holy nuns, the people inflamed against the very name of Catholicity itself, so that the word might be fulfilled of Him who said, "They shall cast out your very name as evil for my sake;"—the men who made the very name of a monk, or a friar, or a Jesuit mean something awfully gross, or sensual, or material? These men were naturally worldly and deceitful. I need not point out to you that, in the midst of you, and every day, from their

pulpits, from their conventicles, through their daily press,—every day we are made familiar with the old lie, shifted and changed, tortured, distorted and twisted, and the false testimony brought out in a thousand forms of falsehood. And there were others there who believed in Christ—who knew Him—who had enjoyed His conversation and His friendship, and who were afraid to be seen in His company in that dark hour, and upon that hill of shame. Where were the Apostles? Where were the Disciples? They had fled from their Master because it was dangerous to be seen with Him. Judas, the representative of the man who sells his religion and his God for this world; who sells his conscience in order to fill his purse; who sells everything that is most sacred when that demand is made upon him for temporal profit and pelf; who seals his iniquity by a bad communion in order to save appearances; and, whilst with one hand he was taking money from the Pharisees, with the other hand he was taking Christ to his breast;—the man who played a double part—the man who did not wish to break utterly with his Lord, nor to sacrifice the good opinion of his fellow-apostles; and, therefore, he received damnation to himself in a bad communion,—he does not dare to climb the rugged steep of Calvary; but he stands afar off; and the vision that he sees, of so much sorrow, so much suffering,—the vision that he sees passing before his eyes; his Lord, his Master in whom he still believes, though he has betrayed Him; his Lord, his Master, torn with scourges from head to foot; crowned with thorns; disguised in His own blood; blinded with the blood that was flowing down over every wound in His sacred brow;—his Lord and his Master, who had so often spoken to him words of friendship and of love;—passed before the eyes of the renegade and traitor. As he looked, and his eyes caught, for an instant, the countenance of that figure, tottering along in weakness and in pain,—the sight brought back remembrance of the days that were gone, with no glimmering of hope, no light of consolation to his soul, but only the feeling that he had betrayed his God, and that he held then, in his infamous purse the money for which he had sold his soul and his conscience. He stood aghast and pale. He tore his hair and swung his hands. He found that he could not live to see the consummation of his iniquity; and before the Saviour had sent forth the last cry for a redeemed world, the soul of the suicide Judas had gone down to hell! "It were better for him had he never been born!" Does he represent any class? Are there not in this world men who are almost glad to have something to better with the world, when they give up their holy faith and religion in order to clutch this world's possessions? Have we not read in the history of the nations—in the history of the land from which most of us sprang—have we never read of men selling their faith for this world's riches and this world's honor? Have we never read, in the history of the world of men who, in order to save appearances, approached the holy altar and received the holy communion? Of monarchs who, in order to stand well with their Catholic subjects, made a show of going to Holy Communion? And of sycophants and courtiers who, in order to please a king, in a fit of piety or a fit of repentance, went to Holy Communion? But time will not permit me to linger in the contemplation of the many classes of the worldly-minded; the false friend, the bitter, though conscious, enemy; the heartless executioners, the exact representatives of those who crowded round the Cross in that terrible hour.

But there was no one there,—and it is to that one that my thoughts and my heart turn this night. There was one there who was destined to be, through all ages, and unto all nations, a type of what the true Christian man—the friend of Christ, must be; a true representative of the part that he must play in the sacrifice that from time to time, he must make, to test the strength and the tenderness of his love. There was one there, young and beautiful, who did not flinch from his Master and Lord in that hour; who walked by His side; who shared in the reproaches that were showered upon the head of the Son of God, and took his share of the grief and the shame of that terrible morning of Good Friday. There was one there whom the Master permitted to be there, that he might, as it were, lean upon the strength of his manhood and the fearlessness of his love. That one was John the Evangelist. Behold him, as, with the virginial eyes, he looks up as a man to his fellow-man on the Cross! Behold him as he seems to say: "Oh, Master! Oh, Lover of my soul and heart! can I relieve you of a single sorrow by taking it up and making it my own?" This was John. Consider who he was, and what. Three graces surrounded him as he stood at the foot of the Cross. Three divine gifts from a halo of heavenly light around his head. They were the grace of Christian purity, the grace of divine love, and the manliness of the bravery that despises the world, when it is a question of giving testimony of love and of fidelity to his God and his Saviour—three noble gifts, with which the world is so ill-supplied to-day! Oh, my brethren, need I tell you that all the evils in this our day, there is one which has arrived at such enormous proportions that it has received the name of "The Social Evil"—the evil which finds its way into every rank and every grade of society; the evil which, raising its miscreant head now and again frightens us, and terrifies the very world by the evidence of its wide-spread pestilence;—the evil that, to-day, pollutes the heart, destroys the soul of the young, and strikes our nature and our manliness to its very foundations, and brings down the indignant and the sweeping curse of God upon whole nations! Need I tell you that that evil is the terrible evil of impurity—the unrestrained passion, the foul imagination, the debased and degraded cravings of this material flesh and blood of ours, rising up in rebellion, and declaring in its inflamed desires, that nothing of God's law, nothing of God's redemption shall move it; that all, all may perish, but it must be satiated and gorged with that food of lust, of which, says the holy Apostle, "the taste is death." Of this I have already spoken to you, and also of the opposite virtue, the "index" virtue, as it is called—the virtue of virtues; of that I have also spoken to you, that by which lost man is raised up to the very perfection of his spiritual nature; by which the Divine effluence of the highest resemblance to Christ is impressed upon the soul; by which the brightness of the Virgin's Son seems to pass forth, even from His body, and sink into the soul's tissues, until it becomes divine. Such virtue of angelic purity did Christ, our Lord, come to establish upon earth. Such virtue did He lay as the foundation of His Church, in a class and a virginal priesthood; in the foundations of society, in a class and pure manhood; preserving the integrity of the soul in the purity of the body. Such virtue belonged to John, "the disciple of love"; and it belonged to him in its highest phase; for, as the Holy Fathers,—and the interpreters of the Church's traditions from the very beginning, and notably, St. Peter of Damascus,—tell us,—John the Evangelist, was a virgin from the cradle to the grave. No thought of human love ever flashed through his mind. No angry uprising of human passion ever disturbed the equable nature of his heavenly tempered soul and body. He was the youngest of all the Apostles; and he was little more than a youth when the virgin-creating eyes of Christ fell upon him. Christ looked upon him and saw a virginal body, fair and beautiful in its translucent purity of innocence. He the Creator and Redeemer, saw a soul pure, and bright, and unstained, a soul just opened into manhood, and in the full possession of all its powers, and a tender, yet a most pure heart, unfolding itself even as the lily bursts forth and unfolds its white leaves to gather in its calyx the dew of Heaven, like diamond drops, in its heart of glorious innocence. So did our Lord behold it un-

fold in the fair soul of John. In his earliest youth, dropped in that virgin ear the words of invitation; and in that virgin soul those graces of Apostleship and of love, and of tenderness, and of strength, that lay there amongst those petals of glory, brought forth in the soul of the young man all that was radiant with the most Christ-like virtue. A virgin,—that is to say, one who never let a thought of his mind, nor an affection of his heart stray from the highest form of Divine love; thus was he before he had beheld the face of his Redeemer. But, when, to that virginal purity, which naturally seeks the love of God in its highest form, when that God made Himself visible to it in the shape of the sacred humanity of our Lord; when the Virgin's King, the Prince, and the leader of the Virgin's choir in Heaven, presented Himself to the eyes of the young Apostle, oh, then, with the instinct of purity, his heart seemed to go forth from him and to seek the heart of Christ. And so it was for three years, under the purifying eyes of our Lord. He lived for three years in the most intimate communion of love with his Master; distinguished from all the other Apostles, of whom we do not know that ever one of them was a virgin but only John; distinguished from them by being admitted, through his privileged virginal purity, into the inner chambers of the heart of Christ. Thus, when our Lord appeared to the Apostles upon the waters, all the others shrank from Him, terrified; and they said to each other, "It is a ghost! It is an appearance!" John looked, and instantly recognized his Master, and said to Peter: "Don't be afraid! It is the Lord!" Whereupon St. Jerome says:—"What eyes were those of John, that could see that which others could not see? Oh, it was the eye of a virgin recognizing a virgin!" So it was that a certain tacit privilege was granted to John, as is seen in the conduct of the Apostles themselves. Peter, certainly was honored above all the others by getting precedence and supremacy; by being appointed the Vicar and representative of his Master; in other words, "the Head of the Apostles." But, this was followed up. He was privileged, may more, the heart of Peter was sounded to the very depths of its capacity, and of its love, before Christ, our Lord appointed him as His representative. Three times did he ask him, "Lovest thou Me?" Again, in the presence of John, "Lovest thou Me, Peter, more than these?" More than these; more than the men who are present before Me, and of whom I speak to you. And Peter was confirmed in that hour, and rose, by Divine grace, to a height in the sight of his Divine Master, greater than any ever attained by man. It is not the heart of the man loving the Lord, but it is the heart of the Lord loving the man. So Peter was called upon to love his Lord more than the others. The tenderest love of his Divine Master was the privilege of John. He was the disciple "whom Jesus loved." And well did his fellow-Apostles know it. Therefore, on the morning of resurrection, when the Magdalen announced to the world "The Lord is risen!" Peter and John ran at once to the tomb where they had laid Him. Peter ran first, but he did not enter. John came and entered. Who can tell what he saw? What a privilege was not that which was given to John at the Last Supper because of his virginal purity? There was the Master and there were the disciples around Him. There was the man whom He had destined to be the first Pope—the representative of His power and head of His followers. Did Peter get the first place? The first place—the place next to the left side—nearest the dear heart side was the privilege of John. And, oh! ineffable dignity vouchsafed by our Saviour to His virgin friend—the head of the disciple was laid upon the breast of the Master, and the human ear of John heard the pulsations of the virginal heart of Christ, the Lord of earth and Heaven! Between those two, in life, you may easily see in this and other such traits recorded in the Gospel; between those two—the Master and the disciple whom He loved,—there was a silent intercommunion—an intensity of tender love of which the Apostles seem not to have known. Out of this very purity of John sprang the love of his Divine Lord and Master. It was after His Resurrection that our Lord asked Peter, "Dost thou love Me more than these?" Before the suffering and death of the Son of God, Peter did not love him only as man loved him. John's love knew no change. Peter's love had first to be humbled, and then purified by tears, and the heart broken by contrition before he was able to assert: "Lord, Thou knowest all things: Thou knowest that I love Thee!" But in the love of St. John we find an undoubting, unchanging love. What his Master was to him in the hour of his glory, the same was He in the hour of his shame. He beheld his Lord, shining on the summit of Tabor on the day of His Transfiguration; yet he loved Him as dearly when he beheld Him covered with shame and confusion on the Cross? What was the nature of that love? Oh, my friends, think what was the nature of that love! Had it taken possession of a mighty but an empty heart? Mightily in its capacity of love is the heart of man—the heart of the young man—the heart of the ingenuous, talented and enlightened youth. Would you know how much love this heart is capable of? Behold it in the saints of the Catholic Church. Behold it in every man who gives his heart to God wholly and entirely. Behold it even in the sacrifices that young hearts make when they are filled with merely human love. Behold it in the sacrifice of life, of health, of everything which a man has, which is made upon the altar of his love, even when that human love has taken the base, revolting form of impurity. Look at it. Measure it, if you can. I address the heart of the young man, and he cannot see it! The truth of it lies here, that the most licentious and self-indulgent sinner on the face of the earth, has never yet known, in the indulgence of his wildest excesses, the full contentment, the complete enjoyment, the mighty faculty of love which is in the heart.

Such was the heart which our Lord called to Him. Such was the heart of John. It was a capacious heart it was the heart of a young man. It was empty. No human love was there. No previous affection came in to cross or counteract the designs of God in the least degree, or to take possession of the remotest corner, even, of that heart. Then, finding it thus empty in its purity, thus capacious in its nature, the Son of God filled the heart of the young Apostle with His love. Oh, it was the rarest, the grandest friendship that ever existed on this earth; the friendship that bound together two virgin hearts—the heart of the beloved disciple, John—the grand virgin love which absorbed John's affections, filling his young heart and intellect with the beauty and the highest appreciation of his Lord and Master, filling his senses with the charms ineffable produced by the sight of the face of the Holy One. He looked upon the beauty of that sacred and Divine humanity; and he saw with the penetrating eyes of the intellect the fulness of the Divinity that flashed upon him. He, at least, had listened to the words of the Divine Master, and sweeter it was than the music which He heard in Heaven, and which He describes in the Apocalypse, where he says: "They heard the sound of many voices, and they heard the harpers harping upon many harps." Far sweeter than the echoes of Heaven that descended into his soul on the Isle of Patmos, was the noble, manly voice of his Lord and Master,—now pouring forth blessings upon the poor,—now telling those who weep that they shall one day be comforted,—now whispering to the widow of Naim, "Weep no more!" now telling the penitent Magdalen, "Thy sins are forgiven thee because thou hast loved much!"—now, thundering in at the temple of Jerusalem until the very stones resounded to the God-like manifestation of Him who said: "It is written that My house is a house of prayer, but you have made it a den of thieves;"—it was still the loftiest music and melo-

dy—the harmonious roll of the voice of God—as it fell upon the charmed ears of the enraptured Evangelist,—the young man who followed his Master and fed his soul upon that Divine love. Out of this love sprang that inseparable fellowship that bound him to Christ. Not for an instant was he voluntarily absent from his Master's side. Not for an instant did he separate himself from the immediate society of his Lord. And herein lay the secret of his love,—for love, be it human or Divine, craves for union, and lives in the sight and in the conversation of the object of its affection. Consequently, of all the Apostles, John was the one who was always clinging around his Master—always trying to be near Him—always trying to catch the loving eyes of Christ in every glance. This was the light of his brightness,—the Divine wisdom that animated him!

How distinct is the action of John, in the hour of the Passion, from that of Peter! Our Divine Lord gave warning to Peter. "Peter," He says, "before the cock crows you will deny me thrice." No wonder the Master's voice struck terror into the heart of the Apostle! And yet, strange to say, it did not make him cautious or prudent. When our Lord was taken prisoner, the Evangelist expressly tells us that Peter followed Him. Followed Him? Indeed, he followed Him; but he followed Him afar off. He waited on the outskirts of the crowd. He tried to hide himself in the darkness of the night. He tried to conceal his features, lest any man might lay hold of him, and make him a prisoner, as the friend of the Redeemer. He began to be afraid of the danger of acknowledging himself to be the servant of such a master. He began to think of himself, when every thought of his mind, and every energy of his heart, should have been concentrated upon his Lord. He followed Him; but at some distance. Ah! at a good distance! John, on the other hand, rushed to the front. John wanted to be seen with his Master. John wanted to take the Master's hand—even when bound by the thongs, that he might receive the vivifying touch of contact with Christ! John wanted to hear every word that might be said, whether it were for or against Him. John wanted to fast his eyes upon every object which engaged the attention of his Lord, and by whose look it was irradiated—a type, indeed, of a class of Christian men, seeking the society and the presence of the Master, and, strengthened by that seeking and that presence. He is the type of the man who goes frequently to Holy Communion, preparing himself by a good confession, and so laying the basis of a sacramental union with God, that becomes a large element of his life; the man who goes to the altar every month—the man who is familiar with Christ, and who enters somewhat into the inner chambers of that sacred heart of Infinite Love; the man who knows what these few minutes of rapture are which are reserved for the pure,—for those who not only endeavor to serve God, but to serve Him lovingly and well. These are the men who walk in the footsteps of John; these are his representatives. Peter is represented by the man who goes to Holy Communion once or twice in the year—going, perhaps, once at Easter or Christmas, and then returning to the world and the flesh again. God grant that neither the world, nor the flesh, nor the devil will take possession of the days, or weeks, or years of the rest of his life!—he who gives,—twice in the year, perhaps,—an hour or two to earnest communion with God, and for all the rest only a passing consideration, flashing momentarily across the current of his life. And what was the consequence? John went up to Calvary, and took the proudest place that ever was given to man. Peter met, in the outer hall, a little servant-maid, and she said to him "Whom seekest thou?"—Jesus of Nazareth?" The moment that the child's voice fell upon his ear, he denied his Master, and he swore an oath that he did not know Him.

Now, we come to the third grand attribute of John; and it is to this, my friends, that I would call your attention especially. Tender as the love of this man was for his Master—his friend—mark how strong and how manly it was, at the same time. He does not stand aside. He will allow no soldier, or guard, or executioner, to thrust him aside or put him away from his Master. He stands by that Master's side, when He stood before his accusers in the Praetorium of Pilate. He comes out. John receives Him into his arms, when, fainting with loss of blood, He returns surrounded by soldiers, from the terrible scene of His scourging; and, when the Cross is laid upon the shoulders of the Redeemer,—with the crowd of citizens around him—at His right hand, so close that he might lean upon Him—if he could, is the manly form of St. John the Evangelist. Oh, think of the love that was in his heart, and the depth of his sorrow when he saw his Lord, his Master, his Friend, his only love, reduced to so terrible a state of woe, of misery, and of weakness! This was the condition of our Divine Lord, when they laid the heavy cross upon His shoulder. How the Apostle of Love would have taken that painful and terrible crown, with its thorns, from off the brows to which they adhered, and set the thorns upon his own head, if they had only been satisfied to let him bear the pains and the sufferings of his Master and his God! Oh, how anxious must he have been to take the load that was placed upon the unwilling shoulders of Simon of Cyrene! Oh, how he must have envied the man who lifted the cross from off the bleeding shoulders of the Divine Victim, and set it on his own strong shoulders, and bore it along up the steep side of Calvary! How grateful was John to the wicked executioner, when lifting up his face to gaze, he met the sympathy and sorrow, and consolation of the Lord! With what gratitude must the Apostle have looked upon the face of Veronica, who, with eyes streaming with tears, and on banded knees, upheld the cloth on which the Saviour imprinted the marks of His divine countenance! Yet, who was this man? Who was this man who received the blow as the criminal who was about to be executed? Who is this man who takes the place of shame? Who is this man who is willing to assume all the opprobrium and all the penalty that follows upon it? He is the only one of the Twelve Apostles that is known. We read in the gospels that the Apostles were all mere men,—poor men, taken out of the crowd by our Lord. The only one amongst them who had made some mark, who was noted, who was remembered for something or another, was St. John. And by whom was he known? He was known, says the Evangelist,—he was known to the high priests. He was so well known to them, and their guards and to their officers, and to their fellow-priests, that when our Lord was in the house of Annas, John entered as a matter of course; and when Peter, with the rest, was shut out, all that John had to do was to speak a word to the officers—"because," says the Evangelist, "he was well-known to the high priests"—well-known to the chief magistrates,—well-known to the men in power—well-known to the chief senators. "Oh, John! John is prudent! The man may be evidence against you fellows! Remember that you are a noted man, so that you will be set down by the men in power, for shame perhaps, or indignity, or even death; if you are seen with those who, perhaps, will be sent, it will be verified against you! Let Peter go; no one knows him. Let Peter go, or some one whom no one knows. Let John remain;—some one on whom Mary can lean,—some one in whose beautiful countenance she can look with trust,—some one to lean on, and to love her. But consult your own interests. Don't be rash. There is no knowing when we may want your aid or your authority!" Oh, this is the language of the world. This is the language which we hear day after day. "Prudence and caution!" "No necessity to parade our religion." "No necessity to be thrusting our Catholicity before the world!" "No necessity to be constantly unfurling the banner on which the Cross

of Christ is depicted—the Cross on which He died to save the souls of men." "No necessity for all worship in secret. Let us go on Sunday to divine service quietly; and let the world know nothing about this!" This is self-love. This is cowardice. Oh, how noble the answer of him, whom all the world knew! How noble the soul of him who stood by Him, when he knew he was a noted man, and that, sooner or later, his fidelity on that Good Friday morning would bring him into trouble! Ah, how glorious the action of the man who knew he was compromising himself—that he was placing his character, his liberty, his very life in jeopardy! That he was suffering perhaps, in the tenderest intimacy and friendship? That he was losing himself, perhaps, in the esteem of a wise, a proper and a prudent thing when they order. He says, in the face of this whole world, "Whoever is His enemy, I am His friend. Whatever His position to-day I am His creature; and I recognize Him as my God!" And so he trod, step by step, with the fainting Redeemer, up the rugged sides of Calvary. We know not what words of love and of strong manly sympathy He may have poured into the afflicted ears. We know not how much the drooping humanity of our Lord may have been strengthened and cheered in that sad hour by the presence of the faithful and loving John? Have you ever been in great affliction my friends? Has sorrow ever come upon you with a crushing and overwhelming weight? Have you ever lacked heart and power in great difficulty, and seen no escape from the crushing weight of anxiety that was breaking your heart? Do you not remember that such has been the daily experience of your life? Do you not know what it is to have even one friend—one friend on whom you can rely with perfect and implicit confidence—one friend who, you know, believes in you and loves you, and whose love is as strong as his life? One friend who, you know, will uphold you even though the whole world be against you? Such was the comfort, such was the consolation that it was the Evangelist's privilege to pay to our Lord on Calvary. No human prudence of argument dissuaded him. He thought it,—and he thought rightly,—the supreme of wisdom to defy, to despise and to trample upon the world, when that world was crucifying his Lord and Master. Highest type of the man, saying from out the depths of his own conscience, "I am above the world!" Let every man ask himself this night, and answer the question to his own soul: "Do I imitate the purity, do I imitate the love, do I imitate the courage or the bravery of this man, of whom it is said that he was 'the disciple whom Jesus loved?' He got this reward. He got this reward exceeding great. Ah, how little did he know—great as his love was—how little did he know the gift that was in store for him and that should be given him through the blood that flowed from that dying head! Little did he know of the crowning glory that was reserved to him at the foot of the Cross. How his heart must have throbbled within him with the liveliest emotions of delight, mingled in a stormy confusion with the greatness of his sorrow, when, from the lips of his dying Master, he received the command: "Behold thy Mother!"—and with eyes dimmed with the tears of anguish and of love, did he cast his most pure, most loving and most reverential glance upon the forlorn Mother of the dying Son! What was his ecstasy when he heard the voice of the dying Master say to Mary: "Oh, mother, look to John, my brother, my lover, my friend! Take him for thy son!" "The John he says: 'Son, I am going away. I am leaving this woman the most desolate of all creatures that ever walked the earth. True, she is to me the dearest object in Heaven or on earth. Friend, I have nothing that I love so much! Friend, there is no one for whom I have so much love as I have for her! And to you do I leave her! Take her as your mother, Oh, dearly beloved!' John advanced one step—the type and the prototype of the new man redeemed by our Lord—the type whose glory it was to be,—that he was to be Mary's Son! He advances a step, until he comes right in front of his dying and blessed Lord, and he approaches Mary the Mother, in the midst of her sorrow, and flings himself into her loving arms, and the newly-found son embraces his heavenly mother, whilst from the crucified Lord the drops of blood fall down upon them and emanate the union between our human nature and His, and fulfil the promise He had made to His Heavenly Father in the adoption of our humanity.

The scene at Calvary I will not touch upon, or describe. The slowly passing minutes of pain, of anguish and of agony that stretched out those three terrible hours of incessant suffering,—of these I will not speak. In your estimation and in mine they do not need to be spoken of. But, when the scene was over,—when the Lord of Glory and of Love sent forth His last cry; when the terrified heart of the Virgin throbbed with alarm as she saw the centurion draw back his terrible lance and thrust it through the side of our Divine Lord,—when all this was over and when our Lord was taken down from the Cross and His body placed in Mary's arms,—after she had washed away the stains with her tears, and purified His face,—after she had taken off the crown of thorns from His brow, and when they had laid Him in the tomb,—the desolate mother put her hands into those of her newly-found child, St. John, and with him returned to Jerusalem. The glorious title of "The Child of Mary" was now his; and with this precious gift of the dying Redeemer he rejoiced in Mary's society and in Mary's care. The Virgin was then, according to tradition, in her forty-ninth year. During the twelve years that she survived with John, she was mostly in Jerusalem, whilst he preached in Ephesus, one of the cities of Asia Minor, and founded there a church, and held the chair as its first Apostle and Bishop. He founded a church at Philippi, and a church at Thessalonica, and many of the churches in Asia Minor. His whole life, for seventy years after the death of his divine Lord, was spent in the propagation of the Gospel and in the establishing of the Virgin Church. But for twelve years more the dear Mother was with him, in his house, tenderly surrounding him with every comfort that her care could supply. Oh, think of the rapture of this household that we read of so much! Every glance of her original eyes upon him reminded her of Him who was gone,—for John was like his Divine Master. It was that wonderful resemblance to Christ which the highest form of grace brings out in the soul.—Picture to yourselves, if you can, that life at Ephesus, when the Apostle, worn down by his apostolic preaching, fatigued and wearied from his constantly proclaiming the victory and the love of the Redeemer, returned to the house and sat down, whilst Mary, with her tender hand wiped the sweat from his brow, and these two, sitting together, spoke of the Lord and of the mysteries of the life of Nazareth; and from Mary's lips he heard of the mysteries of the thirty years of love in the humble house of Nazareth, and of how Joseph had died, she holding his hand, and of how Joseph had died, she holding his hand, and of the Son of God standing by his side. From Mary's lips he heard the secrets,—the mournful secrets of her Divine Son,—until, filled with inspiration, and rising to the highest and most glorious heights of divinely-inspired thought, he pronounced the Gospel that begins with the wonderful words, "In the beginning was the Word," denoting and pointing back to the eternity of the Son of God. Picture to yourselves, if you can, how Mary poured out to John, years after the death of which he survives of gratitude for the care with which he surrounded her, and of all her gratitude and upholding her that he had done in consoling and upholding her that she had done in consoling and upholding her. Oh, this Divine Child in the hour of His Sorrow! Oh, this surpasses all contemplation. Next to that mystery

of Divine Love, the life in Nazareth with her own Child, comes nearest the life she lives in Ephesus...

IRISH INTELLIGENCE.

DUBLIN, April 1.—The "International" had another meeting last evening in Chapel-lane, which was attended by about 40 working men.

The Press of Ireland is almost unanimous in its condemnation of the International. The only exceptions are such inflammatory sheets as the "Irishman" and the "Flag of Ireland," which constitute themselves champions of the Godless society.

THE POPE AND THE PRINCE OF WALES.—Whilst the Omagmen of Ulster and the wretched bigots of England are vilifying his Holiness the Pope, and sending him to the hottest place they can think of...

THE SALE OF LIQUORS ON SUNDAY BILL.—A most important and conclusive meeting has just been held in Dublin. The Licensed Grocers and Vintners met Sir Dominick Corrigan, M.P., to discuss the Bill introduced by him for the prohibition of the sale of liquor on Sunday in Ireland.

principle and independent feeling.—Dublin Cor. of London Tablet.

WEXFORD ELECTION.—The Borough of Wexford is the next Parliamentary seat vacated, and again a Repealer is to be returned. Says the Nation: Mr. William Archer Redmond had addressed the constituency of Wexford Borough, which was formerly represented by his uncle, Mr. Redmond is a Wexford man, who comes forward with excellent claims to the honor which he now seeks, and whose personal merits are stamped in the national mint by his patriotic address to the electors.

The bill introduced into the House of Commons by Mr. Butt to extend the privileges of the Irish Municipal Corporations proposes to take the right of appointing sheriffs for the cities of Dublin, Cork, Limerick, Waterford, Kilkenny, Drogheda and Londonderry out of the hands of the Crown and to vest it in the Town Council, who would, from the passing of the bill, elect the sheriffs annually, in the same way as they elect their mayors.

The Tipperary Advocate publishes a note on the subject of the "Kenyon Memorial," in which the writer, Mr. P. O'Sullivan, of Davenport, Iowa, says: "I am sending my wife—one pound—to aid the good and holy work. Indeed, it is with a feeling of mournful pleasure I come forward to discharge this duty of respect and reverence to the memory of the illustrious priest, who ever raised his voice in behalf of the poor plundered people of Ireland.

MISSIONS FOR "IGNORANT PEOPLE."—The "Irish Society for promoting the Scriptural education and religious instruction of the Irish-speaking Roman Catholics chiefly through the medium of their own language" held their annual meeting in Belfast, lately. The Belfast Examiner says that quite forty individuals were present. Of these, nineteen were clergymen interested in the society, and the remainder of the assembly seem to have been ladies and children, who take a precocious interest in the welfare of their Catholic brethren.

THE PARTY PROCESSION ACT.—In making the announcement that the Government intended to propose the repeal of the Party Procession Act, the Chief Secretary said the difficulty in dealing with the subject was to frame a general enactment which would apply to all necessary cases, without giving power to the Government to interfere with meetings which were harmless. The Government were not to blame for the present unsatisfactory state of the law, as they had endeavored to amend it. The Party Processions Act, whatever might have been the intentions of its framers, had a semblance of

partiality, and during the three years that they had been in the office, the present Government had not instituted a single prosecution under that statute, and believing the powers which they possessed under the common law were sufficient for the purpose they were prepared to propose the repeal of the Party Procession Act, without substituting any other statute for it. Of course that would not interfere with any proposed amendment of the law which might seem desirable, and which by an extension of the summary jurisdiction of the magistrates might enable them, or other local authorities, better to preserve the peace and to deal with other disturbances in their several districts; but the Government had determined to try the experiment of dispensing with the Act which he had mentioned, and relying, as they had done practically for the last three years, on the powers vested in them by the common law. In the same debate the Government were charged by several speakers from the Opposition benches with having failed in their duty in not preventing the nationalist demonstrations in Cork, and especially the procession on the occasion of the reception of the French deputation. Mr. Dowse, in reply, stated that there was nothing of an illegal character in these assemblies, and he added that while the present Irish Government would punish all parties who broke the law, they did not think it their duty to interfere in cases where no breach of the law was threatened with wretched petty attempts at coercion, which brought the law in to contempt.

EXTRAORDINARY DISPLAY IN DERRY.—A correspondent writes to the Derry Journal as follows:—On Monday, the 18th of March, a display of an imposing and extraordinary nature took place at a village called Toome-bridge, in the county Antrim, which might have been attended with serious results. The previous day, Sunday, being the 17th, it was, as is customary on such occasions, agreed to postpone any celebration to the following day, and accordingly it was rumored in Bellaghy and at Toome-bridge, and certain districts in the far part of the county, that on Monday, the 18th, a procession would take place. The resident magistrate at Derry, Captain Keogh, whose jurisdiction, however, extends over the whole of the county as well as the city, received such information as induced him to proceed to Bellaghy or its neighborhood, where Mr. Montgomery, R.M., from Antrim, also put in an appearance, and a number of police, duly officered, were ready at call. The action of the authorities, it would appear from subsequent events, was well-timed, for on their reaching the district near Toome-bridge it was evident that a procession was about to take place. An immense number of people were there, seemingly waiting on the arrival of others. The crowd included a number of women, some well-dressed and military-looking young men, who were stated to be from America, and who seemed to have considerable influence with the crowd in the directing of its movements. After a time the procession was formed, and commenced its march. No less than a dozen large flags were displayed, with green and orange decorations, banners, sashes, and a vast quantity of other decorations of a most attractive nature, in which the words "God Save Ireland" appeared in striking characters. The procession also had drums and an immense number of flags. We learn it was followed by the resident magistrate from Derry on a car, who was only accompanied by a police officer. The crowd frequently fired shots as it marched along. When at some distance from the starting point some of the women composing the front part of the procession returned and shouted out that they were being fired at, and an alarm was raised that shots were being fired at the procession from behind some brushwood on the side of a bank. While Captain Keogh, the police officer, and the car-driver were standing together, two balls, whizzed past, as if coming from the place indicated, and the resident magistrate and constabulary officer ran to the rising bank and discovered some half dozen men crouching behind a ditch with guns. An attempt was at once made to secure them, and while this was being done shots were fired as if from their opponents on the other side of the way. Altogether the scene at this moment was serious in the extreme. The resident magistrate and the police officer were struggling to secure a man with a gun, which was said to be loaded, and his companions were attempting a rescue. No assistance could be offered the authorities, as the police who were at some distance could not see what was going on, and had no orders to come up. After a sharp struggle, in which blows were given and returned, and attempts made to "throw" the officers, the man got away, when the police officer, being free, signalled the constabulary, who came up, and the crowd retired before them. In the meantime the procession had gone on; but was stopped when about to enter Bellaghy, and at a small village, by name Crosskeys, where it was believed an opposing force was prepared to meet it. It is estimated that the procession, including women and others, numbered fully 2,500 persons. We understand that proceedings out of the affair will come on for hearing before the Toome-bridge Bench on Wednesday, the 3rd April. From the feeling which has been got up in the district, and the fact that the rival parties have actually exchanged shots, it is feared that the coming 12th of July will see some serious disturbance in that part of the county. As it is, the neighborhood has been greatly disturbed, and an ill-feeling engendered which is certain to break out at the first opportunity.

UNEQUAL REPRESENTATION.—A powerful argument for the redistribution of Parliamentary seats in Ireland and of the formation of equal electoral districts is to be found in certain returns which have been obtained at the instance of Sir Charles Dilke. Athlone, with 297 electors, returns one member, while Cork City, with 4,307 electors, has but two; Kinsale, with 179 voters, and Portlinton, with 136, has a voting power in Parliament equal to that of Belfast, with 14,463 voters, or Cork, with 4,307.

THE CORK COACHMAKERS have published a formal repudiation of the International. They state that they never received a penny from its funds, and that they have settled their differences with their employers without its intervention; that they have no idea of connecting themselves with it in the future, and that they repudiate and detest its principles.—Cork Examiner.

THE LIMERICK correspondent of the Cork Examiner states that an action similar in some respect to the Tichborne case will shortly come before the Irish Court of Chancery. A young man, recently returned from Australia, has laid claim to a large estate in the County Limerick, and his pretensions being resisted by the present owners of the property, has taken proceedings to establish his claim.

GREAT BRITAIN.

MAZZINI AND ENGLISH OPINION.—To the Editor of the Tablet.—Sir,—The career of Joseph Mazzini is not one which professors of Christianity are generally supposed to consider compatible with their religion. At least one hoped so. However a few extracts from the daily papers on the demise of that most miserable man would lead us to believe that we are mistaken on this matter. Let us hear first the Daily Telegraph on the virtues of a man whose "name is worthy to be numbered amidst the great ones of a country still rich in greatness." It says (the italics are my own), "The saying of the High Priest Caiaphas, that 'it is expedient that one man should die for the people,' expressed his creed concerning Italy. Just as he was prepared, unless we wrong him, to recommend assassination as a means to an end, so he was ready to forfeit his own life, or what he valued more, the lives of all who were dearer to him, if he might

but advance one step towards his object. Fustilades, consecration, lifelong imprisonment, military executions, martial law, and all the cruelties by which despotic Governments, maddened with apprehension, sought to keep down resistance were, in his judgment, needful to excite the passion of Italy for freedom; and to keep alive the sacred fire (I) he consigned his followers to certain death or to a living grave without pity or remorse. Condemn him as we may, we must at all events own that the policy of permanent insurrection which he preached, and for which hundreds of patriots died," (are we to understand through M. Mazzini's instrumentality in order to keep alive 'the sacred fire?') achieved for Italy what no more humane or merciful system could have effected."

The Standard in the same strain informs us, (and we must remember we are quoting from an organ eminently constitutional, respectable, and not without a certain reputation for decency and religion): "The whole (I) of the Italian nation recognizes him in death as one of its best sons, and we may be quite sure that in Italy at least not a voice will be raised against him now he is no more." We pause before what follows, remembering whose words they are, of whom said:—"Much is forgiven him because he loved much," and because his contributions to the one great end (the fustilades, &c., above-mentioned) of national independence were great and enduring." And yesterday the same paper told us that for that end "he schemed and plotted; for that he sent band after band of devoted friends to almost certain death." And yet Christian Englishmen, who profess to hate lies and to despise cowardly assassins, who are full of a superstitious dread of one of the most learned and religious Societies in the world, which bears a holy name; because it is falsely fancied to be guided by the maxim that "the end sanctifies the means"; Christian Englishmen, who weak after weak hear "Thou shalt do no murder," were informed by the organ of Conservatism this morning that "generations unborn" . . . will hold "the grave of this man of blood" in veneration, and pay to it the honour of a special pilgrimage.

I have not done with the Standard. Was the writer of the leading article thinking of the insulting and delusive "Papal Guarantees" which, speaking of Mazzini's hopes, he counted among them, as realized, "the Pope cooped up in a little corner of territory, soon to be yet further curtailed"? Let Catholics remark those words.

There was a time when Italy was ruled, we are told, "by a trinity of priests, bayonets, and shirr"; and that was the time when "no other occupation was left to honest men but that of conspiracy." Yet surely even the Standard will admit that there are yet worse times at hand, "dangerous times"; whose heralds shall be, lovers of themselves, proud, blasphemous, without piety, unmerciful, traitors, erring and driving into error.

We may hope, that the soul of this most miserable man who once lay, a regenerate child of God's Church, at the breast of a Christian mother, has found the fruit of her prayers in the boundless mercy of the Almighty. Yet it is terrible in the face of what I have quoted above to recall the terrible words of Holy Scripture, that "no murderer hath eternal life"; that "the powers that be are ordained of God, and that they that resist, resist the ordinance of God and purchase unto themselves damnation."

DISRAELI might find material for a very agreeable supplement to "Lothair" in the wedding ceremony which occurred in the Oratory, at Brompton, on Tuesday morning, 16th of April. The noble couple, the Marquis of Bute and the daughter of Lord Howard, were married in the presence of a great concourse of spectators, of the most "select" description. The eager desire felt by the public to witness the nuptials was kept in check by the most rigid secrecy on the part of the family and friends, in regard to the particular church in which the ceremony was to be performed; but the favoured ones were sufficient in number to make a very large and brilliant gathering. The Baroness Biddulph-Coutts, the Duchess of Argyll, Baron Rothschild, the Duke of Norfolk, and many other noble personages were present to the newly-married couple. Among the many presents sent to the bride was a set of cameo brooches, from His Holiness Pope Pius the Ninth, both the parties being, as is well-known, devout Catholics. At Cardiff, the residence of the Marquis, public rejoicings of the most emphatic sort were held on the day of the wedding. The pair begin life under the most auspicious circumstances, the husband having an income exceeding £300,000 a year.

THE POPE AND THE PRINCE OF WALES.—The Daily News says:—The graceful interchange of courtesies which has taken place at Rome between the Pope and the heir apparent to the British crown strangely illustrates the vicissitudes of time and feeling. Less than a century ago Rome was still the refuge of the exiled house of Stuart, and the friendly greetings of which have just been reciprocated between the Head of the Catholic Church and the descendant and representative of the Electress Sophia would have been incredible and impossible at an earlier period. They are of good augury.

BATLEY.—We deeply regret to learn that the Rev. Thomas Bruno Bigby, the priest of Batley, was killed on Monday evening last at the railway station at Laneside. The deceased priest was about to enter a train in motion when he missed his footing and fell under the carriage. One leg, an arm, and his chest were badly crushed, and he died immediately. He was about 37 years of age.—London Tablet.

UNITED STATES.

AN IMPIOUS, SUPERSTITIOUS SWINDLER!—The credulity of many innocent, faithful, though ignorant Catholics has so often been imposed upon to the success of this impostor, that an attempt has again been made here in the city, and for ought we know, is now being made by some emissary of the devil, to sow superstition broadcast amongst our many faithful people. It is a sin of more intense gravity than that of the highway robber; for the vendor of such vain observances robs of both money and the Grace of God which money can not buy. This sin is classed with idolatry, witchcraft, sorcery and such like, and is, in its very nature, a mortal sin and expressly and explicitly condemned by the Church. All, therefore, guilty of the sin to the extent of their crime of participating, sustaining, encouraging or in any wise propagating the crime. Hence, dear readers, beware and send from your doors and premises all such fiends of darkness as go about, in sheep's clothing, devouring souls and sapping the very foundation of Christianity. Accept of nothing which can not present an authorized approbation of the Church, or of its lawful authorities. We give here an extract from a blasphemous rigmarole, which has called forth this reprobation, and upon which the impious seller is, we understand, trafficking amongst our people:—"This prayer was found on the grave of our Lord Jesus Christ, and sent by the Pope to the Emperor Charles, when going to battle, for safety. They who shall repeat this prayer, hear it read or repeated, or keep it about them, shall never die a sudden death, nor shall they be drowned, nor shall poison take any effect on them, nor shall they fall into the hands of their enemies, nor shall the house it is kept in be burned, nor shall any evil spirit enter therein; every person reading it in good faith shall be blessed by me, with the Lord; having it they shall never be overpowered in battle; if you find a woman in labor read it to her or lay it on her right side, and she will be a glad mother and safely delivered; when the child is born lay it on its right side, and it shall not be troubled with thirty-two misfortunes; if you see a person in fits, read it or lay the prayer on his or her right side, and he or she will stand up and thank God. Any person

reading this prayer in good faith need not fear thunder or lightning; any person reading this prayer every day during their lives, our Saviour will forgive them three days before their death of their future state; and they who shall write this from house to house shall be blessed by me, said the Lord. Believe this as true as if the Holy Evangelists had written it, and whosoever shall laugh at it shall surely suffer." Then follows a burlesque called "a prayer." Ridiculous! preposterous! damnable! Any unfortunate enough to possess the formulas should immediately destroy them, and from this take a lesson for the future. Will our Catholic exchanges please circulate a caution against such impostures?—Catholic Vindicator.

AN EXPLODED "STACK."—General notice was, a few weeks since, taken of an attempt made by a certain M. P. Stack, *quondam* pastor of a Catholic congregation at Williamsport, in this State, to set at naught and defy the lawful commands of his Bishop, by a resort to the civil courts; and as some people outside of the Catholic communion, were much exercised over the affair, and looked for wonderful results to spring out of it, we felt it to be our duty, as faithful chroniclers of passing events, to state the fact that the aspiring young man first referred to, has received his quietus at the hands of the Supreme Court of Pennsylvania. That Court, at a session held in Philadelphia, one day last week, set aside the decree of Judge Gamble, of Lycoming county, and dissolved the injunction issued from his Court, restraining and interfering with the authority and duties of the Right Rev. William O'Hara, Bishop of Scranton. So ends this episode in the life of a vain and proud young man, whose natural energies, properly directed, might have resulted in making something more of him than a twopenny edition of Hyacinth or Dollinger.—(The above just comment on the late uncalculated and very improper conduct of the Reverend gentleman alluded to, is so much to the point, that we cannot imagine how a "Stack" of editorial remarks can add to its force. We credit the same to the Columbia, (Pa.) Herald.

THE DEVIL IN THE PUBLIC SCHOOLS.—Hattie Tyng Griswold, in "Old and New," for March, by no means a Catholic authority, says:—"The Bible in our common schools has excited considerable excitement of late. This is all right; but I cannot help regretting that the Devil in our public schools has not received a little of their attention before this. That he is in the public schools, and raging and rampant there, no one can doubt for a moment, who reads, occasionally, the accounts of brutal and barbarous punishments, to which little children are subjected in some cases. Or that he is among the pupils, as among the teachers, no one can well doubt who has sent a little child into them, as guiltless of evil or unclean thoughts as a newly fallen snowflake, and had him come home, in a short time, contaminated almost beyond belief, by the filthiness and filth which he has seen and heard and learned there. Ministers should be the jealous guardians of the public purity; and they should lead the public in all matters of education and culture, not only in a general way, but down into the details of life.

A MENDICANT D. D.—At the annual meeting of the Protestant House of Industry and Refuge a few days ago, one of the speakers called attention to the evils resulting from indiscriminate charity. A case recently before a London Police Court serves to give point to the warning, and, if the disposition to give were not very often combined with ignorance or perverse disregard of the proper mode of giving, might, one would almost hope, put a stop to this most pernicious practice. In the case referred to, however, the persons victimized had something to plead in extenuation of their folly. The beggar in this instance did not belong to any of the well-known species of the genus impostor. He was a clergyman of the Established Church—under inhibition it is true, but still officiating—and was entitled to affix "D. D." to his rascally name. It came out in evidence that he had a good many irons in the fire—children's dinners, poor widows, church building and small-pox cases, and that he succeeded the religious and benevolent public very systematically and with rare success. His correspondence seems to have been almost as extensive as Mrs. Jellyby's. When he was arrested, eleven letters were found in his desk, stamped and addressed to noblemen and others; also a memorandum book in which the sums received were duly entered, each item being put down to the proper account. The fraud having come to the knowledge of the Charity Organization Society, the reverend scoundrel was waited on by an officer with a warrant, on seeing which the D. D. asked with an air of injured innocence, but in rather unclerical phrase, "What the devil has the Society to do with me?" The prisoner when taken into custody was robed and had the sacramental bread in his possession. This case seems to be so clear that it is scarcely likely he will "go unwhipped of justice," but it is to be hoped that those who have been his dupes will receive as salutary a lesson as it is possible for the scourge of the law to administer to the scoundrelly D. D.—Montreal Herald.

REV. DR. VAUGHAN AND THE COLORED PEOPLE.—The Rev. Dr. Vaughan, the superior of the English missionaries sent by Archbishop Manning to the colored people of the south, corrects a Herald report of a sermon recently delivered by him, as follows in a letter to the editor of that paper:—"Sir,—My attention has been called to a report of a sermon preached by me in St. Peter's Church on Sunday last. I am aware that even the best reporters are occasionally liable to misrepresent a speaker when they undertake to condense. There are one or two misrepresentations in your summary of my sermon which are so gross and so insulting to the class in whose welfare and improvement I am so deeply concerned that I would request you to correct them. I am reported as saying that the colored, 'by reason of the weakness of their capacities, are prone to doubt the existence of God and the immortality of the soul,' and as endeavoring to convince my audience 'that a human being was in possession of a soul, even though his corpse was stained with the symbol of hereditary infamy.' I recognize neither these statements nor their expression. Speaking of their intellectual capacity, I said that I had met colored persons who, having had the opportunities of education afforded them, were possessed of a very high degree of cultivation; and as to their spiritual or religious capabilities, I said it had been brought home to my own mind by the testimony of bishops and of priests, as well as by my own experience, that many of them were capable of being raised to a remarkably high degree of perfection. The proof of this is to be found in numerous examples of acts of heroic virtue, such as we read of ordinarily only in the lives of saints. Yours, HERBERT VAUGHAN.

COULD NOT ASK.—In a little town of this State, (Mass.) the Methodist and Universalist denominations combined to build a chapel, which was to be occupied in the morning by the former, and by the latter in the evening. A few weeks since, the Universalist pastor asked the Methodist minister to announce that the evening's discourse would be on "The Death of the Devil." The sturdy follower of John Wesley, irritated by this summary talking off of a personage of the utmost value for scaring sinners into sanctity, revenged himself by saying from his pulpit: "This evening, my friends, there is to be a funeral in this house. One peculiarity about the service will be the fact that the son preaches his father's funeral sermon." The church is now closed until the pending lawsuit, gives all right to it to one or the other sect; and the Universalist clergyman believes that, if there is any man too wicked to be saved, it is his Methodist "brother."

The True Witness

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MONTREAL, FRIDAY, MAY 3, 1872.

ECCLIASTICAL CALENDAR.

MAY—1872.

Friday, 3—Finding of the Holy Cross.
Saturday, 4—St. Monica, W.
Sunday, 5—Fifth after Easter.
Monday, 6—Rogation Day. St. John before the
Latin Gate.
Tuesday, 7—Rogation Day. St. Stanislaus, B. M.
Wednesday, 8—Rogation Day. Vigil of the As-
cension. Apparition of St. Michael,
Arch.
Thursday, 9—ASCENSION, OBI.

NEWS OF THE WEEK.

The report that reached us last week to the
effect that the Gladstone Ministry had actually
resigned, has not been confirmed; but its posi-
tion is so weak, its hold of life so fragile, that
at any moment we may expect to hear of its
dissolution. The Tichborne claimant has at
last found bail, and is at large again; there are
still it would appear from this, some silly
enough to believe in his monstrous and absurd
story, thoroughly refuted though it has been.

The Carlist uprising in Spain is assuming
more serious proportions; and even should it
fail of restoring the Crown of Spain to the
rightful owner, it may have the good effect of
driving Amadeus away from Madrid, and of
heaping shame, and trouble on the House of
Savoy—far which all sincere Catholics will feel
truly thankful. The details that reach us are
so meagre and confused that we can as yet,
however, only speak with much hesitation.—
We know not how far the brave Biscayans are
mindful of those ancient liberties, of which
they were robbed, and of the gallant stand made
by their fathers, in defence of Don Carlos,
their legitimate sovereign, and against the fore-
ign mercenaries, and hireling cut-throats from
England, who at last succeeded in forcing upon
them the daughter of Ferdinand's wife, under
the title of Isabella Segunda; but if the men
of to-day be the worthy sons of the men of
1836 and '37, and animated by the same noble
spirit, they will in their native mountains be
well able to resist all the troops that the Span-
ish Liberals can muster against them. Their
country is strong by nature, and defended by
strong hands, is almost impregnable. What
damps our hopes is the report, we trust un-
founded, that the Carlists are making common
cause with the Republican party. If this be
true they do not deserve to succeed; and they
will for ever have disgraced a righteous cause
by allying themselves with an impure democ-
racy. We trust however that the report is
false, and that the flag of legitimacy, un-
sustained by the filth of Liberalism, may yet
float triumphant over both a regenerated Spain,
and a regenerated France. But there must be
no compromise with the Revolution; and it is
because he feels that it is so, and because he
acts accordingly, that Henri Cinq, in refus-
ing to accept the tricolor, the emblem of '89,
has approved himself to be a thorough French
gentleman, and worthy therefore to sit, by the
Grace of God, and not in virtue of a plebiscite,
on the throne of France and of Navarre.

Although no solution of the question of
consequential damages has yet been obtained,
every body seems to be quite easy on the mat-
ter, and confident that an amicable solution
will be arrived at. The tone of the press of
the U. States on the matter is calm and far
from hostile; indeed many of their most able
writers seem to think that their Government
has taken up a false position, from which it
should retreat as soon as possible.

It turns out that the proceedings which have
lately been taken by the U. States Government
against the Mormon branch of the Protestant
Church, must be quashed as illegal. The
Mormons are therefore jubilant, and it is said
are likely to retaliate upon their brother Pro-
testants.
An eruption of Vesuvius attended with loss
of life, and much destruction of property, is
reported from Naples. The Carlist insurrec-
tion still continues in Spain; there have been
skirmishes, but no decisive engagement has
been fought. A large number of members of
the International Society have been arrested at
Lyons.

The annexed paragraph is from the *Daily News*, and refers to an abandoned woman who, we believe, was once for a short time an inmate of a Religious House, from which, however, she was expelled for immoral conduct.—As to being puzzled to know "who's who" now-a-days, we can give our contemporary an infallible rule, by the application of which he will never fail to solve the problem. He may for instance, set it down as certain, that the "brands snatched from the burning," who, in the guise of "converted priests" and "escaped nuns," challenge the sympathies of the Protestant public, are not what they profess themselves to be, and are what the *St. Louis Republican* evidently suspects Edith O'Gorman to be. They are all tarred with one brush, and that none of the cleanest. *Ex uno, vel una, disce omnes*—

"It appears that the success of Edith O'Gorman as an escaped nun, is about 'played out,' consequent of her conduct previous to giving a lecture at St. Paul. The *St. Louis Republican* goes even so far as to say that "when she returned to that city her actions were such as to start the rumor that the gentle martyr was drunk." It is really a puzzle to know "who's who now-a-days."
Apropos of this interesting brand we find some amusing details in a letter from *Griswold*, to the *Times*. It seems that the "escaped nun" is being "run" to use a Yankee expression, by a speculator of the name of Phillips, and who has made a very good thing out of her, in some of the States, where she has been exhibited. Wherever he goes, his first step is to get up a persecution against her, and to have her mobbed—a dodge we have seen resorted to in Canada, and which has been found to answer well. For this purpose it seems that Mr. Phillips keeps always on hand a large assortment of imitation brick-bats, made of red flannel, and stuffed with cotton which he, before the persecution and mobbing begins, distributes to the Romish persecutors who are to pelt her. The effect, as Mr. Dickens would say, is very striking indeed. We will, however, let the contributor to the *Times* tell his story in his own words:—

"I met Phillips here, the famous lecture impresario of Cincinnati. He has the 'Escaped Nun' on his hands at present.—With the O'Gorman he has swept through New England and the Middle States, and is now on his way to California. The 'Escaped Nun' is a big card, and there are few carding machines equal to Phillips. And of all the nuns who have escaped from nunneries, none have escaped as this nun has.
"On a fortunate day for her, Phillips, who was looking for some novelty in the lecture line, came across her. He saw at once what the business was capable of, and he was not slow to make a bargain with her. The first thing he did was to get her mobbed. (An escaped nun is of no account until she is mobbed.) It was a little severe on Edith, and the boss mobber, whom Phillips had hired for the occasion, getting a little drunk, nearly broke Phillips head with a dray pin in the mole, in a confused yet conscious zeal to earn his money.
"Phillips has a rude wood-cut on his small bills representing the mob, which he cut out himself with a jack knife while recovering from the effects of the escaped dray pin. The cut—allude to the picture, not the cut in the scalp—shows the mob pouring a perfect volley of shot directly into the escaped nun's face, while a shower of brickbats is flying towards her over the top of a distant screeple. The nun smiles sweetly at her assailants, while Phillips is seen in the background, egging on the mob. I may remark incidentally that it is the first time Phillips ever allowed himself to be kept in the background, but this, you see, was 'business.'
"Whenever business lags, Phillips has her mobbed again. He carries a quantity of assorted brick-bats about with him, so as to be able to get up a mob on the shortest notice. He had some imitation brickbats, made of red flannel stuffed with cotton batting, which he hurls at her himself with well simulated rage, regardless of consequences to her chignon.
"At one place where he had arranged to have her mobbed the mob he had hired disappointed him. Not one of them came. So he had to mob her all alone. He says she must be mobbed regularly, if she has to mob herself.
"His small bills are a curiosity in show literature. 'She was stoned in Erie, Pennsylvania!' 'Tickets for sale at the bookstall!' 'Nearly assassinated by a pistol shot in New Jersey!' 'Get your seats early, and avoid the crowd!' 'The carriage was considerably damaged!' 'Copies of her photograph for sale at the hall!'
"Phillips considers that he has struck the right trail at last, and is on the high road to fortune.—The Escaped Nun business knocks every other show he has had anything to do with."

This will no doubt remind our readers of, and will also account for, a story that appeared some time ago in some of our City papers about a savage attack upon a "brand" who was preaching somewhere in Craig Street, and who was furiously pelted with stones by a Popish mob; the ground at the time being deeply covered with snow, and no stones in consequence accessible. We all know however how these bogus persecutions are got up; and the red flannel brickbats stuffed with cotton are but one of the many devices by which the No-Popery steam is kept up.

DR. MARSHALL'S FIRST LECTURE.—On the evening of Wednesday, 24th ult., Dr. Marshall, as announced, delivered his lecture in the St. Patrick's Hall. Amongst the audience were to be seen a large number of the Catholic Clergy, and of our most distinguished citizens. The subject chosen was, "Progress in the Nineteenth Century," and we will endeavor to lay before our readers a brief analysis of as interesting and instructive a lecture as we ever had the good fortune to listen to.

Having been introduced to the audience by Dr. Hingston, the lecturer came forward and explained how he proposed to treat his subject, "Progress," and to examine how far the vaunts as to the unrivalled excellence of this nineteenth century, were justified by facts. He would

consider its artistic, its intellectual, and its moral conditions; and comparing them with the same conditions of past centuries, of the so-called Dark Ages for instance, and of heathendom, he did not think that it would appear that the men of the present generation had any sufficient reasons for their self-glorification.

In the mechanical sciences, it is true, the present age had made great progress as compared with past ages; it had carried out and applied to manufactures and other material purposes, and in many ways utilized the inventions of great thinkers, who had suggested that which we moderns have tested by actual experiment. We travelled from place to place more rapidly, more comfortably, and more cheaply than did our grandfathers. This much the lecturer conceded to the nineteenth century; but in other matters, in the more exalted domain of art for instance, how did this age compare with those that had gone before? Has it in its poets excelled Homer and Virgil, Shakespeare and Dante? In painting, has it so far surpassed the age of Appelles, of Michael Angelo, of Raphael, and Titian, that it should boast itself? Might not even the name of Phidias bear comparison with that of the greatest sculptor—the lecturer did not know who he was—of the nineteenth century? In architecture had we done anything to prove our superiority to the ignorant builders of the medieval cathedrals and monasteries, beautiful in their ruins, which cover Europe, and which neither the hand of time, nor the still more ruthless hand of the modern Reformer had been able to utterly destroy? In Art, which is the infallible index of the intellectual condition of a people, the nineteenth century had certainly as yet done nothing to win for itself a name above all other names.

Intellectually, how fared the boasted progress? There were the names of many men before the world—men of whom it was customary to speak as philosophers, and as the exponents of advanced modern thought—but what great thing had these accomplished?—There was a Darwin, there was a Huxley, there were a Stuart Mills, and many others, all able men no doubt; but what truth had they established? what one good thing had they brought about? It might no doubt to some be a source of intense satisfaction to reflect that they were descended from the apes, and were only highly developed oysters; others might console themselves with meditations upon protoplasm; but for the great mass of mankind, for the toiling millions, ever toiling, ever sinking lower and lower in the scale of existence, what availed these discoveries of the nineteenth century intellect? At best they were theories; whilst the constant deterioration in all Protestant countries of the condition of the great masses of the working classes; the rapidly increasing numbers of the pauper classes; their abject misery, ever becoming more abject; their hideous moral degradation and corruption; their filthiness unutterable, at sight of which even the pauper classes of Rome in the days of the Emperors would have stood aghast—these, the lecturer added, are facts, stern facts, admitted, and commented upon by the best Protestant writers of the present day on Sociology and kindred subjects. Here the lecturer read extracts from Mr. Mathew Arnold, and other Protestant writers of note, to show how, even in the days of heathenism, the condition of the poor was immeasurably superior, physically and morally, to the condition of the great masses of the people in all Protestant countries in the nineteenth century, and under the reign of Queen Victoria.

On the moral progress of the age, the lecturer would be brief; the moral aspects of the age are too revolting to be long dwelt upon. Its consummate flower, its greatest product was the Protestant Divorce Court with its unmentionable obscenities, and impure details which, published in the journals, formed the delight of an intellectual and progressive public, the readers of those journals.

We regret that we have not space to enter more largely into the details of this brilliant lecture; and of course it is impossible to convey to the reader an idea however faint of its style, its pungency, its sometimes humorous, always forcible and felicitous illustrations.—Progress of course the lecturer recognised—but whether? What the terminus towards which the non-Catholic world was progressing? Towards heathenism; for as a witty Frenchman had well observed. "Protestantism was but heathenism without its Gods. And even these, the Gods of Paganism, some modern writers would have us rehabilitate. One writer spoke of the cultus of Minerva as ennobling; and another enthusiast would fain restore the worship of Adonis as edifying, as full of consolation, and a most desirable substitute for the gloomy austerities, and false morality of the Christian Gospel.

The allegations of the lecturer as to the terrible condition of Protestant countries, the misery and destitution of their peoples, their licentiousness, and disregard of the rules of decency which even savages observe—were all

sustained by quotations from Protestant writers, such as Emerson, Arnold, Mills, Ranke, Alex. Von Humboldt, Busen, and others, from whose works Dr. Marshall read copious extracts during the course of the evening.

The lecturer was greeted throughout with loud applause; and the announcement that on Friday night he would in the same Hall deliver a second lecture on the subject of "Liberty in the Catholic Church" was received with great delight by an audience, whose sole regret was that the stay of the learned and eloquent lecturer amongst them was to be so short.

In consequence of indisposition Dr. Marshall's lecture on Friday evening, was postponed to Sunday, to be given in the Hall beneath the Church of the Gesu.

On Sunday evening, at 8 P.M., Dr. Marshall again delivered a discourse to a crowded and delighted audience, in the Academic Hall, beneath the Church of the Jesu. The subject was "Liberty and the Catholic Church;" and the argument that not only liberty could and did exist within her pale, but that without it, there was no true liberty. The eloquent, and logical manner in which the lecturer treated his subject elicited loud and frequent bursts of applause, assuring us that our illustrious visitor was well appreciated by a Montreal audience. We regret that our limited space prevents us from giving the lecture in full; and we should but do it injustice were we to attempt to analyze it.

The London *Times*, April 1st, in an article discussing the actual condition of the English agricultural laborer brings out a fact strikingly illustrative of that "modern progress" on which we of the nineteenth century so much pride ourselves. That fact is that the modern agricultural Englishmen, the descendants of the men of Agincourt, of the terrible bowmen of Flodden, are in a progress of rapid deterioration, owing to the deterioration of their material condition.

"It is not so long since" says the *Times* "that a medical officer attached to the Privy Council Office made a Report in which he described the physical power of the Country Laborer as in progress of rapid deterioration, through an insufficiency of food to sustain his strength. The Report attracted much attention, and no little anxiety, for though its conclusions may be described, in the phrase of the day, as sensational, its language was sober in expression, and the writer appeared to be at once painstaking and accurate."

The fact that, physically, the laboring man of the nineteenth century is worse off than was the laboring man of the fifteenth; that the latter was better fed, and could more easily procure, by his labor, the necessaries of life, has long ago been recognized by all who have taken the pains to make serious enquiries on the subject. In the middle ages the ploughman, the laborer in the field, was in every material respect far better off, than are his representatives in the present century. This is one striking feature of modern progress.

Thus Hailam, whom no one can reproach as *laudator temporis acti*, or suspect of a tendency to depreciate the present age, expressly tells us, that "there is one very unpleasant remark which every one who attends to the subject of prices will be induced to make—that the laboring classes, especially those engaged in agriculture, were better provided with the means of subsistence in the reign of Edward III. or of Henry VI. than they are at present."—*Middle Ages*, p. ix. The same writer quotes Sir John Callum to show that in 1754, the material condition of the working classes had greatly deteriorated; and since 1754 their condition has steadily been becoming worse and worse. "A laborer at present" says Hailam "can by his week's wages purchase only about half a bushel of wheat, and twelve pounds of meat; in the reign of Henry VI. by the same amount of labor the working man could procure a bushel of wheat, and twenty-four pounds of meat." To-day as we learn from the reports of the strike in Warwickshire, the Agricultural Laborer, hardly ever tastes animal food, except a little bacon rind, from the 1st of January to the 31st of December; but in the Middle Ages, and in England especially as we learn from Sir James Fortescue, animal food formed a great part of the Englishman's diet; and on the whole concludes Hailam,—"after every allowance" made "I should find it difficult to resist the conclusion, that however the laborer has derived benefit from the cheapness of manufactured commodities, and from many inventions of common utility, he is much inferior in ability to support a family to his ancestors three or four centuries ago." This is to what modern progress, and the unexampled commercial prosperity, the enterprise, and intelligence of our age have reduced a considerable portion of our fellow Christians, and fellow subjects.

And the deteriorating process is going on, and will be continued, until some terrible and bloody cataclysm be the result. Year by year it becomes harder for the poor man by ever increasing toil, to obtain a bare sufficiency of the coarsest and cheapest food. Half starved, his physical condition is deteriorating; his bones and sinews are shrivelling up; and we thank God that we are not as were our ignorant unprogressive ancestors of the Dark Ages.

WAS ST. PETER EVER IN ROME?
Obj. 7. If he (Peter) had previously been there and had been established as Bishop of the city; it is utterly incredible 1^o that St. Paul should have assumed such authority over St. Peter's flock as he does assume over the Romans; and 2^o that the Jews of Rome should have been utterly uninstructed in the Gospel.

When Bishop Brown urged these objections, he knew as a biblical scholar that they were dishonest, and relied upon the ignorance of his readers for their acceptance. As an Apostle St. Paul's authority was equal to St. Peter's; it would only be when a question of jurisdiction arose, that St. Paul would have to give way. Bishop Brown as a Christian Bishop knew well (though in this case it was convenient to suppress the fact) that in the early ages of the Christian Church there were often as many as three Bishops in one city at a time, each equal to the other in orders and dignity and episcopal authority, until such time as any question should arise that involved jurisdiction or the settling of disputes, in which case the senior Bishop would immediately assert his position. This Bishop Brown doubtless knew, but wished to ignore since it at once puts his objection out of court. It would have been better moreover, because more explicit and satisfactory, had the good Bishop, whilst he was attacking the Catholic Church, pointed out to the world those instances of authority exercised by St. Paul on which he relies, since they would doubtless, did we but know them, be explicable in various ways.

The second part of the objection—which we would warn our readers is a gratuitous and barefaced assertion—has been already answered in our last. That men "convinced against their will are of the same opinion still" is true of Jew and Gentile. That in *consenting to hear*—twas Paul who asked them to listen—they were all willing to learn, is not quite certain. The probability is, that some among them sought only to find something to favour their previous refusal to believe. Be that as it may, to ask for *further* information is an impartial judge is always willing to hear fresh evidence. Our good Bishop of Ely's weak point is too much conclusion from too little proof. Too much bread to such an un-conscientious little sack.

Obj. 8. "Of the fathers, the first who speaks to the purpose is Irenaeus."

In this assertion Bishop Brown quietly ignores the testimonies of St. Clement of Rome, St. Ignatius of Antioch, Papias Bishop of Hieropolis, and St. Dionysius of Corinth. This is bold. "Faint heart never won fair lady." But the good Bishop is courageous, as far as assertions and denials are concerned, and appears utterly reckless of all scholarly ridicule. We have already seen his vain attempt to dispose of the overwhelming testimony of Papias, and the question of Rome and Babylon. Until he can adduce some stronger proofs, than the authority of "some learned men" (there have been "some learned men" who have maintained, that his Lordship is great * * * great grandson to a monkey) Papias of Hieropolis will have to remain as an undoubted witness to Peter's Roman Episcopate. Granting however for the sake of argument, and in order to beat the good Bishop (of Ely not Hieropolis) on his own ground, granting that Irenaeus is the first of the Fathers, who speaks to the purpose—What then? Irenaeus was Bishop of Lyons in the year 178, and was a disciple of a disciple (Polyearp) of St. John the Apostle. This is not a very long distance for a tradition to travel. St. Mark's gospel is no further removed from Jesus Christ, in point of transmission, than is this testimony of St. Irenaeus from the fact of Peter's Episcopate. Each has only travelled three stages.

| | |
|--------|-----------|
| JESUS. | JOHN. |
| PETER. | POLYCARP. |
| MARK. | IRENAEUS. |

But we cannot consent to give up our previous testimonies. Papias is irrefragable, and as such, is, as the Bishop of Ely remarks "doubtless a very early authority (A. D. circ. 110.)" Certainly! seeing, that he comes according to the Bishop's own calculation within forty-three years after the death of Peter? Clement speaks of his martyrdom during the persecution of the Roman church under Nero. Ignatius speaks of Peter and Paul as having taught them (the Romans) with apostolic authority. "Oux os Petros sui Paulos diatassomai umin. Ekeinoi apostoloi &c." (Your classical readers will notice the strength of diatassomai make decrees). St. Dionysius of Corinth in a letter to the Roman Church (written between the years 161 and 170) endorses the previous testimony of Clement, as to St. Peter having gone to Rome. These are testimonies which the worthy Bishop has no right to ignore, especially as elucidated by later writers. It is confusing however to know that he grants us St. Irenaeus, and that he adds the acknowledgement that he "speaks to the purpose."
SACERDOS.

The river in front of the city is now clear of ice.

CONSECRATION OF BISHOPS IN THE UNITED STATES.—During the past month there have been several important additions to the hierarchy of the United States. On Sunday, the 14th, the Right Reverend Richard Gilmour, D.D., was consecrated as Bishop of Cleveland, in the Cathedral of Cincinnati; His Grace the Archbishop, the Most Rev. Dr. Purcell officiating, assisted by the Rt. Rev. the Bishops of Mobile, Louisville, and other Prelates.—The Consecrated Dr. Gilmour is by birth a Scotchman, and was converted and received into the Catholic Church whilst still quite a young man. He is now in his 48th year. On Sunday, the 21st ult., the Rt. Rev. Francis McNiery was, in the St. Patrick's Cathedral, New York, consecrated Bishop of Rhesina (in partibus) and appointed co-adjutor to the Rt. Rev. Dr. Conroy, Bishop of Albany. The officiating Prelate on this occasion was the Most Reverend Archbishop McCloskey of New York, assisted by the Bishops of Buffalo, Brooklyn, Portland, and other Bishops.

On the 14th April, 2nd Sunday after Easter, the Very Rev. P. J. Ryan, was consecrated Bishop of Triconia in partibus, and was named co-adjutor to His Grace the Most Reverend the Archbishop of St. Louis.

MEETING OF THE BISHOPS OF THE PROVINCE OF QUEBEC.—On Thursday, 9th inst., Feast of the Ascension, there will take place in Montreal an assembly of all the Bishops of the Ecclesiastical Province of Quebec, presided over by His Grace the Archbishop of Quebec, to discuss and arrange certain important matters held over from the assembly at Quebec in the autumn of last year. His Grace the Archbishop during his sojourn in Montreal proposes to assume the Pallium that has been sent to him from Rome.

CHRISTIANITY WITHOUT CHRIST.—In the Evening Star of the 25th ult., we find a paragraph concerning Gavazzi, and a new Church which the Italian Protestants are running—or rather attempting to run—from which we make some extracts:—

"Father Gavazzi who is just now being 'made much of' at New York was recently asked by a reporter—'What is the doctrine of your Church?' Gavazzi replied:—

"We call it the Free Christian Church of United Italy. It is opened to all classes of Protestants. Our creed is very simple. It is only to love your fellow-man, follow the golden rule, and pay no obedience to the Vatican."

A short pithy creed indeed, but not original. Precisely such a creed did the Jacobins of France put forth towards the close of the last century; precisely such is the creed of the International at the present day. It is the creed, the religion of humanity. Its one dogma is Fraternity; its sacrament, for every religion must have its sacrament, will be the guillotine. Have not our fathers declared unto us, have we not heard with our own ears, what bloody works this religion of humanity and fraternity has done in their days, and even in the days that are actually before us?

THE TRUTH AT LAST.—The fulsome eulogies of the Protestant press on Mazzini, and of the evangelical Protestant press in particular, have provoked a salutary reaction amongst the more respectable of the journalists of the U. States. Mazzini may, as the Witness assures us was the case, have been very fond of teaching at Protestant Sunday schools; but he was nevertheless *taste* the New York Times—whose article on the subject we commend to the notice of the Witness, Mazzini's great admirer—a preacher of murder, and suborner of assassination:—

"It is hardly worth while to discuss the character of Mazzini at this late date. The genius, the nobility and the faults of the man are buried with him. Still, when the assertion is so freely made that he never approved of assassination, a proper respect for the truths of history forbids that it should pass unnoted. He was not concerned in Orsini's attempt to assassinate Napoleon, for the reason that he was then at bitter feud with Orsini. He did, however, instigate a follower to assassinate Charles Albert, and lent his own dagger for the purpose. The strongest evidence against him, however, is found in one of his letters, in which he recommends the formation of a band of eighty Italian youth, armed with daggers, and sworn to assassinate all the Austrian officials in Lombardy and Venetia. A more extensive scheme of assassination was never devised; and the letter, bearing Mazzini's own signature, is a sufficient refutation of the assertion that he was a mild theorist who never consented to use the dagger for political ends."

Such was the man whom almost the entire Protestant world delights to honor; whom the evangelicals held up as little, if at all, inferior to the Messiah. These be your Gods, Oh Israel! and such as these your Sunday School teachers!

THE MACKENZIE RIVER MISSION.—On Monday last, the 29th April, the brave Sister Lapointe attached to this Mission, bade farewell to home and country, to return to the fur off, inhospitable region where God has called her to labor for the glory of His Holy name, and where she is anxiously expected by her Sisters in the Mission, and her beloved orphans. She cannot, however leave Canada, without expressing her gratitude to her fellow-countrymen who have shown so lively an appreciation of the work she came here to accom-

plish—a work simple and sublime—that of making known the destitution of her orphans, and of holding out suppliant hands in their behalf.

And now at parting she rejoices in being in a position to assure her country that she leaves wealthy and joyful; since the abundant aims of which she has been the recipient, assure the future support of at least ten young Indians.

The Reverend Sister Lapointe takes with her two new missionaries; and the pious caravan will be accompanied as far as St. Boniface by the Rev. P. Beaudin, of the Congregation of Oblate Fathers, whither he is sent by his superiors to take part in the Vicariat of the Mission of which His Lordship Mgr. Tache is at the head. In viam pacis et prosperitatis dirigat eos omnipotens, et misericors Dominus.

NEW BRUNSWICK SCHOOL LAW.—We find in the *Minerve* of the 24th ult., an able article on the new School Law in New Brunswick, which has caused so much pain to the Catholics of that Province; and the constitutionality of which will be contested by M. Renaud, of Kent, N.B., in the Dominion Parliament.

The *Minerve* shows that, in fact, and up to the passing of this new law by the New Brunswick legislature, the Catholics of that Province did enjoy a real separate system of education; and it contends that in equity, and indeed in accordance with the terms of the Act of Confederation properly interpreted, the Dominion Government should refuse its assent to the measure by which this valuable privilege has been taken away from its co-religionists.—French Canadians have a particular interest in this matter, seeing that of the Catholic population of New Brunswick a very large number are French Canadians, or of French Canadian descent.

MERCY HOSPITAL LEGAL ENTERPRISE, OMAHA.—\$150,000 will be drawn in public, May 30th, in aid of the Sick and Destitute. Highest Prize \$50,000. Endorsed by the Governor, Sisters of Mercy and State authorities. Tickets, \$3 each, or two for \$5. Sent by mail or Express C.O.D. Address—*Putte & Gardner, Managers, Omaha, Nebraska; or Putte & Co., 114 Broadway, New York.*

A meeting of citizens to approve or disapprove the million dollar Railway Grant, took place on Saturday in front of the City Hall. The attendance was not large, but the sense of the meeting was expressed strongly in favor of the Grant. Hereupon a poll was demanded, and voting commenced on Monday, and will be continued until the 10th inst.

The *Catholic Union* is the name of a very neatly printed Catholic paper, published at Buffalo in the U. States, of which the first number has come to hand. It is evidently destined to form a valuable addition to the Catholic literature of the U. States, and we heartily wish our contemporary a long and prosperous career.

GARD OF THANKS.—The Ladies of the Grey Nunnery connected with the Mackenzie River Mission, desire respectfully to return their thanks to Mr. Brydges, and the authorities of the Grand Trunk Railway, for the kindness, and courtesy which they have experienced at the hands of those gentlemen.

The second reading of the Prison Minister's Bill, authorising the appointment of Catholic priests as chaplains in prisons, has passed its second reading in the House of Lords by a vote of 58 to 22.

The remains of Lord Mayo late Viceroy of India were landed at Kingston on the 25th ult., and his funeral was celebrated with much pomp, and a large attendance.

THE LIFE OF THE VENERABLE SERVANT OF GOD, ANNA MARIA TAIGI.—Translated from the Italian of the Very Rev. P. Balzofiore, D.D. Philadelphia: Eugene Cumiskey.

We have to return thanks to the Messrs. Sadlier of this City for a copy of this interesting work, and biography of an eminent servant of God. In the Translator's Preface attention is called to the fact that the story of a prophecy by Anna Maria Taigi of a "three days darkness" is without any foundation: that no allusion to such a prophecy is made in her Life, a work written in Rome, and under the eyes of the Promoter of the Cause in the case of the enquiry into her claims to the title of Venerable accorded to her by the Church; we may therefore dismiss it as a piece of idle gossip, originating no one knows how, where, or whence.

The Messrs. Sadlier will forward the work, free by mail, on receipt of 75 cents per copy.

THE CATHOLIC RECORD—May, 1872.—Hardy and Mahony, Sansom Street, Philadelphia.

We give a list of the contents:—The International Society: its Origin and Purpose; Ascension Day; Alone in the World; The Month of Mary; the Wants of the Present Age in Regard to Education; A Death-Bed

Promise; The Lilly; Thomas Moore and His Works; The Death of Judas; Rome and Her Assaults; Edith Montessor: or Never Give Up; The Wonders of the Vegetable Kingdom: The Votive Picture: a Legend; New Publications.

BLACKWOOD'S EDINBURGH MAGAZINE.—April, 1872.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The current number of this monthly contains articles on the following subjects:—The Maid of Sker, part ix.; A Century of Great Poets from 1750 downwards; Percy Bysshe Shelley; French Home Life; A True Reformer; New Books; The Ministers, the Parliament, and the Country.

THE LITTLE BOOK ON CHRISTIAN MORALS. A FEW REMARKS.

1. "What are Christian Morals?"—"Christian Morals are those principles and duties which Christianity teaches." This is a bad definition—the principles and duties which Christianity teaches embrace faith as well as morals.

2. "Where is Christianity taught?"—"Christianity is taught in the Bible, &c." Are the majority of the Catholic children in Ontario to be present in school and listen to this statement daily without having a chance to say where Christianity is taught?

3. "Third principle in Christianity?"—"I believe in the Holy Catholic (or universal) church." Why the word between brackets?

4. Page 11.—"How should we reduce to practice the articles of faith taught in the preceding lesson?" Why did Dr. Ryerson not call his "Little Book" first lessons in Christian faith as well as Christian Morals.

5. Page 11.—"God has given us Ten Commandments, the first four of which teach us our duty towards God." This is false to the Catholic ear.

6. Page 14.—A quotation from Blair to the effect that the sacrifice of the mass is a mistake. This is to be read in the hearing of a majority of our Catholic children. About the middle of this page is some bad English.

7. Pages 15 and 16.—Quotations from Lord's Sermon on the Mount, teaching the moral law, in which is one mistake in spelling.

8. Page 20.—One Typographical error.

9. Page 22.—Intellectual culture or school training is given as being identical, which it is not. Religious instruction is also confounded with moral training. Here we are told that each child is to receive at least four months school education each year—nothing is said of our Catholic children being exempt, though the parent's property is not exempt from the provisions of this law which is clearly a case illustrative of the majority taking casual advantage of their numbers to perpetrate an act of injustice that no gentleman would ever think of.

Here also is a quotation from Paley who says an uneducated child is little better than a mad dog or a wild beast—this is strong in a book of Christian Morals—too strong. Then follows some bad English, a reference to the Athenians and another quotation from Paley.

10. Page 23.—Religious instruction and moral training on page 22: "It was religious instruction or moral training—which is it? Then a quotation from Deut. These words which I command thee this day, shall be in thine heart; and thou shalt diligently teach unto thy children. Did Luther or any of the heresarchs remember this solemn precept—did they diligently teach their children what they themselves had been taught? I am afraid not.

11. Pages 24, 25, 26, 27.—Bad English—no quotation except from a *strawd observant* and two others—name not given. The English is remarkably bad.

12. Page 31.—Long winded sentences.—Page 32. The words "their children" are repeated five times in five lines. I had better give the paragraph, "But parents who have means to educate 'their children,' and deny to 'their children' the education which other parents in like circumstances provide for 'their children,' or parents who set a profligate or vicious example before 'their children,' have only themselves to blame if they receive not from 'their children' due respect and honour. But that who can.

13. Page 32.—Quotations from the Sacred Scriptures, from Paley. Dr. Wayland and "an other writer" all in one breath.

14. Page 33.—Some sentences long for children.—Page 34.—Not.—What God said to Moses—What Herodotus said—What Isaiah and Jeremiah and Juvenal said on the duty of children to the aged—Look at this for English "Among the ancient Romans, not to rise up in the presence of an aged person was deemed not only an *unbecoming* mark of deep degeneracy but was considered a crime worthy of death. Is not that strong? A wretched mark, of deep degeneracy." A wretched! is it not?

There you have God, Herodotus, Isaiah, Jeremiah, Juvenal all in a jumble. The last lines of this note are gems—"It becomes every youth in Canada, . . . to avoid and discountenance the unbecoming and *particulate* degeneracy of treating aged people with disrespect or indifference.

The next note has the following. "The mutual department of respect and kindness among *their youth and young people* towards each other; 'youth and young people.' There is a difference here if you could only see it.

15. Pages 35, 36, 37, 38, 39.—Lucid explanations of the "temper, appetites, passions and propensities" which any one may easily understand who can, with notes from Scripture, Socrates and Scripture and Paley and Paley again and again Paley. More Paley than Scripture by far.

This "Little Book" on Christian Morals is intended to be in the hands of Protestants, what our Catholicism there is nothing but Scripture not a quotation from any human authority. This is remarkable. More in your next.—Communicated.

OBITUARY.

On Monday, the 15th inst., at the residence of his uncle, in Hancock, the Rev. James L. Brodyrick departed this life at the early age of 28 years, and in the second year of his priesthood. The deceased was a young priest, belonging to the diocese of Charlotte, Prince Edward Island; but his health failing in that place, he came to Maryland to pass the winter with his relatives, in the hope of regaining strength to return to his home in the spring. But the rigorous winter we have just passed through operated against his recovery, and he gradually sank till all hope of his recovery had departed from the fond friends who ministered to him during his illness. When informed of his condition, he received the announcement with the calmness common to those of his calling, and waited patiently for his release from his earthly sufferings—When the dread summons came, he gently yielded up his spirit to his Heavenly Father—so quietly that the loving ones kneeling around his couch scarcely knew the moment that he died. Though young in years, and in the priesthood, the deceased was ripe in virtue, and had already won his way to the affections of the people over whom he was placed, and who will for a long time mourn his unexpected removal from among them.

The funeral of the deceased took place on Wednesday, the 17th. The following named priests attended: Rev. Fathers Brennan and Ryan, of Cumberland; Rev. Fathers O'Brien and Andreas, of

Westernport; Rev. Father Kain, of Harper's Ferry; Father DeWolfe, of Hagerstown; Father Henricks, of Mt. Savage, Md., and Father Damer, of Hancock. The procession was headed by the clergy, wearing their surplices, and chanting the "Miserere." On reaching the church, which was tastefully draped in mourning, the office for the dead was solemnly chanted, after which solemn High Mass of Requiem was celebrated, Rev. Father Brennan acting as Celebrant, Rev. Father Henricks as Deacon, and Rev. Father Andreas as sub-Deacon. At the close of the Mass, Rev. Father Kain ascended the altar and pronounced a glowing eulogy on the life and character of the deceased priest, after which the funeral cortege moved to the burial-ground adjoining the church, where the last sad rites were performed, and sorrowing relatives and friends took their last farewell of him, and departed, rich in the hope that their young priest reposed securely in the arms of his God.—*Littimore Catholic Mirror, April 27th.*

Mrs. S. H. Brownson.—Mrs. S. H. Brownson, the wife of the illustrious writer and philosopher, Dr. O. A. Brownson, departed this life at her late residence, Elizabeth, N.J., on Tuesday, the 9th inst., in the 69th year of her age. To thousands of the Catholic public, and even to many of other persuasions, over the whole land, the heavy affliction which with it has pleased God to visit our esteemed and illustrious friend and co-laborer, will evoke the tenderest sympathy. But we feel that the readers of the *Tablet* will learn with a sorrow, as a death of one near to themselves, that there is such deep cause for mourning in the household of him, whom they have come to regard as not only an indomitable advocate and champion, but as a friend. It is then our sad duty, whilst expressing the tenderness and the depth of our own sympathy, to mingle with it the same expression from each and every one of the *Tablet's* readers. For us, who had the privilege of personal acquaintance with the deceased lady, there is left the soothing and consoling memory of those rare virtues which blossomed unseen by the world, in the domestic shade of her gentle, self-sacrificing, humble life—a life of duties well-fulfilled and fiery trials endured with the admirable constancy of the true Christian, a life to which existence was but a means, and the end that heaven, in which, we have no doubt, her pure and sainted soul is enjoying its nobly-won and long reward. The richness in virtue, the abounding faith, and the modest yet rare character of the life of the lamented deceased were tenderly and strikingly brought forth in the eulogistic discourse pronounced by Rev. A. Hewit, C. S. P., at the solemn funeral service, which was celebrated on Thursday, the 11th inst., in the Church of St. Mary, at Elizabeth. It was our melancholy pleasure to make one of the number who assisted at this last solemn rite, and we were deeply touched at the real sorrow so evident in the deportment of the old and dear friends, amongst whom were several clergymen, whom this mournful occasion drew together. A solemn High Mass of Requiem was celebrated by Very Rev. Monsignor Seton, D. D., celebrant; Rev. T. Theobald, deacon; and Rev. A. Van Schilgen, sub-deacon. The Rev. P. Cody was master of ceremonies. Rev. Fathers Tissot, S. J., Salum, Lyons, Heckler, C. S. P., and others of the reverend clergy were in the Sanctuary. The sermon was preached by the Rev. A. Hewit, C. S. P., after the Mass. The impressive ceremony of imparting the final absolution was then performed, after which the funeral procession followed the remains to their resting-place in the new cemetery at Newark. In the fullness of hope that the long life of the lamented lady, rich in virtue and in silent heroism, as it was filled with grievous trials, has borne its glorious fruits in a better world, we pray, *Requiescat in pace.*—*New York Tablet, April 29.*

PRESENTATION.—On the evening of the 23rd ult., the Clerks of the Freight Accounts Departments, Grand Trunk Railway met at their office, and presented to Mr. J. D. Kennedy a very handsome time-piece, as a small token of their esteem, and appreciation of his conduct during the period he was connected with them. Mr. Kennedy has lately been appointed the Grand Trunk Railway Co.'s Agent at Brockville, and carries with him to his new home the good wishes of a large circle of friends.

THE SMALL-POX HOSPITAL.—It is stated that the proposal to build a small-pox hospital, has for the present been abandoned. This result has been caused by the discovery of the following clause of the Act 24 Victoria, Cap. 24:—"No warrant shall hereafter issue for the payment of any sum of money granted by the Legislature to any hospital, unless, or until, a certificate signed by a medical officer of such hospital to the effect that there is in such hospital a distinct, separate ward set apart for the exclusive accommodation of patients afflicted with small-pox, has been filed with the Clerk of the Executive Council."

COMMEMORATION.—At a regular weekly meeting of the St. Bridget's Total Abstinence and Benefit Society, held at the Society's rooms on Sunday last, a resolution of condolence was unanimously passed to Mr. P. Jordan, Vice-President of the Society, on the death of his beloved wife. A deputation was named for the purpose of conveying the notice to Mr. Jordan.

HAEMPHYS April 23rd.—An impost on the body of the Malatto boy, before reported washed ashore in a biscuit box, was held for several days at Liverpool. The evidence discloses the fact of the boy being murdered and horribly mutilated, and the verdict states the murder to have been committed by some person or persons unknown. The boy was identified by his step-mother as Cornelius Matthews, 7 years old. She had advertised him in the local papers as missing since 23rd Feb. The remains show that the head was scalped, the right ear gone, a deep cut from one side of the face to the chin and across the throat, the right arm cut and hacked off at the elbow and missing, abdomen cut open and intestines gone, the tendons of the foot cut so that the body could be doubled up and forced into a box so small, three pieces of board covered the box which were bound with a piece of well chain, fastened by means of a wire. A more fiendish piece of butchery was never known in this Province, and so far all efforts to discover the guilty parties have failed.

EXTRAORDINARY RAILWAY PROCEEDINGS.—Much excitement is reported to have been occasioned in the neighborhood of Niagara by an attempt on the part of the Canada Southern R. R. Company to take forcible possession of the Erie and Niagara Line. It is stated that a large body of men, under the orders of Messrs. W. A. Thomson and N. Kingsmill, on Monday seized all the stations of the latter road, from Port Erie down, locking open the drawbridge at Chippewa, and using every possible means to prevent the Great Western Company from running their trains over the line. The usual train nevertheless arrived, having broken the locks of the drawbridge, and burst open the Port Erie and Chippewastations; but an attempt of the employees of the Great Western Co. to take possession of the line was abandoned, as it was evident that serious consequences would result. The *Canada Southern* men had commenced, at the time of the despatch, to tear up the rails.

DIABOLICAL ATTEMPT TO BURN A HOUSE AND ITS INMATES.—On Sunday morning at one o'clock a most diabolical attempt was made to fire a house owned and occupied by Peter James McKee, situated in the township of Glanford, about seven miles from Hamilton. Frank Waters, a coloured man, was instructed by Thos. Goodman, brother-in-law of Mr. McKee, to fire McKee's house, and told how to do it. According to his instructions he went to the house, which is a frame one, and poured coal oil about the walls. He next tore a horse blanket into three parts, and having saturated them with coal oil, placed them against the wall in different places.

He lighted a match, and according to his story, went away. From the appearance of things in the morning, it was evident that fire had actually been applied and made some headway before it was got out. There were eight persons sleeping in the house at the time. A desire to obtain possession of McKee's property is the only cause which can be imagined for attempting to destroy the whole family. Goodman and Waters have been committed to goal to await their trial.

TIMBER RIVER INSURRECTION CLAIMS.—A return respecting the investigation of the claims of sufferers by the Red River insurrection has been submitted to Parliament. Judge F. G. Johnson who was appointed commissioner to adjust the claims, restricted the claims to "loss of property," "imprisonment," and "forced emigration" from the country. Accompanying the report was the evidence and particulars of each claim. The report of the Committee of the Privy Council, to whom the Commissioner's statements were submitted, accompanied the schedule, which showed the total amount of claims to be \$336,260, and the Commissioner's awards are \$86,755. In addition to this latter amount, the Committee report that in the early part of 1870, the sum of \$800, was advanced in aid of refugees then in Canada from the North West, who were represented as being in a necessitous condition. They recommended that the sum of \$2,000 be voted to the parents of Thomas Scott, and a sum of \$48,000 be placed in the supplementary estimates of the current year, to cover the excess over the vote of \$40,000, granted by Parliament last year.

Three New Brunswick questions will engage the attention of the Dominion Parliament: the demand for "better terms," the validity of the school act of the province, and the matter of their lumber export duty, that would be abolished under the operation of the Washington treaty. New Brunswick journals urge a satisfactory settlement in the interests of the Province.

Farmers in the Ottawa district have begun to plough lean lands and do not think this a very late spring after all. They report favorably of the general appearance of the fall crops, and are of opinion that they are comparatively safe after the winter's frost.

THE ROUTE.—The *Daily News* says:—"We understand, on good authority, that the route which the Northern Colonization Railway Company is to take between St. Theresa and Granville has not been decided on. If the Company can make satisfactory arrangements with Captain Shepley for the purchase of the Carillon and Granville Railway the St. Andrew's route will be chosen; but the Company believe that it will be impossible to come to terms with Captain Shepley, and therefore the road will go by Lachute."

BREAKFAST.—EPHRA'S CORN—GRAVELL AND COMFORT (See.)—By a thorough knowledge of the natural law which governs the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected corn, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. —*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled.—James Epps & Co., Homoeopathic Chemists, London. Also, Makers of Epps's Milky Corn (Cocoa and Condensed Milk).

REMITTANCES RECEIVED.

Bennie's Corners, T. Hanover, \$2; Lonsdale, J. McAlroy, 2; Emerald, H. McKenty, 2; St. Theres de Philiville, L. Gaudin, 50c.; Maynooth, P. Moran, 2; St. Andrews, D. McMillan, (Island), 2; St. Dunns, Rev. G. N. Gauthier, 2; Ingersoll, J. Murdoch, 2; Britannia Mills, W. Tisdley, 2.50; Cleveland, Ohio, Rt. Rev. E. Gilmour, 8.50; Magog, Mrs. Major Johnson, 2; Manotick, R. Tighe, 2; Grand Anse, N.B., Rev. P. Dowling, 10.
Per J. Broderick, Mitchell, Self, 1.50; J. O'Parrell, 1.50; J. Ryan, Senr., 1.50; P. McSherry, 1.50; M. King, 1.50.
Per H. Kavanaugh, Montreal—Gaspé, J. J. Kavanaugh, 4.
Per Rev. J. J. Chisholm, Perth—Hopetown, M. Vachely, 1; Poland, J. Murray, 1.
Per Rev. H. Balthazard, Granby—W. Farley, 2.



THE REGULAR MONTHLY MEETING OF THE ST. PATRICK'S SOCIETY, will be held in the ST. PATRICK'S HALLS, on MONDAY EVENING, 6th of MAY. Chair to be taken at 8 p.m.
By Order J. P. WIDELAN, Rec. Sec.

WANTED.—A TEACHER for Roman Catholic Separate School, Napanee. Duties to commence on May 13th. Salary liberal. Address—JAMES CULLANE, Chairman, Napanee, Ont.

WANTED.—A SITUATION as TRAVELLING COMPANION or ENGLISH GOVERNESS. Would not object to crossing the Atlantic with an invalid, or in charge of children, not under eight or over fourteen years of age. Terms moderate, and best references given. Address—Box 47, Kingston, Ont.

WANTED. A FIRST CLASS ENGLISH TEACHER. Salary \$125 per annum. Apply to L. TASSE, Sec. B. S. 8, OTTAWA.

INSOLVENT ACT OF 1869. IN the matter of JOSEPH MAURICE, Trader. An Insolvent. A Reformed dividend sheet, as per order of Court, has been prepared, subject to objection until the 22nd day of April, 1872, after which dividend will be paid. JAMES TYRE, Assignee. MONTREAL, April 4th, 1872.

INSOLVENT ACT OF 1869. IN the matter of E. COOTTE. An Insolvent. A second dividend sheet has been prepared subject to objection until the 20th day of May, 1872, after which dividend will be paid. JAMES TYRE, Assignee. MONTREAL, April 30th, 1872.

INSOLVENT ACT OF 1869. IN the matter of FRANCIS N. LAW, of the City of Montreal, Trader, as well individually, as co-partner with WILLIAM SIMPSON, of the same place, Trader, heretofore doing business under the name and style of LAW & SIMPSON, Insolvent. The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at the Court House, here, in the Room appropriated for matters in Insolvency, on Wednesday, the 15th day of May, 1872, at eleven o'clock, a.m., to receive statements of his affairs, and to appoint an Assignee. L. JOS. LAJOIE, Interim Assignee. Montreal, 26th April, 1872.

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FOREIGN INTELLIGENCE.

FRANCE.

PARIS, April 24.—Count Ven Armin, the German Ambassador to France, has arrived in this city. It is reported that the Count is instructed by his Government to assure M. Thiers that the recent alarming reports relative to the relations between France and Germany are groundless.

PARIS, April 23.—A number of persons were arrested in Bayonne near the Spanish border, while en route to join the insurrection in Spain. The captives, however, escaped. Troops have been sent in pursuit of them. Nothing is known of the movements of Don Carlos.

PARIS, April 26.—The trials of persons charged with murdering hostages in the prison of La Roquette during the reign of the Commune have terminated, and their sentences have been promulgated. The woman Gavon, who was the principal actor in this tragedy, has been sentenced to death, and thirty other persons connected with the crime have been sentenced to imprisonment for various terms.

SPAIN.

It is believed that the struggle about to take place between the Government and the Carlists will be a severe one. The number of insurgents now in the field is estimated at 10,000. The wife of Don Carlos accompanies her husband in his campaign, and has resolved to share whatever dangers he may meet in his movements. The arrest of Don Alfonso at Marseilles, a few days since, was the result of a pre-arranged plan of the Carlists to divert attention from their leader.

Many members of the Carlist Junts have been arrested. The Carlist bands are increasing. The Carlists in Navarre are retreating, to cover the entry of Don Carlos.

MADRID, April 24.—A royal proclamation has been issued declaring the provinces of Marovo, Lerida and Biscay in a state of siege. It is stated the Carlist bands in those provinces decline to risk an engagement with the government forces in the open field, but harass the troops sent against them by marches, counter-marches and ambushes. Contrary accounts received by the Minister of War declare that some of the bands have been dispersed and that others are rapidly retreating before the government troops who are in close pursuit of them.

MADRID, April 26.—There is a vast increase in the number of Carlist Bands throughout the kingdom. Fifteen thousand persons are now engaged in insurrection against the Government. A royal proclamation has been issued, declaring many places in a state of siege. The Government refuses to give to the press any information relative either to its own or to the Carlists' movements. There is a great demand from the provinces, where the Carlists are most active, for troops to drive out the disturbers.

ITALY.

M. Fournier, the French Ambassador accredited to Italy, has been received by King Victor Emmanuel in Rome. He was presented in the State apartments of the Quirinal. M. Fournier's language on the occasion is represented as "courteous and friendly." He said that the President of the French Republic, together with the great majority of the French nation, had no other wish than to remain on the best of terms with the Italian nation. The King, no doubt, thought there was very little evidence confirmatory of this view furnished by the late debate in the French Assembly on the subject of the Temporal Power, but he affected to be very much satisfied with the glib declarations of the diplomatic representative of his "Provisional Majesty" M. Thiers; and thanked M. Fournier in the warmest terms.

Before 1860, Italy was divided into seven different courts, ministries, and diplomatic bodies. The expenses of all these governments was about 500 million francs per annum; and the taxes amounted to about the same. These seven states had together a debt of about two thousand five hundred millions. Ten years after, united Italy, with the expenses of only one court, and ministry and diplomatic service, had a debt of seven thousand millions; and, although there had come into the public treasury the sum of more than nine thousand millions in nine years—from the sale of Church property, the tobacco monopoly, the alienation of railways and other sources—and what has Italy received in return? The glory of Lissa and Custoza, and an army and navy organized, and in the administrative department chaos, and demoralisation without precedent.

ROME.—INTERVIEW OF THE PRUSSIAN AMBASSADOR WITH HIS HOLINESS.—The Union continues to keep on the coming struggle and the approaching further dismemberment of France by Italy and Prussia. Italy, says the Roman correspondent of the Legation, is arming as fast as she can, and it is the opinion of Italian officers that they will commence a campaign in May. The correspondent writes thus of Count d'Arnim: "It is difficult to imagine anything more arrogant than the air of this diplomat on entering the hall of the Vatican. When he reached the throne-room he stopped, and quietly taking out his eye-glass began to survey the various persons of the Court. He then studied the ceiling, like a traveller in a museum; his face assumed a mocking expression, and he endeavoured to hide his shame under his efrontery. At ten minutes past eleven the Count entered the Pope's apartments and remained there nearly an hour. On leaving he affected a careless air, but it was remarked that he was more flushed than when he entered. From this 'redness' and some words afterwards uttered by the Pontiff, the correspondent of the Union concludes that Count d'Arnim had made an unsuccessful attempt to wash his hands—or rather the hands of Prince Bismarck."

NEW CATHOLIC PAPER.—A French daily Catholic paper, entitled le Catholique de Rome, has just appeared. It is intended to neutralize the effect of the bad papers already published in French, and circulating amongst foreign visitors, and beyond the limits of the peninsula. All the Catholic papers hitherto published at Rome are in Italian, and though they do an immense good in unmasking falsehood and error, their influence is, of course, confined to those who understand the language.

MAZZINI.—I have just seen, as I was passing along the Corso, a funeral procession in honour of Joseph Mazzini. An enormous crowd of sight-seers stood on either side of the Corso and of the streets leading to the Capitol. The procession was composed of the associations of working-men, the clubs, the Freemasons, &c., headed by three bands of music: there were not less than 6,000 or 7,000 persons. Forty-two flags, draped with black, the last being that of the United States, preceded the different bodies. On a car, drawn by four white horses, was a statue of Italy crowning the bust of Mazzini. On either side of the car men dressed in mourning carried standards, on which were inscribed the names of the "Martyrs of Italy;" that is to say, of the following assassins:—Agessilas Milano, Pisacane, Orsini, Monti, Tognetti, Giudetta Arquati, Manara, Ugo Bassi, &c. Twenty-five women in mourning followed.—Cor. of Tablet.

NAPLES, April 26.—The eruption of Vesuvius is increasing in violence. Two hundred persons have been burned by the lava. Flames burst from the earth under the feet of the inhabitants. Torre del Greco is in danger. The people are flying from the town. Temporary provision is made for them by the authorities.

A fresh crater opened in Vesuvius to-day. Ashes and lava threaten the villages on the mountain side, and the inhabitants are escaping. Thousands are encamped in the fields. The scene is grand and

terrible beyond description. The flames at times shoot up to a great height and masses of rock are ejected with earthquake shocks.

SWITZERLAND.

CATHOLIC AWAKENING IN SWITZERLAND.—At the recent elections in Argovie, the anti-Catholic party has received an unexpected check, as what are by our opponents called Ultramontane candidates have been elected in all the Catholic constituencies, with one solitary exception. The Catholics of Soleure, too, are preparing to take an active part in political matters, and expect, if not actually successful, to show themselves a powerful minority. In the Valais the Association of Pius IX. is making rapid progress. Quite recently the Catholic school-teachers of the latter canton have followed the example of their brethren in Fribourg, and formed a Cantonal Educational Society, in order the more effectually to oppose the secular dogmatists.

GERMANY.

The nature of the alliance between Germany and Italy has been expounded in a speech at Milna by the ex-Consul-General of Prussia in the presence of the actual Consul-General of Germany. "Nature," he said, "has made the Germans and the Italians different in character, and almost opposite to each other in many respects; but the spirit of modern history has re-united them. They will remain united; they will stand hand in hand throughout the whole duration of the new epoch of the history of the world on which we have entered—an epoch which has been inaugurated by the fall of the temporal power of the Pope, and which will lead to the fall of his spiritual and ecclesiastical power." As an interpretation of the real meaning and tendency of the ruling revolutionary policy, Mr. Schramm's rhetoric has a certain value; as a prophecy it is worth simply nothing. Mr. Schramm is not the first individual who has mistaken the basis on which the Pope's spiritual power rests.

Metz is having fresh fortifications added to it, and is just being provided with a lot of guns scarcely inferior to the celebrated monster demolished on Mont Valerien during the siege. Belfort and the other French fortresses still occupied by the Germans are placed in a state of defence, which indicates an apprehension that they may have to be defended before the stipulated term of surrender arrives.

THE CATHOLIC BISHOPS AND BISMARCK.—Intoxicated with his triumphs in France, Bismarck now finds himself face to face with what he no doubt considers but a feeble opponent, namely the Catholic Church. He is not the only one who measures a divine institution by human laws, and no doubt judges of the resistance our religion is likely to make to his high handed conduct by the fact that the head of the Church is a prisoner in his own capital. The Catholic Bishops of Germany are shortly to meet to determine on the necessary steps for the protection of their flocks. No one can foresee what is in store for the Catholics of Germany. They may have to suffer greater persecution than any they have yet endured, and Bismarck may gain an apparent triumph over them, but the higher his ambition rises the greater will be the ultimate fall of this man of iron; for much as he may despise the action of the Church he will find that in opposing her his feet are but clay.

NO POPERY IN GERMANY.—The Prussian Government is busy following up its new war against Catholic institutions. Not content with attacking schools and priests, it has now turned its attention to clubs and laymen. Already the Casino of Oppeln, the Hall of the Catholic Popular Association of Grottkau Falkenberg, that of Schurgast and the Casino of Falkenberg have been closed by the authorities. These casinos are simple clubs, without any political character, and having in general attached to them a reading room and library. The principal meetings are held once a week. The Casino at Oppeln had just been open three weeks, and the three meetings held in it had consisted of a concert, an evening meeting, and a lecture on materialism. The German authorities have prohibited a mission which was to have been given by the Jesuits at Oppeln.

A telegram from Berlin says that the German Catholic Bishops will assemble in April to concert a common attitude towards the Government.

A STORY ABOUT JERUSALEM.

Jerusalem was a holy city. For many hundred years it was the most sacred place in the entire world. When other nations worshipped idols, the people of Jerusalem paid worship to the true God. Their temple was consecrated by God himself.—They were bound to keep the same ten commandments which we must keep if we wish to go to Heaven. Now Jerusalem was very dear to God.—Our Blessed Lord wept over it when he foresaw its destruction. Even now there is only one holier city than Jerusalem, and that, you know, is the city of Rome. Jerusalem contains the Holy Sepulchre and many other holy relics of our Lord's Passion.—It was in this city that our Lord wept when he was going to die for us.

Now there is a pious legend which claims to give the reason why Jerusalem was set apart to be God's chosen city. We cannot say positively whether it is true or not, but, at least, it is a very ancient tradition. Then, too, it is so beautiful that it will do you good to know it. This is the story:—

Long before any houses were built, there were two brothers, who were farmers and owned the land. One was married and had several children, whilst the other remained single. They cultivated together this field, which they had inherited from their mother. When harvest time came, the brothers bound their sheaves together, and, collecting them into two equal heaps, left them on the ground. During the night the unmarried brother thought himself: "My brother has a wife and family to support, and is it just that my portion of the products of the field should be as large as his? Let me see! I will arise, and taking from my half a few sheaves, I will add them secretly to his, that thus it may not be within his power to refuse them." Immediately the good thought was put into execution. That same night the other brother addressed his wife in the following manner: "My brother is young, and living without a companion—has no one to assist him in his labors or console him in his fatigues. It is therefore unjust that we should take from the field the same amount of corn; let us, then, unknown to him, add a certain number of sheaves to his half, that thus it will be impossible for him to refuse them." This pious couple immediately did as they had proposed. Next morning each of the two brothers was astonished to find, on entering the field, that the two heaps were exactly the same. Neither of them being able to account for such a prodigy, they continued to act in the same manner for several nights. But as each added to the portion of the other the same number of sheaves, the two heaps continued equal, till one night arriving together, each bearing his bundle of sheaves, the mystery was cleared. This pious and touching action made Jerusalem sacred in the sight of God. When He brought the Jews from slavery into Egypt, He would not allow them to build their temple anywhere but in this holy place.

Can we not learn a lesson from this? When God looks down upon the earth now, do you not think that some places are more pleasing to Him than others? Surely, it must be so. Our own homes, then, might become very dear to God. You know how this can be done. If we love Him, and try to be good, we will make our houses pleasing to God, and call down His blessing upon them. Let us not forget this. Let us try to live as if we remembered God, and remembered, too, that every good action makes us more pleasing to Him.—The Catholic.

RULES FOR TABLE ETIQUETTE.—True politeness has its origin in Christian charity and kindness, and all standard rules of etiquette were founded for the greater convenience and happiness of the members of society. Although the reasons may not be obvious at first sight, they exist, and will be apparent on careful consideration:

1. Do not keep others waiting for you, either at the beginning or close of the meal.
2. Do not sip soup from the tip, but from the side of the spoon.
3. Be careful not to drop or spill anything on the table-cloth.
4. Keep your plate neat; do not heap all sorts of food on it at once.
5. In passing your plate to be re-helped, retain the knife and fork.
6. When asked for a dish, do not shove, but hand it.
7. While drinking, do not look around.
8. Instruct the servant to hand the soup at the left side, so that it may be received by the right hand.
9. Do not drink your tea or coffee without first removing the teaspoon from the cup to the saucer.
10. Break your bread into small pieces, and rest them on your plate while spreading the butter.
11. Do not eat too fast; besides giving one the appearance of greed, it is not healthy.
12. If you find anything unpleasant in your food, put it aside as quickly as possible, without drawing the attention of others to it.
13. Do not open the lips, or make any unnecessary noise in chewing.
14. Do not touch the head.
15. Do not rest the elbow on the table.
16. Do not speak with the mouth full.
17. Brush the table neatly before bringing on the dessert.
18. Be thoughtful and attentive to the wants of those about you.
19. Converse on pleasant subjects with those sitting near you.
20. Do not say anything not intended for all present to hear.
21. Leave your plate with the knife and fork lying parallel, the handles pointed to the right.
22. Never leave the table before others, without asking the lady or gentleman who presides to excuse you.

MAMMOTH CAVE IN CENTRE COUNTY.—A correspondent of the Bellefonte Republican furnishes that paper with the following:—A cave, equal, if not superior to the Mammoth Cave of Kentucky, was discovered a few days since in the borough of Milesburg, in this county, on the property of Mr. John Swyres, and known as the "Lime Killa Lots." Mr. Swyres had been engaged in burning lime for a number of years, but for a time has suspended operations. A few weeks ago he commenced work again, with the intention of furnishing lime to farmers and others. In opening the quarry he discovered this cave, which is at the mouth sufficiently large to admit a large sized man. When once in, it presents to the explorer sights the most magnificent and delightfully beautiful. Several departments are delicately beautiful. The rooms are numerous and large, but as yet particulars cannot be given. Directly under this cave is another, supposed to be much larger and richer in its queer and Indian-like specimens. A few more days' work will enable the explorers to tell the extent of both caves. We believe no Indian or other skeletons have as yet been found; but many specimens of different variety and formation have been taken out by several persons, a sample of which can be seen at this office, or at the Curtin House, in Centre City. As this is so near the place where the "Bald Eagle Nest" has been located by the historian, we would not be surprised to hear that this cave, or rather these caves, contain hundreds of Indian skeletons, the bones of these noble red men who were so highly honored as to have "Bald Eagle" for their chief.

GUARD AGAINST VULGAR LANGUAGE.—There is as much connection between the words and the thoughts as there is between the thoughts and actions. The latter is only the expression of the former, but they have a power to react upon the soul and leave the stain of corruption there. A young man who allows himself to use one vulgar or profane word, has not only shown that there is a foul spot upon his mind, but by the appearance of that word he extends that spot and inflames it till, by indulgence, it will pollute and ruin the soul. Be as careful of your words as of your thoughts. If you can control the tongue that no improper words are pronounced by it, you will soon be able to control the mind, and save it from corruption. You extinguish the fire by smothering it or by preventing bad thoughts from bursting into language.—Never utter a word anywhere which you are ashamed to speak in the presence of the most refined female or the most religious man. Try this practice a little while, and you will soon have command of yourself.

MAN'S FRIENDS.—Man has three kinds of friends on earth; but, for the most part he does not know them well till the time when he is called from this world in order to give account of his conduct. The first of these friends, wealth and possessions, remain behind; the second, his relations, accompany him only to the grave; the third, his work of faith and labor of love, follow him into eternity, even to the throne of God, where they will be recompensed, according to his works, and even the cup of cold water which is given to one who thirsts will not be unrewarded. How thoughtless, then, does the man net who does not concern himself in the least degree about such true friends!

"Do good on earth, for all thy words of love, Like friends, will follow thee to realms above."

PRIORITARY FOWLS.—A writer who is evidently well posted on the "chicken question," says that it is a well-conceded fact that there is great advantage in improving stock of horses, cattle, sheep, and hogs. A thorough, progressive farmer aims to secure and propagate these. If we examine the various reports we will learn that poultry is a great interest in this country, and to secure the most profit on this species of farm stock, our farmers should obtain improved varieties. Instead of bringing to market long-legged, small-bodied chickens, weighing, say two pounds, they should supply our markets with a stock weighing four or six pounds, and these should be sold by weight. The little, lank, scrawny chickens that many of our farmers have now, and which furnish eggs about the size of pigeon's eggs, should give place to chickens laying eggs weighing twice as much, and we should soon be rid of the degenerate race of fowls and small eggs now brought to market. With the same feed and better care, the farmer might realize more than double what he now does for his chickens, and more for his eggs. Few realize the profit on a good stock of fowls. The produce of one hen will pay for your newspaper; or half a dozen will pay for your tea and coffee—and so on.

RHEUMATISM IN SHEEP.—This disease consists in a peculiar inflammation of the muscles of the body, very frequently causing considerable pain when they are called into action. It is usually caused by exposure to cold, and sometimes shifts from one foot to another, occasionally degenerating into a slow or chronic form, and attacking the sinews, ligaments and joints, as well as the muscles. The neck and loins are the parts most frequently attacked, either separately or combined. The former affection causes the head to be carried in a bent position, and the latter produces considerable stiffness and weakness of the loins. The treatment should consist in removing the animal to a comfortable place, giving

an active purgative, such as two ounces of epsom salts, dissolved in warm water, with a drachm of ginger and half an ounce of spirits of nitrous ether. A stimulant, such as hartshorn and oil, or codliver, should be well rubbed over the affected part; and if the disease assumes a chronic form, a seison should be inserted near the part.

FOXES AS SHEEP-HERDERS.—The Stockton (California) Republican writes for the following story:—"People often wonder at the remarkable instinct displayed by well-trained shepherd dogs, but what will they say when we tell them of a band of sheep that is guarded by foxes alone. The story seems improbable, but of its truth we have the most undoubted proof. On Whisky Hill, four miles from Milton, may be seen, almost any day, a large flock of sheep herded by foxes. These guardians of the little lams are three in number—one a grey fox and the other two of the species known as the red fox. In point of intelligence, these novel shepherds are said to greatly surpass the best trained shepherd dogs. They perform their work well, and from morning till night are ever on the alert. The grey one seems to control, and in a great measure, direct the actions of the other two. A gentleman informs us that he saw the grey fox pursue and attack a dog that had seized a lamb and was making off with it. The contest was short and sharp, and resulted in the dog dropping the lamb and beating a hasty retreat. The fox picked up the apparently un injured lamb and carried it back to the flock.

BONE-MEAL FOR COWS.—Hon. Harris Lewis of the Farmers' Club to whom was referred the inquiry made a few weeks ago about cows eating rubbish, replied by letter, saying that bone-meal was needed. It might be fed to them in small quantities, like salt, or if two hundred pounds per acre should be spread on the pasture, it would furnish the cows with bone material for a life-time. On sandy land, gypsum would have a similar effect; one hundred pounds per acre was the right quantity.

EARLY LAMBS for the butcher must have warm, dry quarters, and the ewes must be well fed. Nothing is better than clover hay and bran, with say half a pound of grain per day. Roots, of course, would be a great help. Water regularly. The lambs should have a place, into which they can run through a small opening, separate from the ewes, and be fed in a small trough all the corn meal and bran they will eat.

TO MAKE OMELET.—Take three eggs well beaten, two tablespoonfuls of sweet milk; salt and pepper; put butter the size of an egg into the frying pan, and when it becomes hot pour on the batter. Watch the pan to prevent it from burning.

CREAM OF TARTAR CAKES.—One pint of milk, one ounce of cream of tartar, one teaspoonful of soda, or salaratus; rub the butter in the flour, add the cream of tartar; dissolve the salaratus in the milk and add it to the flour; roll out the dough, cut it in cakes and bake them on tins in a moderately hot oven.

CHEAP SEALING-WAX.—The following recipe furnishes a cheap sealing-wax useful for many purposes: Melt together two pounds of common beeswax, six ounces of turpentine and two ounces of olive oil; add six ounces of red lead, boil a little, and stir, until it is almost cold; then cast it into cold water and make it up into rolls or cakes.

A small potage, with the cad cut squarely off, is the best arrangement we know of for applying brick-dust to knives, as it keeps it about the right moisture, while the juice of the potato assists in removing stains from the surface. A better polish can be obtained by this method than any other and with less labor.

At a school in Green county, Iowa, the scholars caught a skunk and put it in the schoolmarm's desk, thinking she would smell a mice and give them a holiday. She wasn't one of that kind. She took a spring clothes pin, fastened it on her nose, and went on with the exercises, and let the scholars enjoy the perfume.

"Won't Do It Again."—Teacher (in loud tones).—"What is your name?" "John Wells, sir." "How old are you, John Wells?" "Twelve years old, sir." "Now, John, tell me who made this great and glorious universe?" "Don't know, sir." "What, twelve years old, and don't know who made this great and noble sphere?" "Jas. Smith, go and get me a whip."

The brich was brought and held over the trembling boy. In thundering tones the rigid disciplinarian demanded: "New tell me who made this great world we live in." In tearful voice Johnny answered, "I did it, sir, but I won't do it again."

A love-sick swain out West thus gave vent to his pent up feelings in a serenade to his lady love:

"Oh, Polly, poke your night-cap out, And listen to my sighs; My heart it beats a rub-a-dub, And my eyes—oh how they crissles! Then haste, dear Polly, haste away— Day down, and time it flies, The stars are going out, my love, And the sun—oh see, it rises."

M. BROWN-SQUARED experimented upon the stiffened arm of an executed criminal, by injecting warm blood into it; the muscles regained their contractility and their nerves their irritability. As the cutting off the blood is paralysis of nerve element, so a deficiency of blood is a cause of degeneration of nerve element. Fellow's Compound Syrup of Hypophosphites will cause the formation of healthy blood, and consequently increase nervous power, induce vital activity in debilitated constitutions, and tone all the organs dependent for health on muscular or nervous strength.

PARSON'S PURGATIVE PILLS.—Best family physic; Sheridan's Cavalry Condition Powders, for horses. 33

MONTREAL, January 26, 1872.

Mr. J. D. Lawlor: Sir,—I have much pleasure in testifying to the superior working qualities of the Lawlor Family Sewing Machine. It runs very light, makes a most beautiful Lock Stitch, alike on both sides of the fabric, is simple and remarkably easy to understand. F. E. CLARK, 77 Cathcart Street.

MONTREAL, January 24, 1872.

Mr. J. D. Lawlor: Sir,—Having thoroughly tested the working qualities of the Lawlor Family Sewing Machine, I am happy to inform you that it is, in my estimation, more suitable than the Florence or any other high price Machines that I have ever used, for general Family use.

MRS. J. A. WILKES, 759 St. Catherine Street.

MONTREAL, 24th January, 1872.

Mr. J. D. Lawlor: Sir,—It affords me much pleasure in recommending your Family Lock Stitch Sewing Machine. I have used American made Machines and candidly say that yours is the simplest and easiest to manage, and makes as neat and uniform Sewing as the most expensive Machines.

MRS. H. BAYLIS, 24 St. Monique Street.

MONTREAL, 15 March, 1872.

Mr. J. D. Lawlor: Sir,—In answer to your inquiry about the working qualities of the Lawlor Family Sewing Machine, I have the pleasure of informing you that it works exceedingly uniform; it sews equally well in either light or heavy material, and it is light and easy to operate. Finally, I am satisfied in recommending it as the machine required for family purposes. MRS. GUSTAVE R. FABRE, No. 27 Berri Street.

MONTREAL, February 1st, 1872.

Mr. J. D. Lawlor: Sir,—Having used the Lawlor Family Sewing Machine for the last ten months, I beg to state that we are perfectly satisfied with its working qualities. It is remarkably light, very easily managed, and makes a most beautiful and neat stitch on the finest as well as the heaviest material. A. MASSON, of Messrs D. Minson & Co., 400 Dorchester Street.

MONTREAL, January 24, 1872.

Mr. J. D. Lawlor: Sir,—I have been using the Lawlor Family Lock-Stitch Sewing Machine for about two years, and I like it very much. It runs remarkably easy, and makes a very neat stitch, alike on both sides of the material, and works equally well in either heavy or light Goods.

MRS. JOSEPH WALKER, 18 University Street.

MONTREAL, 30th January, 1872.

Mr. J. D. Lawlor: Sir,—I am happy to inform you that the Lawlor Family Sewing Machine works to our satisfaction. Mrs. Brown prefers it to the most expensive Sewing Machines for Family use.

R. G. BROWN, Of Messrs. Brown & Chaggett, 26 St. Francis de Sales Street.

NOTICE is hereby given that application will be made, at the next session of the Parliament of Canada, for Act to incorporate the "Canada Guarantees and Investment Association." Montreal 23rd February, 1872.

DE LA SALLE INSTITUTE, Nos. 18, 20 & 22 Duke Street, Toronto, Ont.

DIRECTED BY THE CHRISTIAN BROTHERS. This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

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

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

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted. The Academic Year commences on the first Monday in September, and ends in the beginning of July.

COURSE OF STUDIES.

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

PRIMARY DEPARTMENT.

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

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

COMMERCIAL DEPARTMENT.

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

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

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

TERMS: Board and Tuition, per month, \$12 00 Half Boarders, " " " " " " " " 7 00

PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, " " " " " " " " 4 00 1st Class, " " " " " " " " 5 00

COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, " " " " " " " " 6 00 1st Class, " " " " " " " " 6 00

Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.

EXTRA CHARGES.—Drawing, Music, Piano and Violin.

Monthly Reports of behaviour, application and progress, are sent to parents or guardians.

For further particulars apply at the Institute. BROTHER ARNOLD, Director.

Toronto, March 1, 1872.

INSOLVENT ACT OF 1869.

IN the matter of CHARLES CADIEUX, Joiner and Carpenter, of Montreal. Insolvent.

The Creditors of the Insolvent are notified to sit at the office of the undersigned Assignee, No. 97, St. Jacques Street, in the City of Montreal, on Thursday the 18th day of April, 1872, at 10 o'clock, a.m. for the ordering of the affairs of the estate generally.

L. JOS. LAJOIE, Assignee.

MONTREAL, April 3rd, 1872.

SPECIAL NOTICE.

AGENTS WANTED TO SELL OUR PATENT IVORY AND LIGNUM VITÆ EYE CUPS. Spectacles rendered useless. Chronic Sore Eyes...

DR. J. BALL & CO.'S PATENT EYE CUPS. The value of the celebrated well-known Patent Eye Cups, for the restoration of sight, breaks out...

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

DR. J. BALL & Co.—Gentlemen—I have now thoroughly tested and proved the Patent Eye Cups; they are the ne plus ultra of all treatments of impaired vision...

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

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

I am, very truly yours, HORACE B. DURANT, M.D. FENTON, Mich., July 17, 1871.

DR. J. BALL & Co.—Gentlemen—It is with pleasure that I am able to inform you of my success with the Patent Eye Cups. I have been slow in my operations...

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

After wearing glasses for 19 years, for reading and writing, I can now see to read any print in your pamphlet without my spectacles. I can, therefore, recommend the Patent Eye Cups.

Very respectfully yours, REV. ISAAC MORTON. BLOOMING VALLEY, PA., Sept. 4, 1871.

DR. J. BALL & Co., Oculists.—Gentlemen—I received your Patent Eye Cups by the hand of Mr. Rondelash; after testing the efficiency of the Cups for two weeks, I am satisfied they are what they are reported to be.

After wearing glasses for 19 years, for reading and writing, I can now see to read any print in your pamphlet without my spectacles. I can, therefore, recommend the Patent Eye Cups.

Very respectfully yours, REV. J. SUONER. Blooming Valley, Crawford County, Pa.

CHESTER, SUSSEX CO., ENGLAND, Dec. 15, 1871. DR. J. BALL & Co.—Gentlemen—On the reception of the Patent Ivory Eye Cups, on the first application, I found benefit, and now, I am happy to say unhesitatingly, from my own practical experience...

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

I case to wonder at once why people are so anxious for them, now I have tried them myself, and proved them with an ocular demonstration. They are simple in construction, and could not possibly, I think, be more suitably adapted for the eyes, besides being harmless, painless and pleasant.

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

Yours faithfully, REV. J. FLETCHER. CANBORO, C. W., June 13th, 1871.

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

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

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

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

Yours most truly, ISAAC BOWMAN, Canboro, Haldimand Co., C. W. February 8, 1872.

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

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

Try Dr. J. Ball & Co.'s Eye Cups, and you will never regret the cost. Yours respectfully, E. G. HOLBROOK. J. R. THOMPSON, Justice of Peace. DEMORESTVILLE, C.W., Feb. 2, 1872.

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

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

After I made an application with the Patent Ivory Eye Cups of two and one-half minutes, she could see her hand and fingers with her eye that was totally blind, and the other was greatly improved. Your Eye Cups are simple, can do no harm to any eye, and far surpass any invention of the present age.

Very respectfully yours, REV. JOHN HILL. LEEDS, C. E., March 13, 1872.

DR. J. BALL & Co.—Gentlemen: I sold a pair to a man that was so blind he had to be led about by the hand; now he can see to go where he pleases. I sold another pair to a boy that had sore eyes, and had spent \$100 trying to get his eyes cured; the Eye Cups have cured him.

JOHN DONAVAN, Leeds Village, Canada East. LUCAN, C. W., Feb. 7, 1872.

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

Reader, these are a few certificates out of thousands we receive, and to the aged we will guarantee that your old and diseased eyes can be made new; spectacles be discarded; sight restored and vision preserved.

All persons wishing for full particulars, certificates of cures, prices, &c., will please send their address to us, and we will send our treatise on the eye, of forty-four pages, free of charge, by return of mail.

DR. J. BALL & CO. No. 91 Liberty street, New York City, N. Y. Agents wanted for every County in the United States and the Dominion of Canada not yet disposed of.

WILLIAM H. HODSON, ARCHITECT, No. 59 ST. BONAVENTURE STREET MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges.

JAMES CONAUGHTON, CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands. All Orders left at his Shop, No 10, St. EDWARD STREET, (off Blouvy), will be punctually attended to.

GRAND DRAWING OF PRIZES, Will take place in Renfrew, THURSDAY, JUNE 27th, 1872. In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

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

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

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

All communications and remittances to be made to Rev. P. Rougier, P.P., Renfrew, Ont. February 1, 1870; H. ROUTH, gent, Montreal. 12m.

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

INSOLVENT ACT OF 1869. AND AMENDMENTS THEREON. In the matter of ANTOINE LEFEBVRE, Grocer, of Montreal, An Insolvent.

THE Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at the Court House, in room devoted to proceedings in insolvency in Montreal, on Wednesday, the Fifteenth day of May next, at ten o'clock a.m., to receive statements of his affairs, and to appoint an Assignee.

JOHN WHYTE, Interim Assignee. Montreal, 19th April, 1872.

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

MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT. F. GREENE, 574 & 576, CRAIG STREET. Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's Improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

J. D. LAWLOR, MANUFACTURER OF SINGER'S, B. P. HOWE'S AND LAWLOR'S SEWING MACHINES. (ESTABLISHED IN CANADA IN 1861.) PRINCIPAL OFFICE: 365 NOTRE DAME STREET, MONTREAL. BRANCH OFFICES: QUEBEC—22 ST. JOHN STREET. ST. JOHN, N. B.—82 KING STREET. HALIFAX, N. S.—133 BARRINGTON STREET.

ROYAL INSURANCE COMPANY. FIRE AND LIFE: Capital, TWO MILLIONS Sterling. FIRE DEPARTMENT. Advantages to Fire Insurers. The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch: 1st. Security unquestionable. 2nd. Revenue of almost unexampled magnitude. 3rd. Every description of property insured at moderate rates. 4th. Promptitude and Liberality of Settlement. 5th. A liberal reduction made for Insurances effected for a term of years.

ROYAL INSURANCE COMPANY. FIRE AND LIFE: Capital, TWO MILLIONS Sterling. FIRE DEPARTMENT. Advantages to Fire Insurers. The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch: 1st. Security unquestionable. 2nd. Revenue of almost unexampled magnitude. 3rd. Every description of property insured at moderate rates. 4th. Promptitude and Liberality of Settlement. 5th. A liberal reduction made for Insurances effected for a term of years. The Directors invite Attention to a few of the Advantages the "Royal" offers to its Life Assurer: 1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership. 2nd. Moderate Premiums. 3rd. Small Charge for Management. 4th. Prompt Settlement of Claims. 5th. Days of Grace allowed with the most liberal Interpretation. 6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence. H. ROUTH, gent, Montreal. 12m. February 1, 1870;

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

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

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

THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage. KEARNEY & BRO.

PETER M'CABE, MILLER, PORT HOPE, ONTARIO, MANUFACTURER AND WHOLESALE DEALER in Flour, Oatmeal, Cornmeal, Pot and Pearl Barley, Grain, Bran, Shorts, Middlings, and feed of all kinds. Orders from the Trade solicited and promptly attended to, which can be forwarded in Bags, Barrels, or Bulk by the car load. Bakers and flour dealers that require an extra good strong flour that can be warranted to give satisfaction, will find it to their advantage to send me their orders. Price list on application. PETER M'CABE, Ontario Mills, Port Hope, Ont.

TRY IT. GRAY'S "SYRUP OF RED SPRUCE GUM." This Syrup is highly recommended for Coughs, Colds, Asthma, Bronchial and Throat Affections. Its flavor is delicious, and its Balsamic, Expectant, Tonic and Healing Properties render it especially adapted to the annoying Coughs and Throat Affections so prevalent at this season of the year. It is for sale at the following respectable drug establishments, price 25c. per bottle.

MEDICAL HALL, DEVINS & BOLTON. E. MUIR, R. S. LATHAM, J. A. HART, RICHMOND SPENCER, JAMES GOULDEN, J. D. L. AMBROSSE, JOHN BIRKS, LAFOND & VEINIER, SELLEY BROTHERS, MUNKO & JACKSON, T. D. REED, DR. DESJARDINS, DELORMIER & DUCLOS, DR. GAUTHIER, RICHARD BIRKS, TATE & COVERTON.

And throughout the Dominion. Country merchants can be supplied by any of the above, or by the following wholesale houses, where also western druggists can send their orders: EVANS, MERCER & CO., KERRY BROS. & CRATHERN, LYMAN, CLARE & CO., and wholesale and retail at the store of the Proprietor, HENRY R. GRAY, Dispensing Chemist, 144 St. Lawrence Main Str. (Established 1826)

UNIVERSAL EXHIBITION OF 1868. FIRST-CLASS MEDAL. ALF. LABARRAQUE AND CO. QUINIUM LABARRAQUE. Approved by the Imperial Academy of Medicine. The Quinum Labarraque is an eminently tonic and febrifuge Wine, destined to replace all the other preparations of Peruvian Bark. The Bark Wines usually employed in medicine are prepared from barks which vary considerably in the degree to which they possess the desired properties. Besides, owing to the manner in which they are prepared, these Wines contain scarcely more than the traces of active principles, and these always in variable proportions.

The Quinum Labarraque, approved by the Academy of Medicine, constitutes, on the contrary, a medicine of determined composition, rich in active principles, and on which Physicians and Patients can always rely. The Quinum Labarraque is prescribed with great success for persons of weak constitution, or for those debilitated by various exhausting causes or past sickness; for youths fatigued by too rapid growth; for young girls whose development takes place with difficulty; for women in childbirth; and for aged persons enfeebled by years or illness. It is the best preservative against Fevers. In cases of Chlorosis, Anemia, or Greenishness, this Wine is a powerful auxiliary of the ferruginous preparations. In conjunction, for example, with VALLEE'S PILLS, the rapidity of its action is really marvellous.

Depot in Paris, L. FRERE, 49, rue Jacob. General Agents for Canada, FABRE & GRAVEL, Montreal.

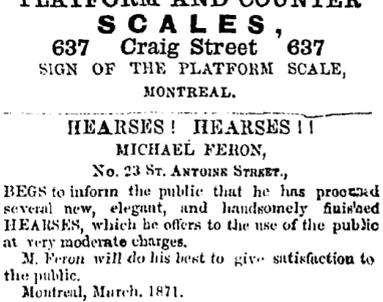
OWEN M'CARVEY MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE, Nos. 7, AND 11, ST. JOSEPH STREET, (2nd Door from McGill Str.) Montreal. Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL. P. E. BROWN'S No. 9, CHABOILLEZ SQUARE. Persons from the Country and other Provinces, will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE, AND ONLY ONE PRICE ASKED. Don't forget the place: BROWN'S, 9, CHABOILLEZ SQUARE, opposite the Crossing of the City Cars, and near the G. T. R. Depot, Montreal, Sept. 30 1871.

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

HEARSE! HEARSE! MICHAEL FERON, No. 23 ST. ANTOINE STREET, BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges. M. Feron will do his best to give satisfaction to the public. Montreal, March, 1871.

RESTORE YOUR SIGHT. SPECTACLES RENDERED USELESS. OLD EYES MADE NEW. All diseases of the eye successfully treated by Ball's new Patent Ivory Eye-Cups. Read for yourself and restore your sight. Spectacles and Surgical operations rendered useless. The inestimable Blessing of Sight is made perpetual by the use of the new Patent Improved Ivory Eye Cups.



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

Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles; or, if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2309 CERTIFICATES OF CURE From honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office. Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

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

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

E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."

All persons wishing for full particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to Dr. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street, New York.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has effected a certain cure for this disease. Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.

Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage. Address

Dr. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street, New York. Nov. 18, 1871.

DR. M'LANE'S Celebrated American WORM SPECIFIC, or VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; it is very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. M'LANE'S VERMIFUGE Will certainly effect a cure.

Its universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY

in every instance where it should prove ineffectual: "providing the symptoms at tending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given in STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that

Dr. M'Lane's Vermifuge

DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to

FLEMING BROS., PITTSBURGH, PA.

P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take care that Dr. M'Lane's Vermifuge is sent to them, and not some other preparation. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

For sale by Druggists, and Country Storekeepers generally.

NEW AND IMPORTANT PUBLICATIONS.

THE LIFE, PROPHECIES and REVELATIONS of the VENERABLE MARY ANNE TAIGI. Her recently supposed connection with the Prophecy of the 3 days darkness will make the Life of this Venerable Woman a most entertaining book at this time. 75 cts. VERONICA—or Devotions to the Holy Face of our Lord, with Prayers and Indulgences. 75 cts. THE SUNDAY SCHOOL PRAYER and HYMN BOOK, with 36 beautiful illustrations of the Mass, the most perfect book for Children yet published. CATHOLIC WORKS and articles of every description at lowest rates.

Send for Cammiskey's Classified List of Catholic Books.—Address,

EUGENE CAMMISKEY, Publisher, 1037 Chestnut Street, PHILADELPHIA.

Or D. & J. SADDLER & CO., Montreal.

WRIGHT & BROGAN

NOTARIES, OFFICE—58 St. Francois Xavier Street, MONTREAL.

JONES & TOOMEY,

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

ALL ORDERS PUNCTUALLY ATTENDED TO.

ST. MICHAEL'S COLLEGE,

TORONTO, ONT.

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

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

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