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WHICH WAS THE TRAITOR?

A STORY OF '98.

(From the Dublin Weckly Freeman) .

CHAPTER VII .- (Continued.)

Charles placed the billet to his lips, and rising, said :- "Gentlemen, I need not say I hope our plans will not be disarranged by the intelligence I have just received. I am now reduced to the position of each of you, for my name has been compromised. I regret it merely because the opportunities I might employ, were my movements free as they have been, are a small chance, but there was no alternative exlost."

Heaven reward the friend who gave you timely warning, and find us each such a one at our need," cried Aylmer.

Richard Raymond.

better than anybody here. What was your he scrutinized him narrowly.

business on the road just now, Master Richard?" she continued.

describe what she had seen.

a blow from a musket-butt, just too late to spot.

prevent his securing the aperture.

suitable to the circumstances. It was for a brief space. There was a for- closer in the shade of the luguriant foliage.

midable arsenal on the premises, for Raymond desired to arm his followers from his own house. and the collection of guns and other weapons and then informed his master that the first ostensibly decorating the apartment would have of themselves furnished a company. He signed | cessfully carried out. to his companions, and, following his example, each possessed himself of a fire-arm, and proceeded as noiselessly as possible to load and | you to extend the time to fifteen minutes."

through the building, and made fast every means of ingress in the front. These were all | and never thought I should allow. Three secured by shutters and bars of great length, | minutes more, remember," for at this period a man's house needed to be also his eastle, since the outrage and daring of all the fugitives were gathered in the shrubthe lawless were supplemented by the domi- bery. ciliary visits of men who often committed equal violence under the sanction of the law.

Charles, having completed his defences, reentered the room just as an authoritative knock was delivered through the broken glass, upor the window shutter, and a voice cried-

"Charles Raymond, open to the King's officers, in the King's name!"

Charles asked who it was demanded admis-

"Town Major Sirr."

"What is your business here?"

"I hold a warrant for the arrest of Charles ed. Raymond—the man I am now speaking to. I told a warrant also for the arrest of John shears, Henry Shears, and the Frenchman, ake the consequences of their company!"

ation. He soon spoke.

"What crime has Charles Raymond committed?"

" Treason."

"The penalty of treason is death, is it not?"

"That is no affair of mine. Open." "But it is my affair. I will not open."

"Resistance is uselest."

"I shall try it."

"See, Raymond, I am not here to parley. I quietly? The house is guarded on all sides, and you and your brother rebels cannot es cape. Open in the King's name.'

"For the last time, no. Not for your King." Then, Major Craddock, do your duty." Charles heard the officer's voice calling his command to attention, and next addressing himself:

"Mr. Raymond!"

" Major Craddock." "I have a duty to perform, which I regret has fallen to my lot. I call upon you to admit

the King's troops. I assure you resistance is entirely out of the question. I have forty men with me, and you and the gentlemen with you must feel that opposition to us can have but one result."

"Major Craddock," replied Charles, "I know you to be a man of honor. Myself I might yield, but those who are my guests, never. We are all well armed and desperate.'

and his friends were placed. Fortunately his goons. last words made an impression on Sirr, who neither liked the prospect of a struggle in which he might find himself directly engaged, nor cared to take his prisoners otherwise than alive. There would have been little glory in feeding justice with ready-made corpses.

"Raymond," he said, "I give you and those with you ten minutes to come to your senses.

pered with sparkling eyes. CHAPTER VIII.--THE ESCAPE.

There was a hurried consultation, the purport of which Sirr exerted all his ears, but in vain, to overhear. The conclusion offered but cept to give battle to overwhelming odds, or to

Ned Fennell, collecting a number of the loaded weapons, left the room, followed noise-"Is the matter pressing Charles," inquired lessly by all present, except Charles, his brother, and Alymer, who maintained a con-His agitation did not escape the notice of versation which served to lull the suspicious of North Donnelly. She confronted him sharply. the crafty Town Major. Richard's manner "It is pressing, and I'm afraid you know it struck Aylmer as one of great shrewdness, and

As for Norah, she sat pale but calm.

The end of the mansion next the wicket was North turned from him, and was about to prolonged by an attached out-office, a small portion of the foundation of which had given "The soldiers, the soldiers! Save yourself, way, and left a hole sufficient to give passage Master Charles. Hide, gentlemen!" to a robust man. A clump of high evergreens, Ned's ejaculations were cut short by a loud thick and tangled, for it was the obscure side erash. The window sash had been burst in by of the building, concealed the defect and the

It was lucky that Ned was not always above The occupants of the room were for a while temptation, and had to avail of this obscure inutterly disconcerted by this unexpected visita- let after more than one surreptitous absence at tion. They stood regarding each other in wake or pattern. He crept through with a silence, and too bewildered to collect words suggestive alacrity, and, somewhat more awkwardly, his companions followed, and crouched

Ned returned for Norah, who declined to remain behind, whom he assisted safely through, part of the plan of escape had been so far suc-

Charles tapped at the window. Sirr answer, ed: "We are not yet unanimous, and I ask

"Not a second longer than ten," replied Assisted by Ned Fennell, Charles hastened Sirr imperatively. "You have three minutes arough the building, and made fast every yet. This is a favour I never granted before,

One-third of the time had not elapsed before

Richard Raymond left the room last. Aylmer waited for him.

"How is it," he asked, "that you appear to

have escaped denunciation?" "I know not," replied Richard, attempting

to pass. Aylmer marked his agitation. "By heavens, Raymond!" he cried, "this is either cowardice or it is guilt, I know men have thought lightly of you, but now I think

WOTSO." Richard did not reply to these words, nor resent the scorn with which they were utter-

The second and most critical phase of escape with more authority from the author. was now to be essayed.

Ned, crawling pronely, like a thick snake, worked his way from the furking place found a thing about it; the back of the house. All here was shrub- Ireland, in response to the startling Viceregal and he would have endeavoured to rescue it at that he is frightened at a bug-bear—an imagination.

its opposite side.

How the hearts of the fugitives best, and their breath came and went, as they watched with strained eyes his figure stealing into the shadows happily unseen by the watchful sentinels, a group of whom stood almost right in his path.

Charles could perceive go guards between ask you for the last time-will you surrender his hiding place and the wicket, which was the point to be gained.

The difficulty was to effect a good start, en the city on every side. Wrought to their keenest every sense and every sinew, they crept clear of the close laurels, but still in their friendly shade, and waited the

It came soon enough, for they had scarcely set themselves for the final endeavour, when the strident voice of Sirr was heard, notifying that the time of grace had expired.

At the same moment a shot was from the trees, then another, and a third. They heard the bullets crashing against the face of the mansion, evidently little above the heads of its beslegers.

not knowing the strength or whereabouts of their assailants, drew themselves together, and delivered a volley in the direction of the foe.

In after years Ned Fennell loved to show the great elm behind which he ambushed that Charles, though he spoke with an assumed night. It bore three gun-shot wounds, so well confidence, felt all the extremity in which he did chance direct the aim of Craddock's dra-

Ned replied, with the remainder of his firearms. In the distraction of this episode, no notice was taken of the group which stole warily towards the wicket. They reached it, to find the four dragoons, who guarded it, on the road without. The firing had alarmed them and, fearing a surprise in that quarter, they had quitted their post, in a panic which was Ned Fennell almost shouted for joy at this not lessened by the appearance of our hero and reprieve. "Just the time we want," he whis. his companions, who rushed desperately upon them. Charles knocked down one with his fist. It was Bradley, who went down with a curse. Avimer ran a second through the arm.

The two others made a terrified retreat. Charles immediately turned the lock in the stout wicket, and thereby caused a delay in the pursuit.

To unloose and mount a trooper's horse was | there was nobody to direct him. with each the work of a moment. Norah Donnelly, as good a horse woman as her mistress, the daughter of a famous fox-hunter, was in no way embarrassed by her military scat.

Away! Ten minutes of a gallant burst brought them to crossed-roads. Here they drew rein, and here for the first time they missed Richard Raymond. On comparison of memories, they found that he had never left the shrubbery with them.

"Poor Dick," cried Charles, "I hope he has not fallen into their hands."

"If he did," said Norah, "he'll be among friends—the villain!"

"What does the girl mean?" asked Ray-

mond, marvelling at her warmth. "She is right, Mr. Raymond," said Aylmer. "Your brother is the man who has betrayed

They separated at the cross-roads, each to find such home or refuge as he might. The two Sheares returned to Dublin, to be arrested and lodged in Newgate next day. Aylmer rode the cavalry horse all that night and half Union. the next day. From that time the stout animal had the honor to bear the rebel commander, and served him as nobly as the royal cavalier whose trappings still continued to bedeck

it. Norah reached her mistress without adventure, and excited Marion to mingled horror and delight by the recital of her experiences summary process of court-martial was considersince she had set out upon her mission. Our ed a too tedious formality. All the usual hero, accompanied by Villemont, found shelter in the house of a mutual friend, well affected to the cause which had now made Raymond an exile from his own hearth.

Ned Fenneil, having acquitted himself as we have seen, quickly climbed the park wall, and put himself upon the track of his muster.

CHAPTER IX .- THE TERROR. How the rebellion burst forth no reader

wants to be informed, nor of the disasters which were its immediate prelude., Ou the 19th May Lord Edward Fitzgerald, the Sheares, and others were taken. Without

Irishmen undertook their desperate enterprise. The Government as has been said, knew even the hour fixed upon for the rising. A week before it took place the Lord Lieutenant

Dubliu, on the night of May 23rd, bore

this statement, and the extent of Sirr's inform- he succeeded. encumbered as he was with the by the Speaker, the Sergeant-at-Arins, and all who since his flight had occupied it, but in fear, firearms, in reaching the shelter of the great | the officers of the House, to express to his Ex- perhaps, of such attempt, the entire collection trees which grow almost up to the dwelling at | cellency their "horror and indignation," their | had been removed, and lodged in the Castle. determined resolution and energy."

> ants and porters, the artificer followed his en the battle of its champions. journeyman, the laborers went en masse to nearly all unarmed, which had begun to threat-

The whole city kept anxious vigil, her population were divided between hope and fear.

first point of attack; but where the assault strength and ferocity of the insurgents by whom every road was beset.

Parliament was paralysed with panie, as the record of its proceedings show. Only a few members retained their courage. Many of The soldiers bewildered by this attack, and their colleagues got drunk, in the endeavor to drown their apprehensions, at Daly's Coffee-

> But the most abject terror was to be witnessed where it was least expected. The volunteer army of the capital, composed of barristers attorneys, merchants, bankers, revenue officers, shopkeepers, students, doctors, apothecaries, corporators, and a few warlike persons, remained all night under arms in Smithfield. Their collected valour oozed away with a rumour that an immense force of the rebels had urged their way into the town, and were advancing to attack them. A distant susilade confirmed the tidings and one-third of the gallant yeomanry sneaked home, and were found, some of them, in full accourrements, concealed under beds and other ignominous retreats.

> Even the regular troops were affected by the prevailing dismay, which extended to their commanders. They obeyed with readiness the beat of the drums; every man was at his post, and ready for action, but all was disorganization in the plans of their leaders. No soldier knew his station, or could tell his duties, and

> In this state of things had the insurgents made their attack as originally arranged, even under the incapable chiefs who succeeded Lord Edward, it is probable the capital would have fallen into their hands.

But it was found next day that all their ostentation of warfare had ended in nought. There had been some desultory skirmishing with the royal troops, some military posts had been surprised, some towns near the metropolitan district attacked and obstructions more or less formidable which interposed between the capital and from outside.

These small successes were dearly paid for next day and that following, by the disasters at

the want of arms.

When news of them reached Dublin, fear and hope changed places. All was elation, and a cruel thirst for vengeance among the Royalists, all was despair in the ranks of the

Military executions were recommenced. Batches of prisoners were brought straight from the place of their capture to the lamp irons or the signposts, where their convulsed corpses were allowed to swing till some hand, from charity or disgust cut them down. The places of torture being insufficient for the disposal of the subjects on hand, men were seized. stripped, and flogged in the streets; so that sometimes the path of the executioners could be tracked by the pools of blood which marked it at intervals. Some wretches, maddened by the pitch-cap or gun-powder torture, rushed through the city, their heads on fire, to plunge their baking brains in the Liffey, in whose waters they deliberately drowned themselves rather than trust once more to the mercies of the torwhich was their doing.

It was such acts as these that saved the Cona leader, without a directorate, the United federacy from the dissolution which threatened

Charles Raymond escaped the demoralisation of initial defeat. The dispersion of his associates in the leaderships had rendered a combined general movement impossible. The force fication of a tragedy to be performed comes and pressure of the insurrection he felt to be for this reason wholly neutralised.

The loss of the store of arms at Raymond's tokens everywhere that the fateful moment had Park he also ismented. It was the most value-Tillemont. The two others in this house must worked his way from the lurking place round at last arrived. On the 22nd the Commons of the Union, that he hasn't a single idea about the Catholic Vicence of the world have and account to the character of the world have and account to the character of the starting Vicence of the world have and account to the character of the character of the world have and account to the character of the world have a world h

Our here was for a moment confounded by bery, and favoured by this and the darkness, message, went in solemn procession, preceded all hazards from the custody of the soldiers,

Though conscious of the hopelessness of the The premonitions of the impending struggle struggle begun under such disappointments. were not to be mistaken. Servants quitted Raymond never felt one selfish regret for havtheir masters, clerks their country houses, the ing entered upon it. He believed in the justice tradesman found himself deserted by his assist- of his cause, and trusted to Heaven to strength-

Even the defection of his followers did not swell the battalions, formidable in nothing but dishearten him. Disappointed at his failure to their numbers and their courage, for they were provide them with arms, and deterred also by the exaggerated reports of the military preparations made for their reception, the contingents Few people the succeeding night had the of Santry and Rathfarnham made on the night coolness or indifference to seek their pillows. of muster but a small despondent show. During the night their numbers dwindled to a still less figure, and ultimately the remaining mal-The metropolis would be, it was known, the contents, repudiating his leadership, elected a commander of their own, and marched off, to would be delivered no man could tell. Strang- be attacked on their unguarded advance by ers brought into the city appalling stories of the Lord Jocelyn's eavalry, by whom they were almost cut to pieces. His fordship, flushed with his cheap triumph, next encountered Raymond's band, to which only the best spirits now adhered. Gallantly headed by their young leader, who fleshed his maiden sword on the buttock of a flying squireen, the brave pikemen of the suburbs drove back and routed the Orange yeomanry.

Seeing that all was lost so far as the metropolis could be regarded. Charles, leading the faithful remnant party out to join Villemont. who had been stationed with a strong force on the dividing line between Dublin and Wieklow. with instructions to move to the support of the county which should be most hardly pressed, sent before hand with intelligence of the failure before the capital, and knew this news would detain the reserve till he should find it,

To be continued.

FATHER BURKE'S LECTURE

"Catholic Church in America."

(From the New Orleans Daily Times) The following lecture was delivered by the Rev Father Burke, in St. Patrick's Church, New Orleans

Dear Friends,—Any one who wishes to mark at-tentively the course of events of this world must recognize in all that he sees around him the hand of God and the hand of the devil; God influencing all things for good, and the devil coming in on all sides and trying to spoil God's work. Now, amongst the works of God, the greatest is the Christian reli-gion and the Catholic Church; and amoust the many means the devil employs to gain his end. namely, that of spoiling the work-of God-one great lever that he makes use of is, to inspire the nations and the peoples with a kind of dread and fear of the Catholic Church. He says to the nations: " Don't listen to her; don't hear her voice at all; don't have anything to say to her. She is bad, She will corrupt you; she will bewitch you," He gives them no reason for this. He has no reason for it. Nothing must strike a man more at first sight than the strange repugnance and unreasoning fear with which so many sectarians, Protestants and others, regard the Catholic Church, 1 remember, some years ago, a very enlightened, highly cultivated English lady came to Rome with her daughter .-Naas and Carlow.

For these repulses there were two sufficient causes—one, the want of leaders, and the other day, wild with grief, the tears streaming from her ayes—a heart-broken woman. She says: "What have you done to my child? Oh! you wicked man, what have you done to my child? You have ruined my child and broken my heart." I said, "How is that?" "Well," she said, "you have made a Catholic of my daughter." "Yes: that is true. Under God, I have been the means of making a Catholic of her. But, do you think that is sufficient reason for breaking your heart?" "Yea, it is," said she. I said to her, "You are a well educated lady; I simply ask you one question: What point is there in the teachings or in the practice of the Catholic Church that you object to?" She paused for a moment. "Well," she said, "I don't know; but I know that you have bewitched my child and broken my heart." "Can you find fault," I said, " with any one doctrine of the Catholic Church that your child has embraced?" She said she could not. And yet the woman acknowledged to me, "If my child," she said, "had renounced God and had declared herself an atheist, I would not be so grieved as I am for her to become a Catholic;" and that without any reason under heaven, without knowing the why or the wherefore—without being able to find the slightest cause. Well, as it happened, within twelve months I had the happiness to receive the old woman into Church, and make a good Catholic of her.

My friends, amongst the nations among which I have travelled, nowhere have I found that distrust and fear of the Catholic Church more unreasoning mentors who enjoyed the spectacle of the suicide and more powerful than in America. I generally enter freely into conversation with people-strangers with whom I am thrown. But sometimes I have found people, and I will say "good morning," and they will move off as If they heard the rattle of a rattlesnake. Sometimes I have been obliged to say, "You needn't be afraid of me: I am a priest, but I will not eat you." "Well, this is the first time in my life that I ever spoke to a Catholic priest. Do you know, I think I would rather not have any you know, I think I would rather not have anythink more to say to you." But I reason with him: I ask him "What fault have you to find? Why are you afraid of me?" "Well, nothing particular; but I don't know. It is a subject I avoid; I will not have anything to say." Then, by a little press. ing, I get the man into a little argument, and I find that he hasn't a single idea about the Catholic

in battle against other Chinese, at the sight of which their enemies turn and run away.

lie Church, giving it horns, hoofs, and tail, a flaming a single hour. tongue of fire, and great goggle eyes, and says to the men of the hineteenth century, who boast of their intelligence. "Don't look at it! Don't speak to it! Run'awaylailt will bewitch you. Hate it, detest it ! Don't trust the Catholic Church! If you do, she will put an end to your liberties, your happiness, your all "-And the big boobles of the nineteenth And the big boobies of the nineteenth century get frightened and run away.

Now, the subject on which I propose to address you this evening is the glorious theme that the Catholic Church is not the danger, but, under God, the future salvation of this grand and magnificent Republic of America. I cenfess to you, my friends, that, as firmly as I believe in the Catholic religion, convinced as I am that that religion is the only true religion; convinced as I am that that Church. under God, is the only means of salvation, out of which there is no salvation, save and except under the mean pretext of invincible ignorance—which means that if men knew a little more they would be damned,—they are just ignorant enough to be saved; a little knowledge would be the ruin of thom;—believing all this, I would not have the heart nor the courage to speak to the people of America and preach Catholicity to them, if in the secret recesses of my heart and mind I had the faintest iden that the Catholic religion would be dangerous to the State. In this age of ours, men are not even willing to accept the Kingdom of Heaven at the cost of any great sacrifice. If God would offer them Heaven on condition of giving up certain advantages, they would be unwilling to accept it at such a price. But no single earthly advantage is sacrificed, but everything is gained, when a nation rises up, as Ireland rose up under the hand of St. Patrick, and like one man opens its eyes and heart to Catholicity.

First, let us reason a little on this great theme .-I suppose all men, Protestants and Catholics alike, acknowledge that when Christ, our Lord, founded our religion on this earth, He founded that religion for the express purpose of saving the world-that that religion was to be the salvation of mankind. Now, from what did Christ purpose to save the world. What was the evil that he came to remedy? Answer-the first evil our Lord came to remedy was ignorance-ignorance the most deplorable, the most profound. Could anything he more terrible than the state of ignorance in which Christ found the world? Men of intelligence, splendid minds, varied and profound genius, bowed down and worshipped their own vices and their own wickedness, and called those vices God. The whole world worshipped impurity under the name of Venus; they worshipped dishonesty under the name of Mercury, who was the God of Thieves; revenge under the name of Mars; every vice and passion, even to the passion of avarice, that cats the heart out of the miser, which they adored under the name of Plutus. who was the protector of riches and of those that sought them. It was had enough to be ignorant of the truth; but they went further; they not only lost sight of Heaven, but not content with the darkness of earth, they went grovelling down into hell, to find their God there.

The second evil that Christ found in the world. wide-spread, was the evil of impurity, sapping and destroying the vital energies, physical and mental, and the power and strength of men. He found as soon as manhood began to dawn upon upon them as soon as they began to feel the throbs of virile blood in their veins-He found them yielding to every prompting of the baser instincts, going out ravenning to gratify the strong, unreasoning, earthly passions that poisoned the spring of life and destroyed all hope of future manhood. He found imcurity all over the world, so that the virtue of chastity was not only not to be found amongst men, but it was not even known amongst them-it had no name. His Virgin Mother, the purest of God's creatures, had her virginity laid as a reproach upon her. From this impurity it would follow that there was no such thing as the family circle, with its blessed and holy influences. The Roman wife was a slave, dependent upon the mere caprice of her husband, who, when time had worn the bloom off her cheek, exchanged her for another and a fairer and a younger woman.

In the third place, Christ found the evil of dishonesty. No man's word was to be depended upon; commercial honesty seemed to have perished. The old straightforward manner of the first republican Romans had departed; and in the tottering, effete empire dishonesty - commercial, social, international—was the order of the day.

These were the diseases under which the world

suffered. Men sinned because they knew no better; they were ignorant. They were steeped in impurity-their manhood was gone out of them, so that a few thousand barbarians easily broke up and smashed to pieces the mighty Roman empire, and overcame those once invincible legions that had given law to the whole world. And dishonesty had crept into every rank of life; society was rapidly breaking up into chaotic elements.

What did Christ say and do? He told men that he had come down from Heaven expressly to teach them, in order that all men might know the truth. He emphatically declared that from His lips, and from the lips of those he appointed to teach them the world should gain—not a spirit of inquiry, my friends, not a spirit of Protestantism looking for the truth. No! but He said: "You shall know the truth; you shall have knowledge of it, fixed, clear, and definite, and in that knowledge you shall find your freedom! You shall know the truth, and the bruth shall make you free!" And then the Son of God laid His hand upon a little child and said :-Blessed are the clean of heart, for they shall see God!" And to all men He said: "Unless you become even as this little child, you shall not enter the Kingdom." As if He would say: "Behold this child! no impure thought has ever soiled its innocence; no unlawful crime or sinful passion has over entered its breast. Unless you become as this little child, ye shall not enter the Kingdom of Heaven!" And then He declared the sacred principle of conscience-that every man should act to his fellow-men as he would wish them to act to him; that every man who perpetrated an outrage or injury should not enter Heaven until he repaid the last farthing! He established the principle of social, commercial, and international honor-truth, chastity, and honesty i Behold the three elements of the religion of Christ-the three grand sanitary powers that He put into His Church when He declared it to be the salt of the earth. It is by truth chastity, and honor that the Church has saved, is saving, and is destined unto the end to save the world. Without truth, chastity, and honor there is

no salvation for the people.
Reflect, first, upon truth. Why is truth the salvation of the people? For many reasons. I will give you only one. I don't know that it is the highest reason, but it is the one that bears most directly upon myself. The salvation of a people lies in unity. To be a unit is the first necessity of a people. Christ, our Lord, Himself declares that a house divided against itself must fall. And the first element of national existence, and national progress is that the people should be united; and that the enemy of public freedom and the liberty of the people in all ages has always begun his infernal work by trying to create divisions and dissensions amongst them. I might point as an illustration, to years before it was forced-he pledged his almost Ircland, the Niobe of nations, the martyred mother who bore me. For 700 years we have groaned bewho bore me. For 700 years we have ground be-neath the tyrant's hands, pitiless and unrelentind, Ireland knew it, they stirred such a clamour that | tion of the sister country. The question, however,

-a creation of his own fancy, like the Chinese that , unrelaxing in his grasp. Why? Because he governmake monsters that their soldiers carry before them ed a divided people. It was but the other day that in bettle segingt other Chinese at the sight of which an eloquent Englishman in New York said, in our very teeth, that Ireland was a slave because she was divided; and on the day that she was united, no mised to relax the penal laws against the Catholics. So, Protestantism, for three hundred years, has divided; and on the day that she was united, no been making a most horrible bugbear of the Cathopower under heaven could bind her into slavery for

Union being the first element of national existence and progress, I ask what is the first ele-ment of this union? What is the strongest bond that can bind a people together and keep them together? I answer at once—the principle of religious unity; it is the most sacred of all bonds, because it is the most binding, the most unchanging; it is a bond fixed by Almighty God Himself. Nations are sometimes made one by the accidental circumstances of conquest. But that union that is effected by the sword must be preserved by the sword, or it ceases to exist. Take the Union of Ireland ceases to exist. and England. It was effected by the sword -a sword that was never allowed to rust as long as there was Irish blood at hand to keep it clean and bright by the tears and blood of the people. But that sword has begun to rust to-day It is no longer the powerful falchion it was once in the hand of a fearless nation. It rusts in its scabbard; the nation that owns it is afraid to draw it; and the people of Ireland are waiting, waiting thinking that the rust will come over the brightness of the blade; and the moment it does, that moment the union which was effected by the sword, will be broken by the sword. Why? Because such a bond is not of Heaven, but of earth.

Again: the accidental circumstances of mutual consent may bind nations together. For instance, the various States of this American Union; they have agreed and united upon the basis of the mutual independence and State Rights. So they have been united, and so they are united; and may God in Heaven bless that union, and inspire every American citizen, great and small, no matter who he be, with respect for the sacred principles which the nation adopted, for it is only by respecting those, on the solid foundation of the law, that a people can be kept together.

Nations, again, may be bound together by mutual commercial interests. England and France made a commercial treaty a few years ago. But France found the treaty worked disadvantageously to her, and dissolved the treaty, and the entente cordiale of which we hear so much was broken.

There is only one bond that can bind a people and keep them together in a union that can never be destroyed, and that is, the union of the heart, soul, mind and sympathy that springs from one undivided and common fatth. Every other bond may

be shattered, and yet a people remain essentially one. Every other preserving element of a race may be destroyed, and yet a people will retain their national individuality, alive and vigorous, in spite of everything on earth, because their union comes from God. Behold a case in point. For 700 years, the people of my native land have been subjected to a series of the most terrible persecutions and trials that ever any nation in the world suffered. Her enemies wished to break in pieces the individuality of Ireland, so that the disjecta membra, the broken fragments might be cast into every nation on the earth, and amalgamate with them, but that the Irish as a people might be wiped out from the face of the earth. For 700 years, in spite of the fact that the Irish were divided on every other point, in councils, in politics, in sympathies—even in race and blood-Ireland preserved her nationality, and to-day represents a compact, strong, individualized nationality, full of life, youth, vigour, intellect, and energy. Why? Because God blessed us in the midst of our misfortunes with the blessing from Heaven of Religious Unity. Now, I ask you, as reasoning men as you are, did Christ say anything about the idea of unity? The night before the Son of God suffered on the cross, He had his Apostles around him; at the last supper He lifted up His eves and hauds to heaven, and made His prayer for His Apostles and His Church and for every man. What do you thing he prayed for? He said: "O. Father I pray for these that they may be one. Keep them in unity, as you, Father, and I are one." He repeated this over and over again, and every Apostle of them took up the same message. Thus says St. Paul: "Brethren, let there be no division among you, no schism, no heresy. I pray you in the Christ and the Holy Spirit, that we be of one mind." These are the words of St. Paul. Therefore, that unity springing out of religion, a common fuith enters distinctly into the ideas as it entered into the

The next question is, where does that religious unity exist? Let us for a single instant suppose that the Catholic Church no longer exists in America. Have you then left a single principle of religious unity? Not one; not one. The Unitarian denies the inspiration of the Bible. You say there is one common idea in the Protestant sect-that is the divinity of Christ. Not at all. I can take you to Protestant churches in New York and Brooklyn. and before you are there five minutes you will hear the preacher deny the divinity of Christ. Not a single principle of religious unity outside the Catholic Church—but in its place you have Shakers and Quakers, and Baptists and Annabaptists, and Methodists and Mormons. In the midst of them all; in the midst of the jarring discord, the sounds of their bickering and quarrelling; in the midst of their mutual hurling of damnation at each other, one having as much authority to do it as the other, rises the awful tigure of the Catholic Church, gigantic in her proportions, rising over the whole world, manytongued in her voice, for her word is heard in every tongue which man expresses his sorrows and his joys: crowned with 2,000 years of undisputed alory: standing upon a pedestal sunk deep upon the rock of ages, and built up with the blood of her martyrs; there she stands, speaking the self-same words that she spoke 2000 years ago, preaching the same truth, proclaiming the same authority; "I come from (fod. My message is from God. I stood by the Saviour at His cross. I stood by His empty tomb on Easter morning. I stood with the fiery flames over my head on the day of Pentecost. I speak the words I have always spoken, and defy the whole world to contradict me in one word of my speech.' She alone can create unity, because she alone will permit no man to contradict her. As she has her message from God, and as that message must be true as God, who sent it, the man who contradicts her must be a liar, he must be an enemy of the truth, and the moment he raises his voice against the Church, though he were the first of her bishops, or the most powerful king in the world, the Church shuts his mouth with her hands and says: " Kneel down and repent-or else let the curse of excommunication be upon you. Begone to wither and die,

and fall into hell." What is the great difficulty with the nations today? For fifteen hundred years the nations were united in their faith. No nation was Christian that was not also Catholio. But Luther came and the nations were divided. One of the most celebrated and greatest statesmen that ever lived was William Pitt, Earl of Chatham, who governed as Prime Minister, England and Ireland, in 1800, the year that Lord Castlereagh, that amiable man who afterwords cut his throat, made his union between England and Ireland. Pitt was decidedly one of the greatest minds in England, yet he was obliged to resign the Premiership because he declared he could no longer govern England and Ireland, because the people were divided in their religion. He solemnly promised the Catholics that he would grant them emancipation in 1800-twenty-nine royal world that it should be done. But as soon as the Legislature will, it is to be hoped, remove whatit was known in England, and as soon as Protestant ever abuses and wrongs exist in the higher instruc-

sible to govern a people divided in religion. Two hundred years ago, in 1640, Charles the First pre-He saw their injustice. The moment that it was known in England, such was the turmoil and threats that the king was obliged to break his royal word and put his broken promise in his pocket, and let

the misery go on. The present Prime Minister of England is a very fair-minded man, if they would only let him. He sees the injustice with which Catholics are treated. He sees that whilst every petty Protestant school in Ireland has its endowment and its charter, when the whole Irish nation founded a university in Ireland, they refused to give them a charter. They didn't ask for a halfpenny, only a charter. Gladstone would be glad to do it; but he is afraid. One of the grandest ideas of this age of ours was the unification of Germany. Bismarck, a man of wonderful genius, conceived that idea and carried it out prac--a magnificent achievement; but he is so short-sighted as to be now at work exasperating sixteen millions of the German people who are Cathclics by persecuting their religion, shutting up their schools, driving out their nuns and Jesuits, and shutting their hospitals. He is doing a foolish thing; but he can't help it, because the nation decided he must do it. I must say, as a student of history, that while they lay to our doors the charge of persecution, nowhere do we read in the annals of the world, of persecution carried on with so much gusto and enjoyment as the persecutions of Protestants when they have the upper hand. You see it but a small majority, but they exercise their power pitilessly. How easy it would be for Bismarck to avoid all this, if Germany were again all Catholic, as she was under Charles V. How easy it would be for Gladstone to govern England and Ireland, if they were a unit in religious faith; for when this machine is ricketty, and is liable to come to pieces at once. The Catholic Church alone can create it. And yet men say that the Catholic Church is dangerous to America when disunion, mutual distrust and mutual disaffection, becomes one of the elements of the greatness of a nation, and not until

The next element of greatness, power and strength in a nation, is the virtue of purity. Every evil, every sin, in the long run, tends to the destruction of man, no matter how pleasant it may be at the moment; and every act committed by a nation, as well as an individual in the long run, although, a hundred years may clapse, the punishment may be traced back to the crime that caused it. The vice of impurity has this peculiarity, that it is destructive not only of the individual but of the race; and it is noticeable, that though in punishing other crimes, God visited individuals, in punishing this, He has afflicted whole nations. The Flood and the destruction of Sodom and Comorrah were quoted by

the lecturer as examples of this principle. Father Burke here drew a beautiful picture of the Church, the spouse of Christ, calling her ministers to serve at her altars, but demanding of them as an essential qualification a virgin body, allowing no hand to assist in her hely rites, no voice to be raised in consecrated service but those of men and women who could bring to their work purity. He also showed how the Church demanded from all her members equal purity; from the maiden and young man virginity, and from the married fidelity to the marriage vow. To enforce this purity, the necessity and use of the confessional becomes apparent, for the knowledge that confession must be made teaches every man to watch his own actions, words-nay, his very thoughts. He contrasted the purity demanded by the Catholic Church with the impurity licensed and even made a duty, by Mormonism, the last form in which Protestantism shows itself to the world. This is the last issue of Protestantism, just as the last issue of Protestant philosophy is Darwinism, that we are descended from apes. These are the metaphysics and ethics of the nine-

teenth century among Protestants. And, finally, honesty is an element in the greathat God Almighty doesn't a iom to spend his time producing works of that kind new-a-days." I don't speak from experience; I know nothing about society; I don't belong to it: I belong to the cloister. I find those amongst whom I live are honest. It is easy to be honest among us, for we haven't anything, so nobody can take anything from us. But I read the papers, and hear great complaints of commercial dishonesty.

Father Burke here dwelt at some length on the prevailing forms of dishonesty, adulteration, cheatng, international dishonesty, social dishonesty, alluding to the occupation of Rome by Victor Emmanucl as a piece of robbery paralleled by that of a burglar, who would make out his title to your effects by virtue of his six-shooter, and showing that the Catholic Church inculcated honesty of all kinds.

If then, O people of America, if union founded upon the grand principle of religious unity, if the preservation of strength, manhood, genius, and intellect, if honesty, public and private, if these three things are necessary for you in America, you must come to the Catholic Church to get them, because you cannot get them elsewhere. If, on the other hand, these things are dangerous, then the Catholic Church is a danger to America. If America looks upon these things as dangerous—any nation that looks upon these things as dangerous is already self-condemned. But America does not look upon these things as dangerous. No. The intelligence that has been thus born and cradled in freedom never yet turned away from the glorious light of the Catholic Church, but sooner or later turned to t. The nation that has opened her imperial bosom, irrespective of previous antecedents, to all who have been driven from other nations by religious or political tyranny, that nation sooner or later will become Catholic; and in the day when mighty America becomes Catholic, in the day when the genius of Catholicity, the foster mother of human liberty, the guardian of human purity, the proud shield of the dignity of womanhood, the splendid and unchanging voice proclaiming herself the strong preserver of public and private honesty-in the day when the genius of this Catholicity enters into the mind and heart of America, when this mighty people will be united as one man by the sacred union of religious unity, based upon freedom, based upon integrity and upon justice-tell me is there any man living-tell me is there any philosopher upon earth, poet or orator, whose vivid imagination can approach to the magnificent realities, the intellectual, moral and physical grandeur that America will present to the world in that glorious day that is be-

IRISH UNIVERSITY EDUCATION. (From a Correspondent of the London Times.)

The time is at hand when the Administration will have to redeem the important pledges as to University education in Ireland which it has freely given on several occasions. Two of three parts of Mr. Gladstone's programme at the General Election of 1868 having been accomplished with the assent of Parliament, the third must soon attractite attention; and, as in the instances of the Church and the Land,

the very greatest man in the three kingdoms resigned his position, and declared that it was imposthan the cognate problems, of 1869 and 1870; and though these obstacles may be surmounted, they will though these obstacles may be surmounted, they want test severely the skill of the Cabinet and the model doing to others as we would be done by, we shall Not to speak of " Conservative reaction" and alleged "divisions in the Liberal camp," University education in Ireland is in itself a very different subject from those which were its immediate forerunners, and it will be discussed under different conditions less favorable to the hopes of those who wish to see the success of justice. The State Church of Ireland being a bad institution, condemned for years by most thinking persons, fell at the first real attack of public opinion, but though they must be thoroughly reformed if right is to be sincerely done, the centres of Irish academic teaching deserve in a large measure respect, and will find numbers of attached defenders. If the Irish Land question shocked our notions about property in land and free contract, these prepossessions quickly disappeared when the facts of the land system of Ireland had been fully explained and peceived; but, in the case of the higher Irish education there has been no such training of the popular mind, and, though real and serious grievances exist, they are not equally, or at all, appreciated. So, too, the policy of the Ministry was not impeded in 1869 and 1870 as it has been, and will be again in 1873, on the present question by specious, but illusory schemes of reform; and it must be added that the whole subject of Irish University and Collegiate Government is calculated in a special manner to arouse the jealousies and suspicions of a Legislature National and, in the main, Protestant, and that many causes of late have conto-day in Germany. The Protestants there have curred to give peculiar force to these sentiments .-For these reasons, the task before Mr. Gladstone is one of no ordinary risk; and if, as we have a right to expect, he endeavors boldly and once for all to redress the inequalities and mischiefs of the University system of Ireland, to place it upon a sound footing, and to do in this matter complete justice, we great screw in the political union is loose, the whole | do not doubt that he will be assailed by a combination which may prove an embarrassment and a danger. Yet we feel assured that the House of Commons, which has already left a broad mark on history by its beneficent legislation for Ireland, will here, too, support the cause of right if the truth on this subject be fairly told; and with this object we purpose briefly to review the controversy in its chief bearings, and to examine the real points at issue. And if we show, as we think we can, that the University system of Ireland in its present state is unjust and anomalous, and affords solid grounds of reasonable complaint to a considerable section of the Irish community, we know that Englishmen will not permit themselves to be led away in ferming conclusions upon the subject by artful appeals to irrelevant topics, will not approve delusive pretences to effect a settlement of a great question which really will do worse than nothing, will not allow even respectable prejudice to stand in the way of plain equity when legislating for the Irish The first point in the question before us is

whether the Irish Roman Catholics- the immense majority, be it observed, of the nation-have in this matter a substantial grievance. Is this section of our fellow-countrymen excluded largely from the higher education? Does it practically shun, to a great extent, the seats of academic learning in Ireland? Our information on this subject cannot be as complete as we wish, yet it leads decisively to but one conclusion. The 4,141,933 Roman Catholics of Ireland furnish, taking the average of the last few years, a quota of 300 University students, against 1,800, or six times as many, furnished by the 1,214,533 Protestants, and this huge disproportion, even making every allowance for differences in rank and wealth between the members of the two communions, affords a presumption that, for some reason, the Roman Catholic contingent is unduly deficient. A similar result is attained by going more closely to the root of the matter. Taking the classification of the Census of 1861-that of 1871 has not yet been published-there are 3,576 Roman Catholic proprietors of land in Ireland, and 563,824 Roman Catholies engaged in commerce, trade, manufactures, mechanics, and in the learned and liberal professions, ness of a people. It is getting scarcer every day, the Protestants in the same categories being 4,836 Sometime ago I was in a railway carriage, and a and 264,201; and it might be expected that these gentleman quoted the poet, "An honest man's the ligures would indicate, in some measure at least, the vided that the education of the Queen's University noblest work of God," when another man cried from | proportions of Roman Catholics and Protestants who | and Colleges should be of a purely secular type; the the other end of the carriage, "I am sorry to say availed themselves of the higher education, especially course of studies in these institutions was limited s a very large portion of land is composed of youths of the lower middle orders. No such correspondence, however, exists instead of being, as might be supposed, in a majority or even in equal numbers, the Roman Catholic University men are, as we have seen, compared to the Protestants, in a ratio of one to six only; and it seems to us impossible to conceive that they would amount only to 300 students out of an upper and middle class of 567,390 persons unless some steady and notent cause repelled them from academic teaching. A comparison, between the systems of econdary and University education in Ireland indisputably points to a like inference. Taking once more the Census of 1861, 6,243 Roman Catholic boys are taught in the superior schools of Ireland, the Protestant boys of all persuasions being only 6,993, though nearly all the endowed schools of the country are Protestant foundations in the strictest sense; and this approximate equality, in such strange contrast with the extraordinary difference to be found in the next rank in the scale of instruction, is strong evidence that Roman Catholics distrust Irish University training. Additional proofs could be made forthcoming; for example, it is ludicrous to imagine that, if it were not repugnant to them, the Queen's College of Belfast would have but 17 Roman Cathelic students out of a body of 351; but enough probably has been said to satisfy any impartial person. Those indeed, who attempt to dispute the position are forced either to obscure the trath or rest their arguments on unsound assumptions. For instance, it is possible to show, by dexterous manipulation of figures, that in the University-going classes of Ireland the Roman Catholics ought to be but one-fourth of the Protestants, and easy to infer that there is no need of any decided change in the present state of things; but it has been proved that this calculation omits large Universitygoing classes in which Roman Catholics immensely preponderate, not to allude further to the obvious fact that these premises do not bear out the conclusion, since, under the existing order of affairs, Irish Roman Catholic University students are but as one to six, and not one to four, compared with their Protestant fellows. Again, it has been plausibly arged that the deficiency of Roman Catholic University students is attributable to the great number of youths preparing for the Irish pricethood, for it has been contended that this last-named class should be reckoned as academically trained, and that, if so, the alleged disproportion will nearly, if not altogether, vanish. This argument is entitled to weight, but it is unsatisfactory if dispassionately reviewed. In the first place, it assumes that young men being educated for the Irish priesthood should never seck University teaching even if it were in accordance with their sympathies; and, in the second place, what is more important, it assumes that this class represents exactly the great body of Roman Catholic Irishmen likely to take advantage of University life if it fell in with their tastes and wishes. This assumption, however, is without warrant; and, considering that a very large proportion of the students of Maynooth and kindred institutions. is composed of youths who hardly belong to University-going classes at all, it leads only to false conclusions. We agree, therefore, with Mr. Gladstone that "a

arge and evident gap" exists in the higher Roman cannot, in conscience, approve the University teach Catholic education of Ireland; that the University ing offered to them. In other words, they are placed

system of the sister island keeps out a not inconsiderable number of Roman Catholics from its sphere, and if we would calmly examine the facts see that the cause of this exclusion is to be found in the nature of the institutions for University teaching across the Channel. The only Universities in Ireland—that is, the only hodies legally capable of conferring degrees in that country—are Trinity College and the Queen's University, and the character and tendencies of these organizations are such as to make them to say the least, not acceptable to Roman Catholics and to alienate persons of that communion from them, in the present state of Roman Catholic opinion. Let us take first the elder foundation, the venerable and justly honoured Corporation, whose squares, quadrangles, and gardens form such a noble portion of the architecture of Publin. Trinity College is, and has always been, the chief nursery of the late State Church in Ireland; and it remains simply an untaken bastion of the conquered citadel of Protestant ascendancy, The Governing Body must be in the main composed of Protestant Episcopalian Divines; every dignitary on the foundation must be without exception of the favoured creed; until 1793 it was accessible to Protestant students alone; and though, owing to the influence of Mr. Pitt and not at all to a movement from within, this last restriction was then renewed, and the College has since laudably made Nonconformists to the Anglican Communion eligible for a variety of prizes, it is still, to quote the emphatic words of a recent manifesto of its authorities, "based on the principles of the Protestant religion," and distinguished "by its Protestant constitution" Moreover, whaterer may be the spirit of modern liberality in the place, and opinions widely differ on the point, its whole history and associations are purely and exclusively Protestant; and its literature and philosophy are to this day in a great degree of a Protestant complexion. In these circumstances can we feel surprised that excellent as is its traching and enjoying as it practically does a monoply of the highest education in Ireland, the number of Roman Catholic students in Trinity College is exceedingly small, that it has averaged only from 58 to 80 out of a population of more than 4,000,000 of souls, and that it amounts from five to seven per cent, only of the members of the entire society? Considering the nature of the institution what elte was to be expected from it but that it should possess attractions for Protestants alone, and should be viewed by the Roman Catholics with little sympathy? It is easy to denounce Ultramontane bigotry, but could we conceive the classification of creeds in Ireland suddenly transformed, and a similar change to be made in the College, would the feelings of the majority in that case be very different from what they are in the present; if the great mass of the people of Ireland were Protestants in no doubtful sense, and the principal University in the land were of a very Roman Catholic type, would it be a favourite place of Protestant resort, or would it not rather be shunned by that Communion, more especially if the whole history of the country had been a calamitous succession of Protestant and Roman Catholic hatreds and discords? We shall not reason with these who imagine that such questions admit of uncertain answers. Let us now turn to the second foundation, the

Queen's University, with its Colleges in the provinces of Ulster, Munster, and Connaught. These institutions were chiefly established for the higher educasion of Irish Roman Catholics, a want being felt in this respect as long ago as 1835, and it being acknowledged that the Protestant constitution of Trinity College was ill-suited to them. The principles on which the Queen's Colleges and University have been organized correspond to those on which it was sought to found the primary national cducation of Ireland; these principles, however, be it remarked, having been, even in the last-named instance, either tacitly abandoned, or widely relaxed, in consequence of the steady opposition of Irishmen of all religious persuasions. The object of l'eel and his successors was to moderate the sectarian rancour of Ireland, and to diffuse elements of future concord, by uniting young men of all creeds in the association of common instruction; and it certainly was an end as laudable as ever was set before the minds of Statesmen. For this purpose it was promerely secular subjects: the Colleges and University were thrown open to all comers irrespective of creed. The same rule was applied to their dignitaries, examiners, and professors, and no kind of religious teaching was made a necessary part of collegiate discipline. At the same time encouragement was given to the voluntary religious teaching of the students; the clergy of all the Irish Churches were invited to minster to their spiritual wants, subject to the approval only of parents and guardians; and precautions were taken to make their morals conform to a reasonably high standard. By these means Peel and others expected that a system of moderately high education would grow up, which would tend to promote good will and harmony, and would prove an instrument of civilization; and they never doubted that Roman Catholics, whose benefit they had mainly in view, would resort to the Colleges in large numbers. A generation, however, has since passed away; and while, on the one hand, it may be questioned whether religious animositics are not as bitter in Ireland at this time as in 1845, so on the other, the Queen's University and Colleges have failed to gain the confidence of the class for the uses of which they were chiefly set up, although they have been lavishly endowed by the State, and the education they afford is really good. It is worse than useless in our judgment, to shut our eyes to the truth on this subject. The students belonging to these institutions being for the most part of the lower middle class, we might fairly suppose that the Roman Catholics would, at least, equal the Protestants in number; and yet, on an average, the Roman Catholic students have not been more than a third, and in some years a fourth part of the Protestant, and there are no signs that this proportion will change. Nor is the reason difficult to discern, apart even from the denunciation of these institutions by the Roman Catholic hierarchy. The principle of exclusive secular instruction and of purely voluntary religious teaching falls in with the sentiments, in a great measure, of Irish Protestants of the middle orders, and especially of the Irish Presbyterians; and, accordingly, persons of these communions like the system of the Queen's University and Colleges, and send their sons freely to them. But the same principle, which is that of Secularism in education however qualified, is essentially repugnant to Roman Catholic minds, with their sacerdotal and dogmatic tendencies, and hence Roman Catholics do not commonly regard these institutions with good-will, and generally think them unfit for their children. Nor is this mere Ultrumontane superstition; it was not a Roman Catholic, but a representative of Oxford who stigmatized the Queen's Colleges as "godless," a very large number of English parents would as-suredly disapprove such training for their sons; and it descrives notice that while O'Connell supported the scheme of primary education in Ireland, he distinctly predicted that Sir R. Peel's experiment would

fail as regards his own Communion.

It is, therefore, we think, evident that Irish Roman Catholics do not resort to the Universities of Ireland in due numbers, not even to the University designed for them. The Protestantism of Trinity College and the Secularism of the Queen's University and Colleges are felt by them as deterrent influences; and a certain portion of our fellow-subjects is excluded from University life because they

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under disabilities in this important matter, and the scheme of high education in Ireland establishes tosis with regard to them which practically deprive tosis with a great measure, of advantages in tests with together measure, of advantages in various walks of life, and inflict on them more or less in-Walks of 1082 injury are entitled to be relieved; and it is useless to moy about "Popish prejudice," to argue that their scriptes are absurd, to say they are "mere slaves of scrupics are stayed or their priests," or to contend that any class interests are, in this particular, to prevent justice. Nor is are, in much to the purpose to urge that agitation upon it much to the purpose to arge that agreemen upon this question is "got up" by the Roman Catholic hierarchy, and that Irish Roman Catholics, "if left hierarcay, and bo quite satisfied with "things us they slone," would be quite satisfied with "things us they for, in the first place, there is no proof that the Roman Catholic clergy and laity of Ireland difthe noman control of this subject at all, and, in the second place, even if they did, there is no prospect that the laity would ever take heartily to the exist-The University system of Ireland, ing system. I do so reformed as consistently with therefore, should be so reformed as consistently with the rights of others and of the State, to relieve the Roman Catholics from the disabilities they suffer, nomina dive them a fairly reasonable equality of privileges. Such a change, too, ought to afford an opportunity of removing some of the anomalies and abuses which exist in the seats of high education in acuses, independently of their inequalities as to creeds and of placing them upon an improved footing; for, though Trinity College is, in many reand institution of the greatest merit, it is not without defects in its administration and general management, in the distribution of its wealth and prizes, and in the internal arrangements of the Socity, which admit of large and useful amendment: and the same may be said to some extent of the Queen's University and its subject Colleges, though, being younger foundations, they, on the whole, perform the humbler work which belongs to them in a satisfactory and efficient manner.

IRISH INTELLIGENCE.

THE ISISH GOVERNMENT. - It has been very generally stated that Earl Spencer is anxious to be relieved from the duties of the Viceroyalty, and that he is likely to be succeeded by Lord Kimberly. Lord and Lady Spencer are greatly esteemed in Ireland, but tis felt that his Excellency rather accepted the office to oblige the Cabinet than from any desire for such a position. Lord Kimberly was somewhat more active during his brief tenure of office. There is also a rumour that Mr. Fortescue's elevation to the Peerage may lead to his return, here, as Lord Lieutenant; or that he may go back to the Colonial office, and that Mr. Monsell may obtain a seat in the Cabinet, which last is much to be desired.

TER UNIVERSITY QUESTION.—The Irish Times states that Mr. Gladstone has sent for one of the most eminent of the Senior Fellows of Trinity College (supposed to be Rev. Dr. Haughton), to consult him regarding the scheme of Reform that the Cabinet has under consideration. Dr. Leon Playfair, M.P., is now in Dublin, collecting information in various quarters on the subject. The Press and the periodical literature teem with dissensions on the question. Mr. Lowry Whittle has contributed the article in the Quarterly Review, while the Pall Mull, of Tuesday last, follows the Daily News in condemnation of a common University, on the model of the London. Information reaches me from a quarter of the highest position that Mr. Gladstone's scheme will be large and comprehensive, and, while only a compromise, contain a generous recognition of Catholic claims. Irish Catholics demand, and must have, equality

of endowments as well as privileges in common with their Protestant countrymen in the matter of higher education. Mr. Gladstone is pledged to secure them and no more. We frankly admit that to effect this simple end requires consummate ability. Trinity College has vested interests, dating from 1591, which Catholics are inclined to respect. Successively, through Elizabeth, James I., Charles, and other monarchs, this foundation has acquired more than 200,000 acres of the soil of the kingdom, consisting of estates confiscated from Catholics; while it has obtained vast grants from the Irish Parliament towards the noble fabrics and fittings of the College. It has, also, received valuable benefactions, as from the Dublin Corporation, Erasmus Smith's Board, the Royal Schools, Provosts, and other, which can be regarded in no light save that £50,000 a year, apart from the valuable site and fabric, to remain a monopoly with Elizabeth's foundation, with only 86 Catholic students amongst a muster of about 1200? Are the Queen's Colleges and Queen's University to continue to tax Catholics with their share of an annual grant of £32,000 a year for an institution in which, like Trinity, they have neither representation nor sympathy? These have neither representation nor sympathy? institutions have cost the Empire since 1845, some £820,000, and Catholics have been taxed for their share of the imposition. The number of Catholics entering those institutions is almost incredibly small. In the very last session, 1871-72, of 213 matriculated students in the three colleges, only 68 Catholics entered—3 in Belfast, 30 in Galway, and 35 in Cork College, while the entrances in Trinity College were only about 20. This state of things cannot continue. Vast landed estates, confiscated from Irish Catholics, large Parliamentary gants drawn from common imperial taxation, cannot continue to be applied for the exclusive benefit of a small minority of the population. These two principles are as clear as any that led to the overthrow of the Irish Church Establishment. It only remains to point out how equitable redistribution of endowments is to be effected. A barren charter to the Catholic University, enabling it to confer academic degrees, would, indeed, he a simple but one-sided solution of the difficulty .- Tablet.

THE IRISH EDUCATION QUESTION .-- There is no longer, says the Standard any question as to the position which the Ministry mean to give to the proposal on Irish University Education. In the second pangraph of the Queen's Speech devoted to Home affairs comes first in place a measure for settling the question of University Education in Ireland. The Speech continues, "it will have for its object the advancement of learning in that portion of my dominions, and will be framed with a careful regard to the the rights of conscience. No exception can be taken to this language. Any Bill of Education ought to aim at the advancement of learning, all these systems too ought to be framed with regard to the rights of conscience and any indication of the coming measure could not be expected at the present moment. All the public have ascertained up to this is, that the Government, in their fifth session, have at length plucked up courage to undertake the work imposed on them by their Irish masters. Four successive years have they deferred paying the Ultramontane party the agreed price of their support. Now, however, the moment has come; and if the ministry can determine, we are again to have an Irish session. We confess we don't believe that negociations or talking ever will dispose of the claims of the Ultramontane party. signed. A ministry that was capable of making them be lieve that the aggressions should go no further might have some success, not with them, but in dermining their political power. Such an attitude would provoke a storm of declamation from the clerical party; and, at the present heur, the episcopal universities in Ireland have a dove-like gentleness. The men who, a few months since, stormed against the law and the constitution in defence of the Galway priests, hardly speak above This is not penitence or despair in the men who to find my attendance was immediately required at ness of divorce legislation, previous to the estab-

have so long struggled to possess themselves of the a most distinguished place. On arrival I found my- lishment of the new court, were now getting settled control of education in Ireland. It is too like con-self in the company of a party of elderly gentlement in a body and that subsequent years would show fidence in their success—too like obedience to the advice of their ministerial friends not to disturb them in their process of picking out the chestnuts which the Irish episcopacy have so long craved for. A few days, however, will explain the motive of

this mysterious calm. LECTURE ON ANCIENT IRISH MUSIC. - Sir Robert Stewart delivered on Saturday last the first of a course of lectures on Ancient Irish Music. He said that the study of Ancient Irish Music labored under this disadvantage—that archæological literateurs were not often musical, and musicians very rarely felt any interest in archaelogy. The origin of most nations being shrouded in fable, any attempt to trace the arts of poetry and music to their source must be futile. From very early times in Ireland, there were traditions of a body of men who practised both these arts, and attained celebrity. Tradition, although a shadowy foundation to erect a theory upon, should not be wholly disregarded; in proof of which he might refer to two rather remarkable events connected with the ancient history of Ireland-one, the discovery in the year, 1722, of ornaments of gold in the grave of an Irish hero, at Ballyshannon, as recorded in Camden's "Britannia;" the other, the discovery of the grave of the Connaught chief, Conon, in 1785, by a deputation from the recently founded Royal Irish Academy. The name of the famous Find MacComhal (pronounced Fin Macool), who lived when Cornne reigned, and his son Ossian, led to some details connected with the colonization of the western coast of Scotland, by that here and his fotil, or followers, and to the first musical illustrations of the lecture, consisting of two Ossianic melodies-one, "The Battle of Ardner," sung by male voices; the other, a wild and very Scottish sounding air, sweetly sung by one of the children of the College Chapel Choir, which Sir Robert Stewart said had been presented to him by Mr. Richard Ellis, of Abbeyfeale, in the county of Limerick, whose family had received it from the wife of Macpherson himself, the translator, or inventor, or adopter, or romancer of so many Gaelic poems-poems which (whatever doubts might be entertained with respect to their authenticity) had nevertheless been highly prized by three of the greatest men of the present century—Napoleon I., Lord Byron, and Sir Walter Scott. The early colonization of Ireland by Phonician voyagers, five hundred years before Christ, was also alluded to by the lecturer, who remarked that the "corachs," or wicker boats, covered with hides, the turty soil and other natural characteristics of this island had been recorded by the Phoenicians. From them was derived that funeral song called "Caoine"-a term which he (Sir R.) would endeavor to pronounce in the Irish manner, rather in the throat. References to the conclamatio (Æneid 6th, iv.) of the women over the body of Dido, a Phonician princess-of the mother of Euryalus, of the alternative weeping of the wife, mother, and sister of Hector, of David's lament over Saul and Jonathan, were made as examples of the funeral songs of antiquity. The lecture was brought to a close by the singing of one of the caoines, of which the subject was a peasant mourning for his wife, and inquiring wherefore she left him-had she not sufficient to eat and wear-had she not friends, relatives, &c. The music consisted of a few bars of plaintive melody, sung with much taste by a young student with a charming alto voice. This was followed by a choral refrain after each The circumstance of the singers being converse. cealed imparted a somewhat mysterious effect to the lirge in question, which Sir R. Stewart said he had neard in the county of Meath, many years ago, from funeral procession, which was entering the burying-ground of the ancient Priory of St. John the Baptist, at Trim, a ruin picturesquely situated immediately adjoining the bridge over the river Boyne

in that town. ABSENCE OF CRIME IN IRELAND .- The opening year offers goed augury to every lover of peace and order in Ireland. Contrasted with other countries and former times, Ireland, at the close and the beginning of the new year, furnishes a picture of almost universal freedom from crime, and the addresses of the different chairmen at the quarter sessions, are one chorus of congratulation on the peaceful state of the country. In this there is great reason to rejoice We have assuredly ample cause to be proud of the example of our countrymen, and if a conclusive refutation were wanting of that systematic calumny of public endowments. Are these endowments of and misrepresentation to which the national character is subjected by mendacious scribes who represent the Irish race as naturally turbulent and opposed to order, we have it here—a criminal calendar unstained by any serious offence against law; a poor people, but orderly and moral. An isolated example of guilt, deep and revolting as the Holywood murders, may be found to shock humanity; but speaking generally, no nation in the world can at this day boast of a people so accessible to the voice of reason and religion, and affording so striking a contrast to the vice and disorder rampart in other lands. Let us rejoice at this, rather in that spirit of respect for those great and virtuous principles, which, impressed on the Irish mind, have been at all times the creator, the director, the strengthener of the Irish national character, than in any idle effusion of selfglorification or any fulsome boast. We cannot afford to forget that the religious sentiment characteristic of our people-Protestant and Catholic-has made us what we are. So long as we preserve that impression we may expect the same result—peace, order and fraternity. With all her superior wealth, England is shamed by the example of her poorer sister. She has every element necessary to make her great, yet the multitude of her recurring crimes is sufficient to shock humanity, and to defy the philosophic investigator of causes and effects to unravel the mystery, how a nation possessed of a fostering Government, of wealth and independence of those varied means to enlighten and form the national judgment, should be found neck-deep in the most revolting crimes. The moral condition of England is deplorable, and should more earnestly engage the attention of Church and State. And as to Ireland, we trust that every succeeding New Year may find the same reign of social order distinguishing and blessing her people .- Evening Post

An agitation is springing up in Ireland in favor of a repeal of the income tax. The meeting in Derry, at which the new member, Mr. Lewis, spoke for an hour in an eloquent and convincing manner, has arrested general attention, and one of the Dub lin papers calls for a demonstration to the like purport in the capital. It is very probable that a shoal of petitions for the total repeal of the tax will be sent forward from that portion of the kingdom.

THE POOR OF ENNISCORTHY.—The Earl of Portsmouth has subscribed the munificent sum of £129 to the Enniscorthy Poor Relief Fund, which is in keeping with his lordship's invariable benevolence and consideration.

THE BOARD OF EDUCATION.—His Excellency the Lord Lieutenant has appointed James Arthur Deasc Esq., to be a Commissioner of National Education, in room of the Hon. Thomas Preston, who has re

GREAT BRITAIN

THE BRITISH LION.-The following amusing letter is going the rounds of the English papers; it commences—"Sir,—Any particulars connected with the late mysterious visit of Count Schouvaloff to England must be of interest.

"In my humble capacity of Assistant-Keeper of Antiquities in the British Museum, I had an opportheir breath. For the first time for many years tunity lately of observing that remarkable foreigner.

is the British Lion?" I was so taken aback that I could only open my mouth wide and give a grin, which I daresay did

look rather foolish. "' Don't grin here, sir,' continued the gentleman, We want the British Lion all ready by to-morrow morning at ten o'clock, and he is or ought to be somewhere among the antiquities in your charge. Count Schouvaloff insists upon seeing him; so the sooner you find him the better. When found, bring him here.'

it would be impossible for me to carry it without assistance.

"' Take a cab,' said the gentleman.

"Who's to pay?" I replied, for I began to suspect I was in the presende of the Great L——I Ministry and it was necessary for me to be very cautious. "I will authorize the expenditure of one shiling,"

said a gentleman whom I understood to be named

"' Now be off, said the first gentleman, and come back the quickest and nearest way."

"'Shan't go through the park i shouted another gentleman-inot unless he goes down on his knees and asks my permission first.

"'Oh! do be quiet, A-n,' (Ayrton, First Comnissioner of Works,') says the first gentleman.

"I hurried back to the B.M., and after a long search I found the poor old animal's skin-only his tail was off. He had been in the habit for some years before he died of carrying it stuck between his legs, and a joint had given way. He had no teeth left, either, and looked very mangy altogether. There was no help for it though, so I called a cab, and away we went. There was a deal of trouble to set the animal up.

"' Why, he ought to show his teeth, said one gentleman.'

"'Well,' said another, 'it's more diplomatic, I think, to keep his mouth shut."

" Very good, indeed,' said a gentleman called G---(Gladstone).

"But then how about the roar? Who cares for lion that can't roar?' " Goodness gracious! exclaimed several at once,

is the tail gone?' " We might make a tail,' said the first gentle-

man. " It must be very sliff, you know, said anoth-

"The gentleman who had objected to my going through the park, twisted up a string of paper all printed over with 'Park Rules,' and, sticking it sudlenly into the hind parts of the British Lion, looked nt us all triumphautly.

"The effect was wonderful! The Lion himself looked frightened at his own tail!

"'Capital,' they all exclaimed; 'We will settle the Count this time.'

"'I was left in charge of the noble animal for several hours, and exactly at ten I heard footsteps approaching. A distinguished foreigner entered the apartment, and looked carnestly at the noble beast. He tried to conceal a grin of contempt as he gazed at the poor old animal's face.

"I saw it, and determined to make a bold stroke for dear old England. I slowly turned the poor beast round, and the frightful tail waggled immediately before the nose of Count Schouvaloff. He grew deadly pale.

"' No,' he muttered, 'my master has nothing so terrible as this;' and still shuddering with terror, he quitted the apartment.

"I took the poor old beast back to the Museum, and forwarded a claim the following day for cab

" B.M. to Downing Street, 1s. Downing street to B.M., 1s.—total, 2s.'

"Will you believe it, sir-the return fare has been disallowed by the Treasury .-

"Yours ever,

" William Simms." An auction of a very unusual character took place ecently in London, the articles offered for sale being the magical apparatus, wardrobes, curiosities and properties of Prof. Anderson, "the Wizard of the In the course of the auction, as the various illusions, and exposed the whole system by which magicians deceive their audiences. A dish cover, for the production of rabbits in any quantity, was sold for 8s; a magic blunderbuss, with its wonderful balls, realized 10s 6d; a large oak plate chest that has travelled twice round the world with the Professor," was sold for 13s 6d; a leather trunk, described as about 360 years old and said to have been the very one in which Mary Queen of Scots was said to have packed her clothing when she left France for her native country, was knocked down to Mr. Samuel Hague for 34s! a number of trays, said to be a present from the Tycoon of Japan, went for 5s 6d a pair; and a large shield, described as a present from the Emperor of Russia, was sold for £5 10s. The magic "rapping table," used by the Professor for the exposure of the tricks of the spiritualists, was sold for 35s, while the three-legged table by which the sphinx illusion shows a speaking head without a body, was knocked down for £4 15. The use of the mirrors by which this illusion, first introduced by Col. Stoddard, is effected, was shown to the audience in attendance; but the Professor held the secret attached to the working of a large magic clock suspended over the the center of the stage, which was sold for £15.

THE ARCHBISHOP OF WESTMINSTER AND THE "TIMES." -We noticed cursorily last week the attack of the Times upon the Archbishop of Westminster's speech at Sheffield, observing that, in saying that "Ultra-montanism is allegiance to a foreign sovereign" it had confused the ideas of spiritual and temporal allegiance, of spiritual head and temporal sovereign, and had profited by the confusion. Sir George Bowyer and the Archbishop himself, in letters which we print elsewhere have pointed out this fallacy, and his Grace further complains that he was represented as saying that "Catholics could not identify themselves with a State," when he really said that they could not "be in sympathy with a state of things." The Times, however, returns to the charge, and argues that the Archbishop still maintains that there is "a circle" within which "compromise," and therefore unquestioning "loyalty" or "submission to the law," is impossible to Catholics. The Times does not appear to see that its objection to the existence of such "a circle" is fatal to the reception of any revelation whatever. If anything is revealed, that must be kept inviolate-whatever human laws may decree. If not, the early Christian martyrs were clearly unpatrictic; for they certainly preferred the prescriptions of their religion to the laws of the State. Will the Times tell us plainly whether they were wrong in doing so? And if not, are we wrong in imitating them?-

An article in a recent number of the Saturday Review, calls attention to the increasing frequency of divorce in England. When the Divorce Court would probably average about eighteen or twenty every year. More than that number were presented at the first session, but this was accounted for by the

self in the company of a party of elderly gentlemen, in a body, and that subsequent years would show evidently very cross and ill-humoured.

"'Now, then Mr. Simms,' said one of them, 'where disgusted with the "English home," on whose sanctity their literary countrymen are never tired of dilating. Contrary, however, to all expectation, the Divorce Court has been crowded year after year with an increasing number of applicants, until the judge threatens to break down from over work. The cases, which come from all classes, show that domestic infelicity is less general among the higher classes and among the working people than in that section of the population which also forms the strength of dissent and which is most anxious for secular education. "It is the middle classes," says "I replied that there was very little time, and the Saturday," the respectable, sanctimonious mid-that provided I could find the poor animal's skin, dle classes, who mainly keep up the steady-going dle classes, who mainly keep up the steady-going this business of the Divorce Court." And in view of this fact, it adds that "it is impossible to shut our eyes to unpleasant symptoms of a somewhat dangerous degradation of moral tone and disposition to make light of the obligations of marriage and the sacred union which it involves," How American laxness in the same respects causes our countrymen to be characterized abroad, may be gathered from a sentence like this: "It would perhaps be too much to expect that in the face of these unsavory records, the British Pharisee should abate any of his selfrighteousness, or congratulation, that he is not as other men, not as those wicked French people or as those Free-love Americans."—Catholic Review. The tone of the English Press on the religious

ed tyranny, our journalists, who are always discoursing about "the rights of conscience" at home, are obliged to affect a certain disapproval, yet cannot hide their secret satisfaction. Indeed they hardly pretend to do so. Speaking of the expulsion of the Jesuits and other religious corporations, the Saturday Review observes that "to most Englishmen" such laws "cannot fail to appear difficult of explanation or defence," and that they are " at best an anachronism;" but having uttered this faint protest, for decency's sake, the writer proceeds to offer an elaborate defence of still worse measures. "When we remember," he says, "the vital influence of the system of primary education on the formation of popular belief," and that " the falsification of Catechisms" led up to "the full teaching of Papal Infallibility,"the Abbe Michaud says so, and he is a greater authority with the Saturday Review than all the Councils and Fathers put together,-it was high time to do something decisive. Michard thinks so, and from Michaud there is no appeal. It is true that nobody ever heard of Michaud until rebellion against the Church made him a hero and a prophet to the theologian of the Saturday Review, who is obliged to get his allies where he can find them, and attributes to them qualities which nature had unkindly refused. With the help of Michaud, since he can obtain no other, our Reviewer points out all that is admirable and effective in the proposed penal laws of Dr. Falk, who is so good as to supersede the Christian Church altogether, with the pious inten-tion of superseding Christianity. "Ultramontane teaching," by which he means the religion of all Catholics, with the exception of the eminent Michaud and his friends, " has made such enormous strides in Germany," that a little wholesome violence has be come indispensable. Freedom of thought is an excellent thing, provided you think as Michaud and Falk do, but if not, and your abominable views begin to make "enermous strides," it s time that others should think for you. For this reason, Dr. Falk introduces three Bills, which are thus described in the Saturday Review The first regulates the course of studies for aspirants to the priesthood." As the Church, after an existence of eighteen centuries, has proved that she has not the least idea how to educate priests,—as any one may clearly perceive by such deplorable examples as S. Bernard, Fencion, S. Francis of Sales and the Cure d'Ars,-the State, being as infallible in spiritual as in temporal matters, generously comes to her aid, and will henceforth educate her priests for her. They will not exactly resemble the individuals mentioned above, nor is it desirable that they should. Michaud would disapprove such priests, and Dr. Falk also. Indeed they will be so totally different, that Falk will not trust them to the supervision of the Bishops; and so, continues conjuring tricks and apparatus were offered for sale, the Saturday Review, with an almost sublime fatuity, the Professor explained the method of working the "the second Bill protects the elergy from the arbitrary despotism of the Bishops!" This sudden tenderness of the State towards priests, and its paternal desire to protect them from all possible dangers, and especially from the " depetism" which is so abhorrent to Bismarck, Falk, and the Saturday Review, is perhaps a little suspicious. But it becomes intelligible when we consider what sort of priests it is proposed to protect. We suspect that even Michaud would find them unpleasant companions, by the time the State had completed their training. What sort of religion they would teach, we are unable to guess, but that is probably a matter of profound indifference to Dr. Falk. Anyhow they would not be Ultramontanes, which is the only matter of importance. But there is another enquiry which perhaps the Saturday Review will be able to Who is to ordain these remarkable priests? satisfy. Are the Bishops to be forced to do so, whether they approve them or not? And would their refusal be considered "despotism"? Dr. Falk's Bills do not seem to provide for this little difficulty. But it will be easy to add a clause hereafter, by which any Bishop refusing to ordain Dr. Falk's priests shall haps we shall some day read an impressive article out the beauties of such a clause.

Sir Willoughby Jones, in a recent charge to the mry at Norwich, Shirehall (England.) in speaking of the increase of offences from drunkenness-of crimes committed by men under the influence of drink-said, "These offences have increased so much of late that the nation has become frightened.

UNITED STATES. THE NEW YORK "TRIBUNE" AND THE CAPTAIN OF THE

NORTHFLEET."-The excitement which the loss of the "Northsfeet" caused in England still continues to show itself in various characteristic ways. The steamer, which escaped like a conscious murderer, in the confusion and darkness, has been vindictively watched for in every port of Europe; the inefficient means of escape provided on emigrant ships is blamed; the inadequate signal system, etc, etc. Contributions for the remaining victims pour in from every quarter, from the Queen to the halfstarved miner. That three hundred souls should be thus lost in a calm sea, within sight of the English coast, surrounded by a dozen vessels, within easy hearing and reach of a crowded English roadstead would be enough to account for the thrill of universal horror, and the eagerness with which the whole nation has risen to repair the injury as far as practi cable, were it not that catastrophes just as general and terrible have occurred and died out of notice in a day. But there was a single point of human interest in this ship as it went down which made all nations skin as they looked at it. A multitude of was first opened now, several years since, people deaths of unknown men and women is, after all only who supposed themselves competent to judge with a ghastly vague fact, unemotional as the sum total approximate accuracy, predicted that the cases of a bill of mortality. But this Capt. Knowles, wakened out of his sleep to find the open sea yawn. ing beneath, and these 400 souls dependent upon him, on the instant cool, steady, sagacious, seeing supposition that domestic grievances, which had that death was inevitable and standing on its edge been years in accumulating, but had been prevented to choose out the weakest and most helpless to be Past we have had a series of episcopal manifestoes. I was aroused from my slumber some nights since from coming to the surface by the great expensive
saved—there is a real live man whom we would be the surface by the great expensive saved—there is a real live man whom we would be the surface by the great expensive.

said new-a-days of the corruption of society; when our political leaders take bribes we are told that chicane and money and love of sham show control the majority of lives; yet sometimes Death from among us takes some commonplace fellow like this ship's captan by the throat and bids him justify his right to have lived; and the man takes his footing upon his plain daily duty, and doing that, chooses so to be lost in eternal silence. But how the whole world is stirred as he goes out! How in every country in the last fortnight men's hearts have beaten higher, and the tears come to women's eyes looking at the figure of this Knowles on the edge of his sinking ship; how we had listened to hear his last words before the sea covered him; to know something more of the man. Cleopatra puts on her crown to make a tragic ending. "What's brave, what's noble, let's do it after the high Roman fashion, and make Death proud to take us!" , The Captain was the only quiet man aboard," said one of the survivors; "he was about thirty years old, and had been married six months. He kept the crew back with a pistol in one hand from the boats, and helped the women and children in with the other. Some called him to tie himself to a spar, but he went on lifting in the women. He gave his wife to the boatswain in one of the boats. "Take care of her, bosen," he said; "I will never see you again, dear girl.". Mrs. Knowles was a young thing, very much of a child. She wanted to go back on deck and dio with her husband, but we held her." While we look through the night at the ship going down with this man at his post on her, other remembrances come back to us; of Robert Shaw, "buried in a pit with his niggers;" of the engineer Kealey lying dead at persecution now raging in Germany deserves notice. Ashamed to avow openly their sympathy with measures inspired by brutal violence and high-handthe bottom of the river, and the train he had saved safe at the other side; and dearer than all, of another ship that sank in the British Channel not many years ago. There was part of an infantry regiment on board, returning after a five years' absence in India. "When it was found that the vessel was sinking and that the boats were insufficient to hold the women and children, the Colonel to prevent confusion marshaled his men in rank on deck. They obeyed and "presented arms." And so, almost within sight of their home they had not seen for five years, foot to foot and shoulder to shoulder, silent and immoveable, as though ready to charge upon a fee, they went down. There are men whose lives are clad with great deeds or words as with a raval garment; but these were homely and commonplace, doing the task of every day, after no high Roman fashion, but quietly and steadily. Attempting and achieving no more than this, they passed through the great dark portal which never opens twice for any man, but when it closed behind them it seems to us as though a King had gone out from smong

The Cincinnati Telegraph has a splendid article on the "Decline of the Republic," attributing much, if not all, of the rottenners brought to light by the great Credit Mobilier investigation, to our system of public schools :- "The Credit Mobilier investigation has brought terrible revelations of official robberies in high places, which startle only those who have not watched the gradual decline of all national morality, or those who pretend to believe that civil government can be honest and pure without the guidance of true religion. We are reaping, in this national scandal and disgrace, the fruit of godless common school education, and godless political principles. As a nation, we have discarded religion, and public as well as private conscience has been degraded, and become callous to every touch of honor and decency. Thieves clear the way, by gigantic bribery, to the highest places in the government, and then defile anew their official position, by secret leagues of rapacious fraud to compensate for the expense of purchase. Legislatures are bought, as men buy cattle in the market, and are too well acquainted with public morality to blush, when the infamy is exposed. The purchaser takes his seat in the Senate, and has no fear that his associates, to whose garments cling the smell of like corruption, will dare to expel him. He knows well that the purification of the Senate would empty nearly all its sents; while he confesses his crime, he defies punishment. He laughs securely at popular indignation, and dreads no social ostracism. He is the model politician of the period; he is the choice production of the common schools and universal suffrage. He is a clever pupil of that system of education which we are told with an air of laudation, is purely and peculiarly American; in which the brain of the soul: in which success in this life is all important, and belief in the next world is deemed of no importance at all: in which all instruction In directed to make men sharp enough to steal, embezzle, and defraud the individual or the nation without falling into the clutches of the law; in which the corrupting Influence of the lessons he is daily receiving is veiled by the pretence of doing an impossible task, to make men moral without religion, without subordinating intellect, will, imagination and passions of the pupil to a higher aim and nobler purpose of life, than to attain wealth and enjoy earthly luxuries and honors. Men, like Senators Caldwell and Patterson, whose political record is so loathsome that the history of other countries, older by centuries, furnish few names so revolting to honesty and honor, are exactly what we are to look for in a generation doomed to pass years in the peculiar American institution-the common school. When youth has been robbed, systematically, of conscience and left no resistance to his passions in this age, in which virtue is second to dollars, wealth is esteemed as the greatest good, and sensuality is worshipped, but the weak reed of resbe shot, hanged, or otherwise disposed of; and per- pectability, or of public opinion equally pagan and corrupt, his manhood will shrink from no crime in by the theologian of the Saturday Review, pointing the pursuit of his ambition. He is taught to walk after his own lusts-to make this world his God; to care more for the road that leads to success in busimess or to political office and its emoluments, than for the road to Heaven. He practically follows these principles of modern education, and thus they breed for us a race of mercantile and political thieves and swindlers, who prey upon society with the rapacity of hungry wolves. Every thing sacred is thrown into the market to be sold to the highest bidder. Money becomes the universal touchstone of social and political worth,

> Zion's Herald administers a well deserved rebuke to the Protestant ministers of the present day who endeavor to attract an audience by the eccentricity of their sermons; and mentions the following case in point :-- We have just seen a card printed for circulation by the pastor of one of the oldest Congregational churches in Central Massachusetts; a church which has long been blessed with the labors of the most cultivated ministers and men of the finest taste. These cards bear upon one face the appointed hours for Sabbath and weekly services, and invite general attendance; than which nothing could be more proper and worthy of imitation. On the reverse side, however, of the card, we were astonished to read the following topics of discourse in order for the Sabbaths of the current month: "Deformed Feet," "The Strange Contents of a Lost Trunk," "Tragic History of a White Lie," "Frosted Locks," "Go to Jerico," (we can easily see under this topic, how an admirable practical application of the subject might be made to the preacher), "Beautiful Shoes; their Prophetic Suggestiveness," "Salt Again." And this is preaching the Gospel, in the year of our Lord 1873! and in the centre of Christian civilization! We are not at all surprised to learn from a friend, who heard him, that the preacher entered his pulpit with lavender kids upon his hands, which he only removed as he commenced his sermon. Neither are we surprised that the house is crowded.

Ty Whoppity is the name of a Kentucky village

AND CATHOLIC CHRONICLE.--MARCH 7, 1873.

The True Mitness

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G. E. CLERK, Editor.

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Three Dollars. The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription FROM

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MONTREAL, FRIDAY, MARCH 7, 1873.

ECOLESIASTICAL CALENDAR.

MARCH-1873. Friday, 7-Ember Day. Of the Holy Lance and Nails. Saturday, 8-Ember Day. St. John of God, C. Sunday, 9-Second in Lent. Monday, 10-The Forty Martyrs of Schaste. Tuesday, 11-St Thomas Aquinas, C. (March 7.) Wednesday, 12-St. Gregory, P. Thursday, 13-St. Frances, W. (March 9.)

NEWS OF THE WEEK.

Mr. Gladstone's Education Bill for Ireland seems destined to undergo the fate of all half and half measures. It does not satisfy the Catholics of Ireland whose Bishops are determined to oppose it, and are urging strongly upon the representatives of Ireland to oppose it; at the same time it does not conciliate Mr. Gladstone's opponents in the ranks of the exfreme anti-Catholic party. A really just measure, that is a measure leaving the Catholies free to educate their own sons as they please. and rencuncing entirely all pretensions on the part of the State to dictate how they should be brought up, would not have made for Mr. Gladstone more enemies in England, and would have done much to assure to his Ministry the cordial good will of the Catholics of the Emto be hanging fire. The Government apparently finds itself engaged in a bad business

M. Thiers is to be called upon to make a dis-France is but a Government of expedients, a mere temporary arrangement which no one believes to possess any elements of permanence. though no one can say what is to succeed it.

The Carlists are evidently in force in the of his work. North, and hold their own there; it is however very doubtful whether in the centre and South of the Peninsula they would find many something bitter in our young clergyman's cup to join them should they advance upon Madrid, of life. He was told that it was his duty to A long protracted civil war, with the usual amount of massacres seems to be inevitable. From Rome there is nothing new to report.

The report of the Committee of investigation into the Credit Mobilier rascalities condemus Messrs. Ames and Brooks, but does not actually recommend the expulsion of any body. guilty of said rascalities. This is looked upon as a most lame and impotent conclusion. The murderer Foster, to save whom from the gallows, great efforts have been made, is to be hung on Friday. To Governor Dix much praise for this determination to vindicate the law, and to put down murder is due. Hanging is not played out; and when the roughs of New York come to realize this fact, and when an example has been made of some of their ringleaders there may again be security for life and property even in the city of New York.

Latest news from Spain is to the effect that the Carlists in force are monacing Pampeluna. The young gentleman who lately abdicated is on his way to Genoa. There is much excitement in London over the discovery of some gigantic frauds-precise amount not yet given -on the Bank of England; the guilty parties have not yet been caught; they are said to be free and enlightened citizens of the U. States, and a large sum is offered for their capture.

The Quebec election up to the time of going to press had passed over without bloodshed, though there had been some fighting with fists, The government had ordered out all the military force at its disposal to preserve the peace.

D. A. CHISHOLM, Esq., Alexandria, has kindly consented to act as Agent for the TRUE WITNESS in his neighborhood. We hope our Catholic friends there will assist Mr. Chisholm in his efforts to extend the circulation of the

MY CLERICAL FRIENDS, AND THEIR RELA-TIONS TO MODERN THOUGHT .- New York, Catholic Publication Society. Montreal J. & D. Sadlier. Sent free by mail by the Messrs. Sadlier on the receipt of \$1.50.

The name of the author does not indeed appear on the title page, but is well revealed by the contents; indeed it is no secret that the work is from the pen of the talented author of "Christian Missions" and of the laughable "Comedy of Convocation." Like the last named it is sparkling with wit, and full of fun, sometimes too maliciously true to be pleasing to those made fun of. Dr. Marshall has a happy knack of turning up to public view the comic side of Protestantism, especially of that phase of Protestantism that calls itself Anglo-Catholic.

The work is somewhat in the nature of an autobiography, and is divided into three parts. The first treats of the preliminary stages in the process by which, through the grace of God, the author was rescued from the slough of heresy, and brought into the Church; and throughout the history is interspersed with some amusing anecdotes, and for traits of several prominent office holders in the Establishment with whom in his early day, the writer came in contact. Amongst other portraits there is one of whom the profane speak as Scapy Samuel which is admirably drawn; we have also one of him or two laughable sketches of the gentlemen alluded to in the press as " Colonial Bishops," -an inferior kind of Bishops-and of whom as many as fourteen are sometimes to be found in England at once. Somehow or other their dioceses manage to get on just as well or just as badly without them. What purpose they subserve no body knows; still there they are.

The writer having gone through the usual University career of young men, went up in due time to undergo the process of ordination, as practised as quite a respectable sort of rite of his career he thus speaks:—

"Of the period preparatory to my own ordination I will say nothing, because the most careful investigation of my past life fails to detect such a period. My University was antecedent to my pastoral carcer, in point of time, but not preparatory to it."

His first ministerial act was to baptise a lot of thirty children in a London parish church; he naturally felt a little embarassed in the process, but was much encouraged by the parpire. The State prosecutions of the Catholic ish clerk, who gave him an initiatory lesson in Clergy for the Galway election business seem | the vestry, "using a folio prayer-book to represent the infant." Having got through his first stroke of work fairly enough, our author from which it will win neither honor nor mate- was encouraged to try his hand "in the administration of the other Auglican sacrament:" In France the situation is very complicated. and more important still in the opinion of all sound Protestants, to undertake the preaching tinct enunciation of his policy, but the diffi- and reading part of the clerical business. In culty is that neither he nor the Assembly have the latter he succeeded well for a beginner. expression, and some even said that I was cloquent; but the judgment of that sex is apt to err on the side of loniency." From his reticence on the subject, we fear that our young The reports from Spain are very conflicting. minister rather bungled the sacramental part

. In spite however of these successes as a reader and preacher, there was still a drop of show to others the road to heaven; meditating on which, it at last forcibly struck him, that he ought to know the road thither himself. So he commenced studying the chart in good earnest; and as a Protestant, deemed it his duty to make himself acquainted with the writings of the great Fathers of the Reformation. The result on the whole was not favorable to the latter :-

"I had a vague impression that these celebrated nersons were individuals of singular merits, illuminated by a preternatural light, and highly qualified to impart the instruction which I needed. And I applied myself to the Reformers. I believe I may say that I read them all—the English contingent in the convenient edition of the Parker Society though to this hour I am wholly unable to comprehend how I survived the nauseous task. Yet I read them with violent prejudice in their favor. The impression which they produced upon me even at that time was this: that if the brute creation could speak, they would speak like the Reformers. I have since thought this opinion was

unjust; 1 mean to the brute creation."-pp. 67, 68. Hereupon one of his friends recommended him to abandon the perusal of the Fathers of the Reformation, and to "search the Scriptures;" but this made matters worse. If there be one thing in which more than in another the Church as by Law Established glories, it is in the extreme diversity of opinions that it tolerates amongst its ministers, as well as its laity; whereas if there be one offence to which St. Paul, so charitable in all other respects, shows himself severe and uncompromising, it is the offence of schism or making divisions in the Church, "the pillar of truth." Our minister found it as impossible in short to reconoile the words of St. James and St. Peter with those of the Judicial Committee of the Privy Council, as he had found it impossible to reconcile the writings of the Fathers of the Reformation with the dictates of natural reason, charity, and common decency. In a word, he began to entertain serious doubts as to the safety of the position in which he found him-

ecclesiastical establishment founded by such men as Barlow, Scorry, Cranmer, Latimer & Co.; men of whom many Protestants now speak as "utterly unredeemed villains," and "rascals," capable of any crime.—See Union Review, Nov., 1870; Guardian, May 20, 1868.

Under these circumstances, to cure him of any Romanising tendencies that he might have contracted, and to convince him by personal experience of the manifold perfections of Anglicanism-his friends determined that he should travel for a period on the Continent of Europe in company with a staid Anglican divine of the soundest of principles; and thus learn from the testimony of his eyes and cars the corruptions of Romanism, and the miserable condition in which it leaves its votaries. This brings us to the end of part first of the work, entitled The Clergy at Home.

The next part is headed The Clergy Abroad. In company with his clerical dry nurse, our author sails from Dover on his way "to look the great Roman Church in the face;" and from the contemplation of her features to return enamoured with the beauties of that Reformation of religion which, in the words of the Protestant Macaulay, "was begun by Henry, the murderer of his wives, continued by Somerset the murderer of his brother, and completed by Elizabeth the murderess of her guest." At the very outset a terrible shock befell the reverend dry nurse; for on board the Calais steamboat the travellers came across a real priest, a being for whom of course the bogus priest of the Establishment felt an invincible repugnance. Of this worthy priest, the Rev. Father Sheridan, known personally in after years to our author, we find the following characteristic anecdote:-

"Many years after I met this priest once more. In the interval he had twice nearly died of fever, and once of cholers. He had a singular habit of volunteering his services wherever such attractions were to be found. On one critical occasion he and in the Anglican denomination. Of this part a robust nurse were the only survivors in a certain typhus hospital, all the rest having died or run away. He made shrouds of the infected bed-linen for the corpses, which he carried on his back into the hospital-yard, whence they were removed to the cemetery. He also received the abjuration of a good many of the patients, to whom he was the only representative of the Christian religion in that desolate scene."—p. 135.

This peaching upon his spiritual preserves, which of course he did not visit in person. roused the anger of the Protestant rector of the parish "a very gentlemanly person, with a large family and a justifiable horror of contagion." This good shepherd at once on hearing of these abjurations, sent word to Father Sheridan "that he must abstain from encroaching on his flock." To which Father Sheridan replied "let him come and tell me himself." The scene that ensued is thus de-

"The next morning he"-(the rector)-" came though he prudently remained at the door, and any fixed policy. The present Government of "Some of the ladies thought that I read with one hand to his nose, beckoned with the other to Father Sheridan, who was at his usual work to comand speak to him, 'Wait a minute' replied the Father as he advanced to the window at the opposite extremity of the ward, and threw it open, admitting a current of air which carried down a thick fever-laden mist towards his interlocutor, whose rapidly retreating footsteps were greeted, I regret to add, with a burst of laughter from the priest and the Protestant nurse."—p. 135.

Hotspur again had the best of it in the contest with the dainty lord who smelt so sweet, and talked so like a waiting gentle woman, holding, not a pouncet box indeed, but a sconted cambric handkerchief at his nose; and who could not abide that any slovenly typhus fever-laden corpse should be brought betwixt the wind and his reverentiality. The dapper rector of the parish ran away home to his wife and children, leaving his flock to be devoured by the Romish wolf .-- See St. John.

Our travellers—the author and his dry-nurse -continue their travels and see much to astonish them. At Paris together they visit the Seminary of the Missions Etrangeres, and are shown into the Salle des Martyres; the room which contains the memorials of the many martyrs whom the Seminary has given to the Church, in the shape of their blood-stained relies, and the instruments of torture whereby they had suffered death. In this room every evening the students of the Seminary-themselves candidates for the honors of martyrdom -meet for meditation and prayer, that some day they too may be found worthy to suffer torture and death for the sake of Christ. On their way to Rome they visit Avignon, and here it seems that the dry nurse met with a sad rebuff. He had been trying to convince his companion, whose Romish preclivities were by this time becoming very marked, that the Romish system was beset with difficulties, and that some of the Popes had taught doctrines admitted to be false. "Are you aware that John XXII. publicly taught that even the Saints cannot see God before the day of judgment?" The rest of the story is as follows: "I was not certainly aware of it, and knew no

more about John XXII. than my friend had probably known the day before • • I was obliged therefore to take refuge in ignominious silence, and affect to be overcome by the heat. I am sure that to my triumphant friend this was the pleasantest day of our tour."—p. 187.

But before night the narrator turned the

non he looked into a library, and turning up a book he found that it was indeed true that before his elevation to the Papal See, John XXII. had as a private theologian given utterance-to the opinion attributed to him; but that when raised to the dignity of Pope he authoritatively condemned it. After this the good dry nurse seems to have looked upon his youthful charge as a hard case.

It was at Rome that the grace of God at length triumphed, and that our author whom we have accompanied, was received into the Church. This portion of the book is very interesting, and we have some excellent stories about the habits of that very notorious, but very unpleasant animal known to naturalists as the Viator Britannicus. Here is one of these little anecdotes :---

"Two American ladies, well-known in Roman society, overheard not long ago the following dia-logue in St. Peter's, of which I received a report from their own lips. The Holy Father was at the Altar, and an immense congregation on their knees, when an Anglican clergyman suddenly exclaimed is there no one in this vast assembly who will lift up his voice with me to protest against this idolatry and superstition? 'If you don't shut up,' responded an American Methodist minister, evidently inspired by the genius loci, 'there is one man in this vast as-sembly who will lift up his foot to kick you out of the Church.' The Anglican promptly disappeared in presence of the only argument which his state o mind enabled him to comprehend."—p. 201.

Of another of these very nasty animals we read further on, how he one morning came into the room where our author was at breakfast, and boasted as if he had done something very clever, "that he had just received Holy Communion at the Gesu!"-p. 206.

The reader will also learn with some surprise, on the authority of a Mr. Harris, who has a government situation as "Bishop of Gibraltar," that Rome has been annexed to his diecess: and "that St. Peter and his Sec being no longer of any use, were finally ab sorbed in the majestic Patriarchate of Mr. Harris."-p. 204. Assuredly Protestantism whether High or Low has its comic side, and it is this side which, in a spirit of good natured, though rather contemptuous fun, the author of My Clerical Friends delights to hold up to the laughter of the world.

We might go on and fill our paper with interesting extracts from the book before us, but our limited space, warns us to stay our hand. Besides, our readers can procure it for themselves; and to induce them to do so, is one of the reasons why we have ventured on so lengthy a notice. They will find My Clerical Friends a most captivating work; full of fun and full of instruction, from which both Catholics and Protestants may draw many a

The Census of the Dominion presents us with very ample details as to the relative number of the various religious denominations of whom the population is made up. The total population of the Dominion is set down at 3.485.761, of whom 1,160,851 belong to the Province of Ontario; 1,191,516 to the Province of Quebec; 285,594 to New Brunswick; and 387,800 to the Province of Nova Scotia. We have the subjoined religious statistics :---

Christians.....3,460,817
 Pagans
 1,886

 No Particular Religion
 22,630

The Christian population is composed of 1.492,029 Catholics. Of these 274,162, are residents of Ontario; 1,019,850 of the Province of Quebec; 96,016 of New Brunswick. 102,001 of Nova Scotia. The Protestant population numbers 1.968.788-distributed amongst an immense number of different sects. arranged alphabetically-" Adventists, Anglicans, Baptists, Methodists, Mormons," of whom it seems that the great majority are in Ontario —" Presbyterians, Quakers, Junkers, Unitarians, Universalists," besides many others which it would be tedious to enumerate. These however are the principal. Indeed what a job the Census takers must have had in their eftorts to give a full religious classification of the population may be guessed from this: that of the Methodists alone no less than eight subsects are enumerated; of Baptists, five; of Brethren, three; and of Presbyterians, six. The Anglicans are all, whether High or Lowthough betwixt these there are as great and serious differences as there are betwixt any of the several Methodist or Baptist sub-sectslumped together, and given at a grand total of "prejudicially affect any right or privilege with 494,094, of whom, the great majority 330,995, reside in Ontario.

In point of numbers the Methodists take the lead of all the Protestant sects; next in order come the Presbyterians, and then the one distinctively Christian principle, or princi-Anglicans. The Mormons stand last in point ple which sharply distinguishes Christianity of numbers of any Protestant sect, counting up from natural religion, or pure Deism-without, only 534; but by late accounts they are mak- at the same time, interfering with the peculiar ing progress in Upper Canada, and by the time religious views of some Protestant sect or of the taking of the next census they may another. perhaps occupy a more important place in the muster roll of the Protestant Church in Canada.

This enomnous diversity of religious amongst the Christians of Canada is to the Montreal Herald wonderful:-

parently simple doctrines which it was found possi. parently simple documes with much history, in to ble to deliver, together with the statement. There ap small a volume as the flow resources. There appears to be even in the Dominion of Canada not pears to be even in the Dominion of Canada not less than thirty-eight varieties of faith or discipline sufficiently distinct to prevent the Christians who hold one of them from uniting in the same society with the Christians who hold another."-Montreal Herald, 28th ult.

This would indeed be a "curiosity" were it true that, in the collection of brief biographical notices of the person known in history as Christ, and the fragments of the epistolary communications that passed betwirt some of the early teachers and converts to the new religion—the genuineness however of much of which correspondence has been, and still is, seriously contested by the ablest scholars and most competent critics of the Protestant world -and which make up the book called the New Testament, are to be found the entire dectrines of Christianity; or if indeed there were any rational grounds for believing that those doctrines were to be found therein. The only conclusion to be legically deduced from the "curiosity," or phenomenon of such a diversity of jarring erceds, evolved from one and the same book, would in such case be, to the incapacity and bungling stupidity of its composers, who could not express their meaning in intelligible language, or tell a plain story plainly. And thus it is that the most profound thinkers of the Protestant world at the present day scont as ridiculous, the opinion that the New Testa. ment is the Word of One Who can neither deceive nor be deceived, and a perfect revelation of the divine will which He has been pleased to make to man, whom in spite of its obvious defects He holds responsible for knowing and doing that will.

The St. John Freeman of the 21st ult. publishes a searching and able analysis of the judgment lately rendered by the Superior Court in New Brunswick on the constitutionality of the School Act of 1871. That judgment. favourable to the said School Act, but against which Appeal to the Judicial Committee of the Privy Council has been carried, the St. John Freeman shows to be based on an egregious fallacy; that fallacy being the assumption that it is possible to inculcate the distinctive tenets of Christianity-those for instance which distinguished it from natural religion or pure theism-without at the same time unculcating the peculiar tenet of some particular religious denomination or sect. Were it possible to do this, then indeed public schools might be at one and the same time distinctively Christian and non-denominational; but if impossible, then the law which enjoins the inculcating of the distinctive principles of Christianity in the schools by it alimented, implicitly sets up a denominational system.

Now, in the case of the New Brunswick schools, the School Law of 1858 did provide for or rather make imperative the inculcating in parish schools of the distinctive tenets or essential principles of Christianity. Therefore, if it be impossible to inculcate these distinctive tenets or principles—tenets or principles which distinguish Christianity from pure Diesm, or what is called natural religion-without at the same time inculcating some tenet or principle which some so-called Protestant sect or denomination repudiates or protests against-the School Law of 1858 did implicitly provide for and legalize the establishment under its provisions of Denominational Schools.

That the School Act of 1858 did provide for, or make imperative, the inculcating in the schools thereby established of the peculiar tonets, or distinctive principles of Christianity, the Supreme Court in its judgment recognises as a fact that cannot be disputed, that is not so much as called in question. But so that judgment continues, the religious or distinctively Christian teaching thus provided for, was to be of such general application, as to interfere with the peculiar religious views of none; was to consist in the inculcating of "doctrines, precepts and practices which all Christian people hold in common, and which are not the dog. matic teaching or tenets of a particular denom. ination or sect." Therefore, concludes the Superior Court, the law of 1858 did not explicitly or implicitly provide for, or recognize denominational Schools.

Thus, as the reader will perceive, the validity of the School Act of 1871, in that it does not respect to Denominational Schools which any class of persons had by law at the Union,'s rests entirely on the assumption that it is possible, or indeed conceivable to inculcate some

This assumption is an egregious fallacy; and it is most extraordinary that it could have been enunciated by a body of educated men.

We say it—and we defy contradiction—There is not, there cannot be cited any one tenet, or "The census by religious profession has it own curiosity in the wonderful nicetics of difference principle, the helding of which is distinctively self—that of an office holder in a government table on his friend; for on arriving in Avig- which men have been able to evolve out of the ap- or exclusively Christian, whose truth is not

denied by some Protestant sect or denomination. Outside of the circle of natural religion, there is no one tenet, which all professedly Christian denominations hold in common; the only tenets upon which they all agree, are those which Ohristians hold in common with Jews, with Mahemmedans, and the avowed encinics of Christianity, and which tenets are not therefore essentially, or distinctively Christian. The man therefore who professes to establish a distinctively Christian School system which shall not necessarily include the Denominational system is, intellectually, not one step higher than the domestic ass.

Let no one differ from this verdict, or condann it as harsh, until such time as he shall be able to specify some one tenet or principle which is held in common by all who call themselves Ohristians; and which is at the same time a distinctively Christian tenet or principle, in that it is not and cannot be held by non-Christians. The man who can do this will have accomplished a greater feat than that of equaring the circle.

RIOTS AT QUEBEC .- It is very sad that it is scarce possible to have an election at Quebec without rioting and very often bloodshed. Such was the case the other day on the occasion of the nomination on the 24th ult., of a representative for the Eastern Division of the ancient capital of Canada. There was a row-we pretend not to determine to whom the guilt attaches; shots were fired, and several persons seriously wounded.

Why is this? It was not always so in Lower Canada. Of themselves, and uncorrupted by fereign influences, the French Canadians are proverbial for their love of peace, and respect for law. The truth is, we fear, that to a certain extent our young men are getting " Yankeefied," and are acquiring many of the most conspicuous and revolting habits of their neighbors on the other side of the Lines; amongst others of these vile habits, the cowardly and brutal habit of carrying concealed and dangerous weapons. For as a gentleman in England bears with him in his coat-pocket a handkerchief to blow his nose with when occasion requires, so in the United States a citisen's toilet is not considered complete unless he have about him a revolver, or bowie-knife, wherewith to shoot down, or rip up, his fellowcitizen on the least provocation.

This is no doubt, and, as the Quebec Chronicle well points out, one of the most striking results of the emigration to, and residence in the United States of many of our French Canadian youth. These often return, and returning, bring back with them to their native land, the evil customs acquired during their foreign sojourn. They contaminate their fellow-countrymen; they teach them, not only to despise the pious decorous customs of their ancestors; to be asliamed of their nationality; to ignore the noble language of Old France; to blush for the endearing baptismal appellation of Jean Baptiste, and to designate themselves Yankee fashion, John or Jack, and to renounce the ancestral faith—but they indoctrinate them in the worst of the vices of the anti-Catholic others that most disgusting and unmanly practice of carrying concealed deadly weapons, a practice abhorrent to the Christian, and, we my add, to ancient time-honored English tra-

Such being the case, we cannot pretend not to entertain doubts as to the expediency of encouraging the return to Canada of French Canadians residing in the United States. Of these many may, and we hope have escaped morally unscathed, but it cannot be denied that many have been sadly affected by the deleterious influences to which they have been exposed, and should not therefore be received back to Canada until they have undergone the probation of a severe moral quarantine, and can produce clean bills of health.

The Athanasian Creed continues to be one of the bones of contention over which the Anglican olergy are constantly snarling. The laity do not much take part in the row, as yet; but the clergy keep "pegging away" as Abe Lincoln would say, at one another with invincible perseverance. There are three parties amongst them. One would retain the Creed as it is, and read it as a portion of the public service of the church; another would retain the Creed, but would not read it, lest by so would modify it, or explain it away, especially the damnatory clauses, as offensive to cars polite. But, and here comes the rub; by whom or by what authority are the proposed changes in the said creed to be made. As the Rev. Dr. McNeile, a distinguished member of the Anglican Church, well puts it, in a letter to the London Times :-

"But it will of course be asked where is the authorly competent to make any such alteration? This opens another subject and makes us feel, as Churchmen, our want of any really representative body."

by any one, either lay or cleric, as competent to covered before the age of twenty years, that there are bath suthority or to say "this is truth are parts of Scripture" other than the Epistles and speak with authority, or to say "this is truth, and thus shalt thou believe." As a matter of Sundays throughout the year." fact Parliament is legally competent, and is alone competent, to determine, modify, or abolish the Creeds of the Church as by Law established. But Parliament has other business to attend to, and which it deems more important than the damnatory clauses of the Athanasian Creed, and the wranglings there upon of the public servants in the Ecclesiastical Depart-

The Legislature of the Province of New Brunswick was opened on Thursday, the 27th of last month. The most interesting paragraph in the speech of the Lieutenant-Governor is that in which he alludes to the School Law of 1871:---

"The Common School Act of 1871 having been impeached as unconstitutional, I am happy to inform you that it has been sustained by the unanimous adjudication of the Supreme Court, and in the event of an appeal to the Judicial Committee of the Privy Council I recommend that provision be made for its defence before that tribunal. A special case on that Act having been prepared by the Dominion Government for the opinion of the law officers of the Crown in England, and a copy thereof having been forwarded to me during the recess for the remarks of my Government thereon, I at ence brought the case under their consideration, and transmitted to the Secretary of State full remarks in vindication of the Act, at the same time communicating a protest against any such reference, and claiming the absolute right of the Provincial Legislature to deal with such matters."

We look forward with much interest to the final decision of the Judicial Committee of the Privy Council, the only tribunal competent te decide upon the constitutionality of the Act of 1871; we admit to the fullest extent "the absolute right of the Provincial Legislature to deal with" the question of Education, but we insist that that right must be exercised within the limits prescribed by the B. N. America Act, of which both the Federal, and the several Provincial legislatures are the creatures. We reject however with disgust the hypothesis that inany sense, or to any extent, the Province is a dependency of, or subject to the Dominion; and we insist strongly that both being alike the creatures of the Imperial Government, both are equally bound to submit to its decisions, as to the limits of their respective rights, which is the one question at issue with respect to the School Act of 1871.

A DIALOGUE. ANTIQUES AND MODERNUE.

Antiquus. "When Hannah More was a mere child," says her biographer Roberts, "she used to make a carriage of a chair, and invite her sisters to ride with her to London to see bishops and booksellers." We have a similar trait related of a pupil of our own Anglo-Saxon Alcuin. St. Luidgerafter having lived with Alcuin three years in York under his instruction returned to Germany having with him, what I suppose I must translate as "plenty of books." His biographer tells us that "in his childhood as soon as he could walk and talk, he began to collect the rind and bark of trees • and whilst other children were playing, he used to make books of them, and when he could get any fluid he imitated those who write" &c. Now Modernus, as it would be perfectly legitimate to argue from Hannah More's ase that there were chairs, and carriages, and bishops and booksellers in England in her day, or at least that her biographer thought so; so we may affirm from St. Luidger's case, that there were boys and books, and writing materials, and writers in Germany in his day, or at least that his biographer thought so But what has this to do with Bible reading? Exactly nothing; but what I wish to impress is this: whenever a biographer who is contemporaneous with nopulation of the Great Republic, amongst | the subject of his biography relates any circumstance about him of whom he writes as having taken place, that biographer may legitimately be supposed to think that those circumstances were likely to have taken place. This being admitted, what I want you Modornus, to do, is this. As I have brought you certain Liographers, relating how certain Abbots knew the Scriptures thoroughly, I require you to conclude that, at least, those biographers thought such knowledge possible for abbots in those days. Thus we evoke a second order of proofs from the same authorities; first the assertion of the fact by the biographer, which is of course contingent on the biographer's means of knowing, as well as on his veracity; and second, the belief of the biographer that what he asserts has the appearance of truth, or is so possible, and probable, as to run no risk of denial or rejection by his readers. Thus analyzed, our authorities—as given in our last—have a double

But I must introduce you to a personage of a certain historical importance, in order to indicate another argument which is not without its weight. The argument is this: The sermons of medieval preachers (and the same may be said of medieval writers) are full of scriptural quotations. These sermons were preached before medieval congregations. Either these preachers appealed to their hearers in an unknown tongue!! or the Sacred Scriptures from which they quoted were well known to their hearers, and had due weight and authority with them; or lastly, these preachers (some of them undoubtedly abbots) were at least trying to teach their hearers the Bible, which itself is something. Again (and it is well, Modernus, to look at the matter in all its bearings); if the abbots kept the Sacred Scriptures so assiduously as Tynedale—contrary to all medieval history—would have us believe from their monks and a fortiori from the laity, what were they about, that they did not put a stop to this constant inculcation of scripture truth, and this continued use of scripture phraseology? Why did they not appear before the Bishops of the Diocese to have doing they should give offence; the third party this obnoxious custom suppressed through the suspension of the obnoxious preachers? There existed moreover at the moment, a most powerful tribunal, whose business it was to watch over faith; why did not these men invoke the terrible engine of the

Inquisition to aid them in their work? Audient chroniclers tell us that a certain Bardo was consecrated Archbishop of Mentz in the year of our Lord 1031. He had been born in, or about the year 981. His biographor—either relating fucts, or what he thought probable enough to be facts tells us that at his beptism, his godfather gave him s helmet, a lamb and a pealter, In explanation of this sing lar gift, the same biographer tells us, that the first prefigured the arms of spiritual warfare he would have to use; the second, the patience with which he would have to use them, and the third, the great representing the Anglican Church, in its lay as in its elerical element, would not be recognised and appreciated it, he would undoubtedly have dis-

Gospels appointed to be read in the temples on the

It is remarkable how thoroughly the Psalter entered into the every day life of the medieval Catholic. As soon as the boy Bardo was weaned his parents, "wise in divine things and prudent in human things," sent him with his psalter to an old woman named Benedicta to learn his letters. The upshot of this was that " in a very short time and as in play, he learned to repeat all his prulter." Now with all due deference to your reformed ministers, Modernus, I am inclined to believe that this is more than any of them can do; and that this infant Bardo brought up in medieval ignorance, had been taught, before he left his gentle nurse Benedicts, more Bible, than they have or ever will have acquired in their whole life time. Be that as it may; the boy Bardo knowing his whole psalter by heart (what a contrast to the boy Luther); in due time grew to manhood and at length was consecrated Archbishop of Mentz; and as became a good man had many enemics. Preaching on the Christmas day after his consecration before the Emperor at Goslar, his sermon was so short and simple (we commend him | Ad for it) as to be fit only for Vespers. This offence was bread and butter to his enemies. "He is a monk, said they; " he might be good for something in his own little monastery, but he is not fit to sit in such "So that whoever," says his chronicler, a. see," had a fling at him Mo (ie. the first syllable of Monastery) was at the tip of his tongue." That Christmas day the Emperor Courad ate little; he was concerned for his favourite. Next day came Dioderich, Bishop of Metz, and no wed forth all his eloquence. Bardo's enemies were in extacies. "This," said they, "is a Bishop," The third day brought Bardo to the fore who thundered out such a sermon both for quantity and quality as took the world (as assembled at Goslar) by storm. But what has this to do with Bible reading? Exactly this. Bardo's sermon was so long, that it fills 14 quarto pages of small type. Printing its scriptural quotations in italics, the italics preponderate by far over the ordinary type. In your pages there are no less. than 34 scripture quotations; 15 from the gospels; 9 from the epistles; 1 from Isaias; 1 from Kings; 4 from Job; 4 from from pealms. What was poor Bardo about? Was he talking what was gibberish to his hearers in order to insure his discomfiture? Or was he thundering forth scripture truths backed by scripture evidences to men who understood and appreciated both, in order to show that he was a Bishop and right worthy to sit in such a see? Or was he merely doing the work of an ordinary medieval Bishop. I am inclined myself to accept this last as most probablesupposition for divers reasons. First; because I could bring a hundred other sermons from medieval preachers all equally bristling with scripture quotations. 2. because, Emperor Conrad ate no dinner after Bardo's first effort, shewing that he at least expected better things of a medieval Bishop; 3. because Bardo's enemies were equally exacting 4. because the Emperor, as the biographer tells us, rejoiced after Bardo's second effort, exclaiming in the fulness of his heart where are our detractors? 5, because Bardo's biographer thought, and tells us nothing extraordinary. All which is further confirmed by the fact, that Bardo's biographer, relating the effair was almost as much Bible in his parrative of the events as Bardo did in his sermon. Viewed by the light of these events Luther's ignorance becomes truly incomprehensible. Germany must have fallen from her high estate, if in Luther's time there were no Bardos extant to thunder Scripture from her pulpits, to arouse the inquiring mind to the discovery that there were parts of Scripture other than the epistles and gospels appointed to be read in the temples on the Sundays and festivals throughout the year. But Luther's biographer, in order to have a rap at the Catholic Church has, I suspect been unkind, if not unjust to Luther. The great reformer must indeed have been a bad boy, if he never up to his twentieth year entered church in Germany during the preaching of her Bardos sufficiently often or intelligently to arouse an inquiring SACERDOS.

The Toronto Mail refused to publish a reinsulting remarks which that paper had published against Catholics. This is very properly denounced by the Rev. Mr. Brettargh in a Circular-but is we fear the ordinary treatment of Catholics by Protestants in Upper Canada. Here it is not so; for though there may be exceptions, we are happy to confess that our leading Montreal papers, such as the Gazette and the Herald always show themselves ready to do justice to those who may have been attacked in their columns, by allowing them to reply therein. In Upper Canada a different rule obtains amongst the members of the Pro-

To Correspondents .- We have no back numbers of the TRUE WITNESS containing the opening Chapters of our story "Which was the Traitor ?"

Mr. JOHN LEE, Perth, has kindly consented to act as Agent for the TRUE WITNESS in his neighborhood. We hope our friends in the locality will keep Mr. Lee busily employed.

DUBLIN REVIEW-Jan. 1873 .- The contents of the current number are as under :--Ireland in the Reign of James I.; The Laborers and Political Economy; A Study of Relations; The Queen's Colleges in Ireland; Italian Church Architecture; Irish Priests, and Landlords; Reply to Mr. Renouf F. Botalla; The Vatican Council, its Authority, its Work; Note to the Third Article of our Last Number: Notices of Books. Persons wishing to receive the Dublin Review can send their subscriptions through the Messrs. Sadlier, by whom the publication will be forwarded.

WANTED AN INTERPRETER. - The Times speculates as to what will be the result should the Catholic inferior clergy of Germany-as no doubt all the Catholic clergy and laity will -side with their Bishops in resisting the lately enacted persecuting laws of the Government. In such a contingency the Times thinks that "Germany would be placed face to face with the gravest problem of the age, and to be tempted to shift the entire question from the political arena, to the loftier ground of religious reform." What may this mean? Who can in-

COAL.—In reply to a question addressed to the Ministry in the House of Commons, Mr. Gladstone replied that he did not think that the Government could, with advantage, adopt any special measures on account of the existing coal famine.

We publish, as important because coming from a Protestant journal, a communicated article in the London Times on Irish Univer sity Education.

MORTALITY .- We (Witness) quote the following from Dr. Carpenter's Somerville lecture delivered or Thursday, 20th inst.— Total deaths registered in the Cemeteries, from Jan

1. 18		Dec. 31			1 641
-1 -	•				1871
	1869	1870	1871	1872 t	0
				Dec.	1872
hildren	2778	3617	2976	4282	4372
dults					
Total	3994	4925	4341	5905	6017
whom were from	3				

91 small-pox.... The rate of mortality amongst the population own and country, using our two cemeteries, has heen for the last four years follows:

1	ber roc
1869 [the year after the great beat]	31
1870 [with a hot summer]	37
1871 [a comparatively healthy year]	
1872 [the year of small-pox]	43
or taking the year during the epidemic, from	
Dec. 1871, to Dec. 1872	

a rate of mortality the Dr. has never seen equalled in any city, however miserably situated or cared for in the worst of times. The ordinary mortality of London, with its 3,000,000 crowded inhabitants, varies only from 19 to 24 per thousand.

The average weekly death of children and of

adults, for the last fou	r year	s, has h	een as i	follows	:	
•	1809	1870	187!	1872		
Children	53	69	57	82		
Adults	22	25	26	31		
	_					
Total	76	95	83	113		
The Archbishop of Toronto, Mgr. Lynch, has						

issued a manifesto in regard to the management of the General Hospital. He recommended that the hospital be kept under the management of a Board of Directors, not under the clergy, that the domestic arrangements be under the charge of the Sisters of Charity. His propositions seem good, and if adoptcd will relieve the institution from its present bankrapt condition. THE QUEENC CARINET.-The following are the

names of the members of the new Ministry formed for the Province of Quebec:-Honble Mr. Onimet, Minister of Public Instruction and Provincial Scoretary; Honble Mr. Irvine, Attorney General: Honble Bardo himself thought, that his second attempt was Mr. Archambault, Commissioner of Public Works; Honble Mr. Robertson, Treasurer; Honble Mr. Fortin, Commissioner of Crown Lands; Honble Mr. Ross, President of the Council; Honble Mr. Chapleau, Solicitor General.

INPORMATION WANTED OF PETER OSCILLY, aged about 36, and who during the summer of 1872, was employed as a sailor on Lake Superior. Any information would be thankfully received by his father, ANTHONY OSERLIN, Lufentaine P.O., Ontario.

JUDGE MONDELET.—Yesterday forencon between ten and eleven, as Judge Mondelet was standing in Chambers conversing with Judge Johnson, he was suddenly seized with a convulsive twitch and trembling of the limbs and immediately afterwards fell down insensible. Sheriff Leblane, who ran up on hearing of it, at once summoned medical aid. Dr. Boyer happening to be passing by, came in first, and was seen followed by Dr. Schmidt. His Monor's family physician, Dr. McCallum, was likewise called. This aid was timely, for if the physicians had not been present so early, the attack would probably have proved fatal. It was a serious case of apoplexy. joinder from the Rev. Mr. Brettargh to some The venerable judge is now seventy-two years of age, and has been ailing for some months. He so ecovered from the stroke, however, by that he was able to be transported to a sleigh and driven home. We trust that with repose and narsing, he will soon be well again, and live to enjoy the fruits of a laborious and well spent career. -Gazette 1et inet.

> CAUGHT IN THE ACT .-- Yesterday morning a French Canadian presented himself at the City Hall and stated that his name was Calixte Poscz, and voted on property in Mignonie street. He took the onth and was about to vote for Mr. Robert when some gentlemen cross-examined him as to his identity when he attempted to run away. A policeman caught him at the door and conveyed him to the Central Police Station. He will be brought before the Recorder this morning on a charge of perjury and fraudulently attempting to vote. On being taken into custody, the prisoner gave his name as Frovencher. It is likely to go hard with him .-

REMITTANCES RECEIVED.

Rustico, PEI, Rev P McP, \$2; Cape Canso, NS, J C, 2; Norwood, J McC, 2; South Elmsley, J O'M, 2; Magog, JK, 1; Dorchester, NB, JAL, 2; Lloydtown, JU, 2; Dixon's Corners, TH, 4; Sherbrooke, WG, 2; St Brigitte des Saults, Rev AS, 2; Cumberland, J.M., 1; Cape Cove, J.D., 1; Grand Falls, NB, Rev J.J. O'L., 2; Sillery, M. H. O'R., 2; Smithville, T. McK., 1; Powerscourt J. F., 1.60; Aylmer, GR, 9.37;

Mount Elgin, J. D., 2.
Per J. W. H., Kingston, NB-Kouchibouguac, NB,

T H, 7; T L, 2. Per Rev D O'C, South Donre—Self, 2; J W, 2. Per J O'R, Hastings—T H, 2; J T, 2. Per P J O'D, Brockville—J K, 2; T S, 2; North

Augusta, P. N. 2.

Per Rev F D, Grand Aunce, NB—Clifton, NB, D
M, 1.50; Bathurst, NB, Rev JC, 1.50.

Per J M, Quebec—L A C, 4; J E, 2; W S, 250;
Rev B McG, 2; R McC, 4; Point Levi, CR, 4.50
St Saweur, T M, 2.

Per P R, Lansdown-M O'G, 2. Per TL, Pembroke-Self, 4; PH, 2.

Dyspepsia is a Hydra-Headed Monster, from which nearly all " the ills the human flesh is heir to" originate. The Peruxian Syrup, a protected solution of the protoxide of Iron, is a long-tried and well-established remedy for this distressing complaint; it has cured thousands when other remedies have failed.

MR. JAMES I. FELLOWS, ST. JOHN N. B .- Sir: Have ing, while at your establishment, carefully examined your prescription, and the method of preparing your Compound Syrup, I felt anxious to give it a fair trial in my practice. . For the last twelve months I have done so, and find that in incipient consumption, and other diseases of the threat and lungs, it has done wonders. In restoring persons suffering from the effects of diptheria, and the cough following typhoid fever, prevalent in this region, it is the best remedial agent I haveever used. But for persons suffering from exhaustion of the powers of the brain and nervous system, from which so many young men suffer, I know of no better medicine for restoration to health than your Compound Syrup. If you think this letter of any service you are at liberty to use it as you see fit. I remain, yours, &c.,
EDWIN CLAY, M. D.

Prowase, N. S., January 14, 1871.

At Dundee, P. Q., on the 4th February, Donald . McRae, Merchant, son of Duncan R. McRae, aged 42 years.—Requiescal in pace.

	-	-		
g	MONTREAL WHOLESALE M	ARK	CT	3. ·
-	Flour & brl. of 196 b.—Pollards	\$2.25	a	\$3.00
	Superior Extra	0.00	@	0.00
g	Extra	7.00		7.25
d	Fancy	6.45	1	6.50
u	Fresh Supers, (Western wheat)	0.00	æ	0.00
r.	Ordinary Supers, (Canada wheat)	5.90	æ	6.00
	Strong Bakers'	6.00		
	Supers from Western Wheat [Welland			
'	Canal	0.00	a	0.00
n	Supers City Brands [Western wheat]			
n	Fresh Ground			0.00
	Canada Supers, No, 2			5.65
ß,	Western States, No. 2	0.00		0.00
1	Fine	5.00		5.10
1	Middlings	4.00		4.95
2	U. C. bag flour, per 100 lbs	2.80		
2	City bags, [delivered]	3.15		0.00
5	Wheat, per bushel of 60 lbs	0.00		0.00
	Barloy, per bushel of 48 lbs	0.45		0.60
7	Lard, por lbs	0.9}		
_	Oheose, per lbs.	0.13		
	Oats, per bushel of 32 lbs	0.30		0.31
7	Oatmeal, per bushel of 200 lbs	5.00		
n,	Corn, per bushel of 56 lbs			
5	Pease, per bushel of 66 lbs	0.80		0.821

Dressed Hogs, per 100 lbs	5.5	0 0	6.76
TORONTO FARMERS' MA	- RK	ET.	
I		30	1 57
do spring do	•	23	0 00
Barley do	-	69	0 71
Oats do	-	40	0 42
Peas do	-	67	0 72
Rye do	ŏ		0 66
Dressed hogs per 100 lbs	6		6 50
Beef, hind-qrs. per lb		05}	0 064
" fore-quarters "		031	0 04
Mutton, by carcase, per lb		051	0 064
Chickens, per pair		30	0 50
Ducks, per brace		40	0 60
Geese, cach		40	0 79
Turkeys	Ō	75	1 50
Butter, lb. rolls		20	0 23.
" large rolls	0	11	0 15
tub dairy	0	15	0 18
Eggs, fresh, per doz	e	27	0 30
" packed	0	25	0 26
Onions, per bush	1	50	
Tomatocs, per bush		no	ne
Turnips, per bush	0	30	0 40
Carrots do	0	40	0 50
Beets do:	0	€0	0 75
Parsnips do	0	46	
Apples, per brl	2	00	3 00
Potatoes, per bag	0	50	0 50
Cabbage, per doz	0	40	0 50
Hay	18	00	26 00
Stra w	8	00	10 00
KINGSTON MARKET	 [6.		

FLOUR .- In all the markets scarcely any change, Pastry XXX \$7,50 per barrel. Spring extra \$3, wholesale \$3,20; retail per 100 lbs. Spring Extra per barrel, wholesale \$6, retail \$6,50.

Grain-Barley selling at 60 to 61c. Comes in slowly. Rye 60 to 61c. Wheat \$1,10 to \$1,20 Peas 65 to 66c. Oats 33 to 35c.

Potators are plentiful, at about 55 to 65c per bag. Turnips and carrots are scarce at 40 to 50c per bu-

BUTTER-Ordinary 16 to 17c, packed by the tub or crock; choice lots bringing 2 cents higher; fresh sells at 20 to 21c for lb. rolls. Eggs scarce at 25c. Cheese, no change on market, 12c; in store 13 to

MEAT.-Beef stendy at \$4,50 to \$6,50 per 109 lbs.; killed, fresh selling at \$6,50, best quality. Pork sells mostly at \$6,00, but may be quoted from \$5,50 to \$6,50. Mess Pork \$16 to \$17; prime mess \$14 to \$15. Mutton and lumb sell at 6 to 8c. Hams 15

POULTRY .- Turkeys from 75 to 1.25 upwards: Geese 60 to 75c; Fowls per pair 50 to 70. Hay \$15,00 to \$16,09 a ton; Straw \$9.

Woon selling at \$4,75 to \$5,25 for hard, and \$3,00 to \$3,50 for soft. Coal steady, at \$7,50 delivered,

er top. Hipss.-Market has declined, \$71 for untrimmed per 100 lbs. First class pelts \$1,40 to \$1,60; Lamb skins the same; Pulled Wool, 35c. Calf Skins 10 to 121c. Tallow Sc per lb, rendered; 41 rough. Deacon Skins 50 to 60c. Pot Ashes \$5,90 to \$6,00

per 100 lbs .- British Whig. ST. PATRICK'S MANUALS.

Published with the approbation of His Grace the

Archbishop of Quebec, for the use of young persons. A splendid edition of the above Manual in 32mo (648 pages) carefully compiled by the Brothers of the Christian Schools.

It contains the Mass Prayers, Vespers, the Penitential Psalms, Practices of Devotion to the Sacred Heart of Jesus, the Most Blessed Virgin, St. Joseph, St. Patrick, &c., &c.; the Gospels of the year, Way of the Cross, a collection of choice sacred hymns,

RETAIL COST. Roan, Gilt Edges \$0 65 Rich, Velvet, Silver Corners and Clasp..... 2 25 " Rims " 2 25 " " Ornament and clasp. 2 50 " Extra Ornaments and clasp..... 3 75

The work may be had at Messrs. D. & J. Sadlier & Co., Montreal, also at the Brothers of the Christian Schools, Cotte Street, Montreal.

INSOLVENT ACT OF 1869,

AND AMENDMENTS THERETO. In the Matter of WENTWORTH J. WOOD. Watchmaker and Jeweller, carrying on business as such at the City of Montreal in the Province of

The Insolvent has made an assignment of his

estate to me, and Creditors are notified to meet at his place of business, No. 325 Notre Dame Street, in the City of Montreal, on Monday, the Seventeenth day of March, 1873, at the hour of two o'clock in the afternoon, to receive statements of his affairs, and to JAMES RIDDELL.

Dated at Montreal this 27th day of February

JOHN CROWE, BLACK AND WHITE SMITH

LOCK-SMITH,

BELL-HANGER, SAFK-MAKER

AND GENERAL JOBBER No. 37, BONAVENTURE STREET, No. 37.

Montreal. ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO

NOTICE.

Notice is hereby given that application will bemade to the Parliament of Canada, at its next Session, for an Act to incorporate a Company under the name of "The Landed Credit of Canada," with a

head office at Montreal. MONTENAL, 6th February, 1873.

FOREIGN INTELLIGENCE.

FRANCE.

Paris, Feb. 27.—In the Assembly to-day a debate began on the report of the Committee of Thirty.
Urgency was voted for the bill, embodying the constitutional project submitted by the Committee, and M. Dufaure announced that the Government unro-Bervedly accepted the Committee's recommendations. The Marquis de Castellon urged the Assembly to boldly proclaim a constitutional monarchy before it was too late. He said the present situation could not endure. It isolated France from foreign powers who leared she would become the hot bed of demagogism. M. Haugens, a Bonapartist, opposed the bill and demanded that the nation should be consulted as to its choice for a republic, monarchy or empire.

MARSHAL LERGEDE AND HIS BETRAYED MASTER .- A strange story is told about Marshal Lebœuf. He is considered responsible for the war and all its calamities, because he declared that France was ready, even to gaiter-buttons." It was true as far as the Ministry of War was concerned, but the great majority of stores and arms had been concentrating for years in Strasburg, Metz, and other frontier strongholds, which, at the outset, fell into the Germans hands. Besides, readiness for war meant the certain assistance of allies, and this it was the business of the Minister of Foreign Affairs to furnish. Nevertheless, Marshal Lebouf passes everywhere in Paris as the responsible author of the war, and he is denounced in most virulent terms. He went to Chiselhurst to pay the last tribute of respect to his master. When ushered into the narrow chamber where his late chief lay in state, he knelt by the coffin side, sobbed bitterly, and addressed the insensate clay in tones of entreaty, the only audible words being, "Forgive me, forgive me, sire," and these were heard time and again. When he rose he staggered so violently that members of the household went to his assistance lest he should fall. He was removed from the chamber, weak, and sobbing as a woman.

SPAIN.

Maprip, Feb. 26 .- The Minister of the Colonies has telegraphed to the authorities of Cubs and Porto Rico the formation of a new ministry, and says that the republic will defend, at whatever price the integrity of the Antilles.

Advices from Spain represent prospects as gloomy, and say families are leaving the capital and principal cities. A special from London says an agreement has

been made between the Duke de Montpensier and the adherents of ex-Queen Isabella, to place Prince Alphonso upon the throne of Spain, the Duke to be regent during the minority of the Prince Alphonse. and the latter to marry the youngest daughter of the Duke. Isabella accepts the programme, and two important parties therefore will act together in the present crisis.

February 27.-Advices from the north of Spain report that a band of Carlists, commanded by Ollo, is marching towards Navarre. The insurrectionist chieftain Dorrigaro has issued an order directing municipalities to send all their young men to join the Carlist forces. The insurgents are threatening Pampheliuna, and a strong force under General Pavia, who has not yet turned over the command of the army of the North to General Noallias, is hurrying to the relief of the garrison of that city. The Government troops are fortifying Grun, a frontier town in the province of Guipuscoa, ten miles east of San Sebastian.

The chances of Monarchy are far better. The present hour is, Indeed, a grand one for the sciens of Royalty, more or less ligitimate. France and Spain, so often allied, are now fellows in an emergency almost identical. The Throne of each is to be won, and the Bourbons of the two great branches, whom the world had looked upon as put aside for ever, are here again with the bold front of Pretenders, and with very good chances indeed. The family of Don Carlos represents a cause abandoned by the stanchest Legitimists of Europe, and yet its Chief is able to keep the North of Spain in a blaze. Biscny, Navarre, Aragon, and parts of Catalonia are overrun with Carlist bands, and the Royal Generals have recognised the difficulty of coping with an obstinate enemy, invincible because his forces are dispersed only to meet again: Priest and peasant are Carlists and will be releas as long as a Prince of any other branch fills the Throne. We do not hear that people talk much about Montpensier, who had a few votes in 1870. He is not popular, and never will be; the Grown was within his reach when Isabella was about to fall: All things seemed to unite in his favour, but the tide in his affairs was not taken at the flood, and he has been stranded ever since. The thoughts of most men will, perhaps, turn to the Prince of Asturias, son of the oxided Isabella; he is fifteen years old, having been born on the 28th of November, 1857. The mother's cause is hopeless, but the boy, who might be declared of age in another year, is cortain to have numerous partisans, especially in the Army, and it is quite possible that his claims might be supported by Serrano, who is now the recognized chief of the Conservative party, and is likely to exercise a potent influence in the country. Beyond these three, we know not where a King is to be sought. He must be a bold and sanguine foreign Prince who would trust himself in the country after the Duke of Aosta leaves it. If there were few suitable personages three years ago, there is abso-Intely no one now. In these circumstances, it may be that the Spanish people will have to return to their old stock, and gladden the Conservative heart of Europe by a penitent restoration.—Times.

ITALY.

It is very gratifying to us to know that the plundering hand of the Piedmont King is likely to be withdrawn empty from at least one religious estab-lishment at Rome; nor is our gratification any the less, to learn that Lord Granville is doing his utmost to attain that end. The college of St. Isidore is Irish property; was first founded by Irish monies mearly three centuries ago; and has quite recently been largely helped with funds supplied by the Irish people. Of course it was doomed to appropriation by Victor Emmanuel with all similar isstitutions; but pressure has been put upon the Eng-lish Foreign Office, chiefly at the instance of the Superior, the Rev. J. P. O'Haulon, and there is a fair chance of the college being spared. The brigand who rules at the Quirnal would not of course refrain from putting its funds in his pocket along with the rest under ordinary circumstances. Fortunately England has still some little influence left on the continent, in spite of what some Tory friends say, and we believe Lord Granville will find himself strong enough to save this fine old college, with its valuable library and priceless historical records.-Catholic Times.

More prisons are wanted; for crime all over Italy is, by the statement of the deputies themselves in Parliament, overywhere and greatly on the increase. There was a small attempt when the Piedmontese first came to cry out against the Pontifical New Gaol as being insalubrious, &c. It was built for 350 or thereabouts, but now contains nearly 800, and is of course wretchedly overcrowded. What they do with all the people arrested every night, and whence such a multitude of criminals come, I cannot tell you, but a very small proportion indeed are Romans. Every day's papers tell us that some thirty at least of arrests have been made in the previous twenty-four hours. yet there always seems to be a fresh supply of offences and offenders. One paper this week re-marked quite triumphantly that there had been "no deed, if true, it was remarkable in the present state | legal experiences."

of Rome; for example; on Sunday a mason stabbed carter in the throat in one street, and in another a hatter invited a man to drink and coming out of the osteria gave him a knife thrust in the side. As for thefts, there are at least half-a-dozen every night, and it may be said that while piety, purity, and charity are recklessly and brutally turned out of house and home, Venus and Mercury walk brazen and shameless—and no less by day than by nightthrough the noisy streets, re-paganizing Christian

Rous.—The number of beggars and the misery of the poor are daily on the increase, ledgings being nearly as dear as in Lendon, while the resources are fewer; terrible indeed to the poor will be the loss of those abodes of charity, the conventual establish-ments: but in the meantime a noisy and vulgar proclamation from a pseudo-Pasquin who has never had the remotest appreciation of the terse epigrammatic humour of the true Pasquin, calls upon the Romans to dance, to subscribe to the carnival and, in fact, every method is taken to drown or at least to hide the real anguish and suffering of this most unhappy city. Of these feter I know nothing, save that there are some such, as there have been ministerial and other semi-ministerial dinners.

SWITZERLAND.

CHURCH AND STATE IN GENEVA -The Bill laid last week before the Grand Council of Geneva, as prepared by a Special Commission, contains the following provisions:-1. Priests and curates, where required, are to be elected by the Catholic citizens, to be paid by the State and in all cases removable for just cause. 2. No Bishop to have any jurisdiction or authority within the canton unless he be acknowledged as diocesan by the State. 2. The boundaries and numbers of the parishes are to be defined by a special law, as well as the manner of election to cures, and the form of the future Diocesan Council. 4. The former Constitution of the canton to be repealed in so far as it requires the Grand Council to act in Catholic matters only with the consent of the Church. 5. Existing parish priests to be continued in their offices, but in other respects to be subject to the law.—Pall Mall Gazette.

GERMANY.

We give below the concluding paragraphs of the noble protest of the Bishops of Germany against the persecuting edicts lately launched against the Church :—

"While attempting to nullify the rights of the Church to preserve her purity by excommunication suspension, removal, and other disciplinary penalties, the State, in the Bill in question, claims the right to depose clergymen, not excepting even Bishops. The Chuich has never favoured those guilty of a crime against civil law and order. Still she will never admit the right of the State to inflict punishments essentially ecclesiastical in their nature, and to remove her servants from offices given not by the State but by the Church. Once for all, we shall never recognize the right of the State to institute the Ecclesiastical Court to be established under the Bill. The establishment of such a Court we shall regard as a step towards the conversion of the Catholic Church, which, by Divine appointment, is free and independent, into a non-Catholic State Church. Should any of us ever be arraigned before the Ecclesiastical State Court for denying its legality. we hope we shall be enabled, with the Divine assistance, to bear testimony as steadily and endure the extreme punishment as firmly for the liberty of the Church, as numberless predecessors and brethren in the Episcopal office have done before in days gone by.

"In conclusion, we are compelled to couch the most determined protest against that provise of the Bill which, restricting the exercise of the disciplinary power to Prussian ecclesiastical authorities, interferes with the jurisdiction of the head of the Church. Upon peace between State and Church is based the welfare of both, and of society. The Bishops, the Priests, and the Catholic people are neither opposed to the Kingdom of Prussia nor to the Empire of Germany. They are neither intelerant nor unjust, nor hostile towards other denominations. Their only wish is to live in peace with all the world. The only thing they demand is to be permitted to profess unmolested the faith, the divinity, and truth of which they acknowledge. All they insist upon is that the integrity of their religion and Church and liberty of conscience be respected. They have made up their minds, with all legitimate means at their disposal, to defend their lawful freedom, and stanchly to vindicate the very smallest of their ecclesiastical rights. In the interest of the State. no less than the Church, from the very bottom of our heart we entreat and adjure the rulers of this kingdom and all those having au influence upon the conduct of public affairs to retrace their steps from the fatal path entered upon; to restore peace and the consciousness of an acknowledged and lawful position to the members of the Catholic Church, numbering so many millions in Prussia and the German Empire at large; and to refrain from foreing upon us a set of laws, which while every Bishop would find them incompatible with his oath of office. and every priest and layman contrary to the dictates of his conscience, would entail endless misfortunes upon our beloved country, were they ever, carried

RUSSIA.

Unofficial advices from Brody, a frontier town of Galicia, state that a socialist insurrection has broken | contents of the glass soon assumed an attractive, out among the peasants in the Russian Provinces of Volhynia and Podolia. The insurgents are reported to be committing frightful atrocities, murdering their opponents, and plundering and burning property in all directions. A force of Russian troops which had been sent to suppress the insurrection was defeated by a body of insurgents.

Mr. Hepworth Dixon, has called Russia a "froe" country: she will be such in reality whenever the minds of men shall have become emancipated; when they are no longer catalogued and penned together like sheep in a paddock and prohibited from going out of the circle which they have had drawn around them with the sabre. During the last fire years the Russian Government has abolished three Catholic dioceses, five seminaries have also been closed, and 150 Catholic churches metamorphosed into "Orthodox" temples. At this very time, the lands confiscated from the Catholic Church in Poland are being put up to sale. Anybody may buy them, Jews, Turks, Protestants, or infidels; but no Catholic need apply to become a purchaser. All the "Liberal newspapers approve these measures and applaud them. The Moscow Gazette, however, with a gleam of common-sense, takes note of the fact that all this silly and brutal persecution is at the same time utterly inefficacious. They are Judaizing Poland, but not Russifying her. Everyone here who reflects much on political presages is anticipating that a conflict with Germany must take place inevitably, at a nearer or more remote period. Would it not be the commonest prudence for our statesmen to endeavour to make Russian policy a counterpoise to that of Bismarck, rather than to become his accomplices in the war which he has declared against the Catholic religion." The policy of conciliation stares them in the face, and yet they do not see it, such is the blindness of their prejudice.

A sensible New York judge said, in a recent case, where three thousand dollars damages were awarded : -"It is as much the duty of the vehicle to keep out of the way of pedestrians as it is for the latter to escape being run over by the former. Therefore, drivers have no right to monopolise the privileges of the streets as they now do, and foot passengers deed of blood" in the last twenty-four hours, and in- should make them understand that fact by a few

(Continued From our Last.) WHAT AILED DEACON BANGS?

(From the Chicago Times.)

II-A STRANGE CONFESSION. It was a couple of days later before I ventured to call around. When I entered the house I found the descon in the sitting room. His linen was scrupulously white, his fringe of hair was neatly brushed. and his feet wore comfortably slippered. There were dark crescents beneath his eyes, his

face was pale, and his expression that of profound

humility mingled with great suffering.

"How do you feel now, sir?" I asked after he had warmly thanked me for my trouble in bringing

" Not at all at ease, sir. My head yet aches fearfully, and my poor brain whirls as I try to solve the mystery of the last three days."

" May I ask you how this very singular occurrence

"Certainly! I will tell you, for I think the confession will enable me to obtain some clue to its explanation."

came to happen?"

"I should be glad to listen, if it will not be too much trouble for you to relate it."

"None at all. A Christian gentleman like your-

self will, I am sure hear me with no misunderstanding ear. My dear," said he, turning to his wife, have you any objection to leaving this gentleman and myself together, for a little?"

"Oh, no!" she said, in tones which indicated that she had the deacon well in hand, and was in full exercise of that inevituble supremacy -not to call tyranny-which gentle woman always assumes over an invalid of the stronger sex. She rose and left the room.

"That excellent woman," remarked the deacen, who began to look perceptibly braver as the door closed behind her, "knows the most of my mishap, but not all. Besides, it is unnecessary that she should hear twice the story of my misfortunes."

"You see, on the afternoon of the night you discovered me, I was greatly depressed about business matters. I was overworked, anxious and nervous. Just then, there came along a man who was the main cause of my misfortune. It is strange-"

"Pardon me, sir, but there is nothing strange about it. A man never gets into a condition for doing an improper thing, without the devil or some other agency affording him the opportunity."

"I believe so. This man, a mere acquaintance, whose business I know not, came into the office and noticed my appearance of dejection. I explained, and he said he often had the same thing, and knew how to cure it. Then we went a couple of blocks, and up a stairway, into a room, in which there was a small round table, covered with green cloth, with a hole in the center of it. He rang bell, and a colored man appeared. My companion ordered the servant to bring two glasses of seltzer water, and that bottle. Soon after the servant returned with glasses, and two singular-looking bot-

"'You understand of course,' I said, 'that I never drank a glass of liquor, and hence I cannot drink anything that is intoxicating, if such be this fluid. "Certainly I do. This is perfectly harmless beverage. All our church members drink it, even to the blessed little boys and girls of our Sabbath

school. "I was astounded as well as delighted to know that he was a church member. I felt at ease, at once. He poured out a cherry colored fluid from the amaller bottle, and then filled up the glasses with a pale fluid from the larger one. I was thirsty The mixture had a most delicious flavor and I drain-

ed the glass at once. "I had scarcely done so when a gentle warmth began to pervade my stomach. My depression passed away as if by a miracle. A something like alow moving wave of happiness passed, as it were through my entire system. My blood seemed to warm with a gentle exhilaration, and my hopes

became strangely buoyant.

"My dear sir," said I, "I thank you most fervently. I am cured. I feel as I sometimes feel in the midst of our women praver-meetings, when every one feels, so to speak, the very presence of the spirit of-

"'You are even now,' he interrupted, 'being pervaded by the spirit!

"I was rejoiced to believe that my cure was per-vaded with a religions sentiment, although I was not quite clear as to his meaning. I rose to go. It was our prayer-meeting night, and I told him so. "Wait, said he your cure is not yet permanent

To fasten the effects of this medicine, a dose of something else is required,' and he rang the bell and ordered the boy to bring something which sounded like Krug.
"What is Krug?" I asked.
"Krug said he, 'is the name of a celebrated

European chemist, who has distilled a potent medi-

cine which takes his name.' "The boy returned with a bottle, and two tall thin glasses. The top of Dr. Krug's medicine was covered with tin foil. This the boy stripped off, and then twisted some wires with a bit of iron. Instantly the cork shot out with a loud report, and the next moment our glasses were filled with a fluid crowned with a beautibul creamy foam. From the bottom of the tall glass to its top there rose incessantly a column of busy little globules, while the

pale golden hue. I tasted it; it was delicious! I "'Ah, yes,' said he. 'Dr. Krug is a epicure as well as a physician. He labours to please the palate, as well as to cure the stomach. His mixture is perfectly harmless; the more you take of it the

better you feel.' "I was happy to hear him, and I drank off my glass. It added to my warmth. A subdued but pleasurable humming began to make itself heard in my head. I am ashamed to confess that never, even in my most devotional moments, have I ever felt so

happy!
"What is this?" I asked, pointing to the slit in the green table before us.

"'That,' said he, 'is a contribution box into which all those who are benefited by Dr. Krug's medicines are expected to contribute for the benefit of the suffering subjects of King Pharach.'

"The subjects of King Pharaoh! Ah, the benighted Egyptians! If it be an orthodox effort, I will gladly contribute my mite.'

"'I assure you sir,' he replied, that it is orthodox to the core. There have been splits in it, but not telicus and Cytheron to Olympus and the heavens many.

"I pulled out my wallet : "Would five dollars be considered too little?' I

asked. "It is just as your benevolent heart prompts you. he answered. 'I have seen men who, in their gratitude, have frequently given every dollar in their

possession. "In that case. I will not be niggardly, and so I folded up a ten dollar bill, and thrust it through the slit in the table.

"Meanwhile, we had each of us taken another glass of Dr. Krug's preparation. It seemed to me life was never so enjoyable. I felt as if I were the possessor of endless wealth. New and happy ideas rushed tumultuously into my brain. My tongue was loosened, and I felt as I fancy the apostles must have felt on the day of pentecost. Just then I happened to mise my eyes towards my companion, and to my unbounded amazement there were two of them, each the exact counterpart of the other!

"'I beg your pardon, gentlemen,' said I, 'but I did not see this other gentleman enter. Are you to build them up and the tonic to keep them there." twins? Bless me, but what an astonishing like-

ness, even to your neckties, the buttons on your coats, and the rings on your fingers.'

They both laughed, and opened their mouths exactly the same way, and laughed so alike that there

was one sound.
"Then one of them disappeared, but such was the roaring in my ears and the rush and whirl of my ideas that I thought nothing singular of the fact. I gushed over towards my companion. I shook his hand, and called him my benefactor. I threw my arms about his neck and strained him to my bosom. We talked loudly, rapidly, and both at once. 'We took more of the mixture, and I grew more confused. I put another \$10 bill in the hole for the Pharoites.

"And here, my friend, things became misty. I recollect that, after getting up, I tried to sit down, and raised the chair, falling on the floor. Then I have an indistinct remembrance of going down stairs and getting into a back and driving about. I think we went somewhere, and that there was a room and men sitting around a table with a man who was pulling pictures out of a box. I think I was told by my companions that this was for the benefit of the Egyptians, and that I was expected to contribute. I must have done so, for when my wallet was examined the next morning the \$500 which was in the night before was all gone.

" After we left the place where there seemed to be a man pulling pictures out of a shining box, I remember nothing more until I found myself in bed, at home, with a racking headache, and a thirst like that of the damned."

Here the deacon paused in his discourse to help himself to a few swallows of lemonade. "What do you think of it all?" heasked, after he had queuched his thirst.

"Do you know the man who called at your office,

and took you away?" "I do not. I have often seen his face, but where I know not. He had a moustache which was dyed very black, and long, slender fingers. He seemed to be a nice young man; and I supposed, at the mo-ment that he was somebody whom I had had busi-

ness with, but whose name I had forgotten." "My dear deacon, I will not attempt to pronounce on your case. Let me suggest that you send for the excellent young man who has charge of your congregation, and submit the case to him. He has had varied experience, and can possibly give you an explanation. But I am keeping your wife from you and will leave "

"I had her go out because I did not quite like to tell the whole facts about my contributions for the Egyptians. Mrs. Bangs is a most benevolent woman, but \$500 might strike her as an exorbitant amount for a single charity."

"Good-by, deacon! Heaven care for you."
"God bless you! Good-by! Come and see us." I bowed myself out. And now I am trying to solve the problem, What ailed Descon Bangs?

Assassination in Kansas appear to be inseparable from politics. On Wednesday last the case of Dodson and Fowler came up in the County Court of Pope county. Dodson had been declared Sheriff of the county by a commission from Governor Hadley, issued immediately after the last election. Fowlet claimed the office by election also, and took the case to the Courts, where the decision was against him. A captain of militia who had given evidence in the case was hustled out of Court after the decision was rendered and shot dead. Dodson was also tracked by a desperado to Perry Station and shot as he was entering a train for Little Rock .- N. York Herald.

A LUCID POLICEMAN.—The following is the account of a little trouble in Louisville, Kentucky, as given by a police officer:-" Far as I knows, your honor, they be werry good young men. On Sunday morning they they started to take their classes to Sundayschool, which I think be werry good for them; but they fell in with a West-Ender. That's what beat 'em, and they didn't go to school. They raised a row, may it please the Court; and Mr. Green he stuck his thumb into Mr. Nobb's mouth, and that thumb hasn't been seen since. That's all I know about it."

An Unpresudiced Juron.-When an Indian comes before a Nebraska Court for trial, there is difficulty in finding a jury. The other day a jurer summoned on the panel to try an aborigine, being asked if he had any prejudice against Indians, replied: "No. only I've been chased by 'em, have been in several battles with 'em, and would hang every bloody villain of 'em at sight. He was excused.

How AN OLD LADY GOT A FREE RIDE.-The conductor of a Baltimore city car thus tells how his cash was short one day the fare of one passenger:-All paid except a fat lady who sat next the door, and who seemed to be reaching down so as to get something she had dropped on the floor. When her time came to pay, she raised her head and thus addressed the blushing youth: "I allers, when I travels, carry my money in my stocking, for you see nothing can get at it thar, and I'd thank you, young man, jist to reach it to me; I'm so jammed in that I cannot get it." The youth looked at the other passengers, some of whom were laughing at his plight—one or two ladies among them blushed scarlet, and he beat a sudden retreat, muttering something about not charging old ladies.

A Prous Chown.-Just at the conclusion of a recent circus performance, in a North Carolina town, the clown stepped forward and informed the vast assembly that they had taken in about \$600 that daymore money, he ventured to say, than any minister of the gospel, in that county, would receive for a year's service. He then plainly told them that a large portion of the audience were church members, who would plead their poverty when asked for money to support the gospel, and severely exposed their inconsistency. A few Sundays after, he preached in the same community and made a strong appeal for missions, when a collection was taken un amounting to \$438 .- Sucramente Union. And it is very likely that this "pious clown," made this \$438 pay for several champagne dinners, and that he enenjoyed the whole farce about as well as a boy enjoys a circus—and is paid better.

A Correspondent, writting from Athens, curiously contrasts the mixtures to be found there of ancient and modern civilizations. Railroads spin their trains amid the temples of three thousand years; steamers dash their swells upon the Pireus, and the scream of their whistles resounds from Athos, Penbeyond their gods. Dr. Ayer's world-renowned medicines, those consumptions of modern science, are posted on the Acropolis, the Parthenon, the Areopagus and the Thesion, while the modest cards of Cherry Peotoral, Ayer's Sarsaparilla, Ague Cure and Pills look from the windows of the shops in the streets of Athens, where they are sold.—N. Y. Sunday Globe.

No organ of thought or action can be employed without the assistance of the blood, and no organ can be employed safely or with impunity without a supply of healthy blood. With healthy blood the exercised organs become well developed, whether they be muscular or intellectual. By the use of Fellows' Compound Syrup of Hypophosphites the blood is speedily vitalised and purified, and so made capable of producing a sound mind and a sound

"Persons suffering from impure blood, or whose health is giving way, either as ministers or those who study closely, will find in the Syrup the material

BREAKFAST—EPPS'S COOOA—GRATEFUL AND CONTORT. BREAKFAST—FIFTS B COOVER AND CONTROL OF THE BY A thorough knowledge of the natural laws which govern the operations of digestion and nutri-tion and by a careful application of the fine proper tion and by a careful application. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." erage which may save us having heavy with Boiling — Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps's & Co, Homœopathic Chemists, London,"

ppes & Co. Homeopaulic Chemias, Admidul."

Manufacture of Cocoa.—" We will now give an MANUFACTURE OF COUCA.— It was a surface an account of the process adopted by Messre James Epps & Co., manufacturers of dietetle articles, at their works in the Euston Road, London."—See article in Cassell's Household Guide.

THE QUESTION SETTLED.—Those eminent men, Dr, Jas. Clark, Physician to Queen Victoria, and Dr. Hughes Bennett say that consumption can be cured Dr. Wistar knew this when he discovered his now widely-known RALEAN OF WILD CHERRY, and experience has proved the correctness of his opinion

ARTISAN'S MUTUAL BUILDING SOCIETY.

Notice is hereby given that the subscription book of the Society for shares in the new class of 1873, of of the Society for sintered, will be open at the office of the Society, No. 13 St. James Street, on Saturday the first day of March next, and the ensuing days, if required.

By order of the Directors, J. B. LAFLEUR. Sec.-Treasurer. MONTREAL, 1st February, 1873.

JANUARY 1873.

GREAT CLEARING SALE OF FURS

ALL THIS MONTH AT R. W. COWAN'S.

Cor. Notre Dame & St. Peter Str's.

DOMINION BUILDING SOCIETY,

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APPROPRIATION STOCK—Subscribed Capital \$3,000,000 PERMANENT STOCK-\$100,000-Open for Subscription Shares \$100 00 payable ten per cent quarterly. Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the

SAVINGS DEPARTMENT: For sums under \$500 00 lent at short

notice 6 For sums over \$500 00 lent on short

lent for fixed periods of over three months Y " " As the Society lends only on Real Estate of the very best description, it offers the best of security to

Investors at short or long dates. In the Appropriation Department, Books are now selling at \$10 premium.

In the Permanent Department Shares are now at

par : the dividends, judging from the business done up to date, shall send the Stock up to a premium. thus giving to Investors more profit than if they invested in Bank Stock.

Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

SINITE PARVULOS VENIRE AD ME.

COLLEGE OF NOTRE-DAME, COTES DES NEIGES-NEAR MONTREAL.

PROSPECTUS.

This Institution is conducted by the fathers of the Congregation of the Holy Cross.

It is located on the north side of Mount Royal. and about one mile from Montreal. The locality is beautiful, overlooking delightful country, and is without doubt unsurpassed for salubrity of climate by any portion of Canada besides, its proximity to the city will enable parents to visit their children without inconvenience.

Parents and Guardians will find in this Institution an excellent opportunity of procuring for their children a primary education, nurtured and protected by the benign influence of religion, and in which nothing will be omitted to preserve their innocence, and implant in their young hearts the seeds of Christian virtues. Pupils will be received between the ages of five and twelve; the discipline and mode of teaching will be adapted to their tender age. Unremitting attention will be given to the physical, intellectual and moral culture of the youthful pupils so early withdrawn from the anxious care and loving smiles of affectionate parents. The course of studies will comprise a good elementary education in both the French and English languages, viz.: Reading, Spelling, Writing, the elements of Grammar, Arithmetic, Geography and History, besides a course of Religion suitable to the age and

capacity of the pupils.
TERMS:

1. The scholastic year is of ten months. The classes begin every year in the first weekh of September and finish in the first week in July.

2. Parents are perfectly free to leave their children in the college during the vacation.

3. Board and Tuition, \$10.00 per month, payable quarterly in advance, bankable money. 4. Washing, bed and bedding, together with table furniture, will be furnished by the house at the rate

of \$2.00 per month. 5. The house furnishes a bed and straw mattress and also takes charge of the boots or shoes, provided

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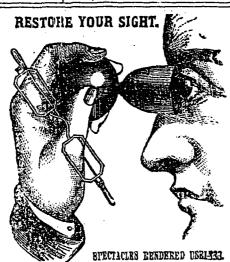
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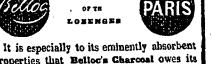
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