

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The True Witness,

AND

## CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, MARCH 1, 1872.

NO. 29.

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

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

(From the Catholic Mirror.)

### CHAPTER III.—MERVILLE GRANGE.

Towards the close of a dreary October evening two travellers, spent with a long day's toilsome journey, wended their way across a fertile tract of land on the borders of Gloucestershire. The sky was of that heavy leaden hue which betokens a storm, and hollow gusts of wind ever and anon swept across their path, carrying with them clouds of dust, while the serene and withered leaves whirled in circling eddies beneath the hoofs of the jaded beasts, who had not, as yet, finished a hard day's work.

The closing in of the late autumn day was, indeed, wild and black enough to authorize the far from causeless fears entertained by the travellers. At the time of which we write, when not only reckless bands were well known to infest the highway, but also some marauding party likely to be encountered on the road, joined to the fearful state of the weather, the prospect of passing a night on the wilds of Gloucestershire was far from pleasing, should the travellers not reach speedily the place of their destination. The younger of the two might, perhaps, have numbered some thirty years. His dress, a garment of simple black velvet, was made in some sort after the fashion of the day, though, at the same time, it retained, somewhat carefully, the excessive simplicity which formed so prominent a character, even in the outward garb, of the Puritans of old and their immediate descendants, betokened him, together with a certain air of nobleness which marked his demeanor, to have come of gentle blood.

His companion, though with a form unbecoming with age, might, perhaps, have seen nearly eighty winters; his hair, white as silver, was combed over his forehead, and the naturally morose expression of his features now wore a sterner expression than usual, from the very fact that his creature comforts had been most cruelly interfered with. This aged man was dressed in a suit of sober brown cloth; the style of his attire, and his general sanctified demeanor revealing, without a doubt, the fact that Joshua Benson, whose appellation, in his early days, was, "Firm in Faith," was really one of the veritable Puritans of the generation then rapidly passing away.

Sundry exclamations of impatience now broke forth from Benson, as his companion, Sir Reginald St. John, suffered his horse to trot slowly on, while he took a brief survey of the country around him, and wiped away the drops of perspiration which had gathered on his brow, for he had ridden long and rapidly.

"It is a great shame to drag my old bones so far," burst forth the testy old man. "I wonder why you did not put up at the White Bear; it was a comfortable inn, good enough for jaded man and beast. I shall wonder if the Lord does not punish us for running into danger, for, verily, those who love the danger shall perish in it." Moreover, I have no liking for the place you are going to. I, Firm in Faith Benson, as I used to be called in the good old times, do not like even to enter the house of an ungodly man like this papist, De Gray."

"Nonsense, Benson," replied Sir Reginald, impatiently, notwithstanding the respect he still felt for his former preceptor; "have I not already told you that I bear Sir Charles a letter from the king? He has never allied himself to those disaffected to the present government, but always maintained a strictly neutral position. Sir Charles is immensely rich; he has broad lands in this county of Gloucestershire and in the wilds of Cumberland, and if we can but win him over to join the forces of King William, he will bring many others with him, and may well afford to aid our royal master with purse as well as counsel, and instruct him of much that he ought to know, if all report says be true."

"May be as you say," replied the old man, copying the example of his companion, who set spurs to his horse and galloped briskly onwards. "May be so," he continued, in a tone inaudible to his companion, who was again buried in thought; "but if I had you again in my power, young man, as I had when you were a boy, the Lord knoweth you should never have dared drag me on as you have done this cold, bleak night. I could almost strike you now as in old times," he continued, his always thin, compressed lips more compressed than usual, whilst his hand nervously clutched the bridle of his horse. "If I had power over you now, I would soon see if you should take me to the house of this Papist, but I have borne the Lord's yoke from my youth, and though it is hard the once submissive lad should now be my master, I may live to see him a more worthy disciple yet."

At this moment a sharp turn in the road

brought them to a fence, enclosing what, in the fading light of the October evening, rendered still more dim by the thick mist that was now falling, seemed to be a thickly wooded park, whilst between the branches of the fine beech and oaks, which lined the avenue, appeared the red brick walls, with copings of freestone, of a fine old mansion, built probably about the Elizabethan era.

An exclamation of gratified surprise burst from the lips of Sir Reginald, as, allowing the reins of his horse to fall over its neck, he let it canter slowly up the avenue which led to the principal entrance of the mansion, whilst Benson, with sundry exclamations of impatience, followed, moodily, behind his companion.

"At the Grange at last, then," said Reginald, "for surely this must be Merville, the place I have often heard Lady O'Neill describe, as that in which she spent some time of her widowhood. Ah, yes," he added, as his horse trotted slowly on. "the description closely tallies, and, after all, I have reached the end of my journey sooner than I expected. There is the noble flight of steps I heard her speak of, with a spacious portico opening to the entrance hall, and, if I do not mistake, the ruddy, glaring light which streams from those narrow windows proceeds from an apartment in which the warmth and refreshment I sorely need may be obtained."

As he finished his soliloquy he found himself at the bottom of the steps leading to the grand entrance of the mansion, and, dismounting, he rang the heavy bell, the summons being at once answered by the hall porter.

It was in the power of Sir Reginald to procure a speedy audience of the baronet at whose mansion he had introduced himself, by means of a sealed packet which he placed in the hands of the servant, and a moment later he found himself seated with Sir Charles in that same apartment, the windows of which had shone so cheerily without, from the united glow of lamp and firelight, on that chill October night. But Benson and the knight both start alike, though each from different causes, as they enter the spacious dining room of Merville Grange. The former sees the figure of an aged man pass hastily across the room, and disappear behind the tapestry with which the walls are hung, and a strange fancy possesses him that in that hasty, fleeting glance he has recognized, in the face and form of the venerable ecclesiastic, one of the hunted down priests of Rome whom he had known in other and far distant times, and whom his heart rejoiced to see again, and in England, doubtless acting up to the calling of his office, for was he not in the house of the papist De Gray? The start of Sir Reginald proceeded, however, from a very different cause. As he returned the salutation of Sir Charles, who still held in his hand the missive which the servant had delivered, the dark eyes of Sir Reginald, now unusually animated, fell on the figure of a beautiful girl, who for a moment gazed in surprise and mute astonishment on the new comers; who, indeed, should the zealous adherent of William of Orange behold but his betrothed, the loyal and ardent Florence O'Neill, who would have willingly shed the last drop of her blood in defence of the rights of the Stuart race!

Habited in an evening robe of pale blue silk brocade, the sleeves, according to the fashion of the time, narrow at the shoulders, where they were fastened with loops of ribbon, widening as they descended, and turned up at the cuffs, to show the under sleeve of rich point, the neck, also, heavily trimmed with point. Her single ornament consisted of a necklace of large pearls; her hair, perfectly unadorned, and rebelling against the prevailing fashion, fell negligently over her shoulders. Pale almost as the pearls she wore, now stood the fair O'Neill, gazing in strange bewilderment on Sir Reginald, who thus unexpectedly had crossed her path. For one moment their eyes met in mute surprise, but brief as was that space, it attracted the notice of Sir Charles, on observing which, Sir Reginald, recovering from his astonishment, exclaimed, advancing to Florence:

"Your fair niece, Sir Charles, and my humble self are old friends, or, not to use such a term where Florence is concerned, I would rather say my betrothed, and tell you, if you are ignorant of our secret, that we spent together much of our early childhood, especially during part of the widowhood of Lady O'Neill, who was my own mother's warmest friend.—Delighted, indeed, am I to meet Florence here, for I believed her to be at St. Germain's."

It were hard to say whether Florence was pleased or not to meet with St. John, for the smile that had lighted up her countenance on the recognition that had taken place had so soon faded away. A painful foreboding of impending evil fastened itself upon her heart, in short, that sad feeling which we all experience at times, and are so wont to term presentiment, filled her mind with strange forebodings of coming sorrow. She gazed long and eagerly, scarcely noticing St. John, on the letter in her uncle's hand. The one word of astonishment which Sir Charles had uttered on receiving the carefully folded paper from the hands of the domestic, coupled with the baronet's significant

look, and the words "William of Orange," had set all her fears alive as to the cause of the unlooked-for appearance of Sir Reginald. Florence would rather see the wreck of her own dearest hopes than become disloyal, yet the color fled from her cheeks, and scarce returning the greeting of Sir Reginald, she met the warm grasp of his hand with the pain pressure of one as cold as marble, and almost mechanically resumed her seat.

"I will speak to you to-morrow, Sir Reginald, about this matter," said Sir Charles, as he refolded the letter; "we will have no business conversation to-night; you are fatigued and weary, and shall partake of such hospitality as the Grange can furnish. Yours must have been dreary travelling for some hours past, and your aged friend looks, too, as if he sorely needed both rest and refreshment."

Weary enough was Benson; but had the poor baronet been cognizant of all that was passing in the mind of his guest, he would have known that it was the evil passions which filled his mind far more than natural exhaustion, that gave to his countenance that restless, distracted expression. Notwithstanding, he managed to do full justice to the tempting viands placed before him, and demitised with tolerable rapidity a portion of a cold capon flanked with ham, and a good allowance of venison pasty, with a quantity of fine old wine, which the hospitable baronet had directed to be placed before his guests.

Vain were the efforts of Sir Reginald to induce Florence to throw off the air of cold restraint that hung over her, and he observed, somewhat uncessly, that it was only when he introduced the subject of the Court at St. Germain's that her spirits seemed to recover their wonted tone. For a time it appeared as if she yielded to the indignation she felt, for her eye kindled, and a bright flush suffused her lately pale cheek, when she spoke of Mary Beatrice and the ex-king. Then words of scorn rose to her lips, which she would not repress, as she spoke contemptuously of those worthless ones who had risen on the wreck of their own fathers' fortunes, of deep, unswerving love of the Stuart race, of her resolution, if needs be, to give up her life's dearest hopes and affections for them, and to shed her blood, if necessary, in their service, and Sir Reginald felt that she for whom he would have given up all he held dear, save his honor, which was pledged to William and Mary, was, indeed, lost to him, that his own hopes were levelled with the dust; that drawn together by the holiest bonds of affection which had grown up between them from childhood, the hand of the high souled kinswoman of the great Tyrconnel, the loyal Florence, never would be given in marriage to himself, even did her heart break in the rejection she would most assuredly make of all overtures of an alliance. But if St. John was disturbed and uneasy from the cause we have mentioned, not less so was the timorous baronet, who, in the fluctuations of political opinions, had determined to keep himself and his fortune perfectly safe, by maintaining a strictly neutral position. It was in vain that by sundry impatient gestures, and ever and again by an impetuous "pshaw," that he attempted to allay the storm which was rising in the breast of the excitable Florence. In her own heart she ridiculed the timid fears of the old man, though respect for his age and the tie which existed between them, kept her silent where he was concerned. Moreover, Sir Charles had noted what Florence, in her storm of impetuous feeling had failed to observe, that Benson scarce ever removed his keen, light grey eye from the maiden's countenance, that ever and again an almost basilisk glance darted from beneath heavy eyelids, varied by a fierce expression of anger, which seemed as if it could scarce restrain itself. Sir Charles was an acute observer; he had failed in his endeavors to silence the incautious Florence, whose imprudence was thus exposing herself and him to danger, and the baronet resolved to put an end to the conversation by commanding a domestic to conduct Sir Reginald and Benson to the apartments destined for their use.

A weird-looking, gloomy chamber was that into which St. John was at length ushered, together with the ex-tutor, after having passed up a spacious stone stair-case with heavy oak-balustrades, and crossed several corridors with apartments branching off both to right and left; but the cheerful blaze of a bright wood fire which burned in the ample stove gave an appearance of comfort, and the small inner apartment, communicating with that of the knight, had also been duly attended to. With a feeling of weariness and dissatisfaction, Sir Reginald threw himself into a chair beside the fire, and folding his arms, remained for some time lost in a gloomy reverie, not noticing the observant air of Benson, who desirous of imparting to his companion the good advice he so much needed, now determined to abide by Sir Reginald as closely as in the days of his boyhood.

Do not suppose, however, that St. John put himself willingly under the surveillance of Benson, or patiently bore the infliction of his advice: the fact simply was, that he paid him that amount of respect and deference which one

is wont to yield to those under whom we have been placed for a series of years, ranging from early youth to mature age. Moreover, Benson, introduced at first by the young knight to the notice of the Dutch king, had rapidly ingratiated himself in the service of the prince, so that the former friend and preceptor was converted, for the time being, into something very like a spy on the actions of Sir Reginald.

It was, indeed, to sound the opinions of the case-seeking, comfort-loving, timorous old baronet, that St. John had been deputed by the king with a gracious message, commanding his presence at Kensington, and, likewise, was bade to express a hope that, in the event of his aid being required, should there be real cause for apprehension of a rising in favor of James, that he would not fail to be ready both with men and money, according as circumstances might require.

William was cognizant of far more of his favorite Reginald's intentions, than the latter was at all aware of, for Benson had apprised the king of his long-cherished attachment for Florence O'Neill; thus it was then, that the knight was closely watched, for the advancement of a certain purpose in view, had Benson been requested openly by the king to accompany him into Gloucestershire, and his proud spirit continually chafed under the infliction of the constant presence of one for whom he was fast ceasing to feel the slightest regard.

Long and patiently did Benson regard the man whose disposition he so well knew, and the feeling of whose heart at that moment, he could so clearly read; so deep, however, was the abstraction of the latter in his own melancholy musings, that his attention was at last only roused by a movement purposely made by his companion.

"Are you grieving, man, because the Papist girl with the fair face will not have you; you, the favored friend of our gracious king," said the fanatic, in harsh, low accents, "what can you be thinking of to seek a mate from such a nest as this? Did I not see to-night, with my own eyes, the Romish priest, Lawson, pass swiftly through the apartment by another door than that at which we entered, and I know he recognized me too, for we were school-mates together before he had anything to do with Rome and her corruptions? That he was once my friend, matters not, for his superstitious creed makes him now my foe. And this fair-faced girl with the mawkish blue eyes," he added, his voice sinking to a whisper, "it is a pity but that the gracious Mary knew not the treasonable things I have heard her say this night. I warrant me the Papist crew at St. Germain's would stand little chance of beholding her again; but as to you, the favorite of King William, and the beloved son of my adoption, you can surely think of her no more, for the Lord loves not to see his chosen ones wed with the daughters of Belial."

"Silence, Master Benson," said Reginald, rising as he spoke, his handsome countenance full of indignation, "remember I am no longer the boy whom you can lecture as your fancy pleases, but a man who does not choose to regard or listen to offensive speeches; I tell you there lives not in the Court of Mary and William, a more pure or noble woman than she of whom you dare speak so lightly. Do not presume to mention her name again, and please to keep your fanaticism, do not trouble me with it, nor meddle about affairs with which you have nothing to do."

"Verily," replied Benson, rising and taking a lamp from the table in order to withdraw to the inner apartment destined for his own, "I tell you St. John, you do not know what is for your own good, and in your mad fondness for this girl, treat very ill one who loves you as well as I do; I fancy you must be aware King William will not long show you his favor if you aim no higher than to win the hand of this girl of a Papist brood, who is devoted soul and body to the miserable and besotted James."

"How dare you presume to taunt me with the interference of the king," exclaimed St. John, his temper now gaining complete mastery over him, "now understand once for all, Joshua Benson, our long friendship ends from this moment if you continue by word or action to presume to interfere with my affairs."

"Well then, dear St. John, pardon me if the love I bear you has made me too zealous, I promise you I will not give you offense again, but at the same time, I shall strive with the Lord earnestly before I seek my rest this night, I will wrestle with Him in prayer, that you may escape the perils which I am certain will fall on you if you dally a moment longer than is requisite in this abode of Satan."

Benson spoke thus as he withdrew from the room, but entering the inner chamber he closed the door, stood for a moment warming his withered hands over the fire, and then said in a low voice: "I cannot help loving the man as I loved the boy; the evil which I feared years since has come to pass, and out of the very affection I bear him, I will place a barrier in his way which he will not be able to remove. He would not let me force him when a youth, surely not now; but never fear, I know how to gain my point by other means; once in London I can easily gain speech of the king, and if I

do not mistake, all his fine plans will soon end in nothing."

Thus trying to gloss over his villainy under the specious pretence of affection for his benefactor and former pupil, Benson betook himself to bed falling asleep whilst cogitating over the means he should adopt to carry out his schemes.

### CHAPTER IV.—TRUE TO PRINCIPLE.

Early the next morning, Sir Reginald met his host at the breakfast table, but Florence was not visible, and he easily accounted for her absence, conscious that she must be aware that his visit to the Grange had been made to answer some political purpose or end of the Dutch Monarch. A long and anxious conference it was, which the baronet held with his guest later in the morning, in the privacy of his own apartment.

He was a timid, quiet country gentleman, caring not one jot about state affairs, scarcely heeding whether James the Second, or the usurping William sat upon the throne, so that he could but be quiet, and yet he was about to be dragged from his own home to have the questionable honor of an audience with the king, who would not get rid of the idea that the baronet, leading the life of a country gentleman, had it in his power to be of great service, if he would but conquer that absurd timidity, which he had been told had grown up with him from his youth. The time was come then when it appeared he must abandon his seclusion, and though until now, when he was turned sixty years of age, he had never adopted any definite line of action; he was required to do so *instantly*, for his sovereign required the aid of all well-wishers, to the present government.

"An honor, I faith," he muttered to himself, "it is an honor then I would be very glad to decline accepting; his Majesty will make me pay dearly for it one way or another."

Sir Charles was, however, of a very hesitating disposition, and so in the end, Sir Reginald gained his point, and it was agreed that the baronet should in a few days leave the Grange for London, where he would have the audience which the king wished to give him. In the evening, St. John was to take his leave, and as the day wore on he began to entertain some apprehension lest he should not see Florence before his departure.

In this idea, however, he was mistaken, for chance brought that about which solicitation would not have procured. He had missed his way through the interminable galleries of the old house, and instead of returning to the room in which he had at last succeeded in extorting the unwilling consent of the baronet to appear on the scene of public life, he entered the library, the door of which stood ajar. Florence was seated at a table, unmindful of his presence, till he stood beside her, and extending his hand, he exclaimed:

"Dearest Florence, have I offended you beyond forgiveness? Is that loyalty a virtue in you, and a sin in me? Grant me, at least, a hearing before we part, and say may I not be allowed to feel some attachment for the king whose very name displeases you, even as you feel love for James Stuart and Mary of Modena? Do not shrink from me, Florence," he added, as with averted head she gazed abstractedly out on the scene beyond the Grange, "but do believe me, my betrothed one, William of Orange is not so vilely bad, James Stuart not so impregnable as you consider them to be."

"I beg you, sir, not to offend my ears by your pleadings for this Dutch usurper," said Florence, with an expression of sorrow on her features. "In my eyes it is rank heresy to pollute the name of the lawful King of England by mentioning it with that of his traitorous and usurping nephew. Oh, Reginald," she added, in a tone of mingled softness and sorrow, "you know not how I grieve that you should have bound yourself to the service of this man, and if you remind me of our betrothal, sanctioned years since by my departed mother, say if you think that those to whom I owe all I possess, those in whose service my kinsfolk have fought and died, and for whom I, too, would peril my own life, can you, for one moment, think, dear Reginald, that I could ever hope to win their consent to our union?"

The last words were spoken in a tone of inexpressible sadness. That short word of endearment, too, almost unconsciously used, encouraged St. John, and he replied:

"We do not need the consent of the ex-king, or his consort's to our nuptials, my Florence. William and Mary will prove to us friends equally as dear, and will grace our bridal with their presence. Your uncle, too, will not frown upon our union, for by the end of the week he will be admitted to the favor of an audience with the king on affairs connected with the State."

For one moment Florence was silent; the tear of human tenderness, the tribute to the weakness of woman's nature, which a moment since had trembled in her eye, was proudly dashed aside, and she exclaimed:

"Reginald, are you playing with the fears of my woman's heart, or are you speaking in earnest? My uncle, timid as he is, is still true to the Stuart cause, though he has persistently held aloof from mixing in any political cabal. Surely your errand here has not been to lead



him from his allegiance. Have you spoken the truth, Reginald?
'I have spoken the simple truth and rejoice that the good baronet yielded, because I regarded the idea of his adhesion to William's government as an incentive to induce my beloved Florence to cast away her prejudices.'
'You are bold as well as insolent,' said Florence, bitterly. 'Do you think this a seemly way to win my consent to our union? You do not know me, I think, but understand that yonder sun is about as likely to fall from the heavens as I to unite my fate with that of a devoted adherent of the Dutch king. No, not a word more,' she added, wrenching her hand from his grasp, 'my heart may break at witnessing the mistaken prejudices, harbored under the name of loyalty, of those I love, but never shall it forswear, whatever be its struggles, its allegiance to the Stuarts.'

A LECTURE ON CHRISTIAN FREE SCHOOLS. BY THE RIGHT REVEREND BISHOP OF ROCHESTER. (Continued from our last.)

The Rev. Dr. Anderson, President of the Rochester University, a gentleman whose life has been devoted to the training of young men, who stands high in his profession in this city in which he lives, and whose reputation as an educator is known I might say all over the country—a man who has a wonderful gift, as I understand, of influencing the minds of others; who can draw young men to him, who can fashion and direct their ways of thought, who can mould and form their characters.—Dr. Anderson, one of the first men in the Baptist Church in these United States, addressing the Baptist Educational Convention in the City of New York, says:—
'I have been asked to speak upon the subject of moral and religious education in colleges. By far the larger part of our colleges have been founded by religious men, and by prayer and faith consecrated to Christ. I would only call attention to that kind of moral and religious influence which may be called spontaneous or incidental. He speaks now of colleges and universities. Ten times more do we need such teaching in our schools—down where the people are, than in our colleges where the select few of the rich are to be found.—Again he says:—
'With the elements of Christian faith in head and heart, it is impossible for an earnest teacher to avoid giving out constantly religious and moral impulses and thoughts. He must of necessity set forth his notions about God, the soul, conscience, sin, the future life and Divine Revelation.
'I endorse most heartily these correctly expressed views and sentiments of Dr. Anderson. They show how profound, how deep is his knowledge of the boy-heart, and how well he understands the influence that must of necessity go out from the mind and the heart of every earnest teacher to work upon the plastic and susceptible hearts and minds of his young pupils, fashioning and forming them for their future welfare in the world. The Doctor goes on:—
'If he promises not to do so he will fail to keep his word—these are true words—or his teachings in science or literature, or history will be miserably shallow and inadequate. Our notion of God and the moral order form, in spite of ourselves, the base line which affects all our movements and constructions of science, literature and history. Inductions in physics, classifications in natural history, necessities of a living law, eternal in the thought of God.
'All instruction unfolding the laws of science, literature and history should be permeated with the warmth and light and glory of the Incarnate Redeemer.'
'Incidental instruction'—Here is the power of the teacher. The fact is, if you take a number of boys to instruct them, and dose them too largely with net forms of religion, you will do them harm. But if you go to work in Dr. Anderson's way—by incidental instruction—you may be sectarian, but you will make your scholars religious and just what you please:—
'Incidental instruction in morality and religion then,' says the Dr., 'ought to be the main reliance of the Christian Teacher. The ends of a Christian school while working by its own laws and limitations, ought not to be essentially different from a Christian Church.'
>Note well these words of the Doctor which I repeat:—
'The ends of a Christian school ought not to be essentially different from a Christian church.'
I would like to ask here what we shall call those schools that are not Christian? Can a school be called Christian in which all religious exercises are forbidden? The Doctor continues:—
'The principles we have thus indicated are universal in their application. If the Christian teacher must make the elements of his religious faith color all his teaching the same must be true of the un-Christian teacher. There is no good thinking that is not honest thinking. There is no good literature or art that is not the spontaneous outflow of the deepest elements of the moral and intellectual life. If parents wish their children educated in Christian principles, they must seek out honest, Christian men to be their teachers.'
'I thank God that put it in the mind of Dr. Anderson to give such clear testimony in favor of sound Catholic views with regard to the education of the young. There is nothing like the variety.
>You have heard the testimony of the thirty presidents and then that of Dr. Gratz Brown, Governor of the State of Missouri, a great politician and statesman. You will notice that these gentlemen are speaking on occasions when loose talking will not answer. Dr. Anderson addressed the Baptist Educational Convention; the thirty presidents of colleges were united at a Teachers' Convention. They are men advanced in years, of serious thought, speaking on serious questions, and their words are not to be taken lightly, like those of the writer in a newspaper who has to throw off his column per day.
>Gov. Brown, addressing the seventh National Teachers' Convention in St. Louis in August last, said:—
'It is very customary declaration to pronounce that education is the great safeguard of republics against the decay of virtue and the reign of immorality. Yet the facts can scarcely bear out the proposition. The highest civilizations, both ancient and modern, have sometimes been the most flagitious. Now a-days, certainly, your prime rulers have been educated men.'
'I know you would be angry if I said this, but I am merely quoting from this gentleman, and if you go to Auburn, Sing Sing and other prisons, and examine some of the criminals confined there, you will find that there is truth in the Governor's words. Again:

'And it is at least doubtful whether education in itself, as now engineered, and confined merely to the acquisition of knowledge, has any tendency to mitigate the vicious elements of human nature, further than to change the direction and type of crime.'
That is, without this education the crime might be of a low, mean and sensual order, but the educated criminal has attained a higher grade of crime. And again:—
'This is not alleged, be it understood, of moral culture or religious instruction, but simply of the education of the intellect as it really obtains.
'I say, therefore, frankly, that whilst an earnest advocate of education, believing that knowledge is power, confessing that true advancement can only repose upon education, yet it is only a self-delusion to mistake the question and blind our eyes to what it does effect, by claiming for it what it does not by any necessity accomplish.'
>This speaks for itself and I need add nothing. I strayed off from my regular authorities this time in quoting Governor Brown; now we will return home and call before us the Rev. Dr. Peck, President of the Board of Trustees of the Syracuse University, just at your door, and a gentleman well known all through this part of the country. Addressing the East Genesee Conference at the city of Elmira, August, 1870, he says:—
'The hope of our country is the Christian religion, the putting of it where it is not, and the allowing no man to take it away from where it is.'
>Very plain Anglo Saxon that!
>'I charge not upon the Cornell University that it is infidel; but I state the fact. It has chosen its own ground. It is negative in religion.'
>And because it is negative it is therefore infidel, according to Dr. Peck. Evidently they are not teaching Dr. Peck's form of Christianity, at Cornell University:—
>'Our institution is for positive Christianity, such as comes from the Holy Bible, such as Methodists will approve; that which will influence your children to come to Christ.'
>I like that plain Anglo Saxon style:—
>'If you want anything else don't put me on the Board of Trustees, nor ask me to give anything. These are your principles. God forbid that you should change them or to adjust them to the liberal religion of the day.'
>And this is the ground upon which the Syracuse University has been established:—'opposition to the liberal religion of the day.' Yet we American, Irish and German Catholics must send our children to schools negative and infidel in their teaching, or pay double taxes. O, no! Dr. Peck of the Methodist Episcopal Church has given us the right views, and we hold to them.
>But he is not alone in his position.
>The Rev. Dr. Steele, Vice President of the Syracuse University, in his inaugural address in Syracuse August 31st, 1871, declaring to Syracuse and the country the intent and purposes of that University, and the mode of instruction to be followed there, spoke as follows:—
'A far more important and much discussed question is the relation of University culture to religion.'
>And we poor people who belong to the crowd are told that we must lay aside religion, which must not enter into our education. Yet young men who have left their mother's apron strings, and are able to do for themselves, need the restraining influences of religion, need direct Christian teaching in order to make them good men; but the poor—let them go to their schools and be infidels if they have a mind to:—
>We are not disposed to evade a question so vital, nor do we wish to assume any equivocal attitude before the public on this subject. Here we do not wish to innovate upon the general usage of American colleges which has prevailed with scarcely an exception from the day that Harvard opened its doors to the sons of the Pilgrims, 235 years ago.'
>Rev. Dr. Steele here tells us that the prevailing usage of American colleges for the last 235 years—and very few of us wish to go back any further than that—has been to join secular education and religious culture:—
>'This mother of our colleges, by the appointment of a chaplain and by his required attendance upon daily prayers and public worship twice upon the Sabbath, reflects the almost uniform practise of the Universities and Colleges of our country.
'It has been found that those who have been trained under the influence of more mundane motives by the exclusive development of the outward side of their nature to the neglect of the spiritual part, and by the use of ideas devoid of the high spiritual qualities which religion affords, have been destitute of that strength, symmetry, beauty and usefulness which makes the lives of those who have thrown open the skylight of the soul, the spiritual nature to the transfiguring power of religious truth and spiritual influences, and who have been moulded by a culture vitalized and guided by the spirit of God.'
>'In the second place it is requisite to true culture by the aid which it affords to the morals of the student. There are systems of religion in which morals are divorced from religion. Such is not Christianity. So long as the Bible is the acknowledged foundation of our civilization, our civil and criminal codes of law, and so long as its spirit and teachings are requisite to the existence of self-government and of free institutions, it should have a place in the common school, the high school, the seminary, the university, as an influence necessary to conserve good order and pure morals.'
>'In the third, religion is necessary to culture by the aid which it affords.'
>Now, you will notice that this school question has great difficulties in it, and what is wanted is that we come together, discuss them, and, if possible, find a solution of them. I desire with all my heart the substantial welfare of the people, and the permanence of this form of government. We cannot have any other form of government—no other would do in this land of ours, and my whole soul is in its success and stability, and I feel anxious and uneasy when I see principles laid down and systems taking deep root among us that are derogatory to a republican form of government, and are likely in future to do harm.
>I may fatigue you with long readings from others, but I desire this evening to bring out the sentiments of very estimable gentlemen—ministers, college presidents and editors—on the necessity of religious education in schools and colleges.
>The Journal of Commerce of New York, thirty years ago, was the strongest and most violent opponent of Catholics in asking for their rights in this matter of school education. The Journal of Commerce of 1870 is quite another paper, although as staunchly Protestant as ever. In an article bearing date May 11, 1870, after saying that Catholics would not be satisfied with the exclusion of the Bible from the common schools, it asks:—
>'Would it satisfy Protestants? For ourselves we frankly answer no! Our first and chiefest objection springs out of the growing intention to the religious culture of the young in their daily lessons in the class.'
>Yet we hear it said continually that children go into the class room merely to learn reading, arithmetic, geography, &c., and here we have the sentiments of the Journal of Commerce, a most able and influential paper, the writers of which are men of thought and education, who carefully weigh what they say—howing that religion must go into the daily recitations of the class. The article continues:—
>'Where the common school system won its chiefest laurels, and achieved its highest success, all scholastic learning was based upon the fundamental truth of religion, and the Gospel teachings were the sanctions of faith and practice. The dissenters were so few in numbers that their rights were never only respected, and the great majority being substantially

of one faith consented to the sectarian intolerance. The system was wrong, because if the support came from the State bound to universal toleration, it ought not to force any religious system upon the child of a single objector; but the method was right, because without the sanction of religion there can be no proper training of the young in any branch of instruction; and the school where this is excluded is a heathen nursery. It is all in vain to say that geography, arithmetic, grammar, history, botany, &c., may be taught as sciences without any necessary connection with religion true or false; and that the baptism of faith can be given to all these requirements by exercises in the family and at the church, having no mutual relations with the school room.'
>All these gentlemen—Dr. Anderson, Dr. Peck, Dr. Steele, and the thirty presidents—tell us the same story with regard to the rich; and if the rich with all their advantages of books, many intellectual and moral associations, pleasant friends and instructive conversation, the family minister visiting their homes, listening to eloquent discourses in the church, &c., if with all these advantages the children of the rich, even in the study of botany and the sciences, need religious culture, need the "incidental instruction," spoken of by Dr. Anderson, how much more is it needed by the laborer's child, whose mother rises early in the morning and toils for her family while others are still in their beds, who, when the school hour comes, hurries off her child with scarcely time to say "God bless you" who, all day long labors on, busy in many ways to keep things together and eke out bare subsistence; whose father, in summer's heat and winter's cold, the year in and the year out, for some paltry pittance of a few shillings, in health or failing strength, like a machine that must stop only when it is worn out, works from morning until night, and has, perhaps, neither time, nor strength, nor patience to sit down with his children to supply the deficiencies and shortcomings of the school and church?
>It is the children of these poor people, who will make or mar the future of this mighty Republic. They constitute the members, they bring vigor and brightness of intellect, as well as strength and endurance of body to make powerful and energetic, if not virtuous and God fearing, citizens. How, I ask, can these children find in the dingy apartment called their home, from such toil-worn and harassed parents, that amount of religious culture and instruction, which the State shall not be given in the school, and which these gentlemen, speaking candidly for the members of their own churches, say is essential for the education of the young? The article continues:—
>'The mind is not governed by laws which allow for such separations and distinctions. Good men will come to acknowledge this in time and will see that instead of excluding the Bible from the school, the great need of the race is in its systematic daily study in the formation of mind and character.'
>As Protestant from the most earnest convictions, we believe that nothing has contributed so much to the extension of the Roman Catholic organization and influence in this country, as the partial persecutions it has received from those conscientiously opposed to it.
>'Give Catholics their full rights; ask nothing from them you would not willingly concede if you were in their place.'
>Just what we are standing before the whole world to-day asking for.
>'Extend to them even a liberal courtesy, as believing that if they hold to some errors, they are not heathen or infidel.'
>We are Christians, we believe in Christ, we believe in the Bible as a divinely inspired Revelation, we believe in One God and Three Divine Persons, we believe in an Incarnate Redeemer; that Christ Our Lord gave His blood to save us; we believe in heaven and hell, and a world to come; we believe in sin—and now pray tells us what else the Protestant believes?
>In my anxiety to show that Catholics are not alone in regarding as defective and faulty the education given in the Common Schools, because separated from religion, I must beg your patient attention to another distinguished authority. This time it is no other than Dr. Cox, Bishop of the Protestant Episcopal Church in Western New York. In a book called "Moral Reformers," page 135, he lays down the following positions as the proper ones to be taken by the members of his denomination. With the assistance of Dr. Cox, and the entire Episcopal Church following the lead of their Bishop in favor of Christian schools, our holy cause must necessarily make great headway.
>These are the positions to be held by churchmen, according to Dr. Cox:—
>'I. Secure to every human being the best education you can provide for him.'
>Let the very beggar in the streets of your city have the best education you can provide for him, but because he is poor do not tell him to be content with stones when he asks for bread. Let our country be able to say to the world that it is a land in which no one, rich or poor, is left without the very best education that can be provided for him:—
>'II. Where you can do no better utilize the common schools, and supplement them by additional means of doing good.'
>'III. But where you can do better, let us do our full duty to our own children, and to all children, by gathering them into schools and colleges thoroughly Christian.'
>Many of the Presbyterians agree with Dr. Cox on this question of Christian schools. In 1850, Rev. Mr. Young, pastor of the Presbyterian congregation in Warsaw, N.Y., wrote to Mr. Morgan, superintendent of common schools:—
>'The Presbyterian congregation, in this town, regarding the State plan of common school education as incompetent to secure that moral training of their children which is indispensable to a proper direction and use of the intellectual faculties, established some eighteen months since, within the bounds of School District No. 10, a parochial school, to be instructed by such teachers only as profess religion.'
>In the progress of our school we find that evangelical religious truth sanctifies education as well as all other things with which it is connected; and that our children have made more rapid and effective progress in intellectual attainments than formerly—but the 'Free School Law' passed by our last legislature has invaded our sanctuary, and we fear is about to thwart our purposes.
>'We might have supposed that these principles of toleration which secure to the religious denominations respectively the privilege of worshipping God according to their respective views, and which excuse them from supporting those of a contrary belief,—that these principles would at least allow them the same toleration in the education of our children. But such toleration is now by legislative enactment denied us; while we are subjected to such onerous taxes for the support of common schools as are equivalent to an actual prohibition from carrying out our views, conscientiously entertained.'
>(To be continued.)

wards Ireland, doggedly maintained, and arbitrarily carried out, in spite of all argument and opposition, the high-handed policy on which she had set her heart, there were not wanting the most ample warnings of that retribution which has since followed her in every transaction of her history, and which may one day—we pray Heaven to verify it long—work her own downfall.
>Again and again did Sheridan, with untiring pertinacity, and with an eloquent zeal that was worthy of the cause, and worthy, too, of a better fate, return to the contest against the Minister in the English House of Commons. When Pitt on 31st January, 1799, moved his resolutions embracing the general plan of the Union, after a speech in which he put forth all his oratorical powers, Sheridan at once rose to "warn the House against being led away by the seductive force of the Minister's speech. The fate of the question when it was lately agitated in Ireland might reasonably induce him to desist from the prosecution of the scheme; but as he had solemnly pledged himself for the exertion of his most strenuous efforts to produce an Union of the two Kingdoms, it might be apprehended that he would pursue his course in defiance of every obstacle, would make use of artifice to gain his point, flatter and delude the Irish, and by seeming to respect their declared opinion, lull them into inactivity, the more completely to subjugate them to slavery." He reproached Canning for pleading the cause of bold and bar-faced corruption, and censured as wanton and unnecessary Pitt's pledge for the prosecution of his favourite measure. He admonished on the conduct of the Court in the dispute respecting the Catholics. A Lord-Lieutenant (Earl Fitzwilliam) had been sent to that Kingdom to allay animosities and gratify the great bulk of the nation. TheEmp of concession was presented to their lips, but, when they were on the point of tasting, it was dashed in their faces, and the new vicerey was recalled. As regards the adjustment of 1782, he maintained that it was intended to be final as to the Constitution of Ireland but he admitted that some regulations, chiefly commercial, were to have been proposed for the improvement of the connexion between the Kingdoms. He then proposed two resolutions, which speak for themselves:—"That no measures can have a tendency to improve and perpetuate the ties of amity and connexion between Great Britain and Ireland which have not for their basis the manifest, fair, and free consent and approbation of the Parliaments of the two countries; and that whoever shall endeavour to obtain the appearance of such consent and approbation in either country, by employing the influence of Government for the purpose of corruption or intimidation, is an enemy to his Majesty and to the Constitution."
>Pitt, of course, protested against the resolutions; but Mr. (afterwards Lord) Grey supported them, maintaining that they would "serve as pledges for the honourable intentions of the British Government, and allay the jealousy of the Irish nation. He considered the question brought forward by the Minister as the most momentous that had ever been submitted to the deliberation of Parliament either in point of constitutional right or of public policy; but, as one of the parties whose consent was necessary had declared against it, he recommended a suspension of the scheme. He was earnestly desirous of the prevalence of the most cordial harmony, of the establishment of an effective Union, not an union of Parliaments, but of hearts, of affections and interests, of vigour, of ardour, of zeal for the general welfare. The scheme then offered seemed to be of a very different tendency. It threatened discontent, jealousy, and distrust."
>Read by the light of subsequent events, these sentiments not only deserve the credit due to prophecy fulfilled, but should also be received with peculiar force as warnings for us and for the future. In the same strain, too, Dr. Lawrence "conjured the House to relinquish a discussion which might be productive of serious mischief while so high a degree of irritation pervaded the public mind in Ireland. The members," he said, "was not necessary at the present moment, even if it promised to be more beneficial than he had reason to think it would be. The settlement of 1782, according to the opinion of Mr. Burke, was to every constitutional purpose, final and conclusive, although the mercantile concerns of the two countries might acquire some further arrangements."
>Another of the Parliamentary celebrities of that day, Mr. Tierney, raised his voice on behalf of Ireland. "He was surprised," he said, "that Ministers should have proposed an Union to the English Parliament without having been previously assured of the consent of the Irish legislature; but he was still more astonished, and even alarmed at their present perseverance, after the strong disapprobation of the measure in Ireland. He was among those who doubted the competency of the Irish Parliament on this occasion, as a delegated body could not be justified in surrendering the trust reposed in it by the people." All was in vain, however; Pitt's resolutions were carried. But in the course of the following month, the Minister having moved the order of the day for the House going into Committee for the further consideration of his Majesty's Message, Sheridan once more came forward to do battle on behalf of his country in this unequal contest. As a substitute for Union, he recommended the abolition of all disabilities which had been incurred in civil affairs on account of religious distinctions, and which abolition, he was of opinion, would tend more to the improvement of the connexion between Great Britain and Ireland than the measure brought forward. This motion being also rejected, a fresh debate arose when Pitt moved that the Speaker should leave the chair. General Fitzpatrick, a thorough anti-Unionist, who had acted as secretary to the Duke of Portland (when Viceroy) asserted, "from his own knowledge of the views of the Cabinet in 1782, the constitutional finality of the compact which was then adjusted, and completed in the following year. An incorporate Union," he added, "from its tendency to a subversion of that settlement deserved, in his opinion, the severest censure. What security would the Irish have for the continuance of any promised advantages? How would a minority be able to enforce the execution of the terms? In every case of rivalry, British superiority would overwhelm the interests of Ireland."
>In another division which subsequently took place, Mr. Hobhouse "strongly opposed the measure; first, because it was obnoxious to a great majority of the people of Ireland; next, he doubted the competency of the Irish Parliament to its adoption; then he urged that a resident legislature would be better qualified than a remote Parliament to remove the internal evils of the country."
>That this has been the increasing conviction of all who value the British connection, as well as those who do not, experience has demonstrated with growing accumulation of force from year to year; and, if it were not for the unfortunate religious distinctions which have so long divided the people of Ireland, and which, like the hounds of Acton, have turned on and devoured herself, there can scarcely be a doubt that an united nation might long since have wrung from England's weakness—which has always been so stimulating to her sense of justice—that recognition of Irish rights which she may ultimately have to concede to her. Even now, if the Presbyterian North would lay aside its bitterness and unite heart and hand with the Catholic South for the weal of their common country, and if the Anglo-Irish of the Pale would turn, as did the Geraldines of old, towards the Celtic tribes of the West, a day of resurrection might soon dawn on old Erin, such as some of her early saints saw in prophetic vision, and her birds have handed down from generation to generation to those plaintive strains which have wrung tears of sympathy and admiration from friend and foe.

But to return. All opposition at this side of the water was fruitless. The English House of Commons servilely followed the Minister, because it gratified the national vanity to bring Ireland into subjection once more, and because it destroyed, as the commercial interests desired, all prospect of Irish trade ever again interfering with English prosperity.
>In Ireland, however, it was hoped that, after the defeat of Lord Castlereagh, the project would be abandoned altogether; and the rejoicings were consequently loud and universal. Public addresses of thanks and congratulation were voted to Mr. Fox, the Speaker, and to several other prominent members who had strenuously opposed the measure. As the Irish Secretary knew full well that, with the imputation of unscrupulously using them to the utmost, time was on his side, he moved on 28th January for an adjournment, in order to receive the report of the proceedings in England. Sir John Parnell opposed the motion with much spirit, as he said there never was a moment in which it was more necessary for the Parliament of Ireland to remain vigilant at its post, Barrington likewise warmly opposed the adjournment, and inveighed against the speech of the British Minister. "There was not a man," he said, "within either nation more zealously attached in loyalty to his king and Government than himself, nor who would sacrifice more cheerfully to the maintenance of both; but if the honour and the dignity of the Irish Parliament were to be again entrapped by an attempt to press upon them the odious measure of an Union, against which that house had already contended with so much spirit, virtue, and honest indignation, he declared that he for one would go every length to oppose it in every shape and in all its ramifications."
>Sir John Erskine, in reply to a member who stated he had been told that the people of the County Cork were in favour of the measure, declared that he had that day received letters from some of the most respectable and best-informed gentlemen in that province, assuring him that, had the vote in the previous debate passed in favour of Union, the whole province would have been next day in open rebellion.
>Colonel Bagnell also stated that he had received letters from several of the best-informed gentlemen of Tipperary, and so had his colleague, declaring the whole county to a man decidedly adverse to the measure of an Union. Plunket likewise spoke strongly on this occasion; and Lord Castlereagh deemed it prudent to close the discussion by saying that, with respect to the question of Union, he had already declared his determination explicitly, "that he should never bring it forward so long as it appeared to him repugnant to the sense of Parliament and the country"—a notable specimen of the hypocrisy of the wretch whom Byron stigmatised, with such just indignation, as "Corrupted-artery-cutting Carver"—a title, in respect to which we may here, *par parenthèse*, express an individual sentiment, that the poignancy of our grief at his having deserved such an epithet is only augmented by the regret that he had not earned it more than twenty years before.
>When the Parliament adjourned, the Viceroy, with the aid of the Castle, set every engine to work to gain over proselytes. By the aid of a lavish expenditure of money, and a free distribution of patronage, it is little to be wondered at that this "corrupt minister and his corrupt phalanx" demoralised the public mind, and that his bribes converted many whom his arguments failed to convince. Everywhere, however, a strong opposition was experienced, and he soon found that the majority of the nation was hostile to the scheme of Union. As he saw that the national sentiment could not be extinguished by a deceitful show of flimsy arguments, which were repudiated wherever the voice of the people could be heard, it became all the more evident, therefore, that it was necessary to convert the Council-Chamber of the Castle into a market-place for political hucksters; and that a set of scheming adventurers, contrary to all law and constitutional doctrine, should be induced to sell that which no Minister, except a patron of fraud and profligacy, had any right to buy. The title-deeds of the estate were indeed sold; but the vendors were only faithless trustees, who basely bartered what they had no power to part with; and, in all justice and equity, the rightful claims of the true owners—the Irish people—are still in force, and will one day be re-established.
>—Catholic Opinion. HIBERNICUS.

IRISH INTELLIGENCE.

THE BISHOP OF CORK ON THE EDUCATION QUESTION.—What was it, then, they asked? They asked freedom for the exercise of their religion and the observance of the sound principles of their education. During the last 50 years no less than £400,000, had been expended on religious and educational establishments in Ireland. They wanted a fair share in those endowments. They required this freedom in University education. He need not tell them of the giant strides that infidelity and even atheism were making throughout Europe, or that the British Press was teeming with infidelity. Even in the oldest University of England—Oxford—rank infidelity exists. They did not wish to make religion mere task work, or to bring it in at an hour when it would come in as a painful burden on the young mind after the efforts of the day to cultivate secular knowledge. He continued:—
'We propose that the Government of this country shall consult all the inhabitants of the country. We ask them to put it to each party—Don't interfere with your neighbours; mind your own business; don't meddle in the concerns of others. What do you wish for yourselves? What answer would the Protestants give? Give us the Bible and Protestant education for our schools? The Government accedes. The Presbyterian is summoned, and asked what he wants. He wants the same.—Then let it be granted to him. Take all that you desire for your own interest, but don't meddle with your neighbor.' And so through all the divisions of the inhabitants of the land. We are asked what we want, like our neighbours. Education on our own principles. What is the Government to do if it wishes to hold the balance of justice evenly between all parties? If their petitions, he proceeded, were acceded to, all would be right. If not, they would not abandon the course they had been pursuing. They would extend the monks' and nuns' schools, and the result would be that they would be training the intellect in all the towns of Ireland, and education would be in the hands of religious teachers, no matter what the English Government might determine.—Times Cor.

HOME RULE.—XIII.

THE UNION DEBATES.—(Continued.)

Although it is not our intention to pursue into minute detail the various debates which finally resulted in the overthrow of Ireland's legislative independence, it may be instructive to dwell a little longer on the struggle which took place, and to note down briefly what were the sentiments, on this question of the Union, of some of the best and wisest statesmen of that generation of gifted men. The record will at least serve to show that, if England, as she has always done in her proceedings to-



once and for ever destroyed, Landlordism would not have a single prop, and Nationally would find its way to high places. The work, however, is going bravely on, there is every prospect that the movement, in a short time, will sweep away all intervening obstacles.—*Mayo Telegraph*.

MR. BRIGHT AND IRELAND.—It is, perhaps, hardly to be wondered at, says the *Daily News*, that Mr. Bright, whose latest Parliamentary efforts were for the redress of Irish grievances, should be made unpopular in Ireland. He was aware then, now unpopular in Ireland. He was aware then, now unpopular in Ireland. He was aware then, now unpopular in Ireland. He was aware then, now unpopular in Ireland.

ASCENDANCY IN LOUTH.—We are requested to call attention to the fact that ascendancy still shows its front in Louth, particularly as regards the magisterial bench, and the government of the county Gaol. We understand that since Lord Rathdownell has been appointed Lieutenant of the county, in 1867, he has not given as much as one Catholic the Commission of the Peace. Several Protestants, we are assured, have been appointed by his Lordship, but although many vacancies in the magistracy have occurred by death and otherwise, Lord Rathdownell could not be prevailed upon to appoint even one Catholic magistrate. There are 43 Protestants on the bench in Louth, and only 13 Catholics, although this is a Catholic county!

The ravages of Small-pox, which has been almost decimating the population of Dublin, are said to be not quite so severe as a few weeks back, but I have the authority of a medical man with large practice that the cases are not diminishing much, but are becoming more frequent among the better class, who, not to alarm their neighbours or to lose business, manage to conceal the real nature of the sickness in their families, and thus, by mixing with their friends as usual, help to spread the fearful plague. In this way, I am told, much has been done to give the terrible scourge an entrance among the "upper crust" of society here. Though of course it has small respect for persons at any time.

A HADY BETCHER.—The same medical informant assured me positively that within the present month he was called to attend a master-butcher, whom he found a confirmed case of small-pox. And up to the time the doctor was called in, the man had been taking every day during his illness (according to his usual wont when well) five glasses of whiskey, and three full meals of meat! Of course the doctor cut off his allowance of spirits and limited him to one glass per day, and now the man is as well and hearty as ever. So much for the strength of the man's constitution—or the whiskey!—*Catholic Times' Cov.*

JUST EXTORTION.—Dean Swift's celebrated piece of advice, "to burn everything that came from England, save its coal," though never to be forgotten, can scarcely ever be conveniently noted upon, better advice would seem to be to use everything that comes from England, and the more of her raw material the better. Prominent among those who have done so, and are likely to do so, stand Messrs. Harland and Wolff, the eminent iron shipbuilders of Belfast. Having recently given an account of the fine fleet of ocean steamers which they have built and are building for the White Star Oceanic Line Steamship Company, we would now add a few words with reference to their ship-building and engineering works situated on the Queen's Island, on the Down side of the Lagan, and immediately adjoining the graving docks and patent slip of the Harbor Commissioners. The graving dock is 500 feet in length, and capable of containing the largest merchant steamers afloat, and the works are fitted with every moderate appliance in machinery—comprising punching, boring, drilling, and shearing machines; plate-bending coils, and powerful steam hammers. In our former notice we stated that everything connected with the building of the largest steamers was made on the premises, save the boilers. To this we may now add that the number of men employed usually averages 1,200 daily.—*Sunderland*.

AN IRISH PROTESTANT HOLIDAY.—It is stated by the *Freeman* that a gentleman of high position in Galway has dismissed his Catholic laborers for refusing to work on holidays, and that in consequence 24 families are reduced to starvation for conscience' sake. Surely there are not so many holidays in the year as to induce a gentleman to act so uncharitably. The steward informed the poor people that there were but two—Patrick's Day for the Catholics, and the 12th of July for the Protestants!

A SAD STORY.—Perhaps the most melancholy story which was ever related in these sad tribunals, the Coroner's Court, was that unfolded before Mr. Coroner Whyte, in the Marshalsea Prison on Wednesday. The unhappy person whose melancholy death was the subject of the inquiry of yesterday was Ernest John Ryder, a few years since a gentleman of large landed property, residing at the beautiful seat of Ballinacul, in the county of Wicklow. Whether or not the unhappy gentleman wasted his lands in riotous living or lost them through misfortune we know not, but let it suffice to say that the 12th of the present month found him a wretched broken-down and suffering invalid at 4 Newcomen Terrace, the residence of Mrs. Catherine McDonnell. The unfortunate gentleman had been suffering from that terrible disease which arises from excess, and was in such a state of prostration that his medical men believed that death was at any moment supervening, and warned the landlady to prevent the visit of friends or any other occurrence which would harass or excite him. About noon on the 12th a gentleman, accompanied by two men, knocked at Mrs. McDonnell's door, and that lady on coming to it was informed by the gentleman that he was Mr. Ryder's uncle and wished to see him. Mrs. McDonnell informed him of the precarious condition of the sufferer, but despite her kindly remonstrances the strange visitor rushed past her and forced himself into the sufferer's presence. Arrived at the bedside the "uncle" assumed a new character, announced himself by the name and title of Thomas Palmer, attorney-at-law, and produced a writ for the arrest of Ernest John Ryder. His two attendants were, we need scarcely say, baffled. According to the testimony of Mrs. McDonnell, they commenced by shaking the deceased and ordering him to get up. Poor Ryder, who had been lying in bed for a few days, replied, "No, not an hour," was the reply. The wretched man was then pulled out of bed, and his trousers and shirt were

put on him. Mrs. McDonnell, with true womanly ingenuity, withheld the rest of the clothes, hoping that this would melt the hearts of Ryder's captors, and the result was that the sufferer was kept this bitter winter weather shivering in a chair for an hour and a half. At last the clothes were given up, and the man carried off to the Marshalsea. He was then treated with every kindness and attention, but never rallied, and died on Monday evening last, his death being, according to the medical testimony, accelerated by the exposure and suffering consequent on his arrest. Such is a plain unvarnished version of the story told on Wednesday before Mr. Coroner Whyte. As the persons concerned in the arrest will have to answer for their acts before a criminal tribunal, we refrain from any comment on it. Comment, indeed, would but mar a story which, however plainly and roughly told, is supremely pathetic. We think it right, however, to add one word. The jury in their verdict recorded their belief that the prisoner had been treated with the greatest kindness and consideration by the Governor of the Marshalsea. No one who reads the evidence can entertain any doubt of this.—*Dublin Freeman*.

IRISH CATHOLICS AND THE MIXED SYSTEM OF EDUCATION.—We cannot very easily form a sound judgment on the question of Irish education without clearly understanding some of the phases through which it has passed. In the autumn of 1831 the Government of Earl Grey resolved to introduce a new scheme of primary education for the benefit of Ireland. The scheme was to be administered by a Board of Commissioners representing various religious bodies in a manner that was considered fair towards all. This was explained by the late Lord Derby, then Chief Secretary for Ireland, in his well-known letter to the Lord Lieutenant, the Marquis of Anglesea. The composition of the board he characterised as "a task of some delicacy," but his final proposal was that it should consist of seven members, of whom three were to belong to the Established Church, two to the Roman Catholic, and the remaining two to Protestant Dissenters. This he "considered a fair distribution." The Chief Secretary's notion of "a fair distribution" was somewhat peculiar. In his letter to Lord Anglesea he pronounces that two Roman Catholics out of a board of seven members constituted "a fair distribution." But, in introducing his scheme to the House of Commons, he said "it was evident that, as the Roman Catholics formed five-sixths of the population of that country, the tutors, if fairly appointed, ought to be in the proportion of five Catholics to one Protestant." A parity of reasoning, one would suppose, would have led to the conclusion that five Protestants to two Roman Catholics was scarcely a fair distribution of the members of the board. In fact, Mr. Carlike, the Presbyterian representative, acknowledged that the Roman Catholics had not been fairly dealt with. In his evidence before the committee of 1837 he declared that the Roman Catholics had good reason to be dissatisfied, because they were completely swamped. In all matters affecting the interests of the Church there can be no question that the Roman Catholics were powerless. They were confronted by three representatives of the Established Church—the Duke of Leinster, Archbishop Whately, and Dr. Scallan; one member of the Presbyterian body, Mr. Carlike, and one representative of Unitarianism, Mr. Holmes. Whatever differences might exist among these in their relations with one another, they were tolerably sure to be united in their dealings with the two representatives of Roman Catholicism. Mr. Carlike was asked by the committee whether he did not think that the composition of the board "leaned very much towards the Establishment," seeing that "the great majority of the children to be educated must be Roman Catholics, and a comparatively small minority must be of the Established Church." "It was under that feeling," he replied, "that I said the Roman Catholics seemed to me to be more imperfectly represented on the board than the other denominations." It will be seen, then, that the fairness of the board, as regards the distribution of its members, was seriously questioned at the time. Notwithstanding this fact, however, no change was made. The admitted unfairness was allowed to remain chiefly, as we infer, because the Roman Catholics themselves appeared to make no complaint. Indeed, there is no doubt at all that the adherents of that faith in Ireland received the new system, if not with active sympathy, at least with willing acquiescence. A few of the bishops placed their schools under the board at once, and Dr. MacLellan seems to have been the only influential member of the hierarchy who took up a position of open hostility. He denounced the National system from the very beginning; and the Christian Brothers, after a short trial, renounced all connection with the board, on the ground that its rules interfered too much with the religious education of the young. It has been made a matter of reproach to the Roman Catholics that they now denounce the National system, whereas they were among the first to welcome it when it was established. The reproach is hardly just. We do not sympathise with the Roman Catholics of Ireland in their present crusade against the system; but we see no inconsistency in their conduct. Let us remember that when the National System of Education was established, the Catholics had just been freed from political disabilities by the Emancipation Act. For centuries previously they had been the mere Gibbonites of Irish Protestantism—lawyers of wood and drawers of water to the dominant minority. They were deprived of all the chief rights and privileges of British citizenship, and had learnt to be thankful for very small mercies. To persons in that condition the new Education Act would naturally appear a fair and liberal measure. To have any voice at all in the management of Irish education would seem a large boon to those who had just escaped from a state of bondage. So that, on the whole, it is scarcely fair to make the feelings of the Roman Catholics towards the National system forty years ago the measure of their feelings towards it to-day. Yet even as far back as 1837 we trace the commencement of a reaction against the system.—The growing dislike was due to various causes. In some districts it was found that in consequence of the grants from the board the local subscriptions had fallen off to such a degree as to place the schools in a worse position, from a pecuniary point of view, than they had been previously to their connexion with the board. In one parish, for example, the salary of the teacher had fallen from £80 to £30.—Dr. Dwyer, a clergyman of the Established Church, who was examined by the Commons' Committee of 1837, declared emphatically, "As far as my acquaintance with the Roman Catholic population goes—and it is extensive—I think the National system is getting out of favour." This increasing unpopularity, we do not doubt, partly due to the unfairness with which the system was, in some respects, worked.—The Presbyterians revolted against the obligation to exclude from religious teaching Roman Catholic children who were willing to receive it. The onus of refusal was thus thrown upon the children, and when we consider that the parents of these children were in most cases dependent on Protestant employers, we need not be surprised that the Roman Catholic clergy saw in the concessions made to the Presbyterians a potent instrument of proselytism.—No one can read the report given by the Royal Commission of 1870 without seeing that in the management of the National system the Roman Catholics were, on some points, over-weighted. In fact, Archbishop Whately admitted as much in the letter to which we referred on a former occasion. We make these admissions now, because we intend by and by to express our strong dissent from the justice and expediency of some claims put forward by the Irish Roman Catholic clergy. We wish to look at the question from their own point of view, and to ac-

knowledge the existence of a grievance wherever we find one. We approach the question without passion or prejudice, and our only anxiety is to discuss it fairly on its merits. The No-Popery prejudices of England and Scotland, though happily less intense than they used to be, are still active enough to bias the judgment of most Protestants; they find it hardly possible to deal impartially with Roman Catholics in matters which partake of a religious character. Underlying all their reasoning is the suppressed premiss that the Roman Catholic religion is dangerous, and must, as far as possible, be discouraged. This feeling pervades too many arguments advanced against the claims of the Irish Catholics from this side of the Channel. Now, we hold that in dealing with the question, the Government is absolutely bound to have no opinion on the merits or the demerits of the Roman Catholic faith. In Ireland that religion is on a level of perfect equality with others; the claims of its adherents must, therefore, be examined on their intrinsic merits; and any claim must be admitted or rejected on the ground of political justice and expediency, and for that reason only.—*Daily Telegraph*.

MR. MAGUIRE, M.P., who is pledged to bring the subject before Parliament, delivered a lecture on Home Rule at Cork on Friday. The Mayor presided. Mr. Shaw, M.P., was present, besides several local magistrates and members of the Town Council. Mr. Maguire reviewed the condition of Ireland from her independence to the Union, and maintained that, during this period, the country had made more progress than it had since, which was strong argument in favour of having the fostering care of Home Legislation. At the Union great promises were made to the country, but were not yet fulfilled; and only within this couple of years had some of these concessions in legislation been made. As the Iron Duke was obliged to grant Emancipation through fear of civil war, so also it was a few years, by self-sacrifice, of the devoted Irish, that the conscience of Englishmen was started into recognition of the infamous system of Government in Ireland. He then explained the programme of the Home Rule Association, which was a Federal arrangement by which Ireland would manage her own domestic affairs, leaving to the Imperial Parliament all matters of Imperial character. This was a noble proposal for Ireland, and a grand proposal for England, which he was sure would be accepted. He repudiated altogether the idea of separation. He would retire from the movement altogether rather than countenance separation. The battle should be fought constitutionally by sending representatives pledged to support the cause, who, if they abandoned the movement, should resign at the call of the constituents. He anticipated at the next general election there would be fifty Home Rule men, and they would find an opportunity for acting as a united band, when the Government was pinched in a division, for having their demands acceded to. Mr. Shaw, M.P., announced that the members of the Home-Rule resolved on committing the conduct of this question in the House of Commons to Mr. Maguire, believing that they could not get a better or a safer man. This movement had been "boasted" by Englishmen, but Ireland would show a determined and united front, and never give up the movement till translated from the argument to fact. The audience was large. The working classes were well represented, and the exposition of the lecturer met with unanimous assent.—*Catholic Opinion*.

GREAT BRITAIN.  
MONASTERIES IN ENGLAND.—After a suppression of five hundred years, monastic life has revived again in England, and its spread is one of the most remarkable signs of the times. Under the spirit of religious toleration the various ancient orders of monks, the Benedictines, Dominicans, Capuchins, Augustines, Cistercians and others have established themselves in various parts of England, and have revived the ancient aptitude of the Roman Church for securing choice localities. One of the most noted of these modern English monasteries is that of Mount St. Bernard, in Charwood Forest, Leicestershire. It was begun in 1835, and for some time there were only five monks, who lived on a little farm and tilled the adjacent land. In 1842 the present extensive abbey buildings were commenced. They are in the plain early English style, but with the church, cloister, chapter-house, refectory, dormitory, guest-house, lavatory, kitchen, offices, etc., with massive buttresses, long and narrow windows, high gables and roofs, with deeply-arched doorways, the pile presents an imposing appearance. A clock-tower with a chime of bells remains to be added. The monastery owns now three hundred acres, nearly all of which is highly cultivated. The situation is very picturesque, and the land was rocky and not easily cultivated. The labor is all performed by the monks, who have made the domain profitable, selling the farm produce at a good price. The lives of the recluses are toilsome and abstemious. They are not allowed to speak to each other except in the presence of the superior; they eat no meat or animal food except milk and cheese; their daily round is toil, prayer and sleep. They work on the farm, feed the pigs, make the butter and do their own washing. No woman is permitted to enter the sacred ground. They have made a garden of the three hundred acres. Attached to the Abby is a reformatory for boys. The order is of the Cistercian, a branch of the Benedictines; and three hundred years ago this order had one hundred and ten monasteries in England, the remains of which are now among the most picturesque ruins in that land—Tintern, Netley and Fontain abbeyes among them. Is the old round to be run again?—*Liverpool Courant*.

CATHOLIC DEVELOPMENT.—While we, as Catholics, have many shortcomings to lament over, we have also much real progress to congratulate ourselves upon; and no where could a more palpable sign of this advance in our special position be found than in the spectacle afforded by the great Catholic reunion at Birmingham on Tuesday evening. When we think that it is within the memory of many who are not very old men to recollect that the Catholic body was obscure and insignificant, scarcely daring to show itself in the light of day, the gathering of that evening had a wonderful significance. The spots where Catholicity had taken root were few and far between. Sometimes it might be in the neighborhood of one of the old Catholic families, which at others the seed had been sown by some poor Irish pedlar, tramp, or harvestman, settling down in an out of the way locality where in our own time a glorious temple of the faith meets our view. So from the humble beginnings, so graphically described by the Right Rev. Dr. Ullathorne, has the Church advanced in its majestic progress in Birmingham, the great iron heart of manufacturing England, and the world's workshop, until we find such a magnificent development as that which greeted us on Tuesday evening. What pride must have filled the hearts of these toilers, who by their honest manly labor had enabled themselves to present such a creditable, yet brilliant appearance, as they listened to their good bishop recounting the struggles which had been crowned with such success. So far from meeting together in the back lanes of this great city as had formerly been the case, the Catholics of Birmingham show that they are now in a position to hold their own with the best, as the great gathering, presided over by the highest of England's aristocracy and attended by Catholics of influence and position from all parts of the kingdom, amply testified.—*Liverpool Catholic Times*.

THE LIVERPOOL ZOOVEE MEMORIAL.—When nearly 300 of the brave youths from these islands and from Canada, who had been fighting in defence of the Pope, returned to our shores towards the end of 1870, it will be in the recollection of our readers

that the Catholics of Liverpool did themselves honour by the spontaneous hospitality which they extended to these soldiers of the cross. They had suffered much hardships both in the Italian prisons and also on board of the vessel which brought them to Liverpool. One of their number died on the passage, and another, Frederick Woodward, whose constitution had been shattered by the hardships he had undergone, died after a short illness in the house of the Fathers of the Holy Cross Church, Liverpool. It was then determined by the Catholic Club to erect a monument over his grave at Anfield, which should at once commemorate the devotion of Woodward and his companions and be at the same time a permanent record of the presence in the great seaport of the brave soldiers of the cross. This memorial is now finished, and the Catholics of Liverpool when they kneel in front of the monument (which fittingly represents a Calvary) and pray for the soul of the crusader who has gone to his crown, will also rejoice that in their midst stands a monument which will show for ages that, in their town, Christian heroism was appreciated at its true value.—*Catholic Times*.

THE DECALOGUE.—Two Dukes have recently come before the English public as writers on theology. The Duke of Argyll writes in the sense of an orthodox Christian. The Duke of Somerset, on the contrary, takes the side of the wilder fashionable scepticism which seems now prevalent. He says that the theology of former ages cannot be maintained. "A change in religious thought has gradually forced its way through the cultivated classes of the community." "The educated Protestant no longer believes what the Evangelist believed and affirmed." "The hymns and types of the gospels may still please imaginative minds, but they do not satisfy the religious wants of the present day." "These narratives belong to Jewish traditions, and are rejected as traditional." "Serious men say the Nativity of Jesus is surrounded by legends." The case of Louise Latoua has come to be well known in England amongst general readers through a remarkably temperate and thoughtful article, which appeared in *Monistion* in April, 1871. The writer of this article, Dr. Day, in his comments on the entire case, rejects, as absurd and impossible, the theories which have, of course, been put forward, that the case of Louise Latoua is one of fraud, or self-deception, or superstition. As a Prot. saint, he will not refer to the supernatural order for the cause of the effects to which he testifies. He will have it, since no effect can be without a cause, that these phenomena proceed from a "new form of disease." However, he very candidly concludes that instead of attempting an explanation that must be incomplete, it is better that we should patiently wait for more light.—*Catholic Opinion*.

The Unitarian religious instruction of which Lord Russell thinks so highly has been put to a practical trial by the School Board of Merthyr Tydfil. After some debate, the Lord's Prayer was allowed to pass, but what Protestants call "the Benediction" was rejected, as implying the doctrine of the Trinity. As to the reading of the Bible, to which Lord Russell trusted as a certain channel of religious knowledge, all that the mover ventured to propose was that the Psalms, Proverbs, Sermons on the Mount, and Parables should be read. Even this produced much discussion, and one member thought that the Psalms ought to be expurgated. And then people wonder that we should object to this kind of thing being placed before the eyes of Catholic children as, in any sense, religious instruction.—*Tribune*.

THE GREAT "DIARRY" CONTROVERSY.—Dr. Reid writes thus to the *Times*:—"Sir, There is one feature connected with the present controversy with regard to the improper use of alcohol as a medicine which I should like, with your permission, to name. I have met with a number of persons who state that they are suffering from some kind of disease or other, and, under the garb of a 'doctor's order,' take gin or some kind of spirits, as nothing else seems to relieve their sufferings. Of course, they cannot swallow medicine every day or add to be always paying a doctor's bill, and they are very glad to find that gin or brandy does so much for them. I would mention the principal complaints which I have met with under this head. Personal cravings and natural love for excitement, asthma, kidney affections, lumbago, chronic bronchitis, dyspepsia, &c. Then there is another class of cases which, if not very carefully handled, is sure to lay the seed for intemperance, i.e., mothers and nurses administering gin and brandy to their daughters or patients to relieve certain pains, &c. These are the hereditary families. 'What did my mother goad, will do me good also.' My father drank such and such a spirit, and he lived a good old age, &c. How common it is for one lady to call upon another when the hot spirit and water is on the table, and the hostess will say, 'You see, my dear, I am very vulgar, I am taking at this time of the morning some gin and water, but it is by the 'doctor's orders,' for I do suffer so much with the spasms (gin spasms), dear; do let me get you just a little, pray do, &c. There are, no doubt, 'weak-minded doctors' as well as other people who indulge themselves and order their fancies for their patients to an alarming and dangerous extent, but these are exceptions. There are, no doubt, doctors who cannot afford to lose a patient, and if he orders his gin-drinking patient to leave off the gin the patient will soon leave off the doctor; so to secure or keep his patient he recommends the favourite drop. Those doctors, again, are the exception to the rule. In conclusion, I believe that half the spirit-drinking is done under the garb of a 'doctor's order' which has never been given. I am, Sir, your obedient servant, S. CARTWRIGHT REID, M.D., Physician, Munster-house Asylum, Fulham, S.W., Jan. 11.

LONDON, S.W., Jan. 11.—A protracted discussion took place in the Commons last night, upon the resolution of Mr. Richard Cross to ensure the Ministry for the appointment of Sir Robert Collier to the Judicial Committee of the Privy Council. The House, finally by vote of 208 against 241, rejected the resolution. In the House of Commons to-night Mr. Gladstone replied to the inquiry as to the time when the American case on the Alabama claims was received. He admitted that a few copies had reached England in December, but nearly all were sent to the Foreign Office, the Diplomatic Corps, and the Arbitrators themselves. It was only in the vicinity of the first of February that the Cabinet was supplied with the document. When he first saw the case he thought it was an able argument, but he was surprised to find other important questions introduced in it. In the House of Commons this evening the Right Hon. Edw. P. Dwyer asked Mr. Gladstone if the letter addressed to the correspondent of the *World* was genuine, when Mr. Gladstone replied "yes, it is a reply to a letter asking explanations in regard to my speech."

THE MORALITY OF THE TURK.—A little incident, illustrative of the morality of the English race, occurred during the progress of a trial in the Exchequer Chamber, Westminster, on Wednesday. A horse-trainer, named Masterman, brought an action against his jockey, James Cameron, for £2 6s, balance of account. The jockey, it appears, was

to ride Masterman's horse Honesty, but to "pull" him and be beaten. Owner and jockey backed Algeria against their own horse. Unfortunately for the pair Cameron got drunk and forgot all about "pulling," so that Honesty won the race, and master and man lost heavily. There is a touching simplicity about Mr. Masterman's complaint before the court. "If Cameron, he said, had been in his sober senses both he and Honesty would have been in the back ground." It is odd that a drunken jockey should have won the race in a mistake.—*Irish Times*.

UNITED STATES.  
SOCIAL STATISTICS.—Comparisons are generally odious to one party or the other, and it is with reluctance that we take up this discussion, and merely for the purpose of exposing the sham morality of New England, whose people go about the country, taxing other communities with their own social leprosy, and particularly laying the social sins of the whole country upon the innocent Irish women. The first instance that we shall give is the recent arrest of seventy young women in the concert saloons of New York, charged with being prostitutes. Of these 2 were born in England; 1 in France; 3 in Canada; 3 in Germany; and 61 in the United States. Of those born in the United States a large majority were born in New England. Here not a single "Irish Catholic" is to be found, notwithstanding our New England lecturers make and female tell us that the evils and degradations of society in New York are mainly attributable to that class. But from Chicago we receive still more curious and interesting statistics. Of the fallen women in that city 927 are known to the police. A glance at their nativity and religious convictions is the best possible refutation of the claims set up and the charges made by the Yankee lecturers and journalists.

Of the 927 prostitutes registered in the city of Chicago there were born in the United States, 778; born in Europe, 140; born in Canada, 3; born in Mexico, 6; born in Cuba, 4; born in the Eastern States, 642; born in the Western States, 132; born in Illinois, 30; born in Ohio, 13; born in West Virginia, 20; born in Missouri, 2; born in Kentucky, 1; born in Indiana, 1; born in Tennessee, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky, 1; born in Indiana, 1; born in Ohio, 1; born in Illinois, 1; born in Missouri, 1; born in Wisconsin, 1; born in Michigan, 1; born in Indiana, 1; born in Pennsylvania, 1; born in New York, 1; born in New Jersey, 1; born in Delaware, 1; born in Maryland, 1; born in Virginia, 1; born in North Carolina, 1; born in South Carolina, 1; born in Georgia, 1; born in Florida, 1; born in Alabama, 1; born in Mississippi, 1; born in Louisiana, 1; born in Arkansas, 1; born in Texas, 1; born in Colorado, 1; born in New Mexico, 1; born in Arizona, 1; born in California, 1; born in Nevada, 1; born in Oregon, 1; born in Washington, 1; born in Idaho, 1; born in Montana, 1; born in Wyoming, 1; born in Utah, 1; born in Arizona, 1; born in New Mexico, 1; born in Texas, 1; born in Louisiana, 1; born in Mississippi, 1; born in Alabama, 1; born in Georgia, 1; born in Florida, 1; born in South Carolina, 1; born in North Carolina, 1; born in Virginia, 1; born in Tennessee, 1; born in Kentucky,



The True Witness

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

TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

MONTREAL, FRIDAY, MARCH 1, 1872. ECCLESIASTICAL CALENDAR. MARCH—1872. Friday, 1.—Of the Holy Shroud. Saturday, 2.—Of the Feria.

NEWS OF THE WEEK.

The Alabama question remains as it was, and no steps towards a solution of the difficulties wherewith it is surrounded, have yet been taken. The general opinion seems to be that peace will be preserved. It is a curious and instructive fact that, whilst the U. States Government is insisting upon the most stringent application of neutrality laws as towards Great Britain, it stands convicted before the world of having itself systematically violated those laws during the late war betwixt France and Germany.

Stoneyhurst with the real Roger Tichborne, whom the claimant personates; and whilst at College, the two boys mutually tattooed one another. The marks of this operation being indelible except by actual cautery, would of course be visible on the plaintiff's arms to-day—as they are on those of Lord Bellevue—were the former Roger Tichborne; but on his arm there is no trace of such an operation ever having been performed, and on his cross-examination he positively swore that he had never been tattooed in his life.

The Home Rule movement has assumed such proportions that it can no longer be ignored by the present, or by any future government. Of its expediency we say nothing, for we feel not competent to offer an opinion how far what is demanded under the name of Home Rule would benefit Ireland. But that the demand for Home Rule is a just demand, one that the Irish have the right to make and insist upon, no one who claims the same right for Canada can deny.

It is rumoured that the United States Government has declared itself willing to accept a round sum of £10,000,000 in full of all demands on the Alabama claims.

FIRST LESSONS IN CHRISTIAN MORALS.—FOR CANADIAN FAMILIES AND SCHOOLS.—By Egerton Ryerson, D.D., LL.D. Authorized by the Council of Public Instruction of Ontario.

Had the Rev. Mr. Ryerson contented himself with compiling and publishing this Protestant Catechism expressly for the members of his own sect, we should not have felt ourselves called upon to notice it in any manner. But when—availing himself of his official position—he induces the Council of Public Instruction to adopt, and to "recommend it for use" in the Common Schools of the Province—Schools to the support of which Catholic parents are often compelled by law to contribute—then we say the work becomes public property, and is a legitimate subject of criticism, whether friendly or hostile.

The first word we would say about it is of course addressed to Catholics. The work is essentially a Protestant and sectarian catechism, unfit—no matter what the Council of Public Instruction may tell you—quite unfit for you, and your children. Forbid them to use it in any manner; insist that it be not read or expounded to them on any pretence: and protest loudly and incessantly against its introduction in Schools for whose support you are by law

compelled to pay. This duty you owe to yourselves, to your children, to your Church, and to your God.

With regard to the work itself, we will admit that it contains many truths, much to which no Christian should object. If it be but a feeble exposition of Christian morals, it does not directly, or intentionally, at least, encourage immorality. Its arguments are weak, its soundest passages are but dreary platitudes, and washy copies of the old Catholic masters; but we are not so unjust to its author as to tax him with conscious immoral teaching.

Indeed it is occasionally so near the truth in some passages, that we see not how it can fail to excite the ire of the Calvinistic or evangelical section of the Ontario community; except upon the hypothesis that it is illogical, and unable to draw the obvious inference from admitted premises, and to carry out a principle to its legitimate conclusion. How, for instance, can evangelicals, whether Low Church Anglicans, or adherents of the more avowedly Calvinistic sects, approve of the Sacramental system of the High Anglicans, clearly laid down by the Rev. Mr. Ryerson in his catechism? a system incompatible with Calvinism, and which, if adopted, and logically carried out, leads inevitably to Rome. We will give an instance of our meaning.

Having at p. 44, Lesson ix., Q. 36, laid down the principle that every one owes to himself the duty of "self-consecration;" and having defined in the next question, 37, that, by "self-consecration" is meant the being a Christian—he asks Q. 39—"What is required by your self-consecration?" Here is the answer:—

It is required that I should use the means of grace which God has appointed for that purpose—(self-consecration, or being a Christian)—of which are the Sacraments, namely baptism and the Lord's supper; that if I have not been baptized, I should apply to be baptized; that if I have been baptized, I should fulfil the obligations of my baptism.

Here then is clearly implied the doctrine of baptismal regeneration; repudiated, not only by the professedly evangelical or Calvinistic sects, but by the assembled fathers of the Anglican denomination, who the other day laid it down positively as a doctrine of their church! that baptism works no physical or moral change on the recipient. But surely "the means of grace which God has appointed for that purpose"—self-consecration—may with perfect security be neglected, if they do no moral good to, or effect no moral change in, him who avails himself of them; yet the Rev. M. Ryerson insists upon their employment, which certainly implies that they must be of some use, must therefore work some beneficial change. For otherwise the baptized would enjoy no moral advantage over the unbaptized in so far as "self-consecration" is concerned. Again the reverend gentleman defines a sacrament as:—"an outward and visible sign of an inward and spiritual grace, given to us, ordained by Christ Himself as a means whereby we receive the same."—p. 45, Q. 40.

What will the opponents of the Sacramental system say to this? Can they be so dull of eye as not to see that the entire sacramental system of the Romish Church is involved in this definition of a sacrament—as the divinely appointed means of grace—whereby we receive the same—i.e. grace. "A Sacrament," says St. Augustine, *Cir. Dei, lib. 10, c. 5*—and the Catechism put forth by the Council of Trent adopts the definition—"is a visible sign of an invisible grace, instituted for our justification," or as the Rev. Mr. Ryerson puts it "our self-consecration, or the being a Christian."

The Catechism is therefore essentially "sectarian," since it inculcates opinions on the Sacraments which all logical Calvinists must repudiate; it sins likewise as being "sectarian," in that it holds, or inculcates, that Jesus Christ is God—an opinion repudiated not only by the distinctive Unitarian branch of the Protestant Church, but by the most learned amongst Protestants of all denominations; and it is therefore, we contend, as being essentially "sectarian" on both these heads, a Catechism unfit for use in the Common Schools of Ontario. Calvinists, if consistent, would protest against the use in schools to whose support they pay, of a Catechism which teaches that the Sacraments are the divinely appointed means of grace, whereby we receive the same; Unitarians, and Liberal Christians would, in like manner, if consistent, protest against the use in the Common Schools of a Catechism which taught, that Jesus Christ the Son is God. So much for our criticisms on this book from a Protestant stand point; from the Catholic point of view it is equally objectionable, equally unfit for use in schools for whose support Catholics are, by an iniquitous law, taxed; but our remarks under this head we must postpone to next week.

Since writing the above we have seen extracts from the organ of the Baptist body, the most strictly and logically consistent of all Calvinistic sects, which fully bear out the opinions we have expressed as to the "sectarian" character of Dr. Ryerson's Catechism, and

therefore of its unfitness for a text book in the Common Schools of Ontario. The Canadian Baptist, the denominational organ alluded to, "protests"—we give the words of the *Globe*—"in the name of 50,000 Baptists in Ontario against Dr. Ryerson's views of Sacraments, as 'thoroughly unscriptural.'" And in its issue of the 8th ult., the *Canadian Baptist* has a strong article on the subject. Speaking of Dr. Ryerson's lessons on this point the *Baptist* says:—

"They seem to us to be a compound of Church catechism and 'Methodist discipline,' diluted in such a way by the venerable author that he evidently fancied it would prove acceptable to Baptists. Never was there a greater mistake. In the name of the 50,000 Baptists of Ontario we enter a decided protest against the introduction and use in our public schools of any text-book which contains statements like the following.

He then cites from the catechism the questions and answers by us given above, and sums up as follows:—

"According to Baptist belief, each one of these answers contains a grave error. Baptism is not the 'application of water,' does not 'solemnly ratify' the relation of its subjects to Christ; and should not be urged on children as an immediate duty, apart from the question of their Christian character. 'We know that some Baptist parents have already notified school-teachers that they cannot allow their children to study such a text-book; and we have no doubt that many more will follow their example. But private protests and objections are not enough. Our denomination must, in some organized way, make its voice heard in the Council of Public Instruction, in our Provincial Legislature, and by the Executive Council itself, if need be. Indeed we cannot doubt that all lovers of religious liberty and equality will gladly make use of every effort within their power to banish from the schools of our Province a book that at least four different Christian denominations cannot fail to regard, in its present form, as anything else than an outrageous assault on their most cherished religious beliefs.'

Thus the justice of our criticism on Dr. Ryerson's Catechism, and our condemnation of it, as "sectarian," even from a Protestant point of view, are fully recognised by the organ of one of the evangelical sects. From a Catholic stand point the work is we say equally objectionable, and as Catholics we protest against its use in the Common Schools.

The Quebec *Morning Chronicle* of the 15th ult., of which a copy has been passed to us, contains a lengthy notice of the proceedings at, and resolutions adopted by, the *Auxiliary Bible Society* of that city. In these proceedings there was nothing new, nothing to distinguish them from those of the Anniversary Meetings of our Montreal evangelical Societies, which we have commented upon, and whose absurdities we have often exposed. One or two remarks we will however make.

The false assumption which underlies all the arguments of these Societies, and which in practice render them obnoxious to Catholics, is this:—That the perusal of a certain book which they distribute under the title of the Bible, must necessarily work a beneficial change in the minds of those who read it: and that it is the divinely appointed means, or means appointed by Christ Himself, for converting the world, and spreading the knowledge of the Gospel. Now not only is this historically false, but it is also important to note that the Gospel or good message is one thing; and that a book which treats of that message, and gives some historical details of the manner in which it was originally brought to earth, is another and a very different thing. A community may thus have the Gospel, or glad message itself, in its perfection, though destitute of the book; or again, it may have the book, and yet be utterly destitute of, or disbelieving in, the message itself. It is thus with a large and daily increasing portion of the Protestant population of Europe and America. They have retained the husk or book, the outer covering of the nut; they have cast away.

There is therefore no connection, however remote, betwixt distributing bibles, and propagating Christianity; though the old women of our evangelical societies constantly confound these two different proceedings. St. Paul distributed no bibles, but he made converts to real Christianity; our modern Protestant Missionaries shed their bibles broadcast, and the world reaps a plentiful crop of infidelity.

That this is so is easy of proof, for it is admitted by Protestants. Let us look at Italy, at Rome; of which as their now, thanks to the Revolution, facile field of labor, the speakers at the Quebec meeting, made so much boasting—and what is the result? Why this, as we showed the other day by extracts from the *Montreal Witness*; that the Protestant reformation in Italy walks hand in hand with infidelity; that a social rationalism, or a rationalistic socialism, is supplanting the old Catholic faith; and that just in proportion as the Bible is spread, so also does disbelief in its contents, and disregard for its precepts, spread also, and abound.

Christ Himself appointed one way, and one way only, for establishing His kingdom upon earth. He appointed a living Church, as the keeper of His Gospel—we are not speaking of the book—or glad message of salvation to all men. Protestants in substance tell the Lord that He has blundered; that the means by Him appointed are inefficient; and they vainly purpose to

supplement His shortcomings by their *True Witness* and Bible Societies. To use a favourite form of expression in the conventicles, they have in this acting, hewed out, for themselves cisterns; broken cisterns that will hold no water, and which serve but as foul dens for the poisonous serpents of immorality and infidelity to knot and gender in. Thus too we see verified the truth of our Lord's prophecy, that every tree which is not of His planting shall be barren of fruit, and will be cut down and cast in to the fire, Amen.

The cynical contempt for truth displayed by our liberal Protestant contemporaries when it is their object to create prejudice against the Catholic Church or her authorities, is well exemplified in a short communication from the Very Rev. E. Langevin, V. G. of His Lordship the Bishop of Rimouski, and addressed to the *Toronto Globe*. In its issue of the 14th ult., that paper had inserted an item from its "own Quebec correspondent," to the effect that the Bishop above named had signified his readiness to withdraw the sentence of excommunication, by him pronounced against a resident of the county of Rimouski, for having at the last local election voted for the Protestant candidate. Of course the intention was to insinuate that Mgr. de Rimouski had pronounced such sentence of excommunication, and for the cause indicated.

The Rev. M. Langevin writes under date 19th ult., that no such an event ever occurred; that, in fact, it is a pure invention of the malignant and mendacious writer in the *Globe*. "His Lordship never pronounced a sentence of excommunication against any resident of the said county, with relation to that election, or any other matter whatsoever." Signed Edmond Langevin, Vicar General.

From this simple incident we may learn what reliance may be placed upon the statements of the liberal and anti-Catholic press, when the interests of the Catholic Church are concerned.

The injustice of which our brother Catholics in New Brunswick, in the matter of their schools, are the victims, has excited much interest in Canada, and has elicited strong expressions of sympathy from the press, both French and English. Would that it were in our power to do more; but situated as we are, we do not as yet exactly see in what manner we can best render our New Brunswick friends practical assistance. They will no doubt agitate the question, and perhaps may yet be able to bring it, and their grievances, before the Federal Legislature, in which, we are sure, they will be able to command a respectful hearing. The great thing, evidently, at the present moment for them to do is to bring their case under the notice of the Dominion or Federal Government, so as to enable their numerous friends in Canada to intervene. In the meantime we watch the contest with deep interest, and we pray God that the courage of our brethren may not fail. "No surrender" must be their motto.

The Dollinger movement in Germany is pretty nigh played out, even by the admission of its own partisans. The *Witness* writes:—"A reliable authority says that they consider Dollinger's movements as regards Catholics as virtually at an end—even those who supported him, it is said, have now got beyond him. The policy of staying in the Church has been tried by reformers before now, with what success history tells—and unless he takes a more decided position he will probably lose most of his influence."

This self-evident truth is beginning to dawn upon the Protestant mind—that it is impossible to be a member of the Church whilst denying her teachings; and that he who refuses to accept with heart and soul the definitions of the Vatican Council, is as much a heretic as if he had repudiated the entire Creed. That Dr. Dollinger will be able to found a new Protestant sect, merely rejecting Papal Supremacy, we do not believe; his followers will go beyond him, and will soon reject, one by one, every distinctive article of the Christian faith.

The Ottawa *Times* having sneered at the management of the small-pox hospital under the direction of the Sisters at Ottawa, the *Weekly Citizen* takes up the cudgels in their behalf, for which we thank him:—

Why describe our hospitals in this style? "Attendance." When the ladies of the convent assumed the charge of small-pox patients, nine of their number immediately devoted themselves to the task of attending those sick of the disease. They were, and are still, isolated from the rest of the community; and have each of them performed their self-chosen task with a fidelity that would do honor to even a Miss Nightingale. As for "medical aid," Drs. Beaubien, St. Jean, Grant, Hill and Van Cortlandt, can bear testimony. With regard to the Protestant Hospital, the directors of that institution can speak, as we reported we published a few days ago will show. Altogether we think it but a poor return to those self-devoted Christian ladies to cast this unmerited slur upon them as attendants of the sick. A better report would be theirs, and we are sure the public will agree with us when the facts above given are made known. In conclusion, it may be said, that the power of giving the fullest proof, that every patient brought to the hospitals has been cared for, nursed, attended and prescribed for in a way unobtainable elsewhere; and the credit of the medical gentlemen whose names we have mentioned, as well as the character of the hospitals, are involved in the charge made by our contemporary. But, as the whole article is untrue, it bears its own refutation.



The Montreal Herald is of opinion that arbitration will fail to settle the Alabama question. It fears also that in the case of the Washington Canada, from the failure of the Washington Treaty, the Fishery question will again assume a dangerous importance.

We have received from the Very Reverend V. G. George A. Hay, an indignant repudiation of the foul insinuations made by a correspondent of the Witness of the 6th ult., against the memory of the late Archdeacon John Hay of Toronto, and nephew to our correspondent.

Rosa D'Erina gave her first concert in Montreal on the evening of Tuesday; and on Wednesday last week another in the Concert Room of the St. Patrick's Hall, which in every part, and on both occasions, was crowded to its utmost capacity.

We may add that to Erin's Rose all languages seem familiar, all styles of music are easy. From Handel and Beethoven she passes to the simple pathetic airs of Ireland's ancient bards; and anon charms her audience by her brilliant execution on the piano.

By a majority of 85 to 5, a resolution has been carried in the Grand Orange Lodge of Western Ontario, stigmatizing the action of the present Ontario Ministry, in offering a reward for the apprehension of the murderers of Scott.

Some questions have been addressed to us about a prophecy, attributed to the deceased Venerable Maria Anna Tagai, and announcing three days of thick darkness, to cover the entire earth.

evening of Tuesday, 2nd of April, an entertainment whose proceeds will be devoted to the use of this most useful, and admirably conducted institution, which has so many claims on our charity.

We would direct attention to Brother Arnold's advertisement of the De La Salle Institute, Toronto, under the charge of the Christian Brothers. Great expense has been lately incurred by the purchase of the necessary buildings; and it may be said that, for a thorough business education, the Institute is not surpassed by any institution on this Continent.

In our last we were led into error as to the amount of the mortality for the week ending February 17th. Copying from our City contemporaries, we gave that amount as 150; in reality it was only 142—bad enough in all conscience, and about the double of the mortality for the corresponding week of last year.

THE LADIES OF THE CONGREGATION.—The Miner is informed that the Reverend Sisters of the Congregation of Notre Dame are in treaty for the purchase of a large lot of land situated above Sherbrooke street, and in the eastern section of the City, with the design of thereon building a house for their congregation.

His Grace the Archbishop of New York is said to have advised the Irish not to have any out of doors celebration on St. Patrick's Day next, in order to avoid giving any excuse to the Orangemen for getting up another massacre.

When a young lady signs the pledge, It's just as good as two; For, when her sweetheart finds it out, He's got to sign it, too.

The Westminster Review says: "Drunkenness is the curse of England—a curse so great that it far eclipses every other calamity under which we suffer. One hundred and fifty thousand (150,000) workmen go to bed drunk every Saturday night in London alone. It is impossible to exaggerate the evils of drunkenness." More are drowned in the wine-cup than in the depths of old ocean.—Con.

THE EDINBURGH REVIEW.—January, 1872.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The current number of the Edinburgh is somewhat heavy. Its contents are as under:—1. Yale's Edition of Marco Polo; 2. Lace Making as a Fine Art; 3. Tyerman's Life of John Wesley; 4. Taylor on Primitive Culture; 5. Crowe and Cavalcaselle on the History of Painting; 6. Railway Organisation in the late War; 7. Irish University Education; 8. Grant's Central Provinces of India; 9. Mr. Browning's Balaution; 10. The Church, the Laity, and the Liberals.

By a majority of 85 to 5, a resolution has been carried in the Grand Orange Lodge of Western Ontario, stigmatizing the action of the present Ontario Ministry, in offering a reward for the apprehension of the murderers of Scott.—as a piece of buncombe, "made mainly to catch the eye and secure the votes of the Orangemen of Ontario." This is a sensible view of the case; and without attempting to justify the shooting of Scott, or indeed to pass any opinion whatsoever thereon, till it shall have been adjudicated upon by some competent tribunal, we may well, in the words of the Orangemen themselves, denounce as silly and dangerous the attempt of the party now in power in Upper Canada "to make political capital of so grave and serious a matter."

ley as the elder Mr. Weller would say, was the "victim of connubiality," and stands out as a warning against running after the widows.

LECTURE ON PAPAL INFALLIBILITY.

The Lecture at St. Michael's Church, Belleville, by Rev. H. Brettagh, was not as numerously attended as usual, owing to the inclemency of the weather and to the fears of many that the church would not be sufficiently heated for comfort—fears which were fully realized by those present. V. G. Farrelly introduced the Lecturer as one who was not a stranger requiring any commendations from him, as they were all familiar with Father Brettagh as a lecturer.

Weekly Report of the St. Bridget's Refuge, ending Saturday, 10th inst. — Males 250, Females 195, Total 445.

LAST CHANGE IN AID OF MERCY HOSPITAL.—\$150,000 in 3000 cash prizes—\$50,000 Gold coin the highest prize. To be drawn in open public at Omaha, 28th March, 1872, by sworn Commissioners.

A PRISON PLOT.—About a week ago the Warden of the Prison was informed by some convicts who were about to leave the prison, their terms having expired, that a rising was being plotted. The Warden promptly investigated the matter, and unearthed a very carefully planned scheme on the part of some of the convicts to regain their liberty.

FARM LABOURERS.—A great scarcity of farm labourers is reported from the Eastern Townships. The price of labour of all descriptions has doubled, and even at the current rates men and women are not to be had.

Exhaustion and degeneration follow the excessive use of the senses, without due intervals of rest for repair. In order to maintain the wanted energy, the force expended, whether of body or mind, must be restored. When the expenditure of brain matter and other nervous elements is continued by overwork, the early extinction of life itself may be looked for as the result of such degeneration.

force expended, whether of body or mind, must be restored. When the expenditure of brain matter and other nervous elements is continued by overwork, the early extinction of life itself may be looked for as the result of such degeneration.

A large Volume would not contain the mass of testimony which has accumulated in favor of Dr. Wistar's Balsam of Wild Cherry as a safe, efficient, and reliable remedy in curing coughs, colds, and pulmonary disease. Many of the cures are truly wonderful.

Parson's Purgative Pills.—Best family physic. St. Andrew's Caedry Condition Powders, for horses.

REMITTANCES RECEIVED.

French Vale, N. S., D. A. McSwain, \$1; Caldwell, P. Reilly, 1; Assanacquan, C. McCarron, 2; Hastwings, J. O'Gorman, 50c; Tilsontown, F. Henry, 3; Whalen, D. Heenan, 2; St. Catherine de Fossambault, M. Landrigan, 2; De Pere, Wis., W. McIntyre, 1.30; Bromiskin, Co. Louth, Ireland, Rev. P. McDonough, 9c8; Rawdon, T. Rowan, 2; Cornwall, D. McDonnell, Archy, 2; Windham, Rev. F. X. Darragh, 2; Curdun, M. Henphy, 2; Norwood, T. Murphy, 4; Egerton, J. Begley, 1; L'Assomption, P. Flanagan, 1; Per J. Hackett, Chambly—Hughes, 2; P. R. Kelly, 2; Wolfe Island, J. Fitzgerald, 2; Rev. J. Gillies—Ingersoll, P. Quinn, 4; J. Callaghan, 2; Rev. J. Bayard, 2; N. Carroll, 2; J. Brady, 4; Culloden, W. Crawford, 1; J. Ryan, 1; Paris, J. Maxwell, 4; Rev. T. J. Dowling, 2; T. O'Neill, 2; Brautford, Rev. Mr. Bardon, 6; J. Feeney, 2; R. McGregor, 5; Toronto, Brother Arnold, 2; A. Bond, 1; E. O'Keefe, 4; W. P. McKee, 2; N. & F. Rooney, 4; T. McCrosken, 4; C. Robertson, 6; Very Rev. Mr. J. Jamol, 4; J. Crawford, 4; Mrs. Elmshy 4.50; Hon. J. Smith, 4; T. Maher, 5; Mrs. J. Stock, 2; C. Cassin, 4; Hamilton, per C. Demovian, J. Roche, 2; Rev. Dean O'Connor, Barrie—J. Malone, 2; Per J. McMahon, Milford—Self, 2; Mrs. M. Coll, 2; J. McKenna, 2; J. Power, 2; Pictou, P. Kearney, 6; Per J. O'Brien, Inverness—E. Joyce, 3; J. Gorman, 1.50; P. Caray, 2; J. L. Rousseau, 1.50, and 1.50 in advance; J. Quinn, 2; N. Minagh, 1.50; W. O'Brien, 1.50.

Birth. In this city, at 158 St. George Street, on 23rd ult., the wife of Joseph Lavary, of a son.

Married. On the 8th Feb. at Mount Carmel, McGillivray, by the Rev. J. Howard, Mr. Mathew Quinn, of Ingersoll, to Miss Johanna Breen, daughter of John Breen, Esq. of McGillivray, Ont.

Died. In this city, at the Grey Nunnery, on the 21th ult., Sister Agnes Annanda Mullins, fourth daughter of the late Morgan Mullins—R.I.P.

At Chambly, on the 26th ult., Francis Hackett, aged 35 years—R.I.P.

In this city, on Sunday, the 25th ult., Mary Helen, child daughter of John Douglas, Esq., of the West.

MONTREAL WHOLESALE MARKETS. Feb. 30. Flour & Brl. of 125 lb.—Rollbacks \$3.25 @ \$3.50; Middlings 4.00 @ 4.10; Fine 4.50 @ 4.60; Superior Extra 0.99 @ 0.90; Supers from Western Wheat (Welland Canal) nominal; Supers City Brands (Western wheat) Fresh Ground do; Canada Supers, No. 2 5.30 @ 5.10; Western Supers, No. 2 0.00 @ 0.00; Strong Bakers' 5.90 @ 6.10.

WANTED. A MALE OR FEMALE TEACHER, for R.C. Separate School, Sec. No. 2, Ballant, holding a Second or Third Class Certificate. A liberal salary will be given. Address, REV. FATHER BOURAT, Goodrich, Ont.

WANTED. FOR the Dissident School of the Municipality of Hammingford, A FEMALE TEACHER, holding diploma. Address, JOHN RYAN, Sec. Treas., Hemisford, Ont.

WANTED. Immediately for the Male Separate School of Belleville, a FIRST CLASS R. C. MALE TEACHER, must be of good moral character, and be well recommended by his Priest. Salary \$300 per annum. Application (with letter post paid) to be made to P. P. LYNCH, Sec. R. C. S. S. Trustees, Belleville Ont., Dec. 18th 1871.

WANTED. A MALE TEACHER, holding an Elementary Diploma, for School No. 3, St. Columban, Two Mountains. For particulars apply to JOHN BURKE, President.

JUST PUBLISHED: THE ENGLISH INQUISITION WORSE THAN THE SPANISH. BY SACERDOS. FOR SALE AT THIS OFFICE—PRICE 5 CENTS.

THE POPULAR LIFE OF GENERAL ROBERT E. LEE, by Miss EMILY V. MASON, is for sale at this office. Price, 5c. Sent free by mail on receipt of price.

MASSON COLLEGE. BENEDICTION AND INAUGURATION of the Wing lately built. MUSICAL and DRAMATIC ENTERTAINMENT, on Monday, the 4th of March. THE BENEDICTION of the BUILDING will take place at 10 o'clock, A.M. THE ENTERTAINMENT at 1.30, P.M. HIS LORDSHIP, the BISHOP of MONTREAL, will (D.V.) bless the building, and also preside over the entertainment. The parents of the Students, as well as the friends of the Institution, and of Education, are specially invited to attend. REV. JOS. GRATON, Superior.

FOR SALE. TWENTY-FIVE SHARES of the CAPITAL STOCK of the ST. PATRICK'S HALL ASSOCIATION. Apply at this Office.

NEW AND IMPORTANT PUBLICATIONS. THE LIFE, PROPHECIES and REVELATIONS of the VENERABLE MARY ANNE TAGAI. 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. VERONICA—or Devotions to the Holy Face of our Lord, with Prayers and Indulgences. 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 Cummiskey's Classified List of Catholic Books. Address, EUGENE CUMMISKEY, Publisher, 1937 Chestnut Street, PHILADELPHIA.

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 uniting in their efforts to procure a favorable site upon which 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-kept playground, and the ever-renewing 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, with their elementary and recitation, 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, mental and intellectual development of the students committed to their care. The system of government, both paternal and yet firm in enforcing the observance of established discipline. No student will be admitted 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. SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music. FIRST CLASS. Religious Instruction, Spelling and Defining (with drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. 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. FIRST CLASS. Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, 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. BROTHIER ARNOLD, Director.

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. TERMS: Full Boarders, per month, \$12.50; Half Boarders, " " " " " " " " " " 7.50; Day Pupils, " " " " " " " " " " 2.50; Washing and Mending, " " " " " " " " " " 1.20; Complete Bedding, " " " " " " " " " " 0.60; Stationery, " " " " " " " " " " 0.30; Music, " " " " " " " " " " 2.00; Painting and Drawing, " " " " " " " " " " 1.20; Use of the Library, " " " " " " " " " " 0.20. N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College. Address, REV. C. VINCENT, President of the College, Toronto, March 1, 1872.



FOREIGN INTELLIGENCE.

FRANCE.

Two hundred members of the Right, and fifty-six members of the Right Centre, in the National Assembly, signed the manifesto of the Monarchists in that body, which was carried to Antwerp by Count Monte, and presented to Count de Chambord.

Feb. 22.—The gathering of Legitimists at Antwerp is increasing daily, and becoming more formidable. It is confined to no Nationalist, although French preponderate in numbers. The German and Spanish Legitimists are well represented. The ex-King of Hanover arrived yesterday with a large party of supporters. Leading Ultramontans from Italy, Germany and France are also flocking to this city. It is rumored that all are acting together harmoniously, and that the Chiefs are deliberating over plans for the restoration of all deposed Sovereigns.

The Royalist manifesto, on which the hopes of the restoration of the Legitimist and Orleans parties are based, is still circulating among the members of the Right in the Assembly for additional signatures. The document is not yet printed, and its terms are kept secret. The prime leaders in the movement have addressed a note to the journals stating that the publication of the document is withheld at present, in order to avoid litigation; that the list of signatures is increasing, and that when the crisis comes the party will be found ready.

PERE GRATRY.—The *Semaine Religieuse*, of Cambrai, states that the medical attendant of Pere Gratry has but little hope of his recovery. Pere Gratry himself earnestly begs the prayers of Catholics that he may live to bring out his promised work, in which he intends to affirm and defend his submission to the Decrees of the Council.

The International is working with extraordinary activity to reorganize on a basis which will defy all attack. Sections are forming in all parts of France. Agents heavily paid by the Supreme Committee infest the provinces and are recruiting adherents. The Central Council are making every effort to obtain payment of subscriptions in arrears, and are attempting to obtain, not only in France, but in all countries, an exact statement of the strength, in men and money of the International. Its adherents are classified by categories of age and capacity; without doubt in anticipation of resorting again to arms or a formidable strike.

CANONIZATION.—The French Communists have started an almanac with a large number of Saints days; but their saints are very naturally of their own order of piety. Among them figure conspicuously the names of Florens, Desoluz, Milliere, Ferre and Rossel.

"People often talk in a low voice," continues the *Journal des Debats*, of the revenge "to be taken on Prussia; but there is another revenge which is being prepared in a much more serious, energetic, and businesslike manner, the revenge of the Commune on public order."

Three Frenchmen, a father and two sons, were lately indicted for robbery with violence at the assizes of Rouen. It appeared from the evidence that these most unpatriotic individuals had managed to procure Prussian uniforms from one of the battlefields, and, disguised as these, broke open unprotected farmhouses at night, and demanded money, watches, or jewellery, with threats of murder if refused. The whole district was in terror for some time, which was kept up by the pretended Prussians firing shots at night as they passed along the roads, and sometimes sending stray bullets into an exposed window. At last, a farmer whose house they were breaking into found courage enough to fire at them and put them to flight, wounding the foremost, one of the sons. The miscreant was deserted by his father and brother in their haste to escape, and being taken by the pursuers, his identification led to the discovery of the means by which the whole neighborhood had been told under contribution by three of its own residents, and to the trial of the culprits, who were justly sentenced to a long term of penal servitude. This whole story was furnished to a Dresden journal by its local correspondent, and has naturally been largely copied in Germany. But the inference drawn by the German papers that such acts were common in the occupied districts, and that the stories of Teutonic exaction may thus be all explained into a new edition of Gallic rapacity, seems to be beyond reason. Such crimes it would be far more natural to suppose were first suggested by the impunity which the petty violence of the foreign garrison enjoyed.

PATRIOTISM OF FRENCH WOMEN.—The mothers and daughters of France have come forward nobly in the hour of their country's need. They have inaugurated a patriotic subscription by the women of France to aid paying the German war indemnity. The subscription promises to be an enormous one. One lady has sent 100,000 francs and a diamond necklace. The local committees are daily increasing, and several bishops have written supporting the subscription. Two ladies of Hageneau have contributed 500 francs. The Assembly has accorded urgency to the proposal of M. Bisson to appoint a committee of fifteen to receive subscriptions. The Radical journal *La Constitution* is the only paper which opposes the national subscription. This might have been expected as the Reds like cheap patriotism, or such as enriches its professors, but hate anything which entails any sacrifice as a proof of sincerity.

SPAIN.

Feb. 21.—The *Gaulois*, in its issue of this morning, says that King Amadeus of Spain has become disgusted with the ungovernable disposition of the Spanish people, and has urged his father, King Victor Emmanuel, to sanction his abdication. The *Gaulois* further says that Victor Emmanuel counsels patience on the part of King Amadeus.

CIVIL MARRIAGE IN SPAIN.—The Cardinal Archbishop of Valladolid and other Spanish Bishops have written to the Minister of Grace and Justice to protest against the terms of the new regulations respecting civil marriage by which the children of marriages contracted in *facie Ecclesie* are stigmatized as "natural children." A Royal order, says the Bishop of Jaen, may have certain civil effects, but it cannot derogate by any amount of inexact phraseology from the nature of a sacrament. The term "natural children" by its own proper meaning of course denotes those who are not the issue of a Christian or sacramental union.

ITALY.

PIEDMONT.—The New Italian Bishops and the Government.—We have already noticed the refusal of the Italian Government to recognize the appointment of a parish priest by one of the new Bishops,

on the ground that it knows nothing of the Bishop himself. The statement has not been contradicted, and we merely revert to it for the purpose of recording a curious and perfectly well-founded remark of a foreign contemporary, that Signor Lanza's Government, while professing to surrender the right of nomination, is in reality asserting a claim to the right of institution—a far graver pretension on its part.

THE TRICK OF THE "GUARANTEES."—We cannot too often recall attention to the scandalous deception involved in the so-called law of guarantees. After renouncing all pretensions to any share in the nomination of Bishops, the Italian Government, as we have said before, ignores the nominations when made, and retains the temporalities of the sees. It was alleged sometime ago, that the difficulty was that it had not received notification of the appointments. This difficulty, it was said, would be removed if the Bishops or Chapters notified the nominations officially. They have done so, and have merely received the answer that they are unknown to the Government, and that the Bulls must be submitted to it for the royal exequatur. Consequently, between 50 and 70 Bishops remain without a single penny of the revenues attached to their sees, and are obliged to subsist upon the charity of their flocks. And not only has the Government done this, not only has it in spite of its professions used its new law as a trap for catching the temporalities of every see which may fall vacant, but it has invaded the spiritual jurisdiction, with which it has loudly declared that it is resolved not to interfere. It has refused to acknowledge the appointment of priests by the Bishops, and thus, when trenching on the spiritual province, succeeded in suppressing parochial as well as episcopal revenues. And worse still: the former Vicar-Capitular of the lately vacant see of Cremona, Mgr. Tosi, having just died, the municipality has enjoined the Chapter, under a threat of penalties, immediately to proceed to the election of another Vicar-Capitular, although the new Bishop has been canonically appointed, has taken possession of his see, and has notified the fact to the Civil Government.

SACRILEGIOUS SALES.—A sale is advertised by the civil authorities to take place in Palermo, at which the sacred furniture of various suppressed religious houses and closed churches is to be disposed of by auction. Other announcements are to be made in due course. Such an occurrence is another of the ripening fruits of Liberalism naturally to be looked for. If the movement could have in it sufficient elements of steadiness, similar scenes would in due time follow in Rome. It is probable, however, on account of the ungovernable nature of the agents now in action, that they will be anticipated by scenes of greater violence, and by some fearful catastrophe.

ITALIAN LOYALTY.—The Roman Radicals are becoming every day more and more exasperated against Victor Emmanuel. The King comes in for a larger share of their abuse than even the Pope. They declaim in their papers against the luxury of his palace and dinner-table. The menu of a banquet at the Quirinal the other day furnished a convenient text. At Marino, near Venice, men, women, and children are (they say) actually dying of hunger while their King "wallows in luxury." The following anecdote shows the tone of the party:—A revolutionary paper, to which Prince Humbert had subscribed, took to abusing him. The Prince reposted his copy, which was sent back through the post. Thereupon the manager of the paper returned the Prince's subscription in a post-office order, with an epistle, which was printed in the paper for the amusement of its other readers, and ran thus:—"Rome, 21 Jan., 1872. Citizen,—I hasten to send you enclosed a post-office order for the amount of your subscription to the *Italia Nuova*, which you have refused to-day. Your most obedient, EMILIO SECHI, Doctor.—To the Citizen Humbert of Savoy-Carignan, Rome."

ROME, Feb. 22.—The Pope in the Consistory yesterday preconized twenty-eight Bishops, including four of the dioceses in America.

ROME, Feb. 21.—The Pope has asked the permission of England and Austria for a meeting of the Ecumenical Council in their dominions.

THE QUIRINAL.—Important changes have been made in the entourage of Victor Emmanuel. The three *aides-de-camp* who were most about the person of his Majesty, have either been superseded or have resigned, and have departed to their own homes. Their names are Count de Sonnaz, Count Castellengo, and the Marquis di Lajatico-Corsini. The reason is divined to be that the three courtiers were not anti-Papal enough for the present tone of the Quirinal. Their places have been filled by more pronounced enemies of the Holy See. Colonel Anasi is one of them.

GERMANY.

Germany is tightening her grasp on the conquered provinces. The *Official Gazette* of Berlin announces the extension to Alsace and Lorraine of the clauses of the German constitution relating to the military system, including those on the obligation to military service.

BERLIN, Feb. 22.—There is no doubt that a man was in this city on Wednesday, whose object was to assassinate Prince Bismarck. It is officially announced this morning that an apothecary, who resides in the city of Posen, was arrested in Berlin yesterday on suspicion of contemplating the assassination of the Premier.

THE EDUCATION QUESTION IN GERMANY.—From all quarters come accounts of the increasing agitation against the proposed new law for the inspection of schools. About a thousand petitions or protests have already been presented to the chamber of deputies. Dr. Peter's alone has presented 452, containing the signatures of nearly 75,000 male adults, from the single province of Silesia. In Posen, Saxony, and Hanover a similar agitation prevails; and, in the last named province, the Protestants are quite as active opponents of the proposed measures as are their Catholic fellow-citizens. It is almost unnecessary to say that the Catholic populations of Westphalia and the Rhine Provinces are also in active and combined opposition to the Government proposal. In the meantime, the resignation of Von Muhler, and the substitution of Dr. Falk is looked upon by the entire Catholic party as meaning no change in the anti-Catholic policy lately adopted, but that it is to be prosecuted by a more polished and powerful instrument. Falk is a similar politician to Lutz, the anti-Catholic Bavarian Minister, but he is vastly superior in abilities and in knowledge of public affairs.

RUSSIA.

There is great rumour about a change of policy in Russia with regard to Poland. It is said that the exiled Bishops are recalled, and that four vacant sees are to be filled up by the Pope. Many, however, look upon the movement, so far as it may be a fact, merely as a piece of mystification, to make the Russians more acceptable to the Poles of Galicia, and to smooth the way to ulterior designs at St. Petersburg. Russia may wish to prevent a Polish insurrection during the not very improbable war between Russia and Austria, and to make more sure of a share in the spoil at the downfall of the great Empire.

NEW YORK, Feb. 20.—The *World's* London special says, in reply to a letter of enquiry addressed to him by the Premier, Mr. Gladstone has written a long letter explaining in an extremely amicable manner the present position of Her Majesty's Government concerning the Treaty of Washington and denying the utterance of offensive passages in his recent speeches in the House of Commons as has been erroneously reported. In order to allay public ex-

citement in England I have furnished copies of Mr. Gladstone's letter to the press of London, and it is now published in every Journal of the Kingdom, causing a profound sensation.

PIRETTI.—AN INCREDIBLE STORY ABOUT A RUSSIAN CONJURER.—About the beginning of the present century, a species of Cagliostro, or rather a superior kind of Wizard of the North, made his appearance at St. Petersburg, and astonished the natives by his marvelous performances. His name was Pirretti, and his fame is yet in the memory of those who witnessed his unrivalled talents.

The Czar Alexander, having heard Pirretti much spoken of, was desirous of seeing him, and one day it was announced to the conjuror that he would have the honor of giving a representation of his magical powers at court, the hour fixed for him to make his appearance being seven o'clock. A brilliant and numerous assembly of ladies and courtiers, presided over by the Czar, had met, but the conjuror was absent. Surprised and displeased, the Czar pulled out his watch, which indicated five minutes after seven. Pirretti had not only failed in being in waiting, but he had caused the court to wait, and Alexander was not more patient than Louis XIV. A quarter of an hour passed, half an hour, and no Pirretti! Messengers who had been sent in search of him, returned unsuccessful. The anger of the court, with difficulty restrained, displayed itself in threatening exclamations. At length, after the lapse of an hour, the door of the saloon opened, and the gentleman of the chamber announced Pirretti, who presented himself with a calm front and the serenity of one who had done nothing to reproach himself with. The Czar, however, was greatly displeased; but Pirretti assumed an air of astonishment and replied with the greatest coolness:—"Did not your Majesty command my presence at seven o'clock precisely?"

"Just so," exclaimed the Czar, at the height of exasperation. "Well, then," said Pirretti, "let your Majesty design to look at your watch and you will perceive that I am exact, and that it is just seven o'clock."

The Czar, pulling out his watch violently, in order to confound what he considered a piece of downright insolence, was completely amazed. The watch marked seven o'clock. In turn all the courtiers drew out their watches, which were found, as usual, exactly regulated by that of the sovereign. Seven o'clock indicated with a common accord all the watches and clocks of the palace. The art of the magician was at once manifest in this strange retrogression in the march of time. To anger succeeded astonishment and admiration. Perceiving that the Czar smiled, Pirretti thus addressed him:—"Your Majesty will pardon me. It was by the performance of this trick that I was desirous of making my first appearance before you. But I know how precious truth is at court; it is at least necessary that your watch should tell it to you, sire. If you consult it now, you will find that it marks the real time."

The Czar again drew forth his watch—it pointed to a few minutes past eight; the same reflection had taken place in all the watches of those present, and in the clocks of the palace. This exploit was followed by others equally amusing and surprising.—At the close of the performance, the Czar, after having complimented Pirretti, brought back to his remembrance that in the course of the evening's amusements he had declared that such was the power of his art that he could penetrate everywhere. "Yes, sire, everywhere" replied the conjuror, with modest assurance.

"What!" exclaimed the Czar, "could you penetrate even into this palace, were I to order all the doors to be closed and guarded?"

"Into this palace, sire, or even into the apartment of your Majesty quite as easily as I should enter into my own house," said Pirretti.

"Well, then," said the Czar, "at midday to-morrow, I shall have ready in my closet the price of this evening's amusements—one thousand rubles. Come and get them. But I forewarn you that the doors shall be closed and carefully guarded."

"To-morrow at mid-day I shall have the honor of presenting myself before your Majesty," replied Pirretti, who bowed and withdrew.

The gentlemen of the household followed the conjuror to make sure that he quitted the palace; they accompanied him to his lodgings, and a number of police surrounded the dwelling from the moment he entered it. The palace was instantly closed, with positive orders not to suffer, under any pretext whatever, any one to enter, were he Prince or valet, until the Czar himself should command the doors to be opened. These orders were strictly enforced, confidential persons having watched their execution. The exterior openings to the palace were guarded by the soldiers. All the approaches to the imperial apartments were protected by high dignitaries, whom a simple professor of the art of legerdemain possessed no means of bribing. In short, for greater security, all the keys had been carried into the imperial cabinet. A few moments previous to the hour assigned for Pirretti's interview with the Czar, the Chamberlain on service brought to His Majesty a dispatch which a messenger had handed him through an opening in the door. It was a report from the Minister of Police that Pirretti had not left home.

"Aha! He has found out the undertaking is impracticable, and he has abandoned it," observed the Czar, with a smile.

Twelve o'clock sounded. While the last stroke yet reverberated, the door which communicated from the bedroom of the Czar to the Cabinet opened, and Pirretti appeared. The Czar drew back a couple of paces, his brow darkened, and, after a momentary silence, he said:—"Are you aware that you may become a very dangerous individual?"

"Yes, sire," he replied; "but I am only an humble conjuror, with no ambition save that of amusing your Majesty."

"Here," said the Czar, "are the thousand rubles for last night, and a thousand for this day's visit."

Pirretti, in offering his thanks, was interrupted by the Czar, who, with a thoughtful air, inquired of him:—"Do you count on yet remaining some time in St. Petersburg?"

"Sire," he replied, "I intend setting off this week, unless your Majesty orders a prolongation of my sojourn."

"No!" hastily observed the Czar, "it is not my intention to detain you; and, moreover," continued he, with a smile, "I should vainly endeavor to keep you against your will. You know how to leave St. Petersburg as easily as you have found your way into this palace."

"I could do so, sire," said Pirretti; "but far from wishing to quit St. Petersburg stealthily or mysteriously, I am desirous of quitting it in the most public manner possible, by giving to the inhabitants of your capital a striking example of my magical powers."

Pirretti could not leave like an ordinary mortal: it was necessary that he should crown his success in the Russian capital by something surpassing his previous efforts; therefore, on the evening preceding the day fixed for his departure, he announced that he should leave St. Petersburg the following day, at ten o'clock in the morning, and that he should quit by all the city gates at the same moment! Public curiosity was excited to the highest degree by this announcement. St. Petersburg at that time had fifteen gates, which were encompassed by a multitude, eager to witness this marvelous departure.

The spectators at these various gates all declared that at ten o'clock precisely Pirretti, whom they all perfectly recognized, passed through. "He walked with a slow pace and with head erect, in order to be

better seen," they said; "and he bade an adieu in a clear and audible voice."

These unanimous testimonies were confirmed by the written declaration of the officers placed at every gate to inspect the passports of travelers. The inscription of Pirretti's passports was inscribed in the fifteen registers. Where is the wizard, whether coming from the North or South, who could in these degenerate days perform so astonishing an exploit?

TO KILL ROACHES.—A writer in the *Country Gentleman* gives his experience in killing roaches, as follows: "I moved into an old house, the roaches soon made their appearance in the kitchen and cellar under it; it was lathed and plastered between the joists. I went down the cellar after candle-light; it just gave me the horrors; I thought we should have nothing fit to eat; over the victuals shelf I could not spread my hand; the largest I ever saw. I got 3 oz. red wafers, broke them up, and stewed them where I could among them. In a short time there was not one to be found. Where they went I never knew; they were never found dead."

PICKLING CUCUMBERS.—The great art in getting good pickles is to have good vinegar to begin with, the best of course, being that made of good sound cider. As this is not always at hand, it is best to prepare a brine strong enough to bear an egg. When the tub is full of pickles let the brine cover them. Then cover them over with cabbage leaves and a board and weight to keep them down in the brine. When they are ready for use you can freshen them in warm water and put them in a bright brass kettle, with vinegar enough to cover them and scald them for fifteen or twenty minutes, then put them in jars and pour hot vinegar over them. They can easily be flavored with cloves, mace, black pepper, onion or two, and a little horse-radish and ginger. Good pickles are a great luxury.

A cup of coffee is a sure barometer, if you allow the sugar to drop to the bottom of a cup, and watch the bubbles arise without disturbing the coffee. If the bubbles collect in the middle, the weather will be fine; if they adhere to the cup, forming a ring, it will be rainy; and if the bubbles separate without assuming any fixed position, changeable weather may be expected. Try it.

TO BLEACH MUSLIN.—For five pounds of cotton dissolve six ounces of chloride of lime in a quart of soft hot water; boil the cloth in soap-suds and rinse it. Then strain the lime into sufficient water to immerse the cloth in, being careful not to let any of the lime pass through the strainer. Put in the cloth, let it remain from ten to twenty minutes, and rinse it through two or three waters.

STARCH.—There is no better way for making nice starch for shirt bosoms, than to boil it thoroughly after mixing, adding a little fine salt, and a few shavings of a star or spermaceti candle. We have found the pressed lard candle quite as good as sperm. Let the starch boil at least ten minutes, and it will give a gloss, if neatly ironed, fully satisfactory to the most fastidious person.

Physicians say that placing a small roll of paper or muslin above the front teeth, under the upper lip, and pressing hard on the same, will arrest bleeding from the nose, thus checking the passage of blood through the arteries leading to the nose.

SPECIAL NOTICE.

AGENTS WANTED TO SELL OUR PATENT IVORY AND LIGNUM VITÆE EYE CUPS.

Spectacles rendered useless, Chronic Sore Eyes cured, and all diseases of the eye successfully treated (cure guaranteed) by the greatest invention of the age.

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, and blazes in the evidence of over 6,000 testimonials of cures, and recommended by more than 1,000 of our best Physicians in their practice.

The Patent Eye Cups are a scientific and philosophical discovery, and as Mayer Ellis, of Dayton, Ohio, writes, they are the greatest invention of the age.

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

CLAYSVILLE, Washington County, Pa., Sept. 29th, 1871.

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, from advanced life or other causes, and are an invaluable cure of Myopia and Near-Sight. I have in the last few days entirely cured several cases both of acute and what is called chronic inflammation. These had tried every known and available species of treatment without the slightest benefit, but on the contrary detrimental, and great expense.

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, as she sometimes expresses herself.—Certain it is, that her eyes were unusually old, and worn beyond her age to such an extent that she could not read the heading of the *New York Tribune*, without her glasses. You may judge, therefore, the effect of the Cups, when I inform you that she can now read every portion of the *Tribune*, even the small diamond type, without her glasses. She now habitually reads her Testament, ordinary print, without her glasses. You can imagine her pleasure.

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. Wherever I go with them, they create intense excitement. But a few words are necessary to enlist an attentive audience anywhere the people can be found. I was at our fair last Tuesday, 27th inst., and I can safely say that I myself, or rather the Eye Cups, were no mean portion of the attractions of the occasion. I sold and effected future sales liberally. They will make money, and make it fast, too. No small catch-penny affair, but a superb, No. 1, tip-top business, that promises, so far as I can see, to be life-long.

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, but work on a sure plan. People are afraid of being humbugged, but I have convinced them of reality. The Patent Eye Cups are a perfect success. They have restored my son's Eye Sight who was blind in his right Eye since he was a lad, the optic nerve was injured; after applying your Patent a few times he can read with that eye unassisted. He can shoot as many birds from the cherry tree, with his right eye that was blind, as any other person.

I have applied the Patent Eye Cups, with Myopic attachments, to two persons eyes who are Near-Sighted; their sight is improving at an astonishing rate.

My old eyes of 14 years standing are perfectly restored.

Many blessings on the inventors of the Patent Eye Cups, for the great good they have done to suffering humanity.

I remain, most respectfully, REV. ISAAC MORTON.

BLOOMING VALLEY, Pa., Sept. 4, 1871

DR. J. BALL & CO., OCEANUS.—Gents.—I received

your Patent Eye Cups by the hand of Mr. Rondebush; after testing the efficacy 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. SPOONER, Blooming Valley, Crawford County, Pa.

CHESTER, Sussex Co., England, Dec. 15, 1871. Dr. J. Ball & Co.—Gentlemen.—On the receipt 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, that in my opinion the result produced through using your Patent Ivory Eye Cups is one of the greatest boons that ever God bestowed on man received (Spiritual Eye Sight excepted).

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 cease 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. I speak with all due deference of the Faculty, but at the same time, I cannot divest myself of my faith that the present treatment, in the cases of Myopia, or Near-Sightedness, Dimness of Vision, Cataract, Partial or Total Blindness, is a failure in nineteen cases out of every twenty when they resort to the knife, and am sorry to say I know cases that have ended in total blindness, which cannot possibly occur in using the "Patent Ivory Eye Cups."

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, Halliand Co., C. W.

DEMORSTVILLE, C. W., Aug. 19, 1871.

DR. J. BALL & CO.—Gentlemen.—I have this morning returned from visiting an old lady that was almost totally blind for several years. She was totally blind in one eye, and could not see a person standing before her with the other eye. After I had made one application with the Patent Ivory Eye Cups, of two and a half minutes, she could see her hand and fingers with the eye that was totally blind, and the other eye was greatly improved.

We remain, Yours truly, REV. JOHN HILL.

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. Spectacles and surgical operations useless. See our advertisement in another column of this paper.

All persons wishing for full particulars, certificates of cures, prices, etc., 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.

Write to 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. Send for Pamphlet, Circulars, and price list, sent free of charge.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT, District of Montreal.

No. 985. In Bv. JAMES MCCARTHY, Insolvent.

ON the twenty-seventh day of March next, the undersigned will apply to the said Court for a discharge under the said Act.

JAMES MCCARTHY, By his attorney at law, J. J. CURRIAN.

MONTREAL, 15th February, 1872.

INSOLVENT ACT OF 1869.

CANADA, } IN THE SUPERIOR COURT, Province of Quebec, } Dist. of Montreal.

In the matter of ADOLPHE DESEVE, an Insolvent. ON the twenty-fifth day of March next, the Insolvent by his undersigned attorneys will apply to the said Court for a discharge under the said act.

DOUTRE DOUTRE & DOUTRE, Attorneys at law of the Insolvent. MONTREAL, 15th February, 1872.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal. DAME ISABELLA ANNIE JOHNSON, wife of ISAAC EBBITT of the City of Montreal, in the District of Montreal, Saloon-Keeper, hereto duly authorized by Judicial authorization for the prosecution of this suit, Plaintiff.

vs. ISAAC EBBITT aforesaid of the said City of Montreal, Saloon-Keeper, Defendant.

The said Plaintiff has this day instituted an action *en separation de biens* against the said Defendant. Montreal, 22nd January, 1872.

L. N. BENJAMIN, Atty for Plaintiff.







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; each very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; flecting 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 hiccough; 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.

A 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 none but Dr. M'Lane's, prepared by Fleming Bros., Pittsburg, Pa. 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.

CENTRAL MARBLE WORKS, (Cor. Alexander & Languehutte Sts.)

TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

MANUFACTURERS OF every kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.

IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION.

B. TANSEY. M. J. O'BRIEN.

WILLIAM H. HODSON, ARCHITECT,

No. 59 ST. BONAVENTURE STREET

Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to

THE CHEAPEST AND BEST CLOTHING STORE

IN MONTREAL

P. E. BROWN'S

No. 9, CHABOILLET 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, CHABOILLET SQUARE,

opposite the Crossing of the City Cars, and near the St. T. R. Depot, Montreal, Sept. 30 1871;

1871.

NEW PREMIUM LIST!

R. C. Separate Schools, Colleges, Convents, Sunday School Classes, & all Catholic Institutions.

- Little Catholic Library, 32mo., fancy cloth, 12 vols. in box. \$1.60 per box. Little Catholic boy's Library, 32mo., fancy cloth, 12 vols in box. \$1.60 per box. Little Catholic Girl's Library, 32mo., fancy cloth, 12 vols in box. \$1.60 per box. Catholic Pocket Library, 32 mo, fancy cloth, 13 vols in box. \$1.75 per box. Sister Mary's Library, 18 mo, fancy cloth, 12 vols in box. \$2.40 per box. Brother James' Library, royal 32 mo., fancy cloth, 12 vols in box. \$2.40 per box. Parochial and Sunday School Library, square 24 mo, 1st series, fancy cloth, 12 vols in box, 3.20 per box. Parochial and Sunday School Library; square 24 mo, 2nd series, fancy cloth, 12 vols in box 3.20 per box. Young Christian's Library, containing Lives of the Saints, etc, fancy cloth, 12 vols in box, 4.00 per box do do do paper, 12 vols in set. \$0.80 per set. Illustrated Catholic Sunday School Library, 1st series, fancy cloth, 12 vols in box. \$4.00 per box do do 2nd series, fancy cloth, 12 vols in box. \$4.00 per box do do 3rd series, fancy cloth, 12 vols in box. \$4.00 per box do do 4th series, fancy cloth, 6 vols in box. \$2.00 per box. Conscience Tales. Gift books and sides, fancy cloth. 8 vols in box. \$5.35 per box. Canon Schmidt's Tales, gift back and sides, fancy cloth, 6 vols in box. \$2.00 per box. Maria Edgworth's Tales, gift back and sides, cloth, 14 vols in box. \$1.60 per box. Library of Wonders, illustrated, gift back and sides, fancy cloth, 5 vols in box. \$1.25 per box. The Popular Library, containing Fabiola, Callista, etc, etc, fancy cloth, 6 vols in box. \$5.00 per box. do do do gift, fancy cloth, 6 vols in box. \$6.00 per box. The Popular Library, 2nd series, containing Catholic Legends, etc., fancy cloth, 9 vols in box. \$6.00 per box. do do do do gift, fancy cloth, 9 vols in box. \$7.50 per box. The Young People's Library, containing One Hundred Tales, etc., fancy cloth, 5 vols in box. \$2.00 per box. do do do do gift, fancy cloth, 5 vols in box. \$3.00 per box. Fireside Library, containing Orphan of Moscow, Life of Christ, etc, fat y cloth, 10 vols in box. \$5.00 per box. do do do do gift, fancy cloth, 10 vols in box. \$6.70 per box. Catholic World Library, containing Nellie Netterville, Diary of St. Mercur, &c, &c, fancy cloth, 5 vols in box. \$5.00 per box. Ballantyne's Illustrated Miscellany, 12 vols, fancy cloth, gift back and sides, (containing Chasing the Sun, etc.) 12 vols in set. \$2.60 per set. The Home Library, containing the Young Crusader, Blind Agnes, etc., fancy cloth, gift sides, 6 vols. assorted in box. \$2.00 per box. The Instructive Tales, containing Fabers Tales of the Angels, Lorenzo, etc., fancy cloth, 7 vols. assorted in box. \$3.75 per box. The Golden Library, containing Christian Politeness, Peace of the Soul, etc., fancy cloth, 10 vols, assorted in box. \$75c per box. The Christian Library, containing Lives of Eminent Saints, fancy cloth, gift sides, 13 vols. assorted. \$1.35

THE NEW LIBRARY.

- The Life of St. Patrick, [large] full gilt. \$3.00 per doz. The Holy Isle, [large]. \$3.00 per doz. The Holy Isle contains the Lives of the following Irish Saints—St. Bridget, St. Columbkille, St. Malachy, St. Lawrence O'Toole, and St. Palladius.

NEW SERIES OF TALES.

- Adolphus, full gilt. \$1.25 per doz. Nino and Pippo do do. \$1.25 per doz. Nicholas do do. \$1.25 per doz. Last days of Pappal Army, cloth. \$1.50 per doz. The Little Virtues and the little defects of a Young Girl, cloth. \$2.25 per doz. or in fancy paper covers. \$2.25 per doz. The Little Virtues and the little defects of a young girl is used in most of the Convents and Catholic Schools as a book of Politeness and deportment. Any book sold separately out of the box or set. One Thousand Tales, suitable for Premiums, fancy cloth, at 20c. 25c. 40c. 50c. 70c. 90c. 1.00 and upwards. Lace Pictures from 15c. to 2.00 per doz. Sheet Pictures from 40c. to 2.00 per doz. sheet, each sheet contains from 12 to 24 pictures.

(ADOPTED BY THE PROVINCIAL OF THE CHRISTIAN BROTHERS, FOR USE IN THE SCHOOLS UNDER HIS CHARGE.)

- Butler's Catechism for the Diocese of Quebec. doz. 50cts, retail 5 cts. " " " of Toronto. doz. 50 cts., retail 5cts. Catechism of Perseverance. " Ecclesiastical History. " Sacred History, by a Friend of Youth. " The History of Ireland.

IRVING'S SERIES OF CATECHISMS.

- Revised by M. J. Kerney. Catechism of Astronomy. " of Botany. " of Classical Biography. " of Chemistry. " of Grecian History. " of Grecian Antiquities. " of History of England. " of History of United States. " of Jewish Antiquities. " of Mythology. " of Roman Antiquities. " of Roman History. " of Sacred History.

- Sadlier's Fine Small Hand Copy Books without Head-lines. per doz. 30 cts. Composition Books. per doz. 60 cts. Sadlier's Exercise Books, bound. per doz. \$3.25. " " 2, 3, and 4 Quires. per doz. \$3.50. " Foolscap Account Books in Different Bindings. per doz. \$2.40. Payson, Duntin and Scribner's National System of Penmanship in 12 numbers.

SADLIER'S SUPERIOR HEADLINE COPY BOOKS.

- Nos. 1. Initiatory Lessons. 2. Combination of Letters. 3. " Words. 4. Text with Capitals. 5. Text with half Text.

D. & J. SADLIER & CO., Montreal

JOHN MARKUM, PLUMBER, GAS AND STEAM-FITTER,

TIN AND SHEET-IRON WORKER, &c., Importer and Dealer in all kinds of WOOD AND COAL STOVES, 712 CRAIG STREET, (Five doors East of St. Patrick's Hall, opposite Alexander Street), MONTREAL.

JOBING PUNCTUALLY ATTENDED TO

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y.,

MANUFACTURE a superior quality of Church, Academy, Fire-Alarm, Factory, Chime, Tower-Clock, Steamboat, Court-House, Farm and other Bells, of pure copper and tin, mounted in the most approved manner, and fully warranted. Catalogues sent free. Address MENEELY & KIMBERLY, Troy, N. Y.

PULMONARY BALSAM. USED AND RECOMMENDED BY THE MOST EMINENT PHYSICIANS IN NEW ENGLAND FOR THE LAST 40 YEARS. "NOTHING BETTER." CUTLER BROS. & CO., BOSTON. Sold by the Druggists. FOR COUGHS, COLDS & CONSUMPTION. LYMAN'S CLARE & Co., Montreal, Agents.

O'FLAHERTY & BODEN, PRACTICAL HATTERS AND FURRIERS, 221 M'GILL STREET, (NEAR NOTRE DAME)

WOULD RESPECTFULLY invite the attention of their friends and the public to their Stock, which has been Selected with the GREATEST Care from the BEST Houses in the Trade, and will be found COMPLETE in all its details. Montreal, May 10th, 1871.

HIGH COMMERCIAL EDUCATION. MASSON COLLEGE, TERREBONNE (NEAR MONTREAL) THE RE-OPENING OF THE CLASSES OF this grand and popular Institution, will take place on THURSDAY, FIRST OF SEPTEMBER.

PROGRAMME OF STUDIES. 1st SECTION. OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes.

MATTERS: 1st Simple reading, accentuation and declination; 2nd An equal and solid study of French and English syntax. 3rd Arithmetic in all its branches; Mental calculation; 4th Different styles of writing; 5th Reading of Manuscripts; 6th Rudiments of book-keeping. 7th An abridged view of Universal History. 2nd SECTION. 3rd year.—Business Class. This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, drafts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the College, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c. N.B.—This class forms a distinct and complete course, and may be followed without going through any of the other classes.

MATTERS. 1st Book-keeping in its various systems; the most simple as well as the most complicated; 2nd Commercial arithmetic; 3rd Commercial correspondence; 4th Calligraphy; 5th A Treatise on commercial law; 6th Telegraphing; 7th Banking (exchange, discount, custom commissions); 8th Insurance; 9th Stenography; 10th History of Canada (for students who follow the entire course.) 3RD AND LAST SECTION. 4th year.—Class of Police Literature. MATTERS. 1st Belles Lettres—Rhetoric; Literary Composition; 2nd Contemporary History; 3rd Commercial and historical Geography; 4th Natural History; 5th Horticulture (flowers, trees, &c.); 6th Architecture; 7th A treatise on domestic and political Economy. 5th year.—Class of Science. MATTERS. 1st Course of moral Philosophy; 2nd Course of civil Law. 3rd Study of the civil and political Constitution of the Dominion of Canada. 4th Experiments in natural Philosophy; 5th Chemistry; 6th Practical Geometry.

LIBERAL ARTS. Drawing—Academic and Linear. Vocal and instrumental Music. TERMS: Board and Instruction. \$100.00 per annum. Half Boarders. 20.00. Day-Scholars. 10.00. Bed and Bedding. 6.00. Washing and Mending of Linen. 5.00. Use of Library. 1.00.

F. CALLAHAN, JOB-PRINTER,

CORNER OF NOTRE DAME AND ST. ST. JOHN STR., MONTREAL.

SELLING OFF

NOTICE. IMPORTANT SALE, BY J. G. KENNEDY & CO.

The public are informed that we have determined to dispose of the whole of our extensive Spring and Summer Stock of MEN'S AND BOYS' CLOTHING, HABERDASHERY, etc., at a VERY CONSIDERABLE SACRIFICE. The advantages which we offer during this sale, (which has commenced), are—that the entire stock of Clothing will be sold off at a positive reduction of fully ONE-THIRD. We have strictly decided, that during the sale, there will be BUT ONE PRICE MADE. The character of the Stock—the present reduced prices of it—and the principle of insisting on ONE PRICE as the rule of the sale are facts, (when circulated through the entire City) that must induce any thinking person to spare half an hour for an inspection of the goods. During the first two weeks, the best of the Stock may probably be bought up by traders in the same business; so that those who can spare a little ready cash, will do wisely by making their call as early as possible.

MENS' PANTS DEPARTMENT. Lot 20—150 Black Doe Pants, \$4.25 for \$2.75. Lot 21—150 Black Doe Pants, \$5.50 for \$4. Lot 22—120 Extra Fine do \$6.50 for \$4.40. Of those and Fine Cassimere Pants, there is a very large assortment. Lot 23—200 Mens' Working Pants, \$2.50 for \$1.50. Lot 24—200 Mens' Tweed Pants, \$3 for \$2. Lot 25—180 Mens' Tweed Pants, \$4.25 for \$2.75. Lot 26—160 Mens' Fine Pants, \$5.50 for \$3.75. Lot 27—150 Mens' Extra Fine \$6.50 for \$4.25.

The Mechanics of the City are invited to an inspection of our large stock of Pants in which Goods there will be found to be a very considerable saving. The same fair proportion of Reduction will be made throughout ALL the Departments. Full catalogues of Sale to be had at our Store. J. G. KENNEDY & CO.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.]

THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address.

E. A. & C. R. MENEELY, West Troy, N. Y.

JEWELLERY! JEWELLERY!! JEWELLERY!!!

THE Subscriber begs to tender his thanks to his numerous friends and the public for the liberal patronage bestowed on him since commencing business. Having received a case of the above (ex SS. Austrian), he is enabled to place before them an article which, for quality, workmanship, and moderate prices, is not to be surpassed in the city. Gold Hunting Cased Watches from \$27 upwards. Detached Lever Watches from \$10 upwards. English and Waltham Watches, \$20 to \$50. A large stock of Fancy Lockets from \$1.50 to \$20. An extensive assortment of Gold Chains, Seals, Tooth-picks, Pencils, and Charms, all warranted pure Gold. Also, Gentlemen's Sets in Gold and Pearl. A call is respectfully solicited from all who may be requiring any of the above, before purchasing elsewhere.

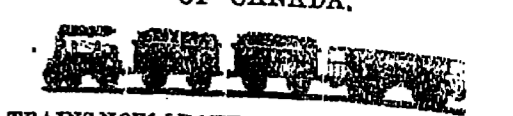
WM. MURRAY No. 87 St. Joseph Street, Montreal.

A. M. D. G. ST. MARY'S COLLEGE MONTREAL.

PROFESSOR. THIS College conducted by the Fathers of the Society of Jesus. Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department. The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses. The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book-keeping and whatever else may fit a youth for Commercial pursuits. Besides the Students of either section learn, each one according to his talent and degree, History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Science. Music and other Fine Arts are taught only on a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

TERMS. For Day Scholars. \$3.00 per month. For Half-Boarders. 7.00. For Boarders. 15.00. Books and Stationary, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges.

GRAND TRUNK RAILWAY COMPANY OF CANADA.



TRAINS NOW LEAVE BONAVENTURE STREET STATION as follows

GOING WEST.

Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West, at 8.00 A. M. Night " " " " 8 P. M. Accommodation Train for Brockville and intermediate Stations at 4:00 P. M. Accommodation Train for Kingston, Toronto and intermediate stations at 6 A. M. Trains for Lachine at 8:00 A. M., 9:30 A. M., 3:00 P. M., 5:00 P. M.

GOING SOUTH AND EAST.

Accommodation Train for Island Pond and intermediate Stations at 7:00 A. M. Express for Boston via Vermont Central at 9:00 A. M. Express for New York and Boston via Vermont Central at 3:30 P. M. Mail Train for Island Pond and Intermediate Stations at 2:00 P. M. Night Mail for Quebec, Island Pond, Gorham, Portland, Boston, &c., at 10:30 P. M. Sleeping Cars on all Night Trains, Baggage checked through. C. J. BRYDGES, Managing Director.

BROCKVILLE & OTTAWA RAILWAY WINTER ARRANGEMENTS.

Trains will leave Brockville at 7:45 A. M., connecting with Grand Trunk Express from the West, and arriving at Ottawa at 12:50 P. M. Mail Train at 2:15 P. M., arriving at Ottawa at 6:45 P. M. Express at 3:25 P. M., connecting with Grand Trunk Day Express from the West, and arriving at Ottawa at 7:25 P. M.

LEAVE OTTAWA.

Express at 10:00 A. M., arriving at Brockville at 1:50 P. M., and connecting with Grand Trunk Day Express going West. Mail Train at 4:20 P. M., arriving at Sand Point at 7:45 A. M., and 3:45 P. M. Trains on Canada Central and Perth Branch make certain connections with all Trains on the B. and O. Railway. Freight loaded with despatch, and no transshipment when in car loads. H. ABBOTT, Manager for Trustees.

PORT HOPE & BEAVERTON RAILWAY.

Trains leave PORT HOPE daily at 9:15 a.m. and 3:00 p.m. for Perrytown, Summit, Millbrook, Fraserville and Beaverton. Leave BEAVERTON daily at 2:45 p.m. for Fraserville, Millbrook, Summit, Perrytown and Port Hope.

PORT HOPE AND WAKEFIELD RAILWAY.

Trains leave PORT HOPE daily at 10:25 a.m. and 4:25 p.m. for Quays, Perrytown, Campbell's, Summit, Millbrook, Fraserville, Peterboro, and Wakefield. Trains will leave WAKEFIELD daily at 8:20 a.m., for Peterboro, Fraserville, Millbrook, Summit, Campbell's, Perrytown, Quays, arriving at Port Hope at 11:40 a.m.

A. T. WILLIAMS, Superintendent.

GREAT WESTERN RAILWAY.—Toronto and

Depart 6:15, 12:00 Noon. 4:25, 9:10 P. M. Arrive 5:45, 10:00 P. M. 7:15, 9:55 A. M.

Trains on this line leave Union Station five minutes after leaving Yonge-st. Station.

NORTHERN RAILWAY.—Toronto and

City Hall Station. Depart 7:45 A. M., 3:45 P. M. Arrive 1:20 A. M., 9:20 P. M. Brock Street Station. Depart 5:40 A. M., 3:00 P. M. Arrive 11:00 A. M., 8:30 P. M.

VERMONT CENTRAL RAILROAD LINE

WINTER ARRANGEMENTS. Commencing December 4, 1871.

DAY EXPRESS leaves Montreal at 8:40 a.m., arriving in Boston via Lowell at 10:00 p.m. Train for Waterbury leaves Montreal at 7:00 p.m. Night Express leaves Montreal at 3:30 p.m. for Boston via Lowell, Lawrence, or Fitchburg, also for New York, via Springfield or Troy, arriving in Boston at 8:40 a.m., and New York at 12:30 p.m.

TRAINS GOING NORTH AND WEST.

D EXPRESS leaves Boston via Lowell at 8:00 a.m., arriving in Montreal at 9:45 p.m. Night Express leaves Groat's Corner at 9:00 p.m. South Vernon at 9:58 p.m., receiving passengers from Connecticut River R.R., leaving New York at 3:00 p.m., and Springfield at 8:10 p.m., connecting at Bellows Falls with train from Cheshire R.R., leaving Boston at 5:30 p.m., connecting at White River Junction with train leaving Boston at 6:00 p.m.; leaves Rutland at 1:50 a.m., connecting with train over Brunsden and Saratoga R.R. from Troy and New York, via Hudson River R.R., arriving in Montreal at 9:45 a.m. Sleeping Cars are attached to the Express trains running between Montreal and Boston, and Montreal and Springfield, and St. Albans and Troy. Drawing-Room Cars on Day Express Train between Montreal and Boston. For tickets and freight rates, apply at Vermont Central R. R. Office, No. 136 St. James Street. G. MERRILL, Gen'l Superintendent

SELECT DAY SCHOOL.

Under the direction of the SISTERS OF THE CONGREGATION DE NOTRE DAME, 744 PALACE STREET.

HOURS OF ATTENDANCE.—From 9 till 4 a.m.; and free 1 to 4 p.m.

The system of Education includes the English and French languages, Writing, Arithmetic, History, Geography, Use of the Globes, Astronomy, Lectures on the Practical and Popular Sciences, with Plain and Ornamental Needle Work, Drawing, Music, Vocal and Instrumental; Italian and German extra. No deduction made for occasional absence. If Pupils take dinner in the Establishment \$37 extra per quarter.